
**ENVIRONMENTALLY FRIENDLY VILLAGE (ADVOCATION PROGRAM
AND WASTE MANAGEMENT IN ECONOMIC DEVELOPMENT RW 01
BABALAN LOR, BOJONG, PEKALONGAN)**

Tarmidzi, Abdul Aziz, dan Muh. Izza

IAIN Pekalongan

email: tarmidzipkl@gmail.com

Environmentally Friendly Village... 112-127 (Tarmidzi, dkk)

Abstract:

Living creatures produce waste everyday. Its management must be taken seriously from now or else it can be national disaster. Government needs other parties to hand in hand handling waste problem. As an institution with a community service duty, IAIN Pekalongan views waste management to be part of its responsibilities. Using participative action research with participative observation, interview, documentation, and focus group discussion as data collection instruments, a planned action was set up. A team of community service of IAIN Pekalongan along with members of community performed a mentoring program to optimalize the waste bank, Berkah Mulya, through developing a Shared Community Business Group (KUMB), which comprises to several KSM. Through trainings, facilitation, mentoring, and consultation, KUMB and KSM have well developed. The products resulted from these activities are handicrafts made from household waste, optimalization of yard, and diversification of tofu waste. RW01 Desa Babalanlor through this program has become a pioneer of tour destination of educative village Kampung Tabu Ramah Lingkungan.

Keywords: *Community Empowerment, Mentoring, Training, Shared Community Business Group*

A. INTRODUCTION

1. Overview

One of the environmental problems faced by government is waste.¹ Local governments find it challenging to deal with waste that keeps escalating. Tegal, Rembang, Jakarta and Semarang have been encountering waste problem, and Pekalongan is not an exempt. Leader of the area, Asif Kholbihi in a socialization program of Green Infra-structure in Karanganyar observed, “Pekalongan population in 20114 is 850 thousand people producing on average half a kilogram waste daily. This indicates that every day we have to deal with 433,8 m³ of waste. And Pekalongan is considered the slummet area in Central Java with its incapability of good canal installation and waste management”².

Living creatures produce waste everyday. Its management must be taken seriously from now or else it can be national disaster. Government needs other parties to hand in hand handling waste problem, including public society, practitioners, and academics. The need to build a culture of environmental awareness and a culture of performing good deeds is high, and it goes in line with a spirit of *ta’awun* (helping each other).

To instil a sense of environmental care becomes urgent in this modern era. Waste problem should be managed through developing programs in waste management so as to make it valuable and advantageous. Studies in Japan show how waste can be recycled. In Singapore and Malaysia, different kinds of waste must be separated and recycled. This has been going since a decade ago. As a responsible earth citizen, all need to be attentive, aware, and thoughtful in dealing with waste, which in fact can be profitable when managed in a proper way.

Singhirunnusorn et.al observes that society needs to be mentally transformed in managing household waste and it should be integrated with a project of community-based waste bank.³

Referring to fundamental philosophy of waste management and law no.18 year 2008 on waste management, society needs to transform their way of thinking in understanding, treating and managing waste. Society needs to view waste as something that can give profit. To implement a government regulation no.81 year 2012 on household waste management, society has to take a serius attempt in managing waste. They need to leave behind the old way, which is just getting rid of waste. They need to learn how to select, divide and treat waste properly, and then develop it to become a shared profitable economy through waste bank.⁴ This can be done especially to domestic waste where it is managed individually.⁵

¹ *Suara Merdeka*, 21 February 2017, p. 5.

² Radar Pekalongan, 12 November 2016, p. 8.

³ Singhirunnusorn, W., Donlakorn, K., dan Kaewhanin, W.,. “Household Recycling Behaviours and Attitudes toward Waste Bank Project: Mahasarakham Municipality”. (*Journal of Asia Behavioural Studies*, 2(6)), 2012, p.35.

⁴ Trina, E., Tallei, T.E., Iskandar, J., Runtuwene, S., dan Filho, W.L., “Local Community-based Initiatives of Waste Management Activities on Bunaken Island in North Sulawesi, Indonesia”, (*Research Journal of Environmental and Earth Sciences*, 5(12)), 2013, p.737.

⁵ Riswan, Sunoko, H.R., dan Hadiyanto, A., “Pengelolaan Sampah Rumah Tangga di Kecamatan Daha Selatan”, (*Jurnal Ilmu Lingkungan*, 9(1)), 2011, p.31.

Waste management has not been done using 4R method: *reduce, reuse, recycle* and *replant*; before it used only 3R in absence of the last one. Desa Babalanlor becomes a perfect place to implement this concept of waste management. The local government states that this village has slum areas of a total of 62 hectare, mostly in RW01. Geographically, this village is passed by irrigation stream making a number of tofu productions grow along the stream.⁶

Having said that, a Program Study-based Community Empowerment Team (PPM) perform mentoring program using a theme Environmentally friendly village: Advocation program and waste management in economic development RW 01 Babalanlor, Bojong, Pekalongan. This is done to support the government program and a community service program that will hopefully become an exemplary village at local and national level.

2. Literature Review

Household waste management in Pekalongan District refers to Central Java Local Regulation no.3 2014, which use 3R, Reduce, Reuse, and Recycle. The government hopes that this regulation would transform how people view waste, thus waste management can be carried out with full participation through community empowerment.

Empowerment might mean a process towards being powerful, a process to gain power, or a process of providing power to those lack of power. The word 'process' indicates some related actions or steps that are taken in a chronological and systematic way to transform less powerful people into powerful ones.⁷ The word 'to gain power' shows that initiatives come from society; the people feels they are not empowered yet and search for ways to be empowered. The meaning of 'giving power' shows that initiatives come not from society. These initiatives to give power are held by those having power and strength, like government and other development agents. In this way, there is an intervention to give assistance to people.⁸

An attempt to optimize resources held by society goes in line with a statement:

*“Empowerment is a participatory, developmental process through which marginalized or oppressed individuals and groups gain greater control over their lives and environment, acquire valued resources and basic rights, and achieve important life goals and reduced societal marginalization”*⁹

⁶ PJM PRONANKIS and PS PLPBK Desa Babalanlor, January 2014

⁷ Sulistiyani, Ambar Teguh, *Kemitraan dan Model-Model Pemberdayaan*. (Yogyakarta: Gava Media, 2004), p. 21.

⁸ Sulistiyani, Ambar Teguh *Modul Pemberdayaan Masyarakat dan Pengorganisasian Kelompok*. Yogyakarta: Manajemen dan Kebijakan Publik, (Yogyakarta: Fakultas Ilmu Sosial dan Ilmu Politik, Universitas Gadjah Mada, . 2013), hlm. 20.

⁹ Constantino et al. 2012. “Empowering Local People Through Community-based Resource Monitoring: A Comparison between Brazil and Namibia” dalam *Ecology and Society*, 17(4). Accessed from <http://dx.doi.org/10.5751/ES-05164-170422>.

⁸ Sulistiyani, Ambar Teguh. *Kemitraan dan Model-Model Pemberdayaan*. (Yogyakarta: Gava Media, 2004), p. 27.

⁹ Sulistiyani, Ambar Teguh, *Teguh Modul Pemberdayaan Masyarakat... p. 21.*

Community empowerment to build people capacity in a continuous way can be conducted through these phases¹⁰: (a) Instilling awareness and shaping an attitude of care and aware; (b) Transforming people capacity in their way of thinking, nourishing their mind and preparing them with basic mental skills; (c) Developing intellectual capability and complex-skill in order to make them equipped with initiatives and innovations that help themselves become autonomous.

In its implementation, these phases require processes of awareness, knowledge-sharing, implementation and development.¹¹ There are two objectives of this empowerment, first to release people from poverty and backwardness, and second to strengthen people position within power structure. An empowerment is both a process and a goal. As a process, empowerment means procedures of activities to strengthen position of weak people in a society, including those facing poverty. As a goal, empowerment refers to a situation or a result that social change movement is going to achieve. This situation can be described as powerful society, having power or knowledge and ability to meet their needs physically, economically or socially such as having confidence, aspirative, able to earn a living, to participate in social activities, and being independent in leading their lives.¹²

Empowerment according to Friedman, which stresses on alternative development, focuses on essence of politics through autonomous decision making to protect community interests based on private resources, direct participation, democracy and social learning through direct observation. To Chambers¹³, community empowerment is a concept of economic development encompassing social values. This concept reflects a new paradigm of development, which centers on *people centred, participatory, empowering, and sustainable*¹⁴.

Wilson observes 7 steps in community empowerment cycles. First, people interest in becoming better individuals. Second, eliminating obstacles or resistant factors in themselves and in their community. Third, receiving added self-determination and responsibility in developing themselves and their community. Fourth, attempts to enhance their roles and responsibility, including motivation and interest to do better jobs. Fifth, emergence of empowerment result, which is greater sense of belonging to produce better performance. Sixth, a change in attitude and self-appreciation, where accomplishment in performance development influences psychological maturity. Seventh, successful community in empowering themselves are challenged to achieve higher results. This cycle describes process of how individuals and community make attempts to reach successes and self-contentment in performing better jobs.¹⁵

Observing the concepts of community empowerment discussed above, it can be concluded that empowerment is a process to create a transformation. Community empowerment means to give power and strength to people in a powerless condition so

¹² Sipahelut, Michel. *Analisis Pemberdayaan Masyarakat Nelayan Di Kecamatan Tobelo Kabupaten Halmahera Utara*, (Bogor, Thesis. IPB, 2010), p. 41.

¹³ Friedman, John. *Empowerment The Politics of Alternative Development*. Blackwell Publishers, (USA Cambridge, 1992)

¹⁴ Chambers, R. *Rural Development : Putting The Last First*. London, (New York, 1985). p. 7.

¹⁵ Wilson, Terry. *The Empowerment Manual*, (London: Grower Publishing Company, 1996), p. 9.

as to become powerful and independent and earn strengths to undergo designated phases.

To achieve a targeted condition, some steps and strategic actions need to be set out. The team is expected to play a role as motivators and facilitators for agents of change in assisting them identify needs, diagnose problems and objectives, secure relevant resources, select and create solutions, build, use and evaluate solutions to determine its functionality. Having said that, the model developed by the team is a learning model based on empowerment of novice. Referring to developed learning model based on empowerment, phases of activities can be described as follow:

First, to intensely communicate and arrange visits to novice, using interviews, discussions, brainstorming and focus group discussions. This helps the team and the novice to identify problems related to environmental care in their surroundings, including identifying their future expectations. This uses explorative approach, which is exploring a number of problems faced by the people particularly those related to societal problems as a result of ill-advised child upbringing performed by novices, subjects of mentoring, in their families and environments. This helps the team find *core problems* and *main problems*. Identification of core problems leads to mapping out urgent problems to be followed up in developing the concept and the model.

Second, program planning. In this phase, all necessities are analysed. Series of programs are planned to accommodate the needs of novices. In addition, the planning is done to determine achievement standards. In planning the programs, novices' voice, aspirations, needs, experiences and interests serve as foundation. All inputs and aspirations must be taken into consideration by the team to carry out activities that can be set as sample for future.

Third, implementation of program. In this phase, all planned programs are accomplished as scheduled. One essential point in this phase of programs is cooperation amongst all stakeholders. Through this phase all programs that are planned can be accomplished as expected.

Fourth, evaluation. This phase is to measure and evaluate level of accomplishment. This evaluation uses performance standards that have been set in previous phase. This phase is also done to gain feedback from different parties such as university, society and local government. The feedback is a source of reflection and notes for developing consolidation program and socialization to important stakeholders and for next empowerment program.

The discussion of theories above provide directions for a series of activities required for gradual processes of empowerment, the objective of which is to form Shared Community Business Group (KUMB) comprising several Self-proficient Community Groups (KSM) that are creative, innovative, productive and attentive to environment, and protected from negative issues. This innovative program contains phases of process, forms of activities, and achievement targets as follow:

Tabel 1.1.
Resources and Expectation

<i>Resources</i>			<i>Program</i>	<i>Sustainability</i>
Human Resource	Environment Resource	Cost		
<p>1. One community figure is ready to help connect with stakeholders</p> <p>2. Two team members from community who are religious figures each having 2 members having consistent background.</p>	<p>1. Identification through FGD; simulation involving stakeholders to form a team managing Shared Community Business Group (KUMB) consisting several KSMs through community service to enable them organize Environmentally Friendly Village.</p> <p>2. Awareness through training and practice: the importance of protecting environment for society.</p> <p>3. Evaluation and reflection to make commitment to create KSM and work group based on environmentally friendly community.</p>	N/A	<p>Pioneering program with sustainability in future mentoring towards better life through mindset transformation regarding empowerment of environmentally friendly village</p> <p>Pioneering program with sustainability in future mentoring to initiate to create Shared Community Business Groups (KUMB) consisting of several KSM and Environment-Friendly Work Group based on sustainable society.</p> <p>Formation of KUMB, KSM and Community-based Work Group of Environment-Friendly, managed together.</p>	<p>Pioneering program with sustainability in future mentoring towards better life through mindset transformation regarding to care more their village.</p> <p>Pioneering program with sustainability in future mentoring to initiate to create Shared Community Business Groups (KUMB) consisting of several KSM and Environment-Friendly Work Group based on sustainable society.</p> <p>Formation of KUMB, KSM and Community-based Work Group of Environment-Friendly, managed together</p>
				<p>Increase in number of Waste Bank customers and household income.</p>

3. Method of Service Program Implementation

3.1. Strategy and Action Approach Model

Mentoring on environment friendly village through advocation program and waste management in improving household income is performed through multidisciplinary approaches. The objective is to achieve targeted goals and outcomes. Models of approaches and strategies that are implemented are : (a) Approaches to community figures; (b) Socialization; (c) Focus Group Discussion; (d) Debriefing; (e) Evaluation. These strategies are expected to help the team and community to achieve expected results so that members of Babanlor society could increase their household income.

3.2. Phase of Empowerment

Accomplishment of empowerment program is greatly determined by systematic phases conducted by the mentoring team and all parties involved in the program. The phases are as follow:

- a. *Mapping*: identification of problems faced by people of Babanlor particularly those categorized as environmental problems or slum area, as a result of household waste or house industry waste. This is done in order to give clear direction to this program in setting targets. Identification is also done to establish which parties to involve.
- b. *Socialization*: after the identification of problems and perspectives participants in mentoring, the team shared essential information about the program to the community. This information sharing was done to local government including heads or community group and village management, and prospective participants. This activity was done to gain full support from stakeholders.
- c. *FGD (Focus Group Discussion)*: This discussion forum was conducted by the team and the community including all people figures to identify shared needs and feasible activities.
- d. *Training*: This is the core of the empowerment program provided particularly to Shared Community Business Group (KUMB) consisting of three KSMs. The training was directed to manage waste, optimize waste bank and simultaneously improve household income, and other supporting materials. In detail, the themes are: (1) Organic and non-organic waste management; (2) Handycraft made from non-organic waste; (3) Organic farmers; (4) Management of household economy; (5) Hygiene and Healthy Life Attitude (PHBS)
- e. *Evaluation*: Evaluation is conducted as a strategy to identify level of accomplishment of series activities. This is done through FGD involving all participants and local community figures.

3.3. Data Collection and Analysis

Data are collected using interviews, participative observations, mentoring notes, documentation, and focus group discussion (FGD). Descriptive qualitative data analysis is performed to describe the processes of empowerment including awareness

development, knowledge-sharing, implementation, developing KUMB through KSMs (handycraft, organic farming, and tofu processing), and sustainable program intensity.

3.4. Location, Time, and Length of Program

The program takes place in Village Babalanlor, Bojong, Pekalongan. The implementation of community service was conducted in 2017 for five months.

B. DISCUSSION

1. Profile of The Village

Based on observation conducted by the team, Village Babalan Lor is one of 22 villages in District Bojong, Pekalongan, which is located in the far northern part of Bojong, sharing a border with district Wiradesa. Village Babalan Lor is 90.685 hectare and belongs to low land area with the height of 400 metres from sea level; consisting of four little village, and four RW and 15 RT. The village share borders with four areas: (a) West side with Village Sembung Jambu; (b) South side with Village Babalan Kidul; (c) East side with Sengkarang river; (d) North side with Village Delegtukang

Village Monograph: width: 90.685 ha, width of farms: 18.837 ha, width of land: 63.837 ha, river and waters: 2.244 ha, government building: 1, number of *dukub*: 4, number of *rt*: 4, number of *rw*: 15, number of houses: 760, number of mosques: 3, number of *musholla*: 11.

Population of Babalan Lor is 4.785 people, with details: (1) Farmers: 101 people; (2) Farm workers : 120 people; Fishermen: 15 people; (3) Businessmen : 25 people; (4) Industry workers: 169 people; (5) Bricklayers: 98 people; (6) Transport workers: 30 people; (7) Traders: 165 people; (8) Civil Servant and Army: 12 people; (9) Retired: 12 people.

The Village in The Past. People of Babalan Lor still hold tightly to village values. Everyone in the village know each other and become close neighbors. The people of Babalan Lor share a strong brotherhood, demonstrated through practice of helping each other in almost all aspects of daily life. They are flexible people and ethical. Though advancement in technology touch the village, they keep their characteristics as village people who pay high respect to manners.

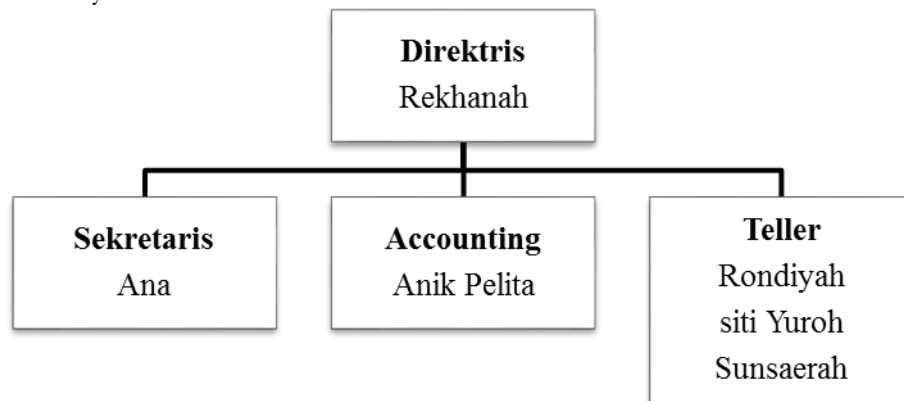
People of Babalan Lor in majority work as tofu producers, farmers, traders, teachers, civil servants and other occupations. They come from different levels of economy, low level, middle level and high level, with the majority at middle level of economy. Social gap as a result of these levels is hardly seen.

In the year 2013, Babalan Lor was reported to have slum areas. This is understandable as the people kept their habit throwing waste in empty lands and use rivers as their toilet. This has run many years. People with tofu production as their occupation in fact hold potential to be empowered. The waste they produce was not well managed and let their empty lands and river filled with the waste. This kind of living was caused in great part by their low awareness of their own environment. They seem unattentive to their surroundings. Waste were found all over, making their river look terrible. Village planning seems chaotic, with a number of empty lands filled household waste and tofu production waste.

house environment that is hygiene and healthy; (4) to take role as media of education for children and all people; (5) to build people awareness in the importance of household waste management.

2.3. An Institution of Waste Bank

An Institution of waste bank becomes one determining factor in influencing how waste management is run. The institution is an organization responsible for managing the waste. The form of this bank Berkah Mulyo is a model based on self-proficient society.



2.4. Description of Waste Bank Customer's House

The majority of houses owned by people of Babalan Lor have two garbage dumps placed in front of their houses. When fully filled, the waste collected is then selected and grouped to be saved in the bank. Only non-organic waste that can be saved in the bank, such as plastics, cartons, papers, cans and metals.

In the bank, every house saves their waste once a week, which is on Friday. The total of the saving is taken once a year, approaching *Ied* day. Every customer come with three different bags. The first is filled with plastics. The second is filled with carton and papers, and the third is filled with cans and bottles. After being scaled, customers receive proof of saving from the bank teller. This proof serves as points to be counted and recorded in a customer's book.

The bank then contacts used good collectors. These collectors are the ones who set a price for every customer's bag. The record is then synchronized with proofs of saving and written in the book. The price of the waste is different depending on its classification.

2.5. Household Social Problems (Health, Education, Economy, Religion and Environment)

The social problem of customer household is the waste produced by house activities, which is then collected without grouping, thrown or burned in a public land. This activity goes on and on as people way in keeping their house hygiene. There are waste that are thrown to rivers, canal or irrigation streams. This results in problems in many aspects, be it health, education, economy, religion and environment.

- a. *Viewed from aspect of health:* (1) Leads to air contamination due to waste burning effecting people health; (2) Leads to water contamination due to keeping waste inside ground (making the waste contain B3). Waste thrown to either ground or water

results in contamination of ground and water; (3) Produces bad odor due to open dumping. This results in unhealthy environment, which makes it not free from dust, waste and odor. (4) Reduces aesthetical values due to open dumping will result in unhygiene look of environment; (5) Becomes media of causes of diseases. Heaps of waste are perfect places for flies breeding. Flies and rats in these heaps become perfect media in spreading diseases endangering society.

- b. *Viewed from Education point:* The old ways of dealing with household waste done by adultsh or parents have become direct exemplar for children. They emulate their adults in throwing household waste in open lands and burn it. This attititude will develop till they reach adulthood and then is copied by their young ones. The old ways of dealing with household waste pay no attention to waste selection and grouping.
- c. *Viewed from Economics point:* People receive no advantage whatsoever from the old ways of dealing with household waste. Lack of selection and grouping in dealing with household waste destroy and reduce value of materials that otherwise can be advantageous when managed in proper ways.
- d. *Viewed from Religion point:* In Islam, keeping environment clean is seen as noble deed pleased by Allah and other people. It is recommended to always keep surroundings clean. Thus the old ways of dealing the waste is not in accordance with Islamic teachings.
- e. *Viewed from Environmental point:* The continuous practice of old ways of dealing with waste by burning it and dumping it in an open space will damage environment and ecosystem.

2.6. Series of Activities

The program to build environment friendly village through developing waste bank to improve people household income underwent a number of phases. In general, the program of community service environment friendly village was begun with a pre-research that was followed by planning, implementation and evaluation and reflection.

1. *Pre-research and Planning:*

Prior to the implementation of program of environment friendly village through developing waste bank to improve household income of people of Babalan Lor, Bojong, Pekalongan, the pre-research and data mapping was conducted. The objective of this phase is to cater information and identify the needs of the community so as to develop a well-thought plan. The methods used to map the data were participative observation and interviews. The team conducted the observation along with students performing community service and BKM. This was done successfully since we used individuals with good communication skills as they have been in the area in previous programs. In addition, the interviews with local people and key figure was conducted by H. Subiyanto, SH, a well-known person in the area of mentoring. The interviews are conducted to collect information of the social condition of local community.

The planning of the program was conducted together with all involved parties in the house of Rehana. This was a focus group discussion, aimed at collecting information and strengthening the understanding of problems occurring in the community and their needs in order to be properly mapped out. They become sources of information regarding the cases often take place in the community related

to current problems. The activity discovered that in village Babalan Lor there are tofu producers who throw their production waste both liquid and non-liquid to the river.

To analyse all the necessities that are felt and needed by members of RW 01, which is management of household waste, the work program was then developed to accommodate all the needs of the people, and to determine the achievement standards. In developing this program, all voices, aspirations, needs, experiences and concerns of the people who are at the same time the subject of the research are utilized as the foundation, which is then facilitated by the team.

2. The Implementation of the program

The implementation of the program of environment friendly village through the development of waste bank to increase the household income of people of Village Babalan Lor, Bojong, Pekalongan is focused on instilling awareness and improving the understanding of the way to manage household waste through waste bank. Moreover, this program also gives solutions for environmental and social problems hampering the management of waste. The implementation of program was conducted several months from May to the beginning of September 2017, including the opening and the closing.

After conducting some approaches to prospective novices, the first activity done by the team was to share the essential information with the community along with the handing over students performing community service to the Village of Babalan Lor. This was participated by participants of community service, the members of the empowering team and local government officials and public figures.

This was then followed by several meetings with the community according to their spare time approved by them, with the following details:

Tabel 1.2.

No	Time	Activity	Speaker	Mentor	Outcome
1	Wed, 3 May 2017	Coordination meeting with the team of Environment Friendly Village.	The Community empowerment team.	-	Solidity and work program
2	Sunday, 7 May 2017	Information sharing, program orientation, Program of community	The Community empowerment team.	-	The team was welcomed by the people
3	Friday, 12 May 2017	FGD on Problems and potential Mapping	The Community empowerment team.	The team and Village Mentoring	Problems and Potentials Mapping

4	Tue day, 16 May 2017	Workshop on Environment Friendly Village	The Community empowerment team.	Abd. Aziz Tarmidzi Muh. Izza	<ol style="list-style-type: none"> 1. Problems and Potentials 2. Work Program 3. Shared Community Business Group (KUMB). 4. Self-Proficient Community Group (KSM), KSM Handycraft, KSM organic farming, and KSM tofu production. 5. The follow up of KUMB
5	Wednesday, 24 May 2017	Work Program of KUMB	The Community empowerment team.	Abd. Aziz Tarmidzi Muh. Izza	The Follow-up Program of KSM
6.	Monday, 17 July 2017	Training of KSM Handycraft	Ibu Idha Istiqomah	The Community empowerment team.	This resulted in handycraft of mineral water container and food container, participated by 39 people.
7.	Saturday, 22 July 2017	Training of Organic Farming KSM	Bpk. Totok S (dept. of farming)	The community empowerment team	The training of ways in utilizing house yard, participated by 39 people.
8.	Sunday, 23 July 2017	Training of tofu production KSM	Ibu Fafa (representative of DISPERINDAGKOP) & Ibu Rondiyah	The community empowerment team	This resulted in creative ways in maximizing tofu production, which is sintethical coconut drink and sakura tofu, participated by 20 people
9.	Sunday, 30 July 2017	Providing area for organic plants	Community empowerment team	Members of community	People have sample of organic plants

10.	Thu rsda y, 03 Aug	Meeting of the team	-	Community empowerment team	Evaluation of the program outcome and performance of the team.
-----	-----------------------------	------------------------	---	----------------------------------	---

2.7. Critical Reflection of Program Implementation

Organizing of community has been one the processes aimed at achieving certain goals. In the process, the community could identify their needs and determine priorities from all those needs, and build a faith in selecting from the priorities. The identification and selection of the priorities should be based on available resources held by the community.

The organizing of community comprises three aspects including process, community and the functioning of the community. The process in organizing of community can take place in a conscious or unconscious way. Community can be defined as a massive group having geographical borders or a group of them having similar needs and being in the same group.

A community can function well where they succeeded in recruiting people with initiatives and eager to work, in developing work plan that can be accepted and performed by all members, and making attempts in achieving the plan. The planning in organizing of community can be viewed in two forms: direct and indirect. Direct plan contains steps in identification of problems or needs, focusing the problems, and holding same values in expressing them. While indirect plan requires a presence of parties truly believe in those needs or problems in the community. The actions taken to handle those problems will result in great benefits for the community.

This empowerment program was performed in two steps of communication existing between the empowerment team and the people of Village Babalan Lor, Bojong, Pekalongan. To build people awareness in creating their concern towards household waste needs sustainability. This is so because the problems of waste hold two essential points between problems and potentials that need to be evenly treated, which is on one hand household waste can become a problem of environment destruction in an absence of its management. On the other hand, when properly managed, it becomes profitable activities. Therefore, the community empowerment through the present waste bank can be optimized with increasing the number of customers through Self-proficient Community Group and Shared Community Business Group (KUMB).

C. CONCLUSIONS

Referring to the program of community empowerment in Village Babalan Lor, some conclusion can be drawn:

1. *Output:* (a) The formation of Shared Community Business Group (KUMB) and Self-Proficient Community Group (KSM); Handycraft KSM, Organic Farming KSM, and Tofu Production KSM; (b) The increasing of number of Berkah Mulya Waste Bank customers, which reached 34 from 29 customers before the program; (c) Products of KSM (*Handycraft* made from waste, land optimization, and diversification of tofu production); (d) RW 01 Babalan Lor becomes a resort destination of educative tourism, Environment Friendly Tofu Village.

2. *Outcome:* (a) The community of Village Babalan Lor, Bojong, Pekalongan have learned the importance of care attitude towards environment; (b) The targeted community are aware of the fact that through household waste management, some profitable goods can be produced (the improvement of household income); (c) The targeted community understand that in order to realize an environment friendly area necessitates continuous and sustainable attempts especially in places where the old ways of waste handling have become a routine; (d) The community have held an understanding of ways in managing waste to become profitable goods.

Recommendation: Here are some recommendations regarding the implementation of empowerment program in Babalan Lor Village:

1. All members of community need to have full awareness in the importance of protecting environment from natural destruction.
2. Local Government particularly in the Village of Babalan Lor, Bojong needs to be proactive and play a strategic role in realizing environment friendly areas by eliminating their old ways in handling waste.
3. The attempts to create environment friendly areas particularly in the area of RW01 need to be well-shared and educated in a sustainable way. A shared regulation regarding waste handling should also be created by the local people.

REFERENCES

- Chambers, R. 1985. *Rural Development : Putting The Last First*. London ; New York.
- Constantino et al. 2012. "Empowering Local People Through Community-based Resource Monitoring: A Comparison between Brazil and Namibia" dalam *Ecology and Society*, 17(4). Diakses melalui <http://dx.doi.org/10.5751/ES-05164-170422>.
- Friedman, John. 1992. *Empowerment The Politics of Alternative Development*. Blackwell Publishers, Cambridge, USA. Gava Media.
- Peter, Salin & Jenny, Salim. 1991. *Kamus Bahasa Indonesia Kontemporer*. Jakarta: Modern English.
- PJM PRONANKIS dan PS PLPBK Desa Babalanlor, 2014.
- Riswan, Sunoko, H.R., dan Hadiyanto, A., 2011. Pengelolaan Sampah Rumah Tangga di Kecamatan Daha Selatan. *Jurnal Ilmu Lingkungan*, 9(1):31-38.
- Singhirunnusorn, W., Donlakorn, K., dan Kaewhanin, W., 2012. Household Recycling Behaviours and Attitudes toward Waste Bank Project: Mahasarakham Municipality. *Journal of Asia Behavioural Studies*, 2(6):35-47.
- Sipahelut, Michel. 2010. *Analisis Pemberdayaan Masyarakat Nelayan Di Kecamatan Tobelo Kabupaten Halmahera Utara*. Tesis. IPB. Bogor.
- Sulistiyani, Ambar Teguh. 2004. *Kemitraan dan Model-Model Pemberdayaan*. Yogyakarta: Gava Media.
- Sulistiyani, Ambar Teguh. 2013. *Modul Pemberdayaan Masyarakat dan Pengorganisasian Kelompok*. Yogyakarta: Manajemen dan Kebijakan Publik, Fakultas Ilmu Sosial dan Ilmu Politik, Universitas Gadjah Mada.
- Trina, E., Tallei, T.E., Iskandar, J., Runtuwene, S., dan Filho, W.L., 2013. Local Community-based Initiatives of Waste Management Activities on Bunaken Island in North Sulawesi, Indonesia. *Research Journal of Environmental and Earth Sciences*, 5(12):737-743.

Wilson, Terry. 1996. *The Empowerment Manual*, London: Grower Publishing Company

(Suara Merdeka, 21 Februari 2017: 5)

(Radar Pekalongan, 12 November 2016)