

EMPOWERING THE LOCAL RESOURCES BASED ON THE SOCIETY NEEDS (Case Study on Bottom up Social Change in Gajahrejo Village, Gedangan Districts, Malang Regency)

S. Mundzir and Zulkarnain

Universitas Negeri Malang, Indonesia

Email: zulkarnain.fip@um.ac.id

ABSTRACT

This study was aimed at describing several issues related to the people living in Gajahrejo Village, Gedangan Districts, Malang Regency including: a) the condition of social economy, b) the potential of natural resources, c) the profile of the society needs, d) the profile of the community development by making the most of the local potential, and e) the pattern of community development especially in dusun Bajulmati. The research design of this study was case study which took place in Gajahrejo Village and focused on Dusun Bajulmati. The data was collected by using in-depth interview which was accompanied by focus group discussion (FGD), observation technique, and documentation involving research participants who were several respected figures living in Dusun Bajulmati. The result of the study was in the form of information related to the abundant natural resources which were used to develop the society. However, the human resources were not sufficient enough because the education was relatively low. The existing positive points were that the people living in Dusun Bajulmati were hard workers and that they were supported by agent of change especially Mr. Shohibul Izar who was highly dedicated to develop the community in Dusun Bajulmati. Based on the result of the study, it was suggested that there should be a training institution which was willing to give life skill education and practice in order to improve the quality of the society. In addition, an organization that could help the farmers who worked in forest so there would be a good relation between the State Forestry Company and the people living Gajahrejo village as farmers who worked in forest by planting intercultural crops which was the main income for most of people living near the forest.

Keywords: *empowering, local potential, and community development*

INTRODUCTION

Gajahrejo Village Gedangan District was one of the suburban area in the south of Malang Regency, close to the coastal line of the Indian Ocean. It was located in 21 degrees south and 110 degrees east. Gajahrejo was 1,171,864 Ha wide and had 8,335 population consisting of 4,110 males and 4,225 females which were under 3,134 heads of family (RPJM Gajahrejo Village, 2014). Based on the stated data, it could be said that the ratio between number of people and number of head of family was 1: 266. From the data analysis, it was found that the human resource was pretty good because each head of family was responsible for less than 3 people. The natural resource potential of Gajahrejo Village was also good and wide enough which made natural resource-based community development possible.

The social condition of the community in Gajahrejo, viewed from education aspect, showed the relatively low education. For example, in Dusun Bajulmati, there were 365 people who had education ranging from elementary until university level. The number of drop out from the elementary school was 105 people. Meanwhile, the economy condition was also relatively low. It could be seen from the data of Bajulmati residents which showed that 2,894 heads of family consisted of 344 pre-prosperous, 629 prosperous I, 453 prosperous II, 367 prosperous III and 101 prosperous III plus. If pre-prosperous and prosperous I were combined,

they were considered as poor. Then it could be said that more than 50% of families in Dusun Bajulmati were poor. The aforementioned description was only a part of the whole economy condition of Gajahrejo village.

The description in the previous paragraph showed that the condition of the natural resources could be developed but the condition of the human resources including the social economy was very low. Therefore, the main problem was how to make an effort to develop the community in Gajahrejo village which was really based on the problem and society needs by capitalizing the wide range local potential and rich natural resources as the foundation to develop the community and bottom up social change.

Community development was one of the forms of bottom up social change in which the development activities emphasized more on the development needs by utilizing the available resources in the society and concerned about the various social condition of the community. It was in line with the pluralism theory "...emphasized on the society condition which had various needs which could not be limited to a structure without concerning each individual needs (Ife, 2006: 262). Further, If stated that

an ideological pluralist would defend the interest of the power distribution in which none of the interest group would have higher authority but how the interaction of various interests so there

would be compromise leading to an interest that everyone agreed (Ife, 2006: 262).

Besides, Ife (2006) also stated that the implementation of the community development did not only rely on one dimension, because "...community development which was only one dimension would fail because of the linier mindset instead of the holistic one which used ecological perspective as the basis" (Ife, 2006: 410).

Based on the aforementioned description within the context of this study, the focus of this study was related to the people living in Gajahrejo Village, Gedangan Districts, Malang Regency including: a) the condition of social economy, b) the potential of natural resources, c) the profile of the community development, and d) the pattern of the community development based on the local potential.

METHODS

Research Design

This study utilized qualitative approach which was case study design to identify the characteristics of the society in Dusun (a small part of a village) Bajulmati, Gajahrejo Village in order to empower the society during the process of community development (bottom up social change). The process of community development means the changes from bottom based on the society needs by empowering the local natural resources and the human resources as the cultivators of land forest in the village and absorbed the ideas about the society needs based on the local potential in order to implement bottom up social change.

The participants of the current study were the residents of dusun Bajulmati, Gajahrejo Village, Malang Regency, including: 1) village officers, 2) formal and non-formal respected people in the village, and 3) the people who understood the potential of local resources and were involved in the process of the development. The study took place in in Gajahrejo Village, Gedangan Districts, Malang Regency especially dusun Bajulmati as the focus of the study.

The data was collected by using in-depth interview, documentation, observation, and focus group discussion (FGD). The documentation technique was used to gather the characteristics of the community based on social cultural background of the society in Dusun Bajulmati, Gajahrejo Village. Meanwhile, the interview and observation were used to gather the data of the type of local natural resources to develop the society in Dusun Bajulmati. The focus group discussion technique was used to gather the data of the society needs and the local natural resources as local potential as well as the efforts which had been done to develop the community.

In order to analyze the observation and the documentation data about the characteristics of the residents of Dusun Bajulmati, including the social and cultural condition of the community, descriptive analysis technique were performed with percentage technique tendency. Meanwhile the qualitative data of the society

needs and the local natural resources potential which could support the process of community development (bottoms-up social change) were analyzed by using Creswell's spiral model through several steps, namely 1) organizing data, 2) analyzing data, 3) reflecting and taking notes, 4) categorizing and comparing, 5) describing, classifying, and interpreting, 6) and making matrix and tree of findings.

RESULTS AND DISCUSSION

Based on the obtained information on the current study, there were several local resource potentials, namely: 1) beach potential, 2) river potential, 3) forest potential, 4) cave potential, 5) human resource potential as well as program development based on natural resource potential.

Beach Potential

Beach potential in Dusun Bajulmati could be found in these three locations, which were: a) Ungapan beach, b) Bajulmati beach, and c) Watu Lengkung beach. Ungapan beach was located at the eastern area and had the most visitors due to the estuary which was relied by local residents to be used as 10 kilometers long river tracking tourism. Besides, Ungaran beach was also used as camping ground by visitors on Saturdays and Sundays. Meanwhile, Bajulmati beach was the mainstay beach which was located the closest to dusun Bajulmati and some of the residents worked in culinary industry. Watu Lengkung which was located on the western area had very beautiful scenery along with very big waves which were used for surfing.

Cave Potential

The cave which was found in 1989 was still in natural state until now because it had not been popular yet and there had not been improvement for the road access to the said cave. In the dry season, cave tourism was very interesting because the location was shady and the visitors could explore until the end of the cave. Meanwhile, during the rainy season, the cave was filled by water so the visitors had to swim and dive in order to get to the end of the cave. In the meantime, the beauty of the cave was promoted through media in addition to the direct promotion to the visitors who visited Bajulmati beach. The tourists who visited the Bajulmati beach were provided a tourism package including cave and river tracking by paying a relatively cheap fare. The package was guided by a tourism guide who was appointed by the service program administrator. One two-day tourism package was equipped with four meals and safety device for river and cave tracking and the fare was Rp 60,000 for general visitors and Rp 50,000 for students.

River Potential

The river flowing through dusun Bajulmati was close to an estuary in the beach of the South Sea. This river had massive potential because it was located close to the beach so it could be used as shrimp farming. Besides, this

river was very beautiful because it was located between forests, hill, and residence where the people of dusun Bajulmati and Sitiharjo village which was part of another district lived. The 10 km long river could be made into tourism potential because of its beautiful natural scenery. The tourism potential was known as river tracking tourism by using canoe which was commonly used in rowing.

Forest Potential

The forest which was located in Gajahrejo village was production and reserved forests. The condition of the production forest was miserable because its potential got a little attention from both the state forestry company and cultivators of land in the forest who were the partner of the state forestry company. The production forest was an important source of income for the residents of Gajahrejo village because the cultivators of the land forest depended their lives on the result of intercropping that they planted in the production forest. However, the cultivators and the state forestry company were not really in a good term. Although there was an organization that cater the cultivators' activities, this organization in fact had closer relationship with the state forestry company.

Development Program based on the Natural Resource Potential

The conservation program of the environment included several activities which were 1) the planting of mangrove forest, 2) the planting of reserved forest and intercropping plants in production and reserved forest land. The planting of mangrove forest was done along the coastal river which was 10 kilometers long towards the estuary of the South Sea. This activity initially only involved the community in dusun Bajulmati which was promoted by the agent of development (Mr. Izar). On the next step, this activity more tended to river tracking activity in which the visitors were introduced to natural condition of the environment. The introduction of the environment was coupled with an intention to help plant the mangrove. That the visitors had a great interest to this activity was proven by the comments from the university students who join field visit in which they said "the river tracking tourism was very interesting because the environment was still natural". Along with the river tracking activity, other activities done were planting mangrove and spreading the fish seed sin several water sources such in the river mouth. The fish seeds that were spread were parrot fish, cob, and carp which were adapted to the habitat of the fish. The spreading of fish seeds which was done by Mr. Izar and Mr. Bob in 1997 was limited to release without being followed by monitoring because the purpose was only to release and spread the fish. Meanwhile, the monitoring was only done by the residents who cared about the environment and there was a direct order from Mr. Izar as agent of change and Mr. Bob as environmentalists.

Another activity was tree planting along the street in dusun Bajulmati. This activity involved the students of Bukit kindergarten with expectations that when they were adult later, their understanding of environment reservation could be internalized and implemented in their daily lives. It was as stated by Mr. Izar that "the formation of loving the environment act should be started since childhood". Further, he also mentioned that "the planting of trees along the street in dusun Bajulmati was an effort to make it green. The effort, however, met an obstacle coming from people who did not like the program". As the result, some trees could grow bigger and some were dead because of the irresponsible act.

The result of social change which was planned by agents of change and involved the residents was well felt by the residents of dusun Bajulmati. The development was steadily getting better which could be seen from the changing of residents' house that were also used as guests house and the building of the road which had been coated by cement so it would not be muddy during the rainy season. Deferent from the condition before the development program, the road was always muddy during the rainy season. It was as stated by Mr. Bedi that "before the development program, the residents were on a bad condition in terms of the economy so they had difficulty to harden the road and it was always muddy during the rainy season as the result. The implementation of bottom up development (in this case was community development) involved the residents by using self-funding in the form of chipping in and money from the fine. The spirit of building was inspired by the agent of change (Mr. Izar) and the residents who wanted to be better eventhough they did not get the fund from the government; unlike other villages who did. All he activities could be done because of the diligence of agent of change who once joined the community service program of Sunan Ampel State Islamic Institute which was State Islamic University of Malang now.

The Role of Agent of Change

Becoming an agent of change was not easy because it needed criteria as the must-have basis in order to develop the community in dusun Bajulmati. The agent of change was Mr. Shohibul Izar who came from Mojokerto regency East Java. This father of three children finished his bachelor degree in Arabic language in Tarbiyah Faculty in State Islamic University of Malang. Before graduated, Mr. Izar got an assignment in the form of community service program in dusun Bajulmati in 1989. Before the name of Bajulmati which meant the dead crocodile came around, it was dusun Kedungrejo. Until now, it was known as Bajulmati. When Mr. Izar was there from 13 July until 13 August 1989, there was nothing special about dusun Bajulmati. At that time, he was not sure that there was still an isolated area like dusun bajulmati in Malang. Even he felt that the regency where he came from which was Mojokerto was better than dusun bajulmati although the condition of Mojokerto

regency could be considered as village. When he was in dusun Bajulmati, it was like living in a hinterland because it was very secluded and was still surrounded by forest. The only road access to dusun Bajulmati was going through two rivers and passing by a bridge. When the rainy season came, flood would surely close the road. The condition made dusun Bajulmati less developed in terms of education, economy, social, and culture.

At the same time the condition of education in dusun Bajulmati was quite alarming. 90% of the residents of dusun Bajulmati who were 40 years old and above were illiterate and they had low level of education. In order to study in elementary level, they had to go between 5 until 7 kilometers. They had to go 8-21 kilometers to Gedangan districts to study in junior high school and 12 kilometers in Sitarjo area or 42 kilometers in Turen area if they wanted to study in higher education level which was senior high school. This condition, in this case was the long distance, became an obstacle for the residents of dusun Bajulmati. The community service program which was done by 15 university students then did a follow up and Mr. Izar was the coordinator of dusun at that time. The follow up resulted in the activity that every two weeks each of the university students would continuously developed dusun Bajulmati. It was because they were sorry for the condition of dusun Bajulmati. The cultural condition of the dusun Bajulmati was very alarming as well. There were many children who were born out of the wedlock. The community in dusun Bajulmati believed that this situation was acceptable. So long there was a man falling in love with a girl, then the girl's parents would allow them to live in the same house although they had not gotten married. Besides, men and women had a habit of taking a bath together in the river and the community called it "bojomu bojoku" which meant your wife was also my wife. It happened because the Islamic education was still not enough and the Javanese culture that made the people get accustomed to not cover their awrat as usually seen in secluded villages. This condition made Mr. Izar want to instill the moral values into a culture that had Islamic values in it.

After graduating from State Islamic University of Malang in 1991, Mr. Izar devoted himself to develop dusun Bajulmati. Around that time, he pioneered an Islamic oriented non-formal education which was in the form of al Qur'an education or was known by TPQ. The activities of TPQ at that time was done by gathering and playing. The children found the learning through playing as the essence of non-formal education. Then, the interaction between the teacher and the students was formed naturally thus created a learning motivation for the children of dusun Bajulmati to study. This situation was the easiest way for Mr. Izar to instill the religion and cultural values such as good manner which was aligned with Javanese culture. Mr. Izar also blended in with the people in dusun Bajulmati. The blending was in the form of joining activities that the people did such as fishing and collecting grass although he did not have cattle like goats and cows. The blending done by Mr. Izar intended to instill the moral values to the community without giving

any strong suggestion which sometimes led to hurting others' feeling.

Mr. Izar got married in 1994 and the bride's name was Mrs. Muflikha. She was from Porong Sidoarjo so Mr. Izar decided to follow his wife and move to Sidoarjo. At that time, he opened a stationary and photocopy service in order to fill in the demand of big companies in Sidoarjo. Although he was very busy, he still made time to visit dusun Bajulmati in order to develop it. He saw students of elementary school who found it difficult to learn how to read. Looking at this phenomenon, he was determined to build a kindergarten in 1997. The kindergarten was named as Bukit Kindergarten because it was located in a bukit or a hill. In order to make the kindergarten run well, he approached and persuaded the children to be interested in and join the learning in the pre-school. He asked the children who were usually asleep at home to play together. The media used at that time was very simple which were made from the available natural resources within the area. He taught the children to draw on the ground and they found this method interesting so they were willing to join the learning continuously. He called this method as "tanpa nembung wis nyambung" which meant that he did not need to work very hard to convince the people about the importance of the kindergarten and they realized the happening phenomenon. The kindergarten pioneered by Mr. Izar was open until now and it was known as bukit Kindergarten. It was officially established in 2001. That year, Mr. Izar had not yet lived in Bajulmati but going back and forth from Sidoarjo to Bajulmati.

The stationary and photocopy service that Mr. Izar worked on very hard went under because of Lapindo mud disaster. It was not his stationary and photocopy service that got sunk by the mud but it was the companies that used his service reduced the numbers of their employees and then went under. Because of this condition, he decided to apply as Blue Bird taxi driver. He had worked as a taxi driver for 2 years. During his career as a taxi driver, many people looked for him because he was considered as a provocateur in demonstrations related to the solution of Lapindo issue. At the same time he was offered to work for Lapindo Company and got 25 million for his salary every month. He, however, who was without his wife and children, rejected the offer because he did not want other people thought that he was a traitor of the victims of Lapindo mud. People from Lapindo Company often looked for him and it made him escape to dusun Bajulmati. Whether it was day or night, he often went to Bajulmati to avoid the people from the Lapindo Company. Besides, he could look at the development happening in dusun Bajulmati. When he did not have a place to live, he stayed in one of residents' vacant house whose owner was working abroad. At that time, his heart was in a great turmoil whether he went to Sidoarjo and lived with his wife and children or whether he stayed in dusun Bajulmati where no one from Lapindo Company looking for him and everyone there was welcoming him.

Mr. Izar decided to go back to dusun Bajulmati in 2008 without his wife or his children. He decided to

devote himself to dusun Bajulmati by establishing Bukit Kindergarten. Bukit Kindergarten was how the people named the kindergarten because it was located in a bukit or a hill. Bukit Kindergarten was enthusiastically welcome by the community because they thought the children there were still in difficulty to read and write. The teachers who taught at the kindergarten came from dusun Bajulmati. There were no qualifications in order to teach at the kindergarten. The teachers just needed to devote and help without getting paid. Let alone the in line major, the teachers also did not have high level of education background. Mr. Izar had lived far from his family for about three years and he went back and forth from Sidoarjo to Bajulmati. He once met muggers during one of his travels from Sidoarjo to Bajulmati. He felt terrified at first but he suddenly got an idea to ask the muggers to sit and have a cup of coffee with him. This made him think that the muggers were the supporting factors that he should be in dusun Bajulmati.

With the decision to live in dusun Bajulmati, it meant that he did not only develop dusun Bajulmati in terms of education aspect but also in terms of entrepreneurship. The entrepreneurship that he developed was homestay, conservation, guide, and river adventure. In river adventure, the tourists could have cave tracking by visiting Jenggot and Coban Caves. Besides, they also could have river adventure in Bajulmati River and Beach adventure in Ungapan, Parangdowo, Ngleter, Pawonan, Jalangkung, Watu Bolong (Bajulmati) and Bengkung beaches.

Mr. Izar's wife and children considered to move to dusun Bajulmati in 2011. His wife decision was made because she felt pity about her husband who kept going back and forth from Malang to Sidoarjo. Therefore, she chose to give in, left her family, and lived with Mr. Izar in dusun Bajulmati. Until that year, his family still lived in other people's house. That place was used to gather, to rest for any people who passed by or sellers. It made Mr. Izar provide books to read but still no shelves. He got the books from the tourists who wanted to give their books and the books were still laying around. The books included books for children, cooking books, agriculture books, and general knowledge books. The people in dusun Bajulmati could read the books by visiting Mr. Izar's place. Those books could be read there or be brought home.

Entrepreneurship Development Program

In the entrepreneurship program the people learnt how to plant vegetables in their yard especially eggplants and pokak, a type of eggplant, by mating 5-6 types of eggplants. He also invented a job which was a tour guide for the local residents. There were 12 tour guides and the tools such as boats and buoys. There were only three at first but then some people gave and it became seven. In the beginning, the visitors were offered the tourism package and they were interested in it. Then, they had river and cave tracking. Each of the visitors was amazed by the beauty of the river and the cave. As time

goes by, there were more and more visitors and the local residents welcome them very well.

Homestay were already available even before the implementation of community development but it had not functioned effectively because there were only a few guests. This was caused by the fact that dusun Bajulmati was not popular yet because the road access had not been opened. In the beginning of the homestay, in 1994, the visitors were the guests and they stayed in the houses that were chosen through auction. When the visitors came, they were offered to the people who were willing to let the visitors stay in their houses. In 2013, an organization managing the homestay was created. There were 20 houses and 17 of them functioned well as homestay.

Service Program

The service program was started by the conservation of the mangrove forest around the river. In 1990, there were many fish in the river but it got less and less due to the fact that the forest was not as green as in the past and it caused flood that brought mud to the river stream and made the river shallow. Therefore, the planting of mangrove was done again in order to make place for fish to breed along with their habitat. Besides planting mangrove as a part of environment conservation, the spreading of fish seed in the rivers such as parrot fish, carp, and cob was also carried out. Conservation and reforestation was done continually by involving the residents and using self-fund because the local government was not willing to help but the people were highly enthusiastic in giving suggestion and helping the development process. Besides, the residents also got training to become tour guides and they were equipped with the tools needed for cave and river tracking including boats and buoys. Those tools were borrowed at first and there were only three but then it became seven after they got donation. The tools were used in switching system. The tourism activity was offered to the visitors in the form of tourism package at first at low price but the tourists had heard about the package now.

The development of the tourism service had become popular and the homestay was always full of tourists on Saturdays and Sundays. The management was also handled professionally within the organization managing the service.

Community Development

The community development dusun Bajulmati started when there was a changing on the concept of the community development from new order era to reformation era. The reformation era was begun with the transparency and the utilization of human and natural resource potential. During the reformation era, there was a change in dusun Bajulmati because there were university student who were doing community service and were promoted by an agent of change named Mr. Shohibul Izar who once also did the community service. Because of the team work among the residents, Mr. Izar

and Mr. Bob (agents of change), the social changes based on community development approach took place. Therefore, the potential of human and natural resources could be utilized optimally. The changes was started by giving education service to the residents because by improving the quality of the education, it was expected to change the condition of the social economy of the residents so they could optimally utilize the potential of the natural resources for the community development. Some of the education service were Harapan Kindergarten, small elementary school, Al Quran education, library, and religion education through tahlil and diba'.

Meanwhile, the condition of the economy of the residents were improving through entrepreneurship and educative tourism service in which the entrepreneurship involved the residents in utilizing the yards to plant vegetables especially eggplants and pokak by mating 5-6 types of eggplants. Besides, the residents also got training to become tour guide and were equipped with the tools needed for cave and river tracking. Another facilities available for the tourists was 20 homestay houses.

Based on the observation in dusun Bajulmati and the result of interview with its residents, it was found that there were several activities supporting the community development that was integrated with various local potential available within society such as educative tourism by involving the visitors to join the planting of mangrove forest along the area of river tracking. This educative tourism developed fast due to the active role of the social organization named Pos Daya Harapan.

The "Pos Daya Harapan" organization was firstly named Harapan Social Education Intuition which was an intuition that concerned about education. But, because there was influence from outside, it then became "Pos Daya Harapan" organization. In spite of this fact, the residents still called this institution as Harapan Social Education Intuition. It was started by Mr. Sohibul Izar and Mr. Mahbub in 1991. These two people were highly ambitious to improve the quality of human resources because the natural resources went to waste since they could not utilize them. It was because the quality of the human resources was still low which meant they could not make the most of the natural resources effectively and efficiently. Therefore, those two pioneers did many activities as examples. In order to show the residents activities which could make money, Mr. Izar sold coffee on the street and it still ran well until now and brought some money. To make the residents love the environment more and keep nature green to be left for the next generation, they planted mangrove around the river and planted trees along the road which also were done by Mr. Izar's students in pre-school and kindergarten. The release of catfish seeds to the river near Coban Cave and its surrounding was also done. Those activities were done in order to make the residents realize that small acts they did would do good to them and could be experienced by their next generation. Another act related to nature conservation was that every human should protect nature as their contribution for humans could not live without

trees around them. Trees could live without humans but humans could not live without trees. Humans needed oxygen produced by the trees and humans used every part of trees to support their lives such as trunks and leaves. The trees also reduced the chance of flood and landslide to happen. Many kinds of animals also lived well around the trees. Therefore, Mr. Izar and his friends always tried to strive and prioritize positive activities in order to protect nature. Many activities were done such as the reforestation along the road and the release of fish seeds into the rivers.

Social changes happening in dusun Bajulmati could not be separated from the social changes of the community in general and the changes in Gajahrejo village. This changes could be classified into 2 steps which were: 1) changes in the context of community development during the old and new order era and 2) changes in the context of community development during reformation era.

The Community Development in Dusun Bajulmati

The community development was a change that was planned by agents of social change or by the government as the development doers. The concept of community development that was usually applied by the government was implementing the approach of social fact paradigm. The paradigm was implemented through positivism theory in which the society was trapped within the applicable social structure. Therefore, this kind of community development was known as top down development which was planned by the government and done by the community. Bottom up social development during reformation era, on the other hand, involved society more starting from the planning, the development, the implementation, and the evaluation of the result as well as the utilization of the development result. The bottom up social changes was planned by following the social definition paradigm which more emphasized on the potential owned by the society as the doers of change. Bottom up social change gave more benefits that could be experienced directly by the society because the development was planned based on the society needs. The bottom up social development in dusun Bajulmati implemented the social definition paradigm which was oriented to the society needs and to the utilization of the potential available within the community. The society experience the result of the development directly because the development was planned, done, and evaluated by the society itself. The success of the development could not be separated from the role of agents of social change and the institution of community development in dusun Bajulmati.

Based on the research findings in dusun Bajulmati, it could be said that the pattern of the ongoing community development was the integrated one. The integrated community development was implemented in order to improve the development quality as well as other villages

and to raise the dignity of the society most of who only depended their lives on the low paid jobs. It was in line with what Mr. Izar's said that:

“so far, the residents of dusun Bajulmati only relied on the low paid labor while the migrants who took care the shrimp farming had higher education so they got higher wage or the residents work as Indonesian workers abroad.”

The pattern of community development in dusun Bajulmati was started from the improvement of education quality by opening kindergarten, elementary school, and junior high school, entrepreneurship education, and life skill education. The effort to improve the education quality in dusun Bajulmati met obstacles because the social economy condition was relatively low. Therefore, the improvement of education should be followed the improvement of economy and religion knowledge along with the development of the culture. The teaching of religion was the society needs because so far the residents had not understood the religion fully and some of them only used religion to fill in their identity card. Now, the teaching of the religion was done through recitation, tahlilan, and diba' as well as Al Qur'an education for the children. The cultural development through various media available to make the quality of their culture better. It was in line with the research findings showing that the residents of dusun Bajulmati still had culture to take a bath together, men and women, without clothes, in the river. Because of the cultural development, that particular habit could not be found anymore. Still, there were some people taking a bath in the river but with their clothes on. In line with the economy improvement, most of the residents had wells and enclosed place to take a bath.

The improvement of social, economy, culture, and religion as well as the development of the environment in dusun Bajulmati agreed with the concept of community development that was stated by Ife that “community development which was only one dimension would fail because of the linier mindset instead of the holistic one which used ecological perspective as the basis” (Ife, 2006: 410). Further, Ife (2006) mentioned that:

...the result of case study in several countries, integrated development involved not less than six dimensions including development of social, economy, politics, cultures, personal/spiritual, and environment. (Ife, 2006:410).

Based on the results of the research findings, it was found that the community development in dusun Bajulmati applied the integrated development pattern by involving the potential of natural and human resources available in dusun Bajulmati. Besides, the development could not be separated from the role of the agent of change in the form of institution and the respected figures in dusun Bajulmati.

The community development was done through four programs to empower the society which were broken down into the following activities: (1) Education program consisting of early childhood education (kindergarten), elementary school, and life skill education; (2) Entrepreneurship program; (3) Stalls around the beaches, production of soy bean crackers, tire repair business, and motorcycle shop; (4) Service program including river tracking, cave tracking, beach tourism; (5) Environment conservation program including the planting of reserved trees along the road in dusun Bajulmati, the planting of mangrove and intercropping plants in the production and reserved forest areas.

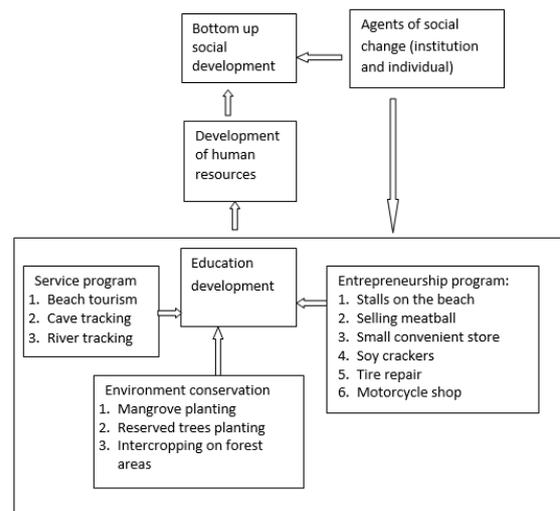


Figure 1 The Pattern of The Community Development

Based on the result of the research findings and discussion, it could be said that the ongoing community development was an integrated development. The integrated community development was done in order to improve the quality of village development as good as other villages and it could increase the dignity of the residents who mostly relied on the low paid job. It was in line with what Mr. Izar (an agent of change) that:

“so far, the residents of dusun Bajulmati only relied on the low paid labor while the migrants who took care the shrimp farming had higher education so they got higher wage or the residents work as Indonesian workers abroad.”

The pattern of the community development was started from the development of education by establishing education which was on the same level as kindergarten, elementary school, and junior high school, starting entrepreneurship education, and establishing life skill education. The education development in dusun Bajulmati met an obstacle which was the relatively low quality of social economy condition. Therefore, the development of the education should be accompanied by the development the of economy and religion knowledge along with the development of the culture. The teaching

of religion was the society needs because so far the residents had not understood the religion fully and some of them only used religion to fill in their identity card. Now, the teaching of the religion was done through recitation, tahlilan, and diba' as well as Al Qur'an education for the children. The cultural development through various media available to make the quality of their culture better. It was in line with the research findings showing that the residents of dusun Bajulmati still had culture to take a bath together, men and women, without clothes, in the river. Because of the cultural development, that particular habit could be found anymore. Still, there were some people taking a bath in the river but with their clothes on. In line with the economy improvement, most of the residents had well and enclosed place to take a bath.

The improvement of social, economy, culture, and religion as well as the development of the environment in dusun Bajulmati agreed with the concept of community development that was stated by Ife that "community development which was only one dimension would fail because of the linear mindset instead of the holistic one which used ecological perspective as the basis" (Ife, 2006: 410). Further, Ife (2006) mentioned that:

...the result of case study in several countries, integrated development involved not less than six dimensions including development of social, economy, politics, cultures, personal/ spiritual, and environment. (Ife, 2006:410).

CONCLUSION

Based on the research findings and discussion as presented in the previous sections, it could be concluded that: (a) Gajahrejo village, especially dusun Bajulmati had abundant natural resources which were (1) Forest potential as the ground to plant intercropping which was the mainstay of the residents near the forest, (2) Beach potential that could be used as tourism site and it was getting more crowded now since the road access which was 5 kilometers long had been opened, (3) Natural cave potential which was now promoted as tracking cave tourism, (4) River potential that was 10 kilometers long and had a very beautiful scenery was used as river tracking tourism. (b) The potential in dusun Bajulmati could be used as the capital to develop the society but the human resources was not sufficient because the education level was quite low either the formal or the non-formal education. (c) The good points that the residents of dusun Bajulmati had was the fact that they were hard workers and they were supported by agents of change especially Mr. Shohibul Izar who had great dedication to develop the society of dusun Bajulmati. (d) Dusun Bajulmati was isolated from its village administration but it now could develop in integrated manner in terms of education which was supported by the economy development through service and entrepreneurship programs. Besides, there was also development of religion, culture, and environment especially the planting of mangrove along the river and the planting of reserved trees along the road in dusun Bajulmati.

Based on the research findings and discussion as presented in the previous sections, it could be suggested that: (a) Dusun Bajulmati which was secluded from its own village administration needed various help especially the kind of help that could improve the quality of the education so its residents could be independent in developing its society. (b) It was expected that there would be a training institution which was willing to provide life skill training in order to improve the quality of the residents' lives so they would not only relied on the forest ground which was becoming arid due to deforestation done by irresponsible people. (c) It was expected that there would be an institution which was willing to help the farmers of forest ground so there would be a harmonious relation between the state forestry company with the farmers who planted intercropping plants on the forest ground as the main source of income of the residents living around the forests. (d) Further research was needed especially research related to the participation of the forest farmers as the partner of the state forestry company in order to cultivate the land of production forest so they would not touch the reserved forest areas.

REFERENCES

- Abraham, M. Francis. 1982. *Modern Sociological Theory. An Introduction*. New York: Oxford University Press.
- Awang, San Afri dkk. 2001. *Gurat Hutan Rakyat*. Jogjakarta: Debut Press.
- Awang, San Afri. 1999. *Forest For People. Berbasis Ekosistem*. Bayu Indra Grafika, PT. Yogyakarta.
- Awang, San Safri. 2006. *Sosiologi Pengetahuan Deforestasi (Konstruksi Sosial dan Perlawanan)*. Jogjakarta: Debut Wahana Sinergi.
- Coombs, Philip. H. and Ahmed, M. 1974. *Attacking Rural Poverty: how non-formal education can help*, Amerika: John Hopkins University Press
- Creswell, John W. 1998. *Qualitative Inquiry and Research Design; Choosing Among Five Traditions*. London: SAGE Publications.
- Ife, Jime dan Tesoriero, Frank. 2006. *Alternatif Pengembangan Masyarakat di Era Global. Community Development*. Yogyakarta: Pustaka Pelajar.
- Indriyanto. 2006. *Ekologi Hutan*. Jakarta: PT Bumi Aksara.
- Mundzir, S. 2008. *Dinamika Partisipasi Pesanggem*. Malang: Lembaga Penelitian UM.
- Mundzir, S. 2009. *Pengentasan Kemiskinan*. Malang: Lembaga Penelitian UM.
- Mundzir, S. 2012. *Sosiologi Pendidikan (Kajian Teori Mikro Makro)*. Malang: Fakultas Ilmu Pendidikan UM.
- Wibisono, Koento. 1983. *Arti Perkembangan Menurut Filsafat Positivisme Comte*. Jogjakarta: Gajahmada University Press.