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Community Empowerment Strategy through "Donation Your Goods" in the Joli Jolan Community (Solidarity Room)

¹ Andhika Septiana, ² Dina Wanda Purnama, ³ Elsa Dwi Prawesti, ⁴ Extana Rui Arda, ⁵ Hafidz Al Aziz, ⁶ Luthfiyah Jasmine, ⁷ Rama Maulidian Panuluh, ⁸ Danang Purwanto

^{1, 2, 3, 4, 5, 6, 7, 8} Pendidikan Sosiologi Antropologi, Fakultas Keguruan dan Ilmu Pendidikan, Universitas Sebelas Maret, Surakarta, Indonesia

Corresponding Author: **Danang Purwanto**

Abstract

The Joli Jolan community is a form of resistance to consumerist behavior in the Indonesia Public. The concept of "barter" presented by the Joli Jolan Community empowers. Used clothing still fit for use is the goal of this community, which is to extend the life of usable items. The purpose of research in this community is to introduce the community to empowering items suitable for use and can be an alternative prevention of consumptive behavior in society. By leveraging technology, this community can

introduce how to maintain social relations with the community while providing a positive effect that society can receive through social media, their Instagram accounts, the web, and their YouTube community. This qualitative research involves one informant, the initiator, and the community's founder. Data retrieval carried out our interviews, direct observation, and documentation to collect primary and secondary data.

Keywords: Community Empowerment, Joli Jolan, Consumerism

Methodology

Study Object

Joli Jolan is a public space that shares all things and items that are still usable. Anyone can donate items still suitable for use and take items available at Joli Jolan for free. Joli Jolan is a space of solidarity that invites you to live a fuller life unpretentious by managing goods suitable for use in moderation. Joli Jolan solidarity room this is located at Jalan Siwalan No. 1, Kerten, Laweyan and Surakarta. Joli Jolan was established on 21 December 2019, which started with collective capital from solid individuals and has a critical view of a wasteful lifestyle. In the Joli solidarity space, this Jolan has several members from several circles, such as city activists, students, journalists, lecturers, homemakers, and animal lovers. Besides being able to barter and share free items in the Joli Jolan solidarity room also have a Food Bank program. By distributing free food every Saturday on the location page of this Joli Jolan. The Joli Jolan Food Bank program empowers home-based businesses or MSMEs. In the Joli Jolan solidarity room, empowerment is also carried out by how to open discussions or workshops around environmental and urban issues Joli Jolan. The object of study in this research is how Joli Jolan's solidarity space empowers the community. Regarding how the activities are in Joli Jolan And the target of the Joli Jolan itself. Based on what has been observed, Joli Jolan is engaged in community empowerment with the target of all people without exception with bartering, sharing free goods, food banks, and workshops from the Joli Jolan solidarity room.

Research Steps

The first step in this research is to use oral sources. This source is obtained from the results of interviews conducted with parties from Joli Jolan. Next is to use written sources to assist us in completing this research. The source of the writing we use is the website about Joli Jolan, which was created to explain in more detail the existence of the Joli Jolan solidarity space. The second step is to verify the data sources in this study. The original came from Mr. Chrisna, the initiator and mover of the Joli Jolan solidarity space. It started with collective capital and continues to grow until now. Then Mr. Chrisna gave directions regarding the website from the Joli Jolan solidarity room and introduced us to Joli Jolan's social media. The third step is to analyze the data sources, namely qualitative data. All data collected from this research source will be discussed using descriptive analysis methods. Where in the discussion will explain the data that has been obtained from the research results in written words and not numbers.

Approach

This type of research is descriptive qualitative, namely, the data collected in words and pictures, not numbers. Descriptive research is a form of research aimed at describing or describing existing natural and human-engineered phenomena. According to Bogdan and Taylor, as cited by Lexy J. Moleong, qualitative research is research procedures that produce descriptive data in the form of written or spoken words from observed people and behavior. This descriptive qualitative research aims to make a report systematic, factual, and accurate research on facts in the field. Method This research is used to determine the empowerment strategy in the Joli Jolan community.

Preliminary

Empowerment involves the community's initiative to make changes through various processes, such as social activities to improve one's condition and the situation involved. What can realize empowerment well if all components of society are involved in the process implementation activities? Empowerment can rely on local communities through a participatory approach to awaken the power and potential of existing society. The existence of empowerment makes a separate space for the community to create new ideas. This can be useful for improving skills owned by the community because empowering will require someone to be active, creative, and innovative. In its application, empowerment is also needed to have a strategy in building the running of an existing system, such as having a systematic approach that is by the theme of the discussion, undergoing good communication, and forming close relationships focusing on the urgency of goals in the community, as well the formation of empowerment agents who play an essential role in determining the success of existing empowerment. Forming this empowerment is essential to provide a forum for the community to improve welfare in the community environment. In Rakib's opinion (2016), the concept of empowerment directs our ways to give the public the time and opportunity to go in the right direction chosen to run the community that has been built. Looking at the potential in the surrounding environment can be pursued in realizing the empowerment plan already made. Community empowerment by understanding the things in the environment is the first step of the activities to be carried out.

For example, management waste or waste can now be managed quite well. However, there are some items, one of which is difficult to decipher: clothing. Where are the bored people? The clothes they have will just be piled up because they do not have a container to get them to the right place. As has been the case recently, the thrifting era has been rife in Indonesia, with young people buying used clothes from abroad. However, that impact, the result of this era, is the increasing accumulation of clothing waste in Indonesia, so there must be a container that can use to organize and manage it to reduce clothing waste that piles up. There is a lot of community help in managing this clothing waste because, from them, who can channel these clothes to the right place? Not only that, but the activities also carried out by the community can form public awareness about clothing waste that is difficult to decompose and can reduce consumptive behavior towards clothing.

Availability of a community forum that is aware of the importance of the impact caused by clothing waste that

cannot be appropriately managed, mobilizing not only community members but also the surrounding community who care and can help with the running process. A community based on empowerment regarding the waste management process becomes useful. It has potential selling points that can be used for operational systems in the community. The purpose of forming a community with the name Joli Jolan is to provide a forum for distributing goods that are no longer used. Members of this community have diverse backgrounds but have one common goal: to educate the community about the importance of waste management so that it can be used again so that it does not just stop being useless items.

According to Lestari and Kamil (2018)^[13], the community is a part of the community and has common goals or interests. The Joli Jolan community departs from anxiety about society's consumptive behavior, especially those in Solo areas. Today, where technology has mushroomed, many people buy necessities and live off many ads. This is because a promotion makes people interested in purchasing these items. Ironically most people buy goods not based on needs but because they follow trends or something that is in the middle of viral. The phenomenon in which a person is excessively willing to consume goods he does not need leads to waste because a person is more concerned with what he wants than his needs (Soebiyakto, 1988)^[17]. One of the reasons for the emergence of consumptive circles society is the rapid development of technology, which gave rise to many innovations related to online shopping or the term online shop. With all these conveniences, people can shop easily. Then the other reasons explained are promised by presenting advertisements for exciting goods to make people happy and interested.

Environmental factors are also the cause of the emergence of consumerism in our society. Generally, they follow what is currently busy in the environmental surroundings to motivate them to buy these goods. Interested will items or products worn by his friends and encourage them to buy them too (Kurniati *et al.*, 2021)^[11]. There is an urge to display social status and cause someone to be wasteful. Seeing the people of the city of Solo experiencing dynamics and influence on consumption patterns, globalization is also one reason. It can be said that the people of Solo are part of this consumerism phenomenon and have the potential to diminish existing cultural values. This is also in line with SDG principles that focus on environmental sustainability with behavior. This consumption can lead to increased waste of used goods and products. Of course, this will harm the environment with the movement of this Joli Jolan community, where they try to roll back stuff. The goods they manage are also purely from the goods of the people around them. They do not procure goods imported from abroad, such as branded thrift, so the circulation of the goods is only in the country, especially in the city of Solo. Items still suitable for use and in good condition can be exchanged or rented out. In this case, several criteria goods that are not exchanged are goods that are felt helpful to people, such as kebaya, beskap, and the like. They apply to rent, which is given to those who need it. Here it is what underlies this community in its actions and activities, much like a system barter where goods in the Joli Jolan community can be exchanged for goods owned by society. The goal is, of course, to suppress and reduce consumptive behavior patterns in the people of the city of Solo. In

practice, this community is not only based on the spirit of volunteering. This community is open by not limiting who is involved. With this, diversity is created that makes this community more productive, dynamic, and able to reach all groups without exception.

Departing from this, the researcher examines what kind of empowerment exists in the Joli Jolan community in their efforts to reduce consumerism in the Solo city community by using an analysis based on the perspective of social exchange theory.

Results

The Joli Jolan Community is a community engaged in the social sector in Surakarta City, especially the Laweyan area. This community was founded on encouragement through social conditions in the form of the anxiety of a Solopos media journalist, Chrisna Chanis Cara, regarding consumerism and social activities to foster solidarity among human beings. He expressed his concern through social media, Facebook, where he wrote down his wish to build a community in Solo that is engaged in reducing consumerism. Based on this encouragement, the Joli Jolan Community stands up with the slogan 'Take According to Your Needs, Give According to Your Ability.' The slogan is not just a sentence with a series of words. However, it has its philosophy and meaning, which is the foundation of the Joli Jolan community in social activities. This community echoes a culture of life that is simple but sufficient, not too excessive, but still useful for others.

The sentence "Take According to Your Needs" in the slogan describes a culture of human life not always being greedy. Human beings have many desires they want to fulfill, so they forget the essence of their actual needs. Often what is a human desire is not adapted to their needs, or even more desires than their needs. These conditions will have the potential for the emergence of a culture of wasteful life. Therefore, the phrase "Take According to Your Needs" in the slogan invites people to live a simple culture and minimize the culture of an extravagant life. This is in line with several previous studies which examined the role of the Joli Jolan community in reducing people's consumptive lifestyle. One of these studies shows that the Joli Jolan community plays an active role in suppressing a consumptive lifestyle through various activities that can attract people's interest in participating (Kurniati, Rahman & Trinugraha, 2021)^[11]. This sentence motivates people not to be wasteful of goods and to pay attention to their daily needs, not forever indulge their desires.

The following sentence in the form of "Give According to Your Ability" is a sentence of invitation from the community to the community to donate to other humans. The Joli Jolan community educates the public that when it comes to donating, you do not have to wait to be rich, prosperous, or prosperous financially in a stable manner. Only donating what you have and according to your abilities has provided many benefits for other communities. Donating is not based on economic prosperity but requires intention and desire adjusted to ability. Based on the sentence in the slogan, the presence of this community is encouraging in forming the most comprehensive possible space for sharing. It was further explained by previous research that the programs launched by the Joli Jolan community are included in the form of worship, such as sharing, increasing solidarity between communities, and

being beneficial to other humans (Jauari & Hakim, 2022)^[10]. Invitation from the Joli Jolan community to the community is included in worship and an invitation to the community to worship. So that way, the programs and activities carried out by this community have a deep essence and meaning and are beneficial to themselves and other humans. Apart from being a place to donate to one another, this community is also a place to share so that everyone can get the items needed at Joli Jolan for free. Joli Jolan invites people to live more modestly by managing things in moderation. This makes members hold several activities to suppress consumptive attitudes in society.

The intended programs and activities were previously attended by the public or members of the Joli Jolan community, which consisted of various groups, namely teachers, housewives, students, private workers, and journalists. The activities launched by the Joli Jolan community are general by involving many parties and the public and are carried out routinely within a specific time. The first activity, exchanging goods in this community, is carried out every Saturday from 10.00 to 13.00 WIB. This activity is expected so that small children to the elderly are allowed to come to exchange or exchange goods. This activity does not examine social class between people; everyone can and may come to Joli Jolan. Items collected by the Joli Jolan community are still usable and valuable items, namely books, clothes for small children to the elderly, household utensils, home decorations, collections of goods, and sometimes food. In this activity, visitors can only give or donate their goods if they get other goods. This exchange system has been determined by the Joli Jolan Community, in which people can exchange goods once every two weeks and is given a limit of taking a maximum of 3 items if more can use money. The second activity is Food Not Booms. This activity is the provision of free food at Joli Jolan. The food provided comes from donors through money or natural food. Donors here do not refer to a handful of specified parties but to anyone who assists. In another sense, anyone can help in Food Not Booms activities, giving food or money to buy food.

Not only food but also groceries. The purpose of this activity is to assist the community in meeting its needs. Apart from being material, Joli Jolan also received donations in the form of knowledge. The third activity is providing a forum for the community in the form of workshops for people who want to spread their knowledge to the community. Workshops in Joli Jolan are divided into two, paid and unpaid. In paid workshops, the proceeds of the income are used to pay for the services of the presenters, and the rest is set aside for the sustainability of the community. Workshop fillers can be available for anyone and are free of the type of workshop and its material.

Discussion

The "Joli Jolan" community exists as a community of people engaged in the social field to foster awareness of individual sympathy and empathy for others. This community represents community empowerment in the context of enabling community resources, businesses, institutions, and the environment. Even though this "Joli Jolan" does not focus on specific social classes, this community generally fosters society with its intensive activities. This community contains various social and economic activities that can benefit the broader community.

The Scope of Empowerment in the Joli Jolan Community

Community empowerment refers to processes that enable people to increase control over their lives (Hatu, 2010) [8]. "Community" is a group of people who may or may not be spatially connected but share common interests, concerns, or identities. These communities can be local, national, or international, with special or broad interests. 'Empowerment' refers to how people gain control over the factors and decisions that shape their lives. This is how they enhance their assets and attributes and build capacity to gain access, partners, network, and voice for control. "Enable" implies that people cannot be "empowered" by others; they can only empower themselves by acquiring more different forms of power. It assumes that people are their assets, and the role of external agents is to catalyze, facilitate or "accompany" the community in obtaining common goals (Cahyadin, 2022).

The scope of guidance, which is the focus of community empowerment activities, is divided into four mentors. Activities carried out by institutions, movements, or communities engaged in community empowerment always include fostering human resources, businesses, the local environment, and community institutions. The four mentors become a benchmark for an activity in a community that is said to be an empowerment movement. Of the four fostered focuses, the guidance of human resources is vital compared to other forms of advice. This is because humans in community empowerment activities play two roles: subjects and objects. Humans as subjects are defined as having human roles in initiating and managing a community empowerment activity. At the same time, humans as objects are defined as humans who are fostered in knowledge and skills to provide long-term benefits. The Joli Jolan Community, in its activities, is engaged in covering the four target areas at once.

The first scope of coaching by the Joli Jolan community can be identified from the human resource development process. Of course, in its activities, this Joli Jolan community is very focused on fostering human resources in terms of the economy and lifestyle. This is evidenced by the Joli Jolan community's activities in distributing various equipment to support daily needs, ranging from dispensers, clothes, books, pants, toys, and others. This distribution is done free of charge so that it helps the public who are experiencing difficulties in meeting the necessities of life. The goods distributed to the community also result from donations from other people with more needs. This is intended so that those constrained by their necessities of life due to economic conditions can be assisted and properly fostered by using used goods that are still suitable for use. In addition to the fulfillment of equipment, the process of fostering human resources by the Joli Jolan community is also carried out through fulfilling free food needs. Through an activity called "Food not Booms," the public, as beneficiaries, gets food and drinks free of charge and can be consumed within a certain period. The process of fostering human resources by the Joli Jolan community includes the primary needs of every human being in the form of food and clothing. This activity is very beneficial for people who have economic constraints.

The second scope of coaching by the Joli Jolan community can be seen through coaching from an environmental perspective. The activities launched by the Joli Jolan community are oriented towards utilizing used goods and

minimizing the accumulation of waste. Given that currently, waste continues to accumulate every day. The Surakarta City Environmental Service recorded a 299.45 tons/day weight in the 2021 period (Surakarta City Environmental Service, 2022). This very high number illustrates the sadness of current environmental problems. The piled-up trash is also one of the reasons the activities of the Joli Jolan community are still ongoing, using the concept of using used goods that are still suitable for use. Used goods are usually disposed of for free by the public. It would be better if they were donated to other communities if they were still suitable for use. That way used goods that are still suitable for use will not become waste and are still useful for other people while at the same time minimizing the issue of excessive waste accumulation.

The third scope of coaching can be seen in business coaching efforts. The Joli Jolan community also helps the MSMEs of the surrounding community to partner with the community through activities such as "Food not Booms." In addition, the community often works with MSME traders in selling and promoting through a community. This business support certainly provides many benefits for small-scale traders to start from scratch and boost their economy. Community support for these traders can provide significant benefits and more confidence in building micro businesses.

The vast scope of guidance is seen in the development of community institutions. The institution referred to here is to assist other institutions or communities in the educational process of members of related institutions. The method of building this institution is proven by the form of partners or joint synergy in doing a workshop. This activity is a form of education for related institutions and the public. On a smaller scale, this community also often conducts training and outreach to the village to provide more massive education regarding empathetic activities in donating. Even though the Joli Jolan community is not tied to any institution or institution, it is very clear that the existence of this community can help related institutions through their social activities for the community.

The Joli Jolan community generally carries out various coaching, which can be seen from multiple perspectives. Through the view of human resources, the community provides benefits to improve the economy while providing education about an affluent and non-consumptive lifestyle and being sympathetic to other human conditions. From a business perspective, this community helps micro-scale traders or MSMEs. Meanwhile, from an environmental perspective, this community helps minimize the accumulation of waste, which is currently a concern. From an institutional perspective, the community has partnered and worked to educate the community and the institution.

The Existence of the Joli Jolan Community in the Perspective of Social Exchange Theory

The basic definition of social exchange theory is that people make decisions by consciously or unconsciously measuring the costs and rewards of a relationship or action, ultimately trying to maximize their rewards. This theory focuses on face-to-face relationships and is not intended to measure behavior or change at the societal level. (Nurfaidah, 2021) [2]. According to social exchange theory, a person will weigh the costs of social interactions (negative outcomes) against the rewards of those social interactions (positive results). These costs and rewards can be material, such as money,

time, or services. They can also be intangible, such as effort, social approval, love, pride, shame, respect, opportunity, and power. Everyone wants to get more out of interaction or relationships than they give. When a relationship costs someone more than it is worth, they end it. However, when a relationship provides enough rewards, they move on. What is sufficient depends on various factors, including a person's expectations and comparisons to other possible interactions and relationships. Another aspect of social exchange theory is that people expect equality in exchange. People expect to be rewarded the same for the same costs, and when they are not, they are not happy.

The foundation of social exchange theory rests on several core assumptions about human nature and the nature of relationships. The first assumption is that humans seek rewards and avoid punishment (Fadhilah, 2020) ^[5]. Another principle is the assumption that a person initiates an interaction to get maximum benefit at minimum cost. That person is guided by "What is in it for me?" The third assumption is that individuals calculate the benefits and costs before participating. Finally, the theory assumes that these "payoffs" become very important and vary between individuals over time.

The theory's core assumptions build a fundamental foundation in social exchange theory, and one size does not fit all (Mighfar, 2015) ^[14]. Social Exchange Theory proposes that behavior can be viewed as the result of a cost-benefit analysis by people trying to interact with society and the environment. If a person believes that they can gain more from a behavior than they can lose by doing it, then that person will engage in the behavior. Conversely, the behavior will not be carried out when the person feels the costs outweigh the benefits. Suppose a person does not value the maintenance of a relationship or is distrustful and does not expect the other person to follow through with benefits. In that case, the balance will shift towards anticipating a lower value for any social exchange. That is, relative costs will be higher, and expected benefits will be lower. The "costs" in this theory component are things that a person might see as negative in a relationship. A friend who constantly borrows money or a spouse who does not do the expected chores around the house can cost a lot. "Benefits," as it relates to this theory, are traits that a person can see as positive attributes (Andatan, 2022) ^[1]. Friends who are always willing to listen in times of trouble or constantly extend invitations for Sunday afternoon coffee may offer many advantages.

According to theory, a beneficial relationship will be as far away from the cost category as possible (Liata, 2020) ^[12]. People are only generous when they expect personal gain from it. Examples of personal growth from this self-sacrifice include gratitude from recipients or approval from social groups. This notion emphasizes the anticipated recompense for such good deeds, also called reciprocity. People who use social theory to describe social situations typically use economic terms such as "benefits," "acquisitions," "costs," and "payments." These words are most often used when describing business or financial transactions. However, according to many social psychologists, they also relate to personal interactions. In some ways, the theoretical treatment of people as an economical vehicle helps to conceptualize human interactions as calculated decisions that have some pattern rather than as subjective, impulsive, emotional reactions. This theory argues that people

consciously and unconsciously evaluate every social situation regarding what they must give or give up, then relate this to the benefits they think they will get. The greater the potential gain, the greater the personal investment a person will make in a relationship. One of the main claims of the theory is that people make choices about social interactions based on their satisfaction with a particular relationship. People usually have a high level of happiness if they perceive that they are receiving more than they are giving.

Conversely, if people feel they are giving more than they are getting, they may decide that the relationship needs to meet their needs. Theorists speculate that, whether they know it or not, nearly everyone makes this calculation when they weigh how involved they are in certain interpersonal relationships or even if they want to be involved. Whether a person ends a connection he feels is not worthy of social investment often depends on the options he thinks are available. Individuals who believe they can get better results in other relationships are more likely to leave. At the same time, people who feel there is no better option than an expensive relationship are more likely to stay. Exchange theory attempts to quantify these choices and make them easier to identify. Many psychologists consider social exchange theory to be highly individualistic, meaning that it assumes that individuals value all human social interactions based on their gain. This assumption denies the existence of true altruism and holds that all decisions are made from self-serving motivations. This analysis can lead a person to conclude that the relationship he is currently in is still better than whatever is out there, a decision that can also cause a person to reassess the value of the costs vs. benefits of the existing relationship (Udin, 2015) ^[19].

Joli Jolan is a non-profit movement or community that provides more benefits to society than the costs involved when viewed from the perspective of social exchange theory. People can take the things they need for free by giving them the things they do not need, or even without compensation. The value of the goods exchanged is not based on the purchase price but on use value, which makes the costs incurred to get the benefits completely meaningless because they have no use value. This makes the benefits higher than the costs in the social relationships created by the *Joli Jolan* community.

The use value of an item varies depending on the individual who owns the thing. Use value does not have a definite measure. This is what maintains the existence of the *Joli Jolan* community. From the perspective of social exchange theory, the donation or barter system in the *Joli Jolan* community is helped by human nature, which prioritizes benefits rather than costs. On the other hand, the costs they incur to get what they need are based on the use value of an item, which has a relative value. That way, regardless of use value, goods have a selling price or price buy, which can make "material gain" in the donation or barter system implemented by the *Joli Jolan* community.

When viewed from the perspective of social exchange theory, the social relations created by the *Joli Jolan* community, which are more profitable in a cost vs. benefit scheme, will have many "enthusiasts," especially compared to the choice to buy new goods. This positively impacted the purpose of *Joli Jolan's* establishment to overcome the culture of consumerism in society. Consumerism refers to the tendency of people living in a capitalist economy to engage

in a lifestyle of excessive materialism that revolves around excessive consumption that is reflexive, extravagant, or ostentatious. Consumerism creates an economic system that encourages consumers to buy more through social pressure, advertising, manipulation, and the belief that you will be happier if you have certain items (Widyantoro, 2022) ^[21]. Consumerism makes individuals buy products based on various considerations, such as trend, prestige, and so on, in addition to the use value of the product itself. This causes the accumulation of goods because the goods purchased are not needed. In addition, it can make individuals poor because the price of goods is far above the use value of the goods that the individual buys.

Empowerment Stages in the Joli Jolan Community

The stages in community empowerment carried out by the Joli Jolan community include four processes. The first process begins with the selection process, followed by the socialization process, up to the process stage and the community self-reliance stage (Rahmawati, Purnaweni & Tukiran, 2016) ^[16]. The selection process in this community is a selection process that aims to categorize and classify goods to be managed by the Joli Jolan community. Goods to be donated must have specifications according to the standards, such as goods that are still usable, not damaged, and have benefits for people in need. Currently, the community only accepts women's clothing because it is already overloaded. Goods that can still be accepted by the community, such as men's clothing, baby and children's clothes, children's toys, various kinds of books, and so on, have practical value. The process of selecting and categorizing donated goods is intended to filter items that are still fit for use and benefit other communities. The obstacle that often occurs in this community is the stigma of the community, who perceive this form of activity as throwing away unused items so that the community receives many clothes that are no longer suitable for use. They needed to understand the essence of the donation itself. That way, the goods to be donated are of good enough quality, suitable for use, and benefit other communities. In addition to the selection of goods and instruments for community activities, there is also a selection of forms of community participation as community members and visitors. The choice of members must go through filling out the state that has been provided and committing to working wholeheartedly to serve sincerely. Community members are not paid in the form of money, so they must strengthen their hearts and intentions to be highly dedicated to social activities without the slightest strings attached. Communities, even today, have few human resources due to natural selection. People who want to visit need to connect personal identification, such as a KTP, to be recorded, which is used as a summary of visitor data. No specific criteria are used as guidelines by the community in donating goods to the community. They only implement a periodic system of picking up goods. The public can only take donated items freely, as many as three types and kinds of things, once every two weeks. This can also be identified as a visitor selection process with the hope of equal distribution of benefits felt by many.

The second stage is the socialization stage. At this stage, the Joli Jolan Community introduces its existence as a community based on an empowerment orientation to the wider community so that the public knows it better. Forms

of outreach that can be used, for example, are through workshops, social media publications, and going directly to the community to get attention and sympathy. The socialization process of the Joli Jolan community through workshops can be identified as collaboration and partnership with another community to organize seminars. The workshop activities held by this community attracted much attention from the community, so many people participated, of course, with less money. In addition, the Joli Jolan community also utilizes its social media publications, such as Instagram. Instagram is one of the social media that is actively managed by this community because the existence of this social media in society is quite a lot of devotees. This publication contains its activities as well as the profile of the community itself. This is intended so that people can know about the existence of the Joli Jolan community with its practical social activities so that it can benefit the community at large. Apart from socializing profiles and activities, this community indirectly voices an affluent lifestyle, is not wasteful, avoids consumerism, and encourages community empathy to donate to other citizens. The Joli Jolan community educates about the importance of donating to minimize waste, is a form of worship, and hones people's empathy for others.

The last stage is regarding the steps of process and self-reliance in society. The process and self-reliance of the community can be identified through the intensity of the community's enthusiasm for the community in the form of visiting Joli Jolan. Community participation as visitors and donors is a sign that the community already knows and knows about the community. Where this is a positive impact on the socialization that has been done, community empowerment can be successful if the community can understand how the value system is conveyed through the socialization process so that they can independently carry out these activities. In addition, we can also identify community independence from the inner side of the community itself. The freedom shown by the community from various parties or institutions describes community members as a society with autonomy. This independence can be seen from the high initiative of community members to always participate in community activities. The hope is that the wider community can implement this independence process. So that way, people will grow their sympathy and empathy for other human beings.

These four stages manifest the existence of the Joli Jolan community, which is engaged in the orientation of community empowerment. These processes have made the Joli Jolan community a community that can make an impact positively on society in a significant way. Starting from improving people's lifestyles, fostering the community's economy, managing the environment, and encouraging community initiatives so that they have a high attitude of altruism.

Conclusions and Recommendations

Community empowerment through the Joli Jolan community is an effort to prevent consumptive behavior by donating and exchanging goods. The Joli Jolan community invites the public to extend the life of goods, meaning that goods that are still usable can be donated to be distributed to people in need without distinguishing certain classes and groups of people. The presence of this community has made many changes for the community and itself. With donations

of goods that enter the community, they can extend the life of usable goods. They become useful items and can still be used by other communities. The Joli Jalan community themselves get good and useful social activities and inspire the community to avoid consumptive behavior and use things around them to be useful. In this study, it is hoped that the community will be able to take good things done by the Joli Jalan community, such as saving money by buying things that are not their use value. Moreover, people with goods that are still suitable for use can manage them properly and correctly, such as donating these items so that the goods they have can be used again through intermediaries from the Joli Jalan community. The hope for the future is that Joli-Jalan can become an inspiration and a pioneer in consumer queuing activities in the community and a new empowerment movement program for the people of Surakarta and other regions.

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