

VIEWS AND TARGET GROUP PARTICIPATION

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Submission date: 02-Aug-2019 10:34AM (UTC+0700)

Submission ID: 1156939521

File name: Views_and_Target.pdf (137.04K)

Word count: 5913

Character count: 32672

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VIEWS AND TARGET GROUP PARTICIPATION OF COMMUNITY EMPOWERMENT PROGRAM IN THE DISTRICT KUTAI KARTANEGARA INDONESIA

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ABSTRACT

The research was conducted over three months (January-March 2010) CoastalIndonesieKutai regency. The purpose of research is to reveal the views and participation of target groups in the empowerment program. Respondents observed numbering 12 people, by way of understand the language and interpretation of the target group about empowerment, without researchers involved. The results can reveal that the views of some the target group about the different relative empowerment. Target group "fishing rod" mentions the meaning of empowerment is fair and equitable relief that can be useful and coupled with the community participation opportunity. The meaning of empowerment to the target group "fish" is giving the opportunity to live independently without depending on others. The difference in views between the target group resulted in the participation rate in the empowerment of the target group is also different. Community participation in the program "Gerbang Dayaku" by the government is in the level of consultation. The level of community participation in the Comdev program conducted by company is in the level of collaboration. Whereas the level of community participation in the mentoring and counseling programs by NGOs has been in the position of co-learning. If the participation rate is used as standard, the levels of the primacy of the target group in any implementation of development programs in order are NGOs, companies and governments.

Keywords: Participation, target group, community empowerment.

INTRODUCTION

Kutai regency is one of the richest districts from around 400 districts / cities in Indonesia. However, the poverty rate is still high in the district. Based on data from the Central Bureau of Statistics of East Kalimantan in 2009 there were 54.7 thousand poor people. The number of poor people in Kutai regency is the greatest compared to other districts / cities in East Kalimantan. The large number of poor people in Kutai Kartanegara indicates that empowerment program is not optimal success rate.

The problem of poverty is a classic problem, but always "up to date". It is Classic because poverty has been discussed since the end of World War II. Up to date because the problem of poverty is a global problem, national, and local levels, which until now have not been thoroughly discussed. All the experts have agreed that the key word is empowerment.

Kutai regency government actually also has done community development. It was recorded since the beginning of regional autonomy in 2000, the relatively high intensity empowerment program through programs "Gerbang Dayaku." Although "Gerbang Dayaku" has been implemented, but poor communities in Kutai Kartanegara will remain identified as the marginal (marginalized).

The company, as one of the stakeholders of development has also done empowerment program through CSR. Total E & PIndonesiaquite intensively involved in the the empowerment of Coastal Kutai regency program. One of them is the fund-empowerment program better known as PMD Mahakam.

Empowerment "Gerbang Dayaku" and PMD Mahakam have been implemented, but there is still an impact as expected. The poor are socially still doing not have power, strength, and skills that can be relied upon. Social capital of the poor has not been sufficient to keep up with the business community. Conditions of economic life, too, they are poor. Low-income, small capital, and working in the informal sector into a classic problem. Poor people also remained politically oppressed by the structures and political systems of government (state) are not oriented to the fulfillment of basic needs /interests of the community.

Many approaches have been used in empowerment. However, such approaches more focused on the intervention (actor empowerment). Poly (2005) says: "the beginning of the failure of development is the" smart ass "that made the decision to do" a fool ". Lack of empowerment program with the intervention approach spawned an approach to "target group" (the poor/target).

Overweel (2008) mentions that the target groups approach began in the 1970s in the early days of development. The word is defined as the attention that should be given to the poorest people, as opposed to development aid outdated infrastructure such as construction of bridges and hospitals that seem more useful for those who can access it.

Mentioned by Overweel (2008) term target group is used as an analogy of the empowerment program as a product as well as other products in the science of marketing. In line with this thinking, business development or empowerments also "sell" their development programs, and they also have to convince the target group that the program is good for them. Overweel (2008) says more: "Perhaps the analogy is described here sounds a bit sarcastic, but that's reality."

The consequences of this approach Overweel target group put the actor or actors are the main empowerment of the poor. That is, the main concern is the process of community empowerment in community engagement goals. Potential and local resources should be used optimally so that people can help themselves (self-contained). Some experts such as Poly (2005) and Overweel (2008) emphasizes the importance of attention to local-wisdom in community empowerment to avoid conflict of interest.

Awareness of the importance of the poor, this research rises as businesses assess the levels of the primacy of the target group for empowerment. The trick is to outline the views and responses to the empowerment of the target group that has been done by the actors' empowerment.

METHODOLOGY

This research is to reveal the primacy of the target group in the empowerment of actors performed empowerment. The subject of the research that has been observed is the empowerment of the poor as a target group. Process observations were made with the understanding and interpretation of the language of the target group about empowerment, without the researchers' involvement.

This research was conducted at the Coastal District in Anggana Kutai Kartanegara. This area is seen as an area of research that can show the function and role in the empowerment of the target group. Respondents were asked to feedback and opinion from the target group

numbering 12 people (n = 12). Data collection for the study was conducted in January through March 2010.

Data collection techniques used in this study was the observation, interview and documentation. Observation techniques used are observation techniques Spradley (1980), which consists of; common observation, focused on observation and selective observation. Interview conducted an unstructured interview is the type who depends heading key informants.

Interview guide used is "emic perspective", is one interview guide that emphasizes the view (opinion) or the perceptions of key informants. Engineering documentation used to support the data found in the observations and interviews. Although the document is only visible data (sense of data), but it is useful as an introduction to one of the researchers to understand, explore and reveal something that is not visible, which is the main objective in this study.

Data analysis consisted of components of data reduction, data presentation, and conclusion. These components interact with each other and an activity cycle. Research data that has been collected, researchers test the validity or the validity of the data with data triangulation technique, so that the data and information that the researchers found to be relevant. Validity testing of the findings is made by testing the triangulation of data sources (informants), discussion and methods.

Validity testing of the research is also equipped with testing methods, namely observation research, interviews, and the review of documentation. High or low validity of the findings of researchers decided to rule: the more you support a view, and then the validity of the findings will be higher. On the other hand, the less support for a view, the lower the validity of the findings.

DESCRIPTION OF EMPOWERMENT IN THE KUTAI KARTANEGARA DISTRICT

Empowering people in Kutai regency generally performed by three groups of actors (Change of Agents), namely the government, companies, and NGOs. Each group has its own characteristics program and different approach.

Government

Kutai regency government has the vision and mission development, known as the word "Gerbang Dayaku". The first Principal target is Urban Regional Empowerment Development Movement. Emphasis on industrialization, Tourism, Services, Monetary /Banking, Property / Offices, Hospitality and Housing so that access is expected to create jobs in urban and feedback for the development of rural empowerment. The second principal target is Regional Rural Empowerment Development Movement. It emphasizes on agribusiness, fisheries, and livestock, Forestry, Nature and assorted Mining. As access is expected to change the culture of the community of nature gatherers became farmers, so as to create jobs and push urbanization as well as feedback for the development of urban empowerment.

The two principal objectives will be realized through the priority programs in Kutai Kartanegara regency, one of which is economic empowerment. Populist Economic Empowerment Program is an effort to strengthen the role of government in creating healthy economy of Kutai Kartanegara, the strengthening of the economy that prioritizes the lives of many people and forge business partnership based on mutual support based on the principle of kinship and togetherness. Program priorities in developing the economy-based democracy is distribution among economic actors that to ensure equal opportunities for economic actors, creating healthy competition based on principles of economic democracy. Expansion of the

network of cooperatives associated with both upstream and downstream enterprises owned by local / state and private enterprises. Development of cooperation among cooperatives and group-owned business community is done by local / state and private. In addition, the allocation of development programs carried out by the average value of Rp. 2 billion per village with composition; economic development 35%, 30% rural human resource development and rural infrastructure development 35%.

Empowerment programs that have been taken by the government are the Mahakam Delta Community Empowerment (PMD Mahakam). PMD Mahakam launched as a result of cooperation between the Central Government (Ministry of Home Affairs, Bappenas, and the National Land Agency), the Government of East Kalimantan Province, the district government of Kutai and Development Programme of the United Nations (UNDP), and TOTAL E & P Indonesia and INPEX Corporation.

Through the PMD is expected to further mobilize resources and sharpen the direction pemecahkan problems in the Mahakam Delta. The expected benefits are implementing a form of sustainable use of natural resources in the Delta, at the same time ensuring that the key functions of the Delta awake ecological and economic benefits of shrimp and other mangrove resources in the wake of a long-term basis. The long-term goal is to achieve sustainable management of the Mahakam Delta and integrated with a dynamic combination between business developments with environmental management, where stakeholders play a key role in all the important decisions about Delta Mahakan in order to provide benefits to the economy and the needs of the people living in the area and mangrove forests. While the specific objectives is to raise the capacity of local stakeholders and enhance collective ownership of economic development and natural resource management in the Mahakam Delta to halt the downward trend in quality.

Company

Total E & P Indonesia quite intensively involved in Kutai regency Coastal empowerment. One of them is the fund-empowerment program better known as PMD Mahakam. Delta Community Empowerment Program (PMD) Mahakam was launched on 11 April 2007 in the District of Anggana Kutai regency as a result of cooperation between the Central Government (Ministry of Home Affairs, Bappenas, the National Land Agency), the Provincial Government of East Kalimantan, Kutai District Government and Development Program United Nations Development Programme (UNDP), and Total E & P Indonesia and InpeX Corporation.

Total E & P Indonesia and InpeX Corporation, in addition to engaging in PMD Mahakam also undertake community empowerment through a program of development (comdev). Some programs that have been carried by comdev, namely: a) Babysitting and rehabilitation of mangrove forests, b) Perform horizontal drilling to sensitive areas, c) Planting mangroves, since 2000, has three million mangroves planted by working locals, d) Assist developing environmentally friendly shrimp farming, e) Pilot project environmentally friendly shrimp farming, the design is built for maximum harvest, but keeps the surrounding mangrove, and f) Providing information to residents of the importance of biodiversity in the Mahakam delta.

Total Indonesia is also working with the government of Kutai regency for various communities' development programs such as road construction, water supply, education facilities and equipment, and provide the opportunity for local residents to work if possible, especially for construction and maintenance.

NGOs

Community empowerment activities by non-governmental organizations (NGOs) Coastal Kutai regency usually not continuous and done partially by projects implemented. The activities are often carried out research activities, mentoring or counseling. Research has been conducted on the social research (social mapping), political research and social research, Research elections and a number of other research in collaboration with local governments and companies. Mentoring and counseling is usually done on an entrepreneurial spirit, small business management, and business planning.

VIEWS AND TARGET GROUP PARTICIPATION

The views Target Group for Empowerment of: Giving Opportunities Participate

The empowerment that is done by change agent is deemed the fishing class community is almost identical with help. The meaning of empowerment is an aid to make NGO empowerment by becoming not mention from the society. This is understandable given the NGOs engaged in the field of guidance and counseling (non-physical), while the government and companies engaged in more physical.

The meaning of empowerment for the “pancing” or fishing group’s community is an attempt to improve the lives for the better in his own abilities. While the motivation to change the business for the better is to live well. The meaning of empowerment can be understood considering the fishing class is essentially groups of people that already have the capital base to be empowered. Community fishing groups are usually more participatory, more independent, more willing to cooperate. Generally, the fishing group already has a better social order.

Table 1. Meaning and Motivation Implementing Empowerment by Target Group

<i>Target Group</i>	<i>The meaning of empowerment</i>	<i>The empowerment motivation</i>
Twig/Fishing/land	Efforts to improve the level of life better in his own abilities	Want to live a more prosperous as company employees
Root/fish/sea	Efforts to live independently without depending on others	Want to change the fate and dependence with other people

Source: Interview results, 2010

Community fishing groups are people living in the village of heterogeneous than Bugis ethnic inhabited by other ethnic groups such as Banjar, Java, Makassar, Kutai, Madura, Batak, Flores /East, and group dynamics Chinese ethnic community living color in this. The process of intermarriage between people from different ethnic groups a lot going on, thus giving birth to the children of mixed marriages between ethnic groups were no longer aware of the applicable rules of customary ethnic groups their parents.

Existing social institutions acquired fishing communities of the process of assimilation with other community or ethnic group. The average stays in the Anggana District on the fishing community longer, even though the majority of them ethnic descendants of the island of Sulawesi and Java, but was born and raised in the Anggana District. This means that the process of assimilation with the local community, including the arrivals from other ethnic communities, has long been underway.

There are socio-cultural developments in society that makes people in this group have a character who is more ready to be empowered. The process of the development of social culture makes the characteristics of people living in the land, to be better than the people who

live in the sea. The character of fishing community that makes the meaning of empowerment for them is "Venture improves the lives for the better in his own abilities."

Fishing communities, who stay on the ground, makes them more likely to make comparisons with the lives of other community groups. Comparison between the poor and the employees of the company, between the poor and government officials, or other community efforts has succeeded. Especially if you compare the life between the community and the company, of course people will be able to see a huge difference. The views of everyday life will be different levels of fishing that makes people more motivated to change their lives for the better.

Unlike the fish community, the people who live in the sea (the fish or branches), the majority are immigrants. This class society had not lived and settled in Anggana District. Even if there are new entrants from ethnic and other islands, usually they are relatives or relatives of people living in the sea. In other words, the new entrants are likely to stay at sea, to work on his relatives or open new fishponds.

This fact is in line with the Bugis philosophy of *Passe Babua* (Pelras, 1997) which means sharing in the suffering of others in the stomach itself. It indicates new feelings (empathy) deep to relatives, neighbors or fellow members of a social group. Catapulted solidarity with same relatives, which is underprivileged or unfortunate. *Passe* with a binder of members of social groups, so closely linked to identity, among the Bugis, especially the sailors or immigrants who were in the land, become *pas* basic sense of their identity or called "ke Bugis-an". The same is true of ethnic Javanese who live clustered in one area, as a manifestation of solidarity among bugis fellow.

The arrival of the newcomers will add the same community in the area. Therefore, it is not strange that the community group is emerging as the "kampung bugis", "kampong jawa" or "kampung banjar". Because of living one group, then the process of assimilation and absorption values to become more resilient, to be blocked. The public view the daily fish tend to be the same, they just see the same level of the poor themselves. As a result, the motivation to change lives for the better is low. This is what makes sense for the community empowerment groups of fish just "Trying to live independently without depending on others". Independent living for those over the definition of non-physical can make a decision for life itself.

Physical needs, only in the form of food and clothing needs are simple. One of key informant disclosed that: "can eat, send their children and have little savings if any family member is sick, in addition, be able to return home once a year, at the Feast of Eid al-Fitr. The most important aspect in the society by empowering groups of fish is how to make them do not depend on others, according to his philosophy that says "hands on, always better than to hand down".

Above the base of the stem is the phenomenon of alienation experienced by the fish to other social systems on the outside (on the ground). This is due to the pattern of use of their time spent in the sea more, so the fish community interaction is limited to fellow colleagues who are in one area. Access of information communication with the non-fish community is very weak, because in addition to the time when the ground is used up to do work such as boats or other equipment repair and rest, is also hampered by the level of education and inadequate knowledge.

The only representative fishermen on land is the owner of the more common as the retainer, because only with them the fish still has a relationship with the land. The consequence is trust and compliance arising from the fish community also easily misused also by unilaterally

retainer. Even so, it is not surprising when the fish community still think the owner (retainer) as god of helper for their lives. The dependency attitude that actually comes from the way people view the fish itself, causing a weak position in all respects, including the revenue sharing agreement. The Darkness of information makes fish communities to feel strange to the world of land, thus shrink their guts to just migrate the labor market non-farmers or fishermen.

This resulted in the closure of multiple communications, namely poverty information of fish communities of the world outside, and instead of understanding change of agents (the ground) against them. To understand the fish communities are not serious enough with the introduction of their lives while on the ground, because the side of life at sea may be a few that reflected on the ground. This social alienation, on the negative side raises a strong social system and changed inaccessible to outsiders. It is a challenge to create a system and approach to communications in accordance with the lifestyle of the fish communities that are less accessible to regular communication channels. These fish communities do not always expect people to be the left and especially that the fish community is no longer the object of a controlled and exploited by the community outside.

Participation Rate Target Group's Empowerment Program

Participation is a form of community involvement and active participation and volunteering, both for reasons of inside him (intrinsic) or from outside (extrinsic) in the overall process of the organization. Participation is an important component in the generation of self-reliance and empowerment process. Principle is to involve the participation or the participation of the public directly, and is only possible if the people themselves take part, from the beginning, the process and the formulation of the results. Community involvement will be a guarantor for a process that is good and right.

There are some indicators used to express the implementation of the programs and goals of empowerment that made the change agent communities, namely: a) the public interest program, b) Frequency of attendance at the implementation, c) submission of proposals by the community opportunities, d) The number and type of proposal expressed by the public, e) The amount of funds that can be extracted from the community for programs, f) The intensity of activity in the control of problem officers, g) Assessment of overall empowerment programs, and h) Sustainability empowerment program.

Based on the answers given by informant, the strong suspicion, which is the response and participation of the target group from the program and the implementation of empowerment programs at each change agent, is different. Community participation tends to be higher in programs made by the company. While public participation to the program made by the government in the Gate program in my power, tend to be lower.

If the size, shape and type of participation by Syahyuti (2006) is used, then the strong suspicion that the shape of the target community participation in development Gerbang Dayaku programs are located in consultation level. While in the condev program, which is done by company, is in collaboration level.

Comdev program is more aspiring needs and desires of the community, while at the Gerbang Dayaku Program, in real terms, ignoring the real aspirations of the people. Community participation in Gerbang Dayaku development programs are in their consultation level, in which the public is asked to express their aspirations, but the aspirations of the people is only used as a source of information for decision making by the government. Community participation was limited to patients or clients, which does not have the authority to participate in the program decided to empower herself.

The level of community participation in the program made comdev company is on the level of collaboration. The response is obtained due to the implementation of programs and target communities and companies together to formulate the program and its implementation. Although the decision remains in the company, but an approved program is a program that was already suggested by the community together with the comdev supervisor. Consideration to approve the company's program is solely because of funding considerations and community development priorities that have been mapped previously. Program and implementation of empowerment programs through comdev company has put the community as collaborators, so that public participation has been higher than the participation of the community in Gerbang Dayaku Program.

Assessment people who prefer comdev and NGO programs are better than Gerbang Dayaku program, caused by three factors, one of which is the difference in the people's aspirations. Program and NGOs comdev is more aspiring needs and desires of the community, while at the Gerbang dayaku, in real terms, ignoring the real aspirations of the people. Community participation in development programs Gerbang dayaku are at their consultation level, in which the public is asked to express their aspirations, but the aspirations of the people is only used as a source of information for decision making by the government. Community participation was limited to patients or clients (client), which does not have the authority to participate in the program decided to empower herself.

The level of community participation in the program made comdev company is on the level of collaboration (collaboration). The response is obtained due to the implementation of programs and target communities and companies together to formulate the program and its implementation. Although the decision remains in the company, but an approved program is a program that was already suggested by the community together with the supervisor comdev. Consideration to approve the company's program solely because of funding considerations, and community development priorities that have been mapped previously. Program and implementation of empowerment programs through comdev company has put the community as collaborators, so that public participation has been higher than the participation of the community in my power Gate Program.

The level of community participation in the program and the implementation of NGO programs have been in the position of co-learning. This conjecture becomes strong when the NGO has put people regarded as partners in implementing empowerment programs. As a partner, the NGO as a change of agent, together with the target communities share knowledge, gain understanding, and working together to plan the program.

Empowerment is essentially a shared responsibility between government, communities and other stakeholders. Should the target (target group) as well as development actors. Community involvement at every stage of empowerment, is one key to the success of empowerment. Failure various empowerment programs is caused partly because the preparation, implementation and evaluation of development programs do not involve the community. This is what happened to Gerbang Dayaku program. In addition, if you look at the amount of funding and the number of activities done far more than the comdev company programs, especially programs of NGOs.

The process of empowerment in Gerbang dayaku program emphasizes centralized political paradigm and its dominant role in the mainstream areas of social life, while only at the level of community involvement discourse contained in the program, but the implementation becomes a mere complement to the process of empowerment. Because of a less empowerment aspiration mechanism and not participatory, it makes the process and results of

a partial and not sustainable. Most of the activities of empowerment is a program of the (Top down), highly oriented projects, and highlight the sectoral ego.

Participatory empowerment discourse in Kutai regency actually began in 2000, since Gerbang Dayaku Kutai Regent Moment launched the program. The main concept is the development of the people, by the people and for the people. However, community participation, according to the target, nothing more than a jargon of empowerment in which participation is defined on how to support government programs and efforts at the beginning and implementation concepts come from the government. Decisions are already taken from above, and to the community in the form of socialization that cannot be denied.

It is interesting to note that public participation for mentoring programs conducted by NGOs is quite high. Even based on the characteristics of this form of participation, NGO programs belong to the level of participation of co-learning, which puts the community as an equal partner or partners with a change of agents. Meanwhile, the largest NGO partner is the "ikan", because the NGO is focused on mentoring programs for these groups. Then, what about the initial allegations (mainly by the change of agents) which states that the "ikan" is the level of community participation is weak? The implied meaning of this fact is not always the "ikan" weak participation. However, the level of participation depends on the program and the approach was made and used by the change of agents.

The result of this study again confirms what Overwell stating the importance of knowledge of the target group. Overweel mention (2008): "If you have a product to sell, you have to determine who your target group and convince those people that the product you sell will make their lives better." Furthermore Overweel (2008) states that, "development NGOs" (read: change of agents, researchers) also "sell" their development programs, and they have to convince the target group that the program is good for them. Perhaps the analogy is described here sounds a bit sarcastic, but that is reality. "

"Ikan" society, which the government and the company opinions are very difficult to be motivated, can be convinced of NGOs to participate in any program facilitation. The key to the success of NGOs convince people. It appears to be the recruitment of local youth mentoring program for each them. The boys used as a "public service" or "salesman" to sell the product in their own empowerment. In addition, NGO empowerment products are products that are really needed by the community. At least the "salesman" empowerment was able to convince the public that the communities really need their products. Apparently, Overweel opinion is not just a concept, but it proved Coastal Kutai regency.

CONCLUSION

The views are some of the target group about the different relative empowerment. Target group "pancing" mentions the meaning of empowerment is fair and equitable relief that may be beneficial and, coupled with the public participation opportunities. The main motivation is to live more comfortably. The meaning of empowerment to the target group "ikan" is giving the opportunity to live independently without depending on others. The main motivation is to change the fate and dependence with other people.

The difference in views between the target group resulted in the participation rate in the empowerment of the target group are different. The participation rate of target group actually reflects the acceptance of the community empowerment program conducted by the change agent. Higher participation of the target group, higher the level of community acceptance of programs that do change agent.

Community participation in the program "Gerbang Dayaku" by the government is at the level of consultation. The level of community participation in the Comdev program that the

company has done is at the level of collaboration. While, the level of community participation in the mentoring and counseling programs by NGOs has been in the position of co-learning. This means that NGOs are change agents who obtained the highest participation of the target. If the participation rate is a measure, the levels of the primacy of the target group in any implementation of development programs in order are NGOs, companies and governments.

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