

STUDY OF COMMUNITY EMPOWERMENT MODELS IN PADANGSIDIMPUAN AND SOUTH OF TAPANULI DISTRICT

Ali Amran, Zilfaroni, Anas Habibi Ritonga

Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidimpuan

e-mail ; ¹ amranhsbz2@gmail.com , ² zilfa83@gmail.com, anashabibi@iain-padangsidimpuan.ac.id

Abstrak

Penelitian ini membahas tentang bagaimana meningkatkan pemberdayaan masyarakat melalui proses dinamis modal manusia dan modal fisik. Hubungan antara modal dan peningkatan pemberdayaan akan dilakukan dengan menggunakan proses pemberdayaan sebagai variabel mediasi untuk menjelaskan kegiatan terkait. Keterlibatan pemerintah dalam penguatan dan pemberdayaan masyarakat melalui pendampingan dan swadaya masyarakat memerlukan pendampingan berdasarkan kebutuhan dan koordinasi. Pengumpulan data diperoleh dari data primer dengan menggunakan metode survei khususnya dengan menggunakan kuesioner.

Terdapat korelasi dimana semakin tinggi proses pemberdayaan akan semakin mampu menciptakan pemberdayaan masyarakat. Adanya sumber daya manusia dan sumber daya alam yang memadai menjadi hal utama dalam pemberdayaan. Penerapan dari hasil penelitian ini adalah pemberdayaan menginginkan adanya pengembangan sumber daya manusia, dan akan lebih baik lagi jika pemberdayaan didukung oleh pengembangan kemampuan para pelaku pemberdayaan.

Kata kunci: Model, Pemberdayaan, Masyarakat Pedesaan.

Abstract

This research discusses about how to increase community empowerment through the dynamic process of human capital and physical capital. The relationship between the capitals and empowerment improvement will be carried out by using the empowerment process as a mediating variable to explain the related activities. The involvement of the government in strengthening and empowering the community through assistance and community self-help requires assistance based on needs and coordination. The collection of the data gained from primary data by administering a survey method particularly by using a questionnaire.

There is a correlation in which the higher the empowerment processes the more abilities to create community empowerment will be. The existence of sufficient human resources and natural resources is the main things in empowerment. The application of the results of this study is that empowerment wants the development of human capital, and it will be even better if empowerment is supported by the development of the ability of the perpetrators of empowerment.

Keywords: Model, Empowerment, Rural Community.

A. Empowerment Concepts and Theories

The definition of empowerment is derived from two aspects, namely the language aspect (etymology) and the term aspect (epistemology). Etymologically, the word empowerment comes from a base "power" which means having the ability to do something or the ability to take action. The word power is attached with prefix "em" so it becomes empowered. It means (a) has strength; capable;

powerful; or (b) have reason to overcome something. Furthermore, the word empowered is attached with another affix "ment", so that it becomes "empowerment". Empowerment means to give power or authority to means to give power, transfer power, or delegate authority to other parties or to give ability or enable means an effort to give ability or empowerment. Empowerment in English is called empower which means to give power or authority to (others). The term community empowerment as a translation of the word empowerment is starting to be discussed side by side with poverty alleviation. Theresia Aprillia et.al.

Some efforts to empower the community can be analyzed from three main aspects, they are as follow:

- 1) Creating an atmosphere or climate that allows the potential of the community to develop (enabling).
 - 2) Strengthening the potential or power of the community (empowering).
- Empowering also means protecting (advocating). That is, in the empowerment process, the prevention for people with no power is managed in order to give them support to face other people with more powers.

B. Regional Empowerment

Regional empowerment can be seen from two aspects, namely coordination between agencies and the linkage of urban-rural relations. First, the relationship between central, provincial and district/city agencies is often not in tune and vertical relationships are built. In addition, each agency is only responsible for programs formulated by its agency without any synchronize programs across institutions. An effective relationship in community development programs is to foster horizontal relationships and good coordination.

In line with this, that relationship will creates some advantages, namely; 1). Avoiding duplication of programs and imitation of plans, 2). Maintain the continuity of the program and prevent the gap between the construction of facilities and the use of experts required by the agency, 3). Creating a satisfactory service because the weaknesses of each agency's program can be improved and the strategic advantages can be transmitted.

The issue of relationship between cities and villages in the growth is discussed. The government assumes that urban and rural development is unsynchronized. As the result, the government generally puts the rural development apart from the urban establishment. In fact, there is a significant relationship between rural and urban areas, namely 1) an increase in agricultural output in rural areas will have an impact on urban growth and progress. 2) increase and variation of agricultural production in rural areas will trigger the growth of trading centers in urban areas, 3) fluctuations in employment opportunities and narrowing of agricultural land in rural areas will trigger urbanization because in urban areas there are wider and more diverse employment opportunities. These relationships provide an understanding that there is a mutual relationship between the progress of the village and the city.

Rural development should be able to strengthen the city as a place that will market agricultural products to all levels of society and accommodate

excessive labor in the countryside and supply agricultural needs for rural communities. Therefore, rural development must pay attention to the level of city capacity and not just maintain food self-sufficiency.

C. Community Participation Concept

Participation as a concept in community development, is used generally and widely. According to Indonesian Dictionary, participation is about participating in an activity (participation).

According to Nogi (2005), participation is the involvement of a person in joint activities related to the implementation of the development process, especially those related to environmental management.

Moreover, Participation according to Steele is:

As a key element of development, the notion of participation is not merely through general choices, it also contains a system that truly guarantees the realization of social and economic rights, after civil and political rights and civic education. In it there must be a culture of *participation* where the people need a number of abilities and resources to play a role.

Meanwhile, according to Keith Davis, participation is "*Participation can be defined as mental and emotional involvement of a person in " a group situation which encourages him to group goals and share responsibility in them"*". This means that participation is a person's mental and emotional involvement in achieving and taking responsibility for it.

Based on those definitions, the key to thinking is mental and emotional involvement. Actually, participation is a symptom of democracy where people are included in a plan and in the implementation and also take responsibility according to their level of maturity and level of obligation. Participation *becomes* both in the physical and mental fields and in the determination of wisdom. So it can be summarized that participation is a mental and emotional as well as physical involvement of participants in responding to activities carried out in the teaching and learning process as well as supporting the achievement of goals and being responsible for their involvement.

Humans are creatures who have the desire to unite with each other and the natural environment around them by using thoughts, instincts, feelings, and desires. Humans react and interact with their environment. Patterns of social interaction are produced by continuous relationships in a society. The term "people" refers to the existence of a large number of "populations" who have a common will (civil society) and are faced with the government that regulates and governs that will. So that there are interests that will be prioritized clearly. According to Budiarjo, society is a whole between relationships that are ordered (*society means a system of ordered relations*). According to Ralph, society is any group that has lived and worked together long enough, so that they can organize themselves and think about themselves in a social unit with certain boundaries.

D. Models and Functions

According to Deutsch in Severin and Tankard (2008), "The model is a structure of symbols and work rules that are expected to be aligned with a series of relevant points in the existing structure or process. ¹Models are vital for understanding more complex processes." So, based on Deutsch's view, the model is a symbol structure in a process to understand complex processes. This structure can be seen when visualized. model according to. Mulyana is a representative of the phenomenon by highlighting the elements that are considered important by the maker. Aubrey Fisher in Mulyana, (2007) formulates, "The model is an analogy that abstracts and selects part of the overall elements, properties or components that are important from the phenomenon that is used as a model. A model is an informal description to explain or apply a theory.

Function is the main task of something. So the function of the model means the main task of the model. According to Deutsch in Severin and Tankard (2008), the functions of the model are: (1) Organizing, namely organizing and connecting data that was not seen before. (2) Heuristics, which gives the possibility of new methods that are not yet known. (3) Predictive, namely making quantitative predictions about when and how much. (4) Measurement, the data obtained with the help of a model can be a measure either just a ranking or a full ratio scale,²

Meanwhile, according to Gordon, Wiseman and Larry Barker in (Mulyana, 2007), the communication model has three functions; first describes the communication process; second, showing visual relationships; and third, assisting in finding and correcting communication bottlenecks.³

E. Empowerment concepts and approaches

Empowerment is a concept that emerged as part of the development of the mind and culture of western society, especially the European continent. This concept emerged since the decade of the 70s and then continues to grow today.⁴

The concept of empowerment is defined as the process of releasing a situation or state of depression, inability, powerlessness, loss or absence of authority, marginalization, exclusion, awakening from defeat, and matters related to weakness/ *powerless*. By being empowered, it is hoped that it can provide new energy and strength to be able to reposition a weak status to be equal and in line with the expected status.⁵

¹Severin, WJ, Tankard, JW (2008). *Communication Theory, History, Methods and Applied in Mass Media* (Fifth Edition). Jakarta: Kencana Media Group.

²Severin, WJ, Tankard, JW (2008). *Communication Theory, History, Methods and Applied in Mass Media* (Fifth Edition). Jakarta: Kencana Media Group

³ Mulyana, D. (2007). *Communication, An Introduction*. Bandung: Youth Rosda Karya.

⁴ Saifuddin Yunus, Suadi and Fadli, "Integrated Community Empowerment Models," Issue I (Banda Aceh: Bandar Publishing, 2017), 1.

⁵ Nyoman Sumaryadi, "Sociology of Governance from the Perspective of Service, Empowerment, Interaction, and the Indonesian Government Leadership System" (Bogor: Ghalia Indonesia, 2018), 57-58.

Empowerment is not just giving authority or power to the weak. Empowerment contains the meaning of the educational process in improving the quality of individuals, groups, or communities so that they are empowered, have competitiveness, and are able to live independently.

Empowerment is preparing the community in the form of resources, opportunities, knowledge and expertise to increase the capacity of the community in determining their future, as well as participating and influencing life in the community itself.

When implemented, empowerment has the meaning: encouragement or motivation, guidance, or assistance in improving the ability of individuals or communities to be able to be independent. This effort is a stage of the empowerment process in changing behavior, changing old habits to new, better behaviors, in improving their quality of life and welfare. As explained in the word of Allah SWT in the Qur'an Surah Ar-Ra'd verse 11.

*Meaning: "For him (humans) there are angels who always take turns guarding him, from the front and behind him. They guard it by Allah's command. Verily, Allah will not change the condition of a people until they change the condition of themselves. And if Allah wills evil for a people, then none can resist it and there is no protector for them but Him."*⁶

In the author's opinion, from the understanding of the concept of empowerment above, it is empowering weak communities who were previously helpless to become empowered, maximum empowerment of course really needs human resources that have potential in the economy, because the term empowerment can be said to be a development concept.

Approaches in community empowerment are considered necessary so that empowerment itself is right on target. In Suharto's book (2005: 67). Implementing the process and achieving empowerment goals which can be abbreviated as 5P, namely:

1. Enabling: creating an enabling atmosphere or climate the potential of the community to develop optimally. Empowerment must be able to free the community from cultural and structural barriers that hinder it.
2. Reinforcement: strengthen the knowledge and abilities possessed community in solving problems and meeting the needs of his needs. Empowerment must be able to grow and develop all the capabilities and confidence of the community that support their independence.
3. Protection: protecting the community, especially groups weak so as not to be oppressed by a strong group, avoiding the occurrence unequal (especially unhealthy) competition between the strong and the weak, and preventing the exploitation of the strong against the weak. Empowerment should be directed at elimination all kinds of discrimination and domination that do not benefit the little people.
4. Support: providing guidance and support so that the community able to carry out their roles and tasks in life. Empowerment must be able to

⁶ The Qur'an, 13:11.

support the community so that it does not fall into conditions and positions that are increasingly weak and marginalized.

5. Maintenance: maintaining conducive conditions to keep them going balance the distribution of power between the various groups within Public. Empowerment must be able to ensure harmony and balance that allows everyone to have the opportunity to do business.

Dubois and Miley in their book Suharto (2005: 68). Give some points or more specific techniques that can be applied in community empowerment:

1. *self* -determination, respecting individual differences and uniqueness, emphasizing client partnership (*client partnership*).
2. Establish communication that respects the dignity and worth of the client, considers individual diversity, focuses on the client, and maintains client confidentiality.
3. Engage in problem solving that strengthens client participation in all aspects of the problem solving process, respecting client rights, framing challenges as learning opportunities and involving clients in decision making and evaluation.
4. Reflecting the attitudes and values of the social work profession through obedience to professional codes of ethics, involvement in professional development, research, and policy formulation, translation of personal difficulties into public issues, elimination of all forms of discrimination and inequality of opportunity.

Based on the explanation above is that there are many ways carried out in the stage of community empowerment, each stage of course gives an illustration that by carrying out these stages Community empowerment will run as expected. However, in the stage of community empowerment, the most important thing is consistency with goals because sometimes community conditions that are not always the same at any time can cause failure in community empowerment.

F. Empowerment Principles

There are several principles in empowerment, according to Ife and Kartasasmita in their book Indrawijaya and Pranoto (2011: 64-65), namely:

1. The principle of participation, that empowerment activities in their implementation must involve more active participation from the poor itself, starting from the program planning, implementation, supervision stages until the stage of reaping the results.
2. The principle of sustainability, directing the results achieved through Empowerment activities should be able to be preserved by the community itself so as to create capital accumulation in the local socio-economic forum
3. The democratic principle requires that the people in their activities Empowerment needs to be given the opportunity and flexibility in terms of determining its own development strategy and direction in accordance with it with their needs and capacities.
4. The principle of transparency, implies that empowerment activities involving various parties so that in the management of resource. Especially finances must be carried out transparently, (openly) so that all

parties participate in monitoring and supervising the distribution and distribution of funds starting from the sponsor to the target community.

5. The principle of accountability requires that financial management must be able to carried out by the community and implementers centrally or centralized with strict guidelines and regulations carried out by the government.
6. The principle of decentralization, it is intended that the implementation of activities empowerment is no longer done centrally or centralized with strict guidelines and regulations carried out by the government.
7. The principle of profitable, providing adequate opinions and educating the public to manage activities economically.
8. The principle of acceptable, directs that assistance provided to the target group should be managed in such a way that it is easily accepted and utilized by the community as implementers and managers.

Replicable principle implies that the manager of the empowerment program should pay attention to aspects of fund management and preservation of results that can be easily rolled out and developed by the community in a wider scope.

The role of community empowerment programs carried out through financial assistance that can be created from socio-economic activities by adhering to some principles as follows:

1. Easily accepted and utilized by the target group community (*acceptable*).
2. Managed by the community in an open and accessible manner accountable (*accountable*)
3. Provide adequate income and educate the public to manage activities economically (*profitabl*)
4. The result can be preserved by the community (*sustainable*)
5. Fund management and yield preservation can be easily rolled out and developed by the community in a wider scope (*replicable*).

Sumodiningrat also stated the success indicators used to measure the implementation of community empowerment programs which include:

1. Reducing the number of poor people.
2. The development of efforts to increase income by the poor by utilizing available resources.
3. Increase public awareness of efforts to improve the welfare of poor families in their environment.
4. The increasing independence of the group is marked by the development of productive businesses of members and groups, the stronger the group's capital, the neater the group administration system, and the wider social interaction with other groups.
5. Increased community capacity and income distribution, which is marked by an increase in the income of poor families who able to meet basic needs and basic social needs

the indicators described above are needed. The most important thing in measuring success in community empowerment is the creation of community independence where the community can overcome the problems that exist in

their environment without relying on the government so that in this case the government is no longer a facilitator as is currently the case.

G. Study of Rural Society Empowerment in Padangsidempuan and South of Tapanuli District

Village community empowerment is one of the village government programs in utilizing existing resources so that they can develop and can help the village progress process, by increasing the economy and community welfare. The village community empowerment model in the formal sector in South Tapanuli Regency can be identified several main things, namely:

- a) The Village Community Governmental Institution (abbreviated PMD) has three fields, namely, the Village Administration Sector, the Economic Sector and the Empowerment of Village Institutions. Each field has its own program such as
 - 1) The village empowerment sector has several programs, namely, empowering village institutions such as *Lembaga Ketahanan Masyarakat Desa* (abbreviated LKMD, it is a Community Empowerment Institutions that prepare the development plans, mobilize the community self-help, and implement and control the development), *Lembaga Pemberdayaan Masyarakat Desa* (abbreviated LPMD, a place to accommodate the aspirations of village community), *Panitia Pelaksana Kegiatan* (abbreviated PPK, a committee in a village community as the action taker in village development), *Karang Taruna* (The Youth Organization) and *Pemberdayaan Kesejahteraan Keluarga* (abbreviated PKK, it is a program at village level to educate women on various aspects of family welfare. The empowerment is carried out through those village institutions. There are 15 assisted villages from all areas around South Tapanuli Regency from across *Organisasi Perangkat Desa* (abbreviated OPD, it deals about all village empowerment institutions). Specifically, PMD has 3 assisted villages in a year. Programs for village development activities such as cooking, sewing skills and so on.
 - 2) The process of implementing the assisted village program involves other OPD, in accordance with the fostered program, for example empowerment in agriculture involves the agricultural office, tourism village involves the tourism office and so on.⁷

“The community empowerment activity program is carried out by the Governmental Social Service through the *Program Keluarga Harapan* (abbreviated PKH, the first conditional cash transfer program for low economy level in Indonesia) and the provision of basic food assistance for underprivileged communities. The PKH activity program is expected to improve the community's capacity so that people leave the poverty which is called graduation. With the

⁷ Moraisyah Parlaungan Harahap, Head of Institutional and Village Empowerment, South Tapanuli Regency PMD Office, Interview, Wednesday, April 14 2021, Time : 10:00 - 11:00 WIB

implementation of the program, it is targeted that the recipients of this program for the following year are no longer registered as recipients in which they have survived and have a better life conditions. The selection process for the recipients of the PKH is carried out through village meetings and then recommended to the Governmental Social Service.

The Ministry of Social Affairs of the Republic of Indonesia in Jakarta participates in the selection process for members of the PKH, after going through approval or recommendation from the Social Service of South of Tapanuli Regency . Based on the data gained from Central Agency of Statistic (abbreviated BPS) of South Tapanuli Regency stated that the area with a population of 278,587 people only 40 percent of the total population will receive PKH and basic necessities. PKH recipients must be recorded in the *Data Terpadu Kesejahteraan Sosial* (abbreviated DTKS, an Integrated Data for Social Welfare) of the Ministry of Social Affairs of the Republic of Indonesia .⁸

Thus, it can be explained that the village community empowerment model in the formal field in Padangsidempuan and South of Tapanuli Regency is carried out by implementing policies directly from the relevant institutions or agencies in community empowerment programs, or can be called the top-down method, from top to bottom. The implementation of community empowerment in the village is directly managed by the central government, in this case the Ministry of Social Affairs of the Republic of Indonesia, involves related agencies. The community in this case only accepts and implements the community empowerment program.

3) Comparison of village community empowerment models in the field of implementation programs in the city of Padangsidempuan and South Tapanuli Regency

Community empowerment in the field of program implementation in South Tapanuli Regency includes the fields of government, institutions, community economy, and education.

Community empowerment in the field of village government includes all available resources in the village government such as village heads, village officials and the Village Consultative Body (BPD). The form of activities from this empowerment can be in the form of training, deliberation in the preparation of village programs, coordination in the implementation of village programs, and improving the quality of performance in village government. With this empowerment program, it is hoped that it can improve the performance of the village government in developing and advancing the village.

⁸Samsiati, Head of Social Empowerment, South Tapanuli Regency Social Service, Interview, Wednesday, April 14 2021, Time : 11:00 – 12:00 WIB

Based on the results of interviews with the Head of Institutional and Village Empowerment said that:

"The program of activities going down to the village involves other OPD (Village Device Organizations) according to the topic of the program being implemented, such as economic empowerment in collaboration with the Social Service, making agricultural seeds in collaboration with the Ketapang Office and so on.

The village community development schedule is carried out three times a week involving 3 officers from PMD (village community empowerment). In 2020 the assisted village program will be carried out in 15 villages, with qualifications of 3 special villages guided by PMD (village community empowerment), and 12 villages assisted by other OPD (village apparatus organizations) from 212 in the South of Tapanuli Regency.⁹

The community empowerment program in the institutional sector covers all community institutions in the village concerned throughout South of Tapanuli Regency. This program aims to build institutions that are more focused, productive, and organized and can carry out the functions of the institution. The form of this institutional empowerment program can be in the form of training on institutional management, implementation of activities, and improvement infrastructure. With the empowerment program in the institutional sector, it is expected to improve the performance and function of the institution in order to assist the village government in carrying out the wheels of development for the welfare of the community.

Based on the results of interviews with the Head of Institutional and Village Empowerment said that:

"Community empowerment in the field of village institutions, in this case officers from the PMD (Village Community Empowerment) service, accompanies the management of the village institution to promote *Gotong Royong* (community self-help) and other activities. in the village community, once a week the team is scheduled to go to the field.

Specifically, PMD (village community empowerment) development is carried out through the following programs:

- 1) An integrated program to increase the role of women towards healthy and prosperous citizens (abbreviated PTP2WKSS), was carried out in Sibakkua Village , West Angkola District .
- 2) activities of PKK administration in Huta Ginjang and Tapus villages, Aek Billah sub-district.

⁹ Moraisyah Parlaungan Harahap, Head of Institutional and Village Empowerment, South Tapanuli Regency PMD Office, Interview, Wednesday, April 14 2021, Time : 10:00 - 11:00 WIB

The results of this assisted village program will be contested at the provincial level, but in 2020 it is pending due to the *Covid 19 disaster* and will be contested again in 2021."¹⁰

Furthermore, the community empowerment program in the economic field is a government program that aims to improve the village economy. This program includes the empowerment of Small and Medium Enterprises (SMEs) and Micro Small and Medium Enterprises (MSMEs), home industries, *Badan Usaha Milik Desa* (abbreviated BUMDes, an Enterprises institution of village), farmer groups, markets, and other community economic supports. Form of empowerment program This can be in the form of training, workshops, capital/capitalization, production equipment assistance, improvement of facilities/infrastructure and others. The existence of community empowerment in the economic field is expected to improve the economy and the welfare of the community .

"The empowerment program carried out by the Social Service seeks to maximize the PKH program so that the community experiences an increase in the economy and leaves the PKH recipient family as independent and prosperous families. Community development carried out by the Social Service , in the form of mentoring PKH participants by professional assistants, they are the ones who are directly involved in making community empowerment programs in various villages."¹¹

Coordination with PMD (Village Community Empowerment) in village empowerment obtained information that:

"Empowerment programs in the economic field, namely facilitating the establishment of village economic institutions, namely BUMDES (Enterprises institution of village), are now in 12 villages in South Tapanuli Regency. However, the BUMDES efforts that have been established have not all run optimally, for example, the BUMDES of Palsabolas Village, has not gone well because of the absence of capital participation from village funds and the lack of Human Resources who can manage the BUMDes concerned.

Currently, South Tapanuli Regency has 14 (fourteen) BUMDES (Enterprises institution of village) which when combined with capital assets of 36 billion, this has the potential to be developed, but in reality it is still not going well.

The obstacles faced in the management of BUMDES (Enterprises institution of village) are the lack of reliable human resources (human resources) in the management of BUMDES (Enterprises institution of village), for example, business

¹⁰Moraisyah Parlaungan Harahap, Head of Institutional and Village Empowerment, South Tapanuli Regency PMD Office, Interview, Wednesday, April 14 2021, Time : 10:00 - 11:00 WIB

¹¹Aprita, Head of Identification and Capacity Building, South Tapanuli Regency Social Service, interview, Wednesday, April 14 2021, Time: 11:00-!2:00 WIB

management, financial management and planning, preparation of financial reports. Based on that, in the absence of inadequate human resources, in general the existing of many BUMDES have not been able to operate properly."¹²

The community empowerment program carried out by rural PNPM or village facilitators obtained the following information: "Village Facilitators have three fields, one of which is Community Empowerment. Community Empowerment Sector Village Facilitator acts as a facilitator, around 2012-2015 his name was *Program Nasional Pemberdayaan Masyarakat Mandiri* (abbreviated PNPM, it is a national program for community empowerment). Since 2015 PNPM has ceased to exist and has been continued with Village Facilitators.

The process of village development and empowerment is an *open menu system*, any development program that will be implemented in each village will be submitted to the village community. Which village development programs will be implemented will be discussed in village meetings, in this case the Village Facilitator is involved and becomes a facilitator in determining the development program, as outlined in the Regional Medium-term Development Plan (abbreviated RPJMD) the Village Facilitator provides suggestions and recommendations on the type of development to be implemented, and a companion in terms of regulation. However, in reality, not all recommendations from village assistants are implemented by the village government.

Development is generally carried out more in the physical field such as improving village facilities and infrastructure, and only a little community empowerment in the economic field. Several empowerment programs are implemented in the form of mentoring, for example: fostering village institutions, so that they are involved with village development, so that village institutions can synergize in village development, as well as making various trainings. Based on this, the village facilitator is only a facilitator."¹³

In addition, other community empowerment programs implemented are empowerment programs in the field of education, which are village government programs in improving community education so that it is more qualified and competent. The target of this empowerment is not only aimed at students, but also to teachers and other educational institutions. The form of this empowerment can be in the form of teacher training, improvement of facilities and infrastructure, assistance for education costs for the underprivileged, scholarships for outstanding students, and others. With the community empowerment program in the field of education, it is

¹² Dodi Tagor Alfonso, Village Assistant for East Angkola District, Pargarutan Julu Village Office, interview, Wednesday, April 14 2021, Time: 15:00 WIB

¹³ Dodi Tagor Alfonso, Village Assistant for East Angkola District, Pargarutan Julu Village Office, interview, Wednesday, April 14 2021, Time: 15:00 WIB

expected to improve public education and create a quality and competent community.

"The community empowerment program in the field of education through the *Kartu Indonesia Pintar* (abbreviated KIP, school's Smart Indonesia Card) program, in this case the Social Service is involved in prospective recipients of the school's KIP must go through a recommendation from the Social Service first."¹⁴

In coordination with PMD in community empowerment in the field of education, information was obtained that: "Empowerment of rural communities in the field of education is increasing human resources (human resources) of the community, for example in the form of training to increase the capacity of rural communities in South Tapanuli Regency."¹⁵

4) Comparison of village community empowerment models in the field of program monitoring and evaluation in Padangsidempuan and South of Tapanuli Regency

The main thing in empowering rural communities is to create a empowered community or have power, strength or ability. The strength in question can be seen from the physical and material, economic and institutional aspects, cooperation, intellectual strength and shared commitment in applying the principles of empowerment.

Community independence is a condition experienced by the community which is characterized by the ability to think, decide and do something that is considered appropriate in order to achieve solving the problems faced by using the capabilities possessed. The capabilities referred to are cognitive, psychomotor and affective abilities as well as other physical/material resources.

To evaluate the success of an empowerment program, in this case, it is carried out directly by the relevant agencies with several stages carried out, for example by conducting scheduled and periodic monitoring to the beneficiary villages of the village community empowerment program carried out. In terms of the implementation of this evaluation and monitoring of the two areas that became the research locations, both in Padangsidempuan and South of Tapanuli Regency, applying the same pattern, namely by evaluating and monitoring every community empowerment program implemented.

Efforts to empower the people in Padangsidempuan and South of Tapanuli Regency can be seen from 3 aspects, they are as follow:

1. Creating an atmosphere or climate that allows the potential of the community to develop, which is used as a starting point is the introduction that every community has every potential that can be developed.

¹⁴ Aprita, Head of Identification and Capacity Building, South Tapanuli Regency Social Service, interview, Wednesday, April 14 2021, Time: 11:00-!2:00 WIB

¹⁵ Dodi Tagor Alfonso, Village Assistant for East Angkola District, Pargarutan Julu Village Office, interview, Wednesday, April 14 2021, Time: 15:00 WIB

2. Strengthening the potential or power of the Village community in this context requires more positive steps, apart from only creating a climate and atmosphere. This strengthening follows concrete steps, and involves providing various inputs, as well as opening access to various opportunities that will empower communities.
3. Empowering also means protecting, in the empowerment process, the weak must be prevented from becoming weaker due to lack of empowerment. Therefore, protection and siding with the weak are very basic in the concept of sustainable village community empowerment.

Empowerment in this case emphasizes empowerment regarding aspects of human resources. Human Resources are the basis for developing empowerment and mediating community empowerment from physical capital. Therefore, sharing knowledge is a requirement to increase creativity and innovation. The community will be more optimal in developing empowerment if it is supported by the process of improving the quality of its human beings.

As for the efforts that have been given in empowering rural communities in South Tapanuli Regency based on the results of interviews with the Head of Institutional and Village Empowerment, information was obtained that: "the development process in the village is carried out through *Alokasi Dana Desa* (abbreviated ADD, it is village fund allocation) in this case the PMD apparatus (village community empowerment).) in the preparation process, it is only limited to face-to-face meetings accompanied by PMD (village community empowerment). The socialization of activities carried out focused on the duties and functions of the LKMD (village community resilience institution).¹⁶

The targets for guidance from PMD (village community empowerment) to villages include:

- a) Promote mutual cooperation
It aims to foster a sense of community in the village community. Through mutual cooperation can foster good cooperation and heavy work can be made light.
- b) Institutionalizing village traditional institutions
It aims to preserve, empower and develop customs as a form of recognition of the customs of the village community.
- c) Making villages empowered through optimizing the functions of village institutions

From these several programs, to see the achievement targets of the coaching carried out in the villages, an evaluation will be carried out in the middle and after the completion of the program. Even carried out in the form of village competitions to see the success of

¹⁶ Moraisyah Parlaungan Harahap, Head of Institutional and Village Empowerment, South Tapanuli Regency PMD Office, Interview, Wednesday, April 14 2021, Time : 10:00 - 11:00 WIB

the program. Because at the beginning the program for the activities of the assisted villages had a target of success, which was to win the competition in the assisted villages at the provincial level, where competitions were held every 2 years at the provincial level.

In 2019 the village competition which was held at the provincial level, delegates from the South of Tapanuli village were nominated for 5 villages and only one village got the 2nd runner-up, namely Aek Pardomuan village in the *Peningkatan Peranan Wanita Menuju Keluarga Sehat Sejahtera* (abbreviated PTPWKSS, a government program in village which concerns on maximizing women's contribution for more healthy and prosperous family) category. In this case, Aek Pardomuan village still has many shortcomings so it still needs to be improved, the change in people's attitudes is also still small.¹⁷

The strategies carried out in community empowerment are: mentoring and facilitator strategies in villages in carrying out village programs, as well as collaboration with fields in PMD (village community empowerment) such as the economy and village government, for example in improving and raising community creations, so as to improve their economy and welfare.

In this regard, Sibakkua Village is being developed as a palm sugar producing village. This will involve experts from the district in the coaching process. Then in the village development process, assistant staff from the sub-district were also involved, in the form of coaching cooperation. Basically the village assistant is an extension of the ministry in the village, however, synergy is still carried out in empowering village communities. In addition, 1 (one) local facilitator from each village is also involved in the community empowerment program.

However, the reality in the field is that local village facilitators are less than optimal in monitoring PMD (village community empowerment), even though the budget continues to run, in this case it is necessary to increase the role of local village facilitators. PMD (village community empowerment) is of the opinion that the involvement of village facilitators in the village empowerment process is only about 70 percent.

Furthermore, the linkage with the village government in the implementation of the village community empowerment program is carried out in collaboration between the Village Community Empowerment Service and the village government with various institutions.

community empowerment process PMD (village community empowerment) collaborates with the village government, especially

¹⁷ Moraisyah Parlaungan Harahap, Head of Institutional and Village Empowerment, South Tapanuli Regency PMD Office, Interview, Wednesday, April 14 2021, Time : 10:00 - 11:00 WIB

in the field of regulation of the implementation of The Allocation of Village Fund (abbreviated ADD) and recommends that village activities be on target. PMD (village community empowerment) socializes to the village government about the regulations that need to be implemented by the village government in implementing development programs in the village.

From the results of the evaluation and monitoring carried out by the PMD Office (Department of Community Empowerment) it is known that the use of village funds is still dominant for village infrastructure, facilities and infrastructure in the form of physical development, for community empowerment it is only about 20 percent and has not been maximized. It is felt that this has not been maximally touched on improving the economy and welfare of the village community concerned. Example of ADD of Pardomuan Village in 2021 is around 1,368,664,000 billion, with a population of 2,129 people, its development is still focused on physical development in the village, not yet included in maximum community empowerment programs, especially in the economic sector, programs that lead to increasing income and managing the potential of natural resources and resources have not been maximized.

Thus, it can be seen that the implementation of community empowerment programs still needs attention and must be directed more dominantly to programs that directly touch the community's economy, in order to increase people's income towards achieving an advanced and prosperous society.

H. Conclusion

From this description, it can be concluded the following things :

The village empowerment model in the Tapanuli Selatan Regency can be carried out through the stages of identification and needs analysis. At the identification stage, there are three things, namely: the need for village funds for a series of customary and cultural preservation, the management of the potential for palemahan is not yet optimal, and the need for professional management of other resources for the welfare of the community.

Needs analysis aims to overcome problems in village empowerment aimed at community welfare. This is done by implementing modern management with the establishment of business units and community empowerment as well as the application of information and communication technology as a medium of communication with stakeholders.

Village community empowerment models in the field of program monitoring and evaluation in Padangsidempuan and South of Tapanuli Regency have similarities between the two regions, which are carried out by each agency related to community empowerment programs, with monitoring and evaluation of each program carried out in the middle and after the completion of the program.

Bibliography

- Ab Abu Huraerah, *"Community Organizing and Development"* (Bandung: Humaniora, 1997).
- Andi Kesumawardani Alwi Paluseri, *"Analysis of Community Economic Empowerment Through the Home Industrial Area Program (KHILAN) in Palopo City"* (Thesis, Makassar, Hasanuddin University, 2017).
- Aprilia Theresia, et al. *"Community Based Development"* (Bandung: Alfabeta, 2014).
- Aziz Muslim, *"Community development methodology ,"* Issue I (Yogyakarta: Teras, 2009).
- Regional Statistics of Padangsidimpuan. 2018, (BPS; Padangsidimpuan, 2018).
- South of Tapanuli Regency BPS, South of Tapanuli Regency Community Welfare Indicators, (BPS; South of Tapanuli, 2017).
- Google Scholar, Keywords: Comparative Studies, accessed on August 13, 2019.
- Dwi Pratiwi Kurniawati, Bambang, Imam Hanafi, *"Community Empowerment in the Economic Business Sector (study at the Mojokerto City Community Empowerment Agency) ,"* *Journal of Public Administration (JAP)* Vol. 1, No. 4 (nd): 10-11.
- Ministry of National Education, *Approaches, Types and Methods of Educational Research*, (Jakarta; Ministry of National Education, 2008).
- Icol Dianto, *Problems with Professional Village Assistants in Empowering Village Communities in Padangsidimpuan*, Dimas, Vol 5 No 2, 2018.
- Kholidah Attina Yopa, *"A Model of Community Economic Empowerment Through Cultural Tourism Villages in Kebon Dalem Kidul, Prambanan, Klaten, Central Java"* (Yogyakarta, UNY, 2017).
- McQuail, D., Windhal, S. (1985). *Communication Models* (translation; Putu Laxman Pedit). Jakarta: Uni Primas
- Mulyana, D. (2007). *Communication, An Introduction*. Bandung: Youth Rosda Karya.
- Muhammad Hasan, Muhammad Azis, *"Economic Development & Community Empowerment"* (Padang: Indonesia: Akademia Permata, 2013), 12.
- Muhammad Hasan, Muhammad Azis, *"Economic Development & Community Empowerment, "* Issue I (Makassar: CV. Nur Lina & Pustaka Taman Ilmu, 2018), 158-59.
- Mulyana, D. (2007). *Communication, An Introduction*. Bandung: Youth Rosda Karya.
- Martono, *Sociology of Social Change: Classical, Modern, Postmodern, and Postcolonial Perspectives*, (Jakarta: Rajawali Press, 2011).
- Nyoman Sumaryadi, *"Sociology of Governance from the Perspective of Service, Empowerment, Interaction, and the Indonesian Government Leadership System"* (Bogor: Ghalia Indonesia, 2018), 57-58.
- Severin, WJ, Tankard, JW (2008). *Communication Theory, History, Methods and Applied in Mass Media* (Fifth Edition). Jakarta: Kencana Media Group
- Saifuddin Yunus, Suadi and Fadli, *"Integrated Community Empowerment Models, "* Issue I (Banda Aceh: Bandar Publishing, 2017), 1.
- Sunyoto Usman, *Community Development and Empowerment*, (Yogyakarta; Student Library, 2012), p. 15-18
- Teresiah, et al, *Community Based Development...* p. 119-120.

Severin, WJ, Tankard, JW (2008). *Communication Theory, History, Methods and Applied in Mass Media* (Fifth Edition). Jakarta: Kencana Media Group.

Severin, WJ, Tankard, JW (2008). *Communication Theory, History, Methods and Applied in Mass Media* (Fifth Edition). Jakarta: Kencana Media Group

Yunastiti Purwaningsih, Food Security: Situations, Problems, Policies, and Community Empowerment, *Journal of Development Economics*, Vol 9 No 1, June 2008.

Law Number 11 of 2009 concerning Social Welfare.