
**CRISES OF EDUCATION STRATEGIES IN COMMUNITY EMPOWERMENT
PROGRAMS (A CASE STUDY IN SETU PATOK, CIREBON)**

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Abstract

Community empowerment emerges to be a keyword in Indonesian government programs for alleviating poverty and promoting development. Empowerment is defined as a process to realize the ability and enhance manpower to act and reason. Therefore, there is always a process of learning that is recognized as education. According to the Law Number 20 of 2003 on National Education System, the government holds education through three education models, namely: formal, non-formal, and informal education. This present study aims to analyze aspects of education in the context of community empowerment programs organized by the government in Karangdawa, Setu Patok, Mundu Sub-district, Cirebon Regency. The theory of strategy proposed by Henry Mintzberg was employed in this study. This theory highlights five aspects for exploring the strategies of education in terms of community empowerment, including plans, ploys, patterns, positions, and perspectives. The research findings reveal that the managed education strategies were categorized into the low level in relation to the plan, ploy, pattern, position, and perspective strategies. The planning of educational activities were carried out by using a top-down approach. This approach demonstrated inflexible patterns in working, did not involve a community as a group target in all the education models. Likewise, the government agencies, playing the role as the agents of education programs, worked individually focusing on their own targets without coordinating for considering the attainment of each program in terms of the community empowerment in a certain area. Based on the position and perspective strategies, the government was very low to deem both internal and external situations as a result of the government's paradigm in viewing the community empowerment that was merely human-oriented.

Keywords: *Strategies, Education, Community Empowerment, Government, Village.*

A. INTRODUCTION

Community empowerment appears to be a keyword in Indonesian government programs for overcoming poverty and promoting development. In fact, a community development program is not something new in Indonesia because this program has been enhanced in several aspects since the Suharto's New Order regime.

The community empowerment programs have been held in some group targets, including farmers, fishermen, and urban residents. Almost all departments possess the community development program for alleviating poverty, and its implementation has spent the amount of trillion rupiah. In 1993, the government managed a Presidential Directive for less-developed villages (IDT) program, which was held to increase the welfare of poor society through the development of human resources, productive business, financial assistance, and institutional development. Relating to the sector of education, there has been nine-year compulsory education. Meanwhile, in the health sector, integrated health services have been provided in sub-districts, namely: community health centers (Puskesmas), integrated health service posts (Posyandu), village midwives, and family planning (KB). Additionally, in the economy sector, the government also has served a transmigration program, small investment credit (KIK), and permanent working capital credit (KMKP) that was further changed into small business credit (KUK) in 1990, and farm business credit (KUT) was also offered in the same year.¹

In 1998, Indonesia's Sub-district Development Program (PPK) was organized as the follow up of IDT, Village Infrastructure Development Project (P3DT), and Poverty Alleviation Program in Urban Areas (P2KP). Furthermore, in 2007, the government also managed National Program for Community Empowerment (PNPM) in villages and urban areas², Family Hope Program (PKH), and other programs, which were integrated to be implemented by the government team of cross-sector, namely: National Team of Poverty Alleviation Acceleration (TNP2K).³

In every empowerment program, there are always educational activities. It indicates that education refers to an inherent process that is absolutely carried out in community empowerment since a process of learning, which is known to be education, is needed to enhance significant changes in both social and in cultural aspects. Moreover, education enables new innovations to result, which are further acknowledged, accepted, and applied by a community. ⁴ According to the Law Number 20 of 2003 on National System of Education in the Chapter VI, Article 13, Section 1, Indonesian education is organized in three models, namely: formal, non-formal, and informal education.

Regardless of the success and/or failure of those empowerment programs, this study reveals interesting facts in terms of the community empowerment programs that were managed by the government, particularly for the education activities done in Setu Patok Village, Mundu Sub-district, Cirebon Regency. The research setting specified on a sub-village in Setu Patok, namely: Karangdawa.

¹ Hadi P, Agus, *Tinjauan terhadap Berbagai Program Pemberdayaan Masyarakat di Indonesia*, (Bogor: Yayasan Agribisnis: Pusat Pengembangan Masyarakat Agrikarya, 2010), p. 1.

² Triyono, Bambang et al., *Evaluasi PNPM Mandiri*, (Indonesian Ministry of National Development Planning/National Development Planning Agency (Bappenas), 2013), p. 3.

³ <http://www.tnp2k.go.id/id/mengenai-tnp2k/tentang-tnp2k/>

⁴ Soerjono, Soekanto, *Sosiologi Suatu Pengantar*, (Jakarta: Rajagrafindo Persada, 2014), p. 219 and 283.

People in Setu Patok have experienced several empowerment programs that are aimed at helping the students in this village accomplish both their nine-year education (formal education) and school equivalency program of packages A/B/C (non-formal education), concerning illiteracy, increasing the farmers' welfare, organizing government-funded training for teenagers and young adults, and providing other assistance. Nonetheless, up till 2015, 75.47% of the villagers were still graduated from elementary school, did not finish their study at elementary school, and even did not study at school at all. Lots of the thirteen-or-more-year-old male teenagers in this village followed the male adults to urbanize in outer towns or make their living in other provinces for selling pestle and mortar or spices and working as construction laborers. Meanwhile, female teenagers and adults worked as maids in their village or surroundings and laborers dealing with certain spices and fruit (peeling onions, wrapping tamarind, and so on), whereas fifty-or-more-year-old females worked as farmers or farm laborers.⁵

The villagers, additionally, also experienced lack of water for either their domestic needs or irrigation, tons of rubbish, no religious activities in the mosque/musholla. Surprisingly, the children in this village consumed alcoholic beverages as well. Moreover, the data show high rate of marriage.⁶ Based on those facts, this study tries to explore to what extent education activities have been carried out in this village so as to answer why the villagers still have low educational background even though the government has provided several programs for increasing the level of education. Besides, this study also highlights why the villagers still find difficulties in life although there have been various activities/programs in relation to both formal and non-formal education.

This current study aims to analyze aspects of education in terms of the community empowerment held by the government, which were observed through the realization of the village development. Since the community empowerment is basically regarded to be the government's strategies to enhance people to be better in life, the analysis guideline used in this study was the theory of strategy proposed by Henry Mintzberg. This theory promotes five stages to cope with some aspects of empowerment strategies, specifically for education strategies, including plans, ploys, patterns, positions, and perspectives.

The passion of this article denotes the importance of experience reflection to have a better life, in accordance with the Qur'an al-Kareem Surah Al-Hasyr Verse 18:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

“O you have believed, fear Allah, and let every soul look to what it has put forth for tomorrow – and fear Allah. Indeed, Allah is acquainted with what you do”.

Another passion represents the spirit of development that possesses the requirement for human independence in determining his/her fate. It is clearly explained in the Qur'an Surah Ar-Ra'd Verse 11:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

⁵ Field Observation, September 2016 – November 2017.

⁶ Wakhit Hasim, *Praktik Sosial dan Alasan Perkawinan Anak di Desa Setu Patok* (Studi Kasus Desa Setu Patok), (Cirebon: IAIN Syekh Nurjati Cirebon, 2016), p. 327.

“Indeed, Allah will not change the condition of people until they change what is in themselves”.

The previous studies that deal with the community empowerment are still limited. These research discuss the non-formal education model as a community empowerment program. The research findings reveal that the non-formal education was deemed to be the contributing model in the empowerment program. The journal articles published in Indonesia used as references in this present study are presented as follows.

Achmad Rifai RC. and Sungkowo Edy Mulyono, in their article entitled *Penanggulangan Masyarakat Miskin Kota Rawan Kriminalitas melalui Pemberdayaan Masyarakat di Jalur Pendidikan Non-formal di Kota Semarang*⁷, explained the profile of poor people in Semarang City, strategies for community empowerment, and the formulation of a community empowerment model design through the non-formal education. The strategies for the non-formal education promoted in this study covered training in basic skills, entrepreneurship, and marketing. It was descriptive research based on what were conducted, but the evaluation of the effectiveness of those strategies was not carried out.

Furthermore, Maria Atik Sunarti Ekowati, in her article entitled *Alternatif Pemberdayaan Masyarakat melalui Pendidikan Non-formal dan Formal (PAUD dan TK di Dinas Dikpora Kota Surakarta)*⁸, investigated an alternative design of community empowerment on non-formal and formal education. This design attempted to enhance the community's skills to be able to solve their problems, which are well-known for *madani* community. However, this study did not explain the proposed design clearly. It can be noted that this study emphasized the importance of early childhood education as the non-formal education and school as the formal education in the community empowerment.

In addition, Marzuki, in his article entitled *Pendidikan Agama Islam di Perguruan Tinggi Umum dan Pemberdayaan Masyarakat Indonesia*⁹, explained the role of Islamic education in community empowerment. This study, nevertheless, did not discuss the intended community empowerment and the relationship between Islamic education and community empowerment in details.

Those three studies presented above promote that there have been the ideas and implementation of education in the context of community empowerment. There, nonetheless, has not been found a study that discusses education issues in terms of integrative community empowerment among non-formal education models yet. The reality shows that education plays a very pivotal role in achieving established goals of empowered community, without differentiating education models that exist in society. For this reason, this study would be beneficial to conduct.

⁷ Rifai RC, Achmad. & Sungkowo Edy Mulyono, *Penanggulangan Masyarakat Miskin Kota Rawan Kota Rawan Kriminalitas melalui Pemberdayaan Masyarakat di Jalur Pendidikan Non-formal di Kota Semarang*, *Journal of Non-formal Education*, UNNES, 2015.

⁸ Ekowati, Maria Atik Sunarti. 2014. *Alternatif Pendidikan Masyarakat melalui Pendidikan Non-formal dan Formal (PAUD dan TK di Dinas Dikpora Kota Surakarta)*, *Jurnal UNIBA*

⁹ Marzuki. 2016. *Pendidikan Agama Islam di Perguruan Tinggi Umum dan Pemberdayaan Masyarakat Indonesia*, Cakrawala Pendidikan, Universitas Negeri Yogyakarta

B. DISCUSSION

1. Education in Community Empowerment

According to the Great Dictionary of Indonesian Language (KBBI), the word “*pemberdayaan*” (empowerment) is defined as a process or way of empowering. When noticing the basic word “*daya*”, it consists of four meanings, namely: 1) the ability to do something or act, 2) the power causing something moves, 3) trick, strategy, and ploy, and 4) mind and effort. Based on the definitions, empowerment can be viewed as a process to cause the ability and power to act and reason. In other words, empowerment is regarded as a process that requires a learning process, which is known as education.

Likewise, based on the Law Number 20 of 2003 on National Education System in the Chapter VI, Article 13, Section 1, Indonesian education is held through three models of education, namely: formal, non-formal, and informal education, which complete and enrich each other. The formal education is a systematic, organized, and structured education model that is administered according to a given set of laws as well as norms and comprises different levels, namely: primary, secondary, and higher education. The non-formal education is an education model that has different features from the formal education one and offers organized and structured education levels as well. Meanwhile, the informal education refers to an education model organized in family and environment settings. This model does not necessarily include the objectives and subjects encompassed by the traditional curricula.

Programs in the non-formal education, which is stipulated in the Article 26, Section 3 of the Law Number 20 of 2003, comprised life skill education, early childhood education, youth education, women empowerment education, literacy education, training and skill education, equality education, and other forms of education that are intended to develop students’ skills. Furthermore, this education model is organized by using government fund through state budget (APBN) and province budget (APBD).¹⁰

The education model, moreover, can be attended by all citizens who have ever experienced both formal and informal education. Both the government and private sectors are able to hold this model of education independently and/or cooperatively, including the financial aspect. The non-formal education model consists of early childhood education, school equivalency program (Packages A/B/C), and training and courses that are organized by private courses and training institutions (LKP). These training and courses are planned and further implemented by the government in regard to industry and business needs. It implies that the government encourages a community to possess skills that are able to be used in either running their own business or working in industry.

2. Education in Indonesian Development

Referring to the Law Number 20 of 2003 on the National Education System, education aims to develop the capability, character, and civilization of the nation for enhancing its intellectual capacity, and functions to enhance learners’ potential so that

¹⁰ Law Number 20 of 2003 on National Education System

they become persons imbued with human values who are faithful and pious to one and only God, possess morals and noble character, and are physically and spiritually healthy, knowledgeable, competent, creative independent, democratic, and responsible citizens.

In the long-term goals of national development of 2005 to 2025, education is taken into account in two aims of the national development, namely: socio-cultural and human resources development. Furthermore, the government highlights development character that is involved in the socio-cultural development. This character development is regarded as a pivotal key for the success of Indonesian development in all aspects.

The success of the economic development that is less-balanced with the national character development reveals the presence of the excessive materialism so as to cause several crises, namely: (1) crisis of identity that decreases the national pride may demonstrate excessive dependence on other parties as well as the tendency of national disintegration; (2) crisis of morality that is illustrated with the emergence of corruption causes the erosion of social rules and norms in society; and (3) crisis of culture that results from the lack of cultural defense, especially in facing the globalization era, yields over permissiveness, hedonism, and materialism so that it collides with social norms and makes social crisis worse.¹¹

In the context of socio-cultural development, Indonesia faces challenges of education levels and the low quality of manpower. Generally, the quality of Indonesia's manpower was still classified into the low level. It is primarily due to the low educational background, which was 59% of the manpower was only elementary school graduates in 2000. Meanwhile, there was 4.6% of the manpower was university graduates consisting of 2.2% of them had associate's degree as well as diploma's degree (three years of study) and 2.4% of the manpower had bachelor's degree or more. Consequently, the level of productivity of the manpower was still low. It influenced the low rate of community's adaptability on technology and demonstrated the low advancement of technology that caused the economic growth was low as well. In 2000, Indonesia's index of technology achievement (IPT) reached 0.21.¹²

To overcome those challenges, the government asserts three directives of the socio-cultural development policy, namely: 1) building and strengthening the nation's identity, 2) enhancing the nation's multicultural integrity, and 3) developing innovative culture that is oriented towards civilized science, technology, and art.¹³

The third directive of this socio-cultural development policy illustrates various activities that are expected to be able to achieve the vision and mission of the nation's socio-cultural development, namely: the development of literacy habits and the

¹¹ Document of Vision and Directive of Long-term Development of the Republic of Indonesia (2005-2025). https://www.bappenas.go.id/files/1814/2057/0437/RPJP_2005-2025.pdf, p. 7 and 8.

¹² National Development Planning Agency (Bappenas). 2005. *Visi dan Arab Pembangunan Jangka Panjang Republik Indonesia (2005-2025)*. https://www.bappenas.go.id/files/1814/2057/0437/RPJP_2005-2025.pdf, p. 9.

¹³ National Development Planning Agency (Bappenas). 2005. *Visi dan Arab Pembangunan Jangka Panjang Republik Indonesia (2005-2025)* https://www.bappenas.go.id/files/1814/2057/0437/RPJP_2005-2025.pdf, p. 26.

development of art. The former functions to build reading society, learning society, smart and critical society, productive society and scientific culture. The latter is aimed at realizing the balance between material and emotional needs. The development of science, technology, and art is expected to be able to run appropriately so as to enhance human dignity.¹⁴

Concerning the development of human resources, there are four issues that relate to education, namely: 1) the increase of quality and affordable access and distribution of education services by considering poor society, including early childhood education, primary education, secondary education, higher education, and illiteracy eradication, 2) the improvement of quality and relevance of education and training for responding the challenges of globalization and national development needs, 3) the implementation of a new paradigm of higher education, and 4) the encouragement of literacy habits for realizing learning and critical society.¹⁵

Principally, if the three education models are in line with the aims of national education, the models should be able to establish an empowered community for Indonesia's advancement. Nevertheless, regarding the context of community empowerment, the non-formal education model constitutes the model that is used by the government to realize its programs without noticing the relationship between the non-formal education and formal or informal education. It is due to the fact that Setu Patok did not show the relationship among these three education models. The people in this village who experienced the formal education did not cooperate with those who had either the non-formal or informal education in terms of community empowerment. This result reveals that there were inappropriate education strategies used to achieve the aims of the community empowerment held in this village.

3. Evaluation of Education Strategies in a Community Empowerment Program

Etymologically, the word "strategy" is derived from the Greek's word "*stratēgos*" and is translated into "military commandant" in the era of Athena democracy. According to the KBBI, the word "*strategi*" (strategy) consists of some definitions, namely: 1) science and art in using all resources for implementing certain policies in war and peace, 2) science and art in leading soldiers for facing enemies in war, 3) the thoroughness in concerning activities in achieving specific goals, and 4) a better place for establishing war strategies. In short, it can be asserted that strategy contains aspects of thoroughness in planning, calculating available resources, and organizing activities and leadership.

Several experts at management note strategy in various notions. Henry Mintzberg (1987) differs strategy in five Ps, namely: strategies as a plan, ploy, pattern,

¹⁴ National Development Planning Agency (Bappenas). 2005. *Visi dan Arab Pembangunan Jangka Panjang Republik Indonesia (2005-2025)* https://www.bappenas.go.id/files/1814/2057/0437/RPJP_2005-2025.pdf.p. 27.

¹⁵ National Development Planning Agency (Bappenas). 2005. *Visi dan Arab Pembangunan Jangka Panjang Republik Indonesia (2005-2025)*. https://www.bappenas.go.id/files/1814/2057/0437/RPJP_2005-2025.pdf.p. 28.

This National Long-term Development Plan (RPJPN) is further elaborated into the National Medium-term Development Plan (RPJMN) for a five-year period and Government Working Plan (RKP) for a one-year period. These RPJPN and RPJMN becomes the guidelines for the local development planning in both provinces and regencies/cities and are further elaborated into Working Plan of SKPD for a one-year period.

position, and perspective. These five notions complete each other for achieving established goals.¹⁶ As a plan, strategy relates to leadership. It deals with how a leader attempts to issue a directive for organization so as to set well-established actions. A plan comprises a ploy for carrying out and further develops into a pattern of actions based on the established position after considering an external situation (competitor). Meanwhile, the organization's perspective views an internal situation for achieving the well-determined goals, including collective culture and thoughts. Henry points out that even though the position and perspective possess the same level as the plan, ploy, and pattern, the relationship among the notions may exceed. Moreover, the perspective may give a greater influence than other four strategies.¹⁷

Based on the definitions of strategy presented above, in the context of community empowerment, education strategies involve some aspects as follows:

1. Education Aspects in Development Planning

"As plan, strategy deals with how leaders try to establish direction for organizations, to set them on predetermined courses of action". (Henry Mintzberg)

The government has established strategic planning in education that is stipulated in both the National Long-term Development Plan (RPJPN) and the National Medium-term Development Plan (RPJMN), starting from the national level to the local level (province, city, and regency). The documents of RPJPN and RPJMN are used as a guideline for the implementation of the whole government programs, including the plan of education activities in the context of community empowerment. Nonetheless, the planning has not been well-coordinated administratively yet. It can be found in among Indonesia's ministries or among the formal, informal, and non-formal education for the sake of realizing a civilized community. It can be obviously noticed in villages.

The fact reveals that the government does not pay great attention to the education models existing in villages, how many villagers attending formal, non-formal, and informal education, and how education contributes to the vision and mission of villages or empowered community. It is frequently found that there are children who attend either formal education or non-formal education (packages A/B/C). Conversely, there are also children who do not attend both formal and non-formal education because of some reasons. Additionally, there are also illiterate villagers, and it can be noticed that there are also villagers who join various training held by the government and those who do not. However, there is no discussion or specific intervention for dealing with these problems.

Since the end of September 2016, the researcher has participated in several activities with the villagers in Karangdawa, Setu Patok, Mundu Sub-district, Cirebon Regency, West Java, Indonesia. It can be noted that Setu Patok was reported to be a target of the community empowerment in some aspects organized by the government. The average rate of educational background in this village was

¹⁶ Mintzberg, H. 2001. *The Strategy Concept I: The Five Ps for Strategy*. California Management Review. <http://www3.uma.pt/filipejmsousa/ge/Mintzberg,%201987.pdf>, p. 11.

¹⁷ Mintzberg, H. 2001. *The Strategy Concept I: The Five Ps for Strategy*. California Management Review. <http://www3.uma.pt/filipejmsousa/ge/Mintzberg,%201987.pdf>, p. 17.

elementary school graduates, and even it could be found many of the villagers did not finish their study at primary education. In fact, since 1994, the program of nine-year compulsory education has begun.¹⁸

The data of Central Statistics Agency (BPS) reveal that in 2004, 75.47% of the villagers were elementary school graduates, did not finish their study at elementary school, and even did not attend formal education at all.¹⁹ The BPS data in 2015 that are not completely presented show 2000 villagers did not graduate from their elementary schools, 2030 villagers were senior high school graduates, and 40 villagers were university graduates. The data were taken from 4074 villagers with the number of more-than-six-year-old children was 9450 residents.²⁰

Table 1.

The Number of Setu Patok Residents in 2014 Related to Educational Background

Setu Patok	2015
Have no experience at school	2.495
Currently attending grade 1-6	1.258
Unfinished elementary school	2.000
Elementary school graduates	1.256
Junior high school graduates	1746
Senior high school graduates	1802
University graduates	39
Total	9287

In Karangdawa (a sub-village in Setu Patok), there have been two formal education models, namely: public elementary school and madrasah *diniyah* (a private school that is held after formal education in the afternoon and holds Islamic studies). Moreover, there is also a preschool (early childhood education) that is managed by some of the residents. Meanwhile, the public junior high school is located in three kilometers away from this village, whereas school equivalency program of packages A/B/C (non-formal education) is also located near this village. Nevertheless, not all of the children in Karangdawa either graduate from their elementary school or continue their study at secondary education level or more.

The research results expose that the villagers seemed uninterested in continuing their study since they did not know the importance of education in life.

¹⁸ National Development Planning Agency (Bappenas). 2009. *Evaluasi Pelaksanaan Program Wajib Belajar Pendidikan Dasar 9 Tahun, Kedepitan Evaluasi Kinerja Pembangunan*. Bappenas. p. 2.

¹⁹ Central Statistics Agency (BPS). 2015. *Kecamatan Mundu dalam Angka, Kabupaten Cirebon*. p. 18.

²⁰ Central Statistics Agency (BPS). 2016. *Statistik Daerah Kecamatan Mundu, Kabupaten Cirebon*. p. 2.

They viewed school as a medium for earning money, and most of the villagers succeeded to make their living without attending school.²¹ Most of the thirteen-or-more-year-old males moved to towns to sell pestle and mortar or spices, whereas the females worked as maids in the village or surroundings, laborer dealing with certain spices and fruit (peeling onions, wrapping tamarind, and so on), and farmers.

Meanwhile, the villagers who attended formal education in senior high school and/or university made their living out of the village as well. Likewise, some of the villagers who worked as teachers in the village did not have a side job. The reality shows that in this village, there were other education models that were not well-managed such as mosque and *musholla* (a smaller mosque). The informal education institutions in this village did not perform good management and received a great attention. Consequently, there were no education activities organized in the mosque or *musholla*, and most of the villagers did not possess strong relationship in empowerment activities.

2. Aspects of Education in Empowerment Ploy

“As ploy, strategy takes us into the realm of direct competition, where threat and feints and various others maneuvers are employed to gain advantage”. (Henry Mintberg)

When implementing a program, ploys are needed to achieve certain established goals. The government did not hold balanced education activities, without the ploys for achieving the goals. In October 2017, the researcher observed the issue shared by an agriculture counselor who was in duty in this village. The counselor exposed lack of the farmers' participation in some training programs organized by the village government. These programs were aimed at helping the farmers anticipate and control pests in order to produce better crops. As a result, it was expected that the farmers' welfare increased as well. Meanwhile, in April 2017, the researcher also obtained the data that the farmers deemed the training programs bothered their working time to attend the programs.²²

Those research findings illustrate the difficulties that were encountered by the agriculture counselor due to the fact that the farmers lacked of enthusiasm in attending the provided training programs. They were getting busy of their working time. In addition to lack of enthusiasm, the farmers lacked of useful resources such as manpower, facilities, and infrastructure after attending the programs. These problems were due to the fact that there were some villagers who were illiterate and repelled from their elementary school (drop out).

Those barriers denote the government's inability to set well-organized ploys for achieving the goal of the programs. The government programs that were managed with the amount of fund were deemed unsuccessful to realize empowered community because of lack of established ploys. The government agents did not play their roles as independent facilitators, think critically, and set meaningful ploys so as to achieve the determined goals.

²¹ Hasim. Wakhit. 2016. *Praktik Sosial dan Alasan Perkawinan Anak di Desa Setu Patok* (Studi Kasus Desa Setu Patok). IAIN Syekh Nurjati Cirebon. p. 38.

²² Field Observation, September 2016 – November 2017

3. Aspects of Education in Patterns of Empowerment Strategies

"As a pattern, strategy focusses on action. Strategy as a pattern also introduces important phenomenon in organization, that of convergence, the achievement of consistency in behavior". (Henry Mintberg)

Functioning a pattern of management, the government has established some strategies for carrying out the programs, namely: planning, implementation, and evaluation. For each strategy, the government has done the same thing from year to year. Moreover, the results of the established strategies are reported to the one who has the authority. For example, the report for education programs of both formal and non-formal schools is addressed to the government education agency (Dikpora). Meanwhile, the report for agriculture training programs is delivered to the government agriculture agency (Dinas Pertanian) and the manpower training programs are reported to the government manpower agency (Disnaker).

Nevertheless, the findings illustrate that these strategies were not been able to help the government achieve the established goals of community empowerment yet. Relating to management, some education programs that were organized in terms of the community empowerment still relied on administrative obligations partially, without taking into account of the spatial goals for every development opportunity. Each ministry or government agency or even the village government carried out their programs individually, without regarding the entire attainment of all the programs and concerning the impacts on the community empowerment in the spatial context.

In addition to the lack of cooperation among those authorized parties, it is difficult to note the effects of the programs in a determined area since there was no the one who coordinated and integrated the education activities so as to cope with the contribution resulted from the community empowerment in a certain area/village.

4. Aspects of Education in Positions of Empowerment Strategies

"As position, strategy encourages us to look at organizations in context, especially in their competitive environments-how they find their position and protect them in order to meet competition, avoid it or subvert it...this enable us to think of organizations in ecological terms..." (Henry Mintberg)

Playing the role as a strategy, it is interesting to notice 'unclear' government's education strategies in community empowerment. The government does not perform a pivotal role as agents for realizing empowered community. It seems that the government has only carried out the programs without great intervention. Conceptually, the government has established a participatory empowerment program, but the implementation of this program has not demonstrated significant results.

The reality reveals that there was a teenager in Setu Patok who attended training in fixing mobile phones held by the village government. He assumed that the training materials provided contained a lecture instead of beneficial practices. After attending the training, he was still not able to work maximally because of lack of the needed tools. The teenager used to sell spices or worked as a construction

laborer, yet he could not run his own business due to lack of finance and his family support.²³

This research result indicates that the training was organized without considering the community needs and readiness beforehand so that they could participate in the training maximally. The approach conducted to the group target focused more on a top-bottom process. It implies that the government held the program, whereas the community became the one who attended it. Further, the training materials mostly covered a lecture and did not provide for the villagers to experience practical training experiences. It drove the villagers hard to make themselves the empowered community.

5. Aspects of Education in Empowerment Perspectives

“As perspective, strategy raises intriguing questions about intention and behavior in a collective content...strategy as perspective focuses our intentions diffuse through a group of people to become share as norms and values” (Henry Mintberg)

Relating to perspectives as a strategy, it is necessary to take into account of what the paradigm of community empowerment looks like since the paradigm leads to the perspectives of problem-solving. The establishment of education in the context of the community empowerment cannot be separated from the paradigm deemed by the government in accordance with the community needs.

There are two different perspectives of the community empowerment incapability. Firstly, there was a perspective of a “developmentalism” working framework in 1970’s. The group who was adhered to this framework was due to naïve or reformative awareness viewing a human resources factor as the fundamental problem of the community incapability. It suggests that the community empowerment had to be carried out through fair power distribution and the enhancement of community’s political awareness so that the community was able to access available resources. This group empowerment was aimed at changing the role of the community as the ‘victim’ of development into the ‘agent’ of development.

Secondly, another perspective was proposed by the group of “anti-developmentalism” that appeared in 1980’s. This group viewed development itself affected the community empowerment. The concept of empowerment that was promoted by the group asserted that empowerment could be achieved by performing actions so as to be free of absolute determinism and superiority and relying on the actualization and co-actualization of human existence and humanity. It was aimed at realizing justice and civilization of human life in political, economic, social, and cultural systems.²⁴

²³ Field Observation, September 2016 – November 2017

²⁴Widayati, Sri. 2012. *Pemberdayaan Masyarakat: Pendekatan Teoritis*. Jurnal Welfare Voume 1 Number 1 January - June 2012, p. 89-100.

Likewise, the difference of those two perspectives affected education approaches established by the two groups. The first group revealed humans to be learners without considering the context of environment or available resources, emphasized the learners' participation and mobilization so as to deal with education processes, and focused on the improvement of individual capability. Conversely, the second group viewed humans in accordance with the context of environment. This group's perspective highlighted the education model that encouraged learners' critical awareness of their potential and surroundings so that it made them empowered to demonstrate social actions both individually or in groups.

Group	Main Target of Empowerment	Perspective	Education Model
Developmentalism	emphasizing humans' change in adapting to the established system so as to be empowered community	viewing humans as learners without regarding the context of environment or available resources and emphasizing the learners' participation and mobilization in experiencing education processes	<ul style="list-style-type: none"> - organized in class - focusing on one aspect of knowledge or skill - individual
Anti-developmentalism	focusing on the change into better political, economic, social, and cultural systems and structures so as to empower community to be free of absolute determinism and superiority	deeming humans based on the context of their own environment and encouraging learners' critical awareness of their potential to be an empowered community	<ul style="list-style-type: none"> - conditional learning settings (not only in the classroom) - encouraging learners to conduct research in their surroundings in terms of strengths, weaknesses, opportunities, and threats - motivating learners to

perform
social
actions
both
individually
and in
groups

The fact shows that the government has been employing the perspective of the developmentalism group so far that highlights the human behavioral change so as to adapt to an established system in order to be an empowered community. In other words, the orientation of empowerment in Indonesia is still basically viewing the human incapability as an individual problem instead of communal problem. It influences the policy makes' perspective and the agents of education processes in terms of community empowerment.

The phenomenon above indicates that the orientation of education that is still being implemented in Indonesia refers to the improvement of individual capacity instead of community or social group capacity. It proposes that the entire education model provided still prioritizes the enhancement of individual community. Although the approach done by the government has been addressed to a certain group or community, it is obvious to note that the education models still ignore the available resources or potential owned by the community. In short, the policy makers focus only on the program implementation and deem the empowerment successful if a prominent individual or group can be found in the community. For example, there is someone who wins a competition or is regarded as a successful individual in economic aspects.

Another fact that was found in Setu Patok was most of the villagers possessed their skills in farming, producing pestle, mortar, and bricks, and selling spices. However, the empowerment programs organized in this village did not accommodate the villagers' owned skills. It proposes that the government did not view those problems as the potential that could be further developed. For instance, even though the government paid attention to the farming sector in this village, the main problems related to limited fields and irrigation. The government seemed to be more concentrated on the implementation of training programs, without regarding the real issues and needs occurred in Setu Patok.

In October 2017, a cadre of the group of female farmers in Setu Patok shared her experience of training in pest control with the researcher. She exposed that the speaker of the training did not master the training materials he delivered. The speaker only gave a lecture, instead of explaining practical experiences of how to control pest. Additionally, the cadre used to attend training in packaging production results held by the government, and the training materials were the same as other training for a cadre that she attended.²⁵

²⁵ Field Observation, September 2016 – November 2017

Those research findings demonstrate that the education programs in terms of a community empowerment contributed less-significant impacts on achieving an empowered community. It implies that the community was merely asked to participate in lots of provided programs without encouraging to have self-awareness of the potential of human and natural resources. This kind of education practices tended to cause the community's dependence on the government. In addition, they community also did not view the importance of the government's programs. In other words, this phenomenon made the community lack of their potential empowerment.

C. CONCLUSIONS

Since the declaration of Indonesia's independence, the government has attempted to enhance the development of human resources in relation to both character and socio-culture aspects by holding various community empowerment programs. Likewise, the government has established strategies for achieving well-determined empowerment goals. Nonetheless, these research findings reveal that the government's strategies were still classified into a low level in regard to plan, ploy, pattern, position, and perspective (five Ps) strategies.

Top-down planning tends to cause inflexible working ploys and patterns, does not involve a community as a group target in all education models, including formal, non-formal, and informal education. The government's agencies playing the role as agents of education programs have not worked cooperatively yet. It suggests that the agencies establish their own goals without taking into account of the attainment of each education program for empowering a community in a certain area. Relating to the position and perspective aspects, the government is still considered low to evaluate both internal and external conditions as a result of the government's paradigm in deeming human-oriented empowerment merely. It becomes the most fundamental factor that affects the plan, ploy, and pattern strategies managed by the government in implementing a community empowerment program.

Community empowerment constitutes a program that is aimed at empowering a community individually and collectively. It can be inferred that education, as a part of the community empowerment programs, should not be merely focused on the development of individual quality so as to realize an empowered community. It, however, should be organized for a wide range of community, particularly for available resources both in villages and towns. Furthermore, the community empowerment cannot be achieved without the awareness of both given individual and community potential as well as the environment potential available in the community's surroundings such as natural resources, market needs, and so on.

Not to mention, it is also required to establish area-based education strategies for implementing the community empowerment. For this reason, all education activities in the community empowerment program can be considered in accordance with the needs in a certain village and sustainably evaluated by deeming the available potential in the area, specifically for villages. It recommends that there should be skillful parties who are responsible for coordinating all the education programs in the community empowerment.

Lastly, this current study tries to contribute a simple description of education programs held in Setu Patok, especially in Karangdawa sub-village, in terms of community empowerment programs. Therefore, more comprehensive research is further needed to explore other issues that is expected to be able to provide overwhelming recommendations for realizing an empowered community.

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