

# The Empowerment of the Poor in Indonesia Using Posdaya Model

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## Abstract

Various poverty alleviation programs implemented by the government is conceptually used the concept of empowerment. Whiles it cannot be said that these programs have been successful mainly related to community empowerment. To improve the welfare of society, required the participation of the synergy between government, civil society and the private sector. The aim of this study is to dissecting the empowerment *Posdaya* model that occurred in Indonesia. This study used descriptive qualitative research method. Research found that *Posdaya* is a free movement to revive the social capital and revive the culture of mutual cooperation in the community and caring between neighbours in building a family life, carried out independently and is open to partnerships to the independent community. Currently the number *already* successfully established in Indonesia around 44.571 *Posdaya* widely distributed in more than 300 districts / municipalities in 25 provinces of Indonesia. *Posdaya* built as a forum to develop an integrated dynamic empowerment activities, namely the development of empowerment for all family members combined with interrelated. The aim is that the leadership of the family know the complete role and function as a single unit intact family. Finally the head of each family and its members can remind each other to empower all family members independently.

**Keywords:** empowerments, family, model, poor, posdaya

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## 1. Research Background

The development model applied a few decades back often still on the bottom, in which public participation is virtually neglected, the implications of the "downs" degree of welfare of society at large. Indeed the development is the process in order to realize the real social justice for all people, especially the poor, marginalized and vulnerable. Social welfare conditions today shows the increasingly high rates of poverty, unemployment, school dropout rates and the increasing number of malnourished children. On the other hand, a phenomenon in which people lately started to show individualistic attitude, apathy and do not care about the environment, cultural heritage such lofty mutual cooperation, mutual help thinning. The fact is clear that economic development in Indonesia so far turned out to be distorted (distorted development).

According to Midgley [1], development is distorted when economic development is not in line with, or less impact on improving the quality of the welfare of society at large. In other words, the development work is distorted when the gains achieved are not able or are not created in order to touch and improve the welfare of society as a whole and the lower the number of poor people in meaning.

Improved Human Development Index (HDI) is the main prerequisite to improve the degree of welfare. The main purpose millennium development or the Millennium Development Goals (MDGs) in regions, with priority to poverty alleviation. The decision was a determination and government policies need to be supported by all agencies and development institutions.

Various poverty alleviation programs implemented by the government is conceptually has used the concept of empowerment. While it cannot be said that these programs have been successful mainly related to community empowerment. To improve the welfare of society at large, required the participation of the synergy between government, civil society and the private sector. In order for these efforts worked well need to be followed by the development of family empowerment movement that carried out intensively.

## 2. Community-Based Development

Development construed according to ordinary common sense of a change towards a better situation. But scientifically, especially in the field of social sciences, development is defined as the change in structure that continues over time so as to realize an optimal public welfare (development is not a static concept, but it is

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continuously changing). Development strategies evolve over time dynamically, in context of civilization. Initially, the construction is translated simply as achieving economic growth alone. However, finally this strategy is becoming obsolete, because not able to resolve the various social problems such as poverty, inequality and underdevelopment. Development paradigm is right for disadvantaged areas are a human-based development, with community empowerment approach. This paradigm gives a role to the individual rather than as a mere object, but as an actor or actors determinant of objectives to be achieved, control of resources, directing processes that determine their lives. Therefore, this paradigm gives an important place for local initiatives and diversity, and this paradigm emphasizes the importance of local communities who self (self-reliant communities) as a system to organize themselves.

According to Malik [2] advantages of community-based development is directing its development on:

1. Awareness of society, the importance of participation in the development process;
2. The concept of appropriate technology, indigenous technology, indigenous knowledge, and indigenous institutions as a result of the failure of the concept of technology transfer between countries;
3. The demands of the world community about human rights, justice and legal certainty in the development process;
4. The concept of sustainable development (sustainable development), which is an alternative to a new development paradigm;
5. Non-governmental organizations;
6. Increased awareness of the importance of community development approach in the praxis of development;

### 3. *Posdaya* and Community Development

According Suyono and Haryanto [3] *Posdaya* is a forum gathering, advocacy, communication, information, education and also could be developed into coordination of activities to strengthen the functions of an integrated family. In certain cases it could also be a container in integrated family services, namely family development services on an ongoing basis, in various fields, mainly religion, education, health, entrepreneurship and the environment, so that family harmony can grow independently in the village.

Programs through advocacy activities should be able to convince officials of formal and functional as well as non-formal leaders to help fill and improve the dynamics of development through cooperation with all the elements incorporated in *Posdaya*. With the support and participation of the leaders of the empowerment process development *Posdaya* be offered through programs that support life refresher mutual cooperation, capable of delivering an additional provision of knowledge and skills and to encourage the consolidation of functions such families have been mentioned above. Strengthening key functions are

expected to allow each family increasingly able to build itself into a prosperous family, independent family, and the family is able to face future challenges better. Moreover family welfare and independent quality is expected to meet the welfare needs of families whose essence is participation in family planning, health, education, and family economic capacity is sufficient and sustainable.

*Posdaya* is a free movement to revive the social capital and revive the culture of mutual cooperation in the community and caring between neighbours in building a family life, carried out independently and is open to partnerships towards independent community [4]. In practice, *Posdaya* is a forum of cooperation, friendship, and coordination of all activities in the community empowerment in the RW / village / hamlet.

In carrying out its functions, *Posdaya* designing activities in accordance with the ability of the community and its members so that the implementation of activities that can be done by, of and for the family and the local community. Or in another sense, they are carried on the ability and non-governmental as it empowers families to build prosperous and welfare of the people at large.

From that sense, some things need to be clarified, among others:

*Posdaya*, is not intended to replace the socio-economic services to communities in the form of integrated services in areas such as *Posyandu*, BKB, early childhood, UPPKS, BLT services, services cheap rice, or other development services. *Posdaya* built as a forum to develop an integrated dynamic empowerment activity, namely the development of empowerment for all family members combined with interrelated. The aim is that the leadership of the family knows the complete role and function as a single unit intact family. Finally the head of each family and its members can remind each other to empower the entire family independently.

Integrated means the planning, execution, control, supervision and evaluation of programs involving the various officers or volunteers in a coordinated, harmonious and dynamic, between government officials, social organizations, and elements of society. Dynamic harmonization here means necessary for harmony in terms of integrating the interests of society and the ability to provide professional assistance from the government and private sectors are provided to support the activities. *Posdaya* developed gradually, ranging from simple character with limited activity until it is complete depends on the support of the community. *Posdaya* plenary is an empowering forum varied, most of which are managed and the management and funding comes from members of the public.

*Posdaya* according Muljono et al [4] is a movement with a characteristic "bottom-up program", which brought independence, and the utilization of local resources and potential as a source of all solutions. *Posdaya* developed as a means of improving the quality of life that can only be expected through the strengthening of family functions in an integrated manner. Now *Posdaya* continue to reach out to various remote villages in the homeland. Many regents

or mayors are now busy to encourage members of the community to establish and develop *Posdaya*. *Posdaya* can be developed everywhere, even within the mosque communities.

#### 4. The Research Method

The Study used descriptive qualitative research method. Data were collected through literature study and direct observation of some *Posdaya*. To test the quality and validity of the data obtained by the author in-depth interviews with administrators and assistants *Posdaya* *Posdaya* of college coaches.

#### 5. The Progress of *Posdaya* in Indonesia

Pioneering early *Posdaya* conducted by Yayasan Dana Sejahtera Mandiri (DAMANDIRI) under the lead Mr. Prof. Dr. Haryono Suyono, MA., PhD. in collaboration with various stakeholders such as universities and local governments. Currently the number *already* successfully established in Indonesia around 44.571 *Posdaya* widely distributed in more than 300 districts / municipalities in 25 provinces of Indonesia. *Posdaya* where as many as 53 of them have been formed around the city of Bogor, Bogor, Cianjur and Sukabumi. *Posdaya* formation and development in the region is supported by the Center for Human Resources Development - LPPM IPB Bogor since 2006. The implementation of community development programs through this *Posdaya* involve various stakeholders such as Damandiri Foundation, local government, university students, and interested companies through CSR. *Posdaya* strategy formation and development can be seen in Figure 1 below

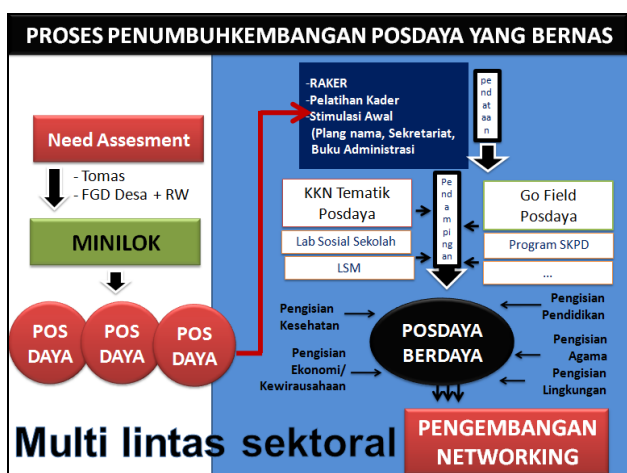


Figure 1. Development Strategy of *Posdaya*.

*Posdaya* formation and development can be done by the community members themselves, by the PKK, the Masjid

Board, by the Board Orphanage, Cooperative Management or another institution in the village. *Posdaya* can also be stimulated by the LPM and high school students with the guidance of teachers. *Posdaya* could also be developed by the Government and all its officials in the districts and villages. In each *Posdaya*, families are expected to be able to help other families who have not been able, so as to increase the ability of all members of *Posdaya*.

*Posdaya* activities can also be developed through the expansion of the scope of activities aimed not only families with pregnant women and young children, but also families with teenagers, families with adult children and families with elderly members. *Posdaya* expected to give support to efforts to empower families with children aged 0-14 years, especially families whose wife is pregnant, families with teenagers aged 15-24 years and adult families with children aged 25-35 years. *Posdaya* can also be formed with the support of family members who are elderly, both as a forum for friendship as well as a provider of elderly family members the opportunity to help other families who are younger. Therefore, if a village has been formed *Posdaya*, soon to be developed groups or BKB BKB, or BKR Adolescent Family Development, or BKD Adult Family Development and Family Development elderly or BKL. *Posdaya* can develop and form a group Family Development Defects or BKC to accommodate a family in which one member has a disability, family groups are building economic or Family Development Economics or BKE.

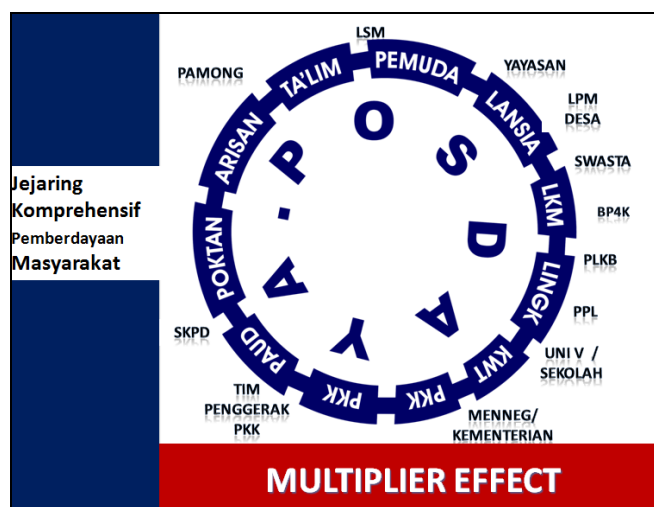


Figure 2. Networking and the multiplier effect *Posdaya*

*Posdaya* is like a pearl necklace. Pearls have a very high value and desirable to everyone. Each pearl beads it is a community empowerment activities. When each grain was tied up and put together the chain of pearls become even more precious, beautiful and strong.

Referring to the research Mulyono et al [5] which examines empowerment and poverty alleviation through *Posdaya* models, it is known that the overall performance *Posdaya* has resulted in several changes as follows:

1. *Posdaya* able to influence the way people view the forms of development interventions. Initially they perceive any outside intervention to the community is always meaningful aid, especially aid materials / funds. But once they know *Posdaya*, who brought the concept of self-reliance, cooperation and independence, they begin to understand that any outside intervention to the community is not always assistance specifically grants. Interventions may include social events, the intervention of ideas, values, ways of working empowerment and so on. Even *Posdaya* also able to increase self-confidence in the ability of citizens that they can play an active role to build. During this time residents are generally more of a role as the goal of development, but after being involved in *Posdaya*, citizens more of a role as designers, implementers and evaluators of development programs in the region. People have become more active since *Posdaya* philosophy of the people, by the people and for the people.
2. *Posdaya* able to make people's lives become more dynamics through increased participation and commitment of the community in development. Prior to the *Posdaya*, the number of people involved in development, both as a receiver / objectives of the program as well as a cadre of relatively few. Once formed *Posdaya*, the more people who use the services *Posdaya* or provide services to the community through *Posdaya*. In addition, the more citizens who want to become cadre *Posdaya*. Residents were initially less active and tend not to care about the environment, is now beginning "disturbed" by the presence of *Posdaya*. Currently more community participation in the form of participation of labour and time, not in the form of funds or materials. This is understandable because of the economic conditions of everyday relatively low.
3. Quality of poor families in the region *Posdaya* undergo significant changes after *Posdaya*. Indicators of quality changes include: 1) *Posdaya* able to change the mindset (perspective) *gakin* initially low value of education becomes *gakin* assess important education, 2) dare to express ideas change at the time of deliberation, 3) assessing the health importance is shown by the routine visited the *Posyandu*, *posbindu* as part *Posdaya* activities, and 4) the number of malnourished children is reduced.
4. Start the emerging economic activities in the community, such as the emergence of small businesses in the field of food, crafts and services. For example, red guava juice business, various chips, mushroom cultivation, mushroom crisps, salted eggs, and other souvenirs. The business initially did not exist, after *Posdaya*, residents moved to creatively look for additional income.

5. People are starting to assess important to maintain cleanliness and environmental sustainability by initiating efforts to process household waste into compost.

## 6. Conclusion

*Posdaya*, is not intended to replace the socio-economic services to communities in the form of integrated services in areas such as *Posyandu*, BKB, early childhood, UPPKS, BLT services, cheap rice services, or other development services. *Posdaya* built as a forum to develop an integrated dynamic empowerment activities, namely the development of empowerment for all family members combined with interrelated. *Posdaya* activities can also be developed through the expansion of the scope of activities aimed not only families with pregnant women and young children, but also families with teenagers, families with adult children and families with elderly members. *Posdaya* expected to give support to efforts to empower families with children aged 0-14 years, especially families whose wife is pregnant, families with teenagers aged 15-24 years and adult families with children aged 25-35 years. *Posdaya* can also be formed with the support of family members who are elderly, both as a forum for friendship as well as a provider of elderly family members the opportunity to help other families who are younger. Therefore, if a village has been formed *Posdaya*, soon to be developed groups or BKB BKB, or BKR Adolescent Family Development, or BKD Adult Family Development and Family Development elderly or BKL. *Posdaya* can develop and form a group Family Development Defects or BKC to accommodate a family in which one member has a disability, family groups are building economic or Family Development Economics or BKE.

## 7. Suggestions

Programs through advocacy activities should be able to convince officials of formal and functional as well as non-formal leaders to help fill and improve the dynamics of development through cooperation with all the elements incorporated in *Posdaya*. With the support and participation of the leaders of the empowerment process development *Posdaya* be offered through programs that support life refresher mutual cooperation, capable of delivering an additional provision of knowledge and skills and to encourage the consolidation of the functions of the family. Strengthening key functions are expected to allow each family increasingly able to build itself into a prosperous family, independent family, and the family is able to face future challenges better

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