

# The Implementation of Participatory Development Paradigm

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**ABSTRACT:** This paper is one part of a critical review sourced from dissertation of writer on "Reconstruction of Participatory Paradigm Based on ESQ Power (2015b). In this context, the discussion was focused on the implementation of participatory development paradigm used by actors in implementing poverty reduction programs (PRP). The research was developed through a methodology discourse with approaches: (1) a deductive interpretive phenomenology referred to Raimun Karl Popper (Muhadjir, 2011); (2) a case study referred to Yin (2008); and (3) "member checks" procedures meant by Denzin (2009). The three approaches were used eclectically in order to design an ideal formulation. The results showed some case study results as empirical facts which prove the lack of intelligence of actors affiliated in the Regional Poverty Reduction Coordination Team (RPRCT) and the National Program for Urban Community Empowerment (NPUCE) in running the poverty reduction programs in Kendari.

**Keywords:** Intellection, Paradigm and Development

## INTRODUCTION

When Korten (1993) introduced the theory of people centered development that respects the local knowledge, lot of interest in research emerged to formulate development plans based on social capital with a participatory approach. Manifestations of community-based participatory development paradigm had lasted long enough through the program of Neighborhood Upgrading and Shelter Sector Project (NUSSP) and the Urban Poverty Reduction Program (UPRP), including in the area of Kendari Government. Indeed, the poverty rate has declined since 2012 amounted to 6.4 percent, and even predicted to continue declining until 5.7 percent in 2014 with 76.81 percent of HDI rate, and unemployment also continued to fall to 3.8 percent (TNP2K/RPRCT Kendari, 2015). However, the data of poverty rate from the National Program for Urban Community Empowerment (NPUCE) Kendari showed that it was still remained 25 percent of poor households in Kendari (NPUCE Kendari, 2014).

Meanwhile, the study of skepticism and criticism greatly came up when "impoverishment" happened in various cases of "corruption and money laundry" in which one by one of the actors sent to the Court for Corruption. Various variables are often claimed to be determinants of mentality of development actors that significant with the failure of poverty reduction efforts over the years.

Structural and cultural inequality is often spotlighted by many circles, which then triggered a participatory development paradigm. However, according to Peribadi (2015a) the failure of the Poverty Reduction Program (PRP) looked more dominant on the users rather than the paradigm itself. Consequently, it is certain that moral inequality is significant with the weak of intellectual and spiritual intelligence as the implications of positivism and post-positivism, which have only revolved around the empirical and rational truth.

## REVIEW OF LITERATURE

Theory of poverty in the perspective of the structuralist paradigm is to highlight the causes of poverty in the context of structural imbalances (Yeremias, 1995). It appears in the perspective of liberal which giving stress on poverty as an impact of dysfunctionalization of structural organization like RPRCT. Similarly, the radical perspective emphasizes that the poverty is caused by the existence of the capitalists from any socio-economic groups that control over resources. As a result, according to Suwarsono and Alvin (1994) and Hasim and Remiswal (2009) it raises *trickle-up effect* and production squeeze. Likewise, the spotlight of theory of deliberative democracy in Habermas view as expressed by Agusta (2012).

Development strategy that must be emphasized, according to Friedman (1992), is the empowerment of households and their members addressed to these context: social power, political power/bargaining position and psychological power. In the context of social power, the people increasingly have broad access to

resources of information, knowledge and skills, participation in social organizations, and financial resources. The political power dimension refers to process of strategic decision making, particularly in making decisions that affect the future of the people and marginalized groups. That means people must increasingly have the power to choose freely, to speak and act collectively and have the ability to change themselves the shape and their structural position (Eko 2004; Mardikanto and Soebiato, 2012; Bajraktari, 2015).

Such methods and processes of empowerment are actually practiced by empowerment movements concerning with poverty reduction programs like Urban Poverty Reduction Program (UPRP). Since its launching on 6 December 1999 by the Minister of Infrastructure, UPRP has grown into a large program to alleviate poverty, and in 2007, it was adopted into the National Program for Urban Community Empowerment (NPUCE) and fully implemented in 2008. However, according to Lawang (2005) the alleviation of poverty through UPRP or other similar programs, addressed through improved social capital that is tied to the social structure of micro groups only for Public Interest Board (PIB) and Public Interest Group (PIG), will be less effective compared to the increase in social capital arising from the integration of micro and macro social structures because the network of wider social structures provide greater impact.

The development has widely taken place, but the results are still unsatisfactory noticed from the context of the involvement of community participation. In this context, according to Fakhri (2006) that the critical theory has influenced the views, approaches and practices of social change in the community. One of the most perceived influences is the existing of an approach that put the community as a subject of social change and development, the subject of education, as well as research subjects. There has been born many participatory methodologies in various aspects on the basis of principle of putting people as the subject of change, such as the model of participatory community development projects and participatory training.

A range of paradigms to find a way to equitable development appeared, but all of them showed dissatisfaction. Korten then proposed the theory of people centered development with emphasis on human welfare, equity and sustainability of development and oriented to improving the quality of human life and not on economic growth through market and strengthens the state (O'Connor, 2005; Alfitri, 2011; Mardikanto and Soebiato, 2012).

Critical study from the interpretive constructionism and critical postmodernism has boomed in Western thought. Local knowledge has been used as one of the contributors in the indigenous planning theory, an adequate social scientific philosophy and social theory as the theoretical framework of development (Saraswati, 2008; Turner, 2012). But specifically, the base of value of prophetic spirituality as *ESQ power* apparently has not received attention until now. Though planning as a perspective, it has led to the need for community involvement through theory and practice, such as advocacy planning, transactive, pluralism, communicative, collaborative, and others (Chambers, 1996; Ife and Tesoriero, 2008; Hasim and Remiswal, 2009; Hikmat, 2010; Alfitri 2011; Soetomo, 2012; Mardikanto and Soebiato, 2012).

Those meant by Sugandhi (2002) that the participatory approach as a strategic method is an attempt to improve capability building and institutional strengthening of local communities, through experienced based learning process by way of involvement in various aspects. For that reason, the role of the outsider, both government and NGO in the participatory approach covers three areas: (a) conscientization, (b) community organizing, and (c) resources delivery.

Method of Participatory Rural Appraisal (PRA) as an integral part of the participatory approach is indeed very coveted. However, according to Suharto (2007), who referred to the experience of Robert Chambers in some developing countries packed in his book *Rural Development: Putting the Last First* (1985) that in fact the method is often confronted with three things.

**First**, dissatisfaction with some bias, especially anti-poverty bias caused by the construction of rural development tourism. Also, project bias which only pay special attention to the villages of the area of project. Personal bias which put males more dominant than females and the elite than the poor. The season bias that prefers traveling in the winter to traveling in the summer and rainy, which bad for the poor in the rural areas. The last is diplomatic bias which not hoping to see bad conditions.

**Second**, dissatisfaction with the process of conventional surveys through questionnaires and their results. Over the years, the survey through questioner tends to be excessive, boring and frustrating and the process of

writing is a nightmare, because the data obtained is sometimes inaccurate and can not be used as a reference. When it is reported it will take a long time, sometimes late, boring, misleading, difficult to use and sometimes even ignored.

*Finally*, according to Foucault (2007) the urgency of theory of post-structuralism is to understand the power hidden behind a kind of knowledge as exploitation, domination and subjection by arousing the local strength and the power of knowledge. In relation to agrarian existence, according to Salman (2012) all this time, the development of agriculture in developing countries is only referring to the liberal paradigm that focuses on the effort to transform agriculture from traditional-substantial formation into a modern-capitalism through the advance of technology, re-accumulation of capital, and institutional modernization. While now, the development paradigm is increasingly to be complex includes Liberal paradigm, Marxist and post-structuralist as a multi-paradigm that can address the complexity of the problems of development in various fields.

## METHODS

**Approach.** In attempt to integrate the cycle of interpretive participatory development with Prophetic spiritual cycle to design a participatory development paradigm with ESQ power base, it used approaches: (1) an interpretive phenomenology deductive referred by Raimun Karl Popper (Muhadjir, 2011); (2) a case study referred by Yin (2008); and (3) research and development method by Borg and Gall (1989) or procedure "member check" as meant by Denzim (2009). The three approaches are used eclectically to design an ideal formulation and to develop a theoretical discourse coming from universal truth (Peribadi, 2015b).

**Instrument.** In order to explore the primary data in the field as a strategic step to achieve the desired results, it used method of field research based participatory development approach. Therefore, the process of collecting data in the field is done through participatory action research, in-depth interviews and focus group discussions as well as a study document.

**Analysis.** To analyze the truth of probabilistic deductive truth on the metaphysical moral truth, it used analysis of falsification through interpretive data, interpretive analysis, interpretive validity and interpretive conclusion to illustrate the essential truth. In this context, the probabilistic theory is used as a deductive proof which is not based on the categorical logic of Aristotle or Euclid's axiom. But it is positioned as deductive logic set theory as grand theory elaborated from the Prophetic spirituality and Prophetic saintification. While the position of each case as a minor premise is associated with the major premise to establish an inference of its probabilistic truth (Muhadjir 2011).

## RESULTS AND DISCUSSION

All interpretive data that have been successfully completed, is described critical-reflectively within the framework of interpretive deductive phenomenology as meant by Raimun Karl Popper (Muhadjir, 2011). The research findings showed some phenomena and social reality that can provide answers and explanations on the research problems.

**First**, quantitatively, Table 1 shows the poverty rate has quite significant decreased amounted to 12.51 percent in 2006, and continues to decline until reaching 7.40 percent in 2012. Though it then became a confusing case, because according to the identification of UPRPKendari that from 50,815 families, 21,391 or 42.09% was classified as poor in 2008.

**Table 1. The Decline of the Poor in Kendari, 2004 to 2011**

No.	Year	The number of people	%
1.	2004	19.500	8,84
2.	2005	25.900	10,65
3.	2006	30.500	12,51
4.	2007	27.500	10,15

5.	2008	23.600	8,53
6.	2009	22.440	7,88
7.	2010	23.203	8,02
8.	2011	22.125	7,40

Source: Bappeda of Kendari, 2012

**Second**, in 2012 the poverty rate in Kendari was claimed to fall further to 6.4 per cent and even predicted to decline until reaching 5.7 in 2014 with HDI level as much as 76, 81 percent and the unemployment rate continued to decline to 3.8 percent (TNP2K / RPRCT Kendari, 2015). Of course this is a stunning achievement for Kendari city during Asrun-Musaddar leadership. Although it is again confusing, because the poverty data from NPUCE listed in Table 2 indicates amounted to 25 percent was classified as poor families in Kendari (NPUCE Kendari, 2014).

**Table 2. Poverty rate by family in every district of Kendari city, 2014**

No.	District	The number of poor families	(%)
1.	District Abeli	2883	26
2.	District Kendari	1828	20
3.	District. Kendari Barat	2605	29
4.	District Poasia	1782	36
5.	District Kambu	359	9
6.	District Mandonga	1732	29
7.	District Puwatu	1503	25
8.	District Wua-Wua	1261	31
9.	District Baruga	1137	28
10.	District Kadia	921	18
<b>Total</b>		<b>16.011</b>	<b>25</b>

Source: Adapted from the data of NPUCE Kendari, 2014

The difference of the poverty data is surely caused by the different indicators used. But according to a former of Work Unit of UPRP Kendari that:

"It is not only caused by the different indicators used between the government and PIB, but also the objectivity and seriousness in the process of data collection in the field. The government tendency is based on the development program targets to be achieved at a certain time, which is then mixed with the imaging factor. In other hand, the facilitator and the PIB/PIG in each administrative region identify poverty data comprehensively and objectively, in order that the program NPUCE can not be misplaced" (La Ode Maghreb, interview, March 26, 2015).

Quantitatively, according to Agusta (2012) that the recognition of the decline in the quantification of poverty, in fact implicitly ignores the portrait of social inequality that increasingly gaping. Similarly, according to Kamaluddin (2014) the case of social and economic gap between the bureaucrat elites and the political elites with the people in the region of Southeast Sulawesi province, seem widely opened (the Scientific Oration on an occasion, 3 September 2014 at Clarion Hotel Kendari). While a quote from an interview with the Deputy Mayor of Kendari "the gap is no longer existing in Kendari, because of the existence of the Civil Brotherhood program" (Musaddar Mappasomba, interview, 11 September 2014).

**Third**, it is found some phenomena and contra-productive reality as a result of a rubbing between external and internal factor in the implementation of participatory development paradigm towards poverty reduction programs and practice of deliberative democracy in the process of development in Kendari. But it is acknowledged by informants that the weakness and the deficiency are more dominant in the realm of axiology. It was significant with the personal and social resilience of the performance of the user on the paradigm of participatory development.

**Fourth**, dysfunctionalization of Regional Poverty Reduction Coordination Team (RPRCT) in integrating various Poverty Reduction Programs (PRP), inactivity of Urban Learning Community (ULC) as a forum for presentation of concepts and methods and institutional degradation of farming communities in Kendari are truly the inhibiting factors on acceleration of poverty reduction programs run by NPUCE (KMW of Southeast Sulawesi and Korkotof Kendari).

The dysfunctionalization, degradation and inaction of the institutions are not only the indicators of lack of political will of Kendari government, but also, at the same time reflect a lack of sense of responsibility of the actors to reduce poverty in implementing the tasks and roles entrusted to them. Further than that, it also at the same time indicates disregarding toward Minister of Home Affair Regulation (*Permendagri*) No.42 Year 2010 and Regulation of Kendari city No. 8 year 2011 as a legal basis of *PRP*.

**Fifth**, the degradation of participation of citizens in urban village level, especially for those who become administrators of PIB and PIG in NPUCE in performing duties for the society. It is essentially caused by the absence of Kendari municipal government for pursuing a strategy in strengthening institutional capacity. One of the strategic momentums to show the political will is giving direct development programs with budgets under Rp. 200 million to the local PIB who has been professionally compiled PRP Medium-term Development. But in fact, it was given to specific groups that are considered having contribution to the authorities in political contest. In this context, it is a strategy of security fund and patron client in Sjaif's view (2014) to perpetuate the status quo.

Admittedly, there are still many weaknesses of the use of participatory development paradigm. However, empirical facts show that people have been smart enough to plan and implement the development programs for the benefit of themselves. There is a sense of belonging from within the heart of society on development programs they have planned and carried out themselves. It then forms the nature of self-reliance when the cost is not enough to complete a development program in their environment. All the positive benefits are difficult to find in the implementation of development with top-down basis in the past.

**Sixth**, exclusion of bottom-up aspiration as a result of the virus of technocracy and bureaucracy that tend to be collusive, transactional and pseudo-populism referred by Widiyanto (2010) as well as rent seeking meant by Sjaif (2014), which is then packaged in a dramaturgical behavior in the view of Goffman. In turn, it becomes causal variable of the use of public money that is not pro-poor, pro-jobs and pro-program as seen in the Kendari city budget in table 3.

**Table 3. Level of Use Indirect Expenditures (IE) versus Direct Expenditures (DE) in Kendari city budget in the year of 2008 to 2014.**

Year	Elites IE	Percentage IE	Public DE	Percentage DE
2008	287.953.108.962	61	184.902.754.822	39
2009	348.007.000.000	65	190.982.000.000	35
2010	381.833.514.165	62	230.958.349.681	38
2011	436.384.685.337	60	294.831.634.890	40
2012	552.918.855.048	63	326.639.545.968	37

2013	572.111.977.207	62	349.335.404.780	38
2014	706.424.113.773	59	459.630.532.100	41

Source: Processed Data adopted from [www.djpk.go.id](http://www.djpk.go.id)

How surprising, budgeting allocation appears to be still more dominant in direct expenditures rather than indirect expenditures. Respectively, for 7 years, it is seen inequality posture of Kendari city budget. This demonstrates the political desire tends to be uncontrolled, and it is so difficult to deny that the bureaucratic elites and the legislators in Kendari have not a sense of crisis and sense of humanity yet.

**Seventh,** Kendari government fails to address the agrarian spirit of the times. It was seen on the programs of RPRCT and NPUC which are not to make agriculture (in the broad sense) as ontology of PRP. It means farmers as the poor communities that have to be traced from upstream to downstream, seemed not used as an object of discussion in poverty reflection, self-supporting mapping and strengthening the capacity which is specifically focused on institution of farming community.

Likely, the government is not so enthusiastic in developing agricultural as an alternative solution to get out of the poverty cycle. It can be seen in the case of the livestock sub-sector showing the behavior of farmers in Kendari that continues to slaughter cows amounted to 57% per day as listed in Table 4. In this context, according to the Head of Department of Agriculture and Forestry of Kendari that:

"The sale and the slaughter of cows are caused by circumstances which forced the farmers. For example, there are children who urgently get married, continue their study and must pay tuition and so forth. Together with DPRD of Kendari, we have discussed the problem and will look for a solution" (Zainal Abin, June 22, 2015 interview).

**Table 4. The Treatment of Farmers toward Bulls and Pregnant Cows and Non-pregnant Cows in Kendari**

Month	Bulls	Pregnant Cows	Non-pregnant Cows	Number	%
(1)	(2)	(3)	(4)	(5)	(6)
1. January	197	-	253	450	8.33
2. February	197	60	176	433	8,02
3. March	176	60	220	456	8,44
4. April	177	60	230	467	8.65
5. May	218	60	202	480	8.89
6. June	190	70	205	465	8.61
7. July	159	60	181	400	7.41
8. August	230	60	225	515	9.54
9. September	208	66	200	474	8.78
10. October	197	65	163	425	7.87
11. November	170	60	188	418	7.74
12. December	183	60	171	414	7.67
<b>Total</b>	2.302	823	2.272	5.397	100

Source: Department of Agriculture and Forestry of Kendari, 2014

## CONCLUSION AND SUGGESTION

Phenomenon and reality of the elimination of the bottom-up aspirations and data collection controversy over the existence of the poor in Kendari not only mean that the paradigm of participatory development have not took place and implemented as expected. However, when the failure of a participatory development paradigm is examined critically from various theoretical perspectives, it looks some different views.

**First**, according Yudha (2004) and Habermas (2006) that the deviation of the legal basis is claimed as "conventional apparatus", because it has not been able to adjust to the post-modernist paradigm. Meanwhile, according to Agustian (2003), such violation means the actors of development do not have a well organized principle which is a trust to the regularity of natural law and social law.

**Second**, examining from the paradigm of social facts referred by Ritzer and structural-functional paradigm referred IlyasBa-Yunus and instrumental paradigm referred Habermas, it can be concluded that the institutional structure as a network of actors for poverty reduction in Kendari, obviously have not took place functionally and balanced between the structural of RPRCT and Coordinator of NPUCE. Conversely, if it is reviewed in the context of interpretive paradigms and criticism referred by Habermas, the deliberative democratic process has not created yet, because of the actions of social communication tend to freeze the critical awareness of society.

**Third**, if it reviewed from the standpoint of Gramsci's theory of hegemony, top-down aspiration tends to dominate bottom-up aspiration. As the result, political desire for using public money in the last seven years in Kendari is more dominant to the elites expenditure rather than to the public expenditure. Moreover, as highlighted in the context of dramaturgical theory, actually development concept ala deliberative democracy tends to become "political play" that lulls people.

**Fourth**, from structural theory point of view, all of which are unquestionable empirical facts that there has been a process of impoverishment in the region of Kendari because poverty theory with structural paradigm highlights the causes of poverty in the context of inability of the structure and dysfunctionalization of institution. Inevitably, it appears disguised impoverishment actions in the form of power sharing, rent seeking and security fund and flushing the project funds as criticized by Sjaf (2014).

**Fifth**, it means poverty that still high enough in Kendari not caused by the use of any paradigm. Because the use of paradigm of community-based participatory development that seek to accommodate all the bottom-up aspirations had long been lasted in Kendari since the existence of Urban Poverty Reduction Program (UPRP) to the existence of NPUCE which finished at the end of 2015. However, the existence of poverty data qualitatively and quantitatively, is mostly caused by the user paradigm due to the actors of PRP ineffective in performing their duties, roles and responsibilities.

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