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FORMALIZING GRASSROOTS ORGANIZATIONS: AN EVALUATIVE CASE STUDY OF BY LAWS IMPLEMENTATION (AD/ART) ON THE MEMBERSHIP DYNAMICS OF THE BOEK KHAMAN COMMUNITY

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ABSTRACT

Rural community empowerment groups frequently stall between communal associations (*paguyuban*) and productive businesses due to lacking internal regulations like Articles of Association and Bylaws (AD/ART). This study evaluates the psychosocial impacts of participatory AD/ART drafting on organizational behavior specifically communication satisfaction, role clarity, and commitment. Utilizing a qualitative evaluative case study, data were collected through interviews with four group leaders at Roemah Kreatif Boek Khaman (including KWT Haman, Batik Group, and Uwas Buloh) and a one-year participatory observation by Pertamina EP Limau Field's CID Team. Baseline findings revealed governance fragmentation exacerbated by *ewuh pakewuh* (interpersonal reluctance), resulting in laissez-faire behaviors, leadership role overload, and commitment limited to indebted obligation. Post-intervention, members demonstrated cognitive restructuring and socio-psychological transformation, characterized by assertive communication, internalized roles enabling two-way supervision, and a shift toward professional commitment. However, the elderly bamboo craftsmen (Uwas Buloh) demonstrated that managerial formalization cannot be rigidly applied; interventions had to negotiate with pre-existing kinship structures and decentralized domestic production. Ultimately, while institutionalizing internal regulations is crucial for resolving rural operational ambiguities, implementation is highly context-dependent and necessitates cultural compromises.

Keywords: AD/ART, Communication Satisfaction, Organizational Commitment, Qualitative Case Study, Role Clarity

1 INTRODUCTION

Community empowerment groups, such as Roemah Kreatif Boek Khaman, the Batik Group, the Haman Women Farmers Group (KWT), and the Uwas Buloh Group in Lubuk Raman Village, play a crucial role in driving the local economy through independent production initiatives. Although originating from a grassroots movement and proven capable of self-sustaining production, the operations of these communities frequently remain trapped in a transitional phase. Considering that new venture creation is a protracted process rather than a single event (van Gelderen & Jansen, 2006),

these communities require a robust managerial foundation. Furthermore, such entrepreneurial initiatives are fundamentally the product of teamwork rather than mere individual effort (Visintin & Pittino, 2014). Implementing organizational change from a mere independent community to a formalized business entity poses one of the most formidable challenges, particularly when the foundation for constructive working relationships has not yet been established ((Oreg & Berson, 2019); (Rafferty & Restubog, 2017)). The primary obstacles encountered are no longer confined to the production process; rather, they extend to managerial governance, revenue stability, and human resource management. In the context of rural producer communities, the absence of formal regulations and clear professional boundaries frequently precipitates communication conflicts and fragile member commitment.

To bridge the transition from a *paguyuban* (a traditional community driven by communal social cohesion and kinship) to a productive formal business entity, legal-formal instruments such as Articles of Association and Bylaws (AD/ART) are highly essential. However, abstract bureaucratic language is often difficult for laypeople to comprehend, rendering empowerment efforts vulnerable to stagnation. The absence of these documents is frequently dismissed as a trivial issue, whereas it is actually a structural barrier with systemic impacts. Externally, the lack of an AD/ART restricts the community's access to various essential development opportunities, such as government grants and Corporate Social Responsibility (CSR) programs.

Internally and psychologically, the absence of binding regulations poses a serious threat to the organizational climate. From a human resource governance perspective, the lack of regulation triggers role ambiguity, wherein members frequently experience confusion regarding their specific tasks (Rizzo et al., 1970). This condition obscures role clarity, defined as the availability of clear information regarding responsibilities and work expectations (Lyons, 1971). This decline in role clarity is further exacerbated by communication dissatisfaction. Members tend to feel constrained by the culture of *ewuh pakewuh* a local socio-cultural norm that heavily prioritizes reluctance, respectfulness, and conflict avoidance to maintain social harmony making them hesitant to reprimand passive peers. In organizational behavior literature, such permissive attitudes can be viewed as a manifestation of *laissez-faire* behavior or withdrawal as a coping mechanism to avoid tension ((Arnold et al., 2015); (Skogstad et al., 2007a)). This cascade of functional issues ultimately leads to a decline in organizational commitment, specifically distorting the normative commitment dimension. Recent literature asserts that normative commitment possesses a dual nature: it can manifest as a *moral duty* driven by autonomous shared values, or merely as an *indebted obligation* driven by the desire to avoid social sanctions and guilt (Meyer & Parfyonova, 2010). In the context of a rural *paguyuban*, the absence of rules frequently traps members' commitment in an indebted obligation; they endure or tolerate poor performance purely due to social pressure (reluctance), rather than out of a moral judgment inspired by organizational values ((González & Guillén, 2008)).

Recognizing these cultural and organizational complexities, the Community Involvement and Development (CID) Team of Pertamina EP Limau Field and academic researchers facilitated an essential step by building the capacity of rural producers to draft community behavioral and operational guidelines. Literature indicates that the active involvement of members in change planning can directly restore their role clarity (Bernuzzi et al., 2023). Therefore, the intervention implemented was not a top-down document ratification, but rather a participatory workshop and an 8-week consecutive pilot intervention utilizing a role-play approach. This method was selected to dismantle cultural reluctance and bridge theoretical definitions into practical simulations, with the expectation of facilitating the members' psychological transition from mere indebted obligation to a genuine moral duty.

Although the urgency of this governance is highly critical, academic literature reveals a significant research gap. Team dynamics and commitment are frequently explored extensively within corporate environments utilizing a quantitative-positivistic lens. In reality, entrepreneurship and its determinants are highly context-dependent phenomena (Lumpkin et al., 2013). There remains a scarcity of research that holistically dissects how the absence or formation of an AD/ART is experienced and interpreted within the psychological context of rural *paguyuban* members.

Therefore, rather than measuring these variables in isolation, this qualitative study seeks to explore how these varied complexities intertwine within the singular process of establishing formal instruments. This intervention is designed as a baseline foundation for future longitudinal studies regarding the existence of the AD/ART. Based on this background, this study employs an evaluative case study design to explore the experiences and meaning-making of the Boek Khaman community members in Lubuk Raman Village regarding the AD/ART formulation process. The primary research question is focused on how members interpret this participatory process as a mechanism to reconstruct role clarity, dismantle communication reluctance caused by *ewuh pakewuh*, and navigate the evolution of their commitment toward professional awareness within community empowerment groups.

2 MATERIALS AND METHODS

2.1 Research Design

This study employed a qualitative approach utilizing an Evaluative Case Study design combined with a Qualitative Pre- and Post-Intervention design. The selection of this design aimed to evaluate the direct impact of a social intervention namely, training and the formulation of Articles of Association and Bylaws (AD/ART) on changes in the organizational behavior of community groups. Data collection was conducted through a short-term longitudinal approach in two phases. The first phase (baseline) was conducted prior to the intervention to capture role ambiguity and communication issues resulting from the absence of regulations. The second phase (evaluative) was conducted after the completion of the intervention to explore changes in perceptions regarding role clarity, communication satisfaction, and organizational commitment. Through this comparison, the effectiveness of institutionalizing rules in addressing psychological problems within rural communities can be comprehensively evaluated.

2.2 Participants and Research Context

This research was conducted under the umbrella of the Roemah Kreatif Boek Khaman community in Lubuk Raman Village, Rambang Niru Subdistrict, Muara Enim Regency. The site selection was conducted purposively, considering that the community has been economically productive for over four years yet lacked an internal legal foundation (AD/ART), making it highly representative for capturing the phenomenon of institutional ambiguity. The research subjects consisted of four (4) key informants selected through a purposive sampling technique, which included: the Head of the Women Farmers Group (KWT), the Head of the Batik Group, the Head of the Uwah Buloh Group, and the Head of Roemah Kreatif Boek Khaman.

Although this sample size may appear limited from a quantitative perspective, the selection is methodologically justified through the concept of "information power" (Malterud et al., 2016). The small sample size was deemed adequate because, given their central roles as the driving forces of the organizations, these four informants possessed the highest authority and most comprehensive insights regarding the operational dynamics of the community both before and after the intervention. Furthermore, the objective of this qualitative case study is not to achieve statistical generalizability to a broader population, but rather analytical generalization (Yin, 2018). Therefore, this study prioritizes depth over breadth. The demographic profiles of the participants (age, gender, education level) were also documented to provide a thick description of the context, thereby supporting the transferability of the research findings and the achievement of data saturation across the primary themes evaluated.

2.3 Researcher Positionality and Data Collection Instruments

The primary instrument in this qualitative research was the researcher themselves (human instrument), guided by a semi-structured interview protocol. Data validity in this study was strengthened by the researcher's positionality as part of the Community Involvement and Development (CID) team, having conducted intensive mentoring or prolonged engagement (Lincoln & Guba, 1985), as cited in (Creswell & Poth, 2018) for approximately a year with the community. This empirical proximity enabled the researcher to translate abstract theoretical dimensions (such as role clarity and organizational commitment) into interview questions adapted to the everyday language of the rural community (Patton, 2015). The interview guide focused on three a priori themes: Communication Satisfaction, Role Clarity, and Organizational Commitment, which were inquired about across two timeframes (pre-intervention baseline memory and post-intervention reality)

2.4 Intervention and Evaluation Procedures

The intervention was designed as a multicomponent structure utilizing an andragogical (adult learning) approach to minimize the participants' cognitive load. The training was divided into three sequential phases: (1) Psychoeducation on the urgency of regulation; (2) Behavioral simulation (role-play) based on role clarity theory; and (3) Participatory legal drafting of the AD/ART. This intervention did not aim to alter the residents' daily routines or professions, but purely to facilitate their transition toward a more structured work governance. The workshop was followed by an 8-week consecutive guideline implementation period in the village. To ensure methodological rigor, the intervention modules and role-play scenarios were first reviewed by the Pertamina CID team to ensure cultural appropriateness, and subsequently validated by an academic expert (a psychology lecturer) specializing in organizational communication behavior. Feedback from both parties was utilized to ensure content validity and theoretical feasibility prior to the implementation of the intervention. At the end of the eighth week, follow-up (post-intervention) interviews were conducted to evaluate the short-term impacts of the intervention.

3 RESULTS

3.1 Pra-Intervention Result

Based on the results of in-depth interviews and field observations of three community empowerment units (Roemah Kreatif Boek Khaman, the Khaman Batik Group, and the Haman Women Farmers Group/KWT), a uniform pattern of organizational dynamics was identified during the pre-intervention phase. These cross-group findings specifically represent the baseline condition of organizational resilience prior to managerial interventions, namely the formulation of Articles of Association and Bylaws (AD/ART) and Standard Operating Procedures (SOPs). The absence of written structural guidelines during this pre-intervention phase gave rise to various managerial governance obstacles, which are classified into three primary psychosocial aspects:

3.1.1 The Psychological Condition of Pre-Intervention Communication Satisfaction

Based on field data exploration, the communication climate during the pre-intervention phase had not yet reached an assertive stage. The lack of operational guidelines triggered communication fragmentation, characterized by high sectoral ego among members. At the macro-managerial level in Roemah Kreatif, the absence of a division of labor system led to the dominance of individual egos. The Advisor of Roemah Kreatif (Mrs. E) highlighted that this miscommunication originated from members' tendencies to showcase their personal abilities without a willingness to collaborate:

"Initially, it was indeed due to miscommunication because everyone wanted to be more individualistic... just wanting to (show off and dominate) individually, like saying, 'I can do this, I can do that'."

This egocentric attitude directly resulted in the paralysis of operational execution. When faced with actual task completion deadlines, such communal pride collapsed due to the lack of communication management to synergize each member's expertise. The informant added:

"...until (the peak) when given tasks, they panicked, right, if everyone could supposedly do it individually earlier."

Furthermore, the established communication patterns indicated a phenomenon of absolute communication centralization upon the leadership figure. Although the organization had attempted technological interventions through WhatsApp Groups (WAG), these digital facilities failed to stimulate organic communication among members. Communication only occurred when initiated by the leader:

"Then the miscommunication happens; if the leader doesn't move, the members don't move either... So if the leader is inactive, the members are also inactive."

Consequently, group leaders were continuously forced to utilize one-way instructional communication to maintain production stability. This was confirmed by the Head of the Batik Group, who was compelled to use persuasive reprimands to meet targets:

"They work too casually; that is why I often give directions, 'Please, if our business does not progress, if we do not want to accept many orders, it means we are just relaxing'."

At the horizontal communication level (inter-member), the absence of standardized attendance guidelines triggered friction and social jealousy. In the Haman Women Farmers Group (KWT), discrepancies in daily attendance rates became a source of latent conflict. The Head of KWT revealed that this disparity in participation incited passive-aggressive communication among members:

"This is what happens most often, Sir... the issue is jealousy; some show up, some don't. For someone who, for example, comes fully for a week... that becomes material for them to (insult) each other."

This phenomenon of passive-aggressive communication is a direct manifestation of the *ewuh pakewuh* (reluctance) culture. The lack of formal sanctioning instruments (AD/ART) made members hesitant to reprimand undisciplined peers in order to avoid open conflict. Consequently, instead of communicating assertively, members opted for *laissez-faire* (permissive) behavior, which paradoxically bred suspicion and an empathy deficit among them. Subsequently, this horizontal conflict further escalated due to the empathy deficit. Members who actively attended tended to judge absent members without acknowledging personal constraints or urgencies outside of group activities. The informant lamented this low collective understanding by stating:

"Well, that is life; sometimes people get sick, or they are hosting a celebration, or their family is hosting an event outside, things that are unseen by us."

This condition underscores that without an AD/ART regulating absenteeism tolerance, communication satisfaction within the group will continually erode due to inter-member suspicion.

3.1.2 Role Ambiguity and the Leader's Burden

The degree of role formalization during the pre-intervention phase was identified as highly minimal. The organization operated with a fictitious managerial structure, where the established hierarchy was merely a formality without any binding breakdown of primary duties and functions (*Tugas Pokok dan Fungsi*). The Advisor of Roemah Kreatif (Mrs. E) explicitly confirmed the fragility of this structural foundation from its inception:

"Actually, the structure of this group currently consists only of a chairperson, secretary, and treasurer; there are no guidelines as of yet."

The absence of Standard Operating Procedures (SOPs) directly triggered a reactive (*ad-hoc*) task allocation system. This was highly evident in the Batik Group, where work specialization was not planned systematically but was tentatively established only when there was market demand. The Head of the Batik Group stated:

"The structure is currently just the chairperson and treasurer... Every time there is an order, we (only then) divide the tasks."

This role ambiguity carried dual implications for organizational performance. On one hand, the lack of specific work boundaries triggered distraction and a failure to focus at the member level. Members frequently experienced disorientation as they were required to perform other tasks outside their specific units. The informant (Mrs. E) highlighted this phenomenon:

"The problem in Roemah Kreatif is that there is still a lack of focus; for instance, in the Batik team, even though they are in the Batik group, they are not focused as there are still other tasks (being done simultaneously)."

On the other hand, all administrative and operational matters, as well as decision-making, ultimately became centralized on the leadership figure. This culminated in the phenomenon of *role overload*. Group leaders were forced to bear a dual-role conflict, where their obligation to foster the group clashed with their external professions. Mrs. E described the passivity of the members who constantly relied on her:

"I am actually also an advisor in this village, serving as the village agricultural extension worker too, so sometimes that is how our work is. Perhaps because I am still alone (in status), several people (rely) on me for everything."

In response to this heavy dual burden, efforts to delegate tasks had actually been initiated by the group leaders. However, these efforts resulted in delegation rejection by the members. In the Haman Women Farmers Group (KWT), an oral intervention in the form of creating an independent operational schedule proved unsuccessful in its implementation due to the lack of legal binding power (AD/ART). The Head of the Haman KWT (Mrs. A) explained the system's failure:

"It has been done, Sir; the specific roles were divided. My approach to overcoming the dependency on me was to create a roster schedule. But it was not implemented."

This quote confirms that without the intervention of structural documents that are cognitively and administratively binding, the level of role clarity will remain low. Members unilaterally narrowed their role expectations solely to physical tasks (cleaning/planting), while all strategic and managerial burdens were externalized to the chairperson figure (*role overload*).

This delegation failure was aggravated by the members' psychological dependence on the physical presence of the leader. Members rejected work autonomy and were only willing to operate if directly supervised. The informant emphasized:

"That is just how they are; they want to always be together. But being together means I have to be there. I mean... it is fine if I don't work there, just sitting down is enough, but the important thing is that I am present there."

Ultimately, this pattern engendered massive responsibility avoidance behavior. Without sanction rules, authority, and performance parameters, members selectively chose only light physical routines and consciously shifted all risks of target achievement to the chairperson. The informant (Mrs. A) concluded her despair regarding this dynamic:

"There is a lack of responsibility awareness in the KWT. So to speak, the responsibility is just handed over to the chairperson. They merely do the cleaning and planting; basically, they take the easy parts, while the responsibility falls on me."

3.1.3 The Fragility of Organizational Commitment: Affective Deficit and the Dominance of Indebted Obligation

The absence of operational guidelines and legal instruments (AD/ART) directly influenced the members' levels of participation and affective commitment. During the pre-intervention phase, this dynamic triggered natural selection and massive organizational inactivity. On a macro scale within Roemah Kreatif Boek Khaman, the lack of commitment bonds culminated in the collapse of several fostered subgroups. The Advisor of Roemah Kreatif (Mrs. E) described this drastic shrinkage:

"Roemah Kreatif Boek Khaman consists of several groups... Actually, there are five, but two groups are inactive. One is the knitting group. As for the culinary one, its members are scattered."

A sharp decline was also confirmed within the Khaman Batik Group unit, characterized by a failure in regeneration and the delegation of authority. A geographical challenge in the form of relocating the production site became a test of the members' commitment. The leader's pre-intervention effort to delegate partial operations to the youth element (*Karang Taruna*) proved unsuccessful in maintaining retention, leaving only a handful of active members. The Head of the Batik Group explained the chronology:

"Batik Khaman was initially located near the Village Head's house, but it was too far to get there, so it moved to the village border area... At that time, the management existed, but I was the only one working. So, that Batik (group) dissolved... Originally, it was indeed (divided) into two... one was handled by *Karang Taruna*, but the one still active is this Mothers' Batik group."

Furthermore, managerial evaluation indicated an affective commitment deficit (a lack of a sense of ownership) among the remaining surviving members. Without binding rules to evaluate performance, members tended to neglect the urgency of production deadlines. The Head of the Batik Group lamented this low sense of collective responsibility:

"Because I consider that some do not yet feel a sense of ownership. Meaning, when we receive an order, we must take responsibility to complete it as quickly as possible. Sometimes things are still left unfinished because their sense of responsibility is not yet full."

Moreover, field data revealed that the commitment formed during the pre-intervention phase was not driven by an awareness of shared values (*moral duty*), but was purely transactional and coerced (*indebted obligation*). Participation motivation was driven by short-term economic pressures:

"So if the (youth) think, 'Wow, I need this', they will definitely be ambitious to work... The youth might not be too desperate, Sir. One of them is my child, who is still in college. So, they only make batik during their holidays."

Conversely, urgency-based commitment stability was only found within the housewife demographic group. The Head of the Batik Group emphasized that the pressure to fulfill household (kitchen) necessities became the sole remaining informal binding instrument of commitment:

"The mothers are certainly eager because of our necessities."

The highest vulnerability of commitment occurred in the Haman Women Farmers Group (KWT), manifested in the form of absolute dependency on the presence of an authority figure. This dynamic is highly fatal considering that the KWT plays a crucial role in the supply chain of providing natural dye (*duhuk-duhuk* leaves) for Batik production. If the chairperson is absent, the entire group's operations automatically halt. Mrs. A (Head of KWT) expressed her desperation:

"How should I put it, Sir; they are dependent on me. If I don't go, they don't go... Whereas for the KWT, if it is just cleaning, planting, or harvesting, that starts from 3 o'clock."

This dynamic within the Haman KWT serves as extreme evidence of how members' commitment was purely based on an *indebted obligation* toward the physical presence of the authority figure, rather than on organizational role clarity. When the leader is absent, the commitment instantly collapses. This underscores the urgency of formulating an AD/ART to transform this reactive and dependent commitment into a *moral duty* that operates autonomously:

"The difficulty lies in dividing my time. Whenever possible, I will definitely come, but if I cannot, I must take the (external) job first... If I accept a (private catering) order, it cannot be helped. If people want it in the morning, it must be finished in the morning; if people want it at night, it must be completed by the afternoon."

3.2 Post-Intervention Result

The post-intervention phase, evaluated after a two-month interval following the pre-intervention phase, revealed early indications of a managerial paradigm shift among the group members. A qualitative evaluation of the KWT (Women Farmers Group) members indicated that this intervention has begun to establish a short-term foundation for cognitive restructuring regarding group rights, obligations, and autonomy. The dynamics of this governance improvement were explored through three primary psychosocial aspects:

3.2.1 Post-Intervention Enhancement of Communication Satisfaction

Following the intervention, group members projected a surge in communication satisfaction from a baseline scale of 70% to 90%. This enhancement was driven by the opening of assertive communication channels, which were previously dominated by undirected instructions. KWT members acknowledged that this intervention bridged the instructional miscommunication gap between the leadership and the members:

"So, perhaps all this time it was somewhat unclear when we communicated... If, for instance, the chairperson informed us about what the members' responsibilities were, it might have been unclear. But now, *Alhamdulillah* (thank God), since participating in this training, *Alhamdulillah*."

Furthermore, the intervention catalyzed a growing awareness of the importance of vertical communication transparency. Members have now begun to boldly demand proactive communication from the leadership figure, particularly regarding operational clarity when the leader is absent. An informant asserted this right to communication:

"The chairperson must be clear, Sir. Yes, it must be clear, right? So, if by chance she is unable to attend, she must inform us members."

Nevertheless, the post-training evaluation still indicated a residual horizontal communication deficit of 20% (note: this percentage figure was utilized purely as an elicitation tool to prompt qualitative description, not as a statistical measurement). An informant identified that peer-to-peer (horizontal) communication still requires continuous improvement:

"That 20% lies in our communication among fellow members."

The difficulty in achieving fully assertive communication was identified as being rooted in demographic barriers and the members' literacy (educational) levels. The informant acknowledged that the members' verbal communication capacities varied:

"You see, among us, there are also some who did not go to school. Us mothers here. Just like that... So, perhaps they are less capable; when it comes to speaking up, they might be lacking."

Consequently, members expected that the post-intervention communication pattern should not solely rely on horizontal initiatives; rather, it must be continually supported by structured assertiveness from the leadership, who should repeatedly socialize task formulations:

"It should just come from the chairperson when giving those explanations. We, as members, must be provided with clarity... Oh yes, about our tasks."

3.3 Restructuring of Understanding and Role Clarity

The intervention, in the form of socializing the Articles of Association and Bylaws (*AD/ART*), successfully dismantled the stigma of role centralization among members. Previously, the organizational structure was perceived as a mere formality. Informants acknowledged that in the past, role understanding was centered exclusively on the top hierarchy:

"Well, we still didn't quite understand the meaning of responsibility as members. It was lacking... usually, people thought it was just up to the chairperson, the vice chairperson, or the secretary. Usually, it was like that."

Following the training, the initial stages of autonomous role internalization (*role internalization*) began to emerge. KWT members realized that their role in the production chain was just as vital as that of the chairperson. This collective awareness began to take firm root:

"Yes, as members, we should be aware. If we don't work together, it's impossible impossible to achieve what we desire."

The clarity of authority and main duties (*Tupoksi*) established in the intervention draft created supervisory empowerment. Members recognized that they now possessed a constitutional foundation (*AD/ART*) to reprimand or monitor deviations committed by the leadership hierarchy:

"We can monitor the chairperson, right? We can give reprimands, for example, if something she does isn't right."

Additionally, the intervention validated and reinforced administrative role specialization. Internal member evaluations demonstrated an appreciation for the clarity of reporting functions, where treasurer transparency was viewed as a benchmark for successful role separation:

"If the treasurer is good... it's because our finances are clear. We know... all members and the chairperson are informed. Basically, it's clear when it comes to the treasurer."

Understanding performance standards for other positions also became sharper, as evidenced by the statement:

"Well, the secretary must also keep the finances and bookkeeping tidy."

Ultimately, the intervention formulation yielded an awareness regarding the balance of rights and obligations. Members concluded that role clarity freed them from operational confusion:

"I must have awareness. After all, we members have obligations too... Oh yes, what is demanded and what isn't... The important thing is that it becomes clear, so this group knows their tasks and responsibilities."

This crystallization of role understanding directly deconstructed the phenomenon of role overload that had previously burdened group leadership. Through a constitutional understanding of rights and obligations, members liberated themselves from passive dependency, shifting toward work autonomy where supervision was no longer centralized at the top, but rather operated circularly among members (*supervisory empowerment*).

3.4 Evolution of Commitment: Transition Toward Moral Duty and Reinforcement of Affective Commitment

In the post-intervention phase, the overall commitment of the Haman KWT group was estimated at 80%. The remaining 20% deficit was a legacy from the pre-intervention phase, rooted in structural dependence and social jealousy. Informants detailed the chronology of attendance fluctuations among the remaining 14 active members, where half remained vulnerable to demotivation if the leader was absent:

"The 20% homework usually happens when we gather; if the chairperson isn't present, some don't show up either... Well, among those 7 members, sometimes if the chairperson is absent, some turn away and don't attend."

This attitude of "turning away and not attending" triggered horizontal friction in the form of participative jealousy from loyal members, reflected in the complaint:

"There's jealousy, right? Like, 'Ah, why is it always us who show up?'"

However, following the training, a fundamental shift occurred within the normative commitment dimension. Members' commitment, which was previously purely reactive and coerced due to social pressure (*indebted obligation* toward the chairperson's presence), began evolving into an awareness of shared responsibility (*moral duty*). The *AD/ART* document internalized the view that working was no longer merely a form of compliance to an individual (the chairperson), but a moral obligation toward the existence of the group itself. KWT members expressed their readiness to operate independently:

"(Facilitator: But after this training, do you still have to depend on the chairperson or what?) No. Hopefully, we already understand... because we have already... gone through it."

This post-intervention commitment enhancement was driven by a deep understanding of team synergy. Members evaluated that past inactivity was dominated by ignorance:

"Yes, only a handful didn't understand their obligations."

Now, they formulated commitment as a complete, mutually supportive ecosystem:

"Cohesion among members means we need all members to be cohesive; if the chairperson must attend, the secretary must... (keep the books properly)."

As a critical additional note, post-intervention observations revealed that group commitment was not solely influenced by psychological and managerial factors, but also conflicted with operational infrastructure constraints. Group independence was often hindered by physical realities in the field, requiring further intervention from stakeholders (e.g., Pertamina CSR):

"Our constant obstacle is infrastructure. Equipment... water is an issue for us. We don't have a water storage unit yet... Yes, to store rainwater or whatever, because our well dies. In the dry season, it dries up."

The post-intervention phase in the Haman Batik Group revealed a positive shift in managerial governance following the formulation of the Articles of Association and Bylaws (*AD/ART*). Based on a joint evaluation with Mrs. Ira (Head of the Haman Batik Group), this structural intervention provided not only legal guidance, but also triggered early indications of psychological transformation in member social interactions. These changes were analyzed through three primary psychosocial aspects:

3.5 Post-Intervention Enhancement of Communication Satisfaction

In the post-intervention phase, the communication climate in the Haman Batik Group experienced a surge in openness, estimated to increase from a scale of 6–7 to a scale of 8. This improvement was characterized by a transition from passive communication to assertive and transparent communication. The group leader confirmed that psychological barriers previously hindering communication began to erode, creating space for members to voice their opinions:

"Perhaps they are more... bolder. So to speak, bolder in expressing themselves."

This courage specifically referred to the freedom of emotional and conceptual articulation. While members tended to suppress dissatisfaction or confusion during the pre-intervention phase, they now proactively conveyed opinions and operational grievances:

"That's it, they became bold enough to express what was in their hearts, their concerns. Previously, they might have held it in."

This finding clearly indicates that the *AD/ART* intervention successfully dismantled socio-cultural boundaries in the form of *ewuh pakewuh* (reluctance) that had previously paralyzed member assertiveness. When formal regulations were enforced, communication was no longer interpreted as a potential conflict to be avoided (*laissez-faire*), but rather as a standard operating procedure (SOP). Members felt they had a safe environment (*psychological safety*) to articulate operational dissatisfaction without fear of being perceived as disrespectful toward the chairperson figure:

"So far, in my assessment, they are open with me... they are like my own children to me."

As a result, communication initiatives for problem-solving increased rapidly. Members no longer waited for instructions, but actively engaged in discussions:

"If there are issues, they ask questions; to determine anything, they ask me."

Furthermore, communication satisfaction also encompassed information discipline. A member's absence from operations was now consistently accompanied by clear confirmatory communication:

"In our group, God willing, it's secure... whenever someone doesn't come, there is confirmation from them regarding the problem; they don't just leave us without a reason for why they didn't show up."

3.6 Restructuring of Understanding and Role Clarity

The *AD/ART* intervention proved successful in resolving operational confusion within the Batik Group. Before written guidelines existed, members were trapped in routines without clear direction. The informant described this past condition:

"All this time, we were just workers, stuck going in our own directions."

Following the training, a process of task understanding crystallization began to take place. Members started to realize their functional specializations within the production chain. The group leader emphasized that the intervention document became the primary parameter for workload division:

"After this AD/ART, we now know our respective responsibilities... Work-wise, they already know which part is theirs and what falls under their authority."

The internalization of this operational document not only enlightened members but also reinforced the legitimacy of leadership authority. Structural clarity provided a proportional intervention boundary for the chairperson to manage the work rhythm without being perceived as authoritarian:

"Essentially, ever since the AD/ART was introduced, everyone knows their respective responsibilities... As the chairperson, I have the authority to direct them. So they know, 'Oh, directing this is her authority'."

This clarity of authority was balanced by an awareness of equality in professional relations. The *AD/ART* document functioned as a two-way control instrument. Group leadership realized that their authority was also bounded and had to adapt to members' rights, which were now constitutionally documented:

"They now have the AD/ART guidelines as accountability for every action. So we must also balance how we handle them. We now have that AD/ART guideline."

3.7 Strengthening Group Commitment and Internal Synergy

Regarding the group commitment indicator, managerial intervention yielded increased dedication, particularly in task completion and time management. The most prominent change among members (currently numbering 10 individuals, including youth members) was the reduction of work procrastination. The informant contrasted past and present work ethics:

"Previously, they could still procrastinate. Now it's, 'Hey, come on, this is indeed our responsibility'."

This commitment reinforcement stemmed from the growth of affective commitment (a sense of ownership) toward the organization's future. Members, particularly the youth demographic who persisted from the beginning, now shared a long-term vision aligned with group goals:

"Changed. It has changed. They have become increasingly convinced that moving forward, there will be good impacts for us."

This sense of ownership was strongly validated by the group leader, who directly felt the shift in emotional climate within the production space:

"Their sense of ownership has grown much stronger. Much stronger. You can feel it... It means there is already a commitment to advance our batik business; they already feel a sense of ownership."

Additionally, commitment dynamics were strengthened by the emergence of team cohesion. Individuals no longer worked in isolation, but began merging their efforts to achieve production targets:

"So it's more synergistic. Uh-huh, uh-huh."

Although attendance fluctuations persisted due to flexible working hours:

"Our position is not like regular employees, working from morning to evening."

this was no longer viewed as a betrayal of commitment. The presence of mutual understanding ensured that member absences no longer disrupted the psychological stability of the group:

"Even if they don't come, there must be some obstacle; we can certainly understand it, Sir."

The post-intervention phase in the Uwas Buluh Bamboo Weaving Group demonstrated distinctive evaluation results compared to other partner groups. While the formulation of the Articles of Association and Bylaws (*AD/ART*) in other groups triggered an immediate formalization of governance, in this bamboo artisan group, managerial documents adapted to a culture of informality, neighborhood kinship, and demographic constraints. Post-training changes, estimated to increase gradually from a scale of 6 to 7, were explored through the following three dimensions:

3.8 Transition Toward Post-Intervention Assertive Communication

The most significant impact experienced by the Uwas Buluh Weaving Group following the *AD/ART* training was an improved communication climate. Previously, established communication patterns tended to be passive and relied on intermediaries. Members often felt reluctant or fearful of offending leadership, leaving grievances circulating only at the grassroots level. The informant, serving as chairperson, explained past conditions:

"It wasn't that they were closed off, but rather... they didn't dare to speak directly. So they would just tell their friends. They didn't dare talk to us directly, so they told a friend, and then that friend communicated it to us."

This past pattern of intermediary communication was a classic manifestation of *ewuh pakewuh* culture. To preserve harmony, members practiced direct conflict avoidance, inadvertently breeding a *laissez-faire* communication style where operational reprimands never fully reached leadership. However, following the intervention, the socialization of rights and obligations cultivated courage. Post-training, these barriers of reluctance began to dissolve, enabling members to articulate their views directly to leadership without fear of offense:

"What I feel now is that if friends have complaints or anything, they speak to us directly... Yes, just sharing stories, right, uh-huh."

"I'm not offended... for me, it's better if they communicate directly to us."

This openness occurred bilaterally. Group leaders, who were previously hesitant to demand commitment from members (out of understanding for their domestic responsibilities), gained psychological legitimacy to encourage production:

"Now I can say, 'How about us, should we start a new production batch or what?' That's it. I dare to speak to them now."

3.9 Negotiation of Role Clarity Within Kinship Culture

Unlike the successful restructuring of rigid roles in other groups, the implementation of authority division based on the *AD/ART* in the Weaving Group proceeded slowly:

"Some parts have been executed, some are still half-done."

The informant openly acknowledged that functional role specialization (*Tupoksi*) could not yet be fully applied:

"Well, not yet, it hasn't really been done that way. It seems we still help each other out. So regarding those roles, we can't say 'you do this, you do that'—no, we can't."

The absence of definitive role division was caused not by resistance to the *AD/ART*, but by a collision with social kinship systems and geographical proximity. This group operated more like a *paguyuban* than a small corporate organization:

"The reason is that we are neighbors, and we're like family, so we just trust each other... Yes, living close by, so we just call back and forth."

"For us, as usual, no one has been assigned specific mandatory tasks yet, because it's still based on family ties. So we just help each other."

This finding confirms the resilience of the *paguyuban* sociological structure in responding to formalization. Unlike positivistic approaches that might view this as an intervention failure, a qualitative perspective interprets this as cultural negotiation. The *AD/ART* document did not rigidly discard communal social cohesion, but rather adapted to it; role formalization was compromised to avoid disrupting the kinship harmony that had long served as the foundation for group survival. Therefore, rather than enforcing isolated individual roles, managerial intervention in this group functioned as a guide for collective work ethic, where administrative role indicators were not yet prominent:

"So the roles haven't really been visible yet."

And improvements will be conducted gradually:

"Gradually, step by step, we will discuss it again later."

3.10 Centralized Commitment Burden and Operational Demographic Challenges

Post-intervention analysis also revealed that the slow pace of operational adaptation was heavily influenced by the members' demographic profile. All remaining active members (7 individuals) were housewives over 40 years old. The informant explained that bamboo craftsmanship requires physical labor and meticulousness that appeal less to the younger generation, unlike batik making:

"On average, everyone's age is over 40... for weaving, young people are somewhat reluctant to handle bamboo. Also, learning it requires patience... From collecting bamboo, splitting it, weaving it, to creating patterns—young people are a bit hesitant about that."

Age factors and status as housewives created a decentralized work system rooted in the domestic sphere. Members rarely gathered at a single production center, ultimately affecting the visibility of group commitment:

"Production isn't... we rarely gather; we work at our own homes. At our respective homes... because we can't leave the house."

"No one delays intentionally, but it's typical for housewives. There are many chores, so it's 'do it later, do it later'."

This condition culminated in centralized responsibility resting upon the chairperson's shoulders. Because members could not be strictly bound by time regulations, the chairperson had to act as quality guarantor and primary accountable party for incoming orders:

"I take on more responsibility... if there's an order, we have to know how many orders were placed, right? So I have to handle the rest of the members to ensure they feel responsible."

This situation revealed a demographic anomaly directly implicating the stagnation of role overload on the leader figure. Given the physical autonomy decentralized in domestic spheres, elderly members' commitment tended to be driven by neighborly kinship-based *indebted obligation*, rather than pure organizationally rational *moral duty*. This serves as a key finding: the effectiveness of an AD/ART instrument in establishing role clarity reaches a tolerance threshold when confronted with advanced age and domestic production systems. Looking ahead, the informant recognized that the fundamental issue to solve post-AD/ART formulation was not merely administrative enforcement, but production innovation for survival:

"We need to improve the production side again... so there are more creations, more patterns, and various shapes."

This cultural adaptation pattern in the Bamboo Weaving group provides rich empirical findings, demonstrating that modern management interventions (AD/ART) cannot be rigidly applied when facing local communities deeply rooted in familial principles.

4 DISCUSSION

Based on the findings from the pre-intervention phase and the short-term post-intervention evaluation, it can be concluded that the introduction of a managerial instrument in the form of Articles of Association and Bylaws (AD/ART) provides early indications of improvements in the governance and psychosocial conditions of the empowerment groups (Roemah Kreatif Boek Khaman, the Khaman Batik Group, and the Haman KWT). These changes do not merely touch upon administrative aspects but have begun to lay a short-term foundation for cognitive and behavioral shifts among the membership. The discussion is focused on three main dimensions: the transformation of the communication climate, the internalization of role clarity, and the transition of organizational commitment.

4.1 Transformation of the Communication Climate: From Centralization to Psychological Safety

The pre-intervention phase within the dynamics of these empowerment communities was characterized by a dysfunctional communication climate. Prior to the existence of written guidelines, communication was unidirectional, highly reactive, and centralized entirely upon the leadership figure. Based on field data from the Haman KWT, the absence of a structured communication forum made members reluctant to take initiative. The culture of *ewuh pakewuh* (reluctance and extreme deference) trapped members in a passive-aggressive communication pattern and a leadership style that tended toward *laissez-faire* (Skogstad et al., 2007b) grievances were suppressed because members felt they lacked the legitimacy to speak up. This centralization placed the burden of decision-making squarely on the leader's shoulders.

Following the formulation of the *AD/ART*, there were early indications of behavioral transformation within the group dynamics. In aggregate, the level of communication satisfaction experienced an estimated increase from a baseline phase of 60–70% to 80–90% (these figures are not statistical, but rather represent the subjects' subjective descriptions). This increase is justified by the contents of the *AD/ART*, which explicitly mandate reporting transparency and regular deliberation routines. These written guidelines gradually dismantled hierarchical barriers and fostered *psychological safety* (Edmondson, 1999) In the Batik Group, members who were previously reluctant to speak up began to articulate their thoughts assertively regarding their rights, obligations, and problem-solving without the fear of being perceived as disrespectful toward the hierarchy.

However, this research also uncovers distinctive dynamics within the elderly demographic group. In Mrs. L's group (Uwas Buloh), a more moderate increase was recorded (from a scale of 6 to 7). The sense of safety to communicate in this group did not emerge solely because they read the *AD/ART* text independently, but rather due to the oral communication patterns established during the training. For the elderly demographic, an understanding of communication indicators is more easily internalized through informal interactions. This confirms that the implementation of written policies absolutely requires repetitive oral accompaniment (*reiterative communication*) that is adapted to the cultural literacy capacity of its members.

4.2 Resolution of Role Ambiguity and the Deconstruction of Leadership Role Overload

The characteristics of these groups, which were initially based on informal *paguyuban* (communal/kinship) ties, gave rise to chronic role ambiguity when the groups were required to be productively independent. This lack of clarity in job descriptions triggered role overload for the chairpersons and massive responsibility-avoidance behavior among the members ((Bowling et al., 2015)). In the Haman KWT, members systematically rejected daily operational delegation and hinged all production on the physical presence of the chairperson. This created a role conflict for the leader (Mrs. A) and triggered production stagnation.

The socialization of the *AD/ART* proved to operate as a structural instrument that bridged this informal culture with the need for professional task division. In the Batik Group, these guidelines facilitated the initial steps of *role internalization*. This instrument enabled the chairperson (Mrs. I) to delegate authority more assertively, reduce micromanagement, and stimulate horizontal participative supervision among members (*supervisory empowerment*).

Nevertheless, the resolution of role ambiguity did not proceed linearly. Data from Mrs. L's group revealed the resilience of the *paguyuban* sociological structure. For the elderly majority in this group, written role division actually created cultural distance, as they understand responsibility organically through mutual-help traditions. Instead of reducing ambiguity, the assertion of the *AD/ART* in this group was interpreted as an administrative process requiring a longer adaptation period. This finding provides theoretical justification that the transition from a *paguyuban* to a modern business entity and the application of modern regulations to rural entrepreneurship is highly *context-dependent* (Korsgaard et al., 2015) The demand for *role clarity* must be compromised with the demographic structure to avoid damaging the harmony of the group's social cohesion.

4.3 Evolution of Commitment: Transition Toward Moral Duty and Operational Independence

The pre-intervention phase was marked by high commitment vulnerability and member attrition. Member participation was driven more by subsistence pressures and *indebted obligation* (dependence on the leader's figurehead status) rather than an autonomous sense of ownership. Consequently, operational continuity was highly vulnerable, particularly in the Haman KWT, where the absence of regulation triggered work selectivity and demotivation whenever the leader was unavailable.

Following the implementation of the *AD/ART*, the foundation of cognitive restructuring toward affective and normative commitment began to emerge ((Meyer & Parfyonova, 2010b) This structural legitimacy unraveled dependency biases and stimulated participative awareness. In the Batik Group, indicators of procrastination decreased, replaced by work initiatives indicating a transition from reactive compliance to an awareness of shared responsibility (*moral duty*). The existence of regulation also facilitated objective tolerance regarding members' time flexibility, which was now managed through assertive confirmation.

Although operational independence began to form, the short-term evaluation in the Haman KWT indicated that the residual commitment deficit had not yet been entirely eliminated. Furthermore, demographic friction was once again evident in Mrs. L's group. The formulation of the *AD/ART* within the elderly demographic tended to trigger passive resistance toward documentation rigidity, as informal cultural interactions were felt to be more binding. This contradictory finding yields theoretical novelty: the use of modern managerial instruments is not *one-size-fits-all*. The shift in community commitment demands the tailoring of interventions that do not rely solely on legal validity, but instead actively negotiate with the target group's cultural habituations.

5 CONCLUSION

This study concludes that the absence of internal regulation is a structural barrier with systemic impacts on the paralysis of rural entrepreneurship, where the culture of *ewuh pakewuh* (reluctance and extreme deference) fosters *laissez-faire* behavior and role overload. Through an evaluative case study approach, this study proves that the institutionalization of the Articles of Association and Bylaws (*AD/ART*) instrument is effective as an initial catalyst, laying the short-term foundation for organizational restructuring. This intervention triggered a transition toward more assertive communication and propelled the evolution of members' commitment from a mere indebted obligation to autonomous awareness (*moral duty*).

Nevertheless, this research provides a theoretical contribution by demonstrating that organizational formalization at the grassroots level is highly context-dependent. As demonstrated by the elderly group (Uwas Buloh), the effectiveness of the *AD/ART* has limitations when it collides with demographic resilience and the kinship structures of a *paguyuban* (communal association). Therefore, the modernization of rural entrepreneurial governance cannot be interpreted as rigid bureaucratization, but rather as a continuous process of cultural negotiation.

Practical Implications

These findings provide crucial insights for policymakers and Corporate Social Responsibility (CSR) practitioners. Thus far, economic empowerment programs in rural areas have often been trapped in the provision of physical assistance (capital or equipment) without building a foundation of governance. This study asserts that managerial interventions, such as participatory assistance in formulating the *AD/ART*, must be established as a prerequisite (foundational program) prior to any capital injection. Furthermore, training modules must not rigidly adopt corporate management styles; instead, they must adapt to the literacy levels, the time constraints of domestic workers, and local *paguyuban* norms.

Limitations

The primary limitation of this study lies in the absence of source triangulation due to a centralized sample composition. Qualitative data collection was focused on four (4) key informants at the leadership level. This selection was consciously based on the field reality that group leaders are the sole initiators (founders) who hold the complete historical track record, from the group's formation to the implementation of the CSR intervention. Although this composition meets the criteria for information power, this decision inherently triggers single-source bias. Consequently, claims regarding increased communication assertiveness, role clarity, and membership commitment transition are based exclusively on a managerial perspective, thereby limiting the depth of evaluation from a subordinate viewpoint. To address this limitation, this study is methodologically positioned as the initial phase (baseline study) of a longitudinal research agenda. In the subsequent research phase, observation will focus on expanding the sample size to involve grassroots members proportionally to achieve comprehensive data triangulation, while simultaneously testing the resilience and sustainability of the intervention over the long term.

Additionally, although the intervention instruments and modules in this study have been objectively validated by an independent third party (academic psychology experts), the implementation of the qualitative evaluation and post-intervention interviews was conducted directly by the researcher, who acts as a representative of Corporate Social Responsibility (CSR/CID Team). This positionality raises the risk of social desirability bias during data collection. There is a possibility that informants projected an overly optimistic narrative regarding the effectiveness of the *AD/ART* to maintain a harmonious relationship with the facilitator or to secure funding opportunities and the sustainability of the CSR program. Future research must distribute the involvement of independent third parties not only during the module design phase but also directly during the observation and evaluative interview phases in the field.

ini menyimpulkan bahwa ketiadaan regulasi internal merupakan hambatan struktural yang berdampak sistemik terhadap kelompok wirausaha perdesaan, di mana budaya *ewuh pakewuh* menumbuhkan perilaku pembiaran (*laissez-faire*) dan beban peran berlebih (*role overload*). Melalui pendekatan *evaluative case study*, studi ini membuktikan bahwa pelemagaan instrumen *AD/ART* efektif sebagai katalisator awal yang meletakkan fondasi jangka pendek bagi restrukturisasi organisasi. Intervensi ini memicu transisi komunikasi menjadi lebih asertif dan mendorong evolusi komitmen anggota dari sebatas *indebted obligation* menuju kesadaran otonom (*moral duty*).

Meskipun demikian, riset ini memberikan kontribusi teoretis bahwa formalisasi keorganisasian di tingkat akar rumput bersifat sangat *context-dependent*. Sebagaimana ditunjukkan oleh kelompok lansia (Uwas Buloh), efektivitas *AD/ART* memiliki batasan ketika berbenturan dengan resiliensi demografis dan struktur kekerabatan *paguyuban*. Oleh karena itu, modernisasi tata kelola wirausaha perdesaan tidak dapat dimaknai sebagai birokratisasi kaku, melainkan sebuah proses negosiasi kultural yang berkelanjutan.

STATEMENTS ON COMPLIANCE WITH ETHICAL STANDARDS

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Statement of informed consent

Informed consent was obtained from all key informants and group members prior to conducting interviews and observations. Participants were informed about the study's scope, confidentiality, and the right to withdraw at any time.

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