



Is It Feasible to Change a Prostitution Localization? Exploring Community Empowerment Issues

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Abstract

The closing of Dolly prostitution in 2014 has been causing significant consequences for Dolly community. They can no longer rely their life on economic raised from prostitution-supporting jobs. Suddenly and rapidly, they must adapt to social and economic changes and transform themselves. In this changing process, Dolly community should learn and develop some new skills to run their own home industries or develop UKMs together. They actively participate in empowerment programs run by Surabaya city government, academics, industries and non-government organizations. Today, Dolly community is more developing into UKMs' community, changing its' prostitution face into community with many small-scale home industries and gradually leaving their prostitution image. However, during this process, there are several issues and challenges emerge and threaten their development sustainability. Thus, this paper aims to explore several issues and challenges of Dolly empowerment which may impact on their process to be self-sustained community. The study adopts qualitative research methodology. The data are collected through direct observation, focus group discussion and communication with local people. The study indicates that there are two types of alarming issues and challenges potentially obstructing Dolly sustainability. The first is the UKMs' production-related issue, in which local people difficulties in managing their product, including marketing, processing, financing, staffing and distributing. The second issue is relating to social character, including competition, resistance to change. The study recommends several community educations for Dolly UKMs: basic grounding education, practical and entrepreneurial and community character education.

Keywords: Dolly community, Empowerment, Community education, Self-sustained, Social and economic changes

Introduction

Started from 2014, Dolly community must change themselves from prostitution into home industrial community. This brings significant consequences for their lives since they should explore new ways of living, adapt to different social structure, physical environment, policy, culture, characters and values. They cannot do their previous jobs, such as providing laundry, parking, accommodation services, selling cigarettes or drinking to support prostitution. Thus, they must accept and follow the ongoing changes. Today, Dolly area is becoming kampung with many new growing of UKMs

(small and middle scale of home industries), such as Orumy, Samijali, Al Pujabar, Jarwo tempe, Oma Jamu Pak De. To adapt to these changes, Dolly local community should learn, especially how to produce-process-market, develop and sustain their home industries.

Dolly local community should educate themselves. Soon after Dolly prostitution is closed, there are many skill trainings and workshops are offered to facilitate Dolly UKMs. Dolly community is welcoming and highly motivated to attend, share their problems, get some knowledge and try to implement their new knowledge into their UKMs. They also tend to learn and explore their own potential skills and

competencies, local culture, resources and find uniqueness of their products. To do this, they collaborate with their neighbors to work together and participate by becoming members of DS (Dolly Saiki) Point, a public center for displaying and selling Dolly's products, which is owned and run by Dolly local people.

Dolly's journey into self-sustained and developed community is not always smooth. The study aims to explore several main or burning issues and propose community education as an approach or strategy to empower Dolly community. Numerous existing studies reports that empowerment enables community to determine their development paths, have and exercise their community self-power and respond challenges. Previous studies report the key roles of community empowerment on development, including enabling community life control (Ani et al., 2017; Petesque et al., 2020), acquire ability to overcome problems (Saleh & Mujahiddin, 2020), improve quality of life and reduce poverty (Chayati et al., 2013; Rahmadani et al., 2021), involve community at decision making (Adamson & Bromiley, 2008), create independent community in terms of welfare, livelihood and character (Akhyadi & Sadikin, 2020).

The study proposes and highlights role of community education to empower Dolly to address issues which are caused by social-economic changes. The study focuses on the perspective that empowerment needs to be initiated by improving human resources quality through education, since human is the main asset in community development. Successful development relies on effective community empowerment. Existing studies also reports the substantial contribution of education in enhancing community empowerment (Andika & Azizah, 2020; Ferrante, 2014; Kurniawati et al., 2021; Laksono, 2018; Nemati, 2013; Suryani & Soedarso, 2021; Yasya, 2020). Dealing with the importance of English in the Previous studies on Dolly empowerment tend to address Dolly economic issues and empowerment. They focus on boosting Dolly local economy (Novaria et al., 2018; Nurany et al., 2020; Sufa et al., 2019), Dolly identity transition (Rohim, 2021). Differently, this study aims to provide evidence that Dolly's development needs more than economic empowerment, since other issues such as environment and social competition (behavioral-related) are also emerging. Community education is proposed to be one alternative strategy of

empowerment to manage the integrated emerging issues.

Materials and Method

Immediate after the closing of Dolly prostitution, Dolly local community is directed to be entrepreneurs by running their own middle-scaled home industries. The growing of these home industries changes Dolly from prostitution zone into entrepreneurial Kampung, which today becomes one of some tourism destination in Surabaya, East Java, Indonesia. Currently, there are approximately 31 UKMs growing in Dolly. Some of them are *Orummy*, *Cool Yes*, *Atika Collection*, *Samijali*, *Puja*, *Jarak Arum*, *DengJali*. The marketing of these various UKMs products is coordinated by DS Point. Today, the visitors of UKMs are not only enjoying the end-product, but also learning the process. The study adopts qualitative research methods which aim to capture natural life phenomena in their natural environment, by using different data collection. Thus, the data are collected from some sources and methods. The first method of data collection is direct field observation. During the observation, the researchers participate in *Dolly saiki events* as attendants, visit Dolly Point (center) and explore the recent situation in Dolly. The second method is conversation with some local people in natural setting: during *Dolly Saiki bazaar* and Dolly Point (the center of Dolly products' display). The third data collection method is FGD with Dolly local community. They are invited to attend workshop on entrepreneurship and product creativity, which is followed with questions and talk concerning with their new home industries. From the observation and natural communication with the local community, data in form of pictures and field notes are gathered.



Figure 1. One of some event series in *Dolly Saiki*



Figure 2. Workshop and FGD for Dolly UKM development

The first step is integrating all the collected data. Second step is classifying the data based on issues category. Thirdly, describing and interpreting the data. Fourthly, linking the data and analysis to the existing studies.

Results and Discussion

Dolly community empowerment is a dynamic process. Dolly changes from red zone into home industry area emerge several problems, which are not only related to home industry production, but also people character problems. Fundamentally, this major change affects economy, social and cultural sustainability. Below are several obstacles emerging during the process of Dolly UKMs’ (home industries) development.

The study shows that community empowerment is a social process which permeates into various aspects of empowerment process, particularly as empowerment process involves human both as individuals and social (as a community). The changing of Dolly’s face from prostitution to creative industrial kampong requires its’ community to build their collective capacities. They need to be self-empowered and independent. Community empowerment can be understood from the perspectives of empowerment as end goal (Luttrell et al., 2009, p. 360) and a changing process (Kabeer, 1999; Sen, 1997). Dolly’s changing and development process relates to Community empowerment refers to process of increasing communities’ capabilities to define and grow themselves (World Health Organization, 2019) and embody social changes (Wallerstein & Bernstein, n.d.). The prostitution closing forces Dolly community to survive and grow by initiating and developing new occupations and social environment. This also indicates that within community empowerment as a social process, community engagement is the key element. It refers to any cognitive, behavioral and affective attributes which link to involvement, connection and participation (Johnston, 2010). The direct observation shows that Dolly community is actively participating to find their new identity by developing their competencies which are based on their local wisdom or local culture.

The study finds that empowering Dolly community is a complex action. It involves more than working with and focusing on Dolly people economic condition only, but there are

interrelated wider aspects determine the result. Below are several main issues emerging from the data.

UKMs’ Production-Related Issues

Dolly prostitution closing in 2014 disturbs Dolly people’s economic security. Many families lost their jobs and are being unemployed threatened. Our survey data, as we report in our research report reveal that the closing negatively impacts Dolly economy for about 92%, the biggest among any other sectors, including security (4%), peace (2%), tradition/culture (0%), community mindset (0), education (6%) and health (2%). This indicates that Dolly needs economic empowerment. Inherently, other wider community (Surabaya local city government, industries, academics) put a concern and collaboratively participate in empowering Dolly. Funding, skill training, industrial cooperation, community involvement in empowerment programs are several ways to generate Dolly community capacity to change, adapt to changes and grow by determining their own life.

Today, Dolly is changing its face into *Kampung Sejuta Cerita*. Many new small to middle-scaled home industries are emerging, growing and in the process of progressing. Some of those are *Tempe Jarwo, Jarak Arum, Al Pujabar*. The data show that in the process of progressing, they are experiencing several barriers emerging from diverse and different points, as indicated in the barriers of empowerment program as follows.

Table 1. Training programs, barriers and UKMs’ recommendation

Programs/trainings	Programs Outcome: strength and barriers	Local people recommendation
-Sewing training -Food production (including <i>arum, batik Samitaji, jassar cicihi bus, batik tempe and peranakan</i>) UKM development and mentorship -Batik training -Shoes and sandal making training -Computer training -Workshop training	-Only some UKMs are developing -The community has lack of enthusiasm -Several UKM are successful, for example Batik, <i>tempe</i> , seaweed-food production -There is no follow-up program, the participants just for getting certificate -There is no mentorship program after training. Thus, the participants do not know how to market their products	-Being linked to industries -Mentoring/ supervising from production to marketing stages -Targeted marketing or product distributor -Controlling the developing UKMs -Funding loan

The findings indicate that there are three

main interrelated product-related barriers. The first barrier is the internal-human related obstacle. These include Dolly people interest, motivation, readiness/preparedness, character to learn and lack of vocational knowledge/skill, lack of self-efficacy and lack of trust to the empowering agencies/providers and start being suspicious to other potential programs. The second barrier is relating to the empowerment programs, including programs sustainability, continuous mentoring/supervision, collaborated programs with other programs providers, inter-related programs, programs evaluation and link between empowered community and industrial sectors. The other barrier is relating to the product process, including UKMs' creativity, lack of budgeting/funding, distributing, marketing, unequal trainings and empowerment programs are directed to only certain UKMs and more importantly, Dolly local people feel that their economic income is decreasing. These three barriers are not clearly separated. Instead, they are interrelated.

Character and Behavioral-Related Issues

To change Dolly is not sufficient to change its' economic sector only. It is also significant to change its' human factors, including people mentality and character. The data show that Dolly UKMs' character and behavior in learning and responding to the provided empowerment programs may influence the result of empowerment programs and Dolly people's economic improvement. The field-observation note and an interview with Dolly youth extracts below describe some Dolly's character-behavior issues.

"...the empowerment programs seem uncoordinated. Each sector runs its' own programs. It seems that they bring their own programs, running their activities including trainings, giving the participants some money. Sometimes, the trainings are in hotels...but for me, it seems just for running their programs. From the participation sides, I feel that the participants just want to get the participating compensation, not the skills or knowledge. For instance, one person can follow three until five trainings in one day. But after that it is not continued. It seems its' just for ceremonial, just for taking some pictures and the programs finish." (Communication with a representative from Dolly's Youth Organization).

The data indicate the interconnectedness between the empowerment programs which are perceived as lacking coordination and UKMs' members' participation intent. This implies that the empowerment program management can impact Dolly community response, especially

their learning intention, engagement motivation and the community learning sustainability. The empowerment programs should be able to educate the community through its' educational content as well as the educational process. This means that they empowerment program should not only cognitively educate the empowered community, but also affectively educate them.

An issue relating to the effective working behavior in Dolly UKMs is described by the following field-observation note.

"...the relationship between a particular UKM is less harmonious with local leaders, because it is not allowed to use a place for its' visitors to come to see the production process. So, it is very difficult for the UKM to welcome their visitors. From the last direct communication with the UKM, the production process visits will be moved to Dolly Saiki Point. But how is the process there is still no detail information (Direct communication during the survey)

"There is still big possibility to change women at Dolly. Before and during the closing, women tend to be more hard workers, more easily to be triggered. They can be changed. For children (at elementary school level and below that school-age) also can be educated. We can educate them by building hard working character, we tell them that life needs us to struggle, life is not easy. Surabaya city local government also already initiate and build community library, learning park for children at Dolly..." (Conversation extract with Surabaya city-local government leader)

The observation note shows that working behavior issue is emerging. Competition among UKMs can negatively impede their development. It can counterproductively decrease UKMs networking, collaborating and cooperating building capacities. Moreover, unsafe, suspicious and insecure environment can emerge because of this competition.

The other issue is community leadership. The ineffective leadership behavior, including issues on leaders' decision making and inequality resource access may hinder all UKMs cohesion. Instead of growing and developing together, several UKMs may feel being discriminated and alienated. Community leadership which is ready to accommodate and envision change is needed in this situation. In this situation, community leaders should facilitate, communicate and manage change strategy (Lussier & Achua, 2004).

Resistance and difficult to change are the other emerging social character issue. Women and children tend to accept and adapt to changes easier than youth and male members. Women and children tend to be enthusiastic participating in training programs, workshops and discussions,

while the children are enjoying activities, such as dancing or writing short stories for children. Distrust and suspicion to the empowerment programs can be the cause of Dolly resistance to change. Lack of efficacy that UKMs will elevate their economic condition back to normal again, even more income also may lead to members' change resistance. A number of stimulants may lead to community reluctant to change, including threat to an individual's interest, uncertainty, lack of trust on program satisfactory result, lack of assurance that change is needed, leadership distrust, threat to one's values and being manipulated anxiety (Lussier & Achua, 2004, pp. 397–398).

Environment-Related Issues

Dolly UKMs do not exist in vacuum. Instead, they develop within socially and physically changing environment.



Figure 3. One of local community/house which is changed from prostitution house into selling snacks (children's snack sellers)

This environment is one of several determinants of Dolly UKMs' development. How it grows and sustains is partly affected by Dolly physical and social environments. *Dolly's Kampung Sejuta Cerita* as tourism destination, with its' UKMs as its' centre should be equipped with adequate infrastructure and conducive social environment. Currently, DS (*Dolly Saiki*) point is designed and run as cooperation local shop for collecting, storing, displaying and selling products from Dollys' UKMs. Edu-tourism is also provided by allowing visitors see and directly learn from production process, such as *Samijali*, *Batik*. This production and process-production education are enhanced with the entertainment events encapsulated in *Dolly Saiki nduwe gawe*. Through these events, all the community components, youth, children, women and male members are encouraged to participate by becoming committee and allows them to display variety of their products through bazaar and fashion show (for batik products).

Dolly is encouraged to change itself. However, there are several infrastructures which still

need to be improved, such as parking areas for visitors/tourists, suitable food counters

The study supports findings of existing studies which view empowerment process as interrelated actions to address various issues which are influenced by numerous elements. Many existing studies explore the multidimensions of those affecting elements. Bergh, Herr and Woofenden (2014) recommend several elements, including building positive relationship with the community, enabling the community to run their own development activities, building community cohesion, adjusting to communities' local necessity and context, securing community's human rights, keeping and strengthening community's collectivism, establishing policy and conducive environment and sustaining the actions. Community empowerment, ranging from the continuum of developing personal actions, small groups, community organizations, partnership, social and political action are five fundamental stages of developing community (Munodawafa et al., 2009, p. 4). Empowering community also relates to developing community leaders who can articulate community needs, develop community vision and actively engaged in community actions (US Department of Housing and Urban Development, n.d.). The quality achievement of community empowerment can be seen through its community capacity index comprising of some elements of networking, knowledge transmission, problem solving and infrastructure development (Bush et al., 2002). Active response of community, communities' problem solving capacity, skills of management program and capacity to create positive environment (Kasmel, 2006). Inherent with the previous findings, Gruber (2010) suggests twelve grounding community empowerment components: community participation, cooperation and social capital, consolidation, asset and impartiality, distribution of information and communication, growth of research and information, power delegation and empowerment, public reliability and authority, feedback and responsibility, adaptive leadership and co-management, involved decision making, allowing early environmental optimal condition and conflict management.

Empowering community is a complex activity since it deals with multidimensionality of interrelationship among human/individual, community and environment aspects. Thus, many barriers can emerge from various points.

One of those barriers is community participation, which is not only relating to community participation enthusiasm, but also involvement competition or competition to get opportunities. It is fundamental for community development. However, not all communities can be easily ready to engage, participate or support provided community empowerment program (Bailey, 2010; Brodie, n.d.). Lack of community motivation is not the only problem, funding misuse, lack of social trust to the developing agencies, social inequality (Wahid et al., 2017, pp. 1367–1368), dispute among communities and lack of social relationship among communities members (Wahid et al., 2017, pp. 1367–1368) can also impede success of community empowerment. Establishing relationship between the empowerment agencies/providers and communities can also be problematic, especially on how effective dialogue/discussion can be executed and how they can exercise control/power over the community, ensuring that the empowered members do not oppress the less empowered and how the community active participation is sustained for long period (Wallerstein & Bernstein, n.d., pp. 144–145). Kane, et. al. (2016) take into account the psychological state of the empowered community, especially when the people feel do not have sufficient control, are not backed up, unappreciated and underestimated, feel powerless, stressed of formal procedure.

Implications for Dolly's Community Education

The study recommends community education as one of development or empowerment alternatives for addressing various empowerment issues. Education is a way to empower community. Education is substantial for community empowerment process as it enables learning community to reflect and be conscious on what they already learnt (Ceballos, n.d., p. 328), define their own lives (Educar en Tiempos Dificiles, 2002, cited in Ceballos, n.d., p. 321), promote learning for life (Government of Ireland, 2000), combat discrimination and inequality for resources access in community (Educo, 2016, p. 20).

The emerging UKMs' empowerment issues entail Dolly's need for sustainable community education. Knowledge, skills and experience through school cannot be obtained anymore, but they should learn and receive learning and education as part of life necessity and environment dynamic consequences and development. The study indicates that single learning is not sufficient. To empower Dolly UKMs' through education, a holistic

multi-dimension community education is required. This education includes basic-grounding learning, vocational-entrepreneurial and character-social learning.



Figure 4. Several Dolly home industry products, displayed at DS Centre point

Figure 4 shows products produced by Dolly home industries. The community is collectively displaying their goods at DS center. However, the community local business is potentially threatened by production and character-behavioral issues.

The recommended basic-grounding education refers to learning process acquiring understanding and skill on learning to learn. This learning to learn capacity may contribute to UKMs' competencies to independently learn from their changing and dynamic milieu. Thus, they can be self-sustained society who can learn by themselves towards learning society. This basic-grounding education includes meta-cognition development, systemic thinking, innovative and creativity thinking, self-management and development skills, adaptive-transformative-reflective competencies and self-social alignment. Learning outside the ivory tower of academy can be big challenge for Dolly community.

The study supports existing inquiries which highlight the key roles of education in empowering community. Empowering is fundamentally process of educating community through knowledge transfer (Hannon, 2019, p. 166). It is an education which enables people to know what they need to understand and develop during this fast changing and high risk situation (Mezirow, 2007, p. 10). Education is not only making community understand, but also becoming aware and actively participating in their community development through critical reflection on issues at their places and informing ways to act effectively for solving problems (Mezirow, 2007, p. 16). Changes, both at individual and community levels, 'consciousness-raising' or 'conscientization,' (Gilchrist, 2013, pp. 02–2) and capacity building for increasing communi-

ty skills in governance and self-reliance for external threats (Packham, 2008, cited in Gilchrist, 2013, p. 02-2) can be reached through learning. The creation of learning communities allows the community to determine their own learning definitions, needs and approaches for life learning towards sustainability, social equity and good governance (Educo, 2016, p. 15).

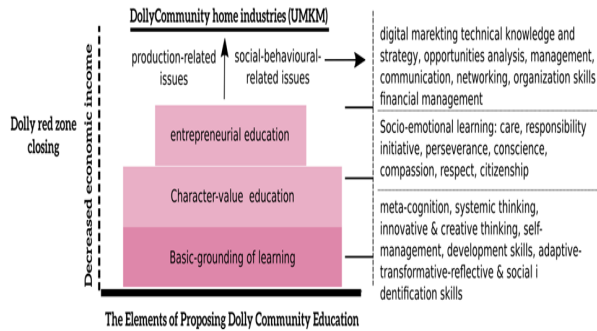


Figure 5. Elements of Dolly Community education

Figure 5 represents community educational concept of Dolly community empowerment. The three elements are interdependent and support each other.

Vocational and entrepreneurial education is also needed. The data indicate that promoting and marketing Dolly UKMs' products is one of several major issues. Practical vocational and entrepreneurial understanding and skills for growing micro-enterprise should be introduced. Competent entrepreneurs should acquire several competencies of examining market opportunities, communication to various stakeholders, networking, collaborating entrepreneurial competencies with real life situation (Gibb, 1998), and set of entrepreneurial development and learning organization-related competencies (Onstenk, 2003, pp. 78–79). The technology development and digitalization era add the complexity of Dolly UKMs learning since they also have to adapt to current marketing trends. Thus, they require digital marketing literacy. This situation presents new challenges since majority of Dolly UKMs are mothers and housewives who rarely work with technology.

The other recommended type of learning is character education, including the socio-emotional learning. Values and cultural local-based constructive character should be developed, including character of care, responsibility, initiative, perseverance, conscience, compassion, respect and citizenship. This may prepare UKMs' soft skills to participate in national and global joint-community. The introduction of Dolly as tourism destination and UKMs-based *kampung* should be sustained by re-

sponsible character to create Dolly safe environment.

The findings support and verify previous studies which highlight key roles of local community as the main actors in community own development. This means that along the process of empowerment, community members are the main doers and assets, while the outside agents are just catalysts and facilitators for the community to obtain self-power to grow (World Health Organization, 2019). The community itself who should have initiative and participate in the process of change. People (World Health Organization, 2019), local value and systems of beliefs (World Bank Organization, n.d., p. 10) are internal empowerment assets. This community self-determination in participation includes ways/approaches of participation, process/procedure of engagement, representation mode and figures/chairpersons and equal voices/rights in partnership (UNDP, n.d., p. 5). It indicates that within empowerment process, the empowered communities have power and control (Bailey, 2010), initiatives, voices and political efficacy (Kasmel & Anderson, 2011, p. 800), is involved in dialogue and decision making (Wallerstein & Bernstein, n.d.). Community empowerment may positively impact on encouraging individual development as well as bringing community cohesion and integration, supporting society revival, organizations and social enterprises to make changes (Bailey, 2010, p. 7).

FGD and workshop on entrepreneurship and creativity (which is conducted as part of the research) enables and provides chances for Dolly community to meet, establish interaction and build networking with other Dolly' entrepreneurs. Moreover, it provides them a chance to communicate and network with the invited experts (speakers) and practitioners. This finding indicates that to develop, Dolly community needs to be open, get new experiences and broaden their stakeholders. Community engagement impacts on built relationship between various communities and organizations and enable community to voice their wants (Johnston & Lane, 2019). Empowerment process is influenced by individuals, community organizations and structure of governance (Bailey, 2010). Frequently, the community development programs involve government, various interrelated agencies, help/service pro-

viders and stakeholders collaborate with the empowered community (Arifudin et al., 2013). The task of the agencies is creating conditions in which the empowered community can take control for their future life and being independent, resilient community (Markantoni et al., 2018, p. 142) through dialogue and listening process (Wallerstein & Bernstein, n.d.). In the process of building resilient community, keeping economic and social strength are needed (Johansen & Chandler, 2015). Moreover, the empowered community should not be left, but guidance and facilitation from government in collaboration with agencies, which should also be adapted to community uniqueness (Edwards et al., 2018; Lara et al., 2018) should be provided (Markantoni et al., 2018, p. 143) towards independent community which is self-reliance, active and confident society (Markantoni et al., 2018, p. 143).

Conclusion

The banning and closing of Dolly prostitution brings about social and economic consequences for Dolly. The decreasing economic income and social life transition from prostitution into micro level UKMs emerge several issues. The sudden occupation changes into UKMs generate various ranges of production process, skills, learning and empowerment acceptance-related character. The other issue is character-related issue which also relates to production-related issue. This character is the underlying issue of production one and closely related to human sides determinants of UKMs' success. The next issue is the UKMs' development and social milieu. The study proposes several recommended community education to reduce the issue impacts. The first education is the grounded education which provides basis for long life education beyond classrooms. The practical vocational and entrepreneurial education should be given to support the success of UKMs. However, those education should also be supplemented by the character community education. There may be other issues have not been covered yet in this study. Thus, other studies are needed to complete the findings and fill the knowledge gap.

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