

Religious Activities and Empowerment : Sustainable Livelihood Framework Approach In Enhancing The Desa Luworo Potencies

Achmad Room Fitrianto

UIN Sunan Ampel

ar.fitrianto@uinsby.ac.id

Abstract

The marginality and governmental alignments are the two main issues in community development. The role of Tengkulak Rentenir, and Pengijon are significant in Luworo Village. Not only as a financial provider, they also play as connector among the peasant farmer and market. As a result the farmer receipts their selling agricultural productions below market prices. In order to support and giving additional value to their agricultural products an assistance program involving a female Islamic study group of Masjid Al-Hidayah conducted. The assistance activities conducted through SLF approach. The five phases of SLF are: identifying vulnerability; mapping the livelihood assets owned by the community; observing transforming structures and processes; and identifying livelihood strategies and formulating livelihood outcomes.

Abstrak

Marjinalitas dan keberpihakan pemerintah adalah dua isu utama dalam pengembangan masyarakat. Peran Tengkulak, Rentenir, dan Pengijon di Desa Luworo signifikan. Tidak hanya sebagai penyedia pembiayaan, mereka juga berperan sebagai penghubung antara petani dan pasar. Akibatnya, petani menerima penjualan hasil pertanian mereka di bawah harga pasar. Untuk mendukung dan memberi nilai tambah pada produk pertanian, program bantuan dilakukan dengan melibatkan kelompok Pengajian Masjid Al-Hidayah. Kegiatan yang melibatkan kelompok pengajian ini dilakukan melalui pendekatan SLF. Lima fase SLF adalah: mengidentifikasi kerentanan; memetakan aset mata pencaharian; mengamati transformasi struktur dan proses; dan mengidentifikasi strategi mata pencaharian dan merumuskan hasil mata pencaharian.

Keywords: Sustainable Livelihood Framework, community development, Masjid

A. Introduction

This piece of writing, explore the position of higher education, especially the Islamic higher education in community development. In describing that role, a sustainable livelihood framework has been employed. This framework employed in order to understanding of the factors that caused poverty and triggering the vulnerability. Furthermore this framework also able to recognize the community awareness in response to the problems faced. The activities and observation conducted emphasizes to the community asset mapping and the community effort in creating value added to their assets. By creating value added to their assets is believed will increase their bargain position in development. However, increasing their bargaining position, creating value added are not the one and the only factor that could enhance community wealth.

Poverty and inequality are two issues that carry on in sustainable development.¹²³ The geographical position and the information disparities influence the community livelihood and development. Reducing vulnerability potencies in the community are one of the key factors in sustainable development.⁴⁵⁶ In the development of the new economy, not every counterpart received beneficiary from the process, as stated by Blackwell and Colmenar (1999) just a few groups to become beneficiaries of the new economy, well-educated one, where the other are still needed further effort.

Likewise, not all poverty elimination programs effectively success in reducing community vulnerability. In some cases it increases the social tension among community member and may increase

¹ Christoff, P. Ecological modernisation, ecological modernity's. *Environmental Politics*. Volume 5, (1996). 476–500

² Watson, H.K. The sustainability of southern Africa's savanna resources', in: H. Baijnath, Y. Singh (eds), *A Rebirth of Science in Africa: A Vision for Life and Environmental Sciences*, Pretoria, South Africa: UMDAS Press. (2002). 160–174

³ Costanza, R.. Social goals and the valuation of natural capital. *Environmental Monitoring and Assessment*. Volume 86, (2003)pp 19–28.

⁴ Cohen, S., Demeritt, J., Robinson, J., & Rothman, D. (1998). Climate change and sustainable development: towards dialogue. *Global Environmental Change*. Volume 8, 341–371

⁵ Markandya, A., Halsnæs, K.. *Climate Change and Sustainable Development: Prospects for Developing Countries*. London: Earthscan. (2002)

⁶ Agrawala, S. Adaptation, development assistance and planning: challenges and opportunities, *IDS Bulletin*, Volume 35, (2004). 50–54.

vulnerability and pose new threats to well-being. There are three aspects that could reduce the negative of the sustainability livelihood approach. Firstly, the community has to be encouraged to secure their own well-being in overcoming their vulnerable aspect. Secondly, community trained/ upgrade their abilities for receiving new condition. Thirdly, in giving community assistances, the initiator should keep one hand off to project orientation minded. It could undermine a sustainable development process.⁷

Community development and empowerment cannot just rely on the good will of the local government. Academician, as a centre of excellence in the community, has a significant role in community development. Many empowerment tools could be employed in maximizing the potential that exists in society. One model that is used is sustainable livelihood framework-SLF. The community vulnerabilities faced are mapped as the early stages in conducting SLF. After identifying the community vulnerabilities factors, the next stage is mapping five assets of the community; i) the human resource assets, ii) natural resources, iii) social conditions, iv) financial condition and v) physical assets owned.

The stages mentioned above, were employed in the Luworo village empowerment program. This village is located in Pilang Kenceng sub district (Kecamatan), Madiun district (Kabupaten). The empowerment program in the Luworo village has been conducted by UIN Sunan Ampel through the student's venture program.

B. Defining concepts and literature

Community empowerment cannot be separated from the four actors, government institutions, civil society institution, academia and business. Those actors have mutual dependencies each other. However, in some occasion, these dependencies, create social dilemma. The dilemma that portrayed is that as institution either profit or not profit should make efficiencies toward their spending in one hand, and in other hand by attaching dependencies to other create add additional cost.⁸ In

⁷ Hopwood, B., Mellor, M., & O'Brien, G. Sustainable development: mapping different approaches. *Sustainable Development*, 13(1), . (2005). 38-52.

⁸ Molm, L. D. Dependence and risk: Transforming the structure of social exchange. *Social Psychology Quarterly*, (1994). 163-176

other word, this dependency could be seen as internal and external mission dilemmas. However, Molm (1994) states that the dilemmas will make an exchange of inherent risk for the actors.

In the following paragraph describes the three main framework and concept that used in the UIN Sunan Ampel ventures program in Luworo, Madiun, and East Java Province, Indonesia. A concept and understanding of modernity and economic growth develop as a part in increasing awareness toward market needs and the technological progress created. Secondly, is Knowledge economy and a changing community concept give a fundament for the changes that prepare to be implemented in the targeting area. Thirdly is description of sustainable of livelihood framework and social change as role model used in the university venture programs offered.

Lest discusses the following concept and literature bellow

1. Modernity and economic growth

Community development in some terms is known as modernization. A process of empowering community by introducing a new approach in creating a better society. A Solow - Swan model in his theory of economic growth clearly stated that the technological progress plays significant. Technological progress cannot be separated from human resources quality factors. The human resources quality identified through the community character in urban issues, industrial production issues, social stratification issues and the governmental attitude in creating social role and bureaucracy as a nation state. In other words could be said that modernity is always related to technology. Underlined those theories, Kasa (2011), stated that technology is the major factor that the determinant of the social transformation that culminates in a modern society, wherein all facets of life are technologies.

Kasa (2011) describes modernity as a contentious and elusive concept that subject to sociological inquiry and philosophical contemplation. What Kasa mean modernity needs a comprehensive approach in creating harmony within community and their environment. One of effort in bridging the harmony, knowledge economy could become answer in managing natural resources and the negative of modernity. Knowledge economy could originate from local values or knowledge that results from community daily activity in facing problems. In some term, environmental degradation blames toward human activities, technological progress which define as a process that is

conducted in order to fill the human need through exploration natural resources, as factors that caused environmental degradation.

However, even most of human activities in exploring natural resources result in environment damages, but it doesn't mean natural resources exploration has to be eliminated in order to prevent environmental damage. In bridging that gap, a useful development in exploring natural resources should be delivered. A sustainable concept in natural resources management has to be endorsed. Direct response to the ecological crisis could be developed based on the knowledge economy. The knowledge economy is expected to bridge the interests of environmental sustainability and economic growth. Good communication skill of the community leader and the use of appropriate approach could find community best practices in solving their problem. A sustainability livelihood framework could become an alternative tool.

2. Sustainable livelihood framework and social chance

Many aspects lead social changes, people and their embedded culture, natural resources and both formal and informal institutions are the factors that play significantly in social changes. The change of community values and perceptions are the beginning of social changes in the community.⁹ This opinion believes that values and public opinion changes are strongly believed influenced by the way of community in having interaction each other for addressing of natural phenomenon. These changes commonly acknowledge as social innovation. In which Drucker (1992) point out that social innovation has more significant role play than scientific innovation. He gave an example, in the financial industry that shaped the community change was not the information technology breakthrough or any other technological change but the commercial loan system. The commercial loans contribute huge profit in last two centuries and in the last 40 years contribute in the social innovation worldwide.¹⁰

The social innovation beside performed and identified as a common effort in response to the problems faced, it's also determined by individual members of the community. As Bornstein (2007) describes that each individual or community attitude reacts differently to the

⁹ Bornstein, D. *Six qualities of successful social entrepreneurs*: OxfordUniversity Press. (2007). p.93

¹⁰ Drucker, P.F. The new society or organization. *Harvard business review*. September-oktober, (1992). p.95-104.

changes based on their treatment and historical experience in the past. Moreover, in this change, is also shaped by an institution that has a certain mission in the community. In order to keep institution missions going smoothly, the institution tends to fight over influence in society and tend to compete with each other for gaining legitimacy and reach higher authority. Thus, this competition makes open space for structural change in society. The code of conduct of each institution directs and shapes the person's communication style, negotiation style in fulfilling their needs with limited resources faced. As a result, peoples' behaviour is determined not only by the geographical position where they live and stay, but also influenced by actors or public figure who significantly influence and control their daily life.

The interaction of individuals, natural resources and institutions in shaping community could be portrayed in the framework called Sustainable livelihood framework (SLF). SLF as one of the tool that categories as an appraisal method aimed to capture the social phenomena's and investigate base on the vulnerability factors and the maximising asset in creating livelihood strategies that develop livelihood output in creating better social changes. The utilizing of the SLF is to understand the changing circumstances of the community and all its parts including the peasants, or the elites. Those factors observed their potential livelihood capacities and practices have been vulnerable in facing the natural changing. According to Chambers & Conway (1992) and Scoones (2009) SLF approach is able to identify the community behaviour in varying economic and social backgrounds.

By outlining the concept of a livelihood framework from various levels of economic and social background into a simple and practical make the information managed as a comprehensive input material in the policy-making process. The analysis of potential vulnerabilities is linked the existing and potential assets to create livelihood strategies. Krantz (2001) portrays the three kinds of point of views that are influencing into community shortage which this assumption strengthen SLF approach. The first is that the economic growth is the back bone of the changes. Creating more opportunities is the keys for our coming of the community's shortage faced. In short, the changes created the community degree dependencies increase and will encourage the community member capabilities to take benefits for the escalating economic prospects.

Secondly, in the community changes in not only the economics and financial issues involved, but also consider other dimension such the

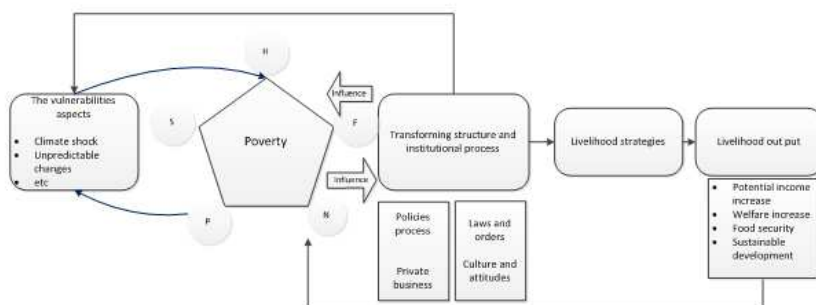
health services provided, gender equality, the democratization in policy making, illiteracy, and many other issues. In Otherworld could be said that the social changes also consider all aspects of community vulnerability and feelings of powerlessness in general.

The last aspect that should be considerate in strengthening SLF approach is the degree of community understanding toward their origin, condition and the community participation in the policy making phrases that set up institutionally in anticipating the changes occurs.

In the case of Desa Luworo that located on the edge of national forest, the use of SLF approach portrays the lack of attention to power and politics and a disjunct in the analysis of macro and micro contexts and of agency and structure.¹¹ The observation that power relations cannot be contained in a neat point on an asset pentagon is particularly relevant to the situation of marginalized community in the community who live and stay near to forest area.¹² The community understanding of the value added of their products should be encouraged in order to dig up their long term potencies owned and prevent to social risks that could strike to the community such drought or deforestation.

Underline the aims of the SLF is to capture the social awareness and explore base on the vulnerability factors and the maximizing asset in creating livelihood strategies that develop people belonging, togetherness, creativity, participation and economic opportunity in creating better social changes.

Chart 2. The Sustainable Livelihood Framework



¹¹ Scoones, I., Livelihoods perspectives and rural development. *Journal of Peasant Studies*. Volume 36:1. (2009). p.186

¹² Ibid .p.185

Source: DFID,1997 (modified)

Note: S= social; P=physical; H= human; N=natural; F= financial

C. Luworo a case study in community development

1. The Economic condition of Desa Luworo

Desa Luworo area consist of 80% land are agricultural / farming area, and 20% forestry area. In more detail, there are 160,678 hectares paddy land with 78,079 ha irrigated, technical fields 27.991 ha, and 54.090 ha rain fields. The forest area is under PT PERHUTANI management, a government owned company that managing the forestry land. *Perhutani* land area in the village Luworo is 976 Ha. Technically the *Perhutani* land is authorized to LMDH (Lembaga Masyarakat Desa Hutan- a group of people that authorized in managing forest land that located in their village).

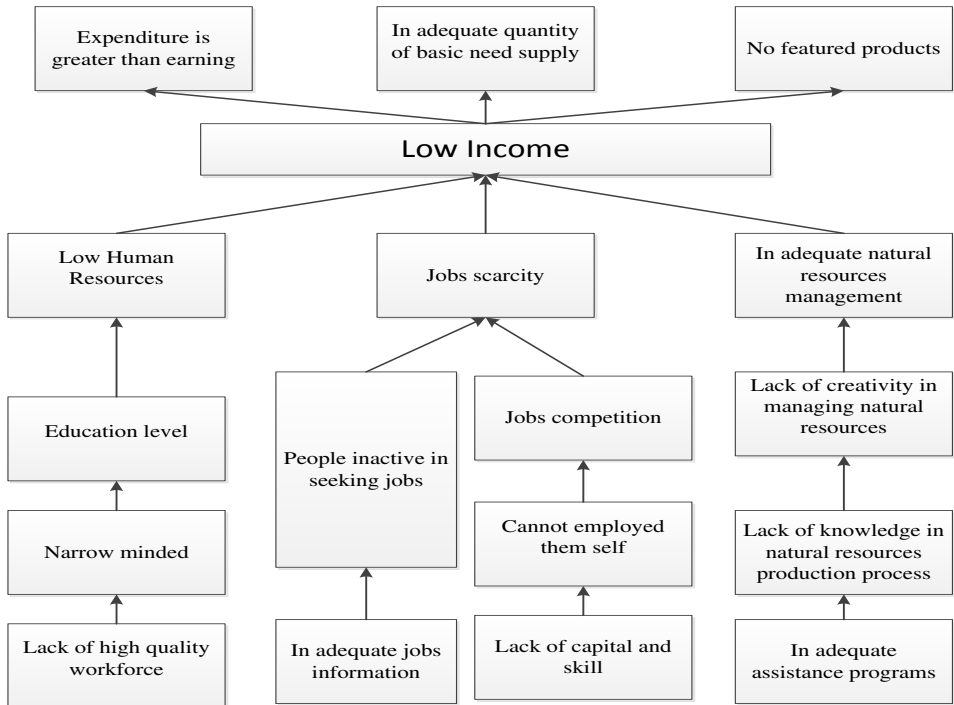
The Luworo community is very depending on farming which could be seen the majority of this community work in the agriculture sector as farmer or farm workers. Their harvested quarterly for peanuts, soybeans, wheat, rice, corn and green beans. In addition, they also annually harvested cassava. Even though they have a lot of agricultural products, their crop is still not adequate in fulfil their daily needs. Besides doing farming, the Luworo residents raise cattle or chicken for additional jobs and income. The villager's difficulties increase when they found drought season, many farmers do not do farming because of water scarcity. During this period, their income will be reduced. Referring to the dependency ratio¹³, the number of productive workforce is bigger than the non-productive, the productive workforce that owned by Luworo, just only 855 people who already have jobs or own businesses, while the rest are unemployed.

The main problems faced by the Luworo villagers are caused by several factors: Firstly, the human resources quality in term of their education levels. The low education level is caused by the community mindset. Most people prefer their children to work rather than attend school or achieve higher education. Logically, it's working to earn money, the schools spend money. This paradigm is still firmly embedded in the minds of the villagers of Luworo.

¹³ The 2012 data show that the productive population and non-productive population are 2,594 and 1,398

Secondly, lack of jobs or employment opportunities. In this term, besides to become a farmer or worker farmers, there is no adequate job opportunity surrounded. It is often that farmer who has inadequate capital to plant their crops also cannot do farming.

Chart 3: The structure Luworo Economy Problems

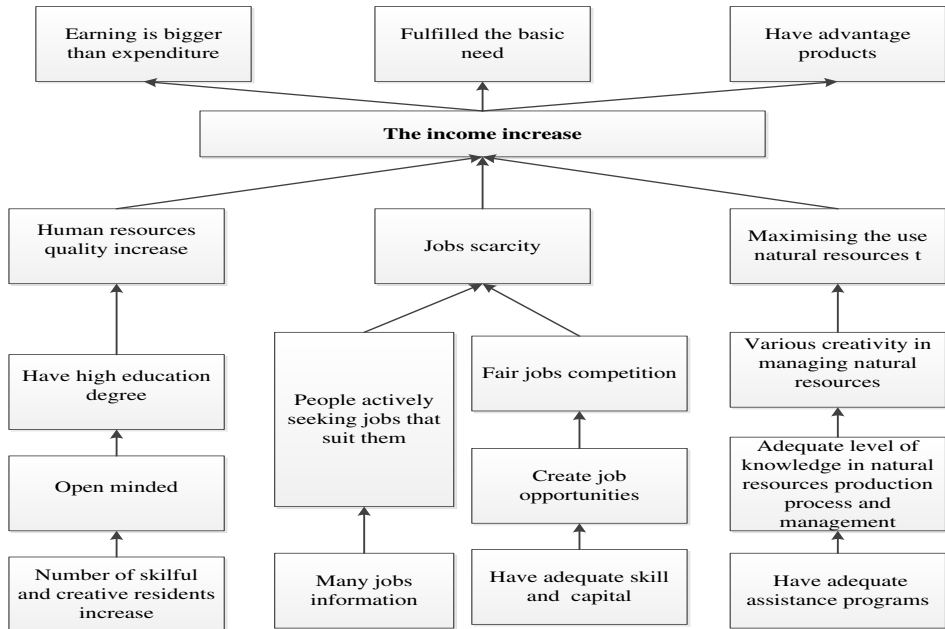


Source: Field observation result, 2013

Moreover, the last factors are a lack of awareness in giving value added to their agricultural products. They tend to sell their agricultural products as raw materials. This condition is caused by a lack of resident's creativity by giving value added to their agricultural products. As a result, they tend to sell at a low price in the market or through middlemen (*tengkulak*).

Instead of those handicaps, the Community of Desa Luworo have hope and expectation that been observed. The Chart 4 demonstrate the community hope and expectations.

Chart 4: The community economy expectation structure



Sources: Field Observation, 2013

The flow chart above shows the Luworo resident expectation in increasing their earnings. This hope and opportunity could be achieved through the following stages: The first stage is increasing human quality resources. These efforts could reach through a program or activities that could encourage the community to pay more attention to their child's education. Educate the community about education as a long term investment, not only expected to earn some job income, but it's also a process that could increase human live quality. Creating role model in the community will motivate effectively compare just a sole champagne program.

The second stage is by providing alternative jobs. Coordinate with government agencies and private business in providing jobs information is one of effort conducted. This process could be supported by the information that is easily accessible even to the remote villages. The roles of educated society are also significant in this stage. The educated resident also supplied positive information from outside the village to the village. Moreover, the spirits of entrepreneurship that reach

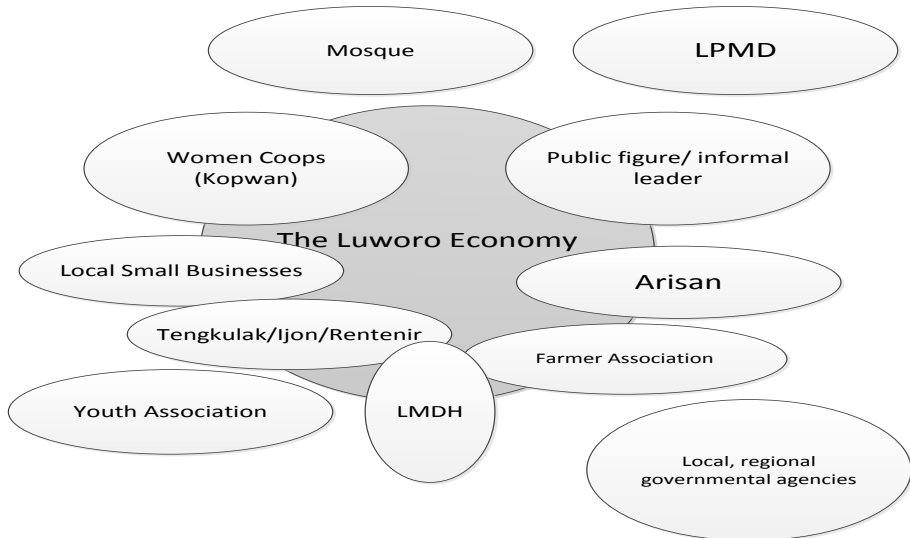
rural areas such in Luworo also give the community wider perspective and knowledge. By maximizing the local potencies people could create new jobs with the self. Either use their own capital as well as collaboration with certain parties is able to develop the business smoothly.

The third stage is increasing the value added of the agriculture produced. In this stage is to encourage community to not sole sale their agricultural product as raw materials. The community should be educated in giving value added to their farm products. This stage also has to support by sufficient knowledge and the degree of innovation and creativity owned by the community. This creativity and innovation need further support from outside the community such from the government agencies and business.

From the chart 5, it can be seen that there are several parties or groups that significantly influence directly to the Luworo economy activities. The community leaders are the most significant role play, they giving not only attention, but also serve as the advisor especially if the residents deal with economic issues related to the community.

However, from several parties that influence the Luworo economy activities, *Tengkulak*, *Rentenir* and *Pengijon*, also play significantly in positive and negative influence. The following section discuss in detail about their role.

Chart 5: The Luworo economic stakeholders



Sources: Field Observation, 2013

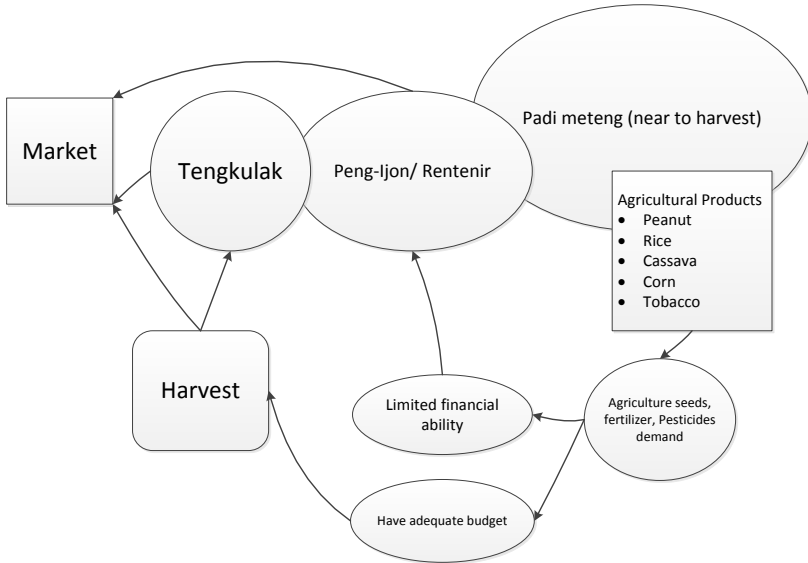
2. *Tengkulak* (Middlemand), *Rentenir*, and *Pengijon* role

Among the stakeholders that influence the Luworo economy activities that should be paying more attention is the existence of *tengkulak* or middlemen. This group plays the role as the party purchaser and distributor of agricultural product produced by residents. They play as a broker, they buy from villagers, agricultural product in cheap price and they directly sell to market with a higher price. Surprisingly the majority of people prefer to sell their products to middlemen. This is because the middlemen go straight to people's homes so that residents do not have to bother to go to the market, which is located far away and can immediately earn money from their harvest. When the middlemen buy the resident production with lower price are the cause problems in the pattern of the people's economy. Even the farmers have abundant crop production, but it cannot give adequate incomes due to their agricultural products are bought with low price.

There are three reasons why Luworo resident has high dependencies toward middlemen trader. Firstly, people are reluctant to sell directly to the market. The market location, distance and lack of transportation are the main reason stated. Secondly, people have no adequate knowledge to give additional value to their agricultural products. Therefore, due to they sell it as raw foods, it cause price so cheap. Lastly is that the people dependencies are high that make the price that applied is fixed and firmed, cannot be bargained. Whereas the other stakeholder, such *Karang Taruna* (the youth association) LMDH, LPMD, government agencies, and even *Posdaya*, their existence has not been able to fully influence and change people's economic condition. Indeed, in the observation shows that the role of government agencies in developing the person's welfare is not significant. What is more, the community also less enthusiasm and understood toward the function and the relation of the development of their village with local government agencies.

In short, Chart 6 shows the schematic of agricultural product interactions among stakeholders.

Chart 6: The Luworo Farming Production flowchart



Source: Wigati & Fitrianto, 2012

From the Chart 6 above, show the role play that is played by the middlemen or *tengkulak*. On one hand, the presences of middlemen help the farmers to bridge the farmer products to the market. This is because the middlemen purchase the farmers, agricultural products. According to some villagers, they sell their crops to middlemen on the grounds quickly, easily, and the price provided just slightly difference compares to market price. That is the reason why they do not sell their produce directly to the market. However, in other hands the presence of middlemen also a symbol of a long supply chain that represent unfairness of goods and services distribution. In other words could be said that middlemen exploit the farmer's future wealth by buying the farmer products at the lowest prices then sold at high prices in the market.

In addition, from the chart also demonstrate the dependencies of the farmers toward informal private money lender (known as *rentenir*) and *Ijon* mechanism seller, *Ijon* mechanism could be understood a borrowing money in order to fill their daily need while the farmer is still entering the growing season and not yet in production, then the farmer will pay back at harvest time. At a glance, this mechanism is very helpful; however, if it observed thoroughly, this mechanism is very

detrimental to farmers. This is because when the payback time occurs, the farmers have to pay in enormous amount compare the value that borrowed. For example, if there were farmers lending money from *rentenir* or *pengijon* for three million rupiah or approximately \$300 with interest 15% per month. Under *rentenir* mechanism, this interest is firm and paid monthly together with the instalment. The difference from *rentenir* mechanism is that there is no such collateral in access the fund. If the farmers miss pay the instalment on the due date, the *rentenir* could forfeit anything worth that owned by the lenders. The most negative thing of *rentenir* is, in the end of instalment, the amount of money that should be paid could be doubled or even more. Therefore *rentenir* could be defined as usurers, lending money with exorbitant and unlawfully high rate of interest.

Similar to *rentenir*, *pengijon* loan amount of money for the farmer. The farmer is payback in the harvest time. However, the farmer is also compulsory to sell their harvest to the *pengijon*. Due to the position of the farmer is not free and equal with the *pengijon*, under this mechanism *pengijon* could buy the farmers' product at a lower price. As a result, if the farmer has unexpected bad harvest, it will make them depending to the *pengijon*. Sometime the *pengijon* could forfeit anything worth that owned by the lenders. In short, both *rentenir* and *pengijon* could be very unlawful and could categorize as usurers.

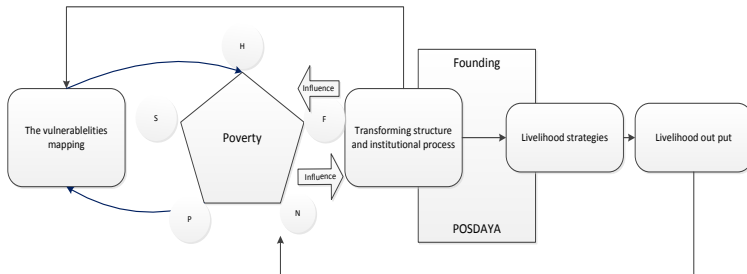
In order to increase the farmer's wealth, it clearly seen that employ appropriate price toward farmers agricultural products is a solution. As stated by Drucker (1992) that social innovation is more powerful compare scientific innovation. Therefore, it is urgent to create social movement in creating social independency.

3. Mosque as Central Activities in Community Development

The sustainable livelihood framework that employed in this ventures' programs had five stages. Identifying and mapping the community vulnerability was set up as the first stage. The following stage was mapping the five community livelihood asset. The third stages were transforming process and structure that involve every single stakeholder that influences to access to livelihood resources. At this stage could be seen on the students involvement that assist and support the village administration by conducting assistance programs. While conducting an assistance program, this stage aimed to portray the role

play of each stakeholder that could facilitate or constrain the program. Erecting the center of community empowerment or *Posdaya* was placed in the middle stage among stage three and four of SLF. The detail could be seen on the Chart 7

Chart 7. The Posdaya position in SLF



Source: DFID,1997 (modified)

The *Posdaya* that founded in Desa Luworo is Posdaya Taman Hidayah. This Posdaya was on February 14, 2012 initiated by the students who placed in Luworo as part of UIN Sunan Ampel ventures program. UIN Sunan Ampel namely the student ventures program as Participatory Outreach. The member of Posdaya Taman Hidayah is the female Qur'an Studies Group (*Pengajian*) that a part of Al Hidayah Mosque. Before the Posdaya founded, this female group of *Pengajian* already has a program called *arisan*¹⁴. This female *Pengajian* group has *arisan* that use rice as media. They collect one *batok* rice every week. The member of these female groups is 48 members. *Batok* is an empty coconut shell that use for traditional rice measurement. One *batok* is equal to 0.47kg. Beside the conduct *arisan* of rice, the also conduct normal *arisan* which is use money, they collect Rp 2000 or 2 cents every week. They conduct the *arisan* every Friday evening.

In order maximizing existing program conducted, the students who had been placed in the participatory university outreach donate some fund in the end of their programs. This fund is used to run the Posdaya Taman Hidayah program called "kube". *Kube* is referring to *koperasi usaha bersama*, joint venture cooperative. The Kube employs "nyaor

¹⁴ *Arisan* is a kind of gathering group, mostly conducted by women and form a community saving scheme. Rotating saving and credit schemes that provide their daily basic need such rice, oil and sugar. The scheme collects the money weekly. Each member of *arisan* contributes the same amount of money at each meeting, one member takes the whole sum once.

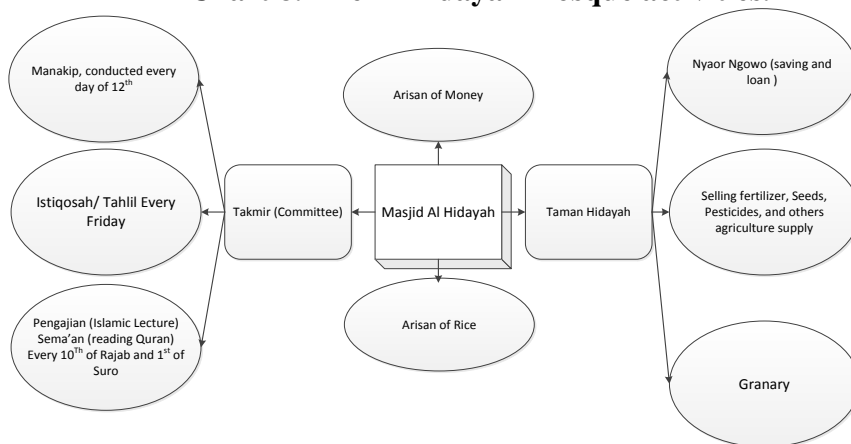
ngowo” mechanism. The committee of Posdaya through the *kube* provide daily consumer goods such rice, sugar and cooking oil from the donation money and distribute to the *Posdaya* member who need it. The member who use those daily consumer goods, have to pay back on the next following week group meeting. If they didn’t pay back in the following week, their right to use lending and borrowing scheme will defer until they pay back.

The Al Hidayah Mosque is a mosque that is founded by Luworo business women who stay in Solo. Solo is approximately 160 km west of Luworo. Prior the Posdaya program, the mosque committee has several programs such *manakip* that held every month on date 12, *Istiqosah* and *tahlli* that held every Friday and Pengajian or recited Quran (*Sema’an*) that's held twice a year in every 10th of *rajab* and 1st of *Muharram*¹⁵.

The activities conducted both by the Al-Hidayah Mosque committee and the *Posdaya* committee run continuously and supporting each other. In order to enhance the *Posdaya* activities, UIN Sunan Ampel also conducts assistance programs that conducted by the expertise from UIN Sunan Ampel. In this program, there were three programs implemented. Firstly has provided an upgrade organization management short course. Secondly, Female life skill training programs, which consist the knitting training program and the production and packaging of *Tiwul* and *Gatot* instant. The third program is microfinance. The microfinance is aimed to support and develop the *Nyaor Ngowo* mechanism. At the microfinance, five million rupiah or approximately equal to \$500 fund donates to the *Posdaya* Taman Hidayah. Previously the Taman Hidayah committee runs *Kube* for providing consumption goods supply; in the new donation they prefer to provide fertilizer for their farming activities.

¹⁵ Rajab and Muharram are the two months in the Hijrah Calender. Hijrah calender started on 15 July 622, the day when theProphet Muhammad migrate from Makkah to Madinah. The Hijrah calender has 354/355 days in one year which mean has 11 days differencent compare the Gregorian calender.

Chart 8. The AlHidayah mosque activities.



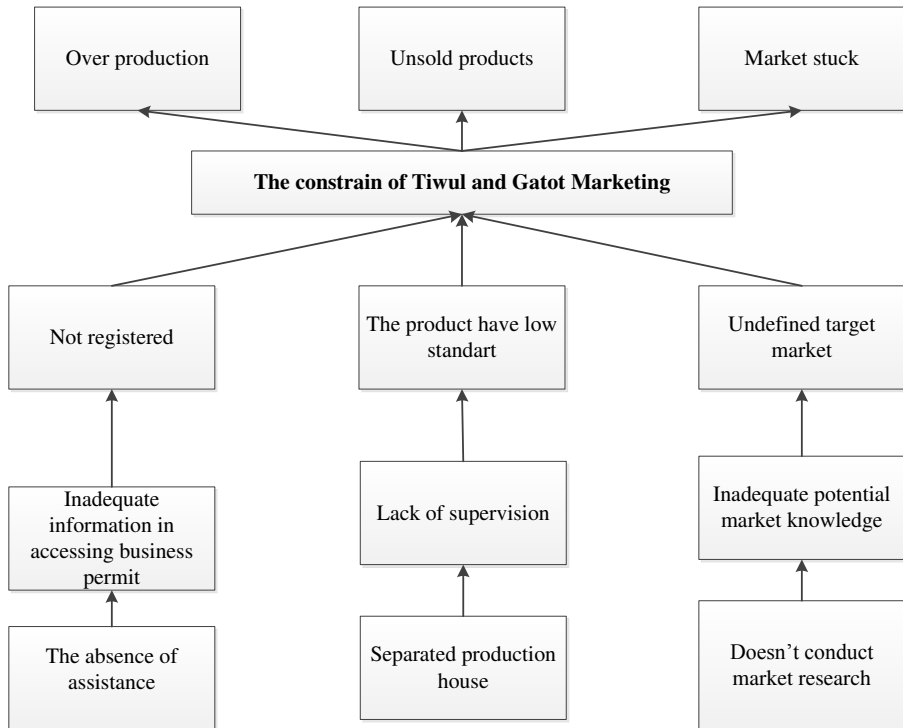
Source: Wigati & Fitrianto, 2012

Beside “*nyaor ngowo*” rolling fund that run by the *Posdaya* Taman Hidayah, there are two products that been produced, *Tiwul* Instant and *Gatot* Instant. Both products are the traditional Javanese food made of cassava. Making and cooking *Tiwul* and *Gatot* is complicated and difficult. Beside it take a time, but also the process itself need accuracy of it's ingredients and tricky process. The making *Tiwul* and *Gatot* are considered toward an abundant of cassava that product. Secondly, there is a new trend in Indonesia back to the traditional which could be seen that the common trend is back to the old way including the culinary. *Tiwul* and *Gatot* as one of traditional culinary are introduced. By producing instant *Tiwul* and *Gatot*, the consumers of *Tiwul* and *Gatot* want to consume *Tiwul* are simple and easy. Just need to pour the *Tiwul* mix with warm water and then steamed for 15 minutes and served with coconut / grated cheese.

The *Tiwul* and *Gatot* instant making process are centered at sub-village Peron at RT 13 (the localities household group number 13). This production is aimed to give value added toward the agricultural products such cassava. These productions employ 7 households and 1 packaging workers. All those workers in *Tiwul* and *Gatot* instant making is the member of The *Pengajian* After they produce the *Tiwul* they collect to the *Masjid* office and hand it in with the other group that's responsible in packaging and marketing.

The *Tiwul* and *Gatot* instant registered with the Dewi Rejeki brand. Even this product has own brand, but some difficulties identified as follows:

Chart 9: The tiwul production problems structure



Sources: Field Observation, 2013

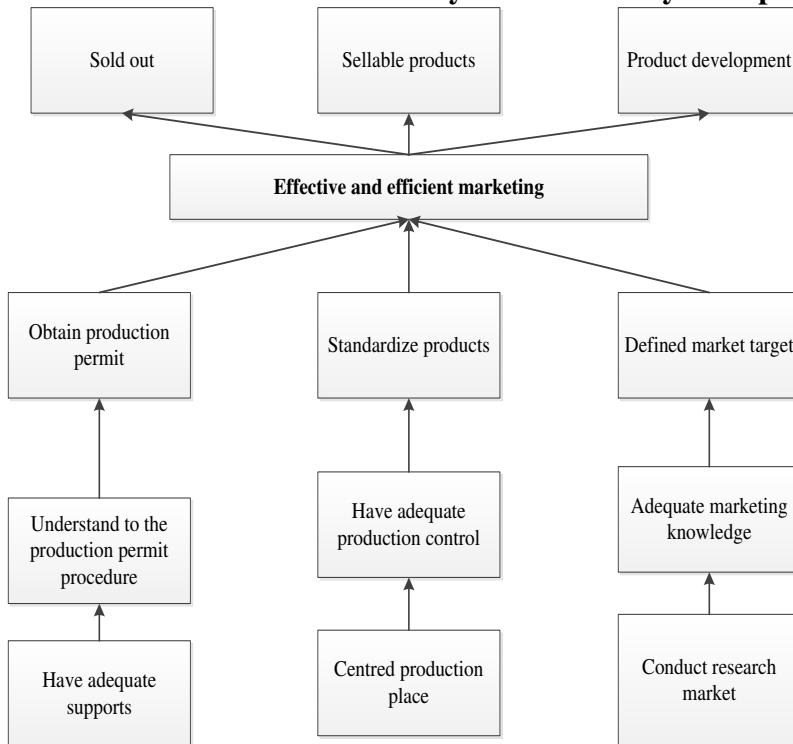
Marketing is the main problems of the *Tiwul* and *Gatot* instant production. One of the reason that occurs is the legal aspects. The *Tiwul* and *Gatot* up to mid of February 2013 is not having licensing from the Department of Trade and Industry (Industry and Trade) and the Health Office. Secondly, there is no standard in the production process. The process production just follows the experience of each household. Every household has implied different types, sizes, and tastes of *Tiwul*. In addition to the packaging standards that use are various. There were 200 grams, 300 grams, and 400 gram package. These problems arise due to

lack of supervision on the packaging, which solely conducted by one worker.

Another difficulty that identify is the marketing location is not defined. This is caused by a lack of knowledge about the exact location of the marketing for the product sales. In short, the Posdaya Taman Hidayah, especially the member who producing *Tiwul* just concentrate in production process and didn't candidate the marketing aspects. As a result, the production is piled up with not adequate quantity that sold.

From the structure of problems that portrayed above, then comes the expectation of each member to the continuity of their products. The Taman Hidayah member expectation could be seen on the Chart 10:

Chart 10: The structure of Posdaya Taman Hidayah Expectation



Source: Field Observation, 2013

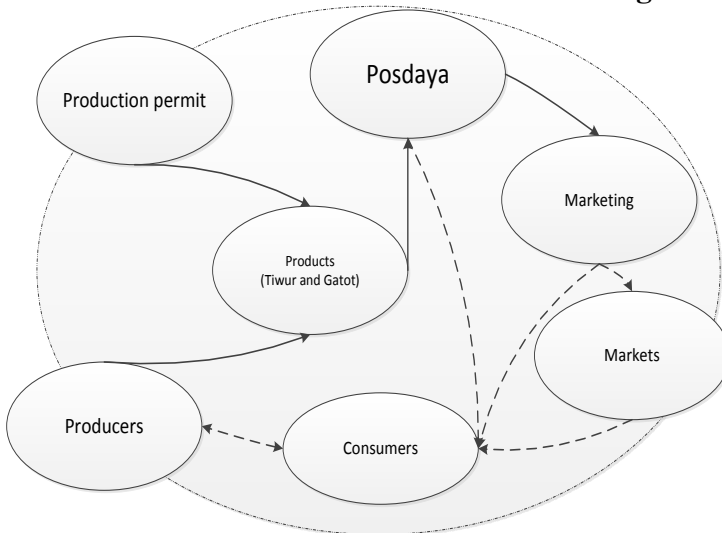
From the expectations that recorded above, the clear and success in marketing process of the *Tiwul* and *Gatot* instants production. In order to gain the public trust, the products have to obtain a production permit from the Department of Industry and Health Office.

In order to obtain the production permit, the production standard should be applied. The standardization is including the taste, the ingredients, the types, the sizes, and colours. The standardization could be conducted by employing a supervision stages which controlled by two or three people from the ingredient election up to the packaging. In further advance production process, they suggested to use the oven for drying process of the *Tiwul* and *Gatot*.

Within the standard that applied from the ingredients selection process up to the packaging, the Posdaya Taman Hidayah has a good, high quality of *Tiwul* and *Gatot* instant. The next have to do is employ the one how has adequate knowledge about marketing. The markets also have a duty in seeking the potential market and conduct research market toward the products.

For a clear picture of *Tiwul* and *Gatot* instant marketing model could be seen on Chart.11

Chart 11: the *Tiwul* and *Gatot* Instant marketing structure



Source: Field observation, 2013

The flow chart above explains that the product *Tiwul* and *Gatot* instant through several stages such, the making process and procedure, then the product is collected in *Posdaya*, then *Posdaya* do packaging and plan the marketing mechanism to market. From the market, potential consumers buy the products. In order to maximize the selling target, every stakeholder involved, including the village officer, or the workers,

or the students who placed in Luworo in the UIN Sunan Ampel ventures programs in introducing and selling the products.

All those processes in the production process up to selling activities should on behalf the *Posdaya* Taman Hidayah activities. This scheme conducted is aimed to develop people relatedness, belonging and creating common economic opportunity. The outcome that projected such increasing the household income and giving value added to their agricultural product could be achieved sustainability

D. Conclusion

Every interference program conducted in providing assistance or empowerment program in the community cannot be separated from the political process and social agreement.¹⁶ Strengthening community empowerment through community groups is one of effort in empowering community. *Posdaya* Taman Hidayah in Luworo can be seen as a form of social change based cultural interference that combined with the principles of the Sustainable Livelihood framework in practice. Changes that occur built relationships and communications efforts between communities, universities and local governments. This communication model provides a boost transparency in the communities in accepting the changes. People easily adapt to change can increase the attractiveness of the area. Increase the attractiveness of the area. As stated by Florida (2005) increase the local attractiveness encourages people to stay and participate in local development. In the long run, it could create community opportunities in increasing the revenue, reduce vulnerabilities, have good network development, build national identity and provide the more sustainable use of natural resources.

The social problems that are faced by Luworo community could be solved through social engineering. Social engineering is a kind of social change that cut the dependencies of community to groups that adverse the community, such the *rentenir* or *pengijon* that categorized as usurers. Through the economic activities that combined with religious mosque-based approach, could reduce the community rejection. The positive thing is that, it could create the mosque not only as the central for religious activity, but also as the central of community empowerment.

¹⁶ Howlett , M and Ramesh, M . (1995). *Studying Public Policy: Policy Cycles and Policy Subsystems*.

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