

COMMUNITY EMPOWERMENT OF THE FORMER RED-LIGHT DISTRICT OF DOLLY IN SURABAYA, EAST JAVA PROVINCE

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COMMUNITY EMPOWERMENT OF THE FORMER RED-LIGHT DISTRICT OF DOLLY IN SURABAYA, EAST JAVA PROVINCE

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ABSTRACT

Red-light district of Dolly was one of the largest prostitution business places in Southeast Asia. Due to its adverse effects, especially on moral development of the next generation, Surabaya city government shut down the place on July 18, 2014, based on Surabaya Regional Regulation No. 7 of 1999 on prohibition of using place for immoral acts and attraction to commit immoral acts. After the shutdown of the red-light district, the problems are not completely solved, despite that the former commercial sex workers have been sent back to their respective regions of origin outside of Surabaya. The problems are related to livelihood of the people who depended on economic life in the red-light district.

The purpose of this research was to study and analyze the implementation of community empowerment of former red-light district of Dolly in Surabaya, as well as to obtain new concept/model in the context of developing public administration, especially ones related to the implementation of community empowerment.

The analysis tool used in this study was Suhartot's empowerment theory (1994: 77-100), consisting of 1) allowing, 2) Strengthening, 3) Protecting, 4) Supporting, 5) Maintaining.

Results of the study showed that community empowerment of former red-light district of Dolly have been carried out by Surabaya city government together with other related stakeholders, i.e., private sector, higher education institutions and community elements incorporated in Non-Governmental Organizations (NGOs), although there are still disobedient people who keep running the prostitution business secretly. The concept of empowerment suggested is to increase spiritual awareness, not only of the affected community but also the commercial sex workers and the pimps who ran their activities in red-light district of Dolly. Using the ex-localization community of Dolly who is already skilled / trained as a trainer / motivator, Supervision of the existence of prostitution is not only carried out by competent apparatus but can involve the participation of the community, evaluating empowerment includes affected communities and Commercial Sex Workers (CSWs) and pimps to see the results of empowerment, so that plans and programs can be made that are suitable for improving the welfare of the community and ex-CSWs and pimps.

Keywords: Community empowerment, programs, empowered and independent community

Introduction

Surabaya is one of the biggest cities in Indonesia with many social phenomena, such as social issues caused by people who want to earn money quickly by working in red-light district of Dolly, Putat Jaya, Sawahan, which is considered an indecent livelihood in the perspective of social norm. In addition to limited human resources in terms of quality, the issues are also caused the high poverty rate in the job seekers' region of origin. Poverty, which is part of underdevelopment besides discrepancy, is deprivation of resources to meet basic needs such food, clothing, shelter, education and health. Those under category of poor live with severe shortages. Meanwhile, discrepancy is a condition in which there is unequal access to economic resources. Strong groups have better access to economic resources compared to weak groups (Usman, 2008)

Surabaya city government officially shut down red-light district of Dolly in Putat Jaya on July 18, 2014 based on Surabaya Regional Regulation No. 7 of 1999 on prohibition of using building/place for immoral acts and attraction to commit immoral acts. After the shutdown of the red-light district, the problems are not completely solved, despite that the former commercial sex workers have been sent back to their respective regions of origin outside of Surabaya. The problems are related to livelihood of the people who depended on economic life in the red-light district, such as food vendors, parking-lot attendants, and other jobs in and related to red-light district of Dolly. People in the red-district district are afraid and worried that they will lose their livelihood with the shutdown of red-light district of Dolly by Surabaya city government.

In order to manage the worries of community around former red-light district of Dolly, Surabaya city government provides assistance in forms of providing *Usaha Ekonomi Produktif* (Productive Economic Activity) or UEP program, and gaining CSR from corporates that are concerned about economic life of people living in former red-light district of Dolly by making them outsourced workers in either Surabaya city government or those corporates. In addition, trainings are conducted to provide them with skills so that they will be able to start new livelihood activities.

Those programs by Surabaya city government are implemented to convert the district into more proper function by empowering the community of former red-light district of Dolly, especially in economy. The one authorized to implement the community empowerment of former red-light district of Dolly is Agency for Community Empowerment and Family Planning (*Badan Pemberdayaan Masyarakat dan Keluarga Berencana* or BAPEMAS KB) of Surabaya city. This agency provides skill trainings for people of Surabaya who are affected by the shutdown of red-light district of Dolly.

BAPEMAS KB carries out the community empowerment programs together with related governmental agency (SKPD), i.e., Agency for Trade and Industry of Surabaya. The trainings given are in food making, handicrafts, batik making, tailoring, home industry and other businesses. Meanwhile, Agency for Trade and Industry of Surabaya provides trainings to strengthen and support beginners or community and information on exhibition and bazaar for products made by empowered community of former red-light district of Dolly.

Implementation of community empowerment will be success if there is support from all elements, i.e., government, private sector and community, according to domains in the Concept of Governance (Sedarmayanti, 2009). Process of empowerment in former red-light district of Dolly is not carried out only by Surabaya city government but also NGOs that are concerned about the life of people in the district, for example, *Gerakan Melukis Harapan* (GMH) consisting of volunteers who join and accompany the implementation of community empowerment in various sectors, i.e., economy, education, health, and women's empowerment. Among its activities are mapping the people affected by the shutdown of red-light district of Dolly into *Kampoeng Harapan* in RW 14, Putat Jaya, and running souvenir center which products are labeled *Samijali* (*Samiler Jarak Dolly*). Development of the home industry products has opened economic access for community who was worried because of the shutdown of red-light district of Dolly, and has changed negative image of former red-light district of Dolly to more positive in the public eye. The empowerment programs implemented by Surabaya city government together with NGOs have received good attention from community around former red-light district of Dolly. However, based on result of study conducted by author, there are still ups and downs in the implementation. This is natural, considering that it is not easy to change what has been around for decades and has become main source of livelihood of people there and to free it from negative stigma associated to the former red-light district. Several problems are: limited number of caseworkers (human resources) to reach and assist all people of different social backgrounds; there are still disobedient people who keep running the prostitution business secretly; limited funds for carrying out the activities in assisting and providing skill trainings for people, thus relying on donations from those concerned about the life of community of former red-light district; and negative image associated to the district that in a way affects the sales or marketing of products they make.¹⁰

¹⁰ www.muslimahdaily.com/.../310-gerakan-melukis-harapan-wajah-baru-eks-lokalisasi-8-Desember-2015, accessed on September 15, 2017

Research Question

Based on the statement of problems, research question can be specifically made as follows: How is the implementation of community empowerment of former red-light district of Dolly in Putat Jaya, Sawahan, Surabaya?

Research Method

Design of this research was descriptive and analytic with a qualitative approach. Methods of data collection were observation, open interview, and document analysis. Technique of data analysis and data interpretation was as (Marczyk, Geoffrey, 2005) suggested *"In most types of research studies, the process of data analysis involves the following three steps: (1) preparing the data for analysis, (2) analyzing the data, and (3) interpreting the data (i.e., testing the research hypotheses and drawing valid inferences)."*

Literature Review

Definition and Purpose of Community Empowerment

Definition of empowerment

Empowerment conceptually derives from word "power", which means strength or capability, so its main idea pertains to the concept of strength. Empowerment refers to one's ability, especially the susceptible or weak group to possess power or capability, thus empowerment according to (Suharto, 2014d) is:

A process and purpose. As a process, empowerment is a series of activities to strengthen the power or capability of weak group in society, including individuals dealing with poverty. As a purpose, empowerment refers to condition or goal to be achieved by a social change, i.e., community that has power, strength or knowledge and capability to meet their life needs...

Definition of empowerment according to (Parson, Ruth J., James D. Jorgensen, 1994) is:

A process through which people become strong enough to participate within, share in the control of, and influence events and institutions affecting their lives. Empowerment necessitates that people gain particular skills, knowledge and sufficient power to influence their lives and the live those they care about.

Furthermore, (Swift, 1987) suggests that empowerment refers to reallocating efforts of power through change of social structure, while (Rapaport, 1984) suggests that empowerment is a mechanism by which people, organizations, and communities gain mastery over their lives. (Wasistiono, 2001) suggests that empowerment is:

Efforts to make people, groups or communities have more power to be able to manage their own independently. Therefore, empowerment is essentially creating independence of individuals, groups or communities. Community empowerment is conducted through several ways, such as:

- a. giving wider freedom to take certain actions
- b. giving bigger opportunities to do things
- c. giving better access to decision making, financial support and others needed to build independence
- d. building character towards independence.

Empowerment as efforts to improve community's capability, according to (Theresia, Aprilia, 2014), means "to improve quality of life and well-being of every individual and community in terms of: a) better economy, especially in food security, b) increased social welfare, c) freedom from any form of oppression, d) guaranteed safety, e) guaranteed human rights of being free from fear and worry, etc.

(Sumaryadi, 2005) suggested his opinion on empowerment as follows: *"The process as result of which individual employees have the autonomy, motivation, and skill necessary to perform their jobs in a way which provides them with sense of ownership and fulfillment while achieving shared organizational goals"*.

Community empowerment as suggested by (Mardikanto, 2013) is "an activity with clear and achievable goals, therefore every community empowerment must be based on a work strategy to ensure its success to accomplish the desired goals.

Purposes of Empowerment

Purposes of empowerment according to (Sumaryadi, 2005) are as follows:

1. To help authentic and integral human development of weak, susceptible, poor, marginal and low-class people, such as low-class farmers, farmhands, urban poor people, underdeveloped indigenous people, people with disabilities and discriminated women.

2. To empower these groups in social economic terms so that they can be independent not only to meet their own basic life needs, but also to participate in community development.

Furthermore, (Theresia, Aprilia, 2014), suggests that purposes of empowerment includes improvement efforts as follows:

1. Better institution
With better activities implemented, it is expected to have better institutions, including business partnership network
2. Better business
Better education (passion for learning), better accessibility, better activities and institutions are expected to encourage better business
3. Better income
With better business, it is expected to bring better income for families and communities
4. Better environment
With better income, it is expected to give better (physical and social) environment, because environmental damage is often caused by poverty or insufficient income
5. Better living
With better income and environment, it is expected to bring better living for each family and community
6. Better community
With better living supported by better (physical and social) environment, it is expected to bring better community

Models of Community Empowerment

In understanding the variables affecting the implementation of empowerment, models of empowerment suggested by experts need to be presented. Below are several models or concepts of empowerment:

1) Stewart's Model of Empowerment

Model of empowerment according to (Stewart, 1994) includes: a) enabling, b) facilitating, c) consulting, d) collaborating, e) mentoring, f) supporting.

a. Enabling

Enabling, according to (Stewart, 1994), is to make sure that staff have every resource they need for full empowerment. Enabling relates to possible development if it is related to view from (Makmur, 2009): 1) Development in scientific field, 2) Development in skills, 3) Development in experience, 4) Development in behaviors, 5) Development in morals.

In relation to enabling, (Suharto, 2014b) suggests that this functions relates to education and training for community capacity building. All transfer of information is basically form of education. Education is closely related with prevention of various condition that inhibits individual self-confidence.

b. Facilitating

Facilitating, according to (Stewart, 1994):

Facilitating means considering what staff needs to do and preparing how to get there to the most extent possible. To facilitate the works, it is sometimes necessary to have consultant to see more clearly systems and procedures without being obscured by bias. An empowering leader will do everything possible to make sure all obstacles are minimized so the staff can do their best without being interrupted by the obstacles or compliances.

(Suharto, 2014c) suggests that facilitating is function related to giving motivation and opportunity to community. Motivation is process that begins with physiological or psychological definition that moves the behaviors or impulses indicated for certain objective or incentive (Luthans, 2006). Motivating the community is basically directed at giving incentive. Therefore, the key to understand process of public motivation depends on understanding and relationship between needs, impulses and incentive.

Facilitating is the fundamental skill in community empowerment. Problems that may arise due to inhibiting regulations and procedures can be minimized so that community can more easily implement the empowerment programs in the community itself. In order to facilitate the empowerment programs, it is necessary that all stakeholders participate in the process.

James Midgle in (Suharto, 2014c) suggests on roles of government as follows:

In addition to facilitating and directing social development, government should also contribute directly to the social development through policies and programs in public sector. Institutional perspective requires a form of formal organization that is responsible to manage social development and harmonize implementation of many different

strategic approaches and to coordinate them at national level. Trained and skilled specialists are also employed to support the achievement of national development.

c. Consulting

Consulting in this term is not only in relation to daily problems but also strategic problems in the community. This type of consulting is not limited only on asking their opinions and ideas, and it can be carried out by the empowering party by providing suggestion box, despite that this is an old-fashioned way. It benefits here as it helps to develop common perception between parties involved in the empowerment.

Communication in consulting is very important specially to deliver programs and activities from government to community. Similarly, (Makmur, 2009) suggests that understanding and implementing the role of communication are vital, because without effective communication, understanding and implementation of various tasks cannot be accomplished by human and management.

d. Collaborating

Collaborating, according to (Stewart, 1994), helps to ensure that strategic change is being thought more thoroughly. Collaborating also helps to ensure that the strategic change is implemented. Both empowering party and empowered party, as well as other parties involved in it, should collaborate so that the purposes of empowerment can be achieved.

By collaborating freely, openly and fully, supported by skills and knowledge, then empowerment can be implemented. In the context of collaborating, all parties involved are considered as partners and each of them know and understand their own duties and responsibilities. In collaborating, full commitment is expected because the success of the empowerment programs is determined by collaboration of all parties involved.

Therefore, collaborating is also defined as multi-party cooperation that put each other's stakes in management of resources. Collaborating is like a table to put the stakes of all parties and maintain them to the point of new balance as agreed by the collaborating parties. Furthermore, in community empowerment at local level, it is indeed necessary to engage all parties at local level, as suggested by (Hikmat, 2010):

Engagement of all stakeholders at local level, i.e., expertise to improve the capability to identify all elements in community that have their own optimum role in development. These stakeholders have to be identified along with community, who they are in, what role they have in, and what contribution they give to community development as members of primary stakeholders. If there are elements involved outside of local community, they can be categorized as members of secondary stakeholders.

In line with it, early involvement of local community in participation in planning is needed, according to (Bryant, Carolie & White, 1987):

1. From very pragmatic point of view, engagement of local community to help the project is to avoid error in designing that will have great and costly consequences.
2. They can give data for more information and, in relation with it, planners should always refresh their skills by carefully listening to "the voices" of local community
3. They can identify and strengthen available local efforts. Local community, individually or collectively, frequently implements activities related with problem that become target of project planning. Acceptance of local community to the project is related with how they view the project, whether it will actually solve their problems and whether it goes well with their own activities.
4. Eventually, the project will become property of local community, and their participation provides opportunity to invest in the project and to increase the likeliness that they will preserve it. Finally, participation in the project will ensure that the project is in accordance with social realities in the area, that eventually will develop vital skills of local community and then begin the next process of community capacity building known as "community empowerment"

(Parson, Ruth J., James D. Jorgensen, 1994) suggests that empowerment process is generally conducted collectively, (Makmur, 2009) suggests that main concept of collaboration is trying to create togetherness in developing all members of management, for and from all members of management as an integral part of social institution and society. Here, researcher sees that collaboration is required to make every program and activity of community empowerment effective in former red-light district of Dolly, Putat Jaya, Sawahan, Surabaya.

e. Mentoring

Mentoring is a stage in life and also a technique in management. This is process where empowering party serves as example and trainer for community and parties related in the empowerment. Mentoring is fundamental in the process of empowerment, because the empowering party must first empower him/herself. Community needs to

see that the empowering party is enthusiastic about the idea of empowerment and the empowering party needs to trust the empowered party. Mentoring is broader than coaching.

According to (Stewart, 1994), coaching is the true part of mentoring. We have seen how important it is to identify skills and knowledge possessed by our staff. We also need to identify our own skills and knowledge and transmit them to our staff.

Another function of coaching is related to interaction between caseworkers and external institutions on behalf of and in favor of the community they assist (Suharto, 2014c). In relation to this research, mentoring is needed in optimization of empowerment programs implemented in former red-light district of Dolly, Putat Jaya, Sawahan, Surabaya.

f.Supporting

According to (Stewart, 1994), supporting is as follows: "No doubt, good leader knows how important it to support staff and to help them be independent. However, empowerment also requires other supports such as staff support when they commit mistakes".

In this empowerment, function of supporting is very important, as it helps community to be independent. Providing appropriate support is much more important than the role of traditional leadership or the importance of control. With this support, it will facilitate consulting, coaching and mentoring of community in former red-light district of Dolly, Putat Jaya, Sawahan, Surabaya.

2)Fachrudin's Model of Empowerment

According to (Fahrudin, 2012), community empowerment is a continuous process and an empowerment occurs through seven stages of empowerment program:

1. Engagement. This is where officer and field preparations are conducted.
2. Assessment. This is stage where client's needs and resources are defined.
3. Designing (planning of program or activity alternatives). In this stage, participation of target groups is expected to think about problems they face and how to solve them.
4. Formulation of Action Plan. In this stage, officer proposes ideas of target group.
5. Implementation of Program or Activity. In this stage, programs that have been planned and implemented require cooperation between the empowering agent and community.
6. Evaluation. This is where evaluation and control are conducted.
7. Disengagement. It is the termination of empowerment activity and formal relationship.

3)Suharto's Model of Empowerment

According to (Suharto, 2014a), Implementation and accomplishment of empowerment can be achieved through five approaches, Allowing, Strengthening, Protecting, Supporting and Maintaining.

1. Allowing: creating situation or climate that allows community potential to grow optimally. Empowerment has to be able to free the community from the inhibiting cultural and structural partitions.
2. Strengthening: improving knowledge and capabilities that the community possesses in solving problems and meeting their needs. Empowerment has to be able to develop the strength and confident of community to support their independence.
3. Protecting: protecting the community especially weak group from oppression by strong group, avoiding unbalanced (or moreover, unhealthy) competition between weak and strong groups, and preventing exploitation of weak group by strong group. Empowerment has to be aimed at eliminating all kinds of discrimination and domination that do not benefit common people.
4. Supporting: providing mentoring and support so that community can life roles and tasks. Empowerment has to be able to support community to prevent it from falling to weaker and more marginal situation and position.
5. Maintaining: keeping conducive condition to keep the balance in distribution of power between groups in community. Empowerment has to be able to ensure harmony and balance that allow everyone to gain opportunity to work.

Based on several models of empowerment suggested by experts above, author chooses to use model of empowerment suggested by(Suharto, 2014a), that implementation and accomplishment of empowerment can be achieved through five approaches, Allowing, Strengthening, Protecting, Supporting and Maintaining. In author's opinion, Suharto's view is more appropriate to culture and situation of community in the former red-light district

of Dolly which emphasizes more on protection, especially of common people, and ensuring harmony and balance that allow everyone to gain opportunity to work according to skills and knowledge.

Concept and Practice of Community Empowerment in Former Red-light District of Dolly, Surabaya

Surabaya, as one of big cities in Indonesia, has many social phenomena, such as imbalance between number of job seekers and limited number of job opportunities available in the community, as well as low level of education and skills possessed by the job seekers thus they are sometimes forced to take shortcut by choosing livelihood considered indecent in the perspective of social norm.

Red-light district of Dolly was an area or community known to grow spontaneously into place of works considered indecent. Based on Surabaya Regional Regulation No. 7 of 1999 on prohibition of using building/place for immoral acts and attraction to commit immoral acts, Mayor of Surabaya shut down the red-light district of Dolly, which is located in Putat Jaya, Sawahan, on July 18, 2014. This have impact on other works in or related to the area, which community there becomes worried about the source of livelihood.

In order to manage the worries of community in the former red-light district of Dolly, Surabaya city government attempts to implement empowerment of community there by giving trainings for skills such as tailoring, making batik making, food products and other home industries, etc. The empowerment is implemented by related Regional Bureaucracies (*Organisasi Perangkat Daerah* or OPD), Agency for Community Empowerment and Family Planning (BAPEMAS KB), Agency for Trade and Industry of Surabaya together with NGOs that are concerned about the life of people in the district, for example, *Gerakan Melukis Harapan*. For about 3 (three) years since the shutdown of the red-light district of Dolly on July 18, 2014, the implementation of empowerment has undergone ups and downs. This is a process that the community has to go through towards change.

Previous study relevant to this research was conducted by Dita Fatika Sari and M. Farid Ma'ruf, Jurnal (State University of Surabaya or UNESA), 2015, with title "*Proses Pemberdayaan bagi Warga Terdampak Penutupan Lokalisasi Dolly di Kelurahan Putat Jaya, Kecamatan Sawahan Surabaya*" (Process of Empowerment for Community Affected by Shutdown of Red-light District of Dolly in Putat Jaya, Sawahan, Surabaya). Red-district of Dolly was a prostitution area where people of various types of work relied on it as source of living. After Surabaya city government shut down the area, people there are worried about their economic wellness. However, government has been trying to find solutions to the problem, one of them is by converting the former red-light district into center of home industries through empowerment. This research aimed to describe the process of empowerment by providing skill trainings for people affected by the shutdown of red-light district of Dolly in Putat Jaya, Sawahan, Surabaya. Focus of this research was on the empowerment process that consists of 7 stages based on theory suggested by Fahrudin (2011: 173). This research used descriptive method with qualitative approach. The location was in Dolly, Putat Jaya, Sawahan, Surabaya. Sources of data were primary and secondary, collected by using techniques of interview, observation and documentation. Data analysis techniques used in this research was interactive model, consisting of data reduction, data display and conclusion drawing. Results of research showed that process of empowerment has been successful in bringing change to the life in the former red-light district, which was the main source of living for community in and around Dolly, yet the termination stage has not been implemented. Researcher has recommendations for Surabaya city government to conduct monitoring to assistances provided so that they can be effective, to open the opportunity for non-governmental groups to do study tour so that they will be motivated to grow and collaborate between the groups to develop their products.

Furthermore, some results of research or several studied related to community empowerment published in several journals can be seen in below:

The title is A community empowerment approach to the HIV response among sex workers: effectiveness, challenges, and considerations for implementation and scale-up (Kerrigan et al., 2015a), A community empowerment-based response to HIV is a process by which sex workers take collective ownership of programs to achieve the most effective HIV outcomes and address social and structural barriers to their overall health and human rights. Community empowerment has increasingly gained recognition as a key approach for addressing HIV in sex workers, with its focus on addressing the broad context within which the heightened risk for infection takes places in these individuals. However, large-scale implementation of community empowerment-based approaches has been scarce. We undertook a comprehensive review of community empowerment approaches for addressing HIV in sex workers. Within this effort, we did a systematic review and meta-analysis of the effectiveness of community empowerment in sex workers in low-income and middle-income countries. We found that community empowerment-based approaches to addressing HIV among sex workers were significantly associated with reductions in HIV and other sexually transmitted infections, and with increases in consistent condom use with all clients. Despite the promise of a community-empowerment approach, we identified formidable structural barriers to implementation and scale-up at various levels

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The Process of Empowerment: Implications for Theory and Practice, (Lord & Hutchison, 2014), The purpose of this study is to determine the relationship between employee empowerment and job satisfaction by reviewing and determining all factors which affect this relation. For this purpose, a novel and innovative conceptual framework are used and presented. Empowerment is mainly concerned with establishing and building trust between management and employees, and motivating their participation. It is one of the modern concepts which is believed able to improve the human element in the modern organizations to achieve high levels of cooperation, team spirit, self-confidence, innovation, independent thinking and entrepreneurship. This study is descriptive based on the collection and analysis of results of studies, reports, periodicals and books related to the topic of study in order to investigate the relationships between employee empowerment and job satisfaction. The study also reviewed advantages & disadvantage of employee empowerment, Why Employee Empowerment Fails and Empowerment practices at some modern organizations like Walt Disney Company and TOYOTA Company. Based on descriptive study, the researcher has developed three main guidelines to create effective empowerment which lead to high degree for job satisfaction General Guidelines for Empowering Managers, guidelines for delegation and guidelines for participative leadership

Community-Based Education Model to Empower Community in Utilizing Local Potentials (Hatimah, 2018), This study focused on community-based education model to empower certain community in utilizing local potentials (PKBM study in Bandung). Community-based education is an education process that arises, developed, and utilized by local community. Therefore, it is expected to maintain education program that occurs for a life time, so the community can utilize their potentials. The purpose of this research is to get a clear description of community-based education which is developed to empower community in utilizing local potentials done at PKBM in Bandung. The data collection was done by using interview, observation, literature review, and document study. The participants of this research were PKBM management, community figure and education Bureau in Bandung City, Bandung Region, and West Bandung Regency. The findings of this research showed (1) The local potentials in Bandung City are technology and culture, the local potentials in Bandung Regency is agribusiness, and the local potentials in West Bandung Regency is agro-tourism, (2) the community empowerment level after joining community-based education that utilizes local potentials, which are measured by economy, socio culture, mobility, and awareness level, generally shows a good result, (3) The community-based education conceptual model that utilizes local potentials is recommended to be managed based on the background of model arrangement, model arrangement foundation, the objectives of model development, components of models, the procedure of model implementation, and the model of fit and proper test.

Community Empowerment and Adult Literacy through REFLECT Methodology: Lessons from Mumias, Kenya (Barasa, 2018), Community empowerment generally and the empowerment of women particularly, is recognized as an essential precondition for the elimination of world poverty and respect of human rights, while literacy is regarded as a foundation for reducing poverty. Moreover, it is widely accepted that literacy is not only a fundamental human right but also a basic tool for making informed decisions and participating meaningfully in the development of society. But poverty reduction through promotion of gender equality and empowerment of women is an international target to which the Kenya Government is committed, as reflected in diverse policy documents and a number of development and poverty reduction projects in the Country that have been initiated by Non-Governmental Organizations and funded by Kenya's development partners. This paper reports on findings based on a study that examined the project purpose, objectives, approach and outputs. It highlights project impact, including a qualitative assessment of the pedagogical impact and 'conscientisation' impact, and draws lessons for future similar projects.

Community empowerment and involvement of female sex workers in targeted sexual and reproductive health interventions in Africa: A systematic review (Moore et al., 2014), Background: Female sex workers (FSWs) experience high levels of sexual and reproductive health (SRH) morbidity, violence and discrimination. Successful SRH interventions for FSWs in India and elsewhere have long prioritized community mobilization and structural interventions, yet little is known about similar approaches in African settings. We systematically reviewed community empowerment processes within FSW SRH projects in Africa, and assessed them using a framework developed by Ashodaya, an Indian sex worker organization. Methods: In November 2012 we searched Medline and Web of Science for studies of FSW health services in Africa, and consulted experts and websites of international organizations. Titles and abstracts were screened to identify studies describing relevant services, using a broad definition of empowerment. Data were extracted on service-delivery models and degree of FSW involvement, and analyzed with reference to a four-stage framework developed by Ashodaya. This conceptualizes community empowerment as progressing from (1) initial engagement with the sex worker community, to (2) community involvement in targeted activities, to (3) ownership, and finally, (4) sustainability of action beyond the community. Conclusions: Most FSW SRH projects in Africa implemented participatory processes consistent with only the earliest stages of community empowerment, although isolated projects demonstrate proof of concept for successful empowerment interventions in African settings.

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Empowering Local People through Community-based Resource Monitoring: a Comparison of Brazil and Namibia (Teles et al., 2012)...analyzing the strategies adopted and conditions that facilitated local empowerment, as well as potential impacts on conservation. This provided insights into potential avenues to strengthen empowerment outcomes of monitoring systems in Latin America and Africa. We assessed four dimensions of empowerment at individual and community scales: psychological, social, economic, and political. The conditions that facilitated local empowerment included the value of natural resources, rights to trade and manage resources, political organization of communities, and collaboration by stakeholders. The wide range of strategies to empower local people included intensifying local participation, linking them to local education, feeding information back to communities, purposefully selecting participants, paying for monitoring services, marketing monitored resources, and inserting local people into broader politics. Although communities were socially and politically empowered, the monitoring systems more often promoted individual empowerment. Marketing of natural resources promoted higher economic empowerment in conservancies in Namibia, whereas information dissemination was better in Brazil because of integrated education programs. We suggest that practitioners take advantage of local facilitating conditions to enhance the empowerment of communities, bearing in mind that increasing autonomy to make management decisions may not agree with international conservation goals.

Marketing Strategies of Cultural Literacy Program in Non-Formal Educational Institution (Shantini, 2018), The purpose of those programs is to introduce the culture of Sundanese in West Java and describe the commercial and non-commercial program done in Eco Bambu and to figure out marketing strategies of education business which is held in Eco Bambu. This research used qualitative methods. The data in this research was collected by doing observation, interview, and documentation. Researchers conducted this research for several months to obtain and to select the data by using data triangulation techniques. The results of this research showed that there are two programs found in Eco Bambu, namely, commercial such as dance coaching, pencak silat, wushu, kaulinan urang lembur like egrang, bakiak, galah asin, congklak, cingciripit, traditional music coaching, and non-commercial such as Eco Bambu as knowledge and information center or community library, Eco Bambu as a meeting center for different walks of life like training center, Eco Bambu as a center to do research and public service for students and lecturers. Services in non-formal education organized by Eco Bambu is inter-related and sustain each other due to the function of commercial programs is for the development of social programs (non-commercial) for the community education. The marketing strategy in Eco Bambu are using brochure, promoting through social media such as website, facebook, and instagram, building relationship, website development program, and doing coordination with the college. Activities that have been done in social media is not only promoting about education program, but also to introduce the local wisdom and character-based education.

Measurement of community empowerment in three community programs in Rapla (Estonia)(Kasmel & Andersen, 2011). This study aims to describe how a context-specific community empowerment measurement tool was developed and changes made to three healthing programs: Safe Community, Drug/HIV Prevention and Elderly Quality of Life. The consensus workshop method was used to create the measurement tool and collect data on the Organizational Domains of Community Empowerment (ODCE). The study demonstrated considerable increases in the ODCE among the community workgroup, which was initiated by community members and the municipality's decision-makers. The increase was within the workgroup, which had strong political and financial support on a national level but was not the community's priority. The program was initiated and implemented by the local community members, and continuous development still occurred, though at a reduced pace. The use of the empowerment expansion model has proven to be an applicable, relevant, simple and inexpensive tool for the evaluation of community empowerment.

Optimization Mursala Waterfall in Improving Community Potency, Welfare through Local Wisdom in Central Tapanuli Regency, Indonesia (Chaerunisha, 2018), Unfortunately, however, not all tourism sectors get the local governments decently sufficient attention. The thing is the same with Mursala waterfall in Tapanuli Tengah regency, it is still deprived of the local government's attention. Mursala waterfall is a unique one because the water directly falls into the sea and it is located between Sibolga and Nias. Special attention is required by the Local Government in developing this tourism by involving local communities and local wisdom to create local community empowerment. In this study the author uses a qualitative approach with descriptive research type of data collection by way of observation, interview, and bibliography study. The result of the study clearly indicates that the tourism sector if it is optimized involving various community-based tourism programs may potentially empower the community through local wisdom and create community development around the Mursala waterfall.

The Effectiveness of Empowerment Program for Rural Societies in Luwu Timur Regency, Indonesia (Mirsa, 2018). This article describes the effectiveness of empowerment programs in rural communities regarding program and communication activities. Moreover, descriptive quantitative research used in this study and located in District Mangkutana, Luwu Timur Regency, South Sulawesi Province during November to December 2016. The representative sampling technique used with the sample of about 61 informants. Types of data, data collection, and data analysis method as a guide to conduct and obtain qualified and focused research. Data analysis was using

a scoring method that divided into four categories that are very satisfactory to very unsatisfactory. The program's activity assessed large class by the community on the target group's accuracy criteria, the suitability of the program to the needs of the city and the benefits of the program on community welfare. The empowerment program also produces functional effectiveness in the category of external communication and internal communication.

The Women's Empowerment in Agriculture Index (Alkire et al., 2013). The Women's Empowerment in Agriculture Index (WEAI) measures the empowerment, agency, and inclusion of women in the agricultural sector and comprises two sub-indexes. The first assesses empowerment of women in five domains, including (1) decisions about agricultural production, (2) access to and decision-making power about productive resources, (3) control of use of income, (4) leadership in the community, and (5) time allocation. The second sub index measures the percentage of women whose achievements are at least as high as men in their households and, for women lacking parity, the relative empowerment gap with respect to the male in their household. This article documents the development of the WEAI and presents pilot findings from Bangladesh, Guatemala, and Uganda.

The Effectiveness of the Allocation of Village Income and Expenditure Budget in Community Empowerment for Improved Access to Services and Economic Activities (Sumantra, 2018). This research aims to analyze and formulates the effectiveness of the allocation of village income and expenditure budget in community empowerment for improved access to services and economic activities, using descriptive qualitative methods. The main problem causes quite effective because the programs which are allocated in village income and expenditure budget not yet got its benefits related to social needs. Based on this problem, it is recommended that are (a) the stakeholders in allocated in village income and expenditure budget should more careful so it can fulfill the social needs, (b) the effectiveness of the application of in village income and expenditure budget system should be increased by enhancing the role of village experts and the government institutions in Gianyar Regency, (c) the selection of the apparatus village government should be done more objective, and (d) It is needs to improve coaching and supervision from related institutions including local government.

The Influence of Participation, Gender and Organizational Sense of Community on Psychological Empowerment: The Moderating Effects of Income (Speer, Peterson, Armstead, & Allen, 2013). This study explored the influence of participation, gender and organizational sense of community (SOC) on both the intra-personal and interactional components of psychological empowerment (PE). Participants were residents (n = 562) involved in community organizing efforts in five U.S. communities. Results showed significant moderating effects of income on the relationship between participation, gender and SOC on both components of PE. Participation was positively related with intrapersonal empowerment across income levels, but positively related with interactional empowerment only for low-income individuals. Gender was only associated with intrapersonal empowerment, and only for low-income individuals. SOC, as expressed through bridging to the broader community, was positively related with interactional PE for all income levels, but with intrapersonal PE for only low and middle-income individuals. In contrast, member connection to the organization was not related to interactional empowerment and significantly related to intrapersonal.

Toward Relational Empowerment (Christens, 2012). This article makes the case that expanding our conceptions of psychological empowerment through the addition of a relational component can enhance our understanding of psychological empowerment and the effectiveness of empowerment-oriented community practice. Previous research on empowerment is reviewed for relational content, and additional insights into the relational context of empowerment processes are marshaled from other concepts in community research including social capital, sense of community, social networks, social support, and citizen participation. A new iteration of the nomological network for psychological empowerment is presented, including the elements of a relational component

Theoretical Framework

For about 3 (three) years since the shutdown of the red-light district of Dolly on July 18, 2014, the implementation of empowerment has undergone ups and downs. This is a process that the community has to go through towards change. To see the implementation of empowerment, author is interested to use an approach suggested by (Suharto, 2014a), which consists of:

1. Allowing;
In this stage, community of former red-light district of Dolly is encouraged to gradually change from indecencies to decencies, to be able to adapt to current situation, and to change mindset of individuals and groups.
2. Strengthening;
Surabaya city government, in this term is related SKPD, i.e., BAPEMAS KB and Desperindag, together with Gerakan Menulis Harapan provide skill trainings and assistance to community of former red-light district of Dolly.
3. Protecting;

Control or monitoring by several related institutions, besides *SKPD*, such as officials from *kelurahan* (subdistrict), *kecamatan* (district), and also *Polri* (Police Department) and *TNI* (Armed Forces) represented by *Babinkamtibmas* and *Babinsa AD* (Army)

4. Supporting;

After skills training implemented by related *SKPD*, i.e., *Bapemas KB* and *Desperindag*, assistances in business management are also given, up to the point that the people in former red-light district of Dolly can be independent in running their business. The assistances by government are also supported by Gerakan Melukis Harapan that is concerned about life of the community in former red-light district of Dolly.

5. Maintaining

This stage involves various components engaged in the implementation of empowerment, both relevant agencies of local government and all components of the community in former red-light district of Dolly, so that the people can improve their production and product innovation to be more varied and to more able to answer customers' demands.

Through the five dimensions, it is assumed that community empowerment can reach not only what the community wants but also can accommodate what the community needs, so that it really brings benefit to community in the former red-light district of Dolly, Putat Jaya, Sawahan, Surabaya.

Result and Discussion

This research on Community Empowerment in Former Red-light District of Dolly in Surabaya, East Java Province is based on empowerment approach as suggested by (Suharto, 2014a)

1. Allowing in the community empowerment of former red-light district of Dolly in Surabaya

Creating situation or climate that allows community potential to grow optimally. Empowerment has to be able to free the community from the inhibiting cultural and structural partitions. In this stage, community of former red-light district of Dolly is encouraged to gradually change from indecencies to decencies and to able to adapt.

The shutdown of red-light district of Dolly is part of agenda of shutting down other red-light districts in Surabaya, such as Dupak Bangun Sari which was closed down on December 2012, Tambak Asri on April 2013, Klakah Rejo on August 2013, Sememi on December 2013 and Jarak and Dolly on July 18, 2014. The shutdown of several red-light districts in Surabaya was based on Surabaya Regional Regulation No. 7 of 1999 on prohibition of using building/place for immoral acts and attraction to commit immoral acts.

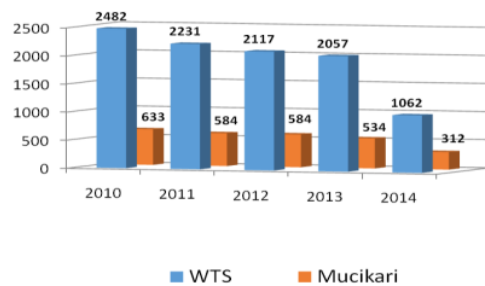
Despite the fact that number of prostitutes and pimps in Surabaya between 2010 - 2014 tends to decrease (Figure 4.1), it is still considered stable and giving these social impacts to the community around:

1. There is a high number of domestic disputes
2. Environment becomes not conducive for children development
3. Number of cases of sexually transmitted diseases, HIV / AIDS
4. There is high level of crime, trafficking (Dinas sosial Kota Surabaya, 2013)

With so many social impacts on healthy and decent life of community of Surabaya, it is therefore necessary to shut down the red-light districts in Surabaya, especially in Dolly - Jarak (both are in area separated only by a street).

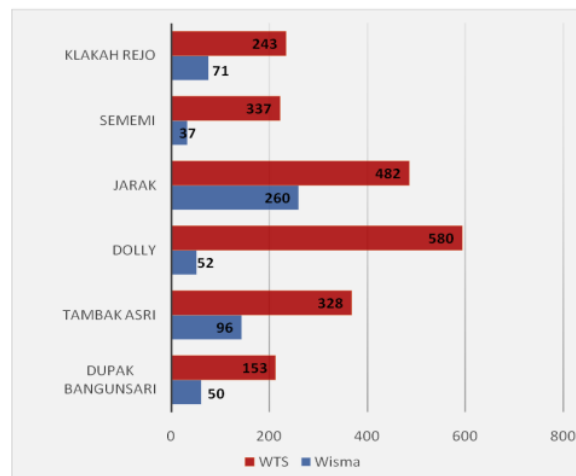
According to (Kerrigan et al., 2015a), community empowerment has increasingly gained recognition as a key approach for addressing HIV in sex workers, with its focus on addressing the broad context within which the heightened risk for infection takes places in these sex workers and that community empowerment-based approaches to addressing HIV among sex workers were significantly associated with reductions in HIV and other sexually transmitted infections.

Figure 4.1.
Number of Prostitutes and Pimps in Surabaya



Note : WTS = Prostitutes, Mucikari = Pimps
Source: Social Services Agency of Surabaya, 2015

Figure 4.2.
Comparison between Number of Buildings/Houses and Prostitutes in Several Red-light Districts in Surabaya



Note : WTS = prostitutes, wisma = houses / buildings
Source: Social Services Agency of Surabaya, 2016

Jarak and Dolly have the highest number of prostitutes and buildings/houses among 6 locations in Surabaya. The data shows that highest number of prostitutes is in Dolly by 580 women. Surabaya city government, before shutting down the red-light district of Dolly, has implemented acculturation programs and activities. Based on data from Social Services Agency in 2017, efforts implemented by Surabaya city government to manage the problem of red-light district consist of 3 (three) activities as follows:

1. Integrated controlling

This controlling was implemented by several relevant agencies/institutions, i.e., *Satpol PP* (Municipal Police) of Surabaya, Child Protection and Women's Empowerment Agency of Surabaya, which is conducted 10 (ten) times a month

2. Mental and spiritual development
 - a) Implemented by routine communal Quran reading in the red-light district
 - b) Implementing *Pondok Ramadhan* program when month of Ramadan arrives
 - c) Guiding the prostitutes, i.e., one da'i to guide 15 (fifteen) prostitutes

Changing the mindset of sex workers and community around the red-light district is not as easy as falling off a log, it takes long time and process because the sex workers have been in the business for years and the people living around that have been affected by the biggest sex-oriented business in the Southeast Asia have been having jobs that indirectly exist due to the sexual business, such as parking-lot attendants, landlords, laundress, food vendors, etc. Therefore, before the shutdown, promotions were implemented cohesively in advance by relevant agencies/institutions and by participation of NGOs.

The process of shutting down the red-light districts of Dolly and Jarak was not only implemented through promotion and mental development, but also by returning the functions of buildings to regular houses and non-prostitution business. Based on data from Social Services Agency in 2017, in order to support the process, Surabaya city government, especially Social Services Agency together with Social Services Agency of East Java Province and Indonesian Ministry of Social Affairs, has given stimulant in forms of financing the returning of prostitutes and pimps to their regions of origin and providing life security and capital for *Usaha Ekonomi Produktif*. The grant given for the prostitutes derives from budget of Indonesian Ministry of Social Affairs, and the grant given for pimps derives from budget of Social Services Agency of East Java Province. Amount of grant given to the prostitutes and pimps was 5,050,000, with details as follows:

- a) Fund for UEP (*Usaha Ekonomi Produktif*) Rp. 3,000,000
- b) Returning Fees Rp. 250,000
- c) Aid for JADUP (life security) Rp. 1,800,000
- d) In addition, there is also aid for Social and Skill Guidance Rp. 1,000,000 from Ministry of Social Affairs for prostitutes

Based on results of research, it can be seen that Surabaya city government, specifically the relevant agencies/institutions, i.e., Social Services Agency, Community Empowerment Agency, Municipal Police, etc., has implemented programs to change the mindset of community through long time and process. This is in line with (Stewart, 1994), regarding one of dimensions in empowerment model, i.e., enabling, which is to ensure that staff have every resource they need for full empowerment. In this regard, implementation of programs to change the mindset of community around red-light districts of Dolly-Jarak will make them aware of their capacity to bring their lifestyle and activities, especially in terms of work and living, to a better and more decent way.

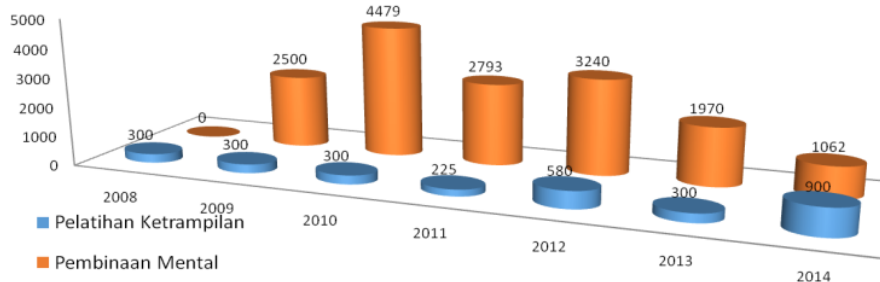
2. Strengthening in community empowerment of former red-light district of Dolly in Surabaya

Strengthening according to (Suharto, 2014a) is: improving knowledge and capabilities that the community possesses in solving problems and meeting their needs. Empowerment has to be able to develop the strength and confident of community to support their independence. Surabaya city government, in this term is related SKPD, i.e., BAPEMAS KB and Desperindag, together with Gerakan Menulis Harapan provide skill trainings and assistance to community of former red-light district of Dolly.

After changing the mindset of sex workers and people living around the red-light districts, Surabaya city government implemented empowerment by giving trainings, such as skill trainings that have been conducted since 2002 with approximately 200 participants per year for: a) handicrafts training, b) tailoring training, c) culinary arts training, d) make-up training, e) entrepreneurship academy, f) establishment and development of *Kelompok Usaha Bersama* (Joint Business Group) or KUBE.

Spiritual development is implemented by presenting da'is from several Islamic schools, trainings for empowerment, either handicrafts, culinary arts, leadership and other trainings, are conducted both indoors and outdoors and are held by Social Services Agency of Surabaya together with Social Services Agency at provincial level.

Figure 4.2.



Data of Training and Development of Prostitutes

Note : pelatihan keterampilan = skills training, pembinaan mental = mental development

Source: Social Services Agency of Surabaya, 2017

Based on Figure 4.2 on Data of Training and Development of Prostitutes, it can be seen that the development has been implemented with emphasize on mental development first in order to change the mindset of the prostitutes. With their mindset changed and with awareness to change work into more decent one, it would be easier to implement trainings to improve their skills. This development was implemented by two relevant agencies/institutions: Community Empowerment Agency implemented empowerment aimed at people affected by the shutdown of red-light district, and Social Services Agency implemented empowerment aimed at prostitutes.

Trainings given to people affected were held by not only Community Empowerment Agency but also Agency for Trade and Industry of Surabaya according to their specific field of training. In order to support, especially providing places or facilities to hold the trainings, Surabaya city government has bought buildings that were used as the biggest sex industry center in Southeast Asia, i.e., Barbara I, consisting of 6 (six) floors, to be used as training center and business center. The second floor and third floor are used as training center and first floor is used for production of various handicrafts and commodities such as leather shoes and sandals and disposable hotel slippers. Training centers for *batik tulis* can also be found in several buildings/houses in and around the location Dolly - Jarak as well as in Hall of RW (Community Association) or *kelurahan* (urban village) to approach the community of former red-light district.

The community empowerment of former red-light district of Dolly is not only implemented by government, but also together with private sector as well as Non-Governmental Organizations (NGOs). It is implemented through business incubation by engaging public figures around the location, including using private sector's Corporate Social Responsibility (CSR) programs, such as appointment of foster father or economic hero as coordinated by Mr. Chairil Tanjung and Carrefour. Those CSRs are given not by cash, but in form of soft skill through trainings and fund assistance.

Skill trainings are conducted in Barbara building by inviting trainers there and also in locations that are center of certain top products such as leather shoemaking in Tanggul Angin Pasuruan and batik making in Yogyakarta and Cirebon (*Batik Mega Mendung*), for approximately 1 (one) week period. Trainings conducted in the Hall and Technical Implementation Unit of Ministry of Industry and Trade for approximately 1 (one) month period for SMEs of leather shoemaking.

In addition, to accommodate and to market handicrafts and commodities of the affected community, Surabaya city government has made a show room around the neighborhood, i.e., Dolly Saiki Point Show Room, so that people who haven't learned or participated will be intrigued to attended the trainings. This is also to facilitate other communities or customers who want to look at and buy products sold by the affected community.

Based on results of observation and interview, it can be seen that the "strengthening" or improvement of knowledge and skills of the affected community has been implemented by Surabaya city government to raise their confident to be more independent, especially in finding more decent works. This is in line with (Lord & Hutchison, 2014), that empowerment is mainly concerned with establishing and building trust between management and employees, and motivating their participation. It is one of the modern concepts which is believed able to improve human element in modern organization to achieve high levels of cooperation, team spirit, self-confidence, innovation, independent thinking and entrepreneurship.

(Makmur, 2009) suggests that community development that can be implemented is as follows: Development in scientific field, skills, experience, behaviors and morals. In relation with opinion by (Makmur, 2009), empowerment of affected community in former red-light district of Dolly does not only increase the capacity of knowledge, skills and experience in material physical term, but also increases capacity of characters of behaving both in relation with fellow human beings in social environment interaction and as religious people to obey His commands and abstain from His prohibitions.

3. Protecting in community empowerment of former red-light district of Dolly in Surabaya

Protecting, according to (Suharto, 2014a) is protecting the community especially weak group from oppression by strong group, avoiding unbalanced (or moreover, unhealthy) competition between weak and strong groups, and preventing exploitation of weak group by strong group. In order to minimize impacts of the shutdown of red-light district of Dolly, control or monitoring is conducted by several relevant institutions, i.e., Social Services Agency, Community Empowerment Agency, Agency for Industry and Trade, also officials from *kelurahan* (subdistrict), *kecamatan* (district), and also Police Department (*Polri*) and Armed Forces (*TNI*) represented by *Babinkamtibmas* and *Babinsa AD* (Army). This monitoring has been conducted since the process of shutting down the red-light district of Dolly began to avoid unwanted issues and to maintain community conduciveness to not be provoked by a group of people who are against the shutdown.

Empowerment has to be aimed at eliminating all kinds of discrimination and domination that do not benefit common people. This cannot be separated from the role of local government, especially relevant agencies/institutions in monitoring/controlling dynamics in the community of former red-light district of Dolly, which is conducted together with *polresta* (police precinct), *koramil*, and *Satpol PP* (municipal police) by establishing an integrated post, so that activities that may provoke uncondusive situation as result of shutting down the red-light district of Dolly can be minimized. Surabaya city government, especially the relevant agencies/institutions, has attempted various integrated programs in order to shut down the red-light districts of Dolly-Jarak. However, the programs did not result as good and as easy as falling off a log. Based on data from Social Services Agency in 2015, all programs by Surabaya city government had success level of approximately only 50% of the prostitutes could be managed. It was as if number of the prostitutes had never decreased. This was due to:

1. Resistance from the prostitutes
2. The coming of new prostitutes
3. The existence of pimps and places that facilitate the prostitutes to do prostitution
4. The existence of parties benefited from the prostitution

Based on results of research above, it is clear that Surabaya city government has performed its function of "protecting", i.e., to protect the community especially weak group from oppression by strong group, avoiding unbalanced (or moreover, unhealthy) competition between weak and strong groups, and preventing exploitation of weak group by strong group. Despite that at first there was resistance from parties benefited from prostitution but slowly it can be minimized as the community reach the awareness to have more decent life. The function of protecting conducted by Surabaya government is in line with (Kerrigan et al., 2015b), that "...Community empowerment in sex workers has been recognized as a UNAIDS Best Practice for more than a decade, and continues to underpin key UN policy documents regarding HIV in sex workers".

The function of "protecting" above is in line with view from (Stewart, 1994) : regarding collaborating, which is a form of empowerment process. Collaborating helps to ensure that strategic change is being thought more thoroughly. Collaborating also helps to ensure that the strategic change is implemented. Both empowering party and empowered party, as well as other parties involved in it, should collaborate so that the purposes of empowerment can be achieved. Collaborating, which is here implemented between Surabaya city government and the affected community in former red-light district of Dolly, is in line with the view from (Moore et al., 2014), regarding the approach in community empowerment:

Wider community engagement was more commonly used to augment peer-education activities, by attempting to change social norms and address structural causes of social vulnerability: peer education projects in Zambia (the Corridors of Hope project) and West Africa invited members of local and district government, civil society groups and local organizations to participate in committee meetings, in order to provide a forum in which all stakeholders could raise their concerns, and through which positive prevention messages of the project could be spread.

Community participates and gradually they consciously follow the government program of empowerment as they want to have better life for their next generation. This cannot be separated from the help of and cooperation with NGOs that are concerned about changing the life of affected community in former red-light district of Dolly, where they provide assistance in form of motivating and other trainings.

“Protecting” as implemented by Surabaya city government is also in line with the view from (Theresia, Aprilia, 2014), regarding one of purposes of community empowerment is better community, i.e., with better living supported by better (physical and social) environment, it is expected to bring better community. In relation with empowerment of the affected community in former red-light district of Dolly, the protecting effort implemented by Surabaya city government is to keep physical and social environment free from prostitution because this has impact on moral development of the next generation, especially the children, and to maintain the image of Surabaya as prostitution-free city that highly upholds morality. Therefore, an integrated monitoring approach needs to be taken to maintain the conduciveness of physical and social environment of community in former red-light districts of Dolly-Jarak.

4. Supporting in the community empowerment of former red-light district of Dolly in Surabaya

Supporting is providing mentoring and support so that community can life roles and tasks. Empowerment has to be able to support community to prevent it from falling to weaker and more marginal situation and position (Suharto, 2014a). In addition to skill trainings provided by relevant SKPD (agencies), i.e., Bapemas KB and Desperindag, assistances in business management are also provided to the point that community of former red-light district of Dolly can be independent to run their businesses.

In order to implement the “supporting”, Surabaya city government in addition provides soft skill trainings, also provides facilities and infrastructures to hold the trainings for affected community in former red-light district of Dolly, such as Barbara building which was bought to be used for location of skill trainings, as well as production equipment such as sewing machines, overlock machines, bakeware, etc. Electric bill for the production activities is borne by Surabaya city government.

Several kinds of products or commodities made produced by community of former red-light districts of Dolly-Jarak are home industries, which are grouped into Joint Business Groups (*Kelompok Usaha Bersama* or KUB) or Small Medium Enterprises (SMEs), which produce food and clothing products. Food products are tempeh chips, cassava chips (samijali and samiler), syrups, salted egg, etc., while clothing products are hotel slippers with price of five thousand rupiahs per pair, leather shoes and sandals, and batik. In addition to facilitation by Surabaya city government, NGOs and private sectors, grants are also given by Ministry of Social Affairs, especially to SMEs or KUBE, each consisting of 15 craftsmen, with capital aid of 20 million rupiahs.

Distribution of funds or soft loans is also provided by Surabaya city government to increase productivity of the craftsmen in the affected community of former red-light district of Dolly, with soft loans given through Bank Jatim, by submitting business proposal according to economic activities of each SME or KUBE. Furthermore, monitoring and assistance are conducted by officers from Agency for Industry and Trade to observe business development of each SME/KUBE.

In order to maintain motivation and efforts of the affected community of former red-light district, Surabaya city government cooperates with NGOs, higher education institutions and also private sectors, especially in using Corporate Social Responsibility (CSR) programs, i.e., providing assistance to business groups, such as the ones from *Partai Perindo*, container shipping companies and Telkom, so that the affected community is encouraged and willing to change its economic activities consistently. Especially for product designs, they are provided by Agency for Industry and Trade with the help from Surabaya Institute of Technology. The one authorized to implement the assistances routinely is Agency for Industry and Trade of Surabaya by appointing its officers according to their skills, for example, Batik Jarak makers, officers from Agency for Industry and Trade provide assistance as well as routine trainings to batik houses and door-to-door to houses with economic activity. Officers from Agency for Industry and Trade also appoint individuals (men and women) from the community, who have proper skills in batik making, as assistants. There are 3 (three) SMEs of batik making in the *Rumah Batik* (Batik House), i.e., Canting Surya, Jarak Arum and Al-Pujabun. Furthermore, in order to make more healthy and conducive environment and to facilitate the community in meeting their needs in citizenship administrative services and other services, Surabaya city government has established service center in the former red-light district of Dolly known as “Quick Response Team” by involving all local bureaucracies (*Organisasi Perangkat Daerah* or OPD) or agencies/institutions in population affairs, licensing, healthcare, sanitary, etc., so that the affected community of former red-light district of Dolly does not need to go far to downtown for the said services. Services provided are as follows:

1. Education Agency and Social Services Agency provides services and facilitation for dropout-prone children (such as providing food for the dropout-prone children and children with disabilities)
2. Regional Library and Archives Office provides reading corners across the former red-light district
3. Public works agency facilitates repairing of public facilities in the former red-light district, such as street lighting
4. Parks Agency helps the waste management around the former red-light district
5. Social Services Agency helps to repair unlivable houses to be livable

6. Population and Civil Registry Agency helps to facilitate people who need process *KTP* (ID card), *KK* (family register) and birth certificate
7. Also, Kampung CSR program with cooperation with private sectors to assist and monitor dropout children

20

Based on results of research above, it can be concluded that Surabaya city government has implemented “supporting” in the empowerment of the affected community in former red-light district of Dolly. This is in line with (Fahrudin, 2012), regarding one of stages in empowerment, i.e., Implementation stage of Program or Activity. In this stage, programs that have been planned and implemented require cooperation between the empowering agent and community. With cooperation with private sectors, higher education institutions and community (NGOs), the programs can be more integrated and sustainable in accordance with community needs by prioritizing more urgent programs for development of the next generation.

This is also in line with (Luthans, 2006), that motivating the community is basically directed at giving incentive. Therefore, the key to understand process of public motivation depends on understanding and relationship between needs, impulses and incentive. In relation with empowerment of affected community in former red-light district of Dolly, in order to encourage people to, especially, change their business or economic activities, Surabaya city government has implemented efforts to motivate the community by providing trainings to increase their knowledge and skills, and also to giving facilities and infrastructures for free that can support their economic life.

Education and trainings conducted by several relevant OPD are given based on the local potentials that are available in the community of former red-light district of Dolly. This is in line with (Hatimah, 2018): “Community-based education is process of education that is arising from, developed, and used by local community. Therefore, it is expected that lifelong education program can be continued so that the community can utilize their potentials”

2

5. Maintaining in the community empowerment of former red-light district of Dolly in Surabaya

Maintaining is keeping conducive condition to keep the balance in distribution of power between groups in community. Empowerment has to be able to ensure harmony and balance that allow everyone to gain opportunity to work (Suharto, 2014a).

This stage involves various components engaged in the implementation of empowerment, both relevant agencies of local government and all components of the community in former red-light district of Dolly, so that the people can improve their production and product innovation to be more varied and to more able to answer customers' demands. The affected community of former red-light district of Dolly consists of 5 (five) *RWs* (community associations) in Putat Jaya, i.e., RW 06, 09, 10, 11 and 12.

In order to keep the economic stability, especially in the initial steps of changing jobs from the ones as result of prostitution industry to the ones that are more decent, Surabaya city government, in addition to providing trainings to women (the wives) to run SMEs of various top products, also helps to provide job opportunities to men (the husbands) as outsourced workers in several OPDs under Surabaya city government. Due to limited budget, the affected workers in former red-light district of Dolly who came from outside of Surabaya, are returned to their regions of origin with the aid from East Java Provincial Government.

Products made by the affected community of former red-light district of Dolly are fairly good and Surabaya city government tries to help their marketing by ordering products for official use of OPD from the affected community of former red-light districts of Dolly-Jarak, such as Municipal Police and schools and Flag Hoisting Troop that order leather shoes for their members/students, Regional Secretariat that orders batik uniforms for its structural officials in Surabaya city government, and Mayor of Surabaya who orders batik scarves for specific moments. In addition, Surabaya city government obligates economic actors from upper middle class to help marketing of products made by the affected community for their business use, such as hotel slippers and hotel soap.

Recommendation by Surabaya city government is proven effective in helping to improve economy of the affected community of former red-light district of Dolly. This can be clearly seen from the amount of orders the community receives from both Surabaya city government itself and private sectors/economic actors of upper-middle class. To maintain quality of products and business sustainability, Surabaya city government represented by relevant agencies/institutions, i.e., Agency for Industry and Trade as well as Agency for Cooperatives, has held outreach programs, trainings, promotions and marketing. Trainings and outreach programs are held continuously to improve creativeness or create innovations as well as to urge the rise of new SMEs by making several successful SMEs as model/example to attract other households to attend the trainings and start their own business based on their interest, which eventually lead to creation of new job opportunities, for example in batik making, it is expected there are 2 (two) types of batik, meaning that instead of only written batik, stamped/printed batik making can absorb more workers.

One of trainings continuously held is batik making, with information sources of experts brought from outside of Surabaya and designs of batik made by officers/experts of Agency for Industry and Trade of

Surabaya. The training is not only provided for the affected community of former red-light districts of Dolly-Jarak, but also for all communities in Surabaya city and other regions who want to increase their skills in making batik. This training is held at batik house, located in alley 8 (eight), and two more locations in alley 6 (six) and alley 2 (two). For beginners, materials and *canting* (pen-like instrument) are provided by Agency for Industry and Trade, and for those skilled in batik making, materials are self-bought. The products are, then, bought by Agency for Industry and Trade for to be resold in other events, or visitors/customers can come directly to showroom in batik house.

Promotion is not only helped by Surabaya city government but also by private sector through CSR programs, such as CSR of container shipping company, CSR of Ciputra, i.e., joining exhibitions both in and out of city, and providing opportunity for the affected community to attend education in Entrepreneurship Faculty of Ciputra University.

Other form of “maintaining” activities is establishment of *kampung unggulan* (featured village), a collaboration between community, Surabaya city government, and PT Kereta Api Indonesia, where they produce and collect products made by community, such as fried onions, salted eggs, tempe mendoan, cassava chips, beverages, printed clothing, batik, hair dyes, etc. In addition, as other form of CSR program in helping the marketing of products made by the affected community of former red-light district of Dolly, several malls or supermarket in Surabaya, *Rumah Kreatif Surabaya* (Surabaya Creative House) and *Dekranasda* (National Handicraft Council) of Surabaya provide facilities to display their products free-of-charge, so that their products can be introduced more widely.

In order to introduce business of the community and to unite the craftsmen/business actors in former red-light districts of Dolly-Jarak, Surabaya city government facilitates the community through showroom and establishment of organization or *paguyuban* (communal business association) to coordinate them in trainings, production, packaging, selling/marketing, cooperation with other parties, and so that communal business activities can be programmed more appropriately according to their business level.

Based on results of research above, it is clear that Surabaya city government has implemented “maintaining” in community empowerment in the former red-light district of Dolly, which is in line with (Stewart, 1994), that supporting is very important, as it helps community to be independent.

One of recommendations proposed by author to improve the marketing is to do online marketing, both on Facebook and instagram, to reach broader market share instead of only visitor on-site, which is in line with (Shantini, 2018), who carried out marketing strategy using social media, suggesting that activities that have been done in social media is not only promoting about education program, but also to introduce the local wisdom and character-based education.

Providing appropriate support is much more important than the role of traditional leadership or the importance of control. Various facilities, facilitation and skill education and trainings provided by Surabaya city government need to be given continuously to stimulate the awareness of other community members to progress towards better condition, which is in line with (Barasa, 2018), suggesting that the quality of circle facilitation requires further scrutiny with a view to achieving higher levels of conscientization among the empowered community.

The supports provided by Surabaya city government are form of implementation of the role of government to be present in the middle of community of all groups from grassroots to lower-middle class so that the affected community of former red-light district of Dolly can be more confident and independent in doing activities and decent living.

Based on results of research above, community empowerment is implemented more on the affected community. However, considering that the root of the problems comes from the sex workers, then the community empowerment should be implemented comprehensively (comprehensive community empowerment), which means that it is not only directed at the affected community but also at the sex workers/prostitutes and pimps who ran their business in the red-light district of Dolly, to minimize the stimulus that may cause the prostitution activities to return. Comprehensive community empowerment is implemented through these stages:

- 1) Planning of community empowerment through need assessment on the affected community and former sex workers and pimps, adjusted to the capacity of regional budget. This empowerment planning is in line with (Kasmel & Andersen, 2011) who suggest empowerment expansion framework: “Stage II—planning of community empowerment. This stage included the formulation and statement of the empowerment expansion, undertaken by workgroups at each of the three community programs, where goals and objectives for the empowerment expansion were defined, measurable indicators and measurement processes were identified, and action plans agreed upon”.

- 2) Community empowerment implemented by all relevant OPDs and NGOs as well as private sectors through intensive assistance is adjusted to local potential that the community has, which is in line with (Kasmel & Andersen, 2011) on Stage III—comprised two parallel implementation processes: (a) Empowerment

expansion processes: these included numerous activities targeted on the development of ODCE (the Organizational Domains of Community Empowerment) domains. These processes were debated on and formulated by the community that was being supported and facilitated and mediated by the health promotion practitioner and internal evaluator. (b) Issue-specific processes: in which the guidelines for empowerment evaluation were used. Furthermore is implemented by raising local wisdom that the community of former red-light district of Dolly has, thus this community empowerment is rooted more on good values that the community has, which is in line with (Chaerunisha, 2018), suggesting that special attention is required by the local government in developing by involving local communities and local wisdom to create local community empowerment

3) Mixing between the affected community and former sex workers and pimps in daily life is result of empowerment through maintaining of visible positive changes. This is in line with (Zimmerman, 2011): empowerment may be viewed on different levels: individual, organizational or community. These levels are closely linked. In empowered communities, empowered organizations exist, and an empowered organization is reliant on the empowerment levels of its members.

4) Community empowerment that involve the affected community and former sex workers and pimps by improving the marketing is to do online marketing, both on Facebook and Instagram, to reach broader market share instead of only visitor on-site. suggesting that activities that have been done in social media is not only promoting about education program, but also to introduce the local wisdom and character-based education

5) Control of possible prostitution activities is carried out not only by competent officers but also by engaging the community around there so that any movement or development of unfavorable situation that likely cause the new prostitution activities to arise can be anticipated early, and the community will have the sense of belonging to security and order around them. This is in line with (Teles et al., 2012) that:

The wide range of strategies to empower local people include intensifying local participation, linking them to local education, feeding information back to communities, purposefully selecting participants, paying for monitoring services, marketing monitored resources, and inserting local people into broader politics. Despite that the community is empowered socially and politically, monitoring system more often promotes individual empowerment.

6) Moreover, evaluating the implementation of empowerment should include the affected community and the former sex workers and pimps to observe the development and result of the empowerment both in quantity and quality, so that plans and programs can be adjusted for better living of the community and the former sex workers and pimps. Evaluation of the empowerment of the affected community and the former sex workers and pimps is in line with (Fetterman, 2015), that: "empowerment evaluation is an evaluation approach designed to help communities monitor and evaluate their own performance. It is also used to help groups accomplish their goals".

Conclusion

Community empowerment of former red-light district of Dolly in Putat Jaya, Sawahan, Surabaya, has been implemented by Surabaya city government together with other relevant stakeholders, i.e., private sectors, higher education institutions and elements of community which are members of NGOs. The empowerment is implemented more on affected community, so it is recommended to empower all stakeholders related to immoral acts, including former sex workers and pimps, and the empowerment should be implemented comprehensively (comprehensive community empowerment) to eliminate what likely cause new prostitution activities and it is expected to increase quality of the living of the affected community, the former sex workers and pimps to be better.

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