



Graduate School of Development Studies

**Unpacking Charity/Altruism
as Local Government Based Program on Poverty Alleviation:
A Case Study of the Civil Society Fraternity Program (CSFP---PPM)
in Kendari City, Indonesia**

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To Siti Rabiatal Adawiyah, my lovely-beautiful wife;
To my precious legacy, Insya Allah;
To my mom and dad;
To my sister and brothers;

This is dedicated for you.

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List of Acronyms

CSFP---PPM	Civil Society Fraternity Program---Program Persaudaraan Madani
MP3KI	Master Plan for the Acceleration and Expansion of Indonesia Poverty Reduction
BPM & PK	Community Empowerment Board & Sub-district Authorities
RTS	Rumah Tangga Sasaran (Targeted Household Data)
PPLS 2008	the 2008 Data Collection for Social Protection Programs
PPLS 2011	the 2011 Data Collection for Social Protection Programs
BPS	Badan Pusat Statistik (Central Bureau of Statistics)

Abstract

Research about the role of charity/altruism in poverty reduction has not been much done. This study explores more about the potential and constraints of charity/altruism towards poverty alleviation in the context of social policy. Accordingly, this paper elaborates a unique and interesting local government poverty alleviation program called Civil Society Fraternity Program (CSFP) or Program Persaudaraan Madani (PPM) that has been implemented in Kendari City. The program offers a concept of a symbiotic relationship between the wealthy and the poor within the framework of fraternal relations and solidarity. The basis of this relationship is charity/altruism from the prosperous. The essence of the question to be answered in this paper is to what extent the CSFP---PPM initiated relations mediated by elements of local government and the press enabling to overcome poverty.

Data collections from interviews and several forms of documentations (paper, audio and video recorder) were used as the source of quantitative and qualitative analysis. After critical assessing and reflecting the program on a conceptual framework of poor empowerment, some imperative findings and conclusions were resulted. This case study reveals contribution and values of charity/altruism in the social economy and politics context within poverty alleviation effort of a typically local government in Indonesia.

Relevance to Development Studies

There are several reasons why I was interested in studying about the Civil Society Fraternity Program even though this program only applied within the scope of a city. First, I found this program has some potential scholar values for the application of public policy, especially in the field of poverty alleviation. Looking back in the idea processing of this program, I noted that the program was originated from the initiative and creativity of the thought of the local government leader who inspired by the moral values of a religious doctrine. These principled values were condensed to a concept which according to on my research it has a closest definition as altruism. Studying the program with based on the spirit of the virtues of sacrifice and solidarity in the form of caring others welfare is something extraordinary. Especially on the application, the program is delivered by involving government and civil society, in particular, social policy interaction. The process on how the light idea behind this program captured subsequently to be implemented into an actual form of an applied program in the community has been attracted some scholars.

Moreover, this study was an interesting challenge, especially if it is associated with the need to reveal some results from the program which is running towards goals and targets to be achieved. With the nature of the program, this study has value added while explored more on the concept of targeting and social exclusion. On the other hand, the study also has assessed an interesting thought regarding the role of government in social development as expressed by Mark Latham in 1997. In his essay, Latham (1997: 36) noted that governments through their influence over issues of institutional design, they could create an environment which maximizes the potential for horizontal social capital. And at last but not the least, this study is trying to give a

contribution to the public policy discourses by unpacking the position of this Civil Society Fraternity Program as a local social policy linked to the national poverty alleviation in decentralization country context of Indonesia.

Keywords

Charity, Altruism, Local Government, Poverty Alleviation, the Civil Society Fraternity Program, Case Study

Chapter 1

Introduction

1.1 Background of the Study

1.1.1 Poverty Alleviation in National Context of Indonesia

The leading objective of poverty reduction programs in Indonesia is to strengthen the pro-people programs, through partisanship approaches in response poverty and increasing job field (www.ekon.go.id.) Reviewing a document from Indonesia Ministry Coordinator for the Economy, in the national context of Indonesia, there are three main instruments are known as the scheme of poverty alleviation within the era of present Presiden of Indonesia, Soesilo Bambang Yudhoyono. It first is integrated family-based on social assistance and defined as (Cluster I). The target on this cluster is to reduce the burden on poor households through improving access to healthcare, education, clean water and sanitation. Examples programs in this cluster are conditional cash transfer for family, rice for the poor, and assistance for students from poor families. Second is empowerment-based poverty reduction (Cluster II). The objective is to develop and strengthen the capacity of poor communities to engage in development that is based upon the principles of community empowerment. The main program in this cluster is called National Program Community Empowerment (PNPM). Third is also about empowerment-based poverty reduction (Cluster III). The aim in this cluster is to provide access and a stronger economy for the business of micro and small scale. Small loans (KUR) and joint venture credit (KUBE)) are the programs in this cluster. In addition to overcoming three major poverty instruments, the government issued Presidential Decree Number 10 in 2011 about Coordination Team of Improvement and Extension of Pro-People Program. Improvement and expansion effort pro-people programs (Cluster IV) are done by Very Cheap Home Program, Clean Water Program for People, Cheap Public Transport Program, Cheap and Save Electric Program, Fisherman Life Improvement Program, and Urban Poor Community Life Improvement Program.

Then all these schemes have been being accelerated and strengthened through a Master Plan for the Acceleration and Expansion of Indonesia Poverty Reduction (MP3KI) (<http://ditkumham.bappenas.go.id>). MP3KI is an affirmative policy to accelerate and expand efforts to reduce poverty in Indonesia. MP3KI will be instrumental in supporting the realization through the development of a more inclusive and equitable, especially in accommodating the involvement of the poor and marginalized to be involved directly and receive the benefits of high economic growth.

MP3KI specifically described the concept and design, policy, and poverty reduction strategies in the long term (2012-2025), including describing the transformation from poverty reduction programs that have been present during the creation of a comprehensive system of social security. MP3KI also describes the concept and design of sustainable livelihood development

(livelihoods are established) for the community to increase the standard of living and well-being in a sustainable manner. With MP3KI poverty reduction programs in clusters I-IV will be implemented in synergy with clear targets. MP3KI also illustrates the pattern of optimal cooperation of stakeholders (ministries / agencies, local, private and public) in utilizing a variety of resources to support poverty reduction.

The existence of poverty reduction programs available today, ranging from cluster I (assistance and social protection), cluster II (community empowerment), cluster III (small and micro enterprise development), and cluster IV (pro-people programs) over the range the medium and long term will be managed in such a way that its effectiveness in reducing poverty in each region becomes higher.

The area / region, in particular, has a high-poverty rate and the rate of low socio-economic communities will be the main concentration of the affirmative policy soon such as lagging regions, coastal and border. Advantages area / region will be managed through the cooperation of some stakeholders to uplift and develop the potential of the area / region and further utilized optimally for the welfare within the community.

1.1.2 General Background of the CSFP---PPM: Poverty Alleviation in Local Context of Decentralized Indonesia

Besides those national programs, in decentralized Indonesia, most local governments also have various and sometimes unique strategies in combating poverty. One of matchless strategy and claimed as the first and the only one in Indonesia and probably in the world is a program that applied in Kendari City (Rasidin 2011). The program is called Civil Society Fraternity Program (CSFP) or in Indonesian language known as Program Persaudaraan Madani (PPM) (Alimuddin 2012). Originally, the existence of this social policy was triggered by the high amount of poverty in Kendari City. This condition then encouraged government of Kendari City to deliver a policy which connecting directly with the needs of poor families.

The CSFP---PPM is an empowerment program by brings together prosperous families and poor families in fraternity relationship in Kendari City. In generally, this program has two main objectives:

1. Creating harmony in social relations among fellow citizens.
2. Developing patterns of empowering the poor to be successful.

These aims have been translated through empowerment actions that classified into four aspects and stated in Mayor Regulation No. 17 Year 2008. Those four aspects are job field, housing, education and mental-spiritual, and household coaching. The implementation of the empowerment program was conducted in accordance with ability of wealthy households based on sincerity. This program was initiated by the Mayor of Kendari City (Asrun) and his Vice Mayor (Musadar Mappasomba) and inspired from The Qur'an, the holy book

of Muslims on Surah¹ Al Maa'un verse no. 3 (QS 107: 1-3), ('Persaudaraan Madani (Civil Society Fraternity)').

The ultimate goals of this program are:

- a. To accelerate poverty alleviation.
- b. To build harmonisation in social relations among fellow citizens.
- c. To arouse wealthy citizen concerning in helping their fellow citizens who still in poverty

1.2 Identifying Realisation and the Problems of the Civil Society Fraternity Program

Several scholars have conducted studies about this program. In 2009, Nuurul A'yuni studied and focused upon the analysis into the policy formulation process and the leadership from the mayor of Kendari City in the policy formulation process of the CSFP---PPM. On her paper, she made two conclusions. First, the policy formulation process of the CSFP---PPM was formulated based on the high-poverty rate in Kendari. The stages were started with discussing Mayor's idea at the executive level and then implementing in the community with an operational platform on Mayor Regulations No. 17 about CSFP---PPM Second, leadership of Mayor of Kendari City in the policy formulation process of the CSFP---PPM is accordance with the leadership roles in decision making in the context of public policy.

Then in 2011, Alimuddin conducted a research about the implementation of this program. On his paper, he wrote that the three goals had been tried to be achieved by 'fraternizing' those who are wealthy on personally (family) and could be also by institution, agency or organization to those who are not prosperous with these following procedures:

- a. Collecting profile on both sides,
- b. Socializing to those candidate families which will be fraternized,
- c. Facilitating for the meeting by mediation team of local government,
- d. Signing a covenant of fraternity in front of the Mayor and witnessed by Vice Mayor and Secretary of Kendari City.

After the requirements of fraternity have been fulfilled, operationally there are various aspects/patterns of empowerment:

1. Job Field Aspect².
 - a. Provisioning working or venture capital, or;
 - b. Provisioning of means of working or business, or;
 - c. Facilitating to get a job in relatives' household or family business or colleague, or;
 - d. Getting a job in the own office, business, house or farming, or;

¹ Surah is a title of chapter in the Qur'an. In total, the Qur'an consists of 114 Surah including 6.236 verses.

² Job field aspect means the income earning and employment opportunity

- e. Provisioning land for farming.
- 2. Housing Aspect
 - a. Giving some money for house repairing, or;
 - b. Giving some material construction, or;
 - c. Facilitating to get a home makeover program from government or other donors.
- 3. Education and Mental-Spiritual Aspect
 - a. Helping the children's education, at least until primary education which on the form: giving scholarships, uniform, stationary, and other learning tools, including books and course materials, or;
 - b. Giving a specific skill course, or;
 - c. Involving on particular entrepreneur training, or;
 - d. Supporting to understand and practicing of religious values of the poor family.
- 4. Household Coaching Aspect
 - a. Encouraging the fraternity family to take more responsibility for taking care household, or;
 - b. Motivating the family to live in peace, harmony and obedience in worship, or;
 - c. Practicing the family planning program, or;
 - d. Establishing the management of household business run effectively, efficiently and productively, or;
 - e. Utilizing revenue efficiently capably and productively, or;
 - f. Leaving away from the habit of consuming alcoholic liquor, narcotics, gambling and other habits that are contrary to the teachings of religion, social norms, customs and culture.

1.3 Problem Statement

Relating to the realization and problem identifying, I am aware the problems in this program are around the debates, whether it is effective and sustainable regarding to the social economy context as well as political context. Even though this program still probably continues for the next five years³ but questioning the future of the program is inevitable. This is because especially in a political context; the legal power of this program is only supported by the Mayor Regulation which really depending on the power period of the Mayor (Asrun).

While, a study on the implementation of the program identified that the progress of the program, especially on the employment aspect was determined by the level of social participation (Alimuddin 2011). Accordingly, this participation was not optimal. This can be seen from the 'sale' of the bonds of fraternity profile and signing followed by a society that is comparably lower

³ The incumbent who own this idea has been re-elected as the Mayor for period 2012-2017.

than the total number of poor in the city of Kendari. The fact that the level of social participation relatively still on a low level, leads to a need to unpacking the implementation process and result of the program. In this regard, it would be relevant to do a study questioning whether the implementation of the program which assumed on the basis of altruism could lead to poverty alleviation or not.

1.4 Purpose and Objective

The purpose of this research paper was trying to unpacking the process and the result of the CSFP---PPM in Kendari City. By conducting the critical assessment of the implementation, this paper will contribute to the stakeholders to find out with regard to relevance, effectiveness, efficiency, and sustainability of the CSFP---PPM. The stakeholders here refer to some related actors such as the Local Government of Kendari City, the Legislators in Local Parliament of Kendari City, and the prospective donors who will support the program.

The objective of this study is to unpacking findings that capture newer concepts of “empowering the poor within altruism relationship”. This is needed for a reason not just how many families are being fraternized but how these families interact and express their own agency. This effort will deal with assessment aspects that need to be answered during the implementation. The assessment will appraise the progress of the general objectives of this program. It will assess if the implementation of the program has been being in compliance with its objectives and goals. Lastly, while doing the assessment, this study will try also to elucidate the position of the CSFP---PPM related to the broader context of national policy, which is done by the central government of Indonesia.

1.5 Scope and Focus

In conducting the assessment, the study was focused on implementation and results of all aspects⁴ of the program. However, the appraisal was more focus on the Job Field aspect. The reason seems to be practical by the nature of the income earning and employment opportunity which are quite directly relevant to poverty alleviation and emphasize concrete output and outcomes from the program. Furthermore, the area of this study analysis was tried to connecting the CSFP---PPM aspects with other programs, especially from the national program. The research itself was integrated on the frame of the planned outputs and outcomes that eager to be achieved from this program and also linked on how this CSFP---PPM position related to the national poverty alleviation policy.

⁴ These all aspects refer to the explanation that has been mentioned on the section 1.3 of Chapter One (Job Field, Housing, Education and Mental-Spiritual, and Household Coaching).

1.6 Initial Research Questions

The research question is about assessment on the basic spirit of the CSFP---PPM which is identified relying on charity/altruism. This paper raises a foremost question around the role of charity/altruism in poverty reduction: can charity/altruism reduce poverty? Regarding to the main question and the implementation of the program this study is attempting to address these three following research questions.

1. What is CSFP---PPM really about and how this related to poverty reduction?
2. To what extent is relation of the CSFP---PPM and the national poverty alleviation scheme?
3. What is (are) the value(s) of CSFP---PPM as Poverty Alleviation Program?

Chapter 2

Theoretical Frameworks

The CSFP---PPM came with some expectation through its four aspects on its program to achieve the two key aims behind: empowering and harmonization. The objectives are implemented on how the activities envisaged, to result in the desired change, how the actors believe the program will work. This chapter will provide some theories, discussion and other related concept about CSFP---PPM of Kendari City as poverty alleviation strategy.

The flows on this chapter will be started by conceptualizing poverty and poverty alleviation, especially in the context of CSFP---PPM. So the conceptualized will be related with terms: urban poverty, charity/altruism as a basic of poverty alleviation and empowering the poor. This chapter would be containing explanations on poverty measurement as indicators of poverty alleviation planning, monitoring and evaluating in Indonesia. Then, as the output of this chapter, all of concept discussed would be arranged and integrated as the research framework of this paper.

2.1 Poverty in a Civil Society Specifically in Urban Area

According to Lewis in Sutardi and Rantja in Surahman (2006), there are two terms that often related to the issue of poverty alleviation: marginality and dependency. The first term sees poverty as a result of traditional life that does not blend in with modern life, while the second term sees poverty as capitalist penetration, hence causing the dependence. In general, rural poverty is because the traditional life-style of not integrating or adapting to modern lifestyle, while urban poverty is because the product of rural migrants who are socially, culturally, economically, and politically integrated into city life.

Discussing about poverty in urban areas, the marginality of symptoms caused by several things: 1) villager who migrated tended to bring rural lifestyle and do not want to integrate and in spite of contrary to the lifestyle of the city, 2) the urban poor are isolated groups in the anonymous city life status, 3) group of people like that do not try to adapt to city life, and even returned to their home areas tend not to have anything both the material and non-material, 4) the person is not using agencies, ministries and municipal services like city life, 5) group was joined in the settlement areas are stuffy (slump area), and 6) the state of the culture of urban poor people tended to change from generation to generation. Such conditions over eventually gave birth to the culture of poverty, such as apathy and distrust, fatalism, despair, addiction, low self-esteem, wasteful and consumptive, not future oriented (ibid: 25-26).

Culturally, these communities have traditional culture, such as attitudes are concerned and the rural lifestyle and culture have squalor. Economically, they absorb more city resources than provide resources to the people from the city, and they are consumptive, wasteful, easy to complacent, not market-oriented, less entrepreneurial, and existence of inconsistent productivity. These

communities are politically apathetic and static because they do not have orientation to the political life both locally let alone internationally (Sutardi and Rantja in Surahman, 2006: 26).

2.2 Approaches in Poverty Alleviation Especially in South Asia

Reviewing theoretical perspectives concerned by Bhuiyan, et.al. (2012), there are five broad perspectives are used to address the issue of poverty in South Asia. Those five are the neoclassical economics approach, the political economy approach, the culture of poverty approach, the participatory poverty alleviation approach, and Islamic approach of poverty alleviation.

The neoclassical economics approach: This approach acknowledges the market led-development for improving livelihood of the poor and poverty alleviation in the long run. Green revolution in 1970s is one of the successful stories of the new classical theory in the economic and social sector of South Asian Countries. On that time ‘Green Revolution transformed the rural traditional economy by creating jobs with sound waves, stimulated different types of industrial development, including input and demand linkage between agricultural production and incomes’ (Oyen et al. in Bhuiyen et al. 2012:1386). However, this has been criticized that Green Revolution could not be able to teach poor to reach out them from the poverty rather create inequality of income between poor and landlords. The reasons were because the poor have limited land or landless, high indebtedness, illiteracy, low social status and limited political control. This approach proposes micro finance as one of the ways of solution for the poor in the rural area to improve the allocation of resources, promotion of local market and adopt the best use of technology for faster economic growth and rapid development (ADB in Bhuiyan et al. 2012:1386).

The political economy approach: This approach relies on the assumption that the poor remain poor because of their personal qualities and their opportunity and benefit that they are deserved are deprived. This approach also claimed certain economic and social processes intrinsic to particular social systems could lead to poverty as the result. Specifically, it considered the rural poverty as the result of extreme inequalities in the land ownership and control (Dulal in Bhuiyan et al. 2012:1386). ‘On the other hand, in the South Asian country political economy approach could not reduce the poverty due to lack of holistic practice and political unrest between opposite side’ (Bhuiyen et al. 2012:1386).

The culture of poverty approach: The approach stands on perception that the poor will survive by developing their own institutions and agencies. This approach also blames the society for ignoring and by passing the poor. In this approach poverty is defined as a way of life that is inherited over generations (Dulal in Bhuiyan et al. 2012:1387). In an economic setting of the cash economy, a high rate of high unemployment, low wages and people with low skills, the absence of voluntary, state supports and stable family will not offer prospects for upward mobility (Islam in Bhuiyan et al. 2012:1387). A criticism against this approach was that the poor considered themselves unfortunate, and they don’t have anything to begin with even they could not

ship their own fixed assets to the next generation. However, this approach gives a notion that by the support of society as well as government to the poor, so they can be able to accumulate their assets, workforces and used their assets in income generation process then only poverty will alleviate otherwise not (Bhuiyan et al. 2012:1387).

The participatory poverty alleviation approach: This approach came as a response for changing in development strategies of eradicating poverty from macro-economic oriented to the specifically for targeted poverty. This participatory approach has been launched as one of the prime strategies in the overall movement to end of the poverty since last three decades. In participatory approach, the most challenge for the poor as defined as the lower-income group is access to credit. So as the solution, ‘many countries in the world have established participatory approach with the explicit objectives of reducing poverty by providing small amounts of credit to the poor to generate self-employment in income-earning activities’ (Bhuiyan et al. 2012:1387).

Islamic approach of poverty alleviation: Based on Bhuiyan et al. (2012) classification, there are two ways of forming for poverty reduction in Islam. Those are non-profit approach to poverty and profit approach to poverty. *Sadaqa*, *zakah*, *waqf* and *qard-hasan* are several mechanisms of non-profit approach to poverty alleviation and development in Islam. All of those mechanisms imply both charity and altruism, which are many times mentioned in the sources of Islamic literatures and laws⁵. Meanwhile, profit approach toward poverty alleviation means Islam has encouraged trade for profit but prohibited *riba*⁶. The holy Qur’an declares trade to be lawful means of

⁵ The term sadaqa is broader in meaning. Sadaqa when prescribed and compulsory for Muslims – refers to zakah. Sadaqa in its definition may include various forms of charity, such as, tabarruat (donations), heba (gifts), infaq (charitable spending) and may indeed connote any act of kindness and charity. Qard hasan implied loans that are free from any benefit or return to the lender and is more commonly referred to as interest free loan (Obaidullah in Bhuiyan et al. 2012:1387). Zakah is the prescribed share of one’s wealth to be distributed among is called muzakki and the individual entitled to receive zakah is called mustahiq. Islamic microfinance program aims at transformation of mustahiq into muzakki within a definite time frame (ibid). The waqf implies holding certain physical assets and preserving it so that benefits continuously flow to a specified group of beneficiaries or community. The following verses from the holy Qur’an reveal the importance of this institution: ‘Who is it that will lend Allah a qard hasan which He will multiply for him (the lender) many times and for him shall be a generous recompense’ (Al- Quran Surah Hadid Verse no. 18). ‘Verily, those who give sadaqa, men and women and lend to Allah a qard hasan, it shall be increased manifold (to their credit) and theirs shall be an honorable good reward’ (Al-Quran Surah Hud, Verse No. 57). ‘If you lend Allah a qard hasan, He will multiply it for you. Allah is the most appreciating, the most for bearing’ (Al-Quran Surah Bani Israil, Verse No. 64).

⁶ Riba means setting interest/overstate the current loan to the repayment amount based on a percentage of the principal loan amount, which is charged to the borrower.

livelihood contrary to *riba*, which is forbidden from being oppressive and exploitative.

Reflecting to the five approaches on poverty alleviation in South Asia written by Bhuiyan, et.al (2012), CSFP---PPM to some extent, could be considered as multi combination approach of them. Accordingly, the program itself basically tended to have component of these three following approaches: the culture of poverty approach, the participatory approach and both profit and non-profit Islamic (religious) approach. Observing the implementation in the reality, this program seems to be in line with the idea that society as well as government needs to care and support the poor so the poor could utilize their assets, workforces to generate income. In particular, the program has been established a solution by giving a chance to get some amounts of cash/credit to the poor for their income-earning business. These kinds of providing have close relation with a motif of religious value awareness to help based on charity and altruism.

2.3 Understanding Charity/Altruism in CSFP---PPM as Basic of Poverty Alleviation Program and on Social Society Context

Charity and Altruism has come to be indicated as the spirit of CSFP---PPM. Referring to Oxford Dictionary, charity can be defined as: 1) [c] organisation that help people in need 2) [u] money, food, etcetera given to people in need 3) [u] kindness towards others. Meanwhile, altruism means as fact of caring about the needs of other people more than your own. In a variety of ways, altruism has been linked to norms, values and relationships reflecting the involvement of human individuals to take care in a common life based on community or society. This study argued that altruism as a concept has been gaining significance in relation to a number of linked fields of analyses, including the identification of factors influencing educational attainment, explanations of differing levels of participation, rural development and poverty alleviation.

As (Austin 1994) commented in particular the connection between altruism and the social work profession, the role of gender in the analysis of human nature, and the issue of the "human" in "human nature",

“If socialization is essential to the social existence of "humans," then it is possible, and indeed probable, that such socialization will include images of the "ideal self." Although the participants in this conference did not appear to consider "moral development" as a significant analytic concept, in the frame- work of either Lawrence Kohlberg or Carol Gilligan, much of socialization includes images of socially preferred behaviour, not only in regard to sharing and self-sacrifice, but in regard to such elements as citizenship, freedom, cooperation, culture, and so forth.”

Furthermore, it is interesting to see how the concept of charity/altruism is being used by the government and implemented as a social policy program in the civil society. While (Abdelrahman 2001) has argued that “building’, enhancing’ or ‘strengthening’ civil society does not necessarily provide solution for social and political inequalities’. However the notion of building strong civil society as often related with the term good ‘social capital’ would be also important in development. As stated by Latham (1997: 10), ‘high levels of mutual trust not only make society and its economy more efficient, they are

also an important means by which a consensus can be constructed for the handling of collective interests'. If altruism can be expressed in caring for the wellbeing of others (Latham, 1997: 9), then it could be implied that charity/altruism is an improvement of the attainment of social capital.

2.4 The Concept of Empowering the Poor

Basically, explanation about the concept of empowering the poor would have close relation with Amartya Sen's idea on his theory about the entitlement theory. According Amartya Sen (1981), a person has a capability in economy activity by producing and or exchanging something to secure food. This entitlement depends on two parameters: endowment set and exchange entitlement. The endowment set is defined as all ownership resources of a person such as land, livestock, knowledge, skill and labour power. With these resources, he or she can produce food/cash crop for his or her own consumption or exchange. In a different way, he or she could sell his or her endowment in the market to earn cash and with this cash he can purchase food. So, the exchange entitlement gives a person set of alternatives with his or her endowment. The failure of exchange entitlement could be occurred because of various factors both internal and external which can lead to starvation (impoverishment). So from those explanations, it could be stated that by strengthening the capacity of endowment set and exchange entitlement of the poor then it would be a way to empowering the poor.

Besides that the concept on how to empowering the poor also could be linked with the term Deprivation Trap. This term is introduced by Robert Chambers through a study among the poor in some countries of South Asia and Africa. In this study which is conducted from the perspective of the poor themselves, Robert Chambers revealed that the core problem of poverty lies in the Deprivation Trap. Deprivation Trap consists of twisted misfortunes of the poor, namely: (1) poverty itself, (2) physical weakness, (3) isolation, (4) vulnerability, and (5) helplessness (Chambers in LIPI: 1998). Furthermore, according to Chambers, vulnerability and helplessness are conditions that make poor families become poorer. Vulnerability can be seen from the inability of poor families to provide something to deal with emergency situations, such as natural disasters and illness. Powerlessness of the poor is being reflected in the case when the village elite family (or at the same level) functioning themselves as a net to capture targeted assistance to the poor. Powerlessness is also manifested in poor families often deceived by those who have power in both political and economic, that the poor weak to bargain in such situations. As the conclusion, by getting out the poor from the deprivation trap, it could be claimed as a solution to empowering the poor.

In the meantime, any effort to empowering the poor would be hardly separated from the fact that the real problems faced by the poor is that the income derived from daily work are not able to meet the needs and family burden, as quoted by Zsu Zsa Baross in Supalan (1995: 75),

“Thus, potential changes using the family's own resources at least once. In poverty so there is no surplus to be set aside or used for other purposes. In addition the basic changes required the family to achieve a sustainable effect in home improvement and daily meals, will need a double income couple of times.”

2.5 Measuring Poverty in Indonesia as Planning, Monitoring and Evaluation Instrument/Indicators

In general, poverty is defined as a condition when a person or group of people unable to meet their basic rights to maintain and develop a life of dignity. However, effort to calculate the number of poor people is not an easy job. In Indonesia, the official agency that is responsible for producing reliable statistical data, including data on poverty is BPS-Statistics Indonesia. In measuring or calculating poverty, until now BPS produces two types of data, namely macro poverty data and micro poverty data.

2.5.1 Macro Poverty Data

In measuring poverty, BPS-Statistics Indonesia has used the concepts of the ability to meet basic needs. This poverty calculation has been applied in many countries. With this concept, a very broad definition of poverty narrowed in to the meaning of poverty is only seen as the inability of the economy to meet the basic needs of food and non-food.

In its application, the concept results absolute poverty line. Person who has an average expenditure / income per capita per month under the poverty line is called the poor. Counting the poor is based on sample data, not the census, so the result is simply estimates. This data generated is called macro poverty data.

Technically, The Food Poverty Line refers to the daily minimum requirement of 2,100 kcal per capita per day while The Non Poverty Line refers to the minimum requirement for household necessities for clothing, education, health and other basic individual needs. Below are some measures that are produced in calculating poverty (which is categorized as macro poverty data/measurement):

- a. Head Count Index (HCI- P_0) simply measures the percentage of the population that is counted as poor, often denoted by P_0 .
- b. Poverty Gap Index- P_1 measures to which extent individuals fall below the poverty line (the poverty gaps) as a proportion of the poverty line. Higher value of the index shows that the gap between average expenditure of the poor and the poverty line is wider.
- c. Poverty Severity Index- P_2 describes an inequality among the poor. This is simply a weighted sum of poverty gaps (as a proportion of the poverty line), where the weights are the proportionate poverty gaps themselves. Hence, by squaring the poverty gap index, the measure implicitly puts more weight on observations that fall well below the poverty line. Higher value of the index shows that inequality among the poor is higher.

In Indonesia, the data source that is used to produce those measurements is the National Socio-Economic Survey. The enumeration is conducted every March with a sample of 68,000 households. BPS-Statistics Indonesia has presented this macro data on poverty since 1984 so the growth in the number and percentage of poor people can be followed from time to time.

This data only shows the estimated number and percentage of poor people that are useful for planning and geographic targeting of poverty

programs. However, the macro poverty data could not show who and where the poor people so that this is not operational for direct aid programs, such as cash transfers, rice for the poor, and the Community Health Insurance.

2.5.2 Micro Poverty Data

Direct aid or targeted program could not use macro poverty data because it requires the name and address of the poor. Data collection should be in a census form, not a sample, so the resulting data is referred to as micro poverty data. This differs from the method of calculating poverty macro with the concept of the ability to meet basic needs. Data collection was based on micro poverty characteristics of poor households. So that, the process of data collection can be fast and cost effective.

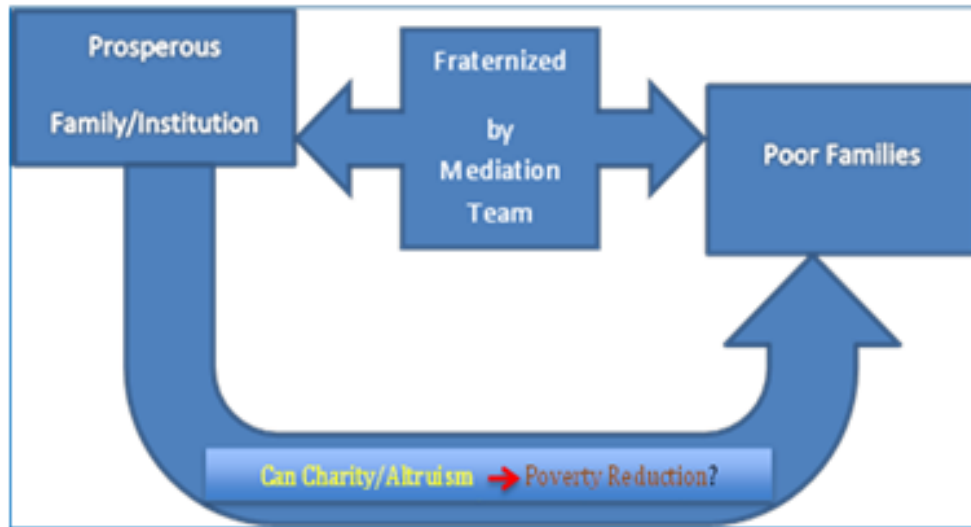
Until now, BPS-Statistics Indonesia has conducted three times of micro poverty data collection: October 2005, September 2008 and July 2011. Some stakeholders sometimes called this kind of data collection as a census of poverty. The data obtained is called the targeted household data (RTS) and includes not only the poor, but also the near-poor households living just above the poverty line. Important to understand in this type of data the poor is categorized as 'very poor' and 'poor'.

Overall, both macro and micro poverty data have been used as strategic instrument/indicators not only in planning but also in evaluation of program or development in Indonesia. This is because these measurements and other measurements that are produced and published by BPS-Statistics of Indonesia have strengthened by the formal legal law enforcement as official statistics references. However, the data user sometimes get confused when they comparing the number of the poor between macro poverty data and micro poverty data. It is because some data user often misunderstanding or do not understand yet about the methodology that used in counting the number of the poor of these two types of poverty data.

2.6 Research Framework

According to the background, the purpose and the theoretical framework of the study, herewith I construct the framework of this research paper. The framework could be seen from this figure as follows:

Figure 1
Research Framework of Implementation Evaluation of the CSFP---PPM



Source: Researcher's own construction

Figure 1 encompasses on how the fraternity be engaged between two actors called prosperous family/institution and poor families with the present of facilitator called Mediation Team. Then the figure also implies on how the study put its core of analysis and discussion through the arrow which is linking Prosperous Family/Institution to the Poor Families. As can be seen in the figure the research itself was conducted based on purpose to unpacking whether the spirit of charity/altruism in this program could empower the poor in order to tackle their poverty problem? To do so, the analysis would be based on the output and the outcomes of the program compared to the concept of empowering and the poverty measurements/indictors that have been explained in this chapter. The output and outcome of the program itself is not about the number of fraternity ties but also the on-going achievement stories from the poor.

So, the structure of this research paper was organized systematically in a framework to answer the questions as have been written in the chapter one. The answer and the discussion of the questions would be presented in the chapter 5: Critical Assessment on Implementation of the CSFP---PPM in Kendari City and further discussion on chapter 6. The discussion in chapter 6 will reflect values, effect and the future of CSFP---PPM as poverty alleviation program.

Chapter 3

Methodology

3.1 Method of Research

The method used in this research is case study method. The case study approach was chosen to allow investigate a contemporary phenomenon in depth and within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident (Yin 2009: 18). In addition, the nature of the case study inquiry relies on multiple sources of evidence, with data needing to converge in a triangulating fashion and as another result.

Source of Data and How Data Were Collected

This research is designed in the form of assessing the implementation of the program. The research results are described as the form of quantitative and qualitative descriptive. The study was conducted in Kendari City and more focused on primary data and secondary data.

Primary data was collected from the key informants such as the mediation team, the Mayor, the fraternity families, community leaders, traditional leaders, entrepreneurs, NGOs, and government officials from the scope of the districts and villages where research was conducted. Secondary data was obtained by looking at the archives and documents relating to the program in terms of the work field aspect. Another resource to gain valuable information is from reviewed by other scholars who have researched about this program.

Data collection in this paper was also in the form of several video recorded files from local TV in Kendari City. The video contains the CSFP---PPM talk-show broadcasting. This show has been started since 2011, until now, they still broadcast it twice a month on Wednesday night for 30 minutes duration. Once I ever attended to observe the show in the TVRI studio of South East of Sulawesi. In that show, there is a host accompanied by three other persons. The three other persons are a man who is a head of sub-district in Kendari City, and two women whom have been fraternized on CSFP---PPM. On that talk show, the host was interviewing the guests in order to get their stories about experiencing the CSFP---PPM. After watch that live show, then I asked permission from the manager to access the recorded files of this TV show.

Overall, the data were collected through in-depth interviews, observation and study documentation (paper, decree, audio and video). However, the central data-gathering techniques of a qualitative approach in this study are participant observation and unstructured interviewing. The reason seems to reflect CSFP---PPM as social reality that created meaningful social interaction. It is perceived from the perspective of those who involved.

3.2 Tools of Analysis

Using the case study method, the analysis illustrated the topic of the research within an evaluation, in descriptive mode. Besides that, since the intervention of the CSFP---PPM that is being assessed has not had clear indicator(s); the case study strategy was used to enlighten this situation.

3.2.1 Qualitative analysis

3.2.1.1 Qualitative data coding

In this study, I used interview results from various resources involved in the CSFP---PPM as my content analysis. As I mentioned in data resources, some of those interviews, I did it by myself and some others I got it from recorded files of the CSFP---PPM on local TV and from other scholar's interview (raw materials).

Following the instruction from Burns (2000: 432), the first thing I did in analysing those interview data is coding. In this stage, I was trying to classify the materials into issues related the framework of this study. Below are the stages in coding process I did:

1. Developing a list of coding categories
2. Coding the transcript file by the appropriate code
3. Collecting together all data coded
4. Distributing to answer the questions raised, which be in mutual accord

Then in the next stage I used case summaries as a means of analysing data. The summary of the interview and inquisitive comments are taken from the dissecting file which is including the categorization on a number of concept codes. The function of these summaries is not only to clarify and sort information from within a case but also to permit comparison across cases (Burns, 2000: 439).

3.2.1.2 Explanatory Typologies in Qualitative Analysis

Further analysis used to exercising the data coding in this paper is explanatory typologies. The explanatory typologies are likely to be most valuable for qualitative analysis, which involving multidimensional conceptual classifications based on an explicitly stated theory (Elman 2009: 121). This has two groups of techniques: compression and expansion.

In doing compression according to the technique, five forms are considered:

1. Rescaling compression: reducing the number of coding for one or more of the typology's dimensions.
2. Indexing: treating equal totals of additive causal variables as equivalent.
3. Logical compression: deleting cells that are the product of impossible or highly improbable combinations of variables.
4. Empirical compression: deleting empty cells.
5. Pragmatic compression: collapsing contiguous cells if their division serves no useful theoretical purpose.

Meanwhile, the expansion of a partial typology allows for the rediscovery of deleted cells (Ibid.).

Through this process, I built a table that simplified the implementing of the program. It contains a continuous implementation, from motives behind of the program, what are the inputs, the process activity, the outputs and outcomes and predicting the potential impact of the program. The result of all this will be displayed on a table in the annexes.

These continuous techniques: qualitative data coding and explanatory typologies in qualitative analysis will be useful for further reflection towards discussion on addressing the research questions in this paper.

3.2.2 Quantitative analysis

Descriptive analysis

Descriptive analysis is a simple model of statistical analysis by reading the data in the table or graph that has been compiled. The analysis is usually done in the form of contingency tables, without relating other aspects outside of the data in the tables that have been prepared. Cross-tabulation showing the percentage as the basis for looking through the relationship between the variables is used in the descriptive analysis.

Through primary data that has been simplified, the analysis is done with a single table and cross tables. Descriptive analysis is a general picture of all the studied variables, the sum, average, modus, maximum, minimum, percentage, and a description of each category of variables.

3.3 Limitation and Ethical Issues

Admittedly, this study has several limitations, especially in data collection. The short of time of fieldwork and the political situation that was being warmed by mayoral election campaign and succession moment in Kendari City were becoming some obstacles. On that period, it was difficult to arrange meeting with some key respondents, primarily incumbent mayor who is again running himself to compete in the election. This challenge also the same with the officials from local government associated with the CSFP---PPM.

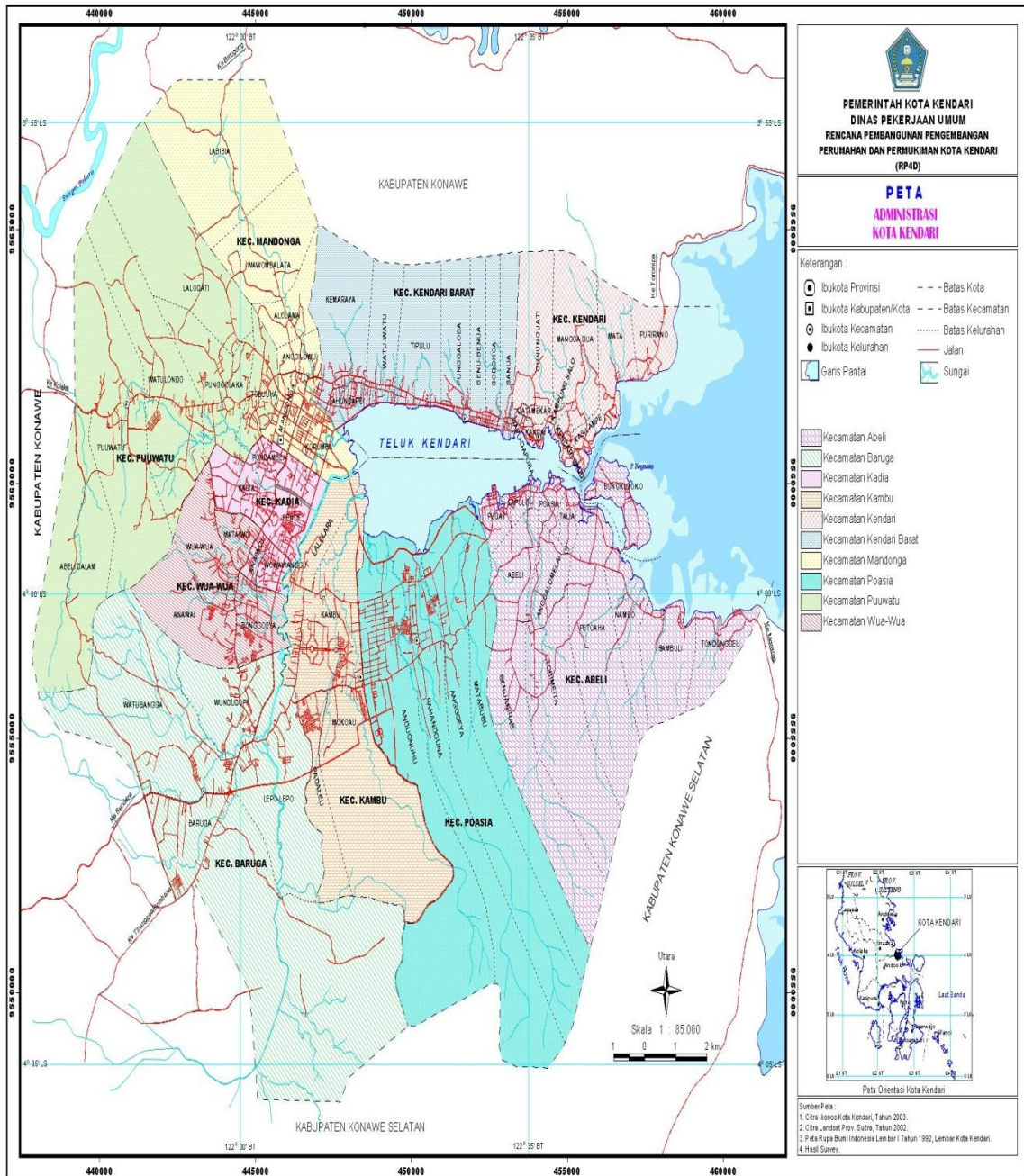
Other problems in data collection, searching for the address of the poor and the wealthy households who participated in this program was also quite not easy. Inaccurate address and changing address because of moving effected some targeted respondents to be interviewed was not successful found until the end of the field work study. Nevertheless, it was a little overcome by some of the information obtained through other sources, such as raw documentation in the form of audio and video recordings that have been done by a local TV station in Kendari City and other researchers who also conducted studies on other aspects of the program.

Other than else above, in writing this paper, there is a consideration regarding of ethics and privacy protection. The whole name of the poor, especially the name of the individuals who were written in this paper was deliberately disguised by no name (NN).

Chapter 4

Field Sites: Profile of Kendari City

Map 1
Map of Kendari City, South East of Sulawesi, Indonesia



Source: Kendari City in Figures, 2012

4.1 Administrative and Demography Profile of Kendari City

Administratively, Kendari City area is a part of Southeast of Sulawesi Province, Indonesia. According to the data from Kendari City Statistical Office, the land area of Kendari City is 269.363 km² or 0.70 % of the Sulawesi Tenggara Province land area.

The area of Kendari City consists of 10 district and 64 sub-districts⁷. The total area each district is shown on the table 1 as follows.

Table 1
Area of Kendari City by District, 2011

<i>Districts</i>	<i>Area</i>	
	Km²	%
(1)	(2)	(3)
1. <u>Mandongga</u>	23,294	8,65
2. <u>Baruga</u>	48,718	18,09
3. <u>Puuwatu</u>	38,350	14,24
4. <u>Kadia</u>	6,721	2,50
5. <u>Wua-wua</u>	11,161	4,14
6. <u>Poasia</u>	38,542	14,31
7. <u>Abeli</u>	43,862	16,28
8. <u>Kambu</u>	23,930	8,88
9. <u>Kendari</u>	15,689	5,82
10. <u>Kendari Barat</u>	19,094	7,09
<u>Kendari City</u>	269,363	100,00

Source: Kendari City in Figures 2012

In 2011, Kendari City's inhabitant was 295.737 people with uneven spreads of its population distribution. For example, in the year 2011, 14.81 % of population of Kendari City live in Kendari Barat district, while only 6.68 % live in Baruga district, and rest spread over at eight districts with varying distribution. The average of population density in Kendari City is about 1.098 people per square kilo meter.

Sex ratio in Kendari City is counted 102, which means there are 102 males for every 100 females in population.

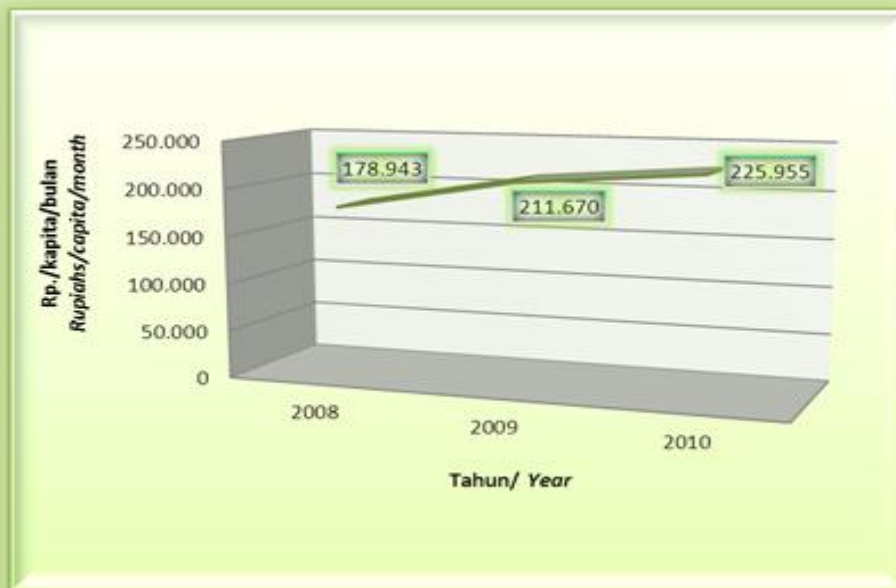
⁷ In this paper, district means kecamatan (a region under the city) and sub-district means kelurahan.

4.2 Poverty Profile of Kendari City

The coverage on this poverty profile is including the poverty line, number of poverty population, and the percentage of the population that is counted as poor. All the poverty measurements that are displayed on this part of chapter based on the data results of The National Socio Economic Survey (Susenas) – Consumption Module. This survey has been conducted by BPS-Statistics Indonesia as the official institution on producing reliable basic statistics in Indonesia.

According to the Kendari City in figures, 2012, the poverty line in 2010 was increasing 6.75 %. It was higher than the previous year which amount was 225 955 Rupiahs per capita per month. In other words, to be uncategorized as poor, one must have expenses for food and non-food at least for 225 955 Rupiahs per month.

Figure 2
Poverty Line in Kendari City, 2008 – 2010



Source: Kendari City in Figures 2012

Along with the increase in the standard poverty line, the number of poor (P0) in Kendari city in 2010 increased to 8.02 % compared to the previous year which reached 7.88 %. Similarly, the poverty gap index (P1) increased to 1.91, where the past year only amounted to 1.17. This means that by 2010, there was a growing number of poor people who had expenditure far below the poverty line compared to the previous year. As the consequence, increasing in the poverty gap index will be also followed by increasing the poverty severity index. In 2010, poverty severity index (P2) of Kendari City reached 0.84, whereas in the earlier year reached 0.30. It means that the level of expenditure inequality among the poor population itself increased over the previous year.

Figure 3
Percentages of Poor People, Poverty Gap Index, and Poverty Severity Index in Kendari City,
2008 – 2010



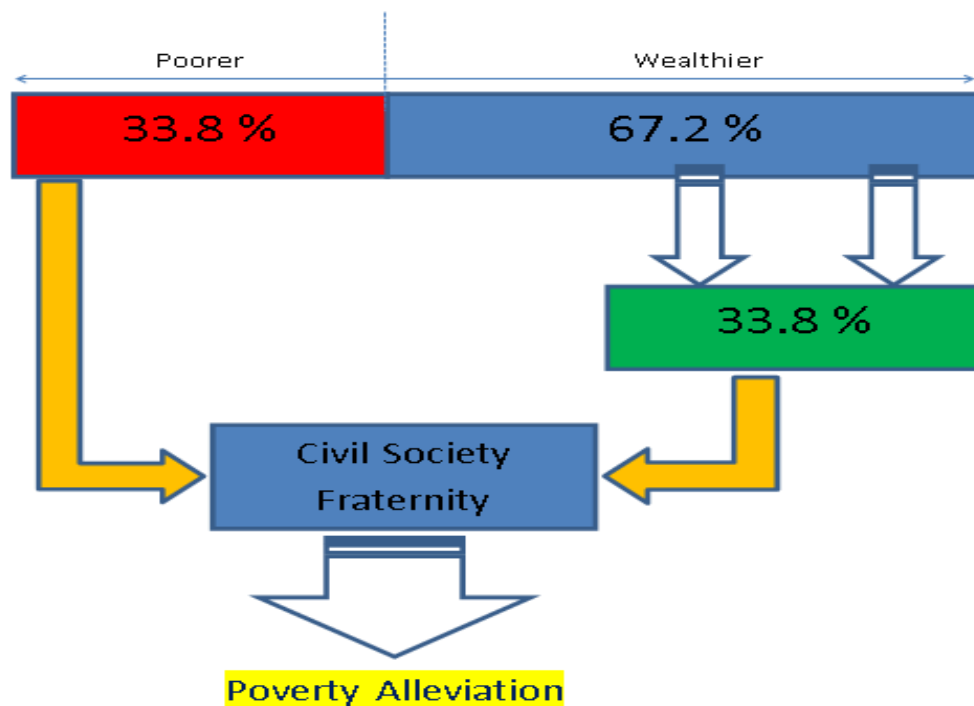
Source: Kendari City in Figures 2012

Chapter 5

Critical Assessment on Implementation of the CSFP---PPM in Kendari City

5.1 Assessment on Characteristics of Scheme

Figure 4
Ideal Scheme of the CSFP---PPM



Source: Poster in the Mayor Office Lobby of Kendari City

On the CSFP---PPM scheme, there are three main components that interacting with each other. Those are the mediation team, the poor and the prosperous. The participants who involved in this program actually were originated from interpretation of a simple idea. As I quoted from the Mayor himself,

“...The idea is like this, I inspired that I am a Muslim, I read Al Maa’un⁸. The letter stated: we are religion liars when we disregard the poor. There is no point even though you pray. Then question if people in generally were religion liars when not paying attention to the poor, let alone as a leader. Moreover, I am as a leader if I had not thought about how to reduce poverty while limited funding. Finally, I think that if there are 30 % of the poor in Kendari means there are 70 % who are prosperous. If 70 % of these we take 30 % of the wealthiest, the most riches, we take them to

⁸ Al Maa’un is a chapter title in the Qur’an, the holy book of Muslims. The content that the Mayor referred is the first until the third verse.

help the 30 % who are poor ... So the best is fraternizing; one helps one. One prosperous family is fraternized with one poor family. Then ideally it should be able to overcome the problem of poverty. We want to involve people who are wealthy to overcome the poverty. That is why I launched the idea of this civil fraternity ...' (Asrun 2012, personal interview)⁹.

At first glance, this idea in realm of concept is beautiful and seems likely to simplify the poverty problem. However, the challenge here; would it be easy finding 30 % of the richest group of families who are willing to volunteer to participate actively in the program. This including to how extent contributions they could give as well as the best mechanism to implement it. So, the way to find out whether the concept is really simplistic or not, is through assessing the implementation phase as will be described below. Beyond the description, there would be some critical analysed reflecting theories and conceptual issues on this paper framework.

In advance, the participant involved throughout the process of implementing this program, namely: the mediation team, the poor and the prosperous will be discussed as follows.

5.1.1. Program Participants

5.1.1.1. Mediation Team

Mediation team consists of two elements: Kendari City local government and the press. Local Government is represented by Community Empowerment Board and Sub-district Authorities (BPM&PK). The press is from printed and electronic media in Kendari City.

The reason why is BPM & PK in command to hold the responsibility on this program because of its organization nature. As one of the bodies in the Local Government of Kendari City, BPM & PK has a main duty that is: to carry out the affairs of local government in the preparation and implementation of regional policy on the field of community development and sub-districts authorities. BPM & PK also has several functions, which are:

- a. Data collection and database management and control and data analysis to develop program activities;
- b. Strategic planning of the BPM & PK;
- c. Technical policy formulation in empowering community;
- d. Implementation of government affairs and public service in empowering community;
- e. Implementing, monitoring, controlling, evaluation and reporting on the implementation of community empowerment;
- f. Administration of secretariat affairs of BPM & PK;
- g. Development of sub-district governance and community empowerment;
- h. Coordination, integration and synchronization of activity within the body of BPM & PK;

⁹ Personal interview with Asrun, the Mayor of Kendari City on questioning his idea, opinion and next plan related CSFP---PPM in Kendari City, 24 August 2012.

- i. Development and implementation of cooperation with the community, government agencies and other institutions.

Figure 5
Mediation Team of the CSFP---PPM



Source: Researcher's own collection

Since in the early stages, the mediation team has been taken important roles in operation, socialization and monitoring of the CSFP---PPM. Based on implementation evaluation of this study, there are two continuous periods that have been applied in the CSFP---PPM. The first period was since the beginning of the program, which is from 2008 to 2010, and the second period is from 2010 until the time of this study conducted (2012).

The main difference between the two periods is on the agency that taking the responsibility of the operational field works of the program. If in the previous period the mediation team did not involve the government in the sub-district level directly and significantly, afterwards in the latest period, they do give the charge to the all of head of sub-district in Kendari City to hold the duty on operation. The operational tasks here means to do the data collecting and then promoting families that can be fraternized. The duty also includes evaluating process those families that have been fraternized.

While conducting fieldwork, I made some critical notes regarding the mediation team roles in this program. Firstly, a change in strategy by involving officials from sub districts (especially the head of sub-district) as the main actor of mediation team in the society was a response from evaluation conducted by the prior mediation team during 2008-2010. This changing was triggered by the need to improve the relations in CSFP---PPM in terms of quality and quantity by strengthening and supporting the role of area-based coordination and mediation in smallest government administrative unit namely sub-district. Secondly, mediation team has pondered the necessary to consider the existence of emotional connection background to the group/parties that will be promoted to be fraternized. The meaning of emotional connection in this context is a prior bond condition cause that makes rich families feeling close

and likely to assist the family of the poor even if they are not family relatives assuming blood relations. Ethnicity relation, have ever known or interacted before and so on are examples of the causes of this emotional connection.

Both notes on one side implies that over time this program began to spread; the mediation team needs to have endorsement of human resources and broader managerial functions to reach and serve the demands of the growth of the program in terms of quantity. On the other hand, progress of quantity was not always followed by the quality of relations at the same time. Because of this, the mediation team extensively needs to put forward the pre-condition idea namely emotional connection as the basis of a prospective relationship. This latter side implies a charity/altruism that arises under certain conditions will tend to last longer and sustainable when between the fraternized ties have had prior emotional connection.

So by those explanations, the charity/altruism mechanism that arisen as efforts of the mediation team's role in CSFP---PPM means as a growing awareness process to the rich class. This is because the nature of the program was not coercive but voluntary based. Then it becomes clear that the real focus of the mediation team's role here is how to convince and persuade the class of wealthy families so that they were interested to participate in this program. At the same time, the consequence of this focus to the wealthy group special treatment in choosing a pair for their fraternity family could open a chance to social exclusion for the poor. This is especially for those who have not privilege to get those certain 'prior emotional connection'.

5.1.1.2. The Poor

According to the ideal scheme of CSFP---PPM, which meant the poor are those whose living standards are still below the poverty line. At the beginning, the basic data that was used in this program was basically from BPS-Statistics Indonesia. The data was categorized as very poor, poor and near-poor. In this program, the very poor have been put into priority.

Then if possible, the program will cover the poor and the near-poor. So in the field there are verification activities done by mediation team. As Dwi Ratna, a chief of economic empowerment section of BPM & PK said on an interview occasion, "We verify again the data, review their revenue, income, and their dependents" (Ratna 2012, personal interview)¹⁰.

Table 4 shows the recapitulation of the updating and verification of the very poor household. The basis data is called the 2008 Data Collection for Social Protection Programs (PPLS 2008), which is a micro poverty data. This data is from extracting the directory of household, which provides information of the poor by name by address. As shown on the table, in the verification, there were addition and reduction in the number of the very poor households. Obviously in the table there were a significant number that has been changed. Around 50 % or 343 and 381 of the very poor households in Mandonga and Puuwatu Districts respectively were reduced. While in Abeli there were 439 additions of the very poor households and 122 the very poor households were reduced after updating and verification. However, there was no further explanation on detail reasons of this changing. But the thing that could be

¹⁰ Personal interview with Dwi Ratna at BPM & PK office, 11 July 2012.

stated here is that the updating and the verification were done by mediation team coordinating with the official government in sub-district level. The method that used in this process was known as the poverty assessment by the people themselves called *emic* approach (a process of justification of something by society itself with benchmark values developed within their entities). In practice, this could be in the form of observation and clarification on the condition of family economy, the situation of the house physically. Table 5 recapitulates the very poor family data of Kendari City by type of work / potential skills based on basis data of PPLS 2008. Carpentry, small trader and farmer are identified mostly as the profession of the very poor households in Kendari City.

However, although this program actually encourages the prosperous to treat the poor as their equal partner in fraternity bonding, but tracing the nature of this program which is rooted from charity/altruism, this could be placing the poor in to inferior position. This is because from the scheme of the program, it is clearly seen that the poor are the passive targeted group, whom have fewer options to choose whether they want to be fraternized by another wealthy family or else. So, for the poor, they have a freedom matter on the implementation process of this program. Related to this, I argue that this could be justified as the side effect of the program. Even though, I realized that major argument about this program tends to favour a thought that the poor are the needed in this program, so they would not have any objection for this ideal concept of fraternity.

Table 2
Number of Very Poor Households of PPLS 2008¹¹ and Its Verification Result by BPM & PK According District in Kendari City

No.	Districts	Very Poor (2008)*	Verification		Total After Verification**
			Added	Reduced	
1	2	3	4	5	6
1	KENDARI	463	-	23	440
2	KENDARI BARAT	329	1	23	306
3	MANDONGA	722	-	343	379
4	PUUWATU	728	-	381	347
5	KADIA	300	-	17	283
6	WUA-WUA	191	89	-	280
7	BARUGA	239	8	12	235
8	KAMBU	86	-	-	86
9	POASIA	325	114	-	439
10	ABELI	739	439	122	617
JUMLAH		4,122	651	921	3,412

Source: BPM & PK of Kendari City

Notes:

*Number of Very Poor Households before verification

**Number of Very Poor Households before verification (Last Update 27 January 2011)

¹¹ PPLS08 is a census poverty in Indonesia that held in 2008.

Table 3
Recapitulation of Very Poor Family Data of City Kendari
By Type of Work / Potential Skills, 2008

NO.	Districts	Farmer	Fisher	Small Trader	Home Industry	Craftsmen/ Craftswomen	Carpentry	Tailor	Breeder	Others	Total
1	2	3	4	5	6	7	8	9	10	11	12
1.	KENDARI	20	-	199	-	7	56	-	41	140	463
2.	KENDARI BARAT	6	-	92	-	9	36	-	46	140	329
3.	MANDONGA	49	-	171	-	38	111	-	13	340	722
4.	PUUWATU	254	-	70	-	15	207	-	2	180	728
5.	KADIA	9	-	102	-	9	65	-	12	103	300
6.	WUA-WUA	3	1	47	-	12	89	-	-	39	191
7.	BARUGA	46	-	31	-	10	104	-	1	47	239
8.	KAMBU	7	-	5	-	18	30	-	1	25	86
9.	POASIA	53	27	44	-	9	105	-	2	85	325
10.	ABELI	99	-	81	-	47	83	-	308	121	739
Total		546	28	842	-	174	886	-	426	1,220	4,122

Source: BPM & PK of Kendari City

5.1.1.3. The Prosperous

Based on database that has been taken from BPM & PK, the prosperous in the CSFP---PPM mostly are from civil servant background. This is because the program initially socialized in the scope of local government officials of Kendari City since launched in 2008. This effort is intensively conducted primarily by the mayor and vice mayor as the initiators and policy makers of this program. It can be said the influence of the position of the mayor in supporting the implementation of this program has a significant impact. Then while the program continuing, the implementer (BPM & PK) began to extend the coverage of this program, especially encouraging wealthy families to take part in this program. As the results, a number of large employers and some community leaders and executives at several leading institutions were starting to participate in this program. The Profiles of the prosperous families is shown as in the table below.

Table 4
Number of Prosperous Family¹² who has engagement with Poor Family in CSFP---PPM of Kendari City

NO.	Year	Prosperous Family from Bureaucrats, Army, Police and Legislator	Prosperous Family from Private and Public Enterprises	Total
1	2	3	4	5
1.	2008	44	121	165
2.	2009	238	110	348
3.	2010	115	13	128
4.	2011	39	31	70
5.	Jan-Apr 2012	11	23	28
Total		447	298	745

Source: Researcher's own calculation based on data collected from BPM & PK of Kendari City

There were various approaches of proposing the group candidates of prosperous households (families) in CSFP---PPM. If viewed from bureaucracy status perspective, the approach to targeting the application for wealthy family can be distinguished: bureaucratic and non-bureaucratic approach. Bureaucrat approach ultimately is targeted to bureaucrats in the scope of Kendari City government officials. This method is an appeal form and direction that comes from the Mayor himself to the ranks of government. Generally, the target is the leaders of the government agency or sector, regional leaders at the district level and sub-district level officials, and chief officers and other structural officials. In its development, even the regular staffs were being targeted for submission as part of the class of prosperous families. On the other hand,

¹² In this data there are several prosperous families actually have been engaged with more than one poor family, but still count as one different family.

non-bureaucratic approach is targeted to group people who are considered economically prosperous apart from government bureaucrats, such as entrepreneurs, community leaders and employees in both public and private businesses and others.

Meanwhile, if looking from the target as individual or institutional, the approach can be broadly distinguished as individual/family approach and organization/institution approach. Individual/family approach is directed to individuals or families as a whole unit. While organization/institution approach is a breakthrough that is proposed for organization/institution, so they could give assistance to the families who are still relatively poor. Although on application, the bonding tied could be resulted collectively or comprised of independent individuals of an institution.

5.1.2. Program Activities and Experiences

After studying documentation and doing interview to several key informants, implementation of the CSFP---PPM is as follows.

5.1.2.1. Program Socialization

The early stages of program implementation begin with a socialization of Kendari City Mayor Regulation No. 17 of 2008. These were in two stages. First stage, the policy makers in this case the Mayor of Kendari City gave insight to implementing activities that will be the driving force for this program, and the second is the socialization of the entire community of Kendari City. Various formats have been applied in promoting and socializing the program. Workshop, banner, regularly talk show program on local TV station, newspapers are some media that have been used in order to educate more people about the existence of the program. Besides that communication through person to person, especially in encouraging other prosperous person to be involved in this program sometimes has done by mediation team in any occasional time. Such as confessed by Arifin Baidi, the head of BPM & PK of Kendari City said, "On several occasions, I often promote the program to other department heads, so they could lift a poor as their civil fraternity" (Baidi 2012, personal interview)¹³.

¹³ Personal interview with Arifin Baidi, while he visited the society in Puwatu Sub-District to socializing the CSFP---PPM, 18 July 2012.

Figure 6
A Big Banner Encouraging Citizen to Support the CSFP---PPM



Source: Courtesy of Amran Alimuddin

Figure 7
Preparing for a Live Talk Show about the CSFP---PPM



Source: Researcher's own collection

5.1.2.2. Data Collection of Prosperous and Poor People

Second process of the implementation program is the collection of residents who are able and not able in terms of prosperous. This collection aims to determine how many city residents who are below poverty line level as well as those who have established or are classified as prosperous residents. The data collection of the poor has been explained a little bit while describing the profile of the poor in previous page. However, in reality the main problem that I found often faced by the sub-district official in providing the basis data is that about the unorganized and missed of data records. This seemed to happen for

two reasons. First is because of the shift process of handling responsibility in operational task to the sub-districts are not fully smooth and understandable. Second is because of the work mutation or changing of an official personal or staff. Sometimes the process of data and knowledge transfer from the person who is previously responsible for the data archives failed to do so to a new person.

So as consequence, the data providing were just done by incidental moment or by request. In three sub-districts that I had observed, the official implied that they do not have the same standard operational in terms of data providing both for the data of the poor and the prosperous. These conditions then often lead to minimizing the output and the outcome of the program. This unstandardized data collection also could cause complaining from participants, just had been expressed by a prosperous participant who was encouraged to be involved in this program through bureaucratic approach.

However, in other sub-district officials which are already establish and have good coordination with BPM & PK in CSFP---PPM, they could manage well these database-related activities.

5.1.2.3. Supplying Profile and Signing of the accord fraternity

The third stage in the process of implementation of civil Fellowship Program is the supplying profile of poor families to prosperous families, and continued with the signing of the deed of fraternity.

As explained by Dwi Ratna¹⁴, in general, the process begins with the presentation of poor family that had been prepared which is in the form of the data collection process that has done before. This process is known as the selling profile to the family that can afford. If affordable families are interested in doing family ties fraternity then they allowed choosing the candidate of their civil fraternity. The selection which is done by the families meant that they are able to know what the expectations of non-affordable families, and what needs attention from poor families who would become their civil fraternity so this affordable family could facilitate through a mechanism of empowerment.

Various stories and ways have been come to pass in CSFP---PPM between the prosperous and the poor. In first period of the program (2008-2010) mostly the fraternity that was occurred have these characteristics:

1. The prosperous and the poor do not know each other before they became a civil fraternity.
2. The prosperous has a free position in choosing their civil fraternity. The preference of choosing usually one of these reasons: from the same tribe, has a chemistry of fraternity feeling.
3. The couple of civil fraternities often live far from each other. Their houses were located in difference sub-district or even difference district.

However, as reported by Dwi Ratna, in many cases the last characteristic often influence the quality of the relationship between those two couple of civil fraternity. There were some stories that the only occasion that the two families met was when they first introduced each other and agreed to make a

¹⁴ Personal interview with Dwi Ratna at BPM & PK office, 11 July 2012.

bond as a civil fraternity. After that they did not have an opportunity to meet again. Seeing this phenomenon, Dwi Ratna has proposed her suggestion to make a strategy for those who interested to be fraternized, by prioritizing the poor who are near with them in term of living place. Furthermore, she added, after evaluating the program, it seemed the relation would be more sustainable and significant for helping the poor if the prosperous has an emotional feeling with the poor. However it is not easy to define what is the meaning of emotional feeling, but she gave an example of emotional feeling by her own experience. She told that she has known an old man who is for years has been looking after her garden. Then according to the principle of CSFP---PPM, she has emotional feeling to give more care to improve this old man and his family socio-economic quality life.

According Dwi Ratna again, other important thing to note in this stage is the finding that some of the people who basically already did this kind of civil fraternity, they refuse to be signed as a civil fraternity in formal document. They do not want their name to be recorded in the archives as the participant of the CSFP---PPM. The reason is they thought that it is not necessary since this kind of activity is in the private area. Some of them even believe that it is better not to show up the kindness or the helping that you have given to others.

Figure 8
An Example Covenant of CSFP---PPM

AKTE PERSAUDARAAN MADANI
Nomor /AKTA-MDN/ 2010

Pada hari ini .. Rabu .. tanggal .. Tiga Belas .. bulan .. Oktober .. tahun .. Dua Ribu Sepuluh
pukul Wita hadir dua keluarga dihadapan saya Walikota Kendari di Kantor Walikota
Kendari Jalan Dokterandus Haji Abdullah Silondae Nomor Delapan ..

1. Nama KK mampu .. Dra. SAMTIA .. pekerjaan .. Guru .. SMAS DDI Kendari
alamat tempat tinggal .. Jalan Tekaka No. 9 Kendari ..
Kelurahan .. Kandai .. Kecamatan .. Kendari .. Kota Kendari ..

2. Nama KK tidak mampu .. ST. NURBAYA .. pekerjaan .. Tidak ada ..
alamat tempat tinggal .. Manggadua ..
Kelurahan .. Manggadua .. Kecamatan .. Kendari .. Kota Kendari ..

Menerangkan kepada saya bahwa diantara mereka atas dasar niat yang ikhlas dan kesadaran sosial yang tinggi, mengadakan "Persaudaraan Madani" dengan ketentuan kedua belah pihak keluarga .. Dra. SAMTIA .. dan .. ST. NURBAYA .. akan berupaya membina hubungan persaudaraan, saling menjaga kehormatan, saling membantu dalam kebaikan, saling mendoakan untuk kesehatan, rejeki dan keselamatan yang dilakukan sesuai kaidah-kaidah agama, sehingga kedua keluarga dapat hidup layak, mendapat Rahmat dan Ridho ALLAH S.W.T.

Pencatatan persaudaraan madani ini disaksikan oleh :

1. Nama Saksi I .. H. MUSADAR, M. SP, MP, pekerjaan .. Wakil Walikota Kendari ..
alamat tempat tinggal .. Jalan Syech Yusuf No. 21 .. RT.01. RW.01 ..
Kelurahan .. Korumba .. Kecamatan .. Mandonga .. Kota Kendari ..

2. Nama Saksi II .. H. AMARULLAH, SE, M.Si .. pekerjaan .. Sekda Kota Kendari ..
alamat tempat tinggal .. Jalan Drs. H. Abdullah Silondae No. 8 Kendari ..
Kelurahan .. Mandonga .. Kecamatan .. Mandonga .. Kota Kendari ..

Setelah Akta Persaudaraan Madani ini dibacakan dan dijelaskan, ditanda tangani oleh para penghadap, saksi-saksi dan saya.

Penghadap Pertama, ..
Saksi Pertama, ..
Saksi Kedua, ..

Mengetahui,
Walikota Kendari
Ir. H. ASRUN, M.Eng. Sc

Source: Courtesy of Amran Alimuddin

5.1.2.4. Social Economy Interaction between the Poor and the Prosperous on the Basis of Altruism and Fraternity

The main activity of the interaction in CSFP---PPM is to build good relationship and connection between the poor and the prosperous in the basis of altruism and fraternity. The best way to start is by a good communication between these two couples. With a good communication the transfer of idea, want and needs could be done as well as to reach the intended objective of interaction.

Example of good communication occurs, as an experience¹⁵ from a professor who is a rector in one of private universities in Kendari City. Through CSFP---PPM, the professor was fraternized with couples who are listed in the database very poor household database. At the beginning when these two participants met, then they start to build a good communication with each other. The professor intended to do something to help this couple. Because the husband of this poor couple did not have a job so he asked for helping look for a job. After this dialog, finally the professor agreed to help this poor family by giving in the form of capital to sell fish. However, it seems the fish selling business does not run smoothly as expected. Then in the next opportunity of their communication, finally the professor offered his civil

¹⁵ This experience was being told through personal interview with a mediation team member at BPM & PK office, 11 July 2012.

fraternity to work as a cleaning service at the campus where he led. The offer was greeted with great joy by the family. Although the income perhaps not so great at least this poor family could earn a steady income every month. This is very helpful for this poor family's economic life every day.

Another story is from Mrs. Ruslan Effendy and NN. Mrs. Ruslan is a wife of a businessman's leading sports equipment stores in Kendari City (The Beautiful of Civil Fraternity 2012). The story was taken from a live talk show in the local TV studio telling about experiences in CSFP---PPM. In that talk show, it was revealed that through CSFP---PPM, the relationship between Mrs. Ruslan and NN increasingly familiar as befits the family itself even though they do not have blood ties at all. When offered to follow this CSFP---PPM Mrs. Ruslan did not mind because since long time NN was very helped in the kitchen and household affairs. With NN, Mrs. Ruslan recognized this fraternal relation has given a special feeling, which is no longer a relationship between the employer and labor but has become a family relationship. Mrs Ruslan often assisted economic life of NN such as helping her children's school fees.

However, in the real implementation of this program, besides that good communication and interaction between two group families involved, there also some stories on how the communication and the interaction went to undesired result. There some ties of fraternity just became inactive as the mediation team identified. This means those families if they ever met each other, the first time they were meeting, it was becoming their last time communication and interaction. In particular case, there was an interesting occasion about this unexpected ending of implementation program. Just what I found in Korumba Sub-District, the fraternity proposal was refused by a poor family since they claimed that they were not poor and they do not need to be helped by the wealthy family. When trying to find what was wrong or the reason, the problem seemed because of miscommunication between the mediation team, the prosperous and the poor family.

5.1.2.5. Monitoring and Surveillance Program

The form of surveillance or monitoring of CSFP---PPM is by doing visitation to a poor family in a certain timeframe. The aim is to collecting information about their family fraternal ties with their civil fraternity. Ideally, this will reveal to what extent of empowerment especially in the job that he got related to earnings and his or her daily life. But in the implementation of these activities were accomplished with un-sufficient base to measure on how far this program has achieved its goals. This could be understandable considering this program has not have certain output and outcomes as target achievement. This fact was explained by officials that involved as the mediation team in CSFP---PPM. The reason was because this program relied on the basis of sincerity so it is not something that could be easy to control the results both whatever output and outcomes of the program. In the other hand, there were also expressed that the organizational structure itself has limited of logistic and resources in favouring to do such a proper evaluation.

Figure 9
A Visitation of Mediation Team in Puuwatu Sub-District



Source: Researcher's own collection

5.2. Has implementation in every aspect of CSFP---PPM proved sufficiently effective and consistent that the program merits continuation?

Addressing the question arises, the answer will be linked with the notion whether participants achieve the program's goals and intended outcomes. To respond to the idea, this paper would be straight responding on the three ultimate goals of the relationship in CSFP---PPM. The three aims are below.

1. To accelerate poverty alleviation,
2. To build harmonization in social relations among fellow citizens, and
3. To arouse wealthy citizen concerning in helping their fellow citizens who still in poverty.

Dealing with the first aim, by linking the macro poverty data that displayed on the table 2 and table 3 with the period of the CSFP---PPM has been started, it seems the data are not enough to imply the possibility of the significant impact of the CSFP---PPM on the poverty alleviation in Kendari City. For example, in table 5, the number of poor people in 2008 until 2010 was only decreased 300 people. Subsequently, in the table 6, the pattern looks the same with the absolute number of poor people. As seen from table 6, the percentage of poor people (Po), Gap Index and Severity Poverty Index were going down in 2009 and then going up in 2010. This could be mean that the data are not enough to show the significant effect of CSFP---PPM.

Table 5
Poverty Line, Number, and Percentage of Poor People in Kendari City, 2008 - 2010

<i>Year</i>	<i>Poverty Line</i> <i>(Rupiahs/ capita/ month)</i>	<i>Poor People</i>	
		<i>Total (000)</i>	<i>Percentage</i>
(1)	(2)	(3)	(4)
2008	178 943	23,60	8,53
2009	211 670	22,44	7,88
2010	225 955	23,30	8,02

Source: Kendari City in Figures, 2012

Table 6
Percentage of Poor People, Poverty Gap Index, and Poverty Severity Index in Kendari City, 2008 – 2010

<i>Year</i>	P0	P1	P2
(1)	(2)	(3)	(4)
2008	8,53	1,83	0,48
2009	7,88	1,17	0,30
2010	8,02	1,91	0,84

Source: Kendari City in Figures, 2012

Since using the macro poverty indicator was not really clear to see the effect of the program, next the assessment of the CSFP---PPM program will be conducted by exploring in to micro scale. Logically, utilizing micro poverty data to evaluate the program like the CSFP---PPM which has tendency as the nature of micro and targeted program, probably will lead to sufficient result of analysis.

The micro poverty data that used in this analysis is taken from PPLS 2011 which is a continuous (an updating) effort of previous data providing for social protection programs in Indonesia (PPLS 2008). However, the methodology that used in data collection and presenting the output between these two data collections was quite different. As the result, this difference affected the consistency number of the poor, especially on certain categorization that had been classified in PPLS 2008 and PPLS 2011. So that is why in the category 'very poor' of RTS (targeted household), there seems an inconsistency amount between PPLS 2008 and PPLS 2011. Even so, actually, after comparing these two data, the categorization of the PPLS 2011 is more reasonable if it is used to analyse the output of CSFP---PPM. Reasonable here means, the amount of the very poor in PPLS 2011 was consistent to the number of the very poor that covered in CSFP---PPM.

According to table 7, if compared with the number of the very poor household that recorded the micro poverty data in PPLS 2011, the number of poor family who already fraternized with the prosperous family until 2011 it shows an impressive achievement. Even the data displays that there are more than 100 % coverage in several districts, which means the CSFP---PPM already expanded to not only reach the very poor but also those who are categorized as the poor. But apparently, it is still hard to state whether the CSFP---PPM itself has already contributed significantly in poverty alleviation or not. Moreover, based on a report that released by BPM & PK, from all the fraternity bonding only 68.98% are actively running the fraternal relations. These relations focused on contribution to empower the poor by easing the burden of poor families living. The report also noted that 21.71% the relation was categorized as a kind of relation with the contribution of empowerment that was an incidental base, while 9.36% no touch at all.

Table 7
Percentage of the realisation number of CSFP---PPM fraternities compared to the number of the very poor (PPLS 2011) according to Districts in Kendari City

NO.	DISTRICTS	PPLS11 (Household)			REALISATION OF PPM					Percentage PPM/Very Poor (10/3x100%)	Percentage PPM/(Very Poor+Poor) (10/5 x 100%)
		Very Poor	Poor	Total	Year (Fraternized Poor Household)				Total		
				3+4	2008	2009	2010	2011	6+7+8+9		
1	2	3	4	5	6	7	8	9	10	11	12
1	KENDARI	81	129	210	19	45	41	10	115	141.98	54.76
2	KENDARI BARAT	86	155	241	9	40	17	7	73	84.88	30.29
3	MANDONGA	49	123	172	17	17	10	10	54	110.20	31.40
4	PUJWATU	70	176	246	35	35	10	3	83	118.57	33.74
5	KADIA	28	47	75	12	41	21	8	82	292.86	109.33
6	WUA-WUA	83	117	200	9	22	-	18	49	59.04	24.50
7	BARUGA	46	80	126	16	48	13	-	77	167.39	61.11
8	KAMBU	18	36	54	10	15	1	7	33	183.33	61.11
9	POASIA	70	140	210	7	64	10	-	81	115.71	38.57
10	ABELI	205	256	461	31	21	5	7	64	31.22	13.88
Total		736	1,259	1,995	165	348	128	70	711	96.60	35.64

Source: Researcher's own calculation based on CSFP---PPM data from BPM & PK and PPLS 2011 (PPLS11) from BPS

Next assessment is measuring the achievement on aim number two and three of the program. This is quite problematic. Because to make indicators to measuring the achievement in terms of sufficiently effective and consistent of abstract concepts such as harmonization and charity/altruism spirit is not simple thing to do. Nevertheless, still there is something could be revealed from table 7 related this issue. As can be seen in table 7, the number of the fraternities that realised in CSFP---PPM first significantly increasing from 2008

to 2009, but then it was going down in 2010 and 2011. This phenomenon could be correlated with the experience while conducting field work and looking to the raw data of CSFP---PPM. I argue that the sustainability of charity/altruism morality in the society through a mechanism like in CSFP---PPM is mainly affected by the political will from the leaders through bureaucratic approach. The influence of the leaders, in this case from the top leader the Mayor of Kendari City is really essential to keep this program sustainable. It can be understood that the high increase number in the first year of the program launched was because of bureaucratic approach. In a bureaucratic culture like in Kendari City this patronizing from the leaders to the subordinated staff they own has played a significant role. When the number of targeted subordinated staff already reaching the maximal point, then it was going down as the non-bureaucratic approach has shown less number of fraternities.

That is why, there is a tendency that if the recent Mayor who owned this idea and initiated the program at the first time has lost his power, then the sustainability of the program itself will be depend on the next Mayor; whether he or she has the same thought and eager to this program or not.

5.3 Is there any connection between the CSFP---PPM and any other national poverty alleviation programs? If yes, what is it and how does it works?

As it has been explained in chapter 1, there are various schemes of national poverty alleviation program ranging from a universal based program to targeting based program in Indonesia. Related to this, to some extent, the CSFP---PPM could have two types of connections. First, it is a complement of national poverty alleviation programs, especially for the very poor groups/households. Complementary connection means the CSFP---PPM has a particular role as catalyzer on national poverty alleviation program installment. The actions on CSFP---PPM from data and stories collected, I found that it is integrated on several national poverty alleviation programs. This type of connections mainly happened when the poor has a fraternal relation with the prosperous from bureaucratic or local government officials. It is because those who are in the bureaucratic, they have access and detailed information to those programs while the poor because of their vulnerability and social exclusion, sometimes they could not take the benefit from this program. So through this CSFP---PPM, the poor could have more privilege to the access to the program that conducted by government.

For example, poor people who are registered as the receiver in rice for the poor program; they often got it for free. This is because of their fraternal family in CSFP---PPM covered it for them. Normally they are still paying some money. Even though the price is already very cheap but for the very poor that little money is really matter. Another example is the very cheap home for the poor. Because of the budget limitation, this program could not reach poorer people immediately. And sometimes the budget could only cover part of the house building/constructor material. For solving this problem, there were budget shared with the prosperous family and or the poor themselves. This

kind of pattern was also applied in other aspect of this program such as education, job creation et cetera.

Chapter 6

Discussion

6.1 Reflection on Values of CSFP---PPM as Poverty Alleviation Program

Important discussion on contemplating the meaning of CSFP---PPM as poverty alleviation program is by revealing the question: what is (are) the value(s) of this charity and altruism program to society? To answer this question probably a thought from Alison Dunn (2000) who wrote about poverty, equity and the charitable trust in British church and Monarch context could be relevant. According to Dunn (ibid: 231),

“in the enforcement of charitable trusts for the poor there lies value for the community over and above that afforded to the immediate beneficiaries. This ground for equitable intervention has particular ascendancy in that it is by far the most prosaic. Equally, the value to the community afforded by the recognition of charitable trusts for the relief of poverty has social and political connotations. The easing of community resources through charitable activity is often achieved through the mechanism of charity/state partnerships and carried out by community voluntarism. This not only nourishes individual participation and so fosters citizenship within society, but it also has the potential to mitigate the practical consequences of poverty, such as poor healthcare, which in turn have ramifications for government”.

I found the thought by Dunn to some extent has revealed the similarity value with the charity and altruism in the CSFP---PPM. However, the case study used in this study has different social, economy, and politics context. If the charity and altruism in Dunn’s study was taking place in British church and monarch context; the charity and altruism in CSFP---PPM came with the perspective of poverty alleviation in South Asia. So besides the similarities, this study has identified some extended value of charity and altruism to the society specifically in CSFP---PPM contextual background and framework.

These following are more detail about values of charity and Altruism in CSFP---PPM especially for society according to the findings from the field work in Kendari City.

a. Social Value

The social bonding in CSFP---PPM has been managed through fraternity citizenship between the prosperous and the poor family. With the spirit of charity and altruism, this program has been promoting and encouraging solidarity among citizens.

Bonds of fraternity that occurred were generally triggered by sense of compassion and concern of prosperous family facing underprivileged of living conditions of the poor. As experienced by the head of Baruga Sub-District with his fraternity family, "I felt so touched by the living conditions of the NN’s family. The house they lived in was uninhabitable;

the floor was uncovered, it was pure soil while the roof was opened seeing the sky".

Starting from this sense of caring then in some existing couples of fraternal relations established interaction, which brings a sense of peace and trust between the two sides. In the next stage of relations, when they need each other for helping that assumed could be met by the couple's family, they did not hesitate to say it to each other. In society, this sort of thing is a good thing when there is a mutual grasp trying to understand situation and caring one another. Although in this context, the tendency of source of giving is coming from the more established families.

This likely concept of a harmonious society is wanted to be achieved by the local government of Kendari City as mentioned in one of targeted missions from CSFP---PPM. So that was why even the implementation of the program tended not to resulting significant development yet particularly in terms of quantity, Government of Kendari City through any media socialization, are continuing to intensify the spirit of fraternity and efforts in this program. This desire is as stated by the vice mayor of Kendari City, that through this program, it is expected to occur planting continuous awareness so that people familiar with the values of social solidarity. If these values have been crystallized, so then it could become a habit that grows in the community. As the result, this may lead as the culture that developed in the community.

b. Economic Value

The rationale of holding CSFP---PPM is to uplift the welfare of poor people in Kendari City. In the bonds of fraternity that occurred in CSFP---PPM, there are several stories that telling how groups of the wealthy could help their fraternity families who were poor in improving their living standards. Here are four stories that illustrate the program's success in bridging the rich families and poor families.

1. Muhammad Nasir Hanong and families have been tied on a social fraternity relationship with NN. On behalf his family, Nasir has been contributing in this program by providing venture capital assistance NN could run a business of a small food court. From this business NN could be self-sufficient and able to help financing his children's school.
2. Muhammad Al Jufri colorable to be fraternized with NN, a widow with kids. Al Jufri then hired NN as an employee at his shop. NN has been successful self-directed and able to ease the financial responsibility in her children's school at the college level.
3. Jeri. W. Tanjaya as Manager of an incorporated company has joined the program by empowering NN, a poor guy in Kendari City. Jeri was giving his contribution by hired NN as an employee of Swiss Spa. NN is now self-sufficient and able to finance his children education up to college level.
4. Principals of SMU 5 Kendari (a high school institution) bring together himself with some people in CSFP---PPM partnership. Through this fraternity program, these people were invited and allowed to sell food, drinks and others in the school canteen. In an interview occasion, one

of those people was greatly helped by the kindness that has been given by their fraternal, the principal. Now the economic income of their household is much more than before when they sell outside the school.

c. Politics Value

Facts that can be denied, the CSFP---PPM has some politics debate and different perspectives on its idea, implementation and sustainability. But, in the mainstream opinion, it is divided in to two opposing group, those who pro and those who criticize.

The pro side, they tend to have supportive and appreciate for this initiative. The argument is that the program has a potentially to solve the needs and the problems of the poor directly and more appropriate. With the steps on the implementation, it is enabling the poor and the prosperous to open the communication and interaction, so it could facilitate the poor marginal voice.

However, even the CSFP seems has lofty goals, this program could not free from critics. Some NGO activists have suspicion that the use of poverty issue in this program by government in Kendari City was due to popularity and good image campaign (A'yuni 2011). But the government was not taken this accusation, and they still have positive vision about this program and trying to encourage more people to understand and support this program.

Viewing this pro and contra thoughts is not something new in Indonesia's political context. This is because poverty has always been a sensitive issue in politics and in public policy direction of the Indonesian government at the national scale and local scale based on autonomy. Often the fight against poverty is become as one of indicators to assess the level of success of a government leader.

6.2 Reflection CSFP---PPM on Empowering the Poor and Human Rights Perspectives

Can the CSFP---PPM empowering the poor as aimed in the planning? Basically, from several success stories of this program that have been mentioned in this paper, this charity/altruism on fraternity frame has proven its ability to help the poor significantly especially on income earning and employment opportunity aspect. This program has a role to bridging resources from the prosperous to empowering the poor which is claimed as elegant mechanism by utilizing the spirit of solidarity on citizenship fraternity. Related to the concept of entitlement from Amartya Sen, indeed this program has made some progress to the poor on increasing their capability to use their potential endowment set and exchange entitlement. To some cases, this program also has succeeded dealing with the vulnerability and helplessness of the poor through the assistance from their wealthy fraternal family.

Nevertheless, the amount of those success stories according to the monitoring and evaluation of the program is still far from the ideal number. Besides that, not all the model of fraternities in this program has the same

pattern and significant empowering outcomes just like those few of success stories.

Moreover other important thing to ponder about this fraternity relation is related humanity issue. Even though this program is based on charity/altruism spirit, in fact some of these fraternities actually happened in the form: the prosperous has relatively benefited from through symbiosis of this fraternity relation. This research has found that this symbiosis often occurred when the prosperous decided to empower the poor by using them as their employment in household work. In this case, though, the CSFP---PPM has helped the poor especially in income earning but in some cases particularly for the women, the implementation has put them in to double time of job burden. The first burden is to serve the household work for the prosperous family and the second is to do it for their own family. One of the women who did this kind of job expressed her tired. However, whatever the pattern of empowering they received, in most interviews, the poor were very thankful for having the situation that they were assisted through the CSFP---PPM. The reason is because the opportunity was the best option they could have from the prosperous and through the relation, they were treated respected.

6.3 Sustainability and the Future of CSFP---PPM

An undeniable issue dealing with the type of charity/altruism based program is about the sustainability and the future of the program. Even though, in this case the CSFP---PPM, it seemed to be continued and strengthened further as stated by the Mayor after he re-elected, but this program is quite challenging to improve if not to say very hard. Back in to the on-going implementation and result of the CSFP---PPM, even the Mayor himself was not satisfied so far with the progress of the program since it started four years ago in 2008.

Table 8 (see annexes) implies that there are two keys which also at the same time becoming challenges of this program to achieve its aim and target. First is how to engaging more prosperous people/family to be involved in the CSFP---PPM. Second is how to empowering the poor through this program. Therefore if there is any recommendation or plan by policy maker that would be made in order to improve the coverage and the positive output, outcomes and impacts of the program, the proposal need to address these two keys/challenges.

Additionally, in the bigger picture of social policy, the policy maker also really needs to understand with the characteristic of a grown city like Kendari. Not only the CSFP---PPM, but all poverty alleviation programs will be more complicated to implement in the future. This is because the grown city would have more problems on poverty especially when it is related with dynamics of population and demography aspect. This dynamics as consequences of city developing could potentially affected poverty problems in Kendari City, including on strategies to deal with the problems.

Chapter 7

Conclusion: Can Charity/Altruism Eradicate Poverty?

This case study has illustrated the implementation of CSFP---PPM by which local government in Kendari City initiated to address the poverty issue through involving the citizenship on the charity/altruism base. These direct and indirect outputs, outcomes and potentially impacts of several forms and aspects of the program has been analysed within the framework of social economy and politics values that existing in South Asia Poverty alleviation approaches.

This research has used the entitlement theory from Amartya Sen and deprivation trap concept from Robert Chambers as the theoretical framework to approach whether this charity/altruism based program can alleviate the poverty in Kendari City. In conclusion, I argue that it is hard to say that this program has been contributing much to poverty reduction especially when responding macro poverty indicator. This is due to some of limitations and drawbacks in terms of implementation. The main challenge of this program is how to encourage more prosperous family/group to be aware and involved in this unforced participated program.

However, this study has revealed that the charity/altruism initiative of this program to some extent has significant role in two things. First, in particular social economy life of the poor, the program could lighten the burden and help the very poor families. Second, this program's spirit has potential social value in building solidarity culture which is an important element to creating harmonized citizenship. Responding to these findings, I also argue if the program could really achieve the ideal target or aim of this program meaning this charity/altruism becoming the culture in the society. I agree that this program actually has potential to reduce the number of the poor on quantity and eradicate the social exclusion within citizens. Nevertheless, looking to the present progress of the realization, it is understandable if there are some doubts that this kind of charity/altruism is just utopia in poverty alleviation effort.

Related to other study objective of the paper, this research has tried to locate where or what is the position of this local government poverty eradication program linking to the national poverty alleviation program. As result, this paper has identified that to some extent the CSFP---PPM is complementing the national poverty alleviation program. This research paper has noted that some of the fraternity activities on CSFP---PPM are integrated on several national poverty alleviation programs. This means that the local initiative and creativity is really matter to strengthening the national poverty alleviation program which could still have a chance to miss the poor especially those in the most vulnerable and socially exclusion category.

Annexes

Table 8
Identifying Matrix on the Implementation of Charity/Altruism of CSFP---PPM in Kendari City: (From Motives/Background to Potentially Impact)

Motives	Input	Process		Output	Outcomes		Impact
		Active	Passive		Positive	Negative	
<ul style="list-style-type: none"> → Poverty Alleviation → Solidarity → Sincerity → Charity → Concerned → Position → Patronizing → Religious value 	<ul style="list-style-type: none"> ➤→Money ➤→Goods ➤→Job offering ➤→Scholarship offering ➤→Capital: money&/endowment ➤→Knowledge/information ➤→Subsidy 	<ul style="list-style-type: none"> ▪→Nothing to lose ▪→Help with benefit 	<p>The Prosperous:</p> <ul style="list-style-type: none"> ▪→No time ▪→Moving ▪→Problems of Location ▪→Miscarriage of communication <p>The Poor:</p> <ul style="list-style-type: none"> ▪→Lack of capability to utilizing resources (any endowment set/entitlement exchange)provided by the prosperous 	<ul style="list-style-type: none"> ○→Ties of fraternity 	<ul style="list-style-type: none"> ●→Respect between citizen ●→Trust building ●→Job creation ●→Transfer knowledge, information ●→Scholarship for the very poor student ●→Etc. (lifting economics burden of the poor) 	<ul style="list-style-type: none"> *→To some extent potentially adding a burden especially for women: household work partnership *→Misunderstanding about the program 	<p>To poverty alleviation: Potentially to reduce the number of the very poor</p>

Source: Based on Own Field work Qualitative Data Coding and Explanatory Typologies in Qualitative Analysis

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Appendices

List of Interviews:

Interview with the chief of economic empowerment section of CES & SA of Kendari City, 11 July 2012

Interview with the head of CES & SA of Kendari City, 18 July 2012

Interview with Nisrina Hamid (Manager of the CSFP---PPM Socialisation Program on TVRI of South East of Sulawesi), 29 July 2012

Interview with the head of Sub District Mandonga, 3 August 2012.

Interview with the head of Sub District Kemaraya, 3 August 2012.

Interview with the head household of prosperous family in District Mandonga, 6 August 2012.

Interview with staffs of Sub District Korumba, 7 August 2012.

Interview with Amran Alimuddin (a person who did implementation study of the CSFP---PPM in 2011), 13 August 2012.

Interview with the owner of UD. Kalam Hidup, 16 August 2012.

Interview with the Mayor of Kendari City, 24 August 2012.