



Developing Posdaya for Family Empowerment

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Abstract

This study aims to explore the role of Posdaya in creating an ideal and harmonious of family. Poverty, changes in consumer lifestyle and weakening of the meaning of family have the potential to encourage domestic violence and human trafficking. This study used a participatory action research approach (PAR) for the development of family-based model of empowerment through local institutions of Posdaya. The pilot project was conducted in Posdaya Jaya Kencana, Pabean Udik Village, Indramayu District, Indramayu Regency (fishermen communities) and in Posdaya Eka Mandiri, Cihideung Udik Village, Ciampea District, Bogor Regency, West Java Province (agriculture communities). The results show that Posdaya is potential institution that can be use to develop activities to strengthen the functions of the family. In addition, Posdaya can also serve as a forum for communication in the prevention and treatment of domestic violence.

Abstrak

Penelitian ini bertujuan untuk mengetahui peran Posdaya dalam mewujudkan keluarga yang ideal dan harmonis. Akibat dari kemiskinan, perubahan gaya hidup konsumtif dan melemahnya makna keluarga, hal tersebut berpotensi mendorong KDRT dan *human trafficking*. Penelitian ini menggunakan pendekatan participatory action research (PAR) untuk pengembangan model pemberdayaan keluarga berbasis kelembagaan lokal Posdaya. Pilot project dilakukan di Posdaya Jaya Kencana, Desa Pabean Udik, Kecamatan Indramayu, Kabupaten Indramayu (komunitas nelayan) dan di Posdaya Eka Mandiri, Desa Cihideung Udik, Kecamatan Ciampea, Kabupaten Bogor, Provinsi Jawa Barat (komunitas pertanian). Hasil kajian menunjukkan bahwa Posdaya merupakan lembaga yang potensial dikembangkan sebagai wadah koordinasi kegiatan penguatan fungsi-fungsi keluarga. Selain itu, Posdaya juga dapat berfungsi sebagai forum komunikasi dalam upaya pencegahan dan penanganan KDRT.

Keywords: ideal family; family empowerment; community empowerment; Posdaya.

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INTRODUCTION

The number of poor people lead complex social issues such as increasing violence in the household and the community, cases of trafficking and other social problems. Research results Sarwoprasodjo et al (2013) showed that human trafficking and domestic violence (domestic violence) both in the highlands and the coastal fishing areas included in the low category. However, the study also found that poverty and changes in consumer lifestyle and family meaning potentially weakening of domestic violence and human trafficking encouraging. On the other hand, in the area of research identified potential Posdaya an institution developed as a forum for the coordination of activities to strengthen the functions of the family. In addition, Posdaya can also serve as a forum for communication in the prevention and treatment of domestic violence.

Posdaya as Family Empowerment Program

According to Suyono and Haryanto (2009) *Pos Pemberdayaan Keluarga* (Family empowerment post – which was shortened into *Posdaya*) was created as a forum for advocacy, communication, information, education to strengthen the coordination of activities of family functions. Regarding the main program is divided into four Posdaya essential that educational programs, health, economic, and environmental. Posdaya is formulated between and inter family, thus it will stresses in Posdaya personal basis, base groups, such as mosque-based Posdaya, Posdaya plant-based, or based Posdaya education, and more.

Posdaya advocates for the empowerment and active participation of all members in the family to strive for betterment. The Posdaya model combines and converges the MDGs, the eight functions of the families, and even the HDI into a single compact and streamlined concept for social development with the family as focus. Furthermore the Posdaya is a model for empowering all families, and nurtures harmony within the family and among families (Damandiri Foundation, 2010).

The number Posdaya in Indonesia at the moment is increasing. Since it was first established in the Village District Girimulya Cibungbulang, Bogor regency in 2007, it has now grown in number to 18,000 Posdaya in Indonesia (Damandiri Foundation, 2013). In order to oversee the process of growth, development and coaching Posdaya contained in the various regions, necessary to study the factors supporting and restraining the development of Posdaya. This study is needed to determine the factors supporting and restraining Posdaya for each field of activity, which in turn can be followed up with proper guidance and effective in every area of activity.

Muljono (2011) stated that Posdaya was created to respond the government's suggestion to build human resources through active participation in the family. The process of empowerment that prioritize improving the family's ability to work hard eliminating ignorance, laziness and poverty in the broadest sense. The target activities are implementing joint effort so that every family has the ability to perform eight functions of families. For further development of Posdaya, Muljono (2010) stated that is need a reaffirmation of the goals of Posdaya, refresher of its committee members and cadres Posdaya, intensify the resocialization of Posdaya to all parties from the public, community leaders, village, district officials and local government and build productive business networks in an attempt community empowerment. In addition, there is need for the development and strengthening Posdaya activities on education, health, economy and environment. Posdaya as a participatory model of community development has proved to be successful performance as the program has produced positive changes in both physical and non physical of the society. These changes include the public opinion of the program and activities in education, health, economy and environmental development.

Posdaya as a model of community empowerment in Indonesia has been implemented since 2006. This program has been established as part of community develop-

ment program planned by Bogor Agricultural University for the empowerment of communities living around the campus. This present study was carried out to evaluate the implementation of Posdaya development at a village around the campus, Cikarawang village, particularly to evaluate the socialization of healthy environment campaign, economic development and extension for waste management. The site selection for the study was based on purposive consideration, as the Cikarawang village has never experienced to enjoy Posdaya Program. The result of the study showed that the community leaders and the cadres of Posdaya were aware about the existence of Posdaya as well as its functions and importance for the community empowerment. Based on the results of studies conducted by the community leaders and the cadres Posdaya can be seen that public knowledge about Posdaya relatively well and they have to understand what and how about Posdaya. But the general public has not been fully supportive because the concrete realization in the form of programs and impact developed by Posdaya not be realized in practice (Muljono, 2013a).

The Management of Posdaya encountered both physical as well as non-physical constraints. Physical constraints which were related mainly to the limitations or lack of facilities and supporting facilities to run Posdaya activities. While non-physical constraints were related to improper understanding about Posdaya, the management capabilities of the board members are still weak, fed-up status of for the Posdaya board, the low quality of human resources, and the lack of the external support (Muljono, 2011). In another study, Muljono (2013b) stated that based on the results of studies conducted by the community leaders and the cadres Posdaya can be seen that public knowledge about Posdaya relatively well and they have to understand what and how about Posdaya. But the general public has not been fully supportive because the concrete realization in the form of programs and impact developed by Posdaya not be realized in practice.

Research conducted in the city of Bekasi shows that the three exogenous latent

variables, namely leadership, governance management, and governance ethic; able to improve the quality of well-being of poor families through the process of empowerment effectiveness. Empowerment process is implemented in the form of Posdaya (Suwito, 2014). Meanwhile Saleh, Rokhani & Bahtiar (2014) stated that the development of social capital and entrepreneurial facing various problems of which the condition of human resources, planned programs, and mentoring. Necessary to approach and better communication to the stakeholders in the location of Posdaya. And then, research conducted by Sadono, Saharuddin & Yusalina (2014) shows that mentoring has enough Posdaya able to improve the board's ability to manage and promote Posdaya. Analysis of customer satisfaction index (CSI) shows the pattern board Posdaya satisfied with the assistance that is done, while the member is quite satisfied.

Domestic Violence

In line with the thinking Uphoff and Buck (2006), important to involve local institutions played an important role and have a positive role in the economic and social development. According Uphoff and Buck (2006) referred to local institutions is a complex institutional norms and behaviors that persist over time to achieve the goals that are important socially and which has a structure and a recognized role to fulfill a specific purpose and a normative dimension that needs work equal or compliance of its members. Thus, the intent here is a social institution that has a concrete form that is more easily enhanced capacity in the short term.

Local understanding by Uphoff and Buck (2006) includes three levels in the operation above the individual and household level - and under the sub-district, district, provincial, national and international level. Three local-level groups, communities and localities that are important for the development of a characteristic: (a) the interaction among its members based on face-to-face interaction, (b) have the potential for collective action that makes

it possible to mobilize resources and solve the problems of individuals or households that are difficult to handle in those levels. The most important consideration is to choose the development of institutional capacity at the most appropriate level for decision-making and activity, has the basic characteristics of face-to-face and have the potential for collective action.

At the international level, there are three main approaches tackling domestic violence, community-based (Slabber, 2012), namely:

1. Domestic Abuse Intervention Program/The Domestic Abuse Intervention Program (DAIP), commonly known as the Duluth program is a Feminist Education program (psychoeducational feminists) that was developed in the early 1980s for cases of domestic violence by male actors. However, this approach is not considered successful explain same-sex violence and social aspects of political constraints (especially in relation to patriarchal values).
2. Cognitive Behaviour Therapy Program/cognitive-behavioral treatment (CBT). In CBT, domestic violence is conceptualized as a result of problems in cognition (assumptions or beliefs) someone. CBT program is based on the idea that a person's behavior and emotions can be fixed by changing the way of thinking that is wrong. Therefore, to overcome taught non-violent behavior on the perpetrator. Also taught the skills to defuse anger (eg timeout, relaxation exercises and change the negative attribution), managing conflict and increase positive interactions (such as active listening and assertiveness). CBT also discuss areas such as overcoming intense emotions, relationship skills and individual psychological problems.
3. Practice Model group (group practice models), a combination of the two approaches. This model has the view that domestic violence has many causes, so it is necessary to combine

psychological education curriculum with CBT techniques and assessment of individual needs.

Based on case management pilot project for the Community Partnership Program Domestic Violence Protection (Roseswater, 2006), there are four interrelated factors: (a) Develop actions at the individual level for families who are identified at risk of doing neglect and violence against children, (b) Establish a network of neighborhoods include formal and informal support services and resources, (c) Change the policies, practices and culture in the Child Protection Services in order to connect with the social worker for children with the environment and residential neighborhoods served, increase effectiveness and improve accountability, (d) Establish a decision-making body composed of representatives of organizations and members of the community to develop program priorities, reviewing the effectiveness and community members to develop priorities, review the effectiveness of the strategies and mobilize people and other resources to improve the safety of children.

With ecological perspective framework of Bronfenbrenner and Morris in Brooks (2001), can be explained how the family members become victims (victimization) domestic violence and human trafficking through an interactive process between himself and his environment as an ecosystem. In these ecosystems, there are a variety of factors, both natural factors, physical, chemical, biological, sociocultural, and ecological interact and affect a person. Various factors can affect family members, both become factors that are supporting or inhibiting the occurrence of domestic violence.

There are five (5) the ecological environment in the ecosystem that can affect a victim of domestic violence. Environment that is closest to the child is a micro system environment (Microsystems). This environment refers to an environment that interacts directly with the development of children and the pattern of their daily lives the family in relation to patterns of fami-

ly care for children. Next is a meso system environment (mesosystem) which refers to the relationship between two or more micro-environment that involves the human trafficking and domestic violence, the interaction between parenting, the value of the child in the family with the existing economic institutions at the village level, institutional and institutional religion marriage. Exo system environment (exosystem) is an ecological environment identified by Bronfenbrenner which refers to the actors and institutions that affect the child but does not interact directly with the children, for example, the work environment of parents, government agencies, and others. Subsequent wider environment is a macro system environment (Macrosystem) which is a broader cultural system in which the system meso and exo systems are, for example, is the cultural values about how parenting and married values. This system also refers to the social system which contains beliefs and values about what to do parents and also how to do it. Last environment in ecology concept chronosystem child is pointing to the major changes that occur over time that affect the development of the person's family members, such as starting school, moving house, and others (Bronfenbrenner, in Brooks, 2001).

In an effort to develop the capacity of local institutions for the protection of family members, then there are certain local institutional characteristics of potential according to (Uphoff and Buck, 2006). Local institutions are located in three local levels - groups, communities and localities with characteristic has: (a) based on face-to-face interaction, (b) the potential for collective action that makes it possible to mobilize resources and solve the problems of individuals or households that are difficult to handle in that level. Therefore, based on the criteria selected institutions at a certain level most appropriate for decision-making and activities. Broadly speaking, both the level of violence committed in the family and the rise of trafficking due to economic pressures. One way that is expected to resolve this problem is through the empower-

ment of families (Puspitawati 2009).

Sudderth (2006) in his research illuminates the conflicts that emerged in a collaboration between a feminist-oriented victim advocacy group and law enforcement personnel in a rural area. Observations and interviews conducted during an 18-month period document disagreements between participants and elucidate why these conflicts arose. Results suggest some potential strategies for overcoming barriers to collaboration between victim advocates and the police, including provisions for conflict resolution and practical/financial commitment to cross-training. Moreover, training should include discussions of philosophical and protocol differences between agencies, as well as structural barriers to leaving an abusive relationship in rural areas.

Domestic violence in rural areas presents special problems for law enforcement. Results revealed that service providers had the most knowledge about their own professions and were more critical of other local service provider agencies than of their own. A description of the needs assessment process, the survey instrument, the data collected, data analyses, and implications are discussed (Hochstein and Thurman, 2006). According to Wendt (2009) that studies of domestic violence in rural areas have predominantly focused on barriers that keep women trapped in abusive relationships. The literature has frequently suggested that rural culture influences the incidence of domestic violence, the forms it takes, and how it is experienced. Yet there is surprisingly little research on how rural culture plays out in relationships between women and men who experience domestic violence. The paper concludes with the argument that it is important to acknowledge and understand the values and beliefs of rural women and men when developing effective and appropriate responses to rural domestic violence. There is a need to move away from universal understandings of a rural culture to acknowledge discourses that have power and strength within a community so that we can sensitively challenge discourses that silence domestic violence.

Mahapatro et al. (2011) stated that domestic violence can result in many negative health consequences for women's health and well-being. Studies on domestic violence illustrate that abused women in various settings had increased health problems such as injury, chronic pain, gastrointestinal, and gynecological signs including sexually transmitted diseases, depression, and posttraumatic stress disorder. The result shows that domestic violence occurs during pregnancy across six zones. The situations become worse for women if her husband or family perceived the pregnancy to be a female child and there is a demand for male child. It has major health implications in accessing and utilizing antenatal care and immunization.

Spath (2003) stated the importance of social work education in training professionals on domestic violence theories and assessment tools, and developing systems to assess for and address domestic violence issues, multidisciplinary approaches, and ethical practices for sharing client information. According to Roberto et al. (2013), community professionals are agreeable to working together to support victims of IPV in late life. Community professionals rely on local domestic violence agencies for leadership and support in developing a coordinated and sustainable community response plan. Another results of the study indicated high agreement with most of the irrational beliefs about family and psychological violence. Moreover, the results revealed that females were more agreeable on the irrational beliefs of the family violence than males. The results of the study may reflect lack of awareness of family violence and its consequences on the individual emotional and behavioral system (Takash, Ghaith and Hammouri, 2013).

Sari et al. (2014) stated that people in Borobudur maintain their traditional value to reduce social conflict. Through direct interaction between tourists and Borobudur people, many of traditional values including social cohesion of the society are eroded. This becomes the fact that each people only tried to collect dollar from tourists as

much as possible by ignoring togetherness as traditional principle of their live. This may create disharmony among the society. To eliminate this gap, people tried to tighten the relationship through re-empowering traditional social cohesion called "guyub" and "gotong-royong". It is expected that integrity and cohesiveness in a social structure could always be maintained. Along with this, satisfying and maintaining at least the traditional social cohesions of destination community is vital to reduce social conflict.

This study aims to determine the role Posdaya in creating an ideal and harmonious family. To obtain a complete picture fit the purpose, it is necessary to describe how the public perception of the ideal family, how family problems occur, how parenting and parenting, as well as how Posdaya community reflection on these matters.

METHODS

This study used a participatory action research approach (PAR) in the development of models of local institutional-based parenting education Posdaya. The pilot project conducted in Posdaya Jaya Kencana, Udik Customs Village, District Indramayu, Indramayu district (as a fishing community) and in Posdaya Eka Mandiri, Udik Cihideung Village, District Ciampea, Bogor regency, West Java province (as a farming community).

In the process of data collection, the research team also involves Posdaya officials and community leaders as a representation of the community. Communities involved in four stages of PAR, ranging from observation, planning, action and reflection (sharing) in the period from May to November 2014. Stages of observation done by focus group discussion (FGD), observations, in-depth interviews and group interviews. Stages of planning is done through the team meeting. Stages of action in the form of positive parenting awareness generation activities facilitated by researchers in the field of child psychology expertise. Furthermore, reflecting the stages in the form of monitoring and evaluation at every stage of activities involving all members of the research team.

RESULTS AND DISCUSSION

Based on the scope of the studies that have been defined and refers to the pattern of participatory action research, the following will describe how the public perception of the ideal family, how family problems occur, how parenting and parenting, as well as how Posdaya community reflection on these matters.

Perceptions of Ideal Family

Public perception of the ideal family, both in Bogor and Indramayu largely the same. Society perceives the family ideal in terms of economic, social and psychological. However, there is one aspect of an ideal family criteria are not found in Bogor, the duration of time between a husband and wife come together. The wife in Indramayu perceive the ideal family is a family of husband and wife always gather every day.

Both in Bogor and Indramayu, no differences in perceptions about the ideal family. Ideal family by the community in Indramayu and Bogor is a family that has a mutual open communication, mutual trust, have the same goal in a menage. As one particular aspect found in Indramayu but not found in Bogor, the duration of time between a husband and wife come together. The wife in Indramayu perceive the ideal family is a family husband wife always gather every day. This happens because the husband in Indramayu more work as a fisherman who spends most of his time at sea.

Men and women alike have an idea

that the ideal family is a family that is able to meet basic needs, maintaining their social relationships, happy, able to maintain the orientation of religious values and is able to maintain the commitment that was built together. Ideal family picture by women, which is not described by the men is related to the ability to maintain the effectiveness of communication and have a method/strategy tackling some crisis. The ability of the effectiveness of communication seen from several things, among married to each other honest, good communication and mutual trust and maintain trust. Ways/strategies tackling some crisis exemplified by the wife’s ability to manage household finances.

Family Issues

Various problems in the family there is no work area Posdaya based on the results of focus group discussions and interviews of them, as listed in Table 1.

Family problems encountered in Bogor and Indramayu is the same, concerning aspects of proper parenting and family economic constraints, but in general, the problem is more complex than in Indramayu in Bogor. In general parenting applied in the two regions have the same shape, but comparatively, parenting in Bogor better than in Indramayu. This is due to the economic conditions of lower Indramayu, time in educating children is more limited, the frequency of parent and child communication are more rare and unfavorable environment than in Bogor. In general, gender differences indicate a relationship with the type of

Table 1. Problems families in the study area

Bogor Regency		Indramayu Regency	
1. Financial Problems	1. Juvenile delinquency		
2. The existence of infidelity	2. The number of wives who become migrant workers abroad		
3. The issue of childcare	3. Many of prostitution		
4. Lack of religious education	4. The pattern of lack of proper childcare		
5. The lower school education.	5. Children disobedient to parents		
	6. Limitations of time parents to a child due to expire at sea		
	7. The quarrel in the family or with neighbors		
	8. Behavior less ethical, individualist culture, lack of mutual cooperation, consumptive		
	9. Parents are generally not able to control children.		

advice given to him his parents. Moreover, the greater or adult, it also decreases the intensity of praise. Based on the research conducted, negative verbal communication is often spoken by parents in Indramayu than in Bogor. In general, family problems encountered in Bogor and Indramayu is the same, concerning aspects of proper parenting and family economic limitations. In general, the parents in the two districts do not have enough knowledge in proper parenting, for example, children often receive treatment verbal and physical abuse when judged not by the parents for example told to get up in the morning quickly but do not think. In economic terms, the parents in both districts have the same limitations as the general public to work in the non-formal sector, such as farmers and fishermen who are relatively not have a fixed income. However, there is a typical phenomenon encountered in Indramayu the limited time parents in parenting. Men as heads of households spent more time in the sea to earn a living while his mother spent most of her time working overseas as Labor Women (TKW).

In the case of verbal abuse, treatment of parent to daughter quite different compared to boys. Obtained verbal abuse boys usually harder when compared with girls, but the difference is not too far away, back again to the child's own behavior, how naughty child. In addition, there are things that distinguish it from the way they react to it. Boys in Indramayu tend to assume the form of verbal abuse has become common practice, common practice and customs of their environment. The girls there are still emotional responding and not accept received verbal abuse directed at him. The stories told by some young people who were interviewed in Indramayu briefly illustrate that there is a relationship between age and intensity of praise. Many young people who stated that in the past as a child often get praise, but praise is not available anymore when it is large. The praise of them with a call Raden, kings and so forth. Once mature, the compliment is not available anymore and instead often insulted and hector. The majority of young people say that

it is common in the environment. It is also reinforced by the recognition of parents. Most parents also mentioned that when his son the greater or adult, it also decreases the intensity of praise. This happens because they assume that when the children grew older, the child has been increasingly able to do everything on their own, unlike the case when the child is still a baby, because in infancy is a period of learning for example when you are beginning to speak, and can walk, parents often praised his son with pride. When children are growing up, our parents tend often forbid children to do things that are considered good and advising.

Prianto, Wulandari and Rahmawati (2013) showed that most of the research informants do not understand the meaning and purpose of marriage. Various things are presented as the cause of the divorce, such as economic, domestic violence (KDRT), infidelity, and so on, but the most fundamental cause of divorce is the lack of a commitment between each partner in achieving the goal of marriage.

Parenting Education

One of the criteria for an ideal family in society is the ability of parents to provide proper care as indicated by the ability to educate and direct the child. Most families in the study area is considered not ideal because of the lack of proper parenting. The results showed that parenting parents are less precise, so they need to improve awareness generation activities foster child pattern. Awareness generation activities that do succeed in making women aware of the mistakes parenting during this and are committed to fix it. Parenting education activities conducted by a team of researchers and psychologists in Posdaya Jaya Kencana is the first parenting education have been followed by mothers of Early Childhood Education (PAUD). According to the mother, the most important contents of parenting education child care is about how to educate and nurture children with good, that is by not doing violence when parenting, must always be patient with the behavior patterns of children. So that all participants stated that it was

useful parenting education activities. Usefulness itself is as follows: (a) To educate and care of children with better again, (b)

So that as a mother always always be patient when taking care of children, better know how to cope with children with their attention and their behavior, (c) To be able to tell my neighbors, that applies equally loud children was not good impact, (d) To protect children so as not naughty, not arrogant, (e) To be more patient, (f) In order for children obedient to parents.

After attending the parenting education, the mothers have a desire for change in parenting. Among these desires are: (a) Want more patient, trying always to understand the child, learn not to commit violence on children, (b) Want more vigilant in educating children and more to learn patience in educating children, (c) Want quick smart, (d) Want to take care of the good and useful, (e) How to talk soft, (f) No regrets and would change, and (g) Let not grumpy to children.

After attending parenting education, there are some mothers who talk back parenting education content to others and some are not talking about it. Mothers usually rehash the contents of parenting education to parents, close neighbors, other mothers, husbands, friends, and mother. The contents of the conversation is about not committing acts of violence while caring for children and should be more patient and understanding of the child; if angry at the child not to utter words that are not good; educating children should not be in a violent manner must be patient, gentle and exemplary; talk about the problems children to be polite and well mannered children. Limitations of time parents causes the family does not have a reference parenting later adopted together, the child is often taken care of by the next of kin as a grandmother, aunt or even a neighbor. Child care situations that tend to "free" by not father and mother often cause children to lose a role model and control behavior, so that it can be understood when many school-age children who have started drinking or breaking school rules, such as truancy. One specific thing that

is in Indramayu is the phenomenon of women who sell themselves, this condition can be a bad example to the children's behavior in which children are likely to judge that the free sex or sex that resale it is okay to do.

Parenting education activities held in these two places, shows that in Indramayu all mothers have not completed the parenting education, whereas in Bogor only 60% who do not, and the remaining 40% have followed a similar parenting education but not directly (on television) . According to the mothers, the most important contents in the parenting education is about educating children, so that all mothers stated that parenting education is useful for their learning in educating children. In Bogor, all mothers recounted the contents of parenting education that they follow to the husband, mother, neighbors, relatives, and friends, while only 60% in Indramayu the retelling. More than 70% of mothers stated that the video showing a very touching, especially video contents on the behavior of a mother who hit her.

Assessment of mothers positive for most of the extension that is friendly, expert, and easy to understand language or explanation. For a question and answer time, all mothers, both in Bogor and Indramayu stated enough, with the percentage of 40% each. Likewise with the freedom to ask given is considered sufficient by the mothers. As for some advice that mothers parenting education materials to convey to the next is about the household, husband, neighbors and the environment.

Based on the previous discussion, it can be noted some important issues relating to family and parenting in two Posdaya samples, both in Bogor and in Indramayu:

- a. Public perception of the ideal family, both in Bogor and Indramayu largely the same. Society perceives the family ideal in terms of economic, social and psychological. However, there is one aspect of an ideal family criteria are not found in Bogor, the duration of time between a husband and wife come together. The wife in Indramayu perceive the ideal family is a family where the

Table 2. Frequency distributions of parenting education participants in Bogor and Indramayu

No	Variable	Bogor (%)	Indramayu (%)
1	Participation in parenting education		
	a. Has never been	60	100
	b. Ever been	40	0
	Total	100	100
2	The most important contents in parenting education		
	a. Educate children	90	100
	b. Parenting	10	0
	Total	100	100
3	a. Usefulness of parenting education		
	b. Useful	100	100
	c. Useless	0	0
	Total	100	100
4	Re-socialization of parenting education		
	a. Not socialized again	0	33
	b. Socialized again	100	60
	c. No answer	0	7
	Total	100	100
5	Assessment of the video		
	a. Ordinary	10	7
	b. Touching	20	20
	c. Very touching	70	73
	Total	100	100
6	Assessment of hospitality extension		
	a. Okay	10	7
	b. Usual	40	0
	c. Friendly	50	93
	d. No answer	0	0
	Total	100	100
7	Assessment of expertise extension		
	a. No expert	0	0
	b. Less expert	0	0
	c. Expert	90	100
	d. No answer	10	0
	Total	100	100
8	Language assessment		
	a. Difficult to understand	0	0
	b. Undertandable	20	67
	c. Easy to understand	80	33
	Total	100	100
9	Question and answer time		
	a. Less	40	33
	b. Enough	40	40
	c. Very pretty	20	27
	Total	100	100
10	Freedom of inquiry		
	a. Less	0	26
	b. Enough	70	47
	c. Very pretty	20	27
	d. No answer	10	0
	Total	100	100

No	Variable	Bogor (%)	Indramayu (%)
11	The most memorable video		
	a. The little boy who was tortured by her mother	100	40
	b. Children are crying / fussing in mall	0	20
	c. The process of pregnancy	0	20
	d. Children imitate the behavior of parents	0	0
	e. Pregnant women and children run amok in the Mall	0	20
	Total	100	100
12	Suggestions for parenting education materials previously		
	a. Related household	40	40
	b. Related husband	30	27
	c. Related neighbors	30	0
	d. Environmental issues	0	20
	e. No answer	0	13
	Total	100	100

- husband and wife always gather every day. Ideal family picture according to which women are not portrayed by men is related to the ability to maintain the effectiveness of communication and have a method/strategy tackling some crisis.
- b. Family problems encountered in Bogor and Indramayu is the same, concerning aspects of proper parenting and family economic constraints, but in general, the problem is more complex than in Indramayu in Bogor.
 - c. In general parenting applied in the two regions have the same shape, but comparatively, parenting in Bogor better than in Indramayu. This is due to the economic conditions of lower Indramayu, time in educating children is more limited, the frequency of parent and child communication are more rare and less good environment when compared Bogor.
 - d. In general, gender differences indicate a relationship with the type of advice given to him his parents. Moreover, the greater or adult, it also decreases the intensity of praise. Based on the research conducted, negative verbal communication is often spoken by parents in Indramayu than in Bogor.
 - e. One of the criteria for an ideal family in society is the ability of parents to provide proper care as indicated by the ability to educate and direct the child.

Most families in the study area is considered not ideal because of the lack of proper parenting.

- f. The study found that parenting parents are less precise, so they need to improve awareness generation activities foster child pattern. Awareness generation activities that do succeed in making women aware of the mistakes parenting during this and are committed to fix it.

Posdaya Community Reflection

While from the point of action research that has been done, the phenomenon can be observed in the field were developed through Posdaya that there are differences in the planning, implementation and reflection in positive parenting education program in two Posdaya respectively in fishing communities (Indramayu) and peasant communities (Bogor). These differences include:

- a. Identification of family and parenting issues in fishing communities showed more concern than in crop farming community. Family disharmony problem, poverty and lack of religiosity is interrelated problems forming low family resilience. In the fishing community responsibility and parenting practices are run by women (mother or grandmother), because the pattern of male labor more fishermen at sea in a long time.
- b. Either in agriculture or in community

- fishing communities Posdaya role in planning activities of parenting education is mostly done by the board Posdaya education (PAUD) with the support of the entire management team Posdaya. Posdaya institutional capacity demonstrated by his achievements in networking and manage meeting activity is the key to the implementation of parenting education.
- c. In both communities, due primarily responsible parenting education are early childhood teachers, organizing activities centered on early childhood (timing, execution, and parenting education participants).
 - d. Enthusiasm is high enough parenting education participants indicated by the reflection that shows that residents more fishermen need this program, because for all participants fishing communities, this program is the first program that followed. Whereas in most of their farming community ever watched on television.
 - e. Methods and techniques of learning in parenting education successfully stimulate the learning process of the participants. They generally touched emotionally by the shows video violence and the growth of the embryo during pregnancy, imitation behavior of children. This emotional touch arouse attention and awareness of the importance of parenting information material to the resolution of parenting issues that they find everyday at once touching sense of motherhood and religiosity of the participants (the greatness of God in the creation of man).
 - f. PAR approach provides an arena for Posdaya participation in performing functions as a forum for communication and awareness of the importance of parenting positive parenting information sharing which is the beginning of change in parenting practices.

Related reflection that Posdaya as an alternative form an ideal family, to note the understanding of local values that are im-

portant and distinctive to each region. This is in line with research findings (Abubakar and Anwar, 2013) in their research, show that many teachers do not understand and have not mastered the way to make a lesson plan that is loaded with local values.

CONCLUSION

Referring to the results of research that has been done, it can be concluded that the perception of an ideal family between Bogor residents and Indramayu relatively the same, as well as the condition of the problems faced by their families are relatively the same. However, there are differences in the participation of citizens in shaping the ideal family or harmonious. This is reflected in the difference in the planning, implementation and reflection in positive parenting education program in two Posdaya respectively in fishing communities (Indramayu) and peasant communities (Bogor). These differences include the identification of family and parenting issues in fishing communities showed more concern than in crop farming community. Family disharmony problem, poverty and lack of religiosity is interrelated problems forming low family resilience.

Either in agriculture or in community fishing communities Posdaya role in planning activities of parenting education is mostly done by the board Posdaya education (PAUD) with the support of the entire management Posdaya team. Posdaya institutional capacity demonstrated by his achievements in networking and manage meeting activity is the key to the implementation of parenting education.

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