



Community Empowerment through Social Compass Strategy: Case Study of Empowerment in Processing Waste and Water Hyacinth

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DOI: <http://dx.doi.org/10.15294/jne.v6i2.25209>

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History Article

Submitted 14 May 2020

Revised 24 June 2020

Accepted 26 August 2020

Keywords

Strategy; Social Compass;
Empowering Community

Abstract

This research was motivated by the various empowerment strategies implemented in each community empowerment institution. Heterogeneous environmental conditions became a consideration in implementing empowerment strategies to the community. The empowerment strategy became the main capital to attract the attention of the community to take the empowerment program seriously. The purpose of this research was to describe the implementation of the empowerment strategies used at this institution. This research was conducted to analyze the social compass was applied. The research method used is qualitative using a case study approach. Data were collected through observation and interview technique. The informants consisted of three training program managers and three training participants. Data obtained then analyzed by procedures of data collecting, data reducing, data display, and conclusion. Result of this research indicated that applied social compass were resources, technology, knowledge, values, goals and felt needs, norms, positions and roles, power leadership and influence, sanctions, and space relations. The impact of this social compass strategy was changing in the social-economic structure of the community. The conclusion obtained from this study is that the applied social compass could create an independent community in looking for family livelihood and prosperity.

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p-ISSN 2442-532X
e-ISSN 2528-4541

INTRODUCTION

Poverty is still a problem that threatens Indonesia. The number of poor people in Indonesia in March 2020 totalled 26,424 million people or 9.78%. In West Java, data shows the number of 3.920 million or 7.88% (Central Statistics Agency, 2020). This problem is influenced by various interrelated factors, including the level of income, health, education, access to goods and services, location, geography, gender, and environmental conditions.

Community empowerment does not make the community dependent on various giving and compassion programs. Yount, et al (2018) and World Bank (2007) said that community empowerment became a public concern and was considered as an appropriate approach in overcoming social problems, especially poverty. Community empowerment is an effort to provide power or strength to the community to be independent out of the problems they face. According to Rahma, et al (2019) "community empowerment provides the expansion of assets and the ability of the poor to participate, negotiate, influence, supervise and take full responsibility for the impacts they have. Access to quality and equitable education for the poor is a form of an effort to support ". Ultimate goal of this empowerment process is to make the community independent so that it can improve the standard of family life and optimize its resources.

Cooperation is one of the institutions that are suitable for rural community development in an effort to empower the community's economy. Cooperation has the principle of mutual cooperation, a sense of togetherness and a sense of family. According to Primadhita (2016) cooperation is an effective forum for community empowerment based on kinship and mutual cooperation.

Bangkit Bersama Cooperation has developed a Citarum River scavenger waste empowerment program Since 2009, this program has been proven to be able to reduce the volume of waste in Citarum River while at the same time creating new jobs and increasing community income whereby utilizing waste, water hyacinth weeds in the Saguling Reservoir area.

Bangkit Bersama Cooperation is a community empowerment institution that has a vision of becoming an open and transparent community economic institution that is able to increase the dignity and life of the community at large while still based on environmental preservation. empowerment strategy used is summarized as a whole in the Social Compass which is applied in the em-

powerment process.

Connor (1968) argues that the social compass applied to the community are (1) Resources, (2) Technology, (3) Knowledge and beliefs, (4) values and sentiments, (5) Goals and Felt Needs, (6) Norms, (7) Position and roles, (8) power, leadership, and influence, (9) social rank, (10) sanctions, (11) history, (12) space relations ".

Based on field data it is found that the Bangkit Bersama Cooperation applies most of the social compass described above. How is the social compass applied in Bangkit Bersama Cooperation in accordance with the conditions of the community and the environment around the Citarum River? The purpose of this research is that the formation of the empowerment construct that is found in the Bangkit Bersama Cooperation can be adopted by other empowerment institutions so that a civil society that is independent, moral, disciplined, creative, wants to advance, is ready to compete, and prosperous.

METHODS

This research was designed using qualitative methods with a case study approach. Qualitative research is a method to explore and understand the meaning of individuals or a group of people ascribed to social or humanitarian problems (Creswell, 2017). The case study approach is carried out because of the issues discussed in this study only apply to this institution. Case study is a more suitable approach if the subject matter of a research deals with "how" or "why", if the researcher has few opportunities to control the events that will be investigated, and when the focus of his research lies on contemporary (present) phenomena in a real-life context (Yin, 2012). Case study is used in this research to provide a comprehensive overview and analysis of facts about community empowerment program through social compass strategy in Processing Waste and Water Hyacinth.

This research uses descriptive qualitative method with purposive sampling. Descriptive study in which a researcher tries to describe the research activities carried out on a particular object clearly and systematically. The participants of this study were six persons from the Bangkit Bersama Cooperation. The participants are, the chairman of Bangkit Bersama Cooperation, the head of waste recycling, the head of the water hyacinth craft, scavengers, the water hyacinth craftsman in the Bangkit Bersama Cooperation. Data is collected and extracted through in-depth interviews and observations as a source of trian-

gulation data that can be accounted for its accuracy. The data in this study were collected through several tools, namely interview guides, observation sheets, and documents, taking notes on the results of interviews and observations. The qualitative analysis process in this study has 4 important components, including data collection, data reduction, data display, and conclusions (Milles, et al, 2014).

The data collection phase was carried out related to data compass social strategy in community empowerment program in Bangkit Bersama Cooperation. Data collection is done before, during, and after the research process is carried out. Data collection is obtained from various sources that are collected sequentially and systematically to make it easier to compile research results.

The reduction phase is the selection process, formulation of attention to simplification or concerning data in the form of detailed (systematic) descriptions (reports), highlighting the important points to be more easily controlled. At this stage the researcher focuses on the collected field notes, namely matters relating to community empowerment through social compass strategy in Bangkit Bersama Cooperation. The data reduction stage is carried out continuously during the research. Data reduction is a form of analysis that sharpens, classifies, directs, and discards data that is not related community empowerment through social compass strategy in Bangkit Bersama Cooperation. Next, a summary, coding, and tracing of themes are made, making a small note that is felt important at the instant. These events and impressions were chosen only relating to community empowerment through social compass strategy in Bangkit Bersama Cooperation.

The data presentation stage is an attempt to present data to see the overall picture of the data or certain parts at the research stage. At this stage, data on findings in the field are presented in the form of narrative texts, namely verbal descriptions of community empowerment through social compass strategy in Bangkit Bersama Cooperation. After the data is focused and specified, the presentation of data in the form of a report is made. But if the data presented needs to be reduced again, then the reduction can be done again to get more appropriate information. After that the data is simplified and systematically compiled about things that can give an idea of community empowerment through social compass strategy in Bangkit Bersama Cooperation.

The conclusion and verification phase are an effort to find meaning for the data collected by looking for patterns, themes, relationships, equations, things that often arise and so on. At this stage a truth test is carried out on each data that appears from data obtained from one subject to another subject. This conclusion is made in a brief and easy to understand statement by examining the main issues related to community empowerment through social compass strategy in Bangkit Bersama Cooperation.

Starting from the concern of environmental damage in the Saguling Reservoir caused by a pile of plastic waste, water hyacinth weeds and the Saguling Reservoir get shallow due to the continuous sedimentation rate entering the Saguling Reservoir which results in siltation of the reservoir, and the social conditions of the people living around the reservoir. There are still many who are poor, so an idea was born to build a symbiosis of mutualism between community empowerment around the reservoir with efforts to preserve the environment of Saguling Reservoir, so that in 2009 a cooperation named the Bangkit Bersama was established, where the members are members of the community who are scavengers and the community poor living around the saguling reservoir.

Since 2009, the Bangkit Bersama Cooperation has developed a Citarum River scavenger waste empowerment program, this program has been proven to be able to reduce the volume of waste in the Citarum River while at the same time creating new jobs and increasing community income in the Saguling Reservoir area. By building a positive correlation of the two problems, it turns out to produce a solution that gives a positive effect on environmental conditions and community welfare whereby utilizing waste, water hyacinth weeds and critical land becomes more productive not only can preserve the environment of the Saguling Reservoir, but it can prosper the people who live in around the reservoir.

The Bangkit Bersama Cooperation is a community empowerment institution that has a vision of "Becoming an open and transparent community economic institution that is able to increase the dignity and life of the community at large by remaining grounded in environmental preservation", as well as the mission of becoming a locomotive of economic change in society. Advocating for socio-economic and environmental communities is done by grounding in existing local wisdom. Assist in efforts to preserve the environment around the Saguling Reservoir in particular and the Citarum River in general.

The objectives of the *Bangkit Bersama* Cooperation are as follows: (a) the realization of people who are aware of and care about the environment, especially care for the Citarum River; (b) the realization of a prosperous society by utilizing local wisdom in the Citarum River as a potential to develop the economic wheel of society; (c) the realization of collective awareness throughout the stakeholders to move together and be organized in preserving the Citarum River; (d) the realization of a community economic network around the Citarum River as a pillar and pillar in building an economic locomotive and preservation of the Citarum River.

Community empowerment in the *Bangkit Bersama* Cooperation refers to environmental preservation. The principle of empowerment program in this institution is "Self-sustaining environmentally sustainable society" which means that every empowerment program implemented in this institution leads to community independence, both economically, socially, politically, and spiritually and this is coupled with environmental preservation. The community must be able to maintain and care for the environment in which they live and make a living.

Analysis of the Social Compass Strategy in *Bangkit Bersama* Cooperation

Through Resources

First, carrying out a process of awareness of the community is in accordance with the opinion of Mardikanto (2017) "empowerment aims to increase individual awareness, ability, concern for securing and preserving natural resources and their sustainable management". Empowerment is carried out by motivating and raising awareness of the potential that is owned and then trying to develop it (Wahyuni, 2018).

Cooperation efforts in arousing public awareness by means of aspirational dialogue conducted interactively with the community. According to Anwar (2007), the process of empowerment through awareness means bringing people to the gate of awakening and helping them move from transitive-naive awareness to transitive-critical awareness and arouse their ability to participate in handling historical processes that move towards the process of progress.

The process of raising awareness of existing potential and optimizing that potential to be managed can lead to social change in the community Hidayat (2018). According to Ariefianto, et al (2019) in the process of awareness is certainly different from what is done by formal education because what is faced here is adults, the approach

taken by non-formal education is using *andragogy*.

Cooperation gathers all levels of society to map the needs, interests, hopes and goals of society for the present and the future. This effort is carried out through interactive dialogue so that the relevance between all of them with the benefits and interests of the empowerment program can be realized. The benefits gained from dialogue forums as a starting point include expanding ideas, accelerating action, and producing faster outputs/outcomes, and building momentum of togetherness among community members. According to Hikmat (2013) empowerment emphasizes the process of stimulating, encouraging or motivating individual to has the ability or power to determine what their life choices are through the process of dialogue. The process of increasing awareness is also carried out through outreach by cooperative managers to empowered communities. This socialization process is carried out through meetings or discussions by providing an understanding of the environmental, social, economic and other conditions of the surrounding community.

Managers try to stimulate public awareness of the resources available in this case the garbage and water hyacinth that already exists in the waters of Citarum River. These natural resources can be taken by the community for free. According to Faiqoh (2019) the process of empowerment to improve the community's economy and reduce unemployment can go through three stages, namely the awareness phase, the transformation phase, and the enrichment phase.

The awareness process is also carried out through a family economic approach. Public awareness is encouraged to ensure that these resources have economic value. Resources in the community cover all aspects of the environment. The development strategy of community entrepreneurial program begins with the identification of local potential resources, both natural resources and human resources. Communities can use it to meet their individual and group needs. Supports from the government and from the private sectors are also included in this proposal. The existence of resources will not be meaningful until it is recognized and utilized by the community.

Second, adding resources to running the program. Managers bring in facilitators who are experts in the field of waste. The facilitator is deliberately invited to educate the public in the empowerment program that is being carried out. The public is given knowledge about the introduction of types of waste, processing waste, to marketing the processed waste products. In addition, the

manager also adds capital/money resources needed to run the program. Capital resources used by institutions are obtained through partnerships established with outside parties, both private and government institutions. This effort is in accordance with the opinion that development may be induced by adding resources to the community. Partnership program had the allocations funds from SOEs net income, deposits, administrative service/revenue share/margin, interest on deposits, etc (Yulianti, 2018). This approach may involve adding to the existing quantity of a particular resource in the community, e.g. labor. Or may mean introducing a qualitatively different type of resource e.g. specialist teacher. While frequently the resource is money, it is sometimes materials, or human skills e.g. leadership training for a local person. According to Hikmat (2013) empowerment process can be complemented by efforts to build material assets to support the development of community independence.

From the first stand up to now, the Bangkit Bersama Cooperation already has many partners. Among them: 1) Baznas, 2) West Bandung Regency Health Office, 3) Bappeda West Bandung district, 4) BPMPD West Bandung district, 5) PKBM in West Bandung district, 6) Industry Office for Cooperation Trade and Small and Medium Enterprises in West Bandung Regency, 7) Salman Rumah ITB, 8) PT. Indonesian Natural Waste For Change, 9) District Government. Anambas Riau islands, 10) NGO Ecolink, 11) Ciwidey Amanah Garbage Bank, Bandung district, 12) Bandung City Women's School, 13) Creative economy forum West Bandung district

The patterns of relationships between institutions and other institutions understood in order to build a network. Efforts to develop the network can be analyzed with holistic understanding and explanation between social capital, economic capital, and physical capital.

Through Technology

First, this institution utilizes appropriate technology in the empowerment process carried out with the aim of the product production process to be carried out effectively, efficiently and with quality. This institution utilizes composter, recycling, plastic washing machines, plastic chopping machines, plastic chopping slicing machines, plastic waste press machines, plastic press machines; these tools are available at the institution as a whole in waste processing. This is consistent with the research result of Muttaqin, et al (2015) "the business of herbal ginger instant 'Mahkota' and 'Wahyu' have received and used production

machines that has been provided by the team to improve the quantity and quality of instant ginger herbal products".

Development may be induced by improving items of technology. According to Rahmiyati (2015) The purpose of community empowerment using technology appropriate for:

"Speed up economic recovery, improve and develop productive economic business activities community, expanding the field employment, business field, improve productivity and quality of production. Support regional development through improving the quality of resources human and resource utilization nature responsibly towards competitive advantage in competition local, regional, and global. Encourage the growth of innovation in technology".

With this understanding, implementation appropriate technology is not only capable encourage improvement in living standards poor people, but can also be long term strategy to achieve welfare on an ongoing basis, so that a study of the community empowerment model through application is needed appropriate technology.

This institution also provides wooden boats for the target groups so that they can be used to collect garbage and water hyacinth. This boat is used by the community on a daily basis to take garbage upriver and the garbage collected is processed and then sold. According to Widjajanti (2011) physical capital is a facility or asset used as a tool and main support for the implementation of a business process or activities in order to achieve goals such as buildings, roads, tools, machines, and so on. Physical capital can be measured using six indicators, namely: (a) production facilities, (b) educational facilities, (c) health facilities, (d) economic facilities, (e) communication facilities, and (f) transportation facilities.

Secondly, this institution provides an opportunity for the community to hone their problem-solving skills, both individually and in groups. The ability of the community of controlling the situation, determining achievements, and choosing is more effective combinations of goals and practices to achieve those goals. So, in addition to utilizing machine technology, this institution also honed problem-solving skills in the community empowerment process.

Knowledge and trust

First, increase public knowledge. This business is run through the addition of public knowledge related to waste processing, water hyacinth processing and product marketing. The institution facilitates and bridges the community in fin-

ding partners. Institutions provide this knowledge so that people can apply it in everyday life.

Cooperation introduces the principle of 3 R (Reduce, Reuse, and Recycle) in processing waste. This knowledge is complemented by the practice of skills that are in accordance with this principle. With this knowledge, people can learn independently and apply it in daily life.

Second, changing the trust, cooperation tries to change the trust that has been ingrained in the hearts of the people that what people used to believe is that garbage is an object that must be discarded because it is useless or valuable and water hyacinth is only a weed that lives in water. However, after the knowledge is given, the public is aware that waste and water hyacinth can be utilized and have economic value.

This cooperation also applies the principle of “zero waste and all about water hyacinth” that water hyacinth plants can be utilized as a whole without anyone being thrown away. The water hyacinth root as a planting medium or aquaponics replaces soil, roofs, and room partitions. This is the difference with craftsmen outside that they only make crafts from bags. Apart from the remnants of processed water hyacinth/remnants of production are not thrown away but processed into liquid briquettes and smoke. Liquid smoke that comes from the remnants of the production will be processed later will emit smoke; the smoke is processed into water. Well, the water is used as a vegetable pesticide and as an organic food preservative.

Through Values (Values)

The value of family and mutual cooperation is very thick felt in the midst of this Cihampelas Village community. The application of this value can be seen by the authors of their togetherness in the implementation of a celebration event, agriculture, religion, and so forth. According to Widjajanti (2011) social capital is a norm or value that has been understood shared by the community who can strengthen positive social networks / work within the achievement of shared goals to create value. Indicators used by using five questions are (a) social/work network, (b) level of trust between people, (c) adherence to norms, (d) caring for others, and (e) involvement in social organization activities

The cooperation is trying to strengthen and cooperate with the values that have been built for a long time. Therefore, the empowerment program carried out both in the processing of garbage and the water hyacinth handicraft nuanced family. The target communities are grouped ac-

ording to their families (nucleus families or extended families).

Through Objectives and Needs

First, the institution cooperates with local goals and needs felt by the community. The local goal imposed by the Bandung provincial government regarding the resolution of the Citarum problem is “Citarum Harum” which initiates the waste management program among other programs. Seeing this opportunity, cooperation establishes good synergy with existing local goals.

Secondly, the institution introduces a new goal in improving the community’s environment, namely “Independent Community Sustainable Environment”, meaning that the waste management program can contribute to community income.

Identification of training needs is done through Training Needs Assessment (TNA). TNA is the first step to implement entrepreneurship training. TNA plays an important role designing and creating effective and efficient entrepreneurship training. It is the key factor in determining whether the training achieved desired outcomes (Hidayat & Syahid, 2019; Punia, & Kant, 2013).

Through Norms

Cooperation in empowering people do not conflict with the norms prevailing in society, both religious norms, norms of decency, legal norms, and other norms that already apply. Cooperation tries to strengthen and strengthen the norms that apply in this society. Norms are used as a standard for the operationalization of activities by the target community.

Through Position and Role

First, cooperation establishes good cooperation with people who work in certain positions, such as educators, entrepreneurs, religious leaders, and environmental analysts/environmental educators. This is done so that the empowerment activities carried out are more qualified and effective. Examples of application in activities are presenters in routine studies; the cooperation deliberately invites Ustadz specifically according to the material every week, as well as in the waste management and water hyacinth program.

Second, cooperation form or add new positions and responsibilities. These new positions include the head of the waste recycling business, the head of the water hyacinth handicraft business, the head of the community forest business sector, the head of the savings and loan busi-

ness sector, the head of the partnership and investment business sector, and the empowerment group coordinator.

Through Power, Leadership, and Influence

First, cooperation works together with people who have power and influence in the environment. The collaboration established by this institution involves the head of the RT and the head of the RW as leaders who have influence and power on the people of Cihampelas.

Second, the cooperation focuses on leadership that has power and influence in the community. This leadership is clearly recorded in the cooperation management structure, which is the various head of departments mandated to lead the way of this empowerment program.

Third, cooperation spread leadership that has power and influences society. This effort is done by forming the community into small groups and each small group is led by a leader. Leadership is not only centered on the management of cooperation but is spread throughout the lower strata of society. In this case, this small group is composed of family members or a sense of family, one group is led by one family head who is also the group leader. According to Hidayat & Syahid (2019) community participation is needed to increase the effectiveness of development. If the community has attention/sacrifice in development and is active in decision making, they can carry out development task. Participation assumes that people know the best problems and how to solve it based on their abilities.

Through Sanctions

First, the cooperation applies sanctions that have been mutually agreed upon in carrying out this empowerment program. For example, the cooperation will pull back the boat that has been given or more extreme the cooperation removes the group that violated the agreement from the list of the target group after being given a warning once. On the other hand, if the group carries out an empowerment program well, the cooperation will reward or reward the group, for example increasing the number of group boats to pick up trash in the river.

Impact of the Social Compass Strategy on Society in the empowering process

Changes in Social Economic Structure and Function

Cihampelas Village is the main village resulting from the division with Desa Mekarmukti. The village is classified as a self-sufficient village,

which is located north of the capital city of Cililin sub-district. Cihampelas Village is the smallest autonomous region of a number of villages in the Cililin sub-district. The village is known by having boundaries and certain characteristics seen from characteristics such as religious, economic, and others. The geographical circle that borders Cihampelas Village are: 1) To the North bordering Batujajar District which is crossed by Saguling Reservoir; 2) To the West bordering Mekarjaya Village; 3) To the South bordering Mekarmukti Village which is the results of the division of the village of Cihampelas; 4) To the East is bordered by Citapen Village.

The results showed that prior to empowerment through the social compass strategy Community economic activities Cihampelas Village District. West Bandung is still agriculture and water based. Cihampelas Village is surrounded by Saguling Reservoirs, where the village area is above the Saguling Reservoir. The main livelihoods of the community are farmers, farm labourers and some are scavengers with a low level of socioeconomic status. In these rice fields, they produce staple foods such as rice and secondary crops, such as soybeans, peanuts, sweet potatoes, and corn, and commodity commodities, namely shallots. In addition, to meet the necessities of life most of the people here also collect waste in the Saguling Reservoir. They collect trash that is on the surface of the river and household waste after that they sell it to the *pengepul* at a low price. The economic orientation which is still focused on agriculture and waste collecting makes it difficult for people to develop in terms of finding and creating jobs to improve their welfare.

The socio-economic structure of the people of Cihampelas Village changed after empowering through a social compass strategy from agriculture to the home industry. People fulfill their daily needs by working as a trader and craftsman. This is because the empowerment program developed by Bangkit Bersama Cooperation through the social compass strategy includes the garbage scavenger empowerment program and the women's empowerment program in making handicrafts made from water hyacinth waste. This waste and water hyacinth is found on the surface of the Sanguling Reservoir, precisely on the Citarum River. In the garbage scavenger empowerment program, Bangkit Bersama Cooperation provides the community with knowledge and skills in waste management, starting from recognizing the types of waste, separation, conditioning, to waste recycling.

Community empowerment is "providing

people with the resources, opportunities, knowledge, and skills to increase their capacity to determine their own future, and to participate in and affect the life of their community” (Ife, 2008). The social impact of community empowerment through plastic waste recycling activities in the Community Waste Bank, among others, is reflected in the aspect of community awareness (participation), environmental aspects, aspects of science and knowledge, and impact on the economy, the community is able to increase household income and economic income generating (Linda, 2016; Hidayat & Syahid, 2019). So that empowered people can improve their economy. “The ability to empower their economy is also due to the freedom in making decisions; they have the power to decide on what to do with their income” (Zal, et al., 2013; Huis, et al., 2019).

After going through this stage, the waste will be of economic value to the community. Waste processed products can be collected or sold in cooperation. The income from the sale of waste is used by scavengers to increase their income to meet their daily needs and family. Or robust and indicate a positive relationship between empowerment and life satisfaction

Another empowerment program developed by Bangkit Bersama Cooperation, namely training on water hyacinth processing. Housewives are given skills in processing water hyacinth weeds into various forms of crafts, such as bags of various variants, vases, tissue boxes, calligraphy, furniture, and so forth. The results of this craft are accommodated by cooperation and marketed domestically and abroad. Etuah, et al (2020) women’s involvement in industrial crop production activities eventually increases their capacity to significantly contribute to household spending, decision making, and empowerment Housewives who previously did not earn (just hoping for income from their husbands) can help their husbands in adding income for their daily lives. In addition, many housewives also sell their daily needs in small stalls in their own homes. According to Ristianasari, et al (2013) “communities that have long been involved in empowerment activities and are active in groups tend to have better independence, because the empowerment programs undertaken can provide information, open insight and encourage to open themselves to the changes offered”. The training reinforced their positive internal resources, stimulated their inner mind activity and gave meaning to their lives. The knowledge of the training environment helps to build environment (Nieminen, et al., 2016).

So, the implementation of community em-

powerment through a social compass strategy in the midst of community life Cihampelas Village brought changes in the socio-economic structure in the field of work to improve the welfare of the local community. The mindset of the people is changing; the mindset that is oriented towards increasing income brings the people gradually to abandon their dependence on the profession as farmworkers and scavengers.

CONCLUSIONS

This research provides some reinforcement that community empowerment remains the most relevant process in community education. The empowerment process will be stronger if it is supported by the right strategy which will later make the community steady in the empowerment process. Social Compass is a simple and efficient form of strategy but can have a significant impact on society. Social compass strategy adopted by cooperatives is empowerment which is carried out through resources, technology, knowledge and trust, values, objectives and needs, norms, position and role, power, leadership, and influence, sanctions. Changing social economic structure and function was the impact of this strategy in empowering process. The presence of this strategy in the process of community empowerment can provide an illustration that managers can maximize the potential or resources available in the community. So that all the potential and opportunities contained in society can be built and developed properly and optimally. The social compass strategy adopted by cooperatives is empowerment which is carried out through resources

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