

# Family Empowerment Post (Posdaya) In Social Relation Perspective In Community Empowerment

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## ABSTRACT

Poverty is one of the social problems which requires teamwork and synergy to counter it. Poverty is not only the government's responsibility but also other stakeholders. Damandiri Foundation takes a role to help counter measuring poverty through community empowerment concept by initiating the establishment of Family Empowerment Post (Posdaya). Posdaya is not only associated with material or economic aspect but also with social relation intended to build through this Posdaya so that this program can be sustainable among the society. The purposes of the present study were: 1) to find out the role of parties involved in community empowerment through Posdaya, and the social relation built among the stakeholders; 2) to find out the pattern of synergy in the attempt of developing Posdaya to be sustainable community empowerment program. The present study employed qualitative approach, this approach was employed to obtain an in-depth understanding of the implementation of Posdaya program initiated by Damandiri Foundation. The result of the study shows that the stakeholders, especially Damandiri Foundation, Government, especially regional government, Universities, and Private sectors should maintain their involvement to continue and support Posdaya, especially the established ones, and develop communication network pattern that allows all parties to take active participation in developing Posdaya.

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## 1. INTRODUCTION

Alleviating poverty is a difficult attempt; it needs synergy and teamwork from various actors of development. The role and support from institutions and non-governmental organization are pivotal to promote community welfare. Poverty is not only the government's responsibility but also all individuals. Every actor of development should take a part and contribute to the poverty alleviation. This is in line with Sahri Muhammad who states (2012: 1): "In development, when viewing from a social perspective, social partnership is a form of empowerment to alleviate poverty through collaborative approach between community and the government, and corporation, with their own roles."

This is the role played by Dana Sejahtera Mandiri (Damandiri) Foundation, an institution found on 15 January 1996, based on Pancasila principle and 1945 Constitution. This institution is a place for the community to work together for improving welfare, being prosperous

and independent family and community, especially for underprivileged families. Since the beginning, this institution makes policies to develop family-based empowerment program considering that family is the smallest unit in society. Through a program that is capable of developing family in various aspects that are related to one another, this program is based on Act no. 10 of 1992, strengthening Eight functions of Family. This attempt is made independently. At the first level, Family Empowerment Post (Posdaya) is established. This is in line with Suyono and Haryanto (2009:6) who state: "Posdaya is a forum for silaturahmi, advocacy, communication, information, education. It can also be developed for coordination of activities that are integratively strengthening the functions of the family. The strengthening of these functions is expected to allow each family to develop themselves to be a prosperous, independent family, a family that is capable of facing future challenges better".

Damandiri, Government, and Universities play an important role in the development of Posdaya in Indonesia. Their involvement in community empowerment in the form of accompaniment to provides dialogical encounter between Posdaya established by the community and the Stakeholder as the companion. According to Vidyandika Moeljarto, in Onny S. Priyono (1996), this requires a sense of trust from all parties. The involvement of various parties in the development of Posdaya is necessary to be studied. It is necessary to see the social relation perspective that emerges from the involvement of all components or the accompanying stakeholder so that it can develop good empowerment model. It is also important to see the role of each party in the development of Posdaya, and the pattern of synergy that should be developed by the stakeholders in maintaining the sustainability of Posdaya.

Thus, it is necessary to conduct a study on the social relation perspective in community empowerment through Family Empowerment Post in Dana Sejahtera Mandiri (Damandiri) Foundation.

## 2. METHODS

The present study employed qualitative descriptive approach. Qualitative method is selected since it allows adjusting general principles in collecting and obtaining informant's understanding. Descriptive approach provides a detailed picture regarding the object, case, and situations. This method composes a reality to be a story, describing a problem, event, phenomenon orderly, following by analysis and interpretation to analyze the data in a perfect sequence.

The data employed in the present study was primary data obtained from interview with Damandiri Foundation. The secondary data were gathered from literature and references from books, journals, and other relevant reports. In conducting this study, the researcher employed some main components referring to Miles and Huberman, as cited in Sutopo (2006: 128). These components are: 1) Data collection; this was done through interviews with the managers of Damandiri. Besides the data were also collected through literature study. 2) Data Reduction, after the data were gathered, the researcher focused on removing unnecessary data and arrange the data to gain a conclusion. 3) Data display, this was done through sentences and structured story. 4) Conclusion drawing, this was done to gain complete meaning from the processed data, creating a clear, complete synopsis.

In order to understand the relation built between Damandiri Foundation, Government, Higher Education, and Community, we can use Steven Levitsky's theory on typology of relation between informal institution and the state. In order to see the empowerment strategy carried out by Posdaya, it is important to see the relational pattern that is established from Levitsky's point of view. Furthermore, Levitsky's states that there are some

typologies established between informal institution and formal institution as depicted in the following table :

**Table 1.** Relational Typology of Informal Institution and the State

effectiveness	State's		
	Relational pattern	Effective	Ineffective
Goals / Convergent	Compatible	Complementary	Substitutive
Goals / Divergent	Conflicting	Accommodating	Competing
		-	-

According to Levitsky, the first typology is complementary. This relational pattern emerges if the relation between informal institution and the state is close, while the formal institution (state) is effective. In this condition, informal institution complements the formal institution. Another characteristic of this typology is that the informal institution, in this relational pattern, establishes or strengthens the incentive in the local community, which functions as community service. Accordingly, an ethical agreement is indirectly established between an informal institution and the state.

The second typology, according to Levitsky, is substitutive. This typology emerges when the relational pattern between the informal institution and the state is impending, but the formal institution (the state) does not work effectively. This makes the community substituting the formal institution. What Levitsky means is the weakening of compliance toward formal rule and state institution's inability to realize the informal institution's interest where this condition is followed by the strengthening of compliance towards value, tradition, and norms existing in the informal institution (informal rules). In this typology, the role of the informal institution is to substitute the formal institution.

The third relational pattern between informal institution and the state is accommodating. This typology emerges when the state's capacity works effectively, yet the relational pattern between the informal institution and the state is distant in nature, resulting in accommodation of informal institution towards the state institution. This means that the informal institution can create a rule that stems from its norms/ values to set its member's behavior, indirectly changing the substantive values of formal rules. In this relation, the community rule enforces the state's formal rule.

The last typology is called as competing. This relational pattern emerges when the state's capacity is ineffective, yet the relational pattern between the informal institution and the state is distant in nature, creating competition between the informal institution and state institution. Besides, this relational pattern emerges because the state is powerless to carry out its function, resulting in resistance and violation against the formal rules (Gretchen & Levitsky 2003, pp. 11 -14).

Grounded from Steven Levitsky's theory above, In my opinion, it is relevant to be used to understand the

relationship between informal institution, namely, NGO Damandiri, and the state and Higher Education in the process of empowerment in Posdaya.

### 3. RESULTS AND DISCUSSION

Mean Conceptually, Posdaya is a community empowerment model of which nature is thorough both in rural and urban area, encouraging the community's complete participation, especially family participation, and is carried out based on the principle of mutual cooperation (*gotong royong*). The main activities of Posdaya involves four fields, health, education, family economic empowerment or entrepreneurship, and environment. Prof Haryono Suyono states that "Posdaya is a forum for *silaturahmi*, advocacy, communication, information, education. It can also be developed for coordination of activities that integratively strengthening the functions of family. In some instances, This can become a place to serve families integratively. This service concerns with sustainable family development in various field, primarily in religious, educational, health, entrepreneurship, and environmental matters. Accordingly, the families can harmoniously, independently grow in their own village.

Based on this concept, Damandiri Foundation, in developing and establishing Posdaya, involves various parties. Damandiri Foundation considers social and relational partnership pattern as essential to establish sustainable Posdaya program. To this end, Damandiri attempts to collaborate with as many stakeholders as possible to make this program useful. This collaboration is established with higher education institutions, regional government, banking, and non-banking financial institution, NGO, and social organization. Posdaya has spread almost in the entire Indonesian territory, thanks to the established partnership. The data from Damandiri Foundation (2016) report report that to date, there are more than 54.000 Posdaya in entire Indonesia.

Social relation in the form of partnership in establishing and developing Posdaya has involved at least 420 Public and Private Universities, Regional Government, Banking Institutions, Private Corporation, Social Organization, Professionals, Public Figures, and individuals. Each of them possesses roles in developing and establishing Posdaya. In general, their roles can be views in multilateral. Damandiri Foundation is the initiator of the program who provides initial support to establish and develop Posdaya, conducting advocacy, communication, and education to the community groups. Higher Education Institutions, through their Community Service Institutions, take a role in the form of accompaniment, academic sharing, and providing skilled resources for supervision. The government, starting from the Central level, until the smallest unit in the village level, takes a role in facilitating, accompanying, and making a commitment to developing Posdaya. Social Organization, NGO, and the financial institution, both

banking or non-banking ones, play as the catalyst to accelerate Posdaya in community.

On the other sides, Community-based organizations and religious organizations such as farmer Association, Driving Team of Family Welfare Program (TP-PKK), Center for pre- and postnatal health care and information (Posdaya), Family Planning (KB) team, Prayer House operators, PAUD, UPPKAS, and others, also take roles and be responsible of establishing and developing Posdaya in their respective environment. Involvements and emergences of roles in the establishment and development of Posdaya prove that Posdaya can be a complete community empowerment program.

Community Empowerment, through Posdaya, strengthened the partnership and the social relation between Damandiri Foundation and various institutions. Accordingly, to date, a synergy exists to realize the idea of development through Posdaya as an attempt to improve Indonesian's living standards, especially underprivileged families'. If we take a closer view of the roles played by those parties, we will understand the position of each institution in community empowerment through Posdaya. First, seeing the role of Higher Education Institution, they hold *Tridharma Perguruan Tinggi* (Three Pillars of Higher Education). Through this *Tridharma Perguruan Tinggi*, the educational field plays its role to educate, to conduct research, and to serve the community. This becomes the reason why Damandiri Foundation involves Higher Education Institutions in establishing and developing Posdaya. Collaboration with Higher Education becomes a path to socialize this program more easily to the community. Besides, Posdaya becomes a momentum for Higher Education Institution to perform community service in their Posdaya Thematic Students Community Service (KKN Tematik Posdaya). As it has been reported, more than 420 Universities are involved, they are divided into twenty-five coordinating region facilitating KKN Tematik Posdaya. Through KKN Tematik Posdaya, more than 34.419 out of 54.170 Posdayas have been established (Damandiri, 2016). Higher Education Institutions plays a role in guiding and developing Posdaya in each of their regions through student's and lecturer's activities. Along with Damandiri Foundation, these universities brief the students and participants of KKN Posdaya and conduct a workshop for the lecturers as the field-advisor, and monitor the KKN Posdaya.

The establishment of Posdaya is inseparable from the government's program to establish a just community service. The government's involvement exists in complete commitment to supporting this program. The government plays a role as a facilitator who is expected to be able to synergize Posdaya with the governmental program, especially the regional government through its working unit. The government program is expected to stimulate and support the program performed by the community with their independent ability. Technically, the smallest governmental unit in village level is also directed to bridge various parties in the field, both Damandiri

Foundation, Universities, and Communities in the establishment and the development of Posdaya. Local governments have shown the support in the form of government's commitment. This is exhibited by the agreed MoU and Collaboration in Poverty Alleviation and Human Resource Quality Improvement in Malang City. This MoU is an agreement made by Malang City Government and banking institutions, universities, Local Government Units, and subdistricts in Malang City. The commitment towards this Posdaya program is also shown by the regional legal products made by the governments in the form of Regional Head Regulation, for instance, The decision of Bantul Regent no. 15 of 2008 concerning the establishment of Team in Charge of operational activity of Posdaya in Bantul Regency, The Decision of Bekasi Mayor no 400/KEP.172-KAPERMAS/V/2009 on the establishment of Posdaya Driving Team in Bekasi City, and other legal products in other regions.

In developing Posdaya, the regional government, especially in subdistrict level. Subdistrict officials are expected to facilitate other developmental elements that allow Posdaya to carry out a complete empowerment program. The regional government is also asked to provide opportunities and to invite the local social organization to develop Posdaya. The official who works in the educational field such as teacher, KB officers, and medical workers under regional government's control are encouraged to take an active role in establishing and developing Posdaya in their region.

Community empowerment cannot be separated from private parties and banking and non-banking institutions, and other social organization. Damandiri Foundation states that to date, there are at least thirty-five collaborations are made, involving banking institution, rural bank, and non-banking institutions. They assist the community in improving their economy through Posdaya program. Besides, Damandiri Foundation also encourages the involvement of private parties, especially companies, to take an active role in Posdaya. One of the involvements is shown in Posdaya Community Development Program of PT. Holcim Indonesia Tbk Pabrik Cilacap. CSR program carried out by PT Holcim Indonesia is in line with the priority of the regional government's program to alleviate poverty. This is adjusted with Posdaya program initiated by Damandiri Foundation. PT. Holcim Indonesia made Posdaya as a place for local people by providing various training such as early childhood education and medical treatment. PT Holcim Indonesia focuses its Posdaya's activities based on four main activities of Posdaya initiated by Damandiri Foundation, namely, health, environment, education, and economy. At least, the role taken by PT Holcim Indonesia from 2009 to 2019 has guided forty-eight Posdayas in eleven villages in Cilacap (Agus Triyono, 2014). In developing that Posdaya, in addition to establishing social relationships with local government in the form of permit and accompaniment, PT Holcim Indonesia also establish social relationships in the form of partnership with Student Community Service

from Jendral Soedirman University to initiate Early Childhood Education Post for people in Cilacap. This is done as the form of realization of Posdaya in the educational sector.

Based on the roles exhibited by each stakeholder above, social relation built through Posdaya is expected to create good governance, a mechanism of interaction between components i.e., government, community, university, private sector, and Damandiri Foundation. Besides, Posdaya is expected to be able to build a broad network among Posdayas or between Posdayas and the external parties. The community empowerment carried out by Damandiri Foundation as NGO through this Posdaya program does not live in a hollow place. This program lives in a public room, requiring Damandiri Foundation as the initiator of Posdaya program to associate with other actors such as state, university, private parties, and the community. This association shows that Posdaya is a movement or a place where empowerment exists. In this case, Posdaya does not stand alone. It is a movement initiated by NGO and the State, University, Private parties, and community to be empowered. When analyzing the relation built between Damandiri Foundation, Government, University, Private Party, and Community using Steven Levitsky's theory on the typology of the relation between NGO and the State, we can conclude that the established relational pattern is categorized as complementary. This relational pattern occurs when the relation between the informal institution, in this case, is Damandiri Foundation, and the State is impending. This is shown by Posdaya program initiated by Damandiri Foundation. This program opens the government's encouragement so that the non-governmental institutions are involved in alleviating poverty. In this case, the formal institution (the state) take a formal role by being involved in community empowerment activities and their various programs. If we reflect it to the community empowerment through Posdaya, Damandiri Foundation transfers the technical matters of the program, including funds and training, while the government transfers resources in the form of facility and experts, and various accompaniment program. Accordingly, in this case, the role of Damandiri Foundation complements the Government in performing community empowerment and vice versa. Likewise, the presence of Universities and Private Parties in Posdaya, their presence fills the gap in Government-Damandiri Foundation relation. They create or strengthen the community so that this Posdaya is established and developed in the community. Accordingly, there is an ethical understanding that indirectly arises among all involving parties so that the relational pattern is impending in nature where the goals are the same i.e., to help community alleviating poverty and increasing people's living standard.

The social relation in community empowerment is important; social networks or partnership will encourage innovation in community empowerment, including

attempts of innovation program development. Thus, community participation through groups of community empowerment, especially Posdaya groups, can be increased. Social relation will also increase and encourage productivity and efficiency in community empowerment. It also builds commitment, loyalty, and togetherness so that the program can be carried out sustainably. The stakeholders, especially Damandiri Foundation, Government, especially regional government, Universities, and Private sectors should maintain their involvement to continue and support Posdaya, especially the established ones, and develop communication network pattern that allows all parties to take active participation in developing Posdaya.

#### 4. CONCLUSION

Community empowerment through Posdaya explicitly or implicitly exhibit that collaborative approach through social relation creates a clear role among the stakeholders. Firstly, the role is exhibited by Damandiri Foundation as the program initiator. They provide initial support for the establishment and the development of Posdaya, advocacy, communication, and education to the community. The second role is exhibited by Higher Education Institutions, through their Community Service Institutions, take a role in the form of accompaniment, academic sharing, and providing skilled resources for supervision. The third role is shown by the government, starting from the Central level, until the smallest unit in the village level, takes a role in facilitating, accompanying, and making a commitment in developing Posdaya. Social Organization, NGO, and the financial institution, both banking or non-banking ones, play as the catalyst to accelerate Posdaya in community.

Using Steven Levitsky's theory on the relational typology of NGO and the State, it could be concluded that their relational pattern is categorized into complementary. All parties involved in community empowerment through Posdaya complement each other, resulting in quality Posdaya. This synergy should be the pattern of community empowerment that is capable of establishing a sustainable empowerment program.

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