

COLLABORATION FOR CITIZENSHIP RIGHTS: GOVERNMENT AND INFORMAL GROUP IN LEMAHPUTRO RIVERBANK, SIDOARJO

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ABSTRACT

The acquisition of basic citizenship rights like legal identity, education, and food security often goes unfulfilled among urban poor communities in Indonesian secondary cities, as they tend to remain invisible to state welfare-delivery systems. Along the Lemahputro riverbank in Sidoarjo, East Java, this exclusion is magnified by residents' lack of formal documentation, unstable incomes and limited political leverage. This article asks: *How do government actors and informal community groups co-produce solutions to close that citizenship gap?* This research conducted a descriptive qualitative case study guided by the concepts of Brokers and Citizenship, Collaborative Governance, and the idea of vernacular citizenship. Data were gathered through participant observation, 17 semi-structured interviews and document analysis between August and October 2023. Findings reveal a multilevel synergy in which neighborhood and village officials broker legal-identity access, faith-based and women's organizations supply social-welfare services, and a donor-initiated hub *Griya Sinau* functions as an intermediary platform that binds state and community initiatives. This hybrid governance arrangement reduces bureaucratic distance, legitimizes informal actors as policy implementers and expands residents' repertoires for claiming rights beyond clientelist channels. The study contributes empirically to Indonesian urban-governance scholarship and conceptually by showing how collaborative governance can be vernacularized through everyday brokerage practices. Policy recommendations include formalizing community brokers as "citizenship facilitators" and deploying mobile civil-registration units to informal settlements.

Keywords: Collaborative Governance; Brokers; Vernacular Citizenship; Urban Poor; Sidoarjo

INTRODUCTION

Ensuring equal citizenship remains a persistent challenge in rapidly urbanizing regions of the Global South. In Indonesia, the decentralization reforms of 1999 were expected to bring government services closer to citizens; yet, two decades later, urban poor communities continue to experience systematic exclusion from basic rights such as civil documentation, education and social protection (Rosita et al., 2019). Urban poor communities often still lack access to essential civil documentation, which is crucial for accessing other basic rights and services (Eilenberg, 2017). These decentralization reforms haven't sufficiently addressed these gaps, leading to their continued exclusion. Access to education and social protection also remains uneven. This decentralization process has led to a scramble for political influence and resources, often sidelining margi-

Article History: Received 22 April 2025, Revised 30 April 2025,
Accepted 15 May 2025, Available online 30 June 2025

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nalized communities. As a result, service delivery is fragmented, and access to education and social protection is inconsistent across different regions (Agustino et al., 2024).

Decentralization can result in local elites capturing the benefits meant for broader communities. This elite capture is evident in various sectors, including natural resource management, where local elites often dominate decision-making processes, sidelining marginalized groups (Poteete & Ribot, 2011; Wong, 2013). In some cases, local elites act as gatekeepers, controlling access to resources and benefits, which exacerbates inequality. The allocation of resources and delivery of services under decentralized systems can be heavily influenced by local elites. This often leads to unequal distribution of benefits, favoring the elites and their networks over marginalized communities (Ghuman & Singh, 2013; Haque, 2010). For instance, in Indonesia, the configuration of local power structures and bureaucratic elitism has significant implications for the outcomes of decentralization reforms.

Decentralization reforms can lead to significant power struggles at the local level. These struggles often involve local elites using their positions to entrench their power and influence resource allocation and service delivery to their advantage (Poteete & Ribot, 2011; Voors et al., 2018). In some cases, this has led to increased corruption and cronyism, further disadvantaging marginalized communities (Ghuman & Singh, 2013; Gong, 2008). While decentralization aims to improve governance by bringing decision-making closer to the people, it can also lead to fragmented authority and competition among various local institutions. This fragmentation can undermine the legitimacy and effectiveness of local governments, as seen in various case studies across different countries (Fischer & Ali, 2019; Ribot et al., 2008).

This study shortcomings are acute along informal riverbank settlements, where residents live on marginal land, lack legal tenure and are often absent from administrative databases. Without a national identity card (*KTP*) or a family register (*KK*), individuals cannot access health insurance, formal employment or elections, perpetuating a cycle of socio-economic precarity (Hartanto et al., 2023).

Lemahputro Village in Sidoarjo District exemplifies this dilemma. Located behind the Sidoarjo railway station, its riverbank enclave hosts approximately 150 households many migrants working as scavengers, street musicians and domestic helpers. A 2023 village audit showed that roughly 30 percent lacked valid *KTP/KK* documents, while school dropout rates surpassed the district average. Yet ethnographic observation reveals a surprising degree of organisational vitality: local officials, women's faith-based networks (*Fatayat*), a donor-driven learning centre (*Griya Sinau*) and the district's Inter-Faith Harmony Forum (FKUB) collaborate to supply free meals, remedial classes and document-processing assistance.

This coexistence of state presence and community initiative raises the central research problem: How do formal and informal actors interact to translate constitutional rights into tangible entitlements for the urban poor? Most Indonesian studies treat

collaborative governance and brokerage separately either highlighting government-community partnerships in service delivery (Daswati et al., 2020) or exposing the clientelist pitfalls of intermediaries (Berenschot et al., 2018). Few examine their intersection and potential complementarities in an urban-poverty context.

Based on information provided by local activist (2023), as a village apparatus in the area, explained that most of the residents of Lemahputro Village are migrants and do not have state documents such as ID cards, family cards, and birth certificates. They usually work in informal workplaces such as scavengers, sweepers, street buskers, etc. In addition, they do not have an adequate education, however, it affects the development of children in this area that tends to be poor.

The socio-economic condition of the urban poor in Lemahputro requires strong cooperation between various parties, including the government, religious institutions, local communities and concerned individuals. At the government level, support is provided by the head of the neighborhood and the village government in the form of mapping the needs of the residents as well as the administration of civil registration which facilitates their access to employment and education. In addition, there is an important role of non-governmental institutions such as the Religious Harmony Forum (FKUB), Pondok Pesantren, and the women's organization Fatayat who actively provide social and spiritual support to the local community.

In addition, the initiative of individuals who act as donors has contributed significantly to the sustainability of the community's social life through the establishment of "Griya Sinau." Griya Sinau is not only a center of religious learning activities for children but also provides a free kitchen for residents every day, which shows a strong form of social solidarity and support for community welfare. The presence of this institution shows that collaboration between various parties can be an alternative solution in fulfilling basic rights and improving the lives of people in urban poor neighborhoods.

Many communities have developed in this area to help residents. In addition, since the community is not close to or perhaps ignorant of existing policies, they consider the presence of the local government to be less effective. Many private groups and individuals continue to help residents or communities along the riverbanks.

Studies on citizenship rights assistance usually focus on immigrant groups in other countries. However, this study aims to explore a different dimension by looking at citizenship rights assistance in a poor urban community on the riverbanks of Lemahputro Village, Sidoarjo Regency. This research brings a change to the study because, unlike previous studies that have examined the citizenship dynamics of immigrants or freelancers, this research concentrates on citizenship rights empowerment in poor urban communities.

Classical collaborative-governance theory posits that cross-sector forums generate mutual gains when stakeholders enjoy relative parity (Ansell & Gash, 2008). Vernacular citizenship scholars, by contrast, emphasize the micro-politics of negotiating

rights through emotional ties and everyday interactions (Staeheli, 2008). Brokers sit uneasily between these literatures: they can either reinforce dependency or enable collective agency (Koster & van Leynseele, 2018). By integrating these perspectives, this article theorizes vernacular collaborative governance—a hybrid mode where brokers institutionalize informal solidarity while mediating access to state resources.

Staeheli (2008) examines the complex relationship that exists in modern Western societies between citizenship and community. He also discusses how communities can empower or even exclude members of their group. He states that power distributed across communities can lead to exclusions that affect democratic citizenship. One example is Nebraska's campaign to ban same-sex marriage. This community mobilization sometimes becomes the police for the community. The concept of personal assistance in Scandinavia-Sweden, Denmark, and Norway-is discussed in additional research by Karen Christensen *et al.*, (2014). They talk about personal and public responsibility in welfare schemes, with an emphasis on social equality, accessibility for people with disabilities, and citizenship rights.

Berenschot, *et.al* (2018) also looked at how brokers play a role in facilitating access to health services in Indonesia. They found that brokers can change citizens' perceptions of their rights through “vernacularization” – citizenship translated into the context of personal relationships between citizens, brokers, and authorities – by manipulating their experiences. Another study on brokers by Martijn Koster & Yves van Leynseele (2018) discusses the role of brokers as assemblers. This article refers to brokers as key figures in development. Brokers act as assemblers, functioning as liaisons or intermediaries who bring together various elements to facilitate development, such as governments, institutions, companies, communities, and others.

Apart from that, collaborative governance is also needed to achieve civic prosperity. Collaborative action between government and non-government organizations can result in prosperity for the community in overcoming life's problems. Daswati *et.al* (2020) discussed collaborative governance in the management of Post-Disaster Integrated Shelters (ICS) in Palu City after the 2018 earthquake, tsunami and liquefaction. Collaborative governance actions between stakeholders, government sectors and organizations Civil society is recognized as important in the post-disaster reconstruction process.

Furthermore, the importance of the collaborative governance model is also explained through research by Joachim Meerkerk (2024) showing collaborative governance in waste management at the Zero Waste Lab (ZWL), Amsterdam, as an example of urban commons. This research highlights how collaboration between street vendors, the government and other partners has succeeded in turning the market into a pioneer of sustainability through a circular waste management system. Using a participatory action research approach, this study analyzes five main features of collaborative governance, such as deliberation, consensus, and the involvement of

multiple actors. Research by Lucy Oates *et.al* (2024) also looks at collaboration between the government and stakeholders to provide housing for poor people. This study also shows that collaboration between various publics and stakeholders tends to be more effective and efficient to improve sustainable development.

Not only is urban governance important to highlight, but education is also important in the concept of citizen welfare. The importance of accessing education for citizens was written by Fanny Rizkiyani (2018) who talked about how cultural interactions in the era of globalization influence a person's identity, including national identity, and proposed that citizenship education from an early age can help protect national identity. Maslan Abidin and Mouren Wuarlela (2021) also found that the Von community in Maluku faced major obstacles in accessing formal education due to geographical remoteness, lack of infrastructure, and the government's lack of optimal efforts in providing educational facilities. However, initiatives from the community and volunteers are trying to provide non-formal education as an alternative. Research conducted by Sry Rosita *et.al* (2019) looked at public administration strategies that can be used to fulfill the basic rights of poor people in rural Indonesia. They found that citizens' basic rights are largely fulfilled through fast and responsible public administration services.

Tanya Jakimow (2018) discusses the moral logic of "sharing" in development in Medan, Indonesia. This study shows that the practice of sharing where citizens, officials, and volunteers try to get their share of development aid has become a moral atmosphere that dominates the development arena. Residents use informal demands and social strategies to obtain their rights in development. Yanwar Pribadi (2022) discusses how villagers in West Java developed their agency through informal and polite demands towards the government. This strategy, referred to as "polite citizenship," allows citizens to claim their rights without direct confrontation, which is often ineffective in complex village governance structures. This study reveals those informal relationships between residents, informal community leaders, and village officials play an important role in the balance of power at the local level.

As a result of the previous study, the author sees an opportunity to conduct further research on citizenship rights assistance in poor urban communities, especially in the context of cooperation between government and informal actors to raise people's awareness of their rights in Lemahputro Village, Sidoarjo District.

RESEARCH METHOD

This research employs a qualitative approach using a descriptive method. The qualitative approach is applied to explore the ability to define information regarding the behavior of research subjects, including their actions, emotions, and experiences related to the research topic. In line with this, the study was conducted over approximately one month for data collection, beginning with a site survey and continuing through the implementation of the Community Service Program by Political Sciences study program

the State Islamic University of Sunan Ampel, Surabaya. The presentation of data in this qualitative research is based on field findings, depending on the researcher's ability, experience, and sensitivity in interacting with informants to obtain information from the research subjects.

The research was conducted in RT 5 RW 2, Lemahputro Village, Sidoarjo District, Sidoarjo Regency. In this study, both state and non-state actors served as key informants. The researcher conducted direct interviews with relevant parties during the Community Service Program. Additionally, field observations were carried out to gain a deeper understanding of the research context. Observations were conducted through the researcher's direct involvement in the Community Service Program, particularly in substantive activities aimed at fulfilling the rights of riverbank communities in Lemahputro Village. These activities included empowerment programs facilitated by *Griya Sinau*, which not only provided economic support through a free kitchen program but also encompassed religious and social empowerment through *Fatayat's* religious gatherings. *Fatayat* played a crucial role in fostering social solidarity and providing moral support to the surrounding community, particularly in addressing economic challenges. Furthermore, the researcher observed the role of the *Al-Qur'an Islamic Boarding School* in offering free religious education through activities such as *banjari* for children in the riverbank area of Lemahputro Village.

This research used 17 informant as key informant. Key informants are individuals with specialized knowledge, experience, or access crucial to a research topic. They are often used in qualitative research to provide in-depth insights (Akhter, 2022). In line with this, the study's informants were categorized into governmental and non-governmental actors. The government actors included the Lemahputro Village Government and the Head of RT 5 RW 2, selected based on their roles in addressing how the local government ensures the fulfillment of basic rights for the urban poor, particularly those living along the riverbanks of Lemahputro. Meanwhile, the non-governmental informants included *Griya Sinau*, *Fatayat*, and the *Sidoarjo Interfaith Harmony Forum (FKUB)*. These three non-governmental actors were selected due to their contributions in various sectors, such as economic, social, and religious fields, which play a significant role in ensuring the fulfillment of the fundamental rights of riverbank communities in Lemah Putro Village.

Table 1. Researcher Informants

Category	Informants	Role / Contribution
Government Actors (holding power)	Lemah Putro Village Government	Overseeing the fulfillment of basic rights for urban poor communities, particularly those living along the riverbanks.

	Head of RT. 2 RW. 5	Plays an active role in identifying residents who need assistance, both in the form of financial, basic needs, and education.
Informality Group (semi-holding power)	Griya Sinau	Provides empowerment programs, including free meals and educational support.
	Fatayat	Conducts religious gatherings and social empowerment programs, fostering social solidarity.
	Sidoarjo Interfaith Harmony Forum (FKUB)	Engages in religious and social advocacy, promoting interfaith harmony and community welfare.

Source: Researcher Abstract, 2025

As researchers, it is essential to ensure that the selected informants align with the research problem. The study utilized two data sources: primary and secondary. Primary data sources refer to firsthand information obtained directly from key informants through in-depth interviews and field observations. These sources include the researcher's field notes, interviews with key informants, and recorded interview transcripts. Meanwhile, secondary data sources comprise archives, books, and other supporting documents that complement the primary data. The methods or techniques for data collection serve as essential tools for obtaining relevant information and documents related to the research objectives. Therefore, this study employed multiple data collection methods, including interviews, documentation, and observation. The collected data are analyzed using the Brokers and Citizenship theory by Ward Berenschot *et al.* This theoretical framework is applied to examine the collaboration between government and non-governmental actors, particularly in the context of brokerage as the role of intermediaries in connecting citizens to public services. Through this approach, the study explores how brokerage functions as a mechanism for fulfilling the basic rights of urban poor communities living along the riverbanks of Lemah Putro Village.

RESULT AND DISCUSSION

In this section, the researcher explains how the Lemahputro community gained access to basic citizenship rights through the active role of the local government and the efforts of non-government groups. To provide basic citizenship rights in Lemahputro, the government has tried to be present even though not all people feel it. Therefore, informal groups exist to help and realize basic citizenship rights for the people of Lemahputro. This is in line with the concept of brokers and citizenship introduced by Ward Berenschot, *et.al* (2018). They explained that in terms of helping the poor urban, there is power held by the government and semi-power holders by citizenship. These semi power holders can then play a role in strengthening poor urban communities through various aspects such as religion, social and economic.

The role of power holders and semi-power holders will be explored by researchers in studying the provision of citizenship rights to urban poor communities along the Lemahputro River in Sidoarjo. The researcher creates a flow of discussion starting from the role of sub-district government (holding power) and the role of informality groups (semi-holding power) consisting of the role of brokers (social activists), local donors by presenting Griya Sinau as a forum for community empowerment, Islamic boarding schools as providers of free religious education, FKUB assistance which plays a role in providing community needs such as financial and material assistance for building prayer rooms and damaged residents' houses as well as fatayat groups as drivers of religious-based social and solidarity activities.

Before we discuss the results of this research, we would like to emphasize that this result would be divided by three roles, which are holding power, semi-holding power, and social activism. These people have an important role along with collaboration in helping society to get their citizenship rights, especially in Lemahputro. Based on Ward Berenschot et al (2018) Holding Power refers to the state institution or government that has the power to make a policy that impacts society and access to control public services and has power and responsibility to distribute state benefits to society. But power-holding can't be reached by all the citizens and can't give assistance to the citizens directly. Semi-holding powers which are discussed in this article are informal groups around the community that help and give assistance to citizens by collaboration with holding power and consisting of the role of brokers. They also support citizens' basic needs and empower the community through the activities that they created. Ward Berenschot et al (2018) explain that citizens often rely on Informal groups to deal with holding power or state institutions. Social activists, also known as brokers, based on Ward Berenschot et al (2018) are individuals with knowledge and connections to help people -often poorer citizens, to get access to their rights or state benefits and to empower their community. Their connection with informal institutions, politicians, and bureaucrats helps their clients to navigate bureaucratic procedures. Brokers also have a role as a mediator between the state and society.

Government Group

The government has a responsibility to fulfill citizenship rights without exception. Likewise, how can the village government and its subordinate apparatus play a role in ensuring community welfare. The government actors in responding to fulfilling the citizenship rights of urban poor communities along the Lemahputro Sidoarjo river in this research are the Lemahputro sub-district government and the Head of RT 05 RW 2 Lemahputro which is explained by the author in the sub-discussion below.

The Role of the RT Head in Fulfilling Economic and Educational Rights

The head of RT 05 RW 2 Lemah Putro Village plays an active role in identifying residents who need assistance, both in the form of financial, basic needs, and education. The RT head also acts as a liaison between people who need assistance and those who can help, both government and non-government. In this case, the RT head is the spearhead to ensure that the basic rights of residents, such as economic needs and access to education, can be fulfilled. These mapping and linking efforts are important in the fulfilment of citizenship rights, because those who are on the poverty line often do not have adequate access to basic needs.

Administrative Assistance from the Village Government as Civil Rights Fulfillment

At the village government level, the administrative assistance provided by local activist, one of the village staff, to people who do not have a KTP (ID Card) or KK (Family Card) is very helpful in fulfilling people's civil rights. Without these administrative documents, people will find it difficult to access formal employment, education, and government assistance programs. Therefore, this village initiative reflects an effort to ensure that every citizen has access to the basic civil rights of official identification needed to access various public services. It is also important to reduce the inequality of administrative access often experienced by the urban poor.

Informal Group

Griya Sinau as a Community Empowerment Platform through Non-Governmental Donations

Griya Sinau, established by local donors, a couple with high social sensitivity, serves as a social activity center for the community around RT 5 RW 2 Lemahputro Village. Griya Sinau provides a free kitchen managed by local women who volunteer to cook every day, where residents can get food for free every morning at Griya Sinau and every evening at a mosque nearby to engage society to come and pray together at the mosque. In addition, religious activities such as TPQ and recitation are regularly held to improve religious education for children and strengthen social ties for local mothers. This donation enables residents to gain access to their social and cultural rights, such as non-formal education and community solidarity. The program also has a positive impact on welfare and reduces the economic burden of poor families by providing free meals.

This initiative represents an informal but impactful form of community-based welfare provision. In the absence of formal social safety nets, Griya Sinau exemplifies how vernacular citizenship is enacted: rights to food and education are claimed and distributed through culturally embedded practices like communal cooking and Quranic study. These activities not only reduce material hardship but reinforce local identities, particularly for women and children.

This aligns with Berenschot's (2018) argument, which suggests that amid the state's limited or absent role, citizens often find alternative ways to negotiate and realize their basic rights through social networks and informal practices embedded in local contexts. Griya Sinau serves as clear evidence of how citizen agency, through local mechanisms, can create forms of welfare that are responsive to the specific needs of the community, even when formal state structures are not yet fully present or effective.

Islamic Boarding Schools as Providers of Free Religious Education for the Community

The existence of *pesantren* (Islamic boarding schools) willing to teach the Quran and organize free religious activities like *banjari* demonstrates the crucial role religious institutions play in supporting citizens' right to religious education. This is especially beneficial for children who might not otherwise have access to adequate religious instruction outside of school. The *pesantren*'s role symbolizes the cultural and educational rights of the poor that should be guaranteed and supported by the state. However, in practice, assistance from religious institutions like these *pesantren* is vital for realizing these rights.

The *pesantren*'s involvement reaffirms the hybrid nature of citizenship fulfillment in Indonesia, where religious legitimacy can substitute for state capacity. It also indicates that the right to education, particularly religious education, is interpreted not merely as a state function but as a shared communal responsibility rooted in faith-based obligation. This phenomenon further strengthens Berenschot's (2018) argument about how, in Indonesia, where state capacity is often limited or uneven, individuals and communities rely on informal networks and non-state institutions, including religious organizations, to negotiate and secure their basic rights. In this context, *pesantren* serve as an arena where citizenship rights are *de facto* realized through socially and culturally legitimate practices, filling the void left by inadequate state intervention.

Fatayat as a Driver of Religion-Based Social Activities and Solidarity

Fatayat plays a big role in organizing recitation activities and assisting the implementation of the free kitchen at Griya Sinau. The women members of Fatayat who are involved in this activity do it sincerely without strings attached, because of the impulse to help others. Fatayat in this context plays an important role in building social solidarity and providing moral support for the surrounding community, especially in facing economic challenges. Fatayat's participation also helps create a sense of community and becomes a forum for mothers to contribute to society, so that they are not only beneficiaries, but also play an active role in fulfilling social rights for their community.

Fatayat's role demonstrates that solidarity-driven participation is not merely supplementary, but central to the fulfillment of social rights. By organizing both religious and practical care efforts (such as food distribution), they blur the lines between emotional labor, civic duty, and welfare delivery. This challenges the binary of formal/informal and state/community as exclusive domains. Fatayat embodies the feminization of care politics in urban poor settings, offering both a spiritual anchor and a welfare network that strengthens the resilience of riverbank communities.

This directly supports Berenschot's (2018) argument, which highlights how in the Indonesian context, non-state actors especially community- and faith-based organizations like Fatayat often become essential providers of services and fulfillers of basic rights. They operate outside formal state structures, leveraging social capital and local legitimacy to create responsive and adaptive welfare mechanisms, thereby affirming that citizenship rights can be realized through informal, decentralized daily practices, not solely through state intervention.

Religious Harmony Forum (FKUB) and Maintenance of Harmony and Social Assistance

FKUB, which is facilitated by the government but initiated by the community, plays a role in maintaining interfaith harmony and participating in community empowerment through social activities. In Lemahputro Village, FKUB actively helps in the form of necessities and tidies up the neighborhood in collaboration with private parties, such as PT Avian. This shows that FKUB not only functions in maintaining harmony but also helps ensure the social and economic rights of residents, especially those in difficult conditions. Basic food assistance, for example, is a form of fulfillment of basic economic rights for the urban poor who are vulnerable to food problems.

FKUB's contribution also highlights how religious harmony frameworks in Indonesia can be leveraged for practical welfare gains, not merely symbolic peacebuilding. Its ability to mobilize corporate CSR support represents a broader model of multisector collaboration that other districts could emulate.

In a pluralistic setting, FKUB acts as a soft institution that mediates not just between faiths but also between state welfare and civil society initiatives. It frames basic economic rights (such as food support) as part of a broader moral consensus, thus facilitating cross-sector and cross-faith collaboration. This further strengthens Berenschot's (2018) argument that in Indonesia, the fulfillment of citizens' rights doesn't always rely on the state's full capacity; instead, it's often mediated by hybrid local institutions and networks. FKUB, as a state-supported yet deeply community-rooted entity, demonstrates how cross-sector collaboration including corporate involvement and religious consensus can become an effective mechanism for realizing basic rights, especially for vulnerable groups. This highlights adaptation and innovation in local governance to address state limitations and ensure citizen welfare through legitimate non-formal means.

Differentiate Between Government and Non-Government

As discussed before, the government and informality groups have their roles. There are differences between government and non-government roles while running collaboration for citizens' rights in Lemahputro. Firstly, the government provides formal recognition and administrative assistance for citizens that couldn't be done by an informal group. Andi Pitono, et al (2023) mentioned that one of the significant roles of the Government is to act as a provider of public services such as civil services and bureaucratic services. Administrative assistance becomes the government's responsibility that can't be presented by others. In this case, Informal groups play roles as mediators who help citizens to reach out to the government. Both the Government and Informal groups play important roles, citizens often find it difficult and have limited access to do administrative things, so Informal groups exist to be mediators and help citizens. This teamwork is possible because both the Government and the informal group have a good relationship. Besides that, the informal groups also fill the gap between social and academic support by giving facilitation in Griya Sinau and free meals. This shows collaboration between government and informal groups run well and complement each other.

Second, The Government is a 'driver' of Development, because it can make policies that are related to the issue of community development. The government's responsibilities based on Riyas Rasyid (1996) are service, empowerment, development, and regulation. The policies and regulations made by the government have an influence on society. While the Informality Group influences society by interpersonal relationships and social networks. The informality group is an initiator and negotiator of the issue from citizens to the Government. Good policies and regulations will support these responsibilities that have a big impact on the citizens. According to Yusuf Fadli and Adie Dwiyanto (2018) To realize public welfare through improving services, empowerment, and community participation need the implementation of the autonomy policy of the local government. In this case, the local government has the autonomy to create welfare through collaboration with the informality groups. The local government acts as a facilitator and makes easier regulation to fix citizens' administrative rights. Local governments also identify and map citizens who need economic and educational support. These regulations can exist based on the informality group found in the field and bring it to the local government, and it can be not only seen as an effort of the government to support their citizens' rights but also impact of representation of the informal groups without formal decision making.

Third, the relationship between citizens' and the government is hierarchical, while relationships between citizens and informal groups are built naturally. The relationship between citizens and government is structural and based on procedure that has been shaped, like how citizens need the government to do their administration document. Their relationship is also based on rights-obligations, citizens not only have the rights that the government must fill such as education, health, and public services, but also the responsibility to do as a citizen such as paying tax and obeying the law (Insani H 2023).

While the relationship between citizens and informal groups built naturally because of the common purpose or common situation, the solidarity between them comes naturally. This relationship focuses on fulfilling society needs, assistance, and emotional support.

Power Dynamic

The power relations between the government, brokers (intermediaries), and the community shape the structure of access to citizenship rights, which is also evident in the context of urban poor communities such as those living along the Lemahputro riverbank. In this study, these relations are not unidirectional from top to bottom but rather formed indirectly through a process of social intermediation involving multiple actors. This approach aligns with the theory of *Brokers and Citizenship* by Berenschot, Hanani, and Sambodho (2018), which explains that poor communities do not access public services directly, but through informal actors known as brokers.

Berenschot et al. identify brokers as individuals or groups with knowledge of bureaucracy, access to resources, and strong social networks with government officials. In Indonesia, this phenomenon is often reflected in patronage relationships and the practice of *vernacular citizenship* a process in which citizenship rights are interpreted and realized through everyday practices, personal relationships, and local norms. This is clearly seen in the case of the Lemahputro riverbank, where residents do not access administrative rights or social assistance through formal mechanisms, but rather through intermediaries such as the neighborhood head, Griya Sinau facilitators, Fatayat members, or FKUB volunteers.

The brokers in Lemahputro function as *semi-holding powers* who mediate the relationship between citizens and the state. They not only convey residents' aspirations to the government but also assist them in accessing administrative services such as ID cards or family cards, food aid, and non-formal and religious education. This demonstrates that brokers play a dual role: as connectors and as agents of social empowerment. They not only advocate on behalf of the community but also organize it so that citizens can collectively claim their rights.

Based on our observation, there isn't conflict that affects citizens between formal and informal actors. The opposite, formal and informal actors complete their role to develop, empower, and fill citizens' rights. Research from Yusuf Fadli and Adie Dwiyanto (2018) shows that informal groups have been the government's partner to empower the community, even based on the research result community participation is still limited. Chris Ansell Alison Gash (2023) emphasizes that collaboration needs two-way communication and influence between agencies and stakeholders, which is informal groups and governments. The process along with collaboration also must be collective to run the plan effectively. This shows that it is possible if there's no conflict or tension between formal and informal when doing collaboration.

The *Brokers and Citizenship* theory highlights that the role of intermediaries or brokers can lead to clientelist practices, where access to citizenship rights depends on

personal proximity and relationships with the broker. However, based on the study conducted along the Lemahputro riverbank, brokers help the entire community regardless of personal ties. In Lemahputro, brokers predominantly function within the framework of *empowerment* rather than *clientelism*. They do not demand compensation or political support, but instead actively promote community strengthening, collective participation, and social solidarity. *Griya Sinau*, for instance, not only provides free meals but also serves as a center for non-formal education and religious activities, fostering social cohesion and collective awareness of citizenship.

While Lemahputro demonstrates a relatively harmonious hybrid between government and informal actors, this case contrasts with other settings in Indonesia where brokers act more transactionally or politically (see Berenschot, 2018). The depoliticized, community-oriented brokerage in Lemahputro could serve as a model but only where strong local trust exists and is not exploited for electoral or partisan gain.

CONCLUSION

This study has shown that the fulfillment of citizenship rights for the urban poor in Lemahputro Village, Sidoarjo, cannot be understood merely as a product of government programs. Instead, it emerges through a *vernacular collaborative governance* framework—where informal actors, such as community leaders, religious institutions, women’s groups, and local donors, co-produce access to civil, social, and economic rights alongside formal government bodies.

By employing the Brokers and Citizenship framework, this research highlights how actors without formal authority nevertheless function as *semi-holding powers*, mediating the often-fragmented interface between citizens and the state. These actors ensure access to identity cards, food security, education, and religious life—not as passive agents, but through active brokerage and trust-based engagement.

Critically, the collaboration observed in Lemahputro appears to be *non-clientelist*, voluntary, and driven by community solidarity. This stands in contrast to literature portraying brokers as gatekeepers for political mobilization. In this case, brokers are educators, volunteers, and religious leaders whose legitimacy stems from service rather than transactional exchange.

This article gives some insight for the policy recommendations including the formalizing the role of community brokers, such as religious leaders or RT Heads as citizenship facilitators who can be trained and certified to assist with civil registration and welfare navigation. Then, deploying mobile civil registration units to reach undocumented urban poor residents who face bureaucratic and geographic barriers. Finally, creating a district-level collaborative forum involving informal leaders, local government, and NGO to coordinate efforts and reduce duplication in service delivery.

In conclusion, this study contributes both theoretically and practically. It shows that inclusive urban governance is most effective when bureaucratic processes are

complemented by informal trust-based practices rooted in the everyday lives of the poor. This synergy, when managed ethically and transparently, can strengthen democratic citizenship and improve the lived experiences of vulnerable urban populations.

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