

THE STUDY OF COMMUNITY PARTICIPATION IN EMPOWERING THE POOR IN TOLITOLI, CENTRAL SULAWESI, INDONESIA

***(STUDI PARTISIPASI MASYARAKAT DALAM PEMBERDAYAAN
MASYARAKAT MISKIN DI TOLITOLI, SULAWESI TENGAH)***

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Abstract

One indicator of the success of empowerment is the high level of community participation starting from the planning, implementation to the evaluation and monitoring of the results of empowerment activities. Each empowerment activity will not properly and optimally take place without the participation of community members in each process and stages of empowerment activities themselves. That is why community participation is very much needed in maximizing the process, stages and achievement of the results of empowerment activities. This is very important, because in reality the community participation is inseparable from a conscious effort carried out by a person or group of people to involve themselves in joint activities, including empowerment activities. It can also be said that participation is an activity carried out by a person or group of people in each empowerment activity that aims to meet the public needs. The main problem that is how the reality, forms, supporting factors and obstacles affect community participation in empowerment activities in Tolitoli. This study carried out using qualitative descriptive method by sampling the area in 3 sub-districts, namely one sub-district in Tolitoli Regency capital city, a closest sub-district and a furthest sub-district from the capital of Tolitoli Regency. From each sub-district, three villages and 10 informants were selected in each village totaling 30 people purposively determined informants. The results of the analysis obtained from this study indicate that there is a significant relationship between the level of community participation and the empowerment of the poor and has implications for the progress of development in Tolitoli Regency. The higher the level of community participation in the empowerment activities of the poor directly facilitate the processes and stages of activities in empowerment itself and this encourages progress in regional development. Vice versa, if the level of community participation is relatively low in the empowerment activities of the poor, then it directly negatively affects the empowerment activities themselves which in turn can hinder the pace of regional development in general.

Keywords: Community participation, Empowerment, Empowering the poor

Abstrak

Salah satu indikator keberhasilan pemberdayaan adalah tingginya tingkat partisipasi masyarakat mulai dari perencanaan, pelaksanaan hingga evaluasi dan pemantauan hasil kegiatan pemberdayaan. Setiap kegiatan pemberdayaan tidak akan berjalan dengan baik dan

optimal tanpa partisipasi anggota masyarakat dalam setiap proses dan tahapan kegiatan pemberdayaan itu sendiri. Karena itulah partisipasi masyarakat sangat diperlukan dalam memaksimalkan proses, tahapan dan pencapaian hasil dari kegiatan pemberdayaan. Ini sangat penting, karena dalam kenyataannya partisipasi masyarakat tidak dapat dipisahkan dari upaya sadar yang dilakukan oleh seseorang atau sekelompok orang untuk melibatkan diri dalam kegiatan bersama, termasuk kegiatan pemberdayaan. Dapat juga dikatakan bahwa partisipasi adalah kegiatan yang dilakukan oleh seseorang atau sekelompok orang dalam setiap kegiatan pemberdayaan yang bertujuan untuk memenuhi keperluan publik. Masalah utama yaitu bagaimana kenyataan, bentuk, faktor pendukung dan hambatan mempengaruhi partisipasi masyarakat dalam kegiatan pemberdayaan di Tolitoli. Penelitian ini dilakukan dengan menggunakan metode deskriptif kualitatif dengan mengambil sampel area di 3 kecamatan, yaitu satu kecamatan di ibu kota Kabupaten Tolitoli, kecamatan terdekat dan kecamatan terjauh dari ibukota Kabupaten Tolitoli. Dari masing-masing kecamatan, tiga desa dan 10 informan dipilih di masing-masing desa yang berjumlah 30 orang yang ditentukan secara informan. Hasil analisis yang diperoleh dari penelitian ini menunjukkan bahwa ada hubungan yang signifikan antara tingkat partisipasi masyarakat dan pemberdayaan masyarakat miskin dan memiliki implikasi terhadap kemajuan pembangunan di Kabupaten Tolitoli. Semakin tinggi tingkat partisipasi masyarakat dalam kegiatan pemberdayaan kaum miskin secara langsung memfasilitasi proses dan tahapan kegiatan dalam pemberdayaan itu sendiri, dan ini mendorong kemajuan dalam pembangunan daerah. Begitu juga sebaliknya, jika tingkat partisipasi masyarakat relatif rendah dalam kegiatan pemberdayaan kaum miskin, maka secara langsung berdampak negatif pada kegiatan pemberdayaan itu sendiri yang pada gilirannya dapat menghambat laju pembangunan daerah secara umum.

Kata kunci: *Partisipasi masyarakat, Pemberdayaan, Pemberdayaan masyarakat miskin*

INTRODUCTION

Community participation is very closely related to empowerment. Empowerment aims to meet the public needs. Public members will be motivated to take part in empowerment activities, if they are aware and understand the importance of empowerment itself. One of the important meanings of participation in each empowerment activity is that community members have certain contributions, functions and roles which in turn will trigger the birth of a sense of belonging to the results that have been achieved in the empowerment activities that are currently or have taken place. It is necessary to obtain cooperation between public/ community members to facilitate and accelerate the process of attainment and achievement of goals from the activities of empowerment itself. The importance of participation in each empowerment activity requires a maximum effort together with the aim that each participant in the community is directly and actively involved in the process and stages of the empowerment activity itself which in turn can have positive implications for development progress in general. The urgency of the involvement of a person or group of people in empowerment is important for the sustainability of the process and the achievement of the empowerment goals themselves. That is, because citizens can carry out various activities according to the implemented empowerment program. Ideally, community participation in the empowerment of the poor in Toolitoli Regency starts from program socializations, problem identifications, documents preparation, stages of activities, stages of monitoring and evaluation activities, and also at the stage of maintaining the results of empowering the poor themselves.

In general, community participation in the empowerment of the poor activities in Tolitoli Regency takes place in various forms depending on the willingness and ability of the community itself. There are citizens who are directly involved in giving their ideas, thoughts, energy and possessions. However, there are also community members who indirectly participate in the process and stages of empowering the poor. In addition, the process of community participation in the empowerment of the poor is also influenced by various internal and external factors in the development of the community members themselves. This research activity aims to understand and explain the main problems presented in this research such as the reality of public participation in

the empowerment of poor people in Tolitoli Regency, explaining various forms of community participation in empowerment programs in Tolitoli Regency and providing an overview of the supporting and inhibiting factors of community participation in empowerment activities in Tolitoli Regency.

THE CONCEPT OF COMMUNITY PARTICIPATION

Participation means initiative, active role and involvement of all actors in coaching including the provision and recipient of services, as well as the social environment in decision making, formulation of plans, implementation of activities and monitoring to improve social welfare. The initiative and active participation of youth means involving community members in various activities in coaching. Participation means that the state has a voice in making decisions, both directly and indirectly, participation like this is built on the basis of freedom of association and speaking and participating in a constructive manner. Based on this understanding, it can be said that what is meant by participation is the active involvement of each individual or group (community) consciously to contribute voluntarily in the development activities program starting from the process of planning, implementation, monitoring, evaluation to the stage of election (Ndraha 2003). Community participation is very important in the overall development process. Community participation in community empowerment programs should cover the whole process starting from the problem identification stage, formulating planning, implementing activities, monitoring and evaluating, and reporting to the stage of maintaining the results of activities. The ultimate goal of community empowerment is to directly and indirectly improve the welfare of the community. The form of community participation in development is divided into 3 stages: idea planning stage, participation in the implementation stage and utilization stage. Influence factors of community participation are within the community (internal), namely the ability and willingness of the community to participate, as well as external factors related to social stratification in the community. Internal factors are derived from within the community itself, namely individuals and group unity within it. Individual behavior is closely related or determined by sociological characteristics such as age, gender, knowledge, occupation, and income (Slamet 1989). Theoretically, there is a relationship between individual characteristics and participation levels, such as age, education level, type of work, length of time being a member of the community, amount of income, involvement in development activities will be very influential on participation (Slamet 1989). These external factors can be said to be the stakeholders, that is, all parties concerned and have an influence on this program.

THE CONCEPT OF COMMUNITY EMPOWERMENT

Etymologically empowerment comes from the basic word *power* which means strength or ability. Starting from this understanding, empowerment can be interpreted as a process towards empowerment, or a process to obtain power or strength or ability, and/or the process of giving power or strength or ability from parties that have power to those who are lacking or not yet empowered. The definition of *process* shows a series of actions or steps that are carried out in a chronological manner that reflects the stages of efforts to change the society that is lacking or helpless towards independence or empowerment. The process will refer to a concrete action carried out gradually to change the condition of a weak society, knowledge, attitude, and practice towards mastering knowledge, conscious attitudes and good skills. The meaning of *acquiring* power or strength or ability refers to the source of initiative in order to gain or increase power, strength or ability so as to have empowerment. The word *obtain* indicates that the source of initiative for empowerment comes from the community itself. Thus people who seek, do, create situations or ask other parties to provide power or strength or ability. This climate will only be created if the community is aware of incompetence or powerlessness or lack of strength, and at the same time is accompanied by an awareness of the need to gain power or ability or strength. The meaning of the word *giving* indicates that the source of the initiative is not from the community. The initiative to divert power or ability or strength is the other parties who have the power and ability, for example the government or other development agents. In line with this understanding Priyono & Pranarka states that empowerment contains two meanings (Priyono & Pranarka 1996). The first definition is

to give power or authority; the second understanding is to give ability to or enable. The meaning of the first meaning includes giving power, diverting power or delegating authority to those who are lacking or not yet empowered. On the other hand, the meaning of the second meaning is to provide ability or empowerment and provide opportunities for other parties to do something useful in supporting life.

Unlike above opinion, Teguh (2004) states that empowerment is actually a term that is typical of Indonesia rather than the West. The term *empowerment* is true but not right. Empowerment that we mean is giving *opportunity* instead of *power* over the *empowerment* itself. Perhaps the most appropriate term is *energizing* or say giving *energy*. Empowerment is the provision of energy so that the person concerned is able to move independently. Starting from the two opinions, it can be understood that for the Western context what is called *empowerment* is more of giving power. This understanding is very reasonable, given the birth of the concept of empowerment in the West is a reaction or struggle of power, whereas in the Indonesian context what is called empowerment is an effort to provide opportunities, or increase the ability of a person or group so that they can live independently (Winarni 1998). Regarding to the meaning of the concept of community empowerment, the core of empowerment is covering three things: development, enabling potential or empowering, and creating independence (Winarni 1998).

Conceptually, empowerment is the creation of an atmosphere or climate that enables the potential of the developing community. This logic is based on the assumption that there is no society at all without having power. Every community must have power, but sometimes they are not aware or the power is still not explicitly known, therefore the power must be explored and then developed. If this assumption develops, empowerment is an effort to build power, by encouraging, motivating and raising awareness of the potential and trying to develop it. In addition, empowerment should not trap the community in the trap of dependence (charity), empowering otherwise must deliver to the process of independence (Winarni 1998). Tri Winarni stressed that the core of the understanding of empowerment are - firstly, power is understood as an ability that should be owned by the community, so that they can develop independently and secondly, empowerment is a gradual process that must be carried out in order to obtain and increase power, so that people are able to live independently (Winarni 1998). Empowerment has the meaning of generating resources, opportunities, knowledge and skills of the community to increase capacity in determining their own future (Suparjan & Hampri 2003). The main concept contained in empowerment is how to provide broad opportunities for the community to determine the direction of life in their community.

According to Teguh (2004), empowerment is not forever, but until the target of the community is able to be independent, even though from a distance guarded so as not to fall again. Judging from this opinion means empowerment through a period of learning until it reaches self-status, however in order to achieve independence it is still carried out maintaining the spirit, condition and ability continuously so as not to experience setbacks again. As already stated that the learning process in the context of community empowerment will take place gradually. The stages that must be passed in each empowerment activity are as follows: (1) the stage of awareness and the stage of forming behavior towards conscious and caring behavior so that they feel they need self-capacity, (2) the capability transformation phase takes the form of knowledge, insights, skills and provide basic skills so that they can take on roles in development, (3) the stage of increasing intellectual ability, skills that initiatives and innovative abilities are formed to deliver independence (Teguh 2004: 83).

THE CONCEPT OF POVERTY

The view of poverty has been put forward by many experts both in terms of meaning and causes of poverty. According to Supardi & Rozany (2008), there are two approaches that are usually used to identify poverty. First; emphasizing the subsistence understanding of *subsistence poverty* while the second understand poverty in terms of relative, namely poverty as *relative deprivation*. The main school emphasizes the first approach that defines poverty as the problem of the inability to obtain

the level of income needed to meet basic needs for food, clothing, and several other basic needs. Poverty is characterized by hunger, malnutrition, inadequate clothing and housing, low levels of education, and little opportunity to obtain elementary health services. Suparlan defines poverty as a low standard of living, namely the existence of a level of lack of material in a number or groups of people compared to the standard of living that is generally applicable in the community concerned (Suparlan 2003). This low standard of living directly affects the level of health, moral life, and self-esteem of those who are classified as poor. Poverty is a lack of resources that can be used to meet the needs of life and improve the welfare of a group of people (Sayogyo 2003).

According to Suharto, the dimension of poverty concerns economic, political and social-psychological aspects (Suharto 2005). Economically, poverty can be defined as a lack of resources that can be used to meet the needs of life and improve the welfare of a group of people. Resources in an economic context do not only concern the financial aspects, but include all types of wealth that can improve people's welfare in a broad sense. Suharto stated that there are three categories of poverty that are the center of attention for social work (Suharto 2005), namely: *the poorest (destitute)*, where the group absolutely has income below the poverty line, generally has no source of income at all, and does not have access to various social services; *the poor*, where the group has income below the poverty line but relatively has access to basic social services; and *vulnerable groups*, where the group can be categorized as free from poverty, because it has a relatively better life than *destitute* or *poor* groups. According to Supardi & Ahmad Rozany, poverty conceptually can be divided into three terms: subjective poverty, absolute poverty and relative poverty. Subjective poverty, explains that everyone bases his own thoughts by stating that his needs are not fulfilled sufficiently even though in absolute terms or in fact the person is not relatively poor (Supardi & Rozany 2008). Subjective poverty occurs because individuals generalize wants with needs. Definition of absolute poverty is a condition in which a person or family has income but is not sufficient to fulfill their minimum daily needs adequately. While the notion of relative poverty is related to the concept of relative deprivation in which the ability to meet the needs of a person or a family is in a position relative to other community members who live in one area. This understanding is closely related to income inequality. The definition of absolute poverty and relative poverty is different from the definition of poverty stated by the Central Statistics Agency (Supardi & Rozany 2008).

According to The Central Bureau of Statistic (*Badan Pusat Statistik*, abbreviated as BPS), various problems of poverty can be grouped into four namely: absolute poverty, relative poverty, cultural poverty and structural poverty (Badan Pusat Statistik Indonesia 2008). Absolute poverty is more widely used by the government in efforts to reduce poverty in various sectors of public services, for example in the fields of food, health, education and housing. To measure poverty and the criteria of the poor, the government, among others, uses a population income or expenditure approach to fulfill minimum basic needs, a per-capita average approach and a prosperous family classification approach. Relative poverty is a poor condition because of the influence of development policies that have not been able to reach all levels of society, causing inequality in income distribution (Badan Pusat Statistik Indonesia 2008). Minimum standards are prepared based on the living conditions of a country at a certain time and attention is focused on the poor population (Badan Pusat Statistik Indonesia 2008). The measure of relative poverty is very dependent on income distribution or population expenditure. The definition of relative poverty as stated by the BPS, more points to the gap in income and expenditure between regions within a country or between countries in the world. According to Sajogyo, the causes of poverty and underdevelopment of a society due to their cultural values make them become passive, undeveloped and advanced, especially cultural values that always worship the past, which emphasize position rather than work, view nature as something powerful, vertically oriented cultural values and lazy attitude (Sayogyo 2003).

RESEARCH METHODS

This research is carried out as qualitative research using a descriptive approach that is supported by data tabulations analysis and percentage techniques. This qualitative research aims to provide an overview and explanation of the influence of community participation on empowerment and its

implications for development in Tolitoli Regency. According to Denzin & Lincoln (2011), the method of collecting empirical data includes interviews, direct observation, empirical data analysis, documents, and cultural track records, the use of pictorial objects and the use of personal experience. Based on the views of Norman, the data collection of this research was carried out with documents research and field research, including observation, interview and focus group discussion (FGD) (Arikunto 1999). Determining the sample of this region is based on the characteristics of the population of the region (Singarimbun & Efendi 1991). Tolitoli Regency area still requires maximum effort in empowering the poor, which until recently (2017) is still around 26% and spread over the sub-districts. In addition to these considerations, community participation in development is also still quite alarming so that it needs special attention for the competent parties. The technique of determining informants is done in stages. At the sub-district level, three sub-districts were selected based on distance (near, medium and far) from the central government of Tolitoli Regency. The selected sub-districts were Baolan (nearest sub-district); Galang (medium distance sub-district) and South Dampal (the farthest sub-district). In each sub-district three villages were chosen. Baru, Tuelei and Nalu Village for Baolan Sub-District; Los, Kalangkangan and Tende villages were chosen for Galang sub-district; While for South Dampal sub-district, Bangkir, Soni and Lempe villages were taken. The number of informants was purposively determined as many as 30 people, 4 from sub-districts' capital villages and 6 others from the two other villages. Thus, the number of informants for Baolan is 10 people, Galang is 10 people and South Dampal is also 10 people, so that the total informants in this study were 30 people. Collected data are analyzed through a process of reviewing all data that has been collected first. After that, data reduction can be done. After data reduction has been done, then steps can be made to arrange data in units according to data categorization (Moleong 2014). Then the data validity check can be carried out before the interpretation of all the data is carried out through the following stages: data reduction, data categorization, data presentation and drawing conclusion.

RESULTS AND DISCUSSION

The Reality of Community Participation in Empowerment Activities

All these programs indicate the existence of community empowerment as the main mission carried out by each type of activity in the community. As a program with a mission to empower the community, it cannot be separated from the importance of citizen participation in each process and stages of its activities. That is precisely why community participation is an important indicator of the success of each of these empowerment programs. The description of how the reality of community participation in each empowerment activity in Tolitoli Regency must begin with understanding of the community members' comprehension about participation itself. The results of the study show that the knowledge or understanding of the community about participation is very diverse, there are those who are very aware and some who do not understand what participation really is. Especially if asked about the process, stages and forms of participation, of course there are still many who do not understand. There are interesting things from the informants' narratives regarding the relationship between the level of education and the level of understanding of the community to the understanding of participation. The higher the level of education of citizens, the better their level of understanding of participation. However, if the education level of citizens is relatively low, it affects their low understanding of participation. Community participation is a very urgent matter, but it is not easy to make it happen, explore and encourage community participation in every empowerment activity and development activities in general. Even though every empowerment program usually places the aspect of participation as the main indicator to achieve the target of success in each process and stage of activity. The importance of such participation in the empowerment activities intended for members of the community is relatively different. There were community members who thought that participation was not important in empowerment activities, but there were also community members who argued that without community participation, the empowerment activities did not succeed optimally.

This reality illustrates that in the cognitive aspects of the community members in the villages of Tolitoli Regency where, in general, the opinion that participation is important in every

empowerment activity. However, involvement of community members in empowerment activities is still relatively low. There is a tendency for a unique phenomenon in people's lives in Tolitoli to be related to the large number of informants who say that participation is important in every empowerment activity. However, reality shows that the level of their involvement in the implementation of empowerment activities and development activities is generally relatively low. If we look at the information from the informants, it can be understood that on one side the community considers participation to be important in every empowerment activity and development activity in general. However, on the other side the level of their attendance in the activity in question is still relatively low. Based on the answers of the informants, it can be said that the level of attendance of citizens in empowerment activities is relatively low, because the majority (as much as 50%) say this. This reality shows that the aspects of community participation in each empowerment activity and development activities in general in Tolitoli are still a problem that needs to be solved by the actors of empowerment and development in general. Whereas on the other side the community members assume that participation is important in every empowerment and development activity in this area. However, why is their level of attendance in the intended activities still relatively low? This reality may be due to the shifting values of mutual cooperation in our society. The principles of cooperation and help have undergone changes as a result of the influence of materialistic values that have penetrated the joints of social life in our society. Community members have been preoccupied with earning a living to fulfill the needs of their family members, so that all of their time is consumed to get the expected income. The decline in community participation rates in the implementation of empowerment programs as well as development activities is generally caused by the living conditions of the community's economic conditions which are still quite alarming. The condition of poverty is one of the internal factors that cause people to participate less in empowerment and development activities that exist at the *kelurahan* and village levels in Tolitoli.

Community participation in the process of empowerment activities basically has had a positive impact on the progress of development in this area. This reality can be seen in community social activities as well as in rolling economic activities and improvement of environmental sanitation facilities which are excellent for several empowerment programs that have been carried out in Tolitoli. Community members can benefit from the participation they carried out, for example a heavy work becomes lightly carried out by residents; the burden and responsibility in carrying out and completing each activity also becomes light because it is divided into many people to solve it. Empowerment actors in this area have tried their best to explore and encourage the realization of community participation in each process and stage of empowerment activities. The maximum effort was proven by the establishment of local institutions in the form of Community Self-Sufficiency Bodies (BKM), especially in the implementation of empowerment activities in the Tolitoli City area.

The Community Self-Sufficiency Bodies has become one of the institutions whose role is to provide assistance in every empowerment activity in the Tolitoli City Area with maximum efforts to encourage the growth of community participation in each type and form of activity. The maximum effort is specifically focused on the involvement of vulnerable people or poor people to be able to be involved in every process, stages and forms of activities carried out to realize development in both the environmental, social and economic fields in the hope of having a positive impact on existing poverty reduction in this area. An interesting thing to know in the empowerment program that exists in the Tolitoli City is specifically the activities facilitated by the KOTAKU Program which encourage the involvement of the poor in various processes, stages and forms of activities carried out at the community level. Indeed, for certain people it is difficult to accept this reality related to the involvement of the poor in every community empowerment activity at the community level. However, it was proven in the KOTAKU program which took place in three urban villages in the study sample (Baru, Tuelei and Nalu) which went well. According to the research team's analysis that the reality that occurs is that the integration of capable community members and poor community members in the empowerment activities has created an extraordinary social atmosphere because among one another they know each other, understand each other, and help each other. There are at least four benefits that can be obtained from a social atmosphere like this: (a) The

establishment of strong social ties among citizens regardless of social status, citizens who are able to feel that they have the opportunity to be able to give attention to their fellow less fortunate people, and conversely those who are less able to feel very concerned about the problems they experience, so that there are no differences in social and economic status. (b) The existence of a learning process for all citizens in the community environment that exists for the results of the program implemented jointly, the growing value of belonging to keep the facilities that have been built. This is very important, so that the utilization period of the facilities built is longer. (c) Understanding among the citizens of the conditions experienced in the hope of sharing the role to find solutions to the problems experienced by the poor both issues in the environmental aspects, social aspects and economic aspects so that a sense of community grows to overcome them. (d) Knowledge and experience sharing among fellow citizens based on the potential of each individual member of the community at the community level with the hope of mutual understanding and mutual respect and acceptance of their potential, so that the problems faced can be solved together and the burden of the problem what the poor feel is a shared responsibility.

The Forms of Community Participation in Empowerment Program

The results of the study show that the forms of community participation in the implementation of empowerment programs in Tolitoli Regency are based on the flow and stages. In its implementation, there are a variety of forms of community participation in empowerment in Tolitoli, namely those that take place institutionally and also in individual forms. If the answers of the informants are carefully considered, the majority (63.33%) say that the best form of community participation in each empowerment activity is through local institutions. The intended local institution is a social institution formed by the community itself which is based on family values and the principle of togetherness without highlighting the differences in status held by each member or administrator.

The local institution in carrying out all empowerment programs always relies on the principle of kinship and prioritizes cooperation in the framework of achieving the principles of unity and unity in order to realize consultations. In other words, that all the empowerment programs that they carry out are principally participatory by placing community members as the main actors. In general, the process of community involvement in all the empowerment programs that have taken place so far in Tolitoli District began from the beginning of the program's implementation to the stage of maintaining the results of the activities. Based on the results of interviews with informants, it can be summarized several forms of community participation. Public participation in decision-making processes and formulation of planning for empowerment programs. That in all activities carried out it is certain that it has been through tough discussions at the community level (community consultation). The process of citizen consultation was carried out in the context of joint decision making by involving various elements of the local community with the aim that the root problems faced were truly revealed in order to find alternative solutions. So whatever decision is taken is the aspirations of the community members with the main criteria prioritizing the needs of low income people (poor people) who are at the urban villages level. The various decisions that have been taken together will then be poured into a medium-term planning document for the empowerment program, so that the implementation of its activities is still based on all types of activities that have been formulated in the planning document.

Community participation in the implementation of empowerment program activities. The form of community participation in the implementation of this empowerment program in principle has taken place in all empowerment programs that have ever existed in Tolitoli Regency. This is based on the substance value that underlies each cycle activity and the stages of activities in each empowerment program which places community members not only as targets of the program (beneficiaries); however, it is the community members who become the main actors in the implementation of the empowerment activities. The activities carried out in each program cycle are none other than the results of decisions and have been planned together among the actors both individually and institutionally at each local institution that is built on the awareness of members of the community itself. This is what creates a harmonious atmosphere among the empowerment

program actors so that it can encourage efforts to achieve maximum results that take place in an accountable and transparent manner in the community both involved directly or indirectly in each empowerment program itself.

Community participation in monitoring and evaluating empowerment program activities. In general, the empowerment activities in Tolitoli Regency, especially activities at the supervision, monitoring and evaluation stages have also taken place by involving community members both directly and indirectly so that the principle of transparency and accountability of the empowerment program itself can be maintained. Since the beginning of the implementation of community empowerment activities should be given space and opportunities to supervise, monitor and evaluate the extent to which the principle of transparency and accountability is carried out by the actors of each existing empowerment program. This is the reason that each empowerment program is a program that has never been misdirected, is a flagship program in the development of Tolitoli Regency and is a program that is clean from all kinds of policy and financial fraud, because when determining the priority of activities, the community is fully involved in all empowerment activities themselves.

Community participation in the utilization and maintenance of the results of activities achieved in empowerment. Ideally community members are not only involved in the decision-making process and formulation of planning at the beginning of the activity, then in the implementation of the empowerment program, in monitoring, monitoring and evaluation. However, the most important thing is that community members must be involved in the use and maintenance of the results of the empowerment program activities in Tolitoli Regency. Substantially, community members can participate in the utilization and maintenance of the results of the empowerment program activities in this area, because they are driven by a high sense of belonging to various activities, so that the results of the empowerment program activities can be said to belong to community members they were involved and involved from the beginning to the end of the activities of all the empowerment programs in Tolitoli Regency.

Factors of Community Participant in Empowerment Activities

In fact, not a few factors influence the level of community participation in the implementation of the empowerment program that has been taking place in Tolitoli. However, according to the results of interviews with the informants during this research, it can be stated that there are two main factors as follows: Internal factors - The things that are classified as internal factors are all factors that originate in the life of the members of the community themselves, namely individuals and group unity within them. Individual behavior is closely related or determined by sociological characteristics such as age, gender, knowledge and expertise possessed, occupation occupied, and income earned from work undertaken every day in fulfilling basic needs in the family. External factors include everything that comes from outside the life of the community itself, such as various parties, especially stakeholders who have an interest and have an influence on the success or failure of any empowerment programs in Tolitoli. Stakeholders are those who have a very significant influence, or have an important position for the success of the empowerment program that takes place in this area that is very influential.

Both of these factors on one hand can be a support, but on the other hand can be an obstacle to the process of community participation in each implementation of the empowerment program. Nevertheless, from 30 informants interviewed, the majority said that the most internal factors hindered the process of community participation in empowerment activities in Tolitoli. The data in the table, if examined carefully, can be understood that the majority of informants (83.33%) said that the internal factors of people's lives themselves were the strongest inhibiting factors for the process of increasing participation in each empowerment activity in the Tolitoli Regency. This condition must get serious attention for every empowerment program actor and in development activities in general, if a high level of community participation in each activity in question is needed.

The growth of laziness culture or tradition to participate in empowerment activities and development activities in general is a result of the low level of social and economic life. Community members want to be involved in various empowerment activities and development activities if they get something from the involvement in the form of material that can be useful to meet the needs of family members. Not to mention the existence of a growing opinion in community life that what is called development is government affairs and not public affairs. This condition was created because development activities had only been carried out by contractors and had not involved community members, even though the development was for the community. Indeed, it is a dilemmatic condition, on one hand, development including empowerment programs must be in accordance with the state / regional financial corridors and budgeting systems, but on the other hand community members are not ready to implement the program properly, on time and on target. This is what causes the still difficult space for community participation, so that the right thing must be *projected*. Meanwhile the government must be able to look at trends that occur at any time in the lives of our people. An important condition to be considered in the life of our society today is that the social relations of community members in daily life are very dynamic. This is what triggers the rapid process of change that occurs in the community so that there is a possibility that there are community members who are able to compete, so they are the ones who win the competition. The issue of later was members of the community who lost the competition, so this group became a burden in the regional development of Tolitoli Regency now and in the future.

CONCLUSION

Based on the data and information as well as the results of the analysis, the reality shows that the people in Tolitoli Regency think participation is important in every empowerment activity and even in development activities in general. However, at the level of implementation of empowerment activities and development activities in general the level of participation of the community is still relatively low. Community participation in the empowerment activities that have been taking place in Tolitoli Regency is carried out in the form of institutions or through local institutions that are built on the awareness of the community members themselves and play a role in facilitating various types of activities in each empowerment program in this area. In the process of increasing community participation in each empowerment activity cannot be separated from various factors that support and inhibit in the form of internal factors in the life of the community itself and external factors especially those originating from outside the community's daily social life.

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Submitted: 8 June 2019

Accepted: 12 October 2019