

## Collective Capability in Urban Community Empowerment: Analysis of *Kelompok Usaha Bersama* in Yogyakarta City

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### ABSTRACT

Community empowerment in the urban context has become a public discourse in the urban development perspective. Participation, inclusiveness, and collaboration encourage community empowerment in achieving equal urban welfare. This paper focuses on *Kelompok Usaha Bersama* or Joint Business Group (KUBE) community empowerment program, an initiative of the central government in collaboration with local stakeholders. The implementation of the KUBE program, which was specifically assigned, and examined in the Yogyakarta city area. By using the collective capability approach as a research lens, two findings were raised. First, the implementation of KUBE in Yogyakarta is an illustration of community empowerment policies in translating collective capabilities. Second, in realizing collective capability, an agency is required in the form of collective awareness and strong leadership.

## Introduction

In recent year, the research and implementation of development have become increasingly complicated and diverse. The Millennium Development Goals have been renamed the Sustainable Development Goals, including more basic objectives and practically whole aspects of human welfare. When looking specifically at current development, the focus has been on the need to foster participation, inclusiveness, and collaboration among diverse development stakeholders (Farransahat et al., 2020; Kafaa, 2021; Suharko, 2020). The community is prioritized as a development actor most affected by each policy execution in this stakeholder position (Glass & Newig, 2019; Leonidou et al., 2020; Roitman, 2019a). The welfare perspective, which constantly tends to be inclusive, is a factor in the need for this involvement process. It justifies the existence of a development policy capable of adapting to the requirements of every citizen and positioning individuals as central actors. (Indroyono et al., 2018; Sorensen & Sagaris, 2010).

Participation and collaboration have become the responsibilities that must be integrated in urban area development. Planning for urban development includes not only spatial planning and infrastructure development, but also the realization of social welfare through the fulfilment of human rights cities (Das, 2015b; Padawangi & Douglass, 2015; Pratiyudha, 2020). It has become a popular topic in recent urban development discussions, especially in fostering inclusive urban development, and the right to a city for every citizen of the city is essential (Marcuse, 2012; Turok & Scheba, 2019). This form of urban development is reflected through participatory regional development as well as poverty reduction (Diningrat & Astuti, 2016; Frediani, 2015, 2021; Roitman, 2019b). Efforts to alleviate poverty are frequently interpreted as urban community empowerment projects.

The right to the city itself is a concept that mediates the community as an actor in the city's multi-dimensional growth. Henri Lefebvre defines it as a sort of collective transformation of citizens' rights, where they live and reside (Lefebvre, 2000; Purcell, 2014; Zieleniec, 2018). This mediation of urban residents' activities is evidence of the urban development process that empowers the citizens' participation (Blokland et al., 2015; Das, 2015a; Savirani & Saedi, 2022). Realization of the right to the city becomes the obligation of the government at the local urban (municipal) to the national (state) level in presenting participatory and collaborative policy implementation (Roitman, 2019a).

This paper departs from the preceding explanation by highlighting *Kelompok Usaha Ekonomi Bersama* (KUBE) or Joint Business Group initiative as an example of

government attempts to fulfil community rights in guiding their growth. KUBE is one of the Ministry of Social Affairs programs that attempts to empower underprivileged community groups by strengthening their business capital. By examining the execution of the KUBE program in the city of Yogyakarta, this study seeks to examine the process of facilitating the collective rights of the urban population to welfare through government programs. Also, this paper uses the collective capability concept approach as a foundation for advancing Amartya Sen's capability approach (Evans, 2002; Ibrahim, 2006; Pelenc et al., 2015).

The studies of collective capability actually become one of mainstreaming subjects of many capabilitarian academic publications. However, the research on collective capability still focusing on conceptual debate which lack of empirical studies which bring out grounded phenomenon (e.g. Ballet et al., 2007; Evans, 2002; Ibrahim, 2006, 2013; Leßmann, 2020). Although some researchers attempt to link the concept of collective capability with empirical context (e.g. Godfrey-Wood & Mamani-Vargas, 2017; Kabeer, 2003; Marovah & Mkwanzani, 2020; Pelenc et al., 2015; Rauschmayer et al., 2018), the peculiarity of local community which is different between each others. Especially in Global South, local community is built in particular value which related to traditional society. Indonesian people – as part of Global South communities – are embedded with pre-capitalism values likes hierarchy, patron-client, social solidarity (*gotong royong*), and communalism in social development initiatives (Boeke, 1953; Kanbur, 2017; Kusno, 2020; Sumarto, 2017). Depart from those gap research, this paper is intended to present the corelation of collective capability with the values that enclosed with local community in Indonesia – particualry in Yogyakarta.

This paper first argues that the implementation of KUBE in Yogyakarta is a form of collective capability. The concept of collective capability asserts that in human development based on freedom of choice, the actualization of human functioning can be applied collectively (Evans, 2002; Rauschmayer et al., 2018). Functioning is simply the capacity of humans to engage in life activities without feeling insecure in vulnerable and constrained environments. Furthermore, this form of functionality can become a capability when what is done by a person/group of humans can be developed to support livelihood sustainability. This capability is reflected in the program design and implementation philosophy of KUBE in Yogyakarta.

Second, this paper argues that achieving collective capability requires community-wide awareness and strong leadership. The manifestation of each KUBE member's shared vision and mission is collective consciousness. The similarity between vision

and mission serves to achieve shared objectives and needs. Each member is aware that individual objectives will be met by accomplishing common goals. Then, leadership is a manifestation of the role of each individual or leader who has a broad vision and can influence every member of a group to achieve collective objectives. On the other hand, the existence of this leadership is typically contingent upon the circumstances of each KUBE. It becomes a challenge in the process of realizing collective capabilities in community structures that are typically diverse.

## Theoretical Framework

### *Capability Approach and Collective Capability*

The capability approach introduced by Amartya Sen (1992, 2000, 2009) emphasizes that capability is a combination to function various possibilities and opportunities that a person can pursue. It represents a person's freedom in living his life based on the various possibilities. The capability approach can also be used to evaluate whether a policy or program can enhance a person's capabilities and functions; and to examine whether a program's policies can strengthen specific capabilities that increase the likelihood of person's functioning (Robeyns, 2017). In addition, the capability approach within the evaluation framework can be used to assess a program's influence on beneficiary behaviour change (Farransahat et al., 2021).

In efforts to reduce poverty and improve the welfare of the poor, the concept of a capability approach is crucial. This is closely related to self-help analysis, whereby poor people can use their freedom and agency to choose a life they value and effectively use their agency to achieve the life they desire (Ibrahim, 2006). Sen (1985) states that "agency" is what a person is free to do to pursue whatever goals or values he deems important. The agency's role is significant because the capability approach relates to humans as actors in the concept of development (Sen, 2017).

The concept of the capability approach has developed, one of which is examining the context of capabilities within a collective community system. There are two distinct notions in understanding the concept of collective capability. First, according to Stewart (2005), collective ability consists of individual abilities that come from individuals in a group. While the second perspective views it as an additional type of ability that individuals can acquire. Collective capabilities are defined as new capabilities generated and achieved based on the involvement of individuals in collective actions or their membership in social networks that assist them in achieving the life they value (Ibrahim, 2006; Rauschmayer et al., 2018).

Collective ability, such as interacting with society and participating in political affairs and other social activities, is very meaningful for the poor (Evans, 2002; Sen, 2002). Moreover, to increase their bargaining power, encourage resource sharing, and boost their self-esteem to participate in local decision-making (Formosa & Mackenzie, 2014; Nussbaum, 2007; Thorp et al., 2005). Additionally, there is a close relationship between collective abilities and human agency. Individuals who engage in collective action typically act not only out of self-interest but also for other reasons, most of which are related to their broader understanding of good values. Individual capability development is critical to the success of any collective action. Moreover, the development of collective skills can alter existing unequal power relations, thereby enhancing individual and communal well-being (Ibrahim, 2013; Rauschmayer et al., 2018).

However, this does not imply that the formation of collective capabilities is simple, as it is dependent on some factors. According to some researchers, several conditions are required to produce collective abilities that are advantageous to individuals and groups. These include free and voluntary participation of group members and not carried out by force; there is no exclusivity in group activities (Ibrahim, 2013); based on the agency's exercise of individuals seeking to achieve their valued goals (Crocker, 2008); a sense of responsibility that individuals express toward one another (Ballet et al., 2007).

In this paper, the concept of collective capability is focused as the main framework to analyze the empowerment initiative of local community in Yogyakarta through *Kelompok Usaha Bersama (KUBE)* program. Collective capability is defined as the process of empowering collective functioning to achieve collective freedom and human dignity (Evans, 2002; Formosa & Mackenzie, 2014; Ibrahim, 2013). Focusing on the local context of Indonesian community, this paper integrates research finding which related local community initiative and values with collectivity of capability approach. This correlation also brings out a novel discussion about collective capability in communal society of Global South.

## Research Method

This research employs a qualitative descriptive methodology. Qualitative-descriptive methods require the presence of researchers to describe a chosen phenomenon or experience (Sandelowski, 2010). In this study, a qualitative-descriptive approach was used to describe the implementation, functioning, and monitoring of the KUBE practical process in Yogyakarta. In evaluating the effectiveness of KUBE implementation, this image will be realized through the perspectives of community actors. The choice of this descriptive qualitative method also encourages the data

analysis process to be carried out in accordance with what is stated by the data without in-depth interpretation and positioning that is too subjective.

The data obtained for this study are divided into two categories: primary data and secondary data, both of which are based on two stages of research: 1) direct research, which consists of observation, in-depth interviews, and Focus Group Discussion (FGD), and; 2) indirect research, which consists of library research. Initially, during the observation phase, the researcher observed the implementation of KUBE practices in the field and identified informants before proceeding to the in-depth interviews and focus on group discussions phases. Second, during the in-depth interview steps, the researcher interviewed informants who had been identified through field observations. Thirdly, FGDs were conducted by holding joint discussions with all key parties involved in KUBE implementation, such as KUBE facilitators, KUBE participants, and *Dinas Sosial* (The Social Service), in order to determine what aspects of program *improvement* still required further discussion KUBE in Yogyakarta. At the same time, the researchers also conducted a literature review to identify relevant concepts, theories, and other supporting evidence during the research series.

The literature utilized in this literature review consists of books, journals, documents (such as activity reports, minutes, etc.), and specific websites to obtain research-supporting data. In addition, it should be noted that all of these data collection activities were conducted in November 2019 on 14 KUBEs spread across Yogyakarta, with details of 7 independent KUBEs and 7 developing KUBEs. Ethical contract between researchers and Social Affairs Agency of Yogyakarta Municipal become a factor why this research was published in 2022.

In addition, the selection of informants for this study was based on a method of purposive sampling. The purposive technique is a data collection method that takes into account certain factors, such as the belief that the person knows best about what we expect (Babbie, 2016; Patton, 2015). The researcher was able to identify 25 informants using the informant determination technique, including 14 KUBE participant informants, 8 KUBE companion informants, and 3 KUBE organizing informants from the Yogyakarta City Social Service.

The collected data was then analyzed using data reduction techniques, data presentation, and concluding (Babbie, 2016). The data reduction technique is a type of analysis that sharpens, categorizes, directs, eliminates unnecessary data, and organizes data in a way that allows for the formation of definitive conclusions. When a collection of data is compiled, the data presentation technique is an activity that enables the drawing of conclusions. Qualitative data are presented through narrative texts (in field notes and



in-depth interviews), matrices, graphs, networks, and charts. Finally, the technique of drawing conclusions is the actionable results of data analysis in research. It should also be noted that all of these data analysis techniques were utilized during the field research process, despite not all data being collected.

The obtained research data was then retested using a triangulation strategy based on sources, methods, and the researchers themselves (non-triangulation). Source triangulation refers to the appropriateness of the informant's responses, method triangulation refers to the suitability of responses with documentation and supporting documents, and non-triangulation refers to the researcher's belief in the data obtained in the field. It is intended that the data displayed in the research results are truly objective, following the findings in the field through a triangulation process.

## Result

### *Profile of Kelompok Usaha Bersama (KUBE) Program in Yogyakarta*

In accordance with the increasing complexity of poverty issues in Indonesia, the government has been compelled to implement various immediate alleviation poverty policies. One of these policies is exemplified by the numerous social programs in Indonesia designed to reduce poverty, which is on the rise and spreads across many sectors under the auspices of numerous relevant ministries and institutions. Under the auspices of the Ministry of Social Affairs of the Republic of Indonesia is *Kelompok Usaha Bersama* (KUBE) program. This program targets associations of low-income families formed, grew, and developed independently; interact and cooperate; and reside in a particular area (Ministry of Social Affairs of the Republic of Indonesia, 2019).

Fundamentally, the KUBE program aims to increase the economic productivity of its members; improve harmonious social relations and cohesion among members; meet the needs of each member; address the social issues faced by members; and, of course, it can serve as a venue for the joint business development of all its members. This program has been administered by the Ministry of Social Affairs of the Republic of Indonesia since 1982 and continues today (in 2019). The subsequent KUBE must be formed based on the proximity of the members' residences, the type of business or skills of the members, the availability of human and natural resources, and the members' shared vision and mission. This program's primary objectives can be categorized into four groups: KUBE for *Kabupaten Daerah Tertinggal* (Disadvantaged Regions), KUBE for *Program Keluarga Harapan* (Family Hope Program/PKH), Regular KUBE, and KUBE Synergistic Program (National Team for the Acceleration of Poverty Reduction, 2018).

The KUBE program in the City of Yogyakarta that has succeeded in growing

and being directly assisted by the Yogyakarta City Social Service since 2019 is 247 KUBEs. The number of KUBEs is also distributed across all Yogyakarta subdistricts. However, the number of KUBE at the village (*kelurahan*) level also varies. It is mainly due to the determination of the number of KUBE growth based on the area of a village and population density as well as the number of poor people living there. Therefore, the feasibility study to appoint people as beneficiaries of the KUBE program is also adapted to the conditions of the community as stipulated in the Regulation of the Minister of Social Affairs of the Republic of Indonesia Number 2 of 2019.

Table 1  
KUBE Distribution in Yogyakarta City

No.	District	Sub-district	Number of KUBE	Categories
1.	Danurejan	Bausasran	6	2 categorized growth and 4 categorized developing
		Tegal Panggung	8	8 categorized growth
		Suryatmajan	5	5 categorized growth
2.	Gedongtengen	Pringgokusuman	6	1 defunct, 4 categorized growth, and 1 categorized developing
		Sosromenduran	8	7 categorized growth and 1 categorized developing
3.	Gondokusuman	Terban	1	1 categorized growth
		Demangan	1	1 categorized developing
		Klitren	2	2 categorized growth
		Baciro	2	1 categorized growth and 1 categorized independent
4.	Gandomanan	Ngupasan	3	1 categorized growth and 2 categorized independent
		Prawirodirjan	3	3 categorized growth
5.	Jetis	Bumijo	6	5 categorized growth and 1 categorized developing
		Cokrodiningratan	6	5 categorized growth and 1 categorized developing
		Gowongan	9	8 categorized growth and 1 categorized independent
6.	Kotagede	Prenggan	4	3 categorized growth and 1 categorized developing
		Purbayan	12	3 defunct, 4 categorized growth, 4 categorized developing, and 1 categorized independent
		Rejowinangun	9	1 defunct, 2 categorized growth, 6 categorized developing

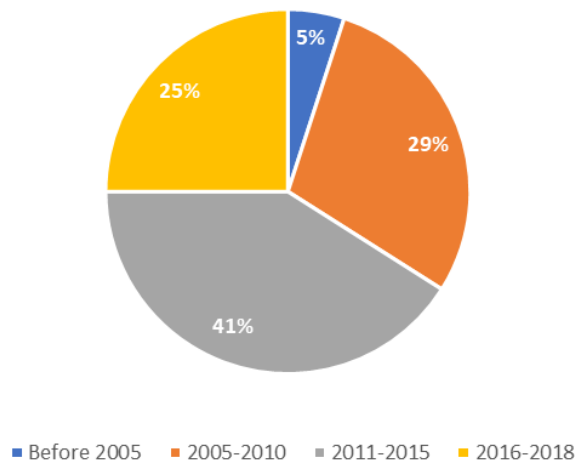


7.	Kraton	Panembahan	8	1 defunct, 5 categorized growth and 2 categorized developing
		Kadipaten	1	1 categorized growth
		Patehan	4	3 categorized growth and 1 categorized developing
8.	Mantrijeron	Gedongkiwo	1	1 categorized growth
		Suryodiningratan	11	10 categorized growth and 1 categorized developing
		Mantrijeron	2	1 categorized growth and 1 categorized developing
9.	Mergangsan	Brontokusuman	1	1 categorized independent
		Keparakan	15	3 defunct, 7 categorized growth, 4 categorized developing, and 1 categorized independent
		Wirogunan	16	4 defunct, 9 categorized growth, and 3 categorized developing
10.	Ngampilan	Ngampilan	12	4 defunct, 7 categorized growth, and 1 categorized independent
		Notoprajan	14	1 defunct, 12 categorized growth, and 1 categorized developing
11.	Pakualaman	Gunungketur	11	1 defunct, 4 categorized growth, and 6 categorized developing
		Purwokinanti	4	3 categorized growth, and 1 categorized independent
12.	Tegalrejo	Bener	1	1 categorized developing
		Karangwaru	1	1 categorized growth
13.	Umbulharjo	Pandeyan	9	9 Categorized growth
		Sorosutan	7	7 Categorized growth
		Giwangan	4	4 categorized growth
		Muja Muju	2	1 categorized growth, and 1 categorized developing
		Tahunan	4	2 categorized growth, and 2 categorized developing
14.	Wirobrajan	Pakuncen	6	5 categorized growth and 1 categorized developing
		Patangpuluhan	3	3 categorized growth
		Wirobrajan	15	11 categorized growth and 4 categorized developing
<b>Total</b>			247	

Source: Social Service of Yogyakarta, 2019.

From the perspective of KUBE's age, the period of growth or establishment of KUBE in Yogyakarta City prior to 2005 was 5%. The remaining 29% consisted of KUBE formed between 2005 and 2010. The remainder, 41%, were established or expanded between 2011 and 2015. Lastly, 25% of KUBE was grown between 2016 and 2018.

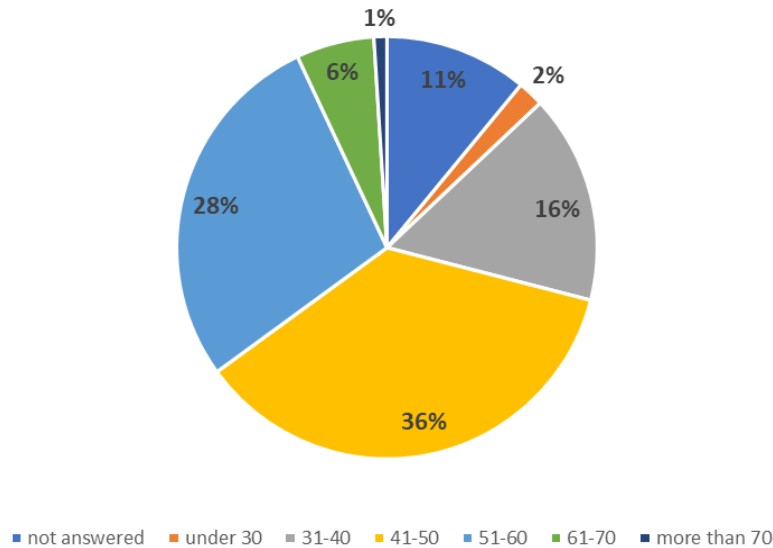
Figure 1  
Classification of KUBE by year of formation



Source: Yogyakarta City KUBE Profile Data, 2018

In terms of the age of KUBE members, the majority of members are those aged 40-50 years. Despite the numerous KUBEs operating and expanding, several members are over 60 years old, and some are over 70 years old. KUBE's business activities can accommodate members who are no longer productive due to their advanced age. This age group can still contribute to the sustainability of KUBE's developed business activities. Meanwhile, for KUBE, which is still young and has been operation for less than three years, generally, the average age of its members is categorized within the productive age range of 30 to 50 years.

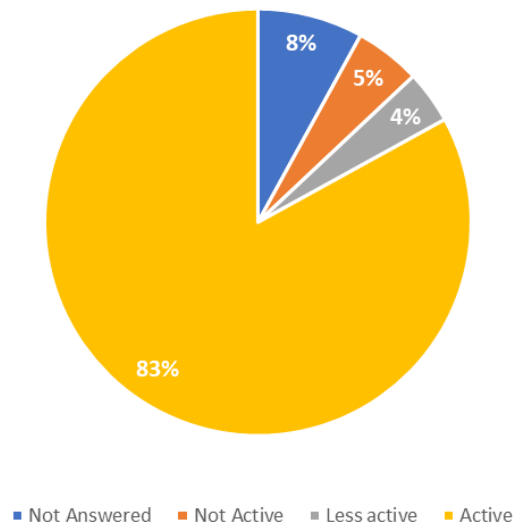
Figure 2  
The Category of KUBE Member Age



Source: Yogyakarta City KUBE Profile Data, 2018

Based on the findings of a study conducted on 200 KUBE members in Yogyakarta City and targeting all existing KUBE members, it has been determined that most KUBE members in Yogyakarta City are highly active in business development and regularly attend group meetings. It is because the conditions of bonding and social capital among its members have been so strongly intertwined. Therefore, members feel uneasy if they cannot attend regular meetings or are not actively pursuing business development. Of course, this is also evident because 83% of KUBE members are constantly engaged in business activities and group meetings. Approximately 4% of members are less active, and 5% are not active in KUBE group meetings. According to the in-depth information obtained from field facilitators, a small proportion of KUBE members whose activity levels are declining are more influenced by health conditions, age factors, and limited activities due to old age. So that, even though a physically small number of members are not and less active in group meeting activities, the developed individual business activities can still run effectively.

Figure 3  
Member Activity in KUBE



Source: Yogyakarta City KUBE Profile Data, 2018

In an effort to enhance the business and activities they conduct collectively in the KUBE forum, the mindset and motivation of members have a significant impact on the sustainability of business management in KUBE. The formal educational background of both KUBE members and their families is a significant factor influencing the mindset and motivation for the sustainability of KUBE's economic enterprise. Although family members of KUBE members do not directly influence KUBE, the contribution of these family members' formal education impacts family members who are KUBE members. Some ideas for advancing the business can come from one or several KUBE members influenced by the thoughts of family members who are not directly involved in KUBE activities.

#### *Findings on Implementation of Kelompok Usaha Bersama (KUBE) in Yogyakarta City*

Upon investigating the phenomenon of the implementation of the KUBE program in Yogyakarta, a number of findings concerning the description of community collectivity were obtained. More specifically, every KUBE's capacity to form collective initiatives demonstrates this form of collectivity. This is consistent with the context of Yogyakarta city government (Social Service/*Dinas Sosial*) indicators for

evaluating the success of the KUBE program. These indicators include membership, administration, and forms of economic & social activity. The membership indicator reviews the organizational sustainability of KUBE in achieving program objectives. The administrative indicators then focus on the efficient management of aid bureaucracy distribution. In the meantime, economic and social activity indicators manifest as social capital and collective business activities. This paper formulates five findings regarding the collective structure.

First, social capital is an essential component of efforts to empower the community. Its existence can provide support for sustainable businesses, particularly by leveraging the existing social cohesion. The existence of social capital plays a significant role in implementing some studied KUBEs. This social capital is the community's primary resource for mobilizing collective movements. In the context of this program, social capital serves as a mechanism for enhancing member cohesion. In addition, the presence of social capital can promote the sustainability of the KUBE program's implementation. The strong bond between members is the basic capital for KUBE to have a vision that is in line with common needs. This is supported by the presence of a chairperson who is able to comprehend KUBE's dynamic process and construct functional signs within the organization.

Nevertheless, there are still KUBEs that are not entirely interwoven. This is based on KUBE has internal issues in terms of its beliefs and social values. For instance, in terms of the trust, some KUBE groups have internal conditions in which members do not fully trust one another. This is because some members misappropriate funds for KUBE activities, and others do not maintain financial accounting. On the aspect of social value, some KUBEs still lack a distinct direction. There is not yet a strong awareness of the cohesion of collective social values because KUBE is still only a result of a separate initiative.

Second, every empowerment activity, the role of the mentoring process is one of the most important things that need to be considered. Mentoring is a manifestation of efforts to play a role in determining the success of empowerment activities. These mentoring activities also involve strategic business forms, such as establishing social relations between facilitators and beneficiary groups or the community. This study found a relatively central role of the facilitator in the work practice of implementing the KUBE program. Facilitators have a high awareness of carrying out their responsibilities in assisting their KUBE. The facilitators realized that in carrying out mentoring activities, a strong commitment and understanding were needed regarding KUBE. This is evidenced by the satisfaction of several KUBEs with the performance of

their assistants. Some KUBE members think that they feel helped by the presence of a companion. Facilitators can provide KUBE with solutions and motivation when facing obstacles or challenges. This causes some KUBE members to have a close relationship with their companions. Therefore, it can be stated that the companion's dedication has a positive effect on the implementation procedure.

Nevertheless, there are still some KUBE facilitators who have not fully utilized their capabilities. In general, assistants can only monitor KUBE's work and accompany once per month. However, the facilitator's role has not progressed to enhance the group's capacity. Some KUBEs continue to express dissatisfaction with the facilitators' lack of human resource capacity-building activities, such as training and mentoring to enhance member capabilities. Instead of experiencing comprehensive sustainability, the group tends to stagnate and does not evolve into an economically empowered community—even some groups that are already empowered and independent lack the capacity to maintain their independence.

"Our assistants are never clear, *mas*. Yesterday we had a problem that the funds at the bank could not be withdrawn, how come we were told just to let it go. That makes us even dizzier. And, now we do not know who our companion is anymore. It is changed almost every year. That is what we then asked too. Why is this companion changed so quickly, (*Pendamping kami malah enggak pernah jelas mas. Kemarin kita ada masalah dana di Bank enggak bisa ditarik kok malah disuruh udah direlakan saja. Itu malah bikin kami tambah pusing kan. Dan sekarang kami enggak tahu lagi siapa pendamping kami. Kan hampir tiap tahun ganti. Itulah yang kemudian kami pertanyakan juga. Ini kok pendamping cepet sekali bergantinya*)". (Informant Z, Head of KUBE, November 2019).

Several constraining factors essentially determine the existence of a suboptimal companion. The first barrier is the existence of companion visions that differ from one to another. The second impediment is the position of the assistant, which technically changes every year. These facts make the KUBE program's sustainability process susceptible to breakdown in the middle of the road. Each companion has a unique perspective and vision so that when a change occurs, the old companion's expectations are not necessarily passed on by the new companion.

Thirdly, the objective of every empowerment process is to foster robust community autonomy. This independence manifests itself not only economically but also institutionally and socially. The form of independence in society will exist when society can develop critical consciousness. Without critical awareness, empowerment practices only pose moral risks. Based on the field findings, several KUBEs have realized the urgency of developing their business together. In addition, some KUBEs have not yet attained the level of critical thinking required for program performance

evaluations. They are aware of the limitations and flaws of the program, which is off-target. Some KUBE chairmen and members dared to speak out in public forums to convey their suggestions and criticisms. This illustrates that the community's critical awareness regarding the KUBE program is quite good and supports the process of implementing the program.

This high critical awareness leads to a high level of community understanding of independence. One of the KUBEs considers that the role of the community who is critically aware is the key to the success of KUBE, instead of relying on the role of a facilitator. Independent KUBEs are, on average, those who can escape the role of facilitator or have been abandoned by their mentor. Members of KUBE are conscious of letting go and attaining independence due to situations in which the absence of their companions hampers them. Therefore, its implementation, the independence of KUBE is not determined by the companion's role but rather by KUBE's awareness of its empowerment. This criterion is supported by the presence of a KUBE chairman who can manage existing groups and networks. The assistant who should assist has been elevated to the position of KUBE Chairperson.

In addition, this study reveals that the implementation of the KUBE program in the city of Yogyakarta still involves a variety of morally questionable actions. This moral risk correlates negatively with achieving the objective of independence. The first risk is status abuse in a low-income community. This is evident in a number of community organizations that exploit their status as poor individuals in order to receive funds or aid goods from the KUBE program.

*"So, some KUBEs are tricky. For example, they are listed as poor in Yogyakarta because they have a small, alms house. But it turns out that he has already had a big house and a large area of land in the Gunung Kidul area" "Jadi gini mas, ada beberapa KUBE itu yang nakal. Misal dia di Yogyakarta tercatat sebagai masyarakat miskin karena punya rumah yang kecil dan jelek. Tapi ternyata dia sudah punya rumah besar dan tanah luas di daerah Gunung Kidul"* (Informant K, KUBE Assistant, interview November 2019).

The second type of moral risk is a lack of desire to utilize aid. Beneficiaries typically view the assistance provided by the KUBE program as temporary and as having only a function value. Help is not entirely perceived in terms of its usability. Therefore, continue the practice of selling the given property. This lack of motivation to utilize is also attributable to the low awareness and KUBE concentration in the savings and loan industry. This creates obstacles to form a more productive, advanced, and sustainable collective economic enterprise.

Fourth, the existence of a business unit is one of the main elements of the



KUBE program in order to achieve independence and awareness to have a distant perspective. In the context of KUBE, business units' work must be implemented to have a positive and lasting effect. In general, it is quite challenging to evaluate the performance of the KUBE business unit within a broader context of roles. This is inseparable from the existence of the small business unit KUBE. However, when it is viewed as a business unit that affects the community's welfare, a number of KUBEs can demonstrate excellent performance.

Using social capital, several KUBEs have formed sustainable business units. Even if the KUBE work process is simple, it is able to survive due to the members' strong role and high commitment to the agreed-upon values. On the other hand, the social capital and capacity training provided by the Yogyakarta City Social Service contributes to the business unit's success in expanding its market share. Some KUBEs are able to find their market despite its simplicity, such as by selling to their neighbors, cooperating with other KUBEs, or selling to fellow KUBE members.

However, the performance of business units with poor implementation is also affected by a lack of KUBE member awareness. KUBE is perceived as a group collectively but does not operate as a single economic entity. So that, regardless of training or stimulant, KUBE cannot become a powerful business unit. Moreover, business units tend to form without market planning mitigation spontaneously. This ultimately hinders the ability of KUBE members to develop a sustainable market.

Fifth, one of the primary components of the KUBE program involves assisting beneficiary groups. Giving assistance is analogous to give a hook to someone who already knows how to use it. From 2003 to 2007, every KUBE in Yogyakarta City received in-kind assistance, which was converted to cash at 2008. Based on the responses of several KUBE members, it was determined that cash assistance should be provided. When the goods are given, some KUBE are confused about how to process the goods. Despite using a participatory method in determining the goods provided, KUBE members have not been able to utilize the goods fully. The goods are ultimately resold or just abandoned in the warehouse. This phenomenon is quite different when they are given money. They can allocate cash in an appropriate manner and as their needs.

Nonetheless, it has been discovered that several KUBEs continue to receive assistance in the form of goods without significant and ongoing training. Even before, KUBE members were only given cash to spend independently. This impacts the allocation of aid funds that are inconsistent with actual needs. The inability of these assets to function effectively has resulted from the provision of assets without management capacity. However, it should also be noted that some KUBEs, in

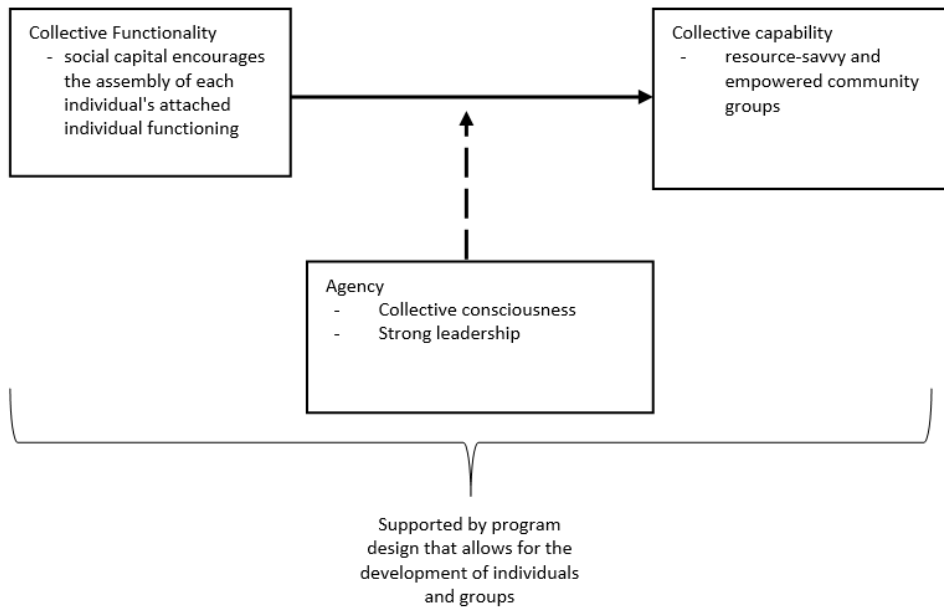
conjunction with their counterparts and the government, have implemented various forms of training to enhance the capacity of their members. Rather than having a significant impact on capability development, the training program has not been able to impact KUBE's long-term viability effectively. This condition results from the training orientation, which continues to rely on declining funds and is unsustainable in the intensive mentoring process.

## Discussion

The empowerment offered through the KUBE program is a form of collective community capability development. Collective capability presupposes that the existence of individual goals and their capabilities cannot be separated from the existence of collective relationships between each other (Evans, 2002). In particular, a collective capability is not merely a collection of individual capabilities but rather a capability that cannot be attained without collective agency (Ibrahim, 2006; Stewart, 2005). Conceptually, therefore, the form of collective capability including an element in which the function transformed into a collective capability must also undergo a collective agency procedure. In addition, there is a process which collective functioning is transformed into collective capability of employing collective agency (Leßmann, 2020; Rauschmayer et al., 2018). In the case of the implementation of the KUBE program in Yogyakarta, the process of transforming functionality into collective capability has emerged in a general sense, along with the agency process as well.

Based on the implementation of the KUBE program in Yogyakarta, which was described in the previous section on results, the process of transforming collective capabilities is depicted in Figure 4. In general, the existence of collective functioning in the form of social capital encourages the assembly of each individual's attached individual functioning. This collective functioning encourages the development of collective capabilities in resource-savvy and empowered community groups. It is impossible to separate the development of collective capabilities from an agency's existence through the development of collective awareness and leadership factors. This transformation is supported by a program design that allows for the development of individuals and groups.

Figure 4  
The Form of Transformation Functioning into Capabilities Based on the Yogyakarta KUBE Program Implementation



Source: Author, 2022

Functioning is one of the essential parts of strengthening human capabilities. This is inseparable from the definition of functioning as the self-actualization of a human being in every activity (Sen, 1992, 2000). Thus, the practice of collective human development, functioning is transformed into a form of self-actualization and the work of a community group unit. The implementation of the KUBE program in Yogyakarta is built on the existence of collective functioning in the form of social capital. Social capital is a driving force in the goal of strengthening member cohesiveness. Strong ties among members are the basic capital of KUBE in meeting group goals, as well as a manifestation of joint efforts for the necessities of life. Through social capital, individual functionalities can be linked and then moved to fulfill collective goals. Each individual with different functioning (e.g. organizational management, financial management, trading ability, and other special abilities) is connected by encouraging social bonds. Social capital as collective functioning is increasingly well maintained with community social activities (e.g., donations to orphanages and village clean-ups) initiated by KUBE members.

Through social capital, which transforms into collective functioning, collective capabilities in the form of KUBE empowerment are created on both the social and

economic levels. First, it should be noted that this type of empowerment is prevalent in KUBE, which has a strong agency. Regarding the agency in the KUBE program in Yogyakarta, a separate section will be devoted to its explanation. Capabilities are the objectives of human development where individuals have the freedom to determine their own development (Sen, 2000) and the realization of their human rights (Formosa & Mackenzie, 2014; Nussbaum, 2007, 2011). With the establishment of KUBE business units, the implementation of the KUBE program in the city of Yogyakarta generates a form of collective capability. Several KUBEs' social capitals primarily drive their social capital to form sustainable business units. Despite relying on simple business units, KUBE can be empowered due to its members' active participation and understanding of shared objectives (e.g., selling basic needs).

The design of the KUBE program, which provides opportunities for the growth of individual choices, is inseparable from the existence of an empowerment condition that can provide broad capabilities. Referring to the program implementation model, KUBE is formed by considering the proximity of members' residences, the type of their businesses or skills, the availability of human and natural resources, and the members' shared vision and mission. This provides a broad opportunity to create a KUBE based on the community's needs. In implementing the KUBE program in the city of Yogyakarta, the empowerment trend is to provide resources that correspond to the community's needs. Instead of being charitable, the assistance is provided in cash, which the group used according to its own needs.

Based on the description above, it can be concluded that the KUBE program is a form of creating community capabilities. It should be highlighted, however, this form of capability creation is limited to a small number of KUBEs that are capable of empowerment; in the Social Service category, these KUBEs are typically classified as KUBE *Mandiri* (Independent) dan *Tumbuh* (Growth). Not all KUBEs in the city of Yogyakarta are capable of reaching their full potential; some KUBEs are not active and sustainable. This paper argues that the existence of collective agency in the form of collective consciousness and leadership contributes to the disparate destinies of Yogyakarta's KUBEs. The transformation of functioning into capabilities is significantly impacted by the agency's capacity to mobilize existing functioning. Agency is a driving factor for groups or individuals in achieving their goals (Deneulin & McGregor, 2010, p. 504).

Collective awareness is one factor that determines whether or not capabilities are created. Collective awareness mobilizes existing social capital by increasing public awareness of a shared objective through collective communities. In the

successful KUBE case, this collective consciousness takes the form of a shared vision and mission shared by all members of the group. Each KUBE member views the group's shared objectives as congruent with his or her own, particularly in terms of achieving prosperity. This is unlike KUBE, which tends not to develop. Due to the problem of moral risk in the KUBE program's administration, collective awareness is not created. This moral risk exemplifies the ineffectiveness of collective consciousness as a collective agency.

The strong leadership factor in KUBE is inseparable from the existence of collective consciousness that develops in each group. Leadership influences group organization by emphasizing the attainment of mutually accepted objectives. The form of leadership is not restricted to the manifestation of the group's leader; rather, it manifests in every group member. With the efficient allocation of roles and responsibilities, leadership tends to manifest in nearly every member of KUBE, a group with established sustainability. This has an effect on the sustainability of community organizations, despite the rotation of roles and responsibilities. However, leadership factors are also identified according to a pattern centered on the leader's persona. This occurs in several successful KUBEs due to the presence of leaders with an evolved vision and mission. In the most extreme circumstance, there exists a KUBE that can sustain itself without a companion due to its strong leader.

## Conclusion

Based on the research findings, there are two significant findings regarding collective capabilities for implementing the KUBE program in Yogyakarta. Firstly, the implementation of KUBE in Yogyakarta exemplifies community empowerment policies that aim to realize collective capabilities. Social capital – as a form of collective functioning – becomes a factor that compiles every individual functionality in the group. Then, these factors encourage the development of community organizations with empowered members to realize their collective potential. In realizing collective capability, an agency is needed in the form of collective awareness and strong leadership. Collective consciousness mobilizes social capital by fostering a shared awareness of collective objectives. Meanwhile, the leadership factor has implications for the organization of collective group initiatives in achieving common goals. To become an effective agency, several prerequisites are needed, such as the ability to appreciate the community's needs, collaborate, positive believing belief, and continue to learn from the community. It is hoped that with this capacity, the agency will be able to mobilize and motivate the community, assist the community in articulating

their needs, and assist the community in developing the capacity to address the problems that they face effectively.

Depart from those findings, this paper argues that the implementation of KUBE program in Yogyakarta can be defined as form of collective capability empowerment. The collective initiative is built upon social capital as collective functioning which supported by leadership as collective agency. This kind of scheme become a novel finding in collective capability discourse which lack of local context perspectives.

In essence, the findings of the two arguments in this study cannot be separated from the reality of KUBE's independent and developing stage. Independent and successful KUBEs typically have strong social capital ties and are supported by a powerful collective consciousness and leadership agency. Contrary to this, KUBE, which is its developmental stage, tends to have preconditions that are not as ideal as independent KUBE; therefore, it is hoped that a pattern of community empowerment based on collective contextual capabilities can be established through this paper. To increase the efficacy of the KUBE program, it is necessary to build the agency's capacity, as this organization is the engine that drives community engagement.

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