

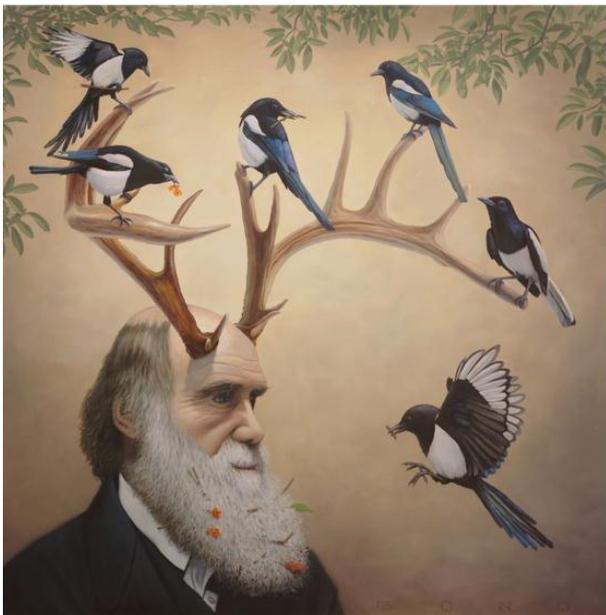
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Independent Village Development Based on Four Golden Pillars of Development

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Abstract

The purpose of this study is to find out the programs and activities of independent village development; and analyze the efficiency and effectiveness of programs and independent village development activities. This type of research is qualitative with research and development (R & D) approach. Data includes; independent village development programs and activities; and efficiency and effectiveness of independent village development. The program/research objectives include; village head, village secretary, and other village officials, members of the village representative body (BPD), representatives of youth, religious and community organizations, and community members in general. Data was collected through in-depth interview techniques, observation, and documentation. In data collection, in-depth interview techniques are used unstructured and open instruments. Data analysis techniques include; display data, data reduction, and temporary conclusions. The results of this study indicate that; First, independent village development programs include; efficient and accountable government management, village economic development, integrated environmental management, and community development with character. Meanwhile, activities carried out to develop independent villages are the application of citizen service applications, preparation of permits, FGD SOP services; KUB. BUMDES, construction of village souvenir centers; building a waste charity center, promoting environmentally friendly tree planting, supporting TPQ, supporting youth/community/ religious activities, making PKBM and TBM. Second, independent village development programs and activities are quite efficient and effective, measured quantitatively and qualitatively.

Keywords: independent village development, four golden pillars of development

Desarrollo independiente de la aldea basado en cuatro pilares de oro del desarrollo

Resumen

El propósito de este estudio es descubrir los programas y actividades de desarrollo de aldeas independientes; y analizar la eficiencia y efectividad de los programas y actividades de desarrollo de aldeas independientes. Este tipo de investigación es cualitativa con enfoque de investigación y desarrollo (I + D). Los datos incluyen; programas y actividades de desarrollo de aldeas independientes; y eficiencia y efectividad del desarrollo de aldeas independientes. Los objetivos del programa / investigación incluyen; jefe de la aldea, secretario de la aldea y otros funcionarios de la aldea, miembros del cuerpo representativo de la aldea (BPD), representantes de organizaciones juveniles, religiosas y comunitarias, y miembros de la comunidad en general. Los datos fueron recolectados a través de técnicas de entrevista en profundidad, observación y documentación. En la recopilación de datos, las técnicas de entrevista en profundidad se utilizan instrumentos abiertos y no estructurados. Las técnicas de análisis de datos incluyen; mostrar datos, reducción de datos y conclusiones temporales. Los resultados de este estudio indican que; Primero, los programas de desarrollo de aldeas independientes incluyen; gestión gubernamental eficiente y responsable, desarrollo económico de la aldea, gestión ambiental integrada y desarrollo comunitario con carácter. Mientras tanto, las actividades llevadas a cabo para desarrollar aldeas independientes son la aplicación de aplicaciones de servicio al ciudadano, la preparación de permisos, los servicios de FGD SOP; KUB BUMDES, construcción de centros de souvenirs en el pueblo; construyendo un centro de caridad de desechos, promoviendo la plantación de árboles amigables con el medio ambiente, apoyando TPQ, apoyando actividades juveniles / comunitarias / religiosas, haciendo PKBM y TBM. En segundo lugar, los programas y actividades de desarrollo de aldeas independientes son bastante eficientes y efectivos, medidos cuantitativa y cualitativamente.

Palabras clave: desarrollo independiente de la aldea, cuatro pilares dorados del desarrollo.

A. INTRODUCTION

Community independence needs to continue to be cultivated, as part of

achieving national development goals, namely the formation of a just, prosperous and prosperous society (Bradshaw, 2007). Welfare is characterized by the release of society from poverty (Carter & Barrett, 2006), (Ghiglinio & Sorger, 2002). Prosperity and prosperity are not only the burden of the central government, but the community also has an essential role in development. Therefore, leadership capabilities are needed in order to grow and develop the culture of society through the political role of leadership (Bunge, 1981). Community participation in development contributes to the achievement of development, positively with various forms of participation (Cornwall, 2008); (Daley & Marsiglia, 2000). The central government can function to provide direction and policy, while at the Village level it is necessary to translate into activities techniques that are easy to implement and based on village potential.

Independent village development can be done by optimizing the functions of various resources owned by the village and linking them with various resources outside the village. Every village has religious resources, both individuals and groups, institutions and individuals. The ability of the village head to maximize the functions of various potentials can accelerate the achievement of village development goals. Social empowerment relates to leadership, policies and strategies, empowerment processes, driving factors, involvement/participation, creativity and innovation, results. In practice, human resources are the basis of the wealth of an organization (Sukontamarn, 2006), (Arsiyah, Ribawanto, & Sumartono, 2009), (Wang & Dai, 2013).

Not many village governments have taken advantage of all the potential; internal-external for village development and development. Universities need to do collaborative work with various parties to empower villages based on village potential. The lecturers have the opportunity to facilitate several villages as a form of service. This research is only a small example that integrates teaching, research, and service to empower village-based four pillars of gold development (EPEP), namely; efficient and accountable government management, village economic development, integrated environmental management, and community character. The program and activities are focused on the four pillars, and the community is facilitated to develop a plan of activities that can be carried out collaboratively based on the internal and external potential of the village community. The village head has an essential role in achieving the program objectives, and the need to develop the village must come from the village head, he must have a strong vision and loyalty to make it happen. The factors of local commu-

nity leaders more determine some of the villages that have succeeded, they have the nature of always learning and increasing their knowledge (The World Bank & World Bank, 1999) (Bebbington, Dharmawan, Fahmi, & Guggenheim, 2006).

The purpose of this service research is to describe programs and activities that make independent communities in village development; analyze the efficiency and effectiveness of programs and activities in establishing rural communities. The independence of the village in this service is measured by the ability of the community in maximizing the function of the potential of the internal and external communities that are developed by including the community as much as possible to participate actively. Positive local cultural values in the community are cultivated and preserved and serve as the moral basis for all components of the village community. The local cultural values in question include; cooperation, involved, and help each other in the aspects of thought, energy, and material. The village head instills awareness of the values of the local community in developing and developing his village, through collaboration with various community leaders, religious leaders, and academic figures.

B. RESEARCH METHOD

1. Type and place of research

This research is part of a qualitative research field type, using research and development (R & D) approach. Initially, researchers together with the core team formed by the village government conducted focus group discussions (FGD) to identify problems and potential (internal and external) of the village. In this FGD it was conducted in a participatory manner using the SWOT analysis model. The FGD results serve as a basis for recommendations for further participatory activities by involving the wider community, namely workshops on the preparation of service programs to realize independent villages. The FGD was conducted with limited participants in the village of Purwokerto, Srengat District, Blitar District. The primary purpose of this FGD is to increase knowledge about the real problems faced by the village; raising awareness together to solve the problem; and, identify the potential of the village, both internal potential and obvious potential. The FGD was conducted three times, each of which took 3 hours at the Purwokerto Village Hall.

2. Data and research objectives

The data in this study include programs and activities that allow the formation of independent villages. Based on the results of the analysis of problems and the potential of the village through a SWOT analysis, the

programs and activities are directed at four golden pillars of independent villages, namely; efficient and accountable government, community economic development, integrated environment development, and character society. The program targets and activities studied were village officials, village representative bodies (BPD), youth organizations, women's communities, the community of children and adolescents, religious leaders, and village leaders, as well as the broader community in the villages of Purwokerto, Srengat, Blitar.

3. Data collection techniques and instruments

The main techniques of data collection are in-depth interviews and equipped with observation techniques, document analysis. Interviews are the primary technique that is intended to find optical data in the field, while other techniques are used to complete it, namely; observation and documentation. Observation is needed to directly see planning activities, coordination by village leaders, implementation, and participatory monitoring and evaluation. In-depth interviews are conducted in an open-unstructured manner, so research only requires a general questionnaire according to the data needed. Observation and documentation instruments are in the form of general guidelines for checklists. The primary documentation analyzed is; document the results of the FGD, the results of the workshop document, and documents on coordination meetings, implementation and monitoring, and evaluation.

4. Data analysis technique

The data that has been collected through interviews, observations, and documentation is displayed according to the focus of the research. The display is systematized according to categories and subcategories. For data that is not following the categories and sub-categories, it is temporarily stored in the file backup (backup). The data are then analyzed, verified, and made conclusions temporarily. If the provisional conclusions still require data deepening, then follow up is carried out. Therefore, data mining, data display, data analysis, and conclusions are carried out in a continuous and in-depth manner. The analysis uses an inductive approach, and triangulation (theory, expert, technique).

C. RESULTS AND DISCUSSION

1. Service Results

The program and service activities were first discussed in a small group attended by the village head, all village officials, and BPD members. This small forum was named as a forum for focus group discussions (FGD). In this FGD, the discussion included the design of programs and activities

during the agreed time. According to the village head that before discussing the program design and service activities, it was necessary first to identify the potential and problems faced by the people of Purwokerto, Srengat village, Blitar Regency. The FGD was conducted three times, each of which took three hours. The duration of the FGD adjusts to the office hours of the village apparatus because it cannot be done for example directly 8 hours (working hours). Most village officials want to be gradual because they cannot leave their obligations to the fields and find their animal feed. The village head said that the problems faced by the community could be grouped into several important aspects, namely; village management, community economy, community (social and physical) environment, and community education (W.SW.PMD.050052018). According to the village secretary, “most of the Purwokerto people in the education level are an elementary school (51%), junior high school (17%), junior high school (13%), and diploma/graduate (9%) (W.SW2.PMD.06052018). In addition to formal schools, some children in this village are educated in boarding schools or schools that have dormitories/huts.

In addition to formal schools, some children in this village are educated in boarding schools or schools that have dormitories/huts. According to the head of the people’s welfare affairs (Kaur-kesra), “the people in Purwokerto are all Muslims. Therefore the tendency of people to send their children to school is in a place that is in synergy with pesantren” (W.SW03.PMD.06052018). Population conditions thus influence the tendency of parents to send their children to school. Most of the school children are in the madrasa, and some even go to school (nyantri). Choice of old Islamic boarding schools, including; Blitar, Tulungagung, Kediri, Jombang, and Malang.

The FGD participants also succeeded in identifying the potentials of the community, including; cooperation culture, harmonious relations, routine religious activities (jamiyah yasin tahlil, TPQ, jamiyah sholawat, jamiyah dhikr, and recitation, etc.), youth organizations, and community activities at the Rukun Tetangga (RT) community level. Based on these potentials, it was made as a recommendation at the workshop program preparation and subsequent activities. The workshop on the preparation of programs and service activities was attended by Village officials, members of the Village Representative Body (BPD), and representatives from the community who had village interests. The facilitator presents the results of the FGD conducted earlier in the workshop forum as a basis for preparing programs and activities to be discussed and proposed. The presentation of the FGD re-

sults was carried out by the facilitator, followed by a question and answer session. After the coffee break, a program and activities are prepared in the form of a village self-reliance plan of action (PoA) matrix.

a. Independent village development

Workshop on the preparation of programs and activities carried out in a participatory manner. All elements of the village community are involved in the preparation of programs and activities designed based on the main problems and the potential of the village's external. The purpose of the workshop on the preparation of programs and service activities was the arrangement of plans for programs and activities to empower villagers. Based on the results of the workshop, the programs are grouped into four main categories, namely; efficient and accountable government management, village economic development, integrated environmental management, and community character. Based on these four main programs, activities affiliated with each program are prepared and planned by village stakeholders following the potential of the internal-extracurricular village owned. Each hamlet has different activities in each program making it difficult for the facilitator to determine which ones are more priority. Therefore, workshop participants suggested systematizing activities based on priority scales. There are many priority indicators proposed by participants, including; the urgency of activities, support for internal and external potential, human resources, and possible achievement of activities.

Activities that have been arranged with priority scale in each program can be explained as follows. First, efficient and accountable government management programs. The aim of this program is the realization of an effective, efficient, accountable, transparent and excellent service-oriented government. To achieve the goal, the priority of the proposed activities is; 1) Making service applications for residents. This application is integrated with population data, for example, the services of making certificates, letters of resettlement, data on death and birth of family members, and so on. According to the village head, this application can be updated following the dynamics of village needs and can be downloaded on people's smartphones. Even for easy access, the village government provides free wifi at the village hall office. Community members can use the wifi at any time, especially for citizen services. 2). Establishment of village regulations (perdes) village-owned enterprises (bumdes), village authority permits, and village financial management processes. 3). Focus group discussion (FGD) preparation of village service standard operating procedures (SOP). Activities are expected to support the achievement of the objectives of an

efficient and accountable government.

Second, village economic development. The purpose of this activity is to maximize the function of village potential for small-scale village community businesses, improve the productive business skills of the village women's community, improve the marketing of the results of small-scale village businesses, and enhance the ability to collaborate in developing village community businesses. Activities proposed for achieving program objectives are; 1) the creation of a small business group based on local materials, including; a community of making village snacks, teenage communities using waste, teenagers making handicrafts. 2) Making Islamic village-owned enterprises (BUMDES). 3). Construction of village souvenir centers. The village head said as follows, "the economic empowerment of rural communities is our important goal. Therefore we have a strong mission on how to use the resources and potential of the village to improve the economy of the community" (W.SW01.EDED. 02062018). Each hamlet in Purwokerto village is expected to initiate a joint venture group (KUB) according to the potential and agreement of each group member.

Third, integrated environmental management. This program aims to improve the ability of the community in managing the social and physical environment integratively; Growing knowledge, and public awareness in ensuring the continuity of the village's environment. By the documentation of the workshop results on the preparation of programs and service activities, the activities proposed to support the program are: 1) Building a garbage collection center. This activity is managed by a team appointed by the village head. The team has duties and functions; socializing activities to the community, collecting waste, managing and utilizing waste, utilizing waste production to develop and increase community capacity, and collaborating with various parties (internal-external) to achieve institutional goals. The results of the sale of garbage and its management can be made for village social interests, including; to finance the education of orphans, the poor, TPQ, death, group business development, etc. 2). Tree planting for control of underground water sources. Trees planted are those that have functions; clean the disposal water so it can be decomposed, productive, environmentally friendly, etc. Among the trees that are planted to be planted for the village, supervision is bamboo, litters, trembesi etc.

Fourth, community development has character. Character society is the life of the community which is based on Islamic religious values, both in mindset, attitude pattern, and social behavior patterns. The village head said, "My vision in delivering character-based communities is to improve

and develop synergies between village officials and communities, religious groups, educational institutions (formal and informal), and peer communities” (W.SW01.PMB. 01102018). To realize this vision, following the documentation the researchers learned was the existence of budget support for these groups in the village budget for income and expenditure (RAPB-Des). The activities proposed and supported are; 1) Al-Qur’an Education Park (TPQ) for children and adults; 2) Religious groups and organizations (adolescents and adults); 3) Center for community learning activities (PKBM); 4) Community reading park (TBM). According to the village head that the activities as described above, not all of them are proposals and village formations, some activities are indeed a form of awareness from the community (W.SW01.PMB. 02102018).

b. Efficiency and effectiveness of independent village development

The output of this program is the development of a culture of cooperation, synergy, cooperation, and harmony in building independent villages. Recent phenomena show that this good local culture is diminishing in the community, even though such culture can be a social capital that allows developers to be more efficient and effective. The majority of workshop participants agreed that it was essential to develop this culture further. The village secretary conveyed to the researchers, “before the reform order, and the community had a good local culture such as cooperation. Meanwhile, since the Reformation, the community has been indifferent to village development. We hope that the program prepared can restore the good local culture “(W.SW02. E2P01.07102018).

Programs and activities that have been planned, carried out subsequently need to be evaluated to measure the extent of their efficiency and effectiveness. Indicators measure efficiency, including; input, output, and outcome (quantitative and qualitative). Cultural change is also included in the “value added” indicator, namely; cooperation, involvement, mutual harmony, togetherness, mutual assistance, and cooperation. The village head said that it was precisely the community’s local culture that was the principal and first element in the target of developing this program (W.SW01. E2P01.07102018). Efforts to increase community involvement in each village development are intended to streamline development costs. Some participants had a view, based on his experience that a cooperation culture that had become a characteristic of Indonesian society was an important culture in the early development of independence (W.SW03.E2P01.28102018). Because historically it has good potential, the program is intended to restore the development of the culture in community life in the village as a

social capital of development.

Inputs in this program include; social capital and capital. The village head conveyed, "I am still optimistic that I can maximize the function of social capital owned by the community to support the achievement of development goals. The culture of cooperation is still part of the village community, and it only requires a new approach and method so that the culture can develop again" (W.SW01.E2P01.07102018). Several ways are done by the village head to regrow the local culture, including; cultivating cooperation, community participation, transparent government management, and "extracting" religious leaders and the local community. Religious leaders, the community, women, and teenagers were invited to participate, and their representatives were made members of the core team to accelerate village development. The village head makes the core development team selected by the village government based on proposals from each neighborhood (RT). The core team was formed as a follow up to the participatory development preparation workshop. Then the team discussed the stages of development based on the income budget and village learning (RAPBDes). From the results of that stage, a complete table plan of action (PoA) is made with the scheduling time in a year which will be ratified at the village development plan (Musrenbangdes).

Villages also have a budget allocation for the success of the program. Following the results of the programming workshop, a budget is allocated for each program and activity. The Secretary said, "the budget for programs and activities produced from workshops is a must. We do not just rely on the support of social capital from the community. The government has allocated a budget for all village needs, even though its nature is still limited" (W.SW02.E2P01.07102018). The use of capital is synergized with social capital, and even village stakeholders are appointed to be responsible for each activity. Following table 01 (attachment) produced by the workshop that the person in charge is appointed by the workshop participants and is fully responsible for the success of each program and activity. The person in charge of the activity is responsible to the village head. The village head functions to coordinate all village potential, both internal and external potential.

The village head in coordinating and ensuring the activity process goes according to plan, is made an activity matrix instrument in the form of a plan of action (PoA). In the PoA matrix contains several columns, including; programs, activities, goals, indicators, time of activity, social capital, capital, tools needed, responsible, and alternative activities. Based on the

PoA table, the village head supervises, synergizes, coordinates, mobilizes and monitors-evaluates (monev). The appointment of the person in charge of the activity is actually to facilitate coordination, although the general person in charge of all activities in the village head. The village head said, “actually the model of program and activity preparation like this is my first experience, but thank God, being accompanied and facilitated by the lecturer service program made me optimistic that I could run well” (W.SW01.E2P01.11102018).

In general, according to the village head’s acknowledgment that this activity is quite useful based on visible indicators, starting from the planning, implementation, and monitoring (monev) process. The village head said, “I am happy with the participatory model in moving the community to develop this village. The planning process, monitoring and evaluation instrument, coordinated approach to the community, the delegation of activities, community support, and the level of community participation have strengthened my heart, and have optimism in achieving independent village development goals ”(W.SW01.E2P01.11102018). Even up to the fifth month of independent village development activities by the plan of action (PoA), the target indicator is achieved even though it has not reached 100%, as can be seen in table 01 (attachment). Village stakeholders said, “this model of participatory activities is new, this is fun and can foster awareness that community contributions are real and important. This method can be replicated for the construction of the next period “(W.SW04.E2P02.15102018).

2. Discussion

The community can recognize the problems faced and synergized their potential to solve the problem (Lindh & Holgersson, 2007). In traditional societies for example, in building buildings for the public interest is done by cooperating and cooperation (Rilling et al., 2002). In building places of worship (mosques, prayer rooms) all members of the community are involved in the construction, starting from; plan together, dig funds and carry out development. Various forms of traditional community involvement in development, there are those involved in thoughts, energy, funds, and goods (Ndivo & Cantoni, 2016). The culture of togetherness in traditional societies is owned and developed from generation to generation, from one generation to the next. Such a culture is developed and bonded with the values and norms of society.

The culture of togetherness is still shared by most communities in Indonesia (Li, 1999). Such a culture is a good local culture of the community

and can be used to accelerate the development of the village. Previous research shows that community participation contributes to accelerating development in the village; community involvement includes; aspects of planning, coordination, implementation, evaluation, and monitoring (Deviyanti, 2013). The ability of the village head to explore the values and norms of the community that can tie together and engages the community in every stage of development can help achieve development goals and targets effectively and efficiently. The ability and skills of the village head in facilitating broad community involvement is the key to the success of the development. As a leader, the village head has the potential and legitimacy to accelerate and streamline development in his village. The ability of the village head in integrating community potential is an important capital in development, most people who have succeeded in achieving development are determined by factors of togetherness and social capital (Murwani, 2013).

Every member of the community has the ability and willingness to be involved in the development where he lives. No matter how small community involvement is meaningful. Such recognition should be realized and appreciated by facilitators or village leaders so that they feel needed and their contributions are genuinely beneficial. The forms of community involvement in the subject of this study are diverse, namely; involvement of energy, mind, goods, and funds (Laksana, 2013). This finding reinforces several previous studies that the form of community involvement in development is quite diverse. The diversity of community involvement in development is influenced by several, including financial capacity, human resources capacity, knowledgeability, and vocational abilities (skills), and time ability. Some community members who do not have enough time to directly help the development process prefer to help in the form of goods and money. Groups of people who do not have the capability of money prefer to help with energy and food. Meanwhile, those who have the time and ability to think (knowledge) and have high loyalty usually choose to help or be directly involved in the development process.

The results of the study also show that the level of community involvement in village development (Muh Hafidz, 2012) is quite varied; there are those involved in the planning level (Manolang, 2013), implementation, utilization of the results of activities, and evaluations (Tanjung, Sadono, & Wibowo, 2017). In other studies, community involvement in the form of attendance in work program discussions, activeness in submitting input/suggestions/ proposals in program discussions, activeness and following

and determining training materials, implementation of physical activities, involvement in budget management, information provision. Involvement in the form of energy is more than assisting in the form of money, thoughts or others (Kurniawan, Soemarno, & Purnomo, 2015). Some prominent figures from the village community involved came from several representatives of each village community, for example; women's community, youth, village representative bodies (BPD), community leaders, religious leaders, village government, and youth organizations. Two important activities carried out by the village were to maximize the involvement of the village community, including focus group discussions (FGD) and independent village development service forks. Both of these activities constitute a comprehensive planning phase in the development of independent villages, whose output produces a plan of action (PoA) and schedule for developing independent villages.

The core independent village development team realizes that maximizing community involvement in village development needs to use a cultural approach. Indeed, the community already has the local (local wisdom) culture as previously identified, namely; cooperation, cooperation, mutual assistance, and cooperation. Such culture has been embedded in the breaths of people's lives, but indeed the latest phenomena are beginning to fade, due to the emergence of tendencies of indifference, indifference, and post-reform individualism. The development of a culture is influenced by three aspects, namely; spirit, written rules (regulation), and supervision (Erickson, 1996) (Arnould & Thompson, 2005). Cultured spirit is usually glued by the values and norms that become standard references. Values are something that has magnitude and is binding for the continuity of community togetherness. Whereas norms are a reference in mindset, attitude patterns, and behavior patterns in the community, thereby strengthening togetherness among members. Regulation is needed to be a joint guideline that binds and has an impact on those who obey and who violate. It is an understanding that is sometimes "forced" so that an ethical culture can develop from generation to generation. Supervision is needed by leaders as a form of control and ensuring that the culture can be realized in the daily lives of community members/communities.

The development of independent villages as outlined above reinforces the view of moral sentiment theory, that economic life is deeply embedded in social life and primarily cannot be understood apart from customs, morals, habits of society where economic processes occur (Smith, 2011). The culture of community involvement in village development has succeeded

in binding togetherness as social capital to accelerate the success of independent village development. Togetherness in village society is a culture that is based on the values and norms of society to produce a kind of “social contract,” which according to Fukuyama has elements which he calls characteristics of social networks, reciprocal patterns, and shared obligations (Jänicke, 2006). Every society has its own culture in growing togetherness, and even each community has its characteristics. However, in general, such cultures are glued together by universal values, for example, values based on religious teachings and norms of the community concerned.

Social capital is the ability of the community to associate with other individuals, which is the power to build their community (Burt, 2001). Social capital can also be defined as a series of informal values or norms that are shared in a society so that cooperation is established with one another (Fukuyama, 1996). The process of cooperation in a society is always supported by networks, norms, values, and social beliefs that enable the efficiency and effectiveness of coordination and cooperation for the common good (Cox, 1995). The development of a culture of cooperation, usually supported by mutual trust, support, respect, and strengthening. Every individual member of the community always has his purpose in life and/or his family, but such goals can always be synergized with the goals of the group or society. The ability to synergize or even put aside individual goals becomes an essential capital in the development of a culture of social capital. Herein lies the importance of each member of the community having an awareness of living together in diversity.

The ability to cooperate in a society depends on the conditions created or created so that every member of the community wants to share to find common ground between common interests and self-interests (Matthews, Limb, & Taylor, 1999). The values and norms of religion and society can be used as a basis for synergizing these two interests. If this ethical-normative meeting point is found, then, in turn, individual interests will be willing to be lowered to a certain degree so that they can accept the common interest. The results of values and norms that can unite these different interests, including; honest, loyal, loyal, and dependent on one another (Fagermoen, 1997). Such attitudes can be transmitted into the dimensions of social capital if they have an impact on the quality of life of community groups, and lead to the achievement of common life goals. Finally, every individual in society behaves; participatory, caring for each other, giving and receiving, trusting each other, and supporting each development in the

community.

The development of independent villages as outlined above reinforces the view of moral sentiment theory, that economic life is deeply embedded in social life and primarily cannot be understood apart from customs, morals, habits of society where economic processes occur (Smith, 2011). The culture of community involvement in village development has succeeded in binding togetherness as social capital to accelerate the success of independent village development. Togetherness in village society is a culture that is based on the values and norms of society to produce a kind of “social contract,” which according to Fukuyama has elements which he calls characteristics of social networks, reciprocal patterns, and shared obligations (Jänicke, 2006). Every society has its own culture in growing togetherness, and even each community has its characteristics. However, in general, such cultures are glued together by universal values, for example, values based on religious teachings and norms of the community concerned. Social capital is the ability of the community to associate with other individuals, which is the power to build their community (Burt, 2001). Social capital can also be defined as a series of informal values or norms that are shared in a society so that cooperation is established with one another (Fukuyama, 1996). The process of cooperation in a society is always supported by networks, norms, values, and social beliefs that enable the efficiency and effectiveness of coordination and cooperation for the common good (Cox, 1995). The development of a culture of cooperation, usually supported by mutual trust, support, respect, and strengthening. Every individual member of the community always has his purpose in life and his family, but such goals can always be synergized with the goals of the group or society. The ability to synergize or even put aside individual goals becomes an essential capital in the development of a culture of social capital. Herein lies the importance of each member of the community having an awareness of living together in diversity. The ability to cooperate in a society depends on the conditions created or created so that every member of the community wants to share to find common ground between common interests and self-interests (Matthews, Limb, & Taylor, 1999). The values and norms of religion and society can be used as a basis for synergizing these two interests. If this ethical-normative meeting point is found, then, in turn, individual interests will be willing to be lowered to a certain degree so that they can accept the common interest. The results of values and norms that can unite these different interests, including; honest, loyal, loyal, and dependent on one another (Fagermoen, 1997). Such

attitudes can be transmitted into the dimensions of social capital if they have an impact on the quality of life of community groups, and lead to the achievement of common life goals. Finally, every individual in society behaves; participatory, caring for each other, giving and receiving, trusting each other, and supporting each development in the community.

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