

A Community Empowerment Model through *Pesantren*-Based Family Empowerment Post (*POSDAYA*)

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ABSTRACT

Purpose: This paper aims to analyze A Community Empowerment Model through *Pesantren*-based Family Empowerment Post (*Posdaya*).

Design/methodology/approach: The method used is composes a reality to be a story, describing a problem, event, phenomenon orderly, followed by analysis and interpretation to analyze the data in a perfect sequence.

Findings: 3 hypotheses are rejected while the other 3 is accepted.

Research limitations/implications: These components were: 1) Data collection; this was done through interviews. Besides, the data were also collected through a literature study. 2) Data Reduction, after the data were gathered, the researcher focused on removing unnecessary data and arrange the data to gain a conclusion. 3) Data display, this was done through sentences and structured story. 4) Conclusion drawing, this was done to gain full meaning from the processed data, creating a clear, complete synopsis.

Practical implications: Results show that from the 3 hypotheses proposed accepted, 1) *Pesantren*-based *Posdaya* needs to improve its resources through training or organizational education in order to improve the quality of empowerment program and the continuity of *Posdaya* activities. 2) *Pesantren*-based *Posdaya* needs to strengthen its social capital by establishing stronger social relationships with stakeholders, thus opening accessibility for community empowerment, or family empowerment in particular. 3) *Pesantren*-based *Posdaya* should strengthen its organizational structure and workgroup as the program implementer, and continuously monitor the program.

Originality/value: This paper is original.

Paper type: This paper can be categorized as a case study.

Keywords:

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I. INTRODUCTION

The government has applied various approaches to implement various community empowerment programs. One of the approaches is an approach that places family and the individual as the center of the empowerment. This is reflected in the Presidential Instruction of the Republic of Indonesia no. 3 of 2010 on an equitable development program, where the national development is directed to three concentrations namely: *First*, be pro-people for family-based poverty countermeasure, community empowerment, and micro and small enterprise empowerment; *Second*, justice for all, including justice for children, women and employee, law, and marginal and poor community; *Third*, The achievement of millennium goals with eight targets, *particularly* poverty reduction.

The issuance of that presidential instruction is followed by the President's call to stakeholders and the development actor to take a role in poverty reduction and community empowerment. Human and family development are not only the government's responsibility, but they also require collaboration and participation from the community. As a response to the policy, Dana Sejahtera Mandiri Foundation, widely known as Damandiri Foundation, initiates the establishment of the Family Empowerment Post (*Posdaya*) as the center for community development, especially at the lowest level both in the rural area and urban area.

Posdaya is a forum where its members perform real activities of development movement at the lowest level of environment, namely *Rukun Tetangga* (RT) and *Rukun Warga* (RW), *dukuh* or *Dusun*. In *Posdaya*, the families, as a member of the program, are directed to revive the culture of Gotong Royong (communal work) through family empowerment activities, notably to broaden the coverage and improve the quality of education and health care, as well as to develop entrepreneurship. *Posdaya* is a forum for *silaturahmi*, advocacy, communication, information, and education. It can also be developed for the coordination of activities that integratively strengthen the functions of the family. In some instances, This can become a place for an integrative family service. This service concerns with sustainable family development in various fields, primarily in religious, educational, health, entrepreneurship, and environmental matters. Thus, the families can harmoniously autonomously grow in their own village.

One of the development forms initiated by the Damandiri Foundation is the *Pesantren*-based Family Empowerment Post. *Pesantren*-based Family Empowerment Post is a social and economic empowerment model that synergizes *pesantren*'s religious function with social, economic, and family functions. Society, especially the Muslim community, always view *pesantren* as the center of various events, not only religious events but also the community social events. By putting *pesantren* as the center of the program's activity, the activity will be relevant to the culture that lives and grows among society.

Pesantren can also be viewed as a social institution, a place where social interaction among Muslim communities is developed and reinforced. *Pesantren* can be used to strengthen the solidarity and harmony of a community, which is one of the reasons why *Posdaya* is established.

Posdaya Pesantren Rakyat Al-Amin is one of *Pesantren*-based Family Empowerment Posts established by developing *Pesantren Rakyat Al-Amin Posdaya Pesantren Rakyat Al-Amin* empowers the surrounding community by broadening the network, social relation, and economic improvement followed by advocacy and education of Islamic values in community's social life. *Posdaya Pesantren Rakyat Al-Amin* is one of the unique *Posdayas*. It emerges in the middle of *Pesantren Rakyat*, a *pesantren* (Islamic boarding school) that is different from *pesantren* as commonly known by the public. As stated in its website, the vision of *Pesantren Rakyat Al-Amin* is "to make the community more Islamic, to use people-based curriculum, to study the people's need, to conduct a people-style discussion, management, to wear people-style fashion, to carry out people-style socialization and to apply people-style concept in various aspect of life. However, this *pesantren* is still built based on Islamic values that are in accordance with teachings from Allah and the prophet Muhammad PBUH" (*Pesantren Rakyat*, 2013).

A. Previous Studies

This uniqueness draws attention from many research with different perspectives. Mufidah (2012) conducted a study on *Pesantren Rakyat* by focusing on the traditional collaboration between the abangan community and the suburban santri community. In 2015, Anwas conducted a study focusing on the use of information and communication technology in *Pesantren Rakyat*. While Yahya (2014) studied Islamic education learning applied through cultural art in *Pesantren Rakyat*. Taufik (2012) studied the construction and accommodation of *Pesantren* toward the community culture in *pesantren Rakyat*. Jumain (2015) conducted a study at *Pesantren Rakyat* by focusing on the educational model in *pesantren rakyat*. Some other studies focus more on using *Pesantren Rakyat Al-amin's* point of view. Out of various studies on *Pesantren Rakyat*, there had been no study on the presence of family empowerment post established in *Pesantren Rakyat*. The presence of *Posdaya* in the middle of the community in Sumberpucung village has brought significant changes for the local people's life. Even to date, this *Posdaya* has been viewed as an exemplary national model to develop other *Posdayas*. This is why the present study is conducted. The present study primarily aims to analyze the community empowerment model through mosque (*pesantren*) -based *Posdaya*, and to see the model of the intervention of community organization that emerges in *Posdaya Pesantren Rakyat Al Amin* at Sumberpucung Village, Sumberpucung District, Malang Regency.

B. Hypothesis

H1: *Pesantren*-based *Posdaya* needs to improve its resources through training or organizational education in order to improve the quality of empowerment program and the continuity of *Posdaya* activities.

H2: *Pesantren*-based *Posdaya* needs to strengthen its social capital by establishing stronger social relation with stakeholders, thus opening accessibility for community empowerment, or family empowerment in particular.

H3: *Pesantren*-based *Posdaya* should strengthen its organizational structure and workgroup as the program implementer, and continuously monitor the program

II. METHODOLOGY

The present study is categorized as a qualitative descriptive study. Qualitative method is selected since it allows adjusting general principles in collecting and obtaining the informant's understanding. The descriptive approach provides a detailed picture of the object, case, and situations. This method composes a reality to be a story, describing a problem, event, phenomenon orderly, followed by analysis and interpretation to analyze the data in a perfect sequence.

The present study was conducted in *Posdaya Pesantren Rakyat Al-Amin*, Sumberpucung Village, Sumberpucung District, Malang Regency, East Java Province. The data were collected through observation and interviews with many stakeholders involved in the establishment, management, and implementation of *Posdaya* activities, including the *Posdaya* management, local government, and Sumberpucung village community. The data used in the present study included primary data from interviews and direct field observation. The secondary data were gathered from literature and references from books, journals, and other relevant reports. In conducting this study, the researcher employed some main components referring to Miles and Huberman, as cited in Sutopo (2006: 128). These components were: 1) Data collection; this was done through interviews. Besides, the data were also collected through a literature study. 2) Data Reduction, after the data were gathered, the researcher focused on removing unnecessary data and arrange the data to gain a conclusion. 3) Data display, this was done through sentences and structured story. 4) Conclusion drawing, this was done to gain full meaning from the processed data, creating a clear, complete synopsis.

III. RESULTS AND DISCUSSION

***Pesantren*-based Family Empowerment Post**

As stated by Haryono Suyono in his writing about the establishment and the development of *Posdaya*, published by Balai Pustaka in 2009, *Posdaya* is a forum for sillaturahmi, advocacy, communication, information, education, and is developed to coordinate activities to strengthen the family functions integratively. In some instances, This can

become a place to serve families integratively. This service concerns with sustainable family development in various fields, primarily in religious, educational, health, entrepreneurship, and environmental matters. Accordingly, the families can harmoniously, independently grow in their own village. In carrying out its function, *Posdaya* designs activities that suit the community and member's ability. Thus, the activities can be implemented by, from, and for the local community and family themselves. In other words, the activities are done based on the community's ability as an attempt to empower the prosperous family and to realize the people's welfare in general.

Based on that definition, according to Haryono Suyono, some issues that need clarification are that *Posdaya* is not aimed at replacing integrative social, economical service for the community such as Posyandu, BKB, PAUD, UPPKS, BLT, cheap rice program, and other development services. *Posdaya* is built as a forum to develop a dynamic, integrative empowerment activity, developmental empowerment for all family members. It aims to make the family head understand his role and function. In the end, each family head and member can remind each other to perform autonomous family empowerment. **Integrative** means that the plan, implementation, monitor, guidance, and evaluation of the program harmoniously and dynamically involve different officials or volunteers between the government, social organization, and the community elements. Dynamic harmony here means that it is necessary to have harmony in integrating the community interest and the government's and the private parties' ability to provide professional assistance to support the activities.

In its implementation, *Posdaya* is developed gradually, starting from the modest to the complex matters, depending on the community support. *Posdaya* paripurna is a varied empowerment forum, where most of the management and the funding are managed and originated from the community members. In this case, *Posdaya* is a place for all family members with broader work fields. *Posdaya* is a place to grow solidarity, awareness toward other citizens, and care to lend a hand and help each other in empowerment. Family with weak social, economic, and cultural condition is stimulated to join in *Posdaya* along with other families with a better condition. Thus, *Posdaya* always invites disadvantaged families to participate in the empowerment process through *Posdaya* activities. In *Posdaya*, families with better conditions, along with the government and the organization's support and guidance, are expected to help the families in need. In this way, *Posdaya* emerges as a place for empowerment, to increase knowledge and skill to enhance the family functions so that the family members can improve their life quality.

Regarding eight functions of family, *Posdaya* is developed gradually. In every *Posdaya*, there are eight work fields, and for each work field, a workgroup is formed. The eight workgroups are the Workgroup for Religion, Workgroup for Compassion, the Workgroup for Social-Culture, the Workgroup for Protection, the Workgroup for Family Planning

(KB) and Health, Workgroup for Education, Workgroup for Economy or Entrepreneurship, and Workgroup for Environment. To support these workgroups, a Workgroup for Organization, Resources, and Facilities is established. Whenever a new *Posdaya* is established, it is recommended to firstly develop five main workgroups, namely Workgroup for Religion, Workgroup for Education, Workgroup for Entrepreneurship, Workgroup for Environment, and Workgroup for KB and Health, that are supported by Workgroup for Organization, Resources, and Facilities. Along with the *Posdaya* leader, each workgroup may develop a plan, assist, and be responsible for organizing routine activities for the *Posdaya*. Each workgroup may invite speakers and participants for every *Posdaya*'s event. It is also possible to hold an integrative event on the same day involving two or three workgroups, and that is participated by the same family participants.

Posdaya is developed from family groups for any activities. If a *Posdaya* is developed from *Posyandu* (Center for pre- and postnatal health care and service), the *Posyandu* activities should be added by advocating broader family functions, for instance, activities regarding child's health, the practical guideline for Child's growth, early childhood education, etc. Such activities addition should be in accordance with the *Posyandu* capacity (i.e. family planning and health matters), it is done by holding activities through family groups with preschool-aged- children, such as the group of Bina Keluarga Balita (Family Development program for preschool-aged children). The *Posdaya* can also be developed by preparing education for children in Elementary school, SLP, SLA ages, and skill training. Such activities can be introduced through the family groups with adolescents, namely Bina Keluarga Remaja (Family Development Program for Adolescents /BKR). For older adolescents, activities can be introduced through family groups with adult members, namely Bina Keluarga Dewasa (Family Development Program for Adult /BKD). Other development programs may involve elder groups, people with disability, low-income family, and family groups with productive economic activities or cooperative.

Posdaya can also be developed by a cooperative group or an entrepreneur who has business activities in his/her village. The entrepreneur or Cooperative management can use the cooperative or the business center of that entrepreneur as a post for community activities. This post invites other families who have not joined as a member or those who are not involved in the business. The entrepreneur or the cooperative managements then add the group activities with community social programs such as education and health. Thus, they participate in the development by using some of their profit. In principle, the target of this activity is the emergence of joint effort so that each family possesses the ability to implement the eight family functions. In implementing SDGs, the development of family function is oriented to five main priorities, namely the village, district, and regency leaders and elders' commitment, the development of religious function, family

planning, and health functions, educational function, entrepreneurial function, and environmental function that are meaningful for happy and prosperous family life. Therefore, such joint efforts may turn *Posdaya* into a place to assist the family empowerment, allowing each family to learn from other families or the speaker invited to the *Posdaya*. Through such empowerment, each family is expected to be a subject that autonomously develops its family members.

An Overview of *Posdaya Pesantren Rakyat Al-Amin* in Sumberpucung Village, Malang Regency

Pesantren Rakyat Al-Amin is the center where *Posdaya Pesantren Rakyat Al-Amin* is Established. This *pesantren* is located in Dukuh Krajan, Jl. Koprak Suradi, No. 98, Sumberpucung. This *pesantren* applies a concept of people-based *pesantren*. *Pesantren Rakyat Al-Amin* is viewed as an Islamic boarding school with people-style activities and curriculum. This *Pesantren*'s motto is "We are the one who learn, teach and give the title". This *Pesantren* was established in 25 June 2008 and was registered of NSMD: 221235070681. This *pesantren* make any Indonesian citizen with any social background, especially in Sumberpucung village, more Islamic. *Pesantren Rakyat Al-Amin* is established by Abdullah Sam, S.Psi, a youth activist, a mentor, an UIN Maliki Malang graduate. *Pesantren Rakyat Al-Amin* is an Islamic boarding school that combines pure salafi and modern education. Considering the community violent and dark phenomena at that time, an idea of *Pesantren Rakyat* that attempted to synergize with the local strength emerged. Before *Posdaya* is established in *Pesantren Rakyat Al-Amin*, religious learning, art and culture programs had existed. *Posdaya* focuses more on the community economic matters, strengthening the networks and social relations.

Posdaya Pesantren Rakyat Al-Amin was established in 29 December 2011, it is registered in the Decision Letter of Sumberpucung Village Head no: 141/5/421.421.605.001/2011 under the guidance and accompaniment of Mosque-based *Posdaya* of Institute of Research and Community Service (LP2M) of Maulana Maliki Islamic State University Malang (UIN Maliki Malang). The community empowered by *Posdaya Pesantren Al-Amin* was only the local community and the students of *Pesantren Rakyat* and people in RT 07 and , finally, all people in Sumberpucung village. Over time, the people participated in *Posdaya Pesantren Rakyat Al-Amin* increases from one RW to the entire district of Sumberpucung, along with broader networks built by *Posdaya*. *Posdaya Pesantren Rakyat Al-Amin* is a mosque-based *Posdaya* that empowers community in economic and religious sector. *Posdaya Pesantren Rakyat Al-Amin* empowers the surrounding community by broadening the network, social relation, and economic improvement followed by advocacy and education of Islamic values in community's social life. Regarding the organizational structure, *Posdaya Pesantren Rakyat Al-Amin* has one leader, the leader is assisted by one secretary and one treasurer. The organizational structure of of *Posdaya Al-amin* covers twelve fields, namely: 1) Dakwah,

2) Economy, 3) Youth and Sport, 4) Art and Culture, 5) Information Technology, 6) Farming and Agriculture, 7) Advocacy, 8) Gender, 9) Health, 10) education, 11) Development of Cooperative, and 12) public relation. For each field, one or two people are appointed to handle the matters related to each respective field.

Regarding the performance of *Posdaya*, since it was established in 2011, *Posdaya Pesantren Rakyat Al-Amin* has brought real changes for the community. The implementation that combines religious and social, economic, and community functions has delivered a number of continuous activities and program. If referring to the four main priorities of *Posdaya* designed by Damandiri Foundation (i.e, education, health, economy, and environment), the performance of the *Posdaya* can be described as shown in the table below:

Table 1 Focus of Implementation of Work Program of *Posdaya Pesantren Rakyat Al-Amin*

No	The Focus of the Work Program	Outline of <i>Posdaya</i> Activities		
1	Education Sector	Dakwah and General Education	Youth	Information and Technology Development
		a. Opening PKMB, PA, UD, and TK. b. Opening free course and kampung inggris. c. Developing <i>Pesantren Rakyat</i> d. Accompanying disadvantaged mosques and Islamic boarding schools and establishing learning communities. e. Seeking scholarships for <i>Posdaya</i> foster children. f. Writing <i>Posdaya</i> preaching book g. others	a. Participating in livening up the Sumberpucung district-level youth organization such as IPM, IPNU, and Karangtaruna. b. Forming Islamic musical group and Art group, PHBI, PHBN. c. Leadership training, management training, entrepreneurship training, farming, agriculture training, online business training, film-making, screen printing, culinary art training, and other trainings.	a. Website building training b. Online and export business training c. Wi-Fi facility d. Establishing radio station as <i>Posdaya's</i> campaign media e. Film-making f. Building the website for <i>Pesantren Rakyat Al-Amin</i> g. Free computer training h. Computerization i. Farming technology j. Agricultural technology k. LCD l. Informing Rt through social networks and Video.com
2	Health sector	a. Accompanying the community to obtain JPPS, BPJS, and PKH b. Health training on youth reproductive health c. Socialization about Narcotics, Psychotropic and Addictive Substances, and building synergy with National Narcotics Agency d. Socialization about healthy home e. Cultivating family medical plants f. Free health care, a result of synergy with NGO and Health Department,		

<i>Posyandu, and Puskesmas</i>			
3	Economic sector	Financing and Micro, small, and Medium Enterprise	Agriculture-Plantation sector
		a. Jatim UMKM Rural Bank provides Rp. 500.000.000,- loan for 300 families member of <i>Posdaya</i> b. Collateral and interest-free loan of Rp. 2.4 billion from BMT. c. Collateral and interest-free loan d. Synergy with CST of some private and state-owned companies e. Organized community business and mutual helps.	a. Planting 50,000 polybags b. <i>Teritis Bergizi</i> program (chili, eggplant, ginger, spinach, lemon basil, caudatus, kale, rosella, etc) c. Training, farming tool, agricultural technology, farmer organization, cultivation of organic plants d. Center for seed cultivation, autonomous vegetables e. Free seed sowing
4	Environmental Sector	Environmental Preservation	Development of Fish farming and Peternakan <i>Rakyat</i> Program
		a. Reforestation of the area at the side of Sutami Dam, and at the side of the railways b. Give and sow more than 10,000 tilapia fish seeds and more than catfish seeds in the river near to <i>Posdaya Pesantren Rakyat Al-Amin</i> . c. Making 2000 biopores and 9 absorption wells d. Training to manage waste in TPST Dau e. Establishing BSM (An Autonomous Waste Management Body) f. Renovating the poor people's house g. Healthy clean environmental program	a. Development of goat farming b. Development of catfish farming c. Development of tilapia fish farming d. Development of chicken farming for each <i>Posdaya</i> member e. Development of worm farming f. Development of farm training

Source: *Pesantren Rakyat Al-Amin*, 2018

Based on the priority programs and form of community empowerment activities carried out by *Posdaya Pesantren Rakyat Al-Amin*, if we make a performance analysis, where we can view the effect of the presence of this *Posdaya* on the community's social, cultural, economic, health, environmental, and religious life, the performance of *Posdaya* could be categorized as good in general. It is categorized as good because *Posdaya* manages to bring significant changes in the middle of the community. Some of the changes can be described as follow:

Table 2: Depiction of Changes experienced by Sumberpucung village community by the presence of *Posdaya Pesantren Rakyat Al-Amin*

No	Focus of Community Changes	Overview on Community Changes
1	Religious Function	a. The presence of <i>Posdaya Rakyat Al-Amin</i> in the middle of the community at Sumberpucung village has changed the community

		<p>order. This region was a “dark ”area, there were rampant practices of prostitution, gambling, drug transaction, and other social diseases. Today, this area becomes a religious area.</p> <p>b. The majority of the people here were <i>Abangan Ireng</i> Muslims, today <i>Abangan Ireng</i> Muslims are difficult to find in this area.</p> <p>c. In this area, there was no representative Islam religious figure, nowadays, the religious figure possesses broad space for dakwah.</p> <p>d. The majority of people could not read Al-quran, at the present, there has been a supporting Quran reading course in this area.</p> <p>e. People did not care with Islamic holidays celebration, nowadays the people celebrate and participate in Islamic holidays.</p>
2.	Social and Cultural function	<p>a. Since <i>Posdaya</i> presents, social diseases such as nonmarital pregnancy, free sex, HIV/AIDS, and polygamy are reduced.</p> <p>b. Before the presence of <i>Posdaya</i>, there had been no training and guidance program for the community. Today, there are many educational programs and technical training that assist people to acquire skills. The number of educated citizen increases, and the programs that facilitate people to access information, knowledge, or business assistance also increase.</p> <p>c. The presence of <i>Posdaya</i> significantly diminish gangsterism, street children phenomena, gambling, and others. They are empowered and provided with shelter, education, and training so that they possess skill to survive in society.</p> <p>d. The most important point regarding the presence of <i>Posdaya</i> is that it can revive local culture wisdom, the <i>jagong maton</i> tradition that can raise social and cultural interaction that tighten social and cultural life of the community.</p> <p>e. There were many domestic violence, divorce, and social problems that occurred, today, such problems are difficult to find in this area.</p>
3	Community Economic and Health Function	<p>a. The presence of <i>Posdaya</i> improve the social and economic status of the community, the majority of people were preprosperous family. Today, their economy is better, they are now categorized as prosperous family II and III, this improvement occurs due to their developed business. Many people have their own business, besides, many <i>Posdaya</i> activities in the form of economic mentoring and business training are held. This economic improvement can be seen from the increasing number of people who can afford to buy land and build their permanent house.</p> <p>b. <i>Posdaya</i> could make the community increasingly aware of their health, the mothers become more aware of their own and their baby's health. Besides, the community makes hygiene life as their habit, they also increasingly aware of green life.</p>
4	Community Environmental and protective function	<p>a. In this area, the community were often threatened by criminal actions, domestic violence, mass brawl, and lack of family protection. <i>Posdaya</i> manages to change that condition. Now, people are more aware of their family and social environment, <i>Posdaya</i> is even able to provide family counseling for people who need it. Therefore, the potential violence is minimized,</p>

	<p><i>Posdaya</i> also manages to establish a center for family mediation, which will assist the community improve their own and their family image so that they could be more productive.</p> <p>b. Through <i>Posdaya</i>, a synergy between the community and the government is formed. <i>Posdaya</i> is able to provide a complete reflection for the regional government, delivering social interactions in the form of activities and development programs that support each other. The government could provide development program that directly synergize with the needs of community in <i>Posdaya</i>.</p> <p>c. There are more external parties who are willing to be involved in <i>Posdaya</i>, showing increasingly complex social relation. Therefore, a number of programs and workgroups emerge to create new pattern in developing the economy of the community.</p> <p>d. <i>Posdaya</i> is able to realize a conducive, well-ordered, clean, green, and harmonious environment for the community life. This could be realized due to the presence of family map. <i>Posdaya</i> creates Family Map to be used as a reference in order to make the empowerment program received by the right target in accordance with the basic problems faced by the targeted family.</p>
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In general, if we refer to the general picture of changes occurred in the community by the presence of *Posdaya Pesantren Rakyat Al-Amin*, *Posdaya* has conceptually been able to bring various changes in the middle of the community, these changes are:

- The presence of *Posdaya Pesantren Rakyat Al-Amin* is basically able to create harmony and dynamics of the life of the community, these are shown by more people who participate in supporting various programs and activities held by *Posdaya*. Huge community support results in wide domino effect so that the program could be easily realized.
- The emergence of various economic activities facilitated by *Posdaya* open the community awareness to be more active in innovatively and creatively seeking new sources of income. This motivates community to improve their quality.
- Many trainings and guidances open the community's insight and knowledge to be more aware of their family and environment. These activities affect their mindset and view of various forms of new policy interventions done either by the government, NGO, or other organizations including universities that attempt to strengthen the function of *Posdaya* in the community.
- Most importantly, *Posdaya* manages to revive social capital of the community, gotong-royong to develop their village, raise more human norms and social orders, increase the meaning of honesty, politeness, and morality. These emerge as the main capital to eradicate various social disease in the community.

Despite various social changes occur in the community due to the presence of *Posdaya Pesantren Rakyat Al-Amin*, problems are also found regarding the management and

development of *Posdaya*. In general, there are two main problems that emerge, they could be categorized into physical and nonphysical problems. The physical problem is related to the availability of supporting facilities and infrastructures for lots of activities held by *Posdaya* such as facilities for training and education, complete *Posdaya* secretariat, and other technical supporting facilities for *Posdaya* activities. The nonphysical problems are related to the understanding, where some people still have minimum understanding of *Posdaya*. Some people even thought that *Posdaya* is the government project, which is needed for the government's temporary interest. Besides, the nonphysical hindrance is also associated with the managements who are sometimes busy due to their main activities in addition to managing *Posdaya*. There are even some people who begin to be bored to manage the sustainability of *Posdaya* due to monotonous job. Limited number of young cadres should also be taken into consideration for the sustainability of the *Posdaya*. There is a challenge to manage *Posdaya* in a professional manner because in the future, the flow of information and technology will enormously the continuity of *Posdaya*. Another nontechnical hindrance that emerges was the challenge to maintain intensive relational pattern with other parties to maintain the interaction and the continuity of the implemented program.

Table 3: Problem Identification and Alternatives to Overcome the Problems Relating to *Posdaya* Management

No	<i>Posdaya</i> 's issue	Cause	Solution	<i>Posdaya</i> 's potential and strength	Solution
1	Inadequate facilities	Limited fund, land, and technical workers	Building collaboration with donators and third parties and making proposals to various institutions	The Boards of <i>Posdaya</i> and the officials have broad networks.	Building adequate facilities.
2	Not all people know and understand properly about <i>Posdaya</i> program	Minimum socialization and increasing number of new people who want to join and have not obtained complete understanding of <i>Posdaya</i>	Intensifying socialization, increasing community participation in various <i>Posdaya</i> activities.	The development of communication and information media as the media for socialization.	Implementing routine socialization agenda and, if necessary, performing Safari <i>Posdaya</i> in the community.
3	Limited external support to develop <i>Posdaya</i>	Suboptimal social network and ineffective social relational pattern with the collaborating partner.	Building more intensive social relation, inviting the partners to keep involve in <i>Posdaya</i> activities.	<i>Posdaya</i> holds broader legality by exhibiting its achievement.	Building social partner and relation, as well as creating new social networks with the partners.
4	<i>Posdaya</i>	Limited, partial	Intensify the	The	Continuous

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	management's low educational quality and skills	technical training.	planned, sustainable education and training	management's high willingness to be always active	education and training
5	Suboptimal management's caderization	Some people were apathetic in <i>Posdaya</i> , including the appointed managements.	The appointment of capable cadres were from literate individuals.	Broad community potentials.	Optimal implementation of caderization program.

Based on the analysis on the problems regarding *Posdaya* management, and the performance and the potentials of *Posdaya Pesantren Rakyat Al-Amin*, it is pivotal to always improve the community empowerment through *pesantren*-based *Posdaya*. In the future, some necessary steps are: 1) *Pesantren*-based *Posdaya* needs to improve its resources through training or organizational education in order to improve the quality of empowerment program and the continuity of *Posdaya* activities. 2) *Pesantren*-based *Posdaya* needs to strengthen its social capital by establishing stronger social relation with stakeholders, thus opening accessibility for community empowerment, or family empowerment in particular. 3) *Pesantren*-based *Posdaya* should strengthen its organizational structure and workgroup as the program implementer, and continuously monitor the program.

IV. CONCLUSION

Based on the analysis of the program implementation and problem identification in managing *pesantren*-based *Posdaya*, some plans for developing the community empowerment program are proposed as follow: 1) *Pesantren*-based *Posdaya* needs to improve its resources through training or organizational education in order to improve the quality of empowerment program and the continuity of *Posdaya* activities. 2) *Pesantren*-based *Posdaya* needs to strengthen its social capital by establishing stronger social relation with stakeholders, thus opening accessibility for community empowerment, or family empowerment in particular. 3) *Pesantren*-based *Posdaya* should strengthen its organizational structure and workgroup as the program implementer, and continuously monitor the program.

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