

## Institutional Capacity of Forest Village Community of Meru Betiri National Park

Diah Puspaningrum<sup>1\*)</sup> and Ati Kusmiati<sup>2</sup>

<sup>1</sup> Agribusiness Study Programme Faculty of Agricultural University of Jember, Jember, Indonesia

<sup>2</sup> Agribusiness Study Programme Faculty of Agricultural University of Jember, Jember, Indonesia

### Abstract

The empowerment of community at buffer zone of conservation area is an effort to improve community capacity, as individual and group, in managing resources potential as well as their problems in order to improve independency, prosperity and life quality of the community at buffer zone of conservation area by maintaining the sustainability of the area. The aims of the research were: (1) to find out the capacity of Conservation Forest Village Community Institution (*Lembaga Masyarakat Desa Hutan Konservasi-LMDHK*) as an entry point in empowerment; and (2) to find out community participation especially the members of institution in empowerment program. The research used qualitative approach to analyze empowerment conducted on forest village community institution at conservation area of Meru Betiri National Park. Primary and secondary data sources were used with data collection method of observation, in-depth interview and focus group discussion (FGD) and RRA (Rapid Rural Appraisal) method. Data analysis method used was interactive model from Miles and Hubberman (1992). Research result indicates that (1) the condition of institutional capacity of village community at buffer zone of conservation area based on: a) leadership in the institution; b) specification of values and goals; c) operational method and action in the implementation of program related to the function of institutions; and d) the formation of internal structure and institutional maintenance had not achieved as expected; (2) the form of participation of village community of buffer zone of conservation area was in the level of consultation and the highest was in the level of placation. Manipulation and therapy were in the level of "non-participation", whereas, the level of participation of the community was in the level of tokenism.

**Keywords:** Institutional, Capacity, Forest Village, Meru Betiri National Park

### INTRODUCTION<sup>1</sup>

Balai Taman Nasional Meru Betiri (TNMB) (Center of Meru Betiri National Park) is a government institution serves to manage TNMB area to conserve Forest Natural Resources and Ecosystem (FNRE) based on the Regulation of the Ministry of Forestry No. P.03/Menhut-V/2007 February 1, 2007. TNMB carries on a philosophy conservation that a conservation area needs to be protected from human or community interferences and natural disaster to prevent damage on flora, fauna, ecosystem, and other environmental components for the interest of human life in the future. FNRE conservation aims to establish bio-natural resources conservation and its ecosystem balance thus it could support efforts to improve community welfare and human life quality. Conservation of bio-natural and its ecosystem in TNMB was conducted through the

following activities: a) protection of life support systems; b) preservation of flora and fauna diversity along with its ecosystem; and c) sustainable utilization of bio-natural resources and its ecosystem.

TNMB location is directly adjacent to the communities thus there are settlements and plantations inside the TNMB area. It brings implication on the need of community involvement in FNRE management activities. In addition, the communities are not completely understand the rules in forest natural resources and conservation management thus socialization and extension efforts are needed to improve the understanding and institutionalization of the existing rules. A research is needed that focuses on institutional capacity of FNRE administrator to improve its participation in Meru Betiri National Park conservation. Community empowerment

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Correspondence address:

Diah Puspaningrum

Email : [puspafauzan38@gmail.com](mailto:puspafauzan38@gmail.com)

Address : Agribusiness Study Programme Faculty of  
Agricultural University of Jember,  
Jember, Indonesia

approach in development can be interpreted that human is placed in the position of an actor and the beneficiaries in the process of finding solution and achieving the result of development. Therefore, the society should be able to improve the quality of independence in solving their problems. Efforts in community empowerment are necessarily be able to play role in improving the quality of human resources (HR), especially in forming and changing the community behavior to achieve a more quality standard of living. The forming and changing in behavior would cover various dimensions, either in the sectoral dimension, which is all aspects or sectors of human life; societal dimension that consists of welfare scopes from material to non-material; time and quality dimensions, which is short and long terms and improvement in the ability and quality of service; and target dimension, which is it could reach the whole strata in the society. Community empowerment is none other than giving motivation and encouragement to the society in order for them to be able to explore their potential and have the courage to act to improve their own quality of life through, among others, education for their self-awareness and self-capability [1].

Institutional capacity development is a planned social change process aimed as a tool to encourage change process and innovation [2]. Indigenous community institution is characterized by the existence of leadership, rules of procedure and social norm as well as institutional structure and role, society tolerance and local social order. If institution, either in form of organization or norm or other social institutions, is considered as unable to serve the need of the society, the institution will lose its position in the local social institution and it gradually die or adjust to the dynamics of the society or is being replaced by a new institution that fit with the dynamics of the society. In addition, the introduction of new economic-oriented institutions such as market and marketing institutions, credit institution and other should look for the right slot and time in order to be accepted by the society and local norms. The introduction of innovation, in form of technology or new institution, with no consideration on local institution function, norms and cultures is often failed or required a long period of time for adoption [3].

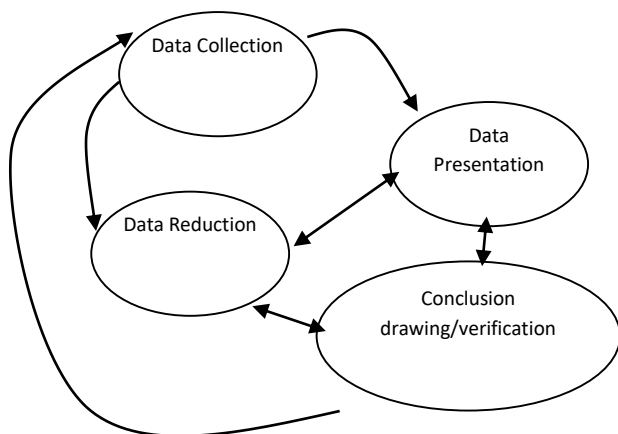
The empowerment of community at buffer zone of conservation area is an effort to improve the capacity of the community as individual and group in managing resources potential as well as their problems in order to improve

independency, prosperity and life quality of the community at buffer zone of conservation area by maintaining the preservation of the area. Since early 1980s, the government has conducted community empowerment in the buffer zone of conservation area. Until the end of 2014, the government has fostered 120 villages. In 2015-2019, a program of the Directorate General of KSDAE (Ecosystem Natural Resources Conservation) will conduct a coaching for 77 villages in the buffer zone of conservation area [4]. Based on the background, the research aimed to: (1) to find out the capacity of Conservation Forest Village Community Institution (*Lembaga Masyarakat Desa Hutan Konservasi-LMDHK*) as an entry point in empowerment; and (2) to find out community participation especially the members of institution in empowerment program.

#### **MATERIAL AND METHOD**

The research used qualitative approach to analyze empowerment conducted on forest village community institution at conservation area of Meru Betiri National Park. The improvement of institutional capacity of community will increase their opportunity to participate in decision making, projects, programs, and policies that influence them as a community. It has also been conducted by Glaser and Strauss [5] by offering a new approach that aims to defend the ideas of the researchers in order to bring substantial change in the society. Method used for research location determination was purposive method. The location selected was Wonoasri Village, Tempurejo Subdistrict, Jember Regency, East Java Province, which is one of buffer villages receiving program of assisted villages in Meru Betiri National Park East Java. Data source in the research was primary data, which was words and action of key informants/stakeholders involved in the management of forest natural resources and ecosystem in the area of Meru Betiri National Park East Java. Which is came from the authorized officials of Meru Betiri National Park (Powerholder), institutional administrator directly involved are: SPKP (Sentra Penyuluhan Kehutanan Pedesaan/Center for Rural Forestry Extension), Ketan Merah (Kelompok Tani Mitra Rehabilitasi/Rehabilitation Partner Farmer Group), Lembaga Masyarakat Desa Hutan Konservasi (LMDHK "Wono Mulyo), Masyarakat Mitra Polisi Hutan (MMP/Forest Police Partner Community) dan Kelompok Peternak Lembah Meru di Taman Nasional Meru Betiri (TNMB).

Whereas, secondary data was obtained from written sources, pictures and documentations collected from various institutions related to forest management in Meru Betiri National Park. Data collection method was obtained primarily from the result of observation, in-depth interview, and focus group discussion (FGD) and RRA (Rapid Rural Appraisal) method. Data validity test was conducted through triangulation of technique, source as well as theory. Source triangulation is collecting similar data from different sources; method triangulation is collecting similar data using different technique or data collection; whereas, theory triangulation is used to interpret different similar data [6]. Miles and Hubberman [7] stated that to guarantee the validity of data collected in the research, informant review or feedback technique can be used. Data analysis method used was interactive model. Steps of data analysis were started from data collection, data reduction, data presentation, and conclusion drawing. Data analysis process was conducted repeatedly and simultaneously until an appropriate conclusion was found with no contradict negative cases and the chain of analysis process was observed intact and logical, and the truth was acknowledged by the informants. Based on the above description, data analysis steps with the approach can be illustrated as follows:



**Figure 1.** Data Analysis of Interactive Model from Miles and Huberman (1992)

## RESULT AND DISCUSSION

### 1. The Empowerment of Buffer Village Community of Meru Betiri National Park Area

The empowerment given to Wonoasri villagers were in form of: training, capital assistance, and seedling/livestock assistance.

Seedling/livestock assistance was conducted at the initial establishment of Meru Betiri National Park. Based on the evaluation monitoring of community empowerment activities, the form of seedling assistance has changed into training to improve community skills. The training has resulted in community with new skills/knowledge, such as: mushroom cultivation. In addition, to strengthen the theories, working capital assistance was given during the training using rotating system. The assistances given were:

- 1) Rehabilitation main crop seedling assistance
- 2) Cow and goat assistance,
- 3) Mushroom cultivation training, rehabilitation crop production marketing, herbs and spices cultivation
- 4) Mushroom working capital assistance,
- 5) Jackfruit *dodol* machines, banana chips production tools

The empowerment program of Meru Betiri National Park to the community was conducted through farmer groups in Wonoasri Village. The empowerment programs by the national park as well as other government institutions were through the establishment of an institution as a mean to accommodate community aspiration. Institutions in the village consisted of LMDH, SPKP, kelompok tani Lembah Meru, karangtaruna, PKK, and kelompok ternak Lembah Meru. The empowerment programs at the village were indirectly gave positive as well as negative impacts on the community. The role of institution was the most important key in the success of empowerment programs at the village.

The existence of Meru Betiri National Park could give social as well as economic impacts to Wonoasri villagers. The social impacts felt by the communities were flood and erosion prevention due to the existence of the national park and the forest that well maintained. The economic impact was related to the increase in local community income since they could utilize the forest products. Rehabilitation activities conducted by the center of national park through agroforestry system gave positive impact to the community. The main problem faced by the farmers were the unproductive main crops in the rehabilitation land due to the pests and diseases attack thus they did not produce any fruit, no market available, and some crops have low sale value. Therefore, extension crops with high sale price and guaranteed market are needed.

## **2. Institutional Capacity of Conservation Forest Village Community**

### **A. Leadership in the Institution**

Conservation Forest Village Community Institution (LMDHK) is an association of several farmer groups of rehabilitation land that is established since 2010. The current condition of LMDHK organization can be stated as not running well due to the less active of its organization leadership in directing its members and the weakness in communicating information and direction to the members. The administrators and members of LMDHK, in average, had a relatively low quality of human resources and it was the main obstacle in the leadership of LMDHK management. The head of the organization was unable to formulate its own program and so far they just followed directions from the Center of Meru Betiri National Park (MBNP). Regular meeting was conducted by the administrator in once a month or only when there was a direction from the center. Efforts conducted in accommodating the interest of all members was less maximum and it was only limited to aspiration delivery during the group meeting. In addition to the human resources problem of LMDHK members, the head of the institution had no innovation related to programs needed by the members since up to now he/she only conducted briefing to its members based on what has been stated by the center.

### **B. Specification of Values, Purposes and Operational Methods**

Values in the institution were, among others, kinship and solidarity, problem solving and decision making through *musyawarah* (deliberation). However, so far, all members had no understanding on those values and had no awareness of the organization. There were no certain rules that bond the members or administrators in the implementation of programs. The purpose of LMDHK existence was to handle and manage the rehabilitation land. The long-term goal was to expand network thus it could reach all economic aspects and it was not limited to farming activities. Effort conducted was by inviting the administrators to actively play a deeper role in the implementation of program through a personal approach to several members. However, so far, the efforts brought no result since members had no awareness of the importance of the matter.

### **C. Actions in the implementation of programs related to the function of institution**

LMDHK as a partner of the Center of MBNP assisted in the monitoring function of the rehabilitation lands and conservation areas. LMDHK had no product and only performed the monitoring function. Efforts had been conducted, such as training in the production of banana chip and mushroom cultivation, however only few people participated in the training and there were no ongoing efforts. It was due to the low quality human resources of the members thus there was no willingness among the members to conduct program of production and service.

### **Institution Resources**

There were various resources owned by the LMDHK, such as organic fertilizer crusher and banana chip production tool. Regarding human resources condition in the organization, there were only several people who mastered certain expertise, such as mushroom cultivation technique and banana chip production. Whereas for information resources LMDHK only relied on information from the Center of MBNP and Jember University since it had no physical resources that support the information sources. Currently, LMDHK required an improvement in human resources and procurement of physical sources that support the development of the institution. LMDHK had been conducted efforts to obtain the resources by submitting proposal to several related institutions; however, it obtained no result.

### **D. The Formation of Internal Structure and Institutional Maintenance**

One of ways to be conducted in the formation of structure and in maintaining the institution to run in accordance with its goal was deliberation (*musyawarah*). Decision making and problem solving were conducted through deliberation. Deliberation was conducted once a month in a regular meeting of LMDHK. LMDHK had no specific way to maintain the institution to run as its goals. The condition of institutional capacity of community of conservation village is presented in the following Table 1.

**Table 1.** Indicators of the Achievement of Institutional Capacity

No	Indicator	Description	
1	<b>Institutional Goals</b>	<p>The clarity of goals</p> <p>The Conformity of goals with the needs of members</p> <p>Goals could fulfill the needs of the members</p>	<p>The goal of LMDHK was to handle and maintain the rehabilitation lands. The long term goal was to expand network thus it could reach all economic aspects and not limited to farming activities.</p> <p>The goals of LMDHK did not meet the needs of the members since the goals did not in accordance with the needs of the members thus it influenced their participation in the implementation of the goals.</p> <ul style="list-style-type: none"> <li>Many members disagreed with the goals set by the institution since they agreed more to goals related to farming.</li> <li>The goals of LMDHK did not fulfill the needs of the members</li> </ul>
2	<b>The function and role of institution</b>	<p>The institution could obtain resources</p> <p>The institution has the authority to manage the resources</p> <p>The institution has control on resources</p> <p>The institution is able to maintain the resources</p> <p>The institution is able to obtain information from various resources</p> <p>The institution is able to solve internal conflicts</p> <p>The institution is able to solve external conflicts.</p>	<p>The institution received assistance from the Center of MBNP and Provincial Department of Agriculture. The assistance was in form of resources of organic fertilizer crusher, banana chip production tool and plant seedlings. Members also obtained various trainings to improve human resources quality. However, the assistance did not achieve maximum result. Some of the assistances were no longer used and operated. The community tended to focus on agricultural activities and did not aware of the benefit of the assistances and training obtained.</p> <p>Resources managed by the institution were seedlings, fertilizer production tool and chips production tool. The committee delivered the assistance in form of seedlings to the members, whereas fertilizer production tools and chips production tools could be accessed by all members.</p> <p>It was not maximized since the resources were not put to good use and it was no longer operated.</p> <p>The institution had control on the assistances obtained; however, the management of the rehabilitation land should be in accordance with the rules of the center of MBNP.</p> <p>Currently, the sources of information obtained by LMDHK relied on information from the Center of MBNP submitted to the head of institution due to the limited technology to support information extraction from various sources.</p> <p>Internal conflict occurred in LMDHK was solved merely through deliberation.</p> <p>So far there were no external conflicts</p>
3.	<b>Institutional innovativeness</b>	<p>The role of leader in the institution,</p> <p>Leadership function in the institution is worked</p> <p>The existence of values basing the cooperation,</p> <p>The existence of the division of roles among the members,</p>	<p>The role of leadership was in the hand of the head of LMDHK and some group administrators. However, so far, the roles were not maximal since the quality of the human resources was low thus communication and doctrine to the members were constrained.</p> <p>The function was not maximal. The head and administrators of the institution played role in information distribution only.</p> <p>The value was kinship value; however, it was only occurred when the institution received assistance.</p> <p>There was a division of roles in the institution such as head, secretary and treasury.</p>

4. <b>Institutional sustainability</b>	The existence of authority pattern in the institution.	Authority in the institution was arranged by the head and the administrators; however, it was not maximal.
	The existence of commitment to organization among the members,	Members had no commitment to the organization; they were only followed instructions given.
	Funding sources are available,	There were no funding sources. Cash collection was existed in limited amount and it had been used to submit assistance proposal.
	Physical facilities are available,	There were no physical facilities. The institution had submitted proposal to related institutions with no result yet.
	Sufficient quality of human resources of the members, and	The quality of human resources of the members was sufficient: in a whole the level of human resources quality was low
	The existence of adequate technology	There were no adequate technologies to support the performance of the institution.
	Good sentiment of the members	Members did not have good sentiment. The sense of belonging to the institution was low.
	High awareness of the members	There was no awareness among the members and the participation was occurred upon instruction.
	Solidarity of the members is occurred	Members had no solidarity and no incentive to promote and develop the institution.
	The trust of the members to the institution	Members had no high trust and internal conflict still occurred in the institution.
	External assistance is available	Assistances were obtained from the Center of MBNP, Jember University and Provincial Department; however, they were not going well.
	Two ways communication pattern between the members	Two ways communication had occurred between members but only during group deliberation.
	Cooperation with other parties is existed	There was cooperation with other parties: the cooperation was with the Center of MBNP, Jember University and Provincial Department.

*Source: Processed raw data, 2018*

Based on the above Table 1, it can be concluded that the condition of institutional capacity of forest village community at the conservation area of Meru Betiri National Park was not as expected. Basically, according to Jiri Nehnevajsa (in Eaton, 1986), the development of institution is directed to the efforts of improving the capacity thus it will be able to fulfill the need of the members. It means that, socio-economically, the institution (a) has the ability to maintain its sustainability; (b) to what extent innovativeness (renewal) is considered by its environment as having intrinsic value that is operationally measurable with such indexes as autonomy level and its influence on others of the institution; and (c) to what extent an innovative pattern in the new organization becomes

normative for others of social unity in a larger social system.

### **3. Community Participation in the Empowerment Program**

The participation of buffer village community in the activity was limited to passive participation. The community would be active if there were activities or programs at the Meru Betiri National Park. The activities would wait for a good initiative, either idea or fund, from the national park. The community had no creativity to develop the institution. They had no sense of belonging to the assets and activities owned by the institution since they did not involve in the submission of initial proposal. According to [8] through empowerment people, group or community is guided to be strong to participate and to have creativity. Through community empowerment,

participation and creativity aspects were managed in such a way that it is considered as necessary to have mentoring so that the power (authority) owned by the people, groups and communities can be optimized. Related to the empowerment conducted to the conservation institution, especially the Center of Rural Forestry Extension (*Sentra Penyuluhan Kehutanan Pedesaan/SPKP*), following is statement by the extension worker of Wonoasri Resort.

*"I still confuse with SPKP. The thing is that they still expect assistance from the national park but they change the administrators. SPKP should play role in providing extension activities; however, they always wait for the National Park. The institution also wants to receive assistance just like other groups. The institution will be active if there are activities from the national park thus it only brings benefit to the national park; whereas, since 2016, fund for empowerment activities is being cut. The institution expects to have business field and it will require initial capital and it will expect assistance regarding the capital from the national park."*

The institutional condition of LMDHK was similar. The institution had no initiative to conduct activities. They will take action if there are activities from the Meru Betiri National Park. It is supported by the following statement by the extension worker at the resort, as follows:

*"Sir, we are a group....if we continue to rely on the National Park (NP) what would we do then if there is no more fund? So what if we discuss it....what if we try to establish a joint venture....they have received training on Javanese long pepper (Cabai Jawa) so why don't we try to do it together, at least a few percent of the fund is from the group cash".*

*It has been discussed with the group on an idea to build group seedbed. If the NP conducts planting activities and if our seedlings are fit, the NP could buy the seedling from us. It's all depends on you all". If you are enthusiast with this then I will too". It is also in accordance with our AD ART (article of association and by-law). We always discuss it...what tools that we received and can still be utilized... We use the tool again.....but the members feel that they are not involved in the submission of initial proposal....they said that "that's the tools...." They have no sense of belonging.*

Two aspects of empowerment, which are participation and creativity, have a degree that is inversely proportional, such as weak and strong. Therefore, if empowerment is going to be conducted on the two aspects then there will be

four empowerment patterns related to the strong and weak of the participation of the people, group and community. The patterns are: 1) weak creativity weak participation; 2) weak creativity strong participation; 3) strong creativity weak participation; and 4) strong creativity strong participation. The strong and weak condition of creativity and participation can be illustrated in the following Figure 1.

Creativity	Strong	IV Strong Creativity Strong Participation	III Strong Creativity Weak Participation
	Weak	II Weak Creativity Strong Participation	I Weak Creativity Weak Participation
		Strong	Weak
		Participation	

**Figure 2.** The Degree of Creativity and Participation in Empowerment

#### Quadrant I

The degree of empowerment in the forest villagers institution is in the degree of weak participation and weak creativity thus empowerment needs to be conducted through motivational and skill trainings, community assistance in calculating their needs and their opinion on something as well as the importance of their awareness to participate in a public activity.

#### Quadrant II

The condition in the quadrat is weak creativity but strong participation thus the empowerment activity focuses on how to strengthen the creativity. It can be conducted through training and motivational skill and knowledge induction. Empowerment is conducted through assistance by training the community at the buffer villages in terms of life skill and assisting them to achieve their needs.

#### Quadrant III

The condition in this quadrat is strong creativity yet weak participation; therefore, the empowerment activities stress on how to strengthen the participation. It can be conducted through creating awareness on the importance of their participation in public activities. The empowerment is conducted through mentoring to find means, time and way for citizen participation in public activities.

#### Quadrant IV

In this quadrant both creativity and participation are weak; thus the empowerment of buffer village community is in the position of very

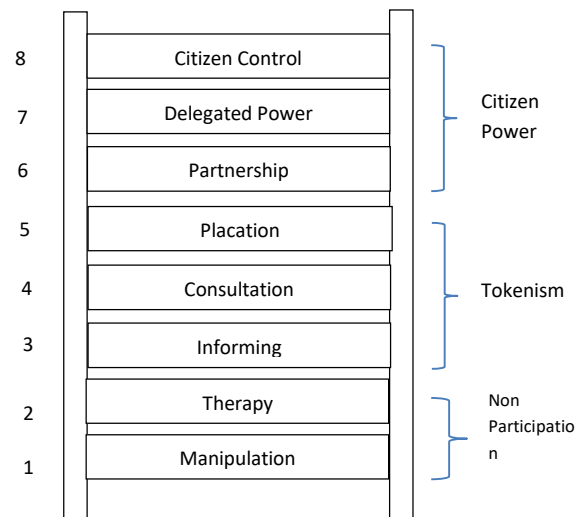
minimal. Although there is a mentoring it was used to make sure that the community activities are in accordance with the prevailing legislation thus the activities would not be influenced with criminal and corrupt acts.

Based on the above figure, it can be concluded that the condition of the community at buffer village of conservation area was in the quadrant IV where creativity and participation were weak. According to [8] the differences in the degree of the strong and weak of creativity and participation will influence the pattern of empowerment conducted. Empowerment related to the degree of the strong and weak of creativity is ended with how the people, group, or communities is able to construct their skill, knowledge, and social wisdom and implement them in their daily life to achieve welfare, spiritually and physically.

Whereas, empowerment related to the degree of the strong and weak of participation is ended with how the people, group or community is able to play role in various public activities with various process attached to them (planning, implementation, monitoring and evaluation). The empowerment of people, group or community is conducted in order for them to be a subject of a public activity instead of an object. Through the empowerment it is expected that people, group or community will build their sense of belonging to everything in which they take part on it [8]. According to Ross (1985) in [9], there are three patterns of empowerment approach in increasing the participation of community in development, namely: (1) the single function, which is a program or development technique that totally implanted by development agents from outside the community. The pattern generally receives less response from the community. It makes the community depend on them thus initiative from the community could not develop; 2) the multiple approach in which external expert teams conduct various services to solve problems faced by the community. The pattern is also unable to empower the community since everything depends on the external expert team; and 3) the inner resources approach, which is the most effective approach for community empowerment, stresses on the importance of awakening the community to be able to identify their desires and needs and work cooperatively with the government and other bodies to achieve their own satisfaction. The pattern educates the community to be concerned about the fulfillment and solution for problems faced using their own

potentials. Local wisdom owned by buffer village community in form of local cultures was varied, especially in the cultural value system. Only small part of the community with cultural value orientation has future orientation in forest and ecosystem natural resources management. The potential of local resources owned by each buffer village is different thus empowerment activities should give consideration on the potential and local wisdom of each area (Puspaningrum, 2015).

There are eight stairs or level of participation of community and stakeholders according to Arnstein (2007): 1. Manipulation; 2. Therapy; 3. Informing; 4. Consultation; 5. Placation; 6. Partnership; 7. Delegated Power; and 8. Citizen control.



Source: Arnstein, 2007

**Figure 3.** Eight Levels in Community Participation Stair

Based on Figure 2, the form of participation of buffer village community at the conservation area was in the level of consultation and the highest was in the level of placation. Manipulation and therapy were in the level “non-participation”. Development initiative is not aimed to empower the community but to make the power holders to “heal” or “educate” the community. Information and consultation were in the level of “tokenism” where the community is able to obtain information and state their opinion; however, there is no guarantee if their opinion can be accommodated. In placation, as the highest level in tokenism, the community could give suggestion to the power holders but decision still in the hand of the power holders. Therefore, it can be concluded that the level of participation of buffer village community at the conservation area was in the level of tokenism.



Partnership makes community could negotiate and involve in decision making. In delegation of authority and control, the community holds the majority of decision making and management power. The last three levels belong to the level of citizen power.

In its implementation, the development of institutional capacity of the community and other stakeholders is partnership and up to citizen control. The forms of participation are expected could make institutionalization process occurs thus it could form sustainable institution in the community level, create synergy and network, and reduce community dependency on other stakeholders (independency). Therefore, challenge for various parties including the power holders, in this case Meru Betiri National Park, and all interested stakeholders regarding the preservation of conservation area is for them to be able to make the community at buffer villages as a partner by delegating some of their authorities, especially in the development of productive economy thus the prosperity of the villagers could be achieved. It would bring positive impact in reducing the dependency and disturbance of the community at the buffer village with conservation area.

Therefore, the community empowerment process could be interpreted as an effort of development, independency, and self-reliance, and to strengthen the bargaining position of buffer village community at the conservation area toward the power of suppressor. Empowerment encouraged the occurrence of social change process that allowed the villagers to give bigger influence in the effort of maintaining the sustainability of the conservation area and their welfare improvement.

## CONCLUSION

The institutional capacity of buffer village community at the conservation area of Meru Betiri National Park based on the leadership in the institution, specification of values, goals and operational method, internal structure formation, and the maintenance of institution had not been achieved as expected.

The form of participation of buffer village community at the conservation area was in the level of consultation or the highest was in the level of placation. Manipulation and therapy were in the level of "non-participation". Development initiative was not aimed to empower the community but to make the power holders to "heal" or "educate" the community. Information

and consultation were in the level of "tokenism" where the community could give suggestion to the power holders although decision making still in the hand of the power holders. Therefore, it can be concluded that the level of participation of the buffer village community at the conservation area was in the level of tokenism.

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