

# The Moral Values as the Foundation for Sustainable Community Development: A Review of the Indonesia Government-Sponsored National Program for Community Empowerment Urban Self Reliance Project (PNPM MP)

Rochmad Effendy

Faculty Social and Political Sciences University of Merdeka Malang  
Jalan Terusan Raya Dieng No 62-64 Malang East Java Province Indonesia

\*E-mail: rochmad.effendy@unmer.ac.id

## Abstract

As corrective measures to the previous program, Indonesia government launched Urban Poverty Alleviation Program (Program Penanggulangan Kemiskinan di Perkotaan / P2KP) in 1999. This national pilot project then inaugurated as an umbrella program for the entire government-sponsored community development program in 2007, namely National Program for Community Empowerment Urban Reliance (Program Nasional Pemberdayaan Masyarakat Mandiri Perkotaan / PNPM MP). Contrary to the earlier programs, it views people as the subject and the main actor their community development. This “people know best their own affairs” development approach considers that the poverty crises rest in their individual ethical and spiritual values. The diminishing moral values such as integrity, honesty, care for other, volunteerism, justice among individual community members are the root cause of the poverty problems. PNPM contends that community empowerment is essentially moral reinforcement movement by community in which they organize and manage their affairs for the sole purpose of their own enhancement in all walks of life. To accomplish it, they have to establish and maintain cordial relationship among themselves first and then to stretch out to join collaborations with government agencies, private corporate and other stakeholders as equal partner in the spirit of reciprocal respect. This necessitates that moral values promotion at individual life level have been secured. As facilitators intensively counsel community learning at every PNPM community empowerment phases, this ethical values development will gradually spread at community level. By so doing, it will not only safeguard those social collaborations but also will guarantee sustainable development. In order for this moral reinforcement movement to occur, PNPM intervene community development by means of true human empowerment through an intensive facilitator-guided community learning in which they engage in reflective focus group dialogue to reach critical consciousness which then lead to their attitude and behavior change. This community learning process is best illustrated in the entire PNPM cycle of community empowerment phases which consists of Community Consensus for PNPM Acceptance, Poverty Reflective Focus Group Discussion, Community Self Mapping, Community Board of Trustee Based Organization, Middle-Term Poverty Alleviation Action Plan Document, Community Based Organizing Committee, Partnership with Local Government on Pro-Poor Development Program Synergy, Program Implementation and Monitoring, and Program Evaluation. Those cycle of PNPM Community empowerment phases involve learning process in which they learn the social livelihood principles or good governance tenets, and the moral values which eventually bring about their behavior alteration. This article tries to explicate what is the core concept of PNPM and how the program’s essential concept along with its procedures being implemented within day to day operation by community members.

**Keywords:** Community Empowerment, The Spiritually based Development, Community Learning, Moral Values, Critical Consciousness.

## 1. Introduction

A diverse poverty alleviation programs have been implemented by Indonesian government prior to Reform Era. Unfortunately, those programs failed due to their ad hoc, top-down, supply driven, charity based approach. The development paradigm negated people’s creative potentials and put them as mere program beneficiaries. In short, the program saw factors such as imbalanced political power allocation and inequitable economic resources distribution as the main of poverty. Rohana Ulluwishewa (2014:1), asserts that all development strategies, therefore are oriented toward changing the external world by means increasing productivity, developing technologies, promoting efficiency, improving physical and institutional infrastructure and reforming social and political systems. No attempts have been made to look within in order to discover to root cause of poverty. To put it in another way, the heart of poverty predicaments, therefore lie outside the people. As remedial actions to those programs, the Indonesian government launched Urban Poverty Reduction Program (Program Penanggulangan Kemiskinan di Perkotaan/ P2KP) in 1999. Contrary to the previous programs, it views that the root cause of poverty rest in community individual moral and spiritual values. Those virtues such as honesty, integrity, volunteerism, selflessness, mutual aid, deliberation are on the verge of disappearing within community

life. In addition, it positions people at the main subject of their own development program beginning from identifying the demanding problems and needs, then proposing action plans as way out to the problems, executing those plans to evaluating those action plans. It is development by, from and for community. It is 'community knows best their own matters' approach to development which is participatory as well as emancipatory.

PNPM maintains that in order to reemerge those virtues, people's behaviors should be altered by means of community learning process through focus group reflective discussion under the guidance of facilitators which usually concludes in community's critical consciousness (Pedoman Umum P2KP 3, 2005). In this dialogue, people not only solve the problems but dissolve them. Not only do they merely try to reach an agreement, but they also try to create a context from which many new agreements might come. They seek to uncover a base of shared meaning that can greatly help coordinate and align their actions with their own values (W. Isaacs, (1999: 19).

This process is called in Freirian perspective as conscientization. Keqi (David) Liu (2012: 44-46) citing the best seller book *Pedagogy of the Oppressed* (Freire, 1972a, p.15, the translators' note) defined it as "learning to perceive social, political, and economic contradictions, and to take actions against the oppressive elements of reality". It is basically about education for critical consciousness. Conscientization, therefore, is "the process in which men [and women], not as recipients, but as knowing subjects, achieve a deepening awareness both of the socio-cultural reality which shapes their lives and their capacity to transform that reality" (Freire, 1972b, p.51). Liu (2012: i) further asserts that conscientization is the cultivation of critical consciousness and conscience. Thus, it not only provides a stimulus for better understanding of the root causes of human suffering and dehumanization or the loss of humanity but also brings full effect to humanization, an effective approach to address dehumanization problems. While the cultivation of critical consciousness tackles social system and ideological crises, the cultivation of conscience addresses human consciousness problems such as insatiable human desire represented in varying forms of egoism, ambition, lust, greed, and craving for social status. Thereby, as an educational initiative, conscientization can readily and sustainably maintain both self and social empowerment when it is deeply rooted in the praxis of changing the world. To put in another way, Jan Servaes (1996:78) quoting Freire's work elucidates that conscientization is the dialectical and emancipatory process of action and reflection. In Freirian view, action and reflection are organically integrated. Freire expounds that individuals have the capacity for reflection, for conceptualizing, for critical thinking, for making decisions, for planning and social change. It is not merely awareness, however, that is important, but its relationship to the protection of social transformation, whereby consciousness and action on consciousness are dialectically linked.

In the same vein, Juma E. Nyirenda (1996:5) explains that conscientization is a process of developing consciousness, but consciousness that is understood to have the power to transform reality. In a short, it is an 'awakening of consciousness', a change of mentality involving an accurate, realistic awareness of one's locus in nature and society; the capacity to analyze critically its causes and consequences, comparing it with other situations and possibilities; and action of a logical sort aimed at transformation. Psychologically it entails an awareness of one's dignity. Nyirenda (1996:6) further insists that even though the stimulus to conscientization derives from interpersonal dialogue in which one discovers the meaning of humanity from encounters with other humans, an almost inevitable consequence is political participation and the formation of interest groups such as community organizations and labor unions. Conscientization, therefore, leads to people organizing themselves to take action so as to change their social realities.

This reflective group dialogue on the main cause of community's prevalent poverty normally ends up in reaching a consensus that diminishing moral values among them is the primary cause of poverty. This dialogue resulted in the common understanding of the crux of the problem and shared responsibility to seek solutions by working together. Added to that, this collective critical consciousness will create an understanding among them that only utilizing their own available resources through communal actions can all those problems be resolved. This collective action will not transform their social, economic and political settings unless they are capable to manage effectively their in-hand resources through community organizing by establishing a community based organization. This community based organization leadership should be elected on moral basis nomination rather than other social and economic criteria. In addition, this process should be undertaken in democratic manner involving the whole community member. P2KP facilitates this community organizing process which ultimately aims at institutionalizing good governance culture in carrying out all community development programs.

## **2. Development from within**

Criticism on the current development paradigm which prioritizes economic progress has been voiced by many scholars, among others are Varun Vidyarthi, Patria A. Wilson, and Rohana Ulluwishewa. This economic oriented development has led to what Mahatma Gandhi rightly termed 'a disease' (Varun Vidyarthi, and Patria A. Wilson, 2008:15). Development has brought about material prosperity but it has simultaneously led to cultural

isolation and spiritual emptiness. To make things even worse, it has grown inequality and unsustainability which is the ultimate development goal. Rather than achieving sustainability, development has been completely unsustainable resulting in a massive environmental destruction which gave no room for the future generation to fulfill their needs. However, development should be sustainable in that it is able to ensure to meet the needs of the present without compromising the ability of future generations to meet their own needs (Robert W. Kates, Thomas M. Parris, and Anthony A. Leiserowitz, (2005).

In fact, the root cause of the human misery lies internally within human, and is not outside. There should be development from within ((Varun Vidyarthi, and Patria A. Wilson, 2008); development from the inside out (Patricia A Wilson, 1996); spiritually based development (Rohana U., 2014). Human centric development paradigm (Varun Vidyarthi, and Patria A. Wilson, 2008:16) which promotes economic development; protects the environment; and ensures spiritual development of each and every human being is an answer to the human misery. Development should not be imposed from above, nor should it be carried to people; it should rather be initiated and carried and promoted by the people themselves. To change the situation, grass root level initiatives is the first and foremost requirement in which people develop themselves as true human beings spreading their love and cooperative spirit as they work to become self-reliant economically, technologically and socially. Thus, in order to truly empower people, Patricia A. Wilson (1996: 617- 620) asserts that community development has to start from individual's realization of self-efficacy and interconnectedness with larger community. This individual change whose paramount role is analogous to the bottom of an iceberg in which community development rest at the tip can be considered as the building-block to community and societal change. As such, community development will fail unless it is accompanied by individual transformation endeavor. Individual change which paves the way for meeting personal needs for expression, creativity, conviviality and self-determination will serve as a bridge to community solidarity and societal change. By so doing, it makes people subjects who act on their environment, not objects acted upon by environment which eventually lead to collective actions in which everyone's power is brought to the table for collaborative effort for the common good. Therefore, Patricia A. Wilson (1996: 622) concludes that empowerment based on inner transformation motivates people to improve not only their own lives but also the lives of others. It is so because individual empowerment will develop into political awareness and participation – a sense of activism based not on small vested interest, victim consciousness or blaming but on a larger sense of community and responsibility.

Patricia A. Wilson (2010: 106) asserts that collective reflection is an effective means in order for individual change to take place. This reflective dialogue is best demonstrated in the work of Manavodaya movement in India organized by Institute of Participatory Development founded by Varun Vidyarthi. As the core methodology, it has proven to a powerful tool for transformation in the face of oppressive economic, cultural, and political obstacles. It has evoked trust among the participants and understanding of others' point of view as well as awareness of one's mental models, assumptions, values and judgments. This transformational dialogue to action resulted in collective action for sustainable change in participant's work, family lives and communities. Wilson (2010:114) then describes briefly the process of collective reflection which consists of ten steps. The process is as follows. (1). Setting the tone through; a. An attitude of humility, respect, and acceptance; b. Acknowledgement of the group's highest values and larger purpose; (2). Moving from polite conversation to resistance and debate; (3). Moving from fear to possibility: by envisioning a different future; (4). Questioning assumptions and mental models; (5). Seeing reality accurately by participatory action research; (6). Addressing the cultural shadow; (7). Making collective decisions and taking action steps; (8) Collective learning from action; (9) Building people's institutions for self-management by ; a). using material stakes to foster trust among participants; b). Evolving decision-making and management systems; c). Honing collective reflection skills; (10). Scaling up and developing leadership. Wilson (1996: 628) maintains that this process will finally lead to community members to reach out to work with other related stakeholders private and public institutions in solidarity not as beggars nor as demonisers but in a spirit of mutual respect.

## 2.1. Community Empowerment Definition

Even though the term empowerment denotes a diverse meaning in different languages all over the world, the word implies such things as self-strength, control, self-power, self-reliance, own choice, life of dignity in accordance with one's values, capacity to fight for one's rights, independence, own decision making, being free, awakening, and capability (Deepa Narayan (2002: 13). As such, empowerment is fundamentally the expansion of freedom of choice and action which means increasing one's authority and control over the resources and decisions that affect one's life. Narayan further maintains that when people exercise real choice, they gain increased control over their lives. This is so since poor people's choices are extremely limited, both by their lack of assets and by their powerlessness to negotiate better terms for themselves with a range of institutions, both formal and informal. This institutional definition of empowerment within the context of poverty reduction is appropriate because the powerlessness is deeply rooted in the nature of institutional relations. Narayan (2002:14) concludes that empowerment is the expansion of assets and capabilities of poor people to participate in, negotiate

with, influence, control, and hold accountable institutions that affect their lives.

In order for empowerment process to operationalize, Narayan (2002:18) four components such as access to information, inclusion and participation, accountability, and local organizational capacity are to be accomplished. These four elements are closely intertwined and act in synergy. Access to timely information about programs, or about government performance or corruption, is a necessary precondition for action. But due to the fact there are no institutional mechanisms that demands accountable performance or because the costs of individual action may be too high, poor people or citizens more broadly may not take action. Similarly, experience shows that poor people do not participate in activities when they know their participation will make no difference to products being offered or decisions made because there are no mechanisms for holding providers accountable. Even where there are strong local organizations, they may still be disconnected from local governments and the private sector and lack access to information. Narayan (2002 : xix-xx) then describes the four empowerment element as follows. *First*, is an access to information. Information is power. Two-way information flows from government to citizens and from citizens to government are critical for responsible citizenship as well as responsive and accountable governance. Informed citizens are better equipped to take advantage of opportunity, access services, exercise their rights, and hold state and non-state actors accountable. Information and communication technologies often play a pivotal role in broadening access to information. *Second*, is inclusion and participation. An empowering approach to participation treats poor people as co-producers, with authority and control over decisions and resources devolved to the lowest appropriate level. Inclusion of poor people and other excluded groups in decision making is critical to ensure that limited public resources build on local knowledge and priorities, and brings about commitment to change. However, in order to sustain inclusion and informed participation, it is usually necessary to change rules and processes to create space for people to debate issues, participate in local and national priority setting and budget formation, and access basic and financial services. *Third*, is accountability. State officials, public employees, private providers, employers, and politicians must be held to account, making them answerable for their policies and actions that affect the wellbeing of citizens. Administrative accountability of government agencies is ensured through internal accountability mechanisms, both horizontal and vertical, within and between agencies. Social or public accountability mechanisms to hold agencies accountable to citizens can reinforce both political and administrative accountability. *Fourth*, is local organizational capacity. This refers to the ability of people to work together, organize themselves, and mobilize resources to solve problems of common interest. Organized groups and communities are more likely to have their voices heard and their demands met. When such membership based groups federate at higher levels, they can gain voice and representation in policy dialogues and decisions that affect their wellbeing.

To sum up, community empowerment is a process of personal and social change. Citing Whitmore, John Lord and Peggy Hutchison (1988:13) define empowerment as an interactive process through which people experience personal and social change, enabling them to take action to achieve influence over the organizations and institutions which affect their lives and the communities in which they live. Therefore, in order for people to take power, referring to McClelland (1975), they need to gain information about themselves and their environment and be willing to identify and work with others for change (John Lord and Peggy Hutchison 1993:3). Adi Fahrudin (2011: 23-24) further suggests there are some assumptions on community members to be undertaken in order to accomplish community development project. Those are as follows. That people are in an evolving state of being and therefore are capable of rational behavior. Those significant behaviors are learned behavior. Those learned behaviors are acquired through social interaction over time. As such, they are capable of giving purposeful direction to their behavior as well as creating, shaping or reshaping much of their collective environment to formulate a desired future.

### **3. Morally-Spiritually Laden Community Development**

Since the sustainable community development has to start from within by empowering and reinforcing individual moral values, it is essentially fulfilling individual spiritual experience. The community development required moral virtues such as integrity, honesty, selflessness, volunteerism are fundamentally and inherently spiritual nature. The morally based behavior is primarily a matter of doing good for others for sake others betterment without expecting something in return. To do so is spiritually rewarding and as such will meet one's individual spiritual satisfaction. Rohana Ulluwishewa (2014: xii) maintains that ethical values are non-instrumental; not a means for acquiring some further ends; it is its own reward and as such the benefits are realized immediately. Added to that, moral values are impersonal as well as communal; what is ethically right for one person is also right for another; what is morally sound for one is also right for all people of both present and future generations. As such, moral values are the only sure guarantee for sustainable community development. Those ethical virtues must rest in spirituality – the ultimate or immaterial reality which exists beyond the material realm of reality. Rohana U. (2014: xiii) further maintains that spiritual people 'value certain things which do not render any material benefits but contribute to the realization of this ultimate reality'.



Sustainable development, thus, begins internally with the spiritual transformation from ‘selfishness’ to a ‘self’ that values ‘selflessness’. The same mood is expressed by Andy Tamas (1999: 24) who posits that the core element of a spiritual approach to development is the depth of commitment and devotion to service that can be brought to bear in a program. To call on spiritual principle evokes a will and dynamic that empowers people to find, implement and persevere in achieving successful solutions to material problems. A spiritual dimension assumes this activity has a purpose, and that this purpose is to strengthen this inner light within each of us as we foster an ever-advancing civilization. When planned and carried out in an appropriate manner, such programs can achieve great results with relatively few resources.

On the spirituality and its relation with moral development, Mahdi Esmaili (2014:164) defines spirituality as a motivational and driving force in life; an energy which inspires a person toward a given end or a goal beyond individualism. Eshe further describes spirituality as the continuous seek for finding the meaning and goal of life. It is profound understanding of life value, natural forces and personal beliefs. Mahdi Esmaili (2014:165) further asserts that spirituality is a set of traits and actions which creates a strong albeit right and rational enthusiasm in man to move him toward the Divinity. Based on those definitions, Mahdi E (2014: 168) insists that spiritual intelligence is composed of seven factors which among others include : (1) Caring: paying attention to physical processes such as eating, regular meditation, and exercises such as yoga and tai-chi; (2). Enlightenment: involving of mind in reading spiritual issue, sacred texts and analyzing them; (3). Divinity: the sense of connection with God, a higher power, and with a source of divine power; (4) Paying attention to community: performing spiritual activities such as donation, or volunteering activities which will be beneficial to the community.

Meanwhile Frances Vaughan (2002) asserts that spirituality is related to moral development. Although spiritual intelligence is related to cognitive, emotional, or moral development, it is not identical to any of them. Because different kinds of intelligence develop at different rates, a person may be highly developed in one of these areas but not in others. When left unresolved, emotional or ethical issues certainly inhibit spiritual development. Spiritual maturity, as an expression of spiritual intelligence, subsumes a degree of emotional and moral maturity as well as ethical behavior. In the same vein, Sukidi, (2004: 123) citing Hendricks’ work asserts that spiritual matured person has the following characteristics. He is honest, open minded to others’ criticism and respect them as well, humble, visionary man, has non-dogmatic spirituality and good self-concept, and tries his best to serve others.

To conclude, the development is predominantly spiritual activity which fulfills psycho-spiritual reward for any one taking part in the development efforts rather than worldly one. Rohana U. (2014: 155) observes that the spirituality revolution is taking place and a form of spiritually based development is already under way. Citing Whitmore’s work (1997), Rohana U. believes that this psycho-spiritual evolution unfolds in three stages, namely inclusion, assertion, and cooperation. Inclusion means that one needs to be included, to be accepted, to be one of the group members by means of behaving like others. Assertion implies that after being accepted as group members, one seeks personal recognition and asserts him/herself to get it. Whereas cooperation means that once he/she knows where he/she stands in the group, the need to prove him/herself diminishes and he/she become more inclusive. His/her personal needs become secondary to that of the group.

This spiritually based development is diametrically different from that of conventional development approach. To demonstrate the sharp the disparity between the two development paradigms, Rohana Ulluwishewa (2014: 154) explicates the followings. The former contributes to spiritual growth and therefore strengthens spiritual values such as love, truth, right conduct. Whereas the latter harms it and as such strengthens materialistic values such as greed for material wealth, success, status, power and fame. The detailed variance of the two development approach can be seen the below table.

Table 1: Two Forms of Development: Summary and Comparison

<b>Spiritually based development</b>	<b>Conventional Development</b>
• Development is spiritually activity	• Development is a worldly activity
• It contributes to our spiritual growth	• It harms our spiritual growth
• It strengthens spiritual values within us, such as love, truth, peace, right conduct and non-violence	• It strengthens materialistic values within us, such as greed for material wealth, success, status, power, and fame.
• It promotes one's material sharing with others. Therefore, it leads to equity	• It promotes exploitation of others and accumulation of wealth. Therefore, it leads inequality.
• It gives a higher priority to relationship than to material wealth.	• It give a higher priority to material wealth than to relationship.
• Therefore, life is full of love, and is fulfilling	• Therefore, life is devoid of love, empty, and is unfulfilling.
• Therefore, people are content and are not interested in seeking happiness in sensual pleasures.	• Therefore, they discontented, and want to seek happiness in sensual pleasures.
• They consume only to meet their basic survival needs. They are healthy.	• They consume more than they actually need. They suffer from poor health caused by overconsumption.
• It does not cause too much stress on natural environment. Hence, it is sustainable.	• It causes a heavy stress on the natural environment. Hence, it is unsustainable.

#### 4. The P2KP/PNPM MP Philosophical Stand on the Community based Poverty Eradication Program

Unlike any other previous national community development, the main distinctive features of P2KP rest in its view on community, the government role as well as its approach and program implementation (Pedoman Umum P2KP 3, 2005: 12). It exclusively observes that the root of poverty is due to immoral behavior of community member which in influences the way he/she perceives others as well as behaves toward others (the community welfare). It then postulates twelve logical frameworks to illustrate that point, and elucidate the way out to the problem (see figure 1). They are as follows:

- a. The root cause of poverty is the fading away of moral virtues among community member life, the defunct social life principles and the obsolete sustainable development standards. This has brought about the secrecy, injustice, greed, selfishness, distrust, social fragmentation and deviation, and others dependency mentality.
- b. The primary cause of poverty predicament can only be reconciled by community member themselves with the cordial collaboration with the local government agencies. Both have to do so in the spirit of mutual respect through reinforcing moral values such as uprightness, integrity, volunteerism, and good governance principles.
- c. Human beings are basically righteous. The existence of those noble persons within community and government are countless. But their presence was covered and buried beneath the earth due to unjust social and political settings. They are like 'precious jewel' that is deeply concealed under the earth. As such, they need to be unearthed for their valuable social contribution.
- d. P2KP makes every effort to pave the way for those virtuous persons to show up. By doing so, it will truly guarantee community advancement within the near future.
- e. It better to give than to take. As such, to be selfless community and generous local government is better than to be tight-fisted and ungenerous one.
- f. Community block grant should be used for interest of poor people's welfare. It will only desperately deteriorate their poverty and make then even poorer unless it is well managed and distributed justly for their interest.
- g. Deliberation that is based on critical consciousness will be the best democratic way within any community decision making process. As such, it should be preferred to voting. The latter is least preferred means of decision making process within P2KP operations provided that all parties involved have reached a common understanding on the problem being identified.
- h. Who is responsible for community development? The answer is the one who is altruistic and unselfish, whoever he/she is, irrespective his/her race, religion, gender, age, and education.
- i. Social harmony should be built on moral virtues and good governance principles (transparency, accountability, participation, democracy) so that the truth will prevail over falsehood.
- j. Have faith in the fact that "the immoral conduct is the common enemy to poverty". So reinforcing virtuous deed and accustoming themselves to those noble behavior and then institutionalizing them in surrounding environment is an answer to the poverty problem.
- k. Just deed is "to treat others the way we act toward our selves".

1. Uprooting poverty endeavor should be incessantly undertaken to order to modify community's livelihood and revise sustainable environment through putting sustainable development approaches into action.

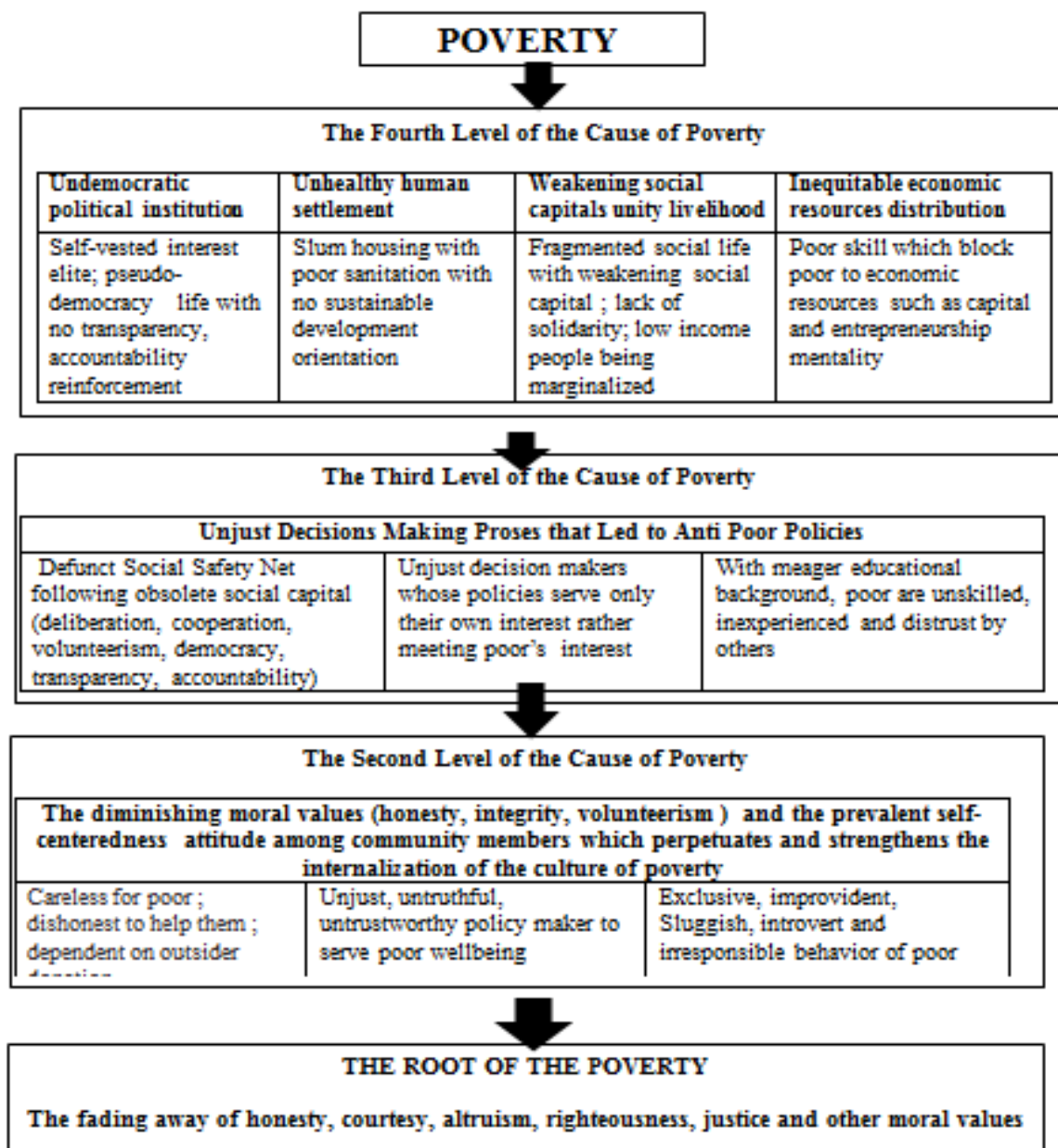


Figure 1 : PNPM View on the root Cause of Poverty

### 5. Definition of Community Empowerment

PNPM MP (Modul Dasar Konsultan dan Pemda :Pemberdayaan Masyarakat) defines Community empowerment means an endeavor to restore and then enhance their social as well as individual capacities so as to enable them to behave in accordance with their respected position as human community as well as citizenry in realizing their rights and responsibilities. The final objective of community empowerment is restoring and actualizing human spiritual potentials on the basis of their privileged standing as unique, free and an autonomous person. He is unique individual within his/her social settings which comprises of a diverse personality. He is free person and as such he should be liberated his/her self from internal as well as external captures such as poverty and worldly or material life. In addition, he is an independent person to direct his/her own life and responsible to her / himself and fellow human beings. An empowered person, therefore, is the one who puts his/her livelihood into practice in self- determined manner in accordance to his/her sound reasoning as well as morality. He is mindful of others, and usually puts others' interest above his own. He is honest and just toward his fellow human beings. He

lives harmoniously with his environment and works hand in hand with others for his community betterment. His life meaningfulness lies in his good conduct toward other and his moral and spiritual values loyalty.

PNPM made every effort to create this type of empowered community personality. Hopefully, this group of community leadership will become role model of integrity, honesty, justice, and volunteerism so as to accelerate social change and realize community wellbeing. This can be done by organizing community learning activities with the assistance of facilitator to achieve the state of critical consciousness. This initial program step is necessary to make them concerned on their own social and economic problem and then identifying their potential resources to solve prescribed problem. When the consciousness has been shared together, they then device collective measures through community organizing by means of establishing an institution to make the proposed action plan into operations (Modul Dasar Konsultan dan Pemda :Pemberdayaan Masyarakat; no year: 1).

## **6. The Moral Values and the Core Principles Underlying P2KP**

The P2KP vision is to create an advanced, self-reliant, and prosperous civil society living in a healthy, productive, and sustainable housing settlement. Its mission is to build a self-reliant civil society able to create a cordial collaboration and joint development program synergy with the local government and other related parties such as indigenous volunteers to undertake an effective poverty eradication efforts as well as capable to construct a healthy, productive, well managed and sustainable housing environment. In order to make this come into existence, P2KP has laid down three primary foundation on the basis of which all program procedures should be carried out. They are the moral values and main principles represent the soul of the program which should inspirit the whole P2KP procedures in action. They are the moral values, the universal good governance principles and the sustainable development tenets.

### **6.1. The Moral Virtues**

All parties involved in P2KP implementation such as community members, facilitator or consultant, local government, resident volunteer should be responsible to uphold, defend and institutionalize the moral values while taking the poverty reduction program into action. Those are;

1. Integrity: all process of decision making, block grant management, and P2KP program operation should be carried out on honesty, truthfulness basis. Under no circumstances will all manipulative and deceitful misconduct which cause losses to the poor interest be permitted. It is so since any community development efforts in all walks of life will eventually fail unless it is based on integrity and honesty.
2. Trust: all parties involved in P2KP program implementation should be trusted person who will maintain the trust by putting all poverty alleviation programs in compliance with P2KP regulation. With regard this, those members board of trustee (Community Leadership) at community level should be elected on morality basis, rather than on social status or seniority.
3. Volunteerism and sincerity: all parties taking active part in the P2KP program operations should do their respective duties sincerely and altruistically to contribute for poor community welfare without expecting something in return at all.
4. Justice: This does not mean merely an equal distribution. The fairness and justice should be upheld by putting poor community member's real need interest at the top of program priority.
5. Equality: all community members should be treated equally and be given similar opportunity to take part in the decision making process and make use of the program. They should never be discriminated on the basis of their race, religion, gender, and education.
6. Unity in diversity: The poverty is not only the problem of poor nor the P2KP main actor. Neither is it the concern of community' elite. As such, all community members should be encouraged to unite together working hand in hand with others to undertake their poverty eradication efforts. Poverty predicament, therefore become their real common problem requiring the whole community members to join the endeavor irrespective of their race, religion, gender, and occupation.

### **6.2. The Social Life Principles (Good Governance)**

Similar to that of moral values, all parties taking active role in the P2KP program implementation, should maintain, and adhere to these good governance tenets and then put them into action. Those are democracy, participation, transparency and accountability, and decentralization. *First* is democracy; deliberation should be the most powerful tool as well as the very basic foundation of democratic practice particularly with regard to any decision making process affecting the whole community members especially the poor ones. *Second* is participation; it means involving the whole community members particularly the vulnerable ones whose access to any development was obstructed. It is development from, by, and for community. They should actively in take part in the development management phases starting form planning, organizing and mobilizing the required resources, executing the action plan to evaluating and maintaining the projects. This participatory approach will



make them able to build a concern for others feeling and community's sense of belonging and reinforce community learning by working together.

*Third* is transparency and accountability. Both principles should be strictly promoted, and defended either in the program management process or in community based organization management (community leadership). They should be transparent to external scrutiny such as auditors, the National Supreme Audit Agency (Badan Pemeriksa Keuangan). In addition, they should also be open-minded to be inspected by their fellow community members and then disclose and disseminate those audit results to the community members, government agency, and other related parties. By doing so, they learn and accustomed to make decision and carrying out the project activities in responsible and accountable manner. *Last*, is decentralization. Any decision affecting the public life should be made solely to meet the basic need of vulnerable people. This is to ascertain that program being implemented have best benefitted the majority of the community members.

### 6.3. The Triple Community Sustainable Development Principles

Any development activities undertaken at the expense the next generation is not sustainable development. It is a development that meets the need of current generation without causing any loses to the next generation. It is developing the social and economic livelihood of community as well as enhancing the environmental ecological protection simultaneously. This essentially represents a true integrated human empowerment which is ultimately intended to restore and reinforce the three interrelated development dimensions which are already deeply-embedded within the community livelihood. By so doing, it will produce a community whose development paradigm is directed toward creating a healthy, safe, and sustainable housing settlement while concurrently safeguarding the environmental. In addition, it will not generate socially effective community but also economically productive one.

This triple sustainable development tenets popularly known as Tridaya namely environmental protection, social and economic development should be espoused by all key actors in carrying out P2KP project undertakings. *First* is environmental protection which means that any community development actions should oriented toward safeguarding the natural and man-made environment (see figure 2).It includes generating and providing a proper, healthy, convenient, orderly, safe and productive community housing settlement. *Second* is social development which means that the whole P2KP development phase should be oriented towards establishing social solidarity and community's self-reliance capacity as well as assembling the entire community's potentials particularly that of the marginalized group. This will build a strong foundation for an effective community capable for reconciling their prevalent poverty predicaments in independently as well as sustainable manner. *Third* is economic development which implies that the proposed development should be ultimately aimed at enhancing the capacities of the poor and vulnerable groups. This should comprise entrepreneurship skills upgrading and opening up a wide access for them to the key resources enabling them to obtain additional economic revenues.

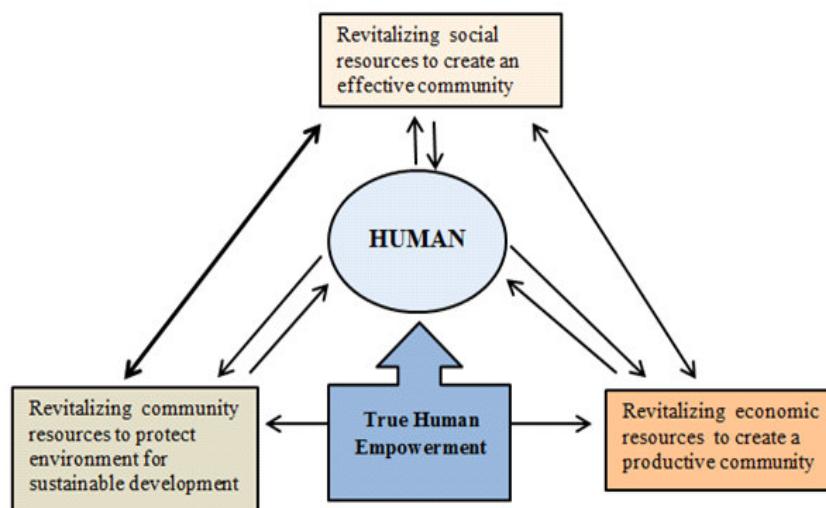


Figure 2: The Triple Integrated Community Development (TRIDAYA)

### 7. Community Empowerment Strategy Implementation

PNPM MP (Modul Dasar Konsultan dan Pemda :Pemberdayaan Masyarakat) defines Community empowerment means an endeavor to restore and then enhance their social as well individual capacities so as to enable them to behave in accordance with their respected position as human community as well as citizenry in realizing their

rights and responsibilities. The final objective of community empowerment is restoring and actualizing human spiritual potentials on the basis of their privileged standing as unique, free and an autonomous person. He is unique individual within his/her social settings which comprises of a diverse personality. He is free person and such as he should be liberated his/her self from internal as well as external captures such poverty and worldly or material life. In addition, he is an independent person to direct his/her own life and responsible to her / himself and fellow human beings. An empowered person, therefore, is the one who puts his/her livelihood into practice in self- determined manner according to his/her sound reasoning as well as morality. He is mindful of others, and usually puts others' interest above his own. He is honest and just toward his fellow human beings. He lives harmoniously with his environment and works hand in hand with other for his community betterment. His life meaningfulness lies in his good conduct toward other and his moral and spiritual values loyalty (see figure 3).

PNPM made every effort to create this type of empowered community personality. Hopefully, this group of community leadership will become role model of integrity, honesty, justice, and volunteerism so as to accelerate social change and realize community wellbeing. This can be done by organizing community learning activities with the assistance of facilitator to achieve the state of critical consciousness. This initial program step is necessary to make them concerned on their own social and economic problem and then identifying their potential resources to solve prescribed problem. When the consciousness has been shared together, they then device collective measures through community organizing by means of establishing an institution to make the proposed action plan into operations.

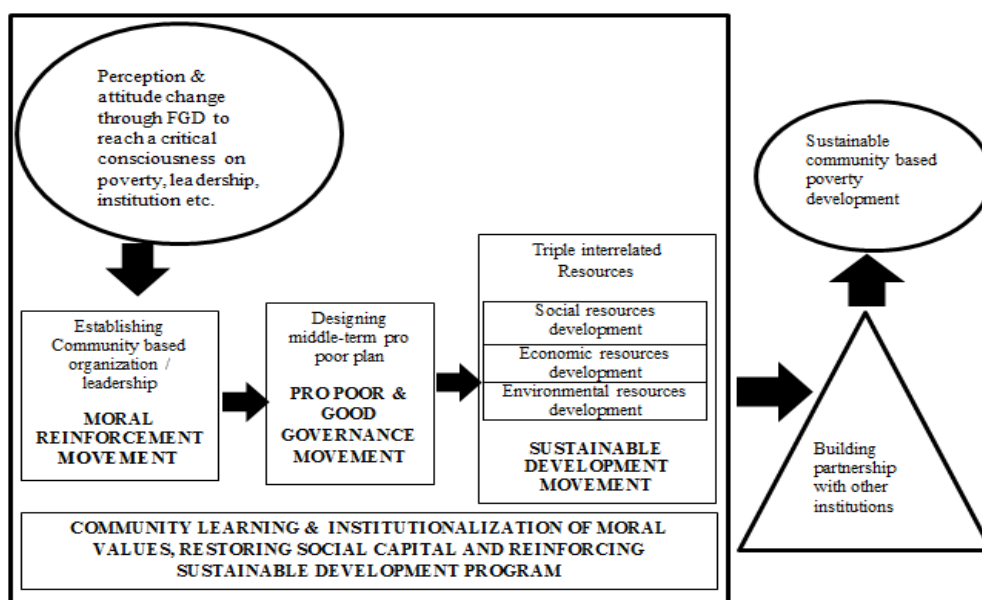


Figure 3: PNPM Method of Poverty Eradication by Community Members

### 8. PNPM Community Empowerment Intervention Implementation Strategy

PNPM employs community based development approach. It is development paradigm that put people as the key player of their own development endeavor starting from identifying the pressing social, economic problems, proposing action plan to resolve the problems, then executing them, to monitoring and evaluating them. To achieve this, PNPM intervene community development actions through three core tenets namely development from within, volunteerism, and organic development which are normally taken into operation in consecutive way.

Since it is development from, by, and for the community, they should be encouraged with the facilitator's guided-mentor learning process to adopt the have view that the prevalent community poverty is due to their selfish, indifferent behavior. This collective critical consciousness on the agreement of the root of poverty calls for fully communal commitment to join and organize their respective resources to resolve the problem. The social and economic obstacles confront the community is due to their own unethical behavior. As such it is their duty to reconcile them together based on their own resources. They can do so by relying on their self-reliance, self-supporting spirit, and employing sustainable development paradigm. Added to that, they also should adopt justice, integrity, sincerity in behaving toward others particularly the poor group to ascertain that their basic needs are fully met. Lastly, they should revive and marshal their available huge social resources such as helpfulness, altruism, solidarity and cooperativeness. This collective critical consciousness is called development from within.

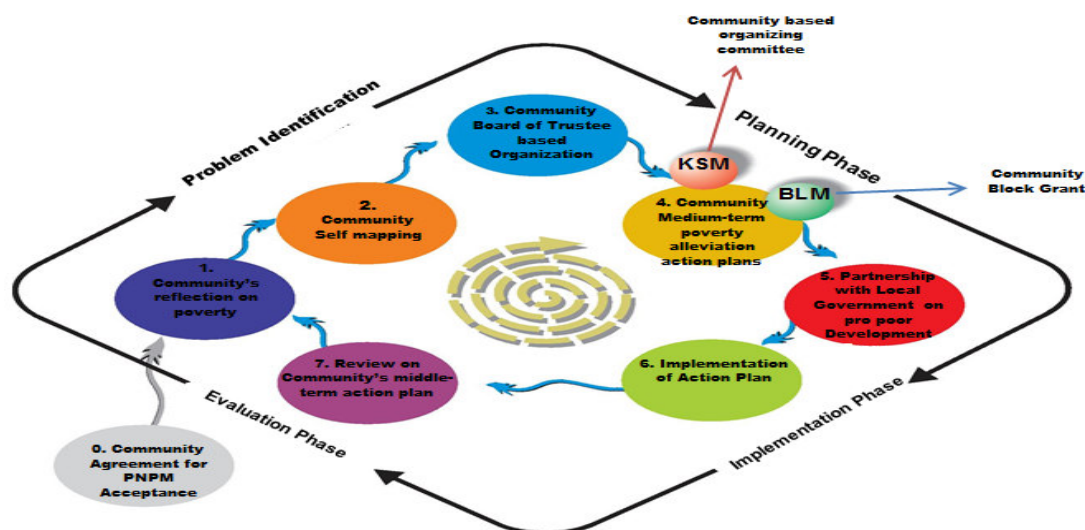
This community's from the inside out development necessitates the presence of a number of volunteers

who sincerely devote their time, thought, labor, and commitment for community betterment without expecting something in return. Those forerunners must be virtuous person and selfless man whose endless dedication for others enhancement is like the driving machine which will move the whole PNPM community development procedures and operations including the community behavior changes. PNPM has therefore introduced a community empowerment cycle exclusively designed such way to encourage those self-sacrificing person to come into show to help accomplishing its entire community development phases. To assist them comprehend what and how PNPM essentials and then able work effectively, they will be coached by the facilitator to improve their capacities by means training, mentoring, facilitation, on the field practice. Those volunteers in PNPM view are the one take active part in one or many of a series of PNPM community empowerment phases such as Community's reflection on poverty cause, Community based Mapping, Community based Organization/Community's Board of Trustee, Community's long-term poverty alleviation action plan, executing committee member. In addition, any person who become who occupies within organizational chart at PNPM managed community based organization such as Community Leadership (Lembaga Keswadayaan Masyarakat/LKM), Self-Supporting Group (Kelompok Swadaya Masyarakat/KSM), Infrastructure Development Project Committee. Lastly, it may include those actively engage themselves in the entire PNPM community empowerment activities or only its certain phases but have significantly contributed to succeed PNPM empowerment activities. Eventually within the near future, they will turn out to be the pioneer to establish and institutionalize a villagers learning community.

The development from within principle requires that the PNPM empowerment phase progress accomplishments will follow respective village's social dynamics. Those social subtleties differ markedly from one village to other. Thus, community empowerment endeavor is time consuming effort and as such it will grow gradually rather than mechanically. This process will not take place instantly. To maintain and accelerate this community organic growth, PNPM assign facilitator to intensively coach community volunteers to complete PNPM empowerment cycle. Once a certain community empowerment activity at every village within a sub-district is accomplished, the next empowerment step will be pursued.

#### **9. The PNPM MP Cycle of Community Empowerment Phases**

Since the root of community poverty rests in their immoral conduct so altering their attitude and behavior by means of facilitator-mentored community learning is the only effective way. By adopting critical learning perspective usually undertaken via dialogical reflective discussion between facilitator and community members as well as among themselves it is expected that this participatory andragogy learning process will lead to critical consciousness. This guided-community learning by doing takes place at the every phase of PNPM community empowerment cycle. This cycle phase activities are Community Consensus for PNPM Acceptance (Rembug Kesiapan Masyarakat/RKM) , Reflective Discussion on Poverty (Refleksi Kemiskinan), Community Self-Mapping (Pemetaan Swadaya/PS), Community Board of Trustee based Organization (Pembangunan LKM) , Community's Middle-Term Poverty Alleviation Action Plan (Perencanaan Jangka Menengah Program Penanggulangan Kemiskinan/PJM Prongkis, Community based organizing committee (Kelompok Swadaya Masyarakat/KSM), partnership with Local Government on Pro poor Development Program, Implementation of Action Plan, Review on Community's Long-term action plan. These activities which are obligatory by each respective village illustrate how to effectively manage community based development operation starting from problem identification, planning, implementing to evaluating. RK and PS fall under problem identification phase. While, LKM, KSM, and PJM Prongkis can be categorized as planning stage. Then it is followed by implementation and evaluation phases. Thus, by doing so they learn to organize community based development. Figure 4 best describes this.



### 8.1. PNPM MP Community Empowerment Cycle as Community Learning Conscientization Process

PNPM's assistance to community came in two interrelated forms. *First*, is the form of community block grant. *Second*, is by means of technical support on the program operational procedures. Both support service were provided simultaneously with the latter as the indispensable pre-requirement condition for the former. The grant, thus will not be awarded unless the community has complied to all the prescribed steps and procedures. It is not the final objective of the program. It is the result of the community's adherence to the PNPM standard operational procedures. The emphasis here is should be given to the community's comprehension of the program core concepts as well as the internalization on the importance of conforming to the prescribed program steps following their tireless collective learning. The lifelong communal learning, as such will be of their own-selves soon after the program being terminated. To put it in another way, PNPM is aimed at assisting a community with an intensive mentor from facilitator to organize their resources by identifying their core problems and pressing needs, devising action plans, and establishing long-term programs to solve the problems. In addition, it helps them to carry out, monitor the progress of the programs implementation. Eventually, it trains them on how to conduct a comprehensive evaluation on the program implementation. The evaluative phase is necessary to see what went wrong and right against the prescribed PNPM procedures.

This collective learning process is solely aimed at transforming their behavior and attitudes by enhancing their knowledge, skills to pave the way for community poverty eradication predicament. The process will eventually bring about community collective resources mobilization based on their own resources and creative potentials to seek way out to poverty problem. This communal guided learning process is taken into operation through certain cycle activity phases under close facilitator's supervision (see figure 3). By observing these empowerment cycle activities, community will be accustomed to implement their development agenda persistently without being dependent on outside party especially after the program being halted. At this phase, the facilitator guided community empowerment activity will shift to that of community program. (Marnia Nes, 2008: 1)

#### 8.1.1. Community Consensus for PNPM Acceptance / RKM

This initial PNPM phase which is preceded by facilitator's village wide socialization is aimed at providing villagers a chance to whether or not accept the program. If they agree to take it, they have to do collectively after deliberating the matter with their entire fellow villagers on the obligations and consequences of joining the program. Besides, the decision should be agreed upon by the whole villager residents irrespective the gender, religion, age. Thus, the agreement is not decided by certain elites. This agreement requires their full commitment to observe all PNPM procedures and regulations. They should nominate their volunteers who will take part in the entire following PNPM program. The villagers also have to participate in every community deliberation to discuss the subsequent phase. Besides, they have to provide more than 20 percent of the total amount of social and infrastructure development project from their own pocket.



Table 2: Learning Process involved at Community Consensus for PNPB Acceptance

<b>What Are Being Learned?</b>		
<b>The Social Livelihood Principles</b>	<b>Moral Values</b>	<b>The Learning Outcome</b>
Participation: they learn to consciously decide to resolve their own problems	Justice and equality : they have rights to be informed and thus make decision	They are the main subject of development; they have right to determine their own fate on the basis of their critical consciousness rather than being forced by external party.

### 8.1.2. Poverty Reflective Group Discussion

The previous government-sponsored community development has put villagers at mere development object without truly knowing exactly their social and economic problems. They have never been involved in identifying and stating their own poverty predicaments. As such, they just did the development projects because of external forces obliged them to do so. They just carried them out due to outsiders' fund. They did do so blindly without being aware that those projects were really had settled their demanding problems. To prevent this to occur, poverty reflective focus group discussion phase is oriented towards inculcating a critical consciousness among villager resident on matters regarding the cause of effect of poverty and then reaching an agreement on poverty criteria from their own. The other topic being examined has something to do with their environments, current community based institutions along with their leadership models. To achieve this, mentor should facilitate the discussion in such way that participant engage rationally, critically so that their true problem can traced as well as identified.

The discussion also necessitates their emotional engagement to contemplate on matters pertaining to what efforts so far have been made, what social laborious endeavors have been contributed for their community welfare. It touches their spiritual dimension by elaborating that only behaving morally can all social and economic predicaments be resolved well. It concluded that they badly need true empowered persons to have those problem reconciled. Those men should be of upright and noble persons who devote their labor, thought and money as well for their community betterment. This rationally and emotionally engaged discussion is expected to bring about attitude changes among the participants to be conscious that: (1) Rather being a part of the problem, they should be part problem solution by way of being morally committed persons. (2) That by doing so they preserve their own social capital; a valuable asset to community development so that external parties trust that they are credible. (3) That they should initiate this positive attitude change development sooner from their own selves by means of dedicating their respective human resources such as labor, time, thought to work hand in hand with others to resolve their problems.

Table 3: Learning Process involved at Poverty Reflective Group Discussion

<b>What Are Being Learned?</b>		
<b>The Social Livelihood Principles</b>	<b>Moral Values</b>	<b>The Learning Outcome</b>
Participation ; being involved to determine their demanding poverty predicament in transparent and democratic manner	Justice and equality, mutual understanding and care, being honest to identify the problem	The root of poverty is immorality.

### 8.1.3. Community Self Mapping

In this rural participatory action research, they learn to collect information and facts on matters being considered at reflective focus group discussion. They probe those facts by on-the field research and then they explicate those information and critically examine them collectively to see what are the real cause the problem and along with its impact on the community livelihood. This critical analysis is necessary to ascertain that the main source of the problem has been substantially found out, and they are not mere occurrences. After reaching an agreement on the root of the problem, they categorize it and then declare the problem that need to reconcile. Thus, the process of collecting facts, problem analysis, and problem statement is accomplished consecutively. In fact, by doing so, they conduct research on their main pressing problem for meeting their own demanding needs.

Table 4 : The Learning Process at Community Self Mapping

What Are Being Learned?		
The Social Livelihood Principles	Moral Values	The Learning Outcome
Participation, Transparency in identifying and mobilizing their resources to reconcile the problem together	Care for poor problem, mutual respect and understanding, equality before all program activity. Respect for human dignity whose should be treated fairly and equally through equal treatment. Knowledge mutual sharing	Community able to conduct simple research on their surrounding problem. They know best their own problem. External party knows nothing of their affairs. They have potentials and resources to reconcile the problem independently without necessarily relying on external assistance. The entire social, economic, and environment problem confront them are because of their immoral leadership. Poverty is their common enemy which requires a unified and cordial effort to resolve it.

This process make them learn to; (1) Comprehend the real problem confront them on basis of facts and information being collected so as to have them understand that the problem being stated is on fact basis not mere accommodating their own personal wishful desires; (2) to have them care for those problematic issues, and then make them conscious those predicaments cannot be tackled down unless they exert their own available resources and self- reliant capacities. The core outcome of this phase is poverty area mapping along with its detailed description of impoverished social, economic, and infrastructure. Those data are of primary importance as an entry material to propose middle range action plans (see figure 5).

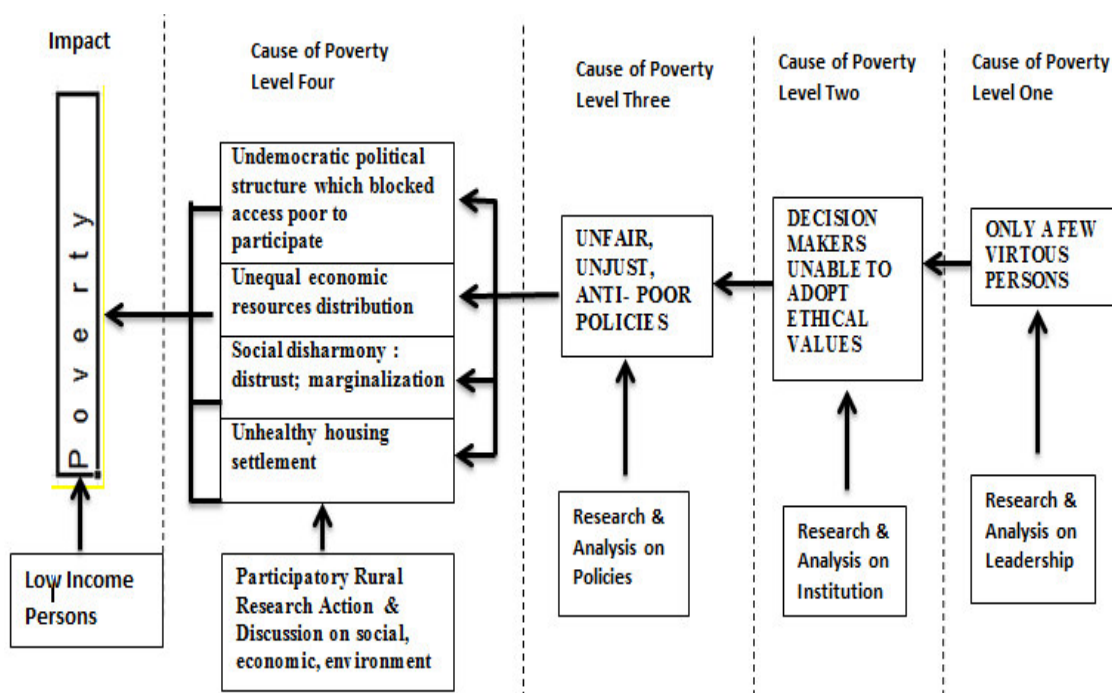


Figure 5: The Framework of Community Self Mapping Stage Process

**8.1.4. Community Board of Trustee based Organization Establishment**

The prevailing community organizations are mostly controlled certain elites who were selected because of seniority, and social and economic status. Elite domination accompanied by their vested interest in running those organizations had led to social disintegration which weakened community’s social capitals. This in turn has brought about community resources of volunteerism, selflessness, sincerity to deteriorate. Eventually, this has worsened poor’s livelihood. As such, they badly need an organization especially designed on the spirit of collective leadership whose memberships signifies moral virtues as medium for struggle to strengthen community social capitals. This collective collegial decision making mechanism organization is expected to be productive plant for social capital and democracy to grow. To realize this, PNPM has devised election regulation in such way that paved the way for the grass root noble persons to come into the show. Under no circumstances will candidature and candidate campaign be allowed. This is in order to let villagers a freedom to select the best

three virtuous persons among themselves at neighborhood level. The three morally committed individuals deserve the right to represent their fellow neighborhood territory to join another village scale election. Those representatives are then elected by the entire adult population to select the nine to thirteen best candidates to sit as BKM community leadership. With this arrangement, BKM community leadership members must be morally committed individual among the whole villagers. They serve for three years term office in order to carry out the middle range poverty alleviation program document. Their office tenures, then is similar to the period of middle range poverty reduction document. With their office termination, the community members have to elect a new community leadership and reformulate their middle range poverty eradication plan.

Table 6: Community learning Process at Community Self-Supporting Group/ KSM

What Are Being Learned?		
The Social Principles	Livelihood	Moral Values
Participation, accountability in shaping and reinforcing partnership thus revitalizing their social capital.	democracy, intra-group thus revitalizing	Integrity, justice, equality, mutual care and respect, and reciprocal trust among group members.
		The Learning Outcome
		They are capable to organize them within small group.

Under this setting, it is expected that they will set themselves as role model personalities exemplifying the virtuous morality in managing the entire PNPM community empowerment project. BKM, therefore possesses the capacity to restore community moral values, reinforce common social bond, and to fortify social solidarity among community members so as to enable each member to join cordial partnership for their betterment. In addition, it is grooming ground for boosting community organizing capacity especially regarding good governance principles implementation. In short, BKM is a means as well as way out to the community pressing needs and predicaments. It is then a civil society organization whose members cover the whole village population irrespective gender, ethic, religion, and other economic, social, and political background. The organizational structure usually consists of secretary, and three management unit, namely small scale infrastructure construction, revolving fund distribution, and social capacity building. Each unit is in charge of supervising and arranging self-help group (Kelompok Swadaya Masyarakat). This can be seen in see figure 6.

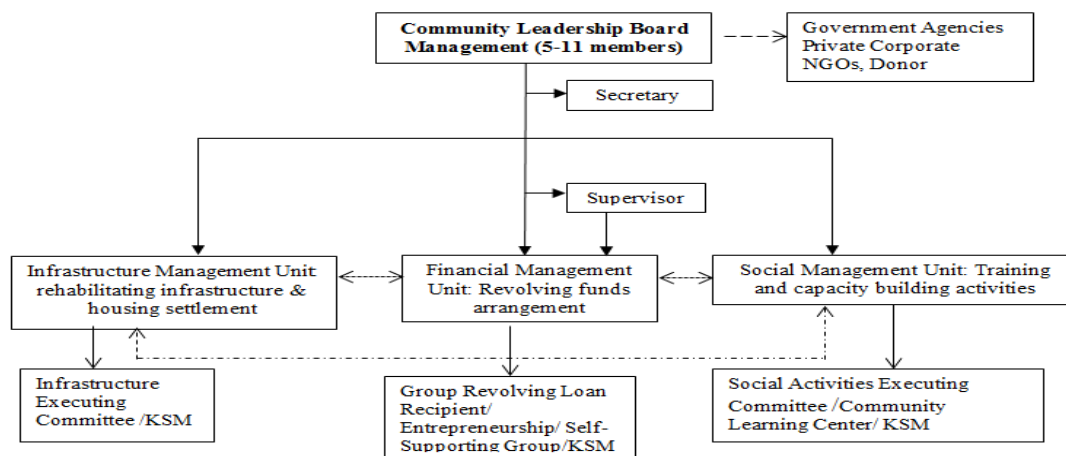


Figure 6: Organizational Chart of Community based Board of Trustee/Community Leadership Organization (BKM)

### 8.1.5. Community Self-Supporting Group/KSM

It is community grass root social supporting group who has social, economic and infrastructure development projects. They are the beneficiary of PNPM grant in terms of obtaining small scale loan to upgrade their enterprise as well as in charge of organizing certain training and capacity building project to improve their skills. They are also executing committee for developing infrastructure projects. BKM should encourage poor people to take active part in those projects. It should be emphasized here is that the KSM establishment is not merely justification to earn PNPM aid but it is oriented toward breeding site for each member to learn on how to solve their current problem, to cultivate mutual respect. When well- performed, external parties will trust this self-help group.

Table 6: Community learning Process at Community Self-Supporting Group/ KSM

What Are Being Learned?		
The Social Livelihood Principles	Moral Values	The Learning Outcome
Participation, democracy, accountability in shaping and reinforcing intra-group partnership thus revitalizing their social capital..	Integrity, justice, equality, mutual care and respect, and reciprocal trust among group members.	They are capable to organize them within small group.

#### 8.1.6. Middle Term Poverty Eradication Action Plans Document

In this phase, community learns to devise a participatory poverty alleviation programs document comprising for short range (one year) to middle range action plan (three years). Those action plans are developed on the basis of data collected during community based mapping research findings in which they critically analyze their problematic poverty and list down their pressing needs along with the available resources and potentials. They did this after establishing the required institution (BKM) and forming the executing committee (KSM). It is so because only BKM is authorized to determine which action plans are to be given a top priority and is held responsible to put those proposed plans into operation. When undertaking the project, they are required to cover operational costs consisting from labor, consumption, and others complementary expenses in order to accomplish the proposed social and small scale infrastructure project. Those community's expenditures usually constitute more than twenty percent of the total project budget as it is obligated by PNPM procedure which stipulates that community members has to contribute more than twenty percent project spending. To improve their self-reliance, PNPM recommends that they have to seek other financial sources by joining partnership with other parties such as government agencies, and private enterprises as long as those partnership programs are in accordance with their middle term poverty eradication program document.

Table 7: Community learning Process at Middle-Term Poverty Reduction Action Plans

What Are Being Learned?		
The Social Livelihood Principles	Moral Values	The Learning Outcome
Participation, transparency, democracy within the community learning process to propose collective action plans that meet the entire community interest in accordance with the demanding predicament confront them.	Justice, integrity, social bonds in organizing their own resources so as to put an end to poverty problem.	They are competent to propose their own action plan They are responsible for action plan proposal Justice does not mean equivalent distribution but to give people something they badly need. Community able to complete their own project relying on their own resources without outsider aid.

#### 8.1.7. Partnership with Local Government on Pro Poor Development Program Synergy

Soon after making the middle term poverty eradication program document, BKM has makes every effort to coordinate with village government to include the program into village scale development programs planning. BKM leadership usually can do so by taking part in village scale development program planning deliberations (Musyawarah Perencanaan Pembangunan Desa) normally held annually on March. The deliberation results are then compiled by sub-district government to be further discussed at regency scale development program planning deliberation (Musyawarah Perencanaan Pembangunan Kabupaten) which eventually ended up in definitive regency development program plan with the local legislative endorsement. Added to that, in order to put those poverty alleviation planning into action, BKM can also seek collaboration from non-governmental agencies, private corporate, and other donor fund.

#### 8.1.8. Program Implementation and Monitoring

After deciding which projects to be prioritized along with its respective executing agency by BKM, they then carry out them in responsible manner in compliance to PNPM regulations. In doing so, all BKM leaders accompanied by corresponding management unit are supposed to site-visit to support the project as well as closely monitor them. Transparency and accountability should be adopted while managing the project by keeping accountancy book all project expenditures along with physical evidences. All community members, therefore, have rights to see cash flow fund of book keeping projects. In this phase, they learn transparency and accountability by closely controlling the project implementation. This monitoring process also demonstrates community's care for other spirit. Interestingly, the adoption of transparency and accountability principles can be best illustrated in the village deliberation event (Rembug Warga Desa Tahunan) held annually in which BKM leaders report the one-year project implementation before the entire village residents.

#### 8.1.9. Program Evaluation

Each of PNPM community empowerment stage needs be assessed to see whether the project being carried out is in line with the proposed plan as well as to make sure that the project objectives have been achieved. This



evaluation phase is also necessary step to find out if there anything went wrong. If it was so, what kind of corrective measures are going to be taken to prevent this from occurring within the next future. The assessment process normally takes place during the project operation by organizing community meeting in which BKM leaders, its management unit staff and villager resident discuss the matters. Besides on-going evaluation, it is also held at the end of the community empowerment phase where BKM leader, its entire management personnel, KSM members, and villager resident conducted village scale annual meeting to review the project operation. The matters being reviewed usually include the middle range poverty plan, BKM institutional performance, and its financial cash flow functioning. The final result their review and evaluation are being presented before the whole villagers. After completing this, the next stage then returns to the initial reflective discussion stage.

## 9. Discussion and Critical Review

Community empowerment is basically rebuilding as well as strengthening the existing social institution which usually consists of social capital such as norms and networks. In so doing, implementing moral values is the very foundation for the establishment of any social institution. Initiating social institutions without taking into account the primary role of ethical standard reinforcement will not only fail but also will be detrimental to the entire community member wellbeing. To accomplish the job, community members should be positioned as the subjects and the main actors since they know best their own affairs. Added to that, they have enough capacity to resolve their problem and manage well their own resources. This is exactly why Indonesia government launched P2KP, then known as PNPM. This breakthrough community empowerment program was introduced in order to correct the previous ones which put them as mere object and benefactor of the program. Being rescuer, provider, modernizer, and liberator, those programs has been disempowered community by means of destructing and deteriorating the community's social capitals resulted in social fragmentation leading low income people poorer. PNPM, therefore come into existence to revise those disempowered approaches and totally has replaced them with the ones that serve as catalyst, facilitator, ally, and advocate (Anne H. Toomey, 2011: 185-193). In short, in order for community to take the power, PNPM insists that they have to develop themselves from within which requires volunteers who devoted their labors, times, energies, and even their money for the sole purpose of community betterment. Volunteers who are incessantly doing good deed for others without expecting something in return are the prime movers of the community empowerment engine. For them, doing something good for others is an end in itself since it is spiritually rewarding as well as satisfying their spiritual wellbeing. Thus, moral standard implementation is closely related to one's spiritual maturity.

PNPM maintains that PNPM that the immoral behavior is the root cause of community's prevalent poverty. The moral standard implementation is very basis of any community poverty reduction program. It is the sole guarantee of poverty eradication efforts. To put it in another way, only virtuous person who are able to solve community poverty predicaments. When occupy leadership position within community based organization, they can effectively manage poverty eradication programs. It is so because moral standards such as integrity, selflessness, justice, trustworthiness, equality and respecting diversity are being put into practice. Similarly, the good governance principles such as democracy, participatory approach, transparency, accountability, and decentralization are being implemented. As such, to alleviate poverty means to alter those immoral behavior to that of ethical conduct. For this purpose, PNPM employed social learning method through organizing an intensive reflective dialogue under the guidance of well-trained facilitators. This reflective group discussion was carried out throughout PNPM cycle of community empowerment stages. To further pave the way of achieving that purpose, PNPM taught people community organizing by establishing community based institution covering and representing the entire community interest, namely BKM/LKM. This is can be seen in the figure 3. The following figure 7 elaborates this even in detail.

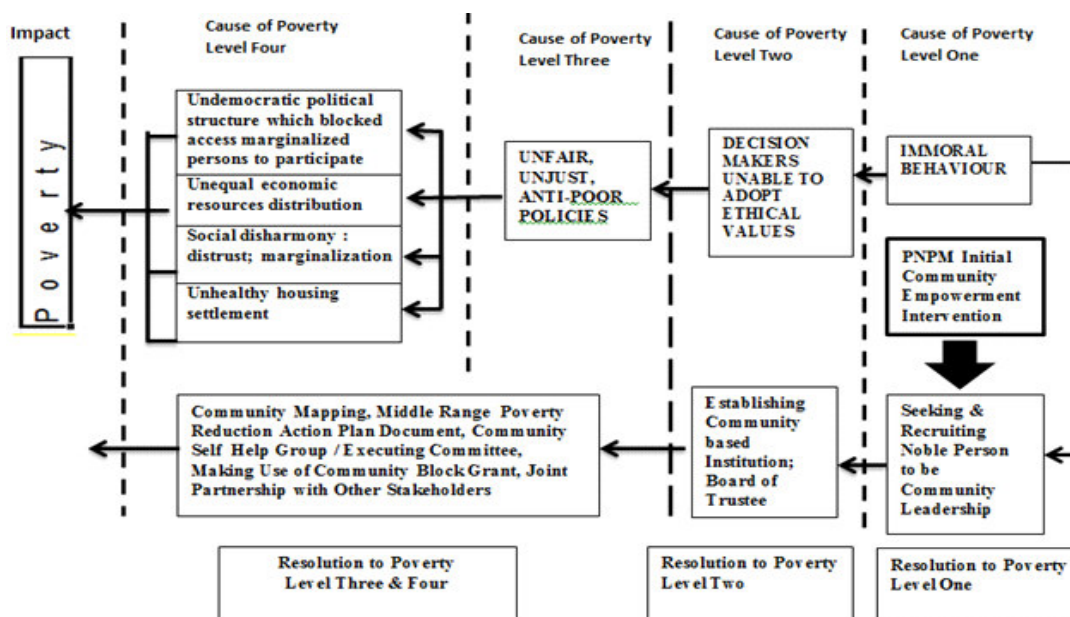


Figure 7 : PNPM Strategy to Alleviate Poverty by Community

Both figure 3 and 7 highlight that the crux of PNPM community empowerment intervention strategy is to seek noble character persons and then ask them to come into the show of community development. PNPM believes that human beings are basically righteous. The existence of those virtuous persons within both community and government agencies are countless. Unfortunately, their presence was concealed and buried beneath the earth because of unjust social and political settings. They are just like ‘precious jewel’ that is deeply hidden under the earth. As such, they need to be unearthed for their valuable social contribution. Community empowerment in PNPM view is an endeavor to restore and then enhance their social as well as individual capacities so as to enable them to behave in accordance with their respected position as human community as well as citizenry in realizing their rights and responsibilities. The final objective of community empowerment is to restore as well as to actualize human spiritual potentials on the basis of their privileged standing as unique, free and an autonomous person. To accomplish this, PNPM design a cycle of community empowerment stages which is aimed at creating conducive atmospheres for developing and reinforce those noble characters.

How to unearth those noble persons and have them come into existence? Here are brief election procedures (Pedoman Teknis Pembentukan Badan/Lembaga Keswadayaan Masyarakat: 2008). First, the election should be conducted in democratic, fair, transparent, secret and direct manner. Second, the objective was to nominate grass root virtuous person at neighborhood level. Therefore, candidacy, and candidate campaign which usually tries to persuade villagers to vote for certain candidate entailing certain bribery is strictly prohibited. Thus it provides villagers a freedom to nominate who are the best noble persons among themselves based on their respective daily ethical standards track record. Third, on the day of election, adult villagers come at voting booth to support one of the best noble persons at their free choice. Those who fall under the top three nominations deserve the right to represent the neighborhood to join another higher village scale election. Fourth, all neighborhood representatives are then invited at the village scale election in which the entire adult population are required to select the best noble persons from neighborhood representatives. Lastly, those who obtained the top eleven or thirteen nomination are then inaugurated as collective leadership at community based institution popularly known as BKM which demonstrates their board of trustee. This group of collective collegial leadership in which each member has equal right to decision making process will become role model of integrity, honesty, justice, and volunteerism so as to accelerate social change and realize community wellbeing.

### 9.1. BKM Collective Leadership Dismantles Traditional Leadership Paradigm

This BKM morality based leadership has challenged the community traditional leadership paradigm whose selection are on criteria such as gerontocracy, wealth, social status like ancestry, educational background and physical appearance. The conventional leadership nomination has dismantled and replaced with the new one that put ethical values standard commitment at the top selection criteria (Dwia A. Tina N.K. : 2009:3). A random sampling survey on 25 BKM at South Celebes Province found that 86 % of BKM leadership members were aged below 50 years old and only 16 % of them were above 50 years old. Interestingly, it discovered that many of them were illiterate like in Sinjai and Jenoponto Regency. Even, some of them were physically impaired person.

In addition, the ethical standard leadership movement has confronted the traditionally rooted gentlemen hegemonic leadership. It is demonstrated in another survey carried out at Gorontalo and North Celebes Province revealing that 61% of BKM leadership was woman. Interestingly, some of those women were divorced widow. The fact has totally restored the commonly held negative stereotype of widow (Dwia A. Tina N.K. : 2009:4-5). Added to that, the conventional wealth basis leadership selection has been also shaken. It is best illustrated in the case of a low income volunteer namely Wawat who was elected as BKM leadership member. The junior school second grade drop-out woman was living in Babakan village, Ciparay Sub-district Bandung Regency West Java Province. “I have never dreamed of being able to speak before the public prior to joining PNMP volunteer. Now as the result community learning on the program, I have enough self-confidence to speak the entire villagers at village office hall,” said the under-privileged women (Dwi Nugroho Marsudianto and Iroh Rohayati Fatah, 2009: 150-153).

Based on the above description, it can be stated that BKM serves as the bridge to connect and build community’s social solidarity. As such, BKM is potentially civil community organization ( Muh. Rafi As’ad, 2009:7). It is so since BKM is designed in such way so that each community member has equal right to elected as collective leadership under one condition that he/she is virtuous person who will be ready to devote his/her labor, time and even money to contribute to social betterment. The success of any BKM sustainability will be definitely dependent upon finding those noble persons to sit at this collective leadership management. Interestingly, it is an autonomous organization lies outside the institutions such as government, military, private enterprise, religion, and household. This characteristics are similar to civil organization which Saad Eddin Ibrahim (1998) defines it as “the totality of self-initiating and self-regulating organizations, peacefully pursuing a common interest, advocating a common cause, or expressing a common passion; respecting the right of others to do the same; and maintaining their relative autonomy vis-à-vis the state, the family, the temple, and the market”. This civil society is the final objective PNPM community empowerment. This final social transformation is achieved following the prior long transformative process starting from poor community, to be empowered one; then reach out to be independent community. The below figure 8 describes the transformational process of PNPM community empowerment.

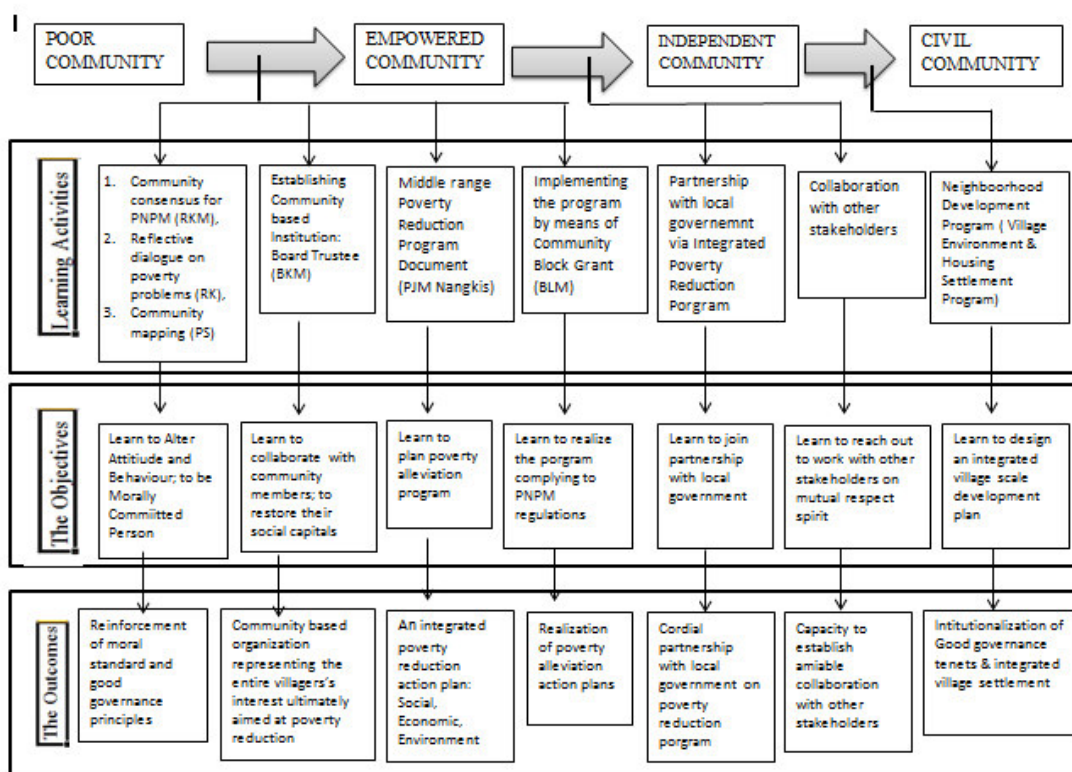


Figure 8: PNPM Social Transformation Strategy

In short, PNPM is government managed community empowerment program which is intended to build independency spirit of both community and local government for sustainable community poverty alleviation efforts. To achieve this, PNPM create a community collective morally based leadership which serves as a fertile soil for cultivating community social capital. In addition, it urges both the prepare and device middle range poverty eradication action plans as solid ties which strengthen the cordial partnership between community and local

government agencies as well as other stakeholders. Since its introduction in 1999, PNPM has produced around 11,000 B/LKM organizations spreading over 1,153 subdistrict in 268 regencies all over the country. It has also created more than 600,000 volunteers with over 860,000 KSM (Pedoman Pelaksanaan PNPM Mandiri Perkotaan, 2012: 1)

## 10. Conclusion

As corrective measures to the previous community development, PNPM MP employs community based development approach. Rather than putting people at mere development beneficiaries, it positions them as the subjects who act on their environment. In order for community empowerment to occur, it implements development from within approach – a change in individual and group psycho-spiritual consciousness. It can be accomplished by means of true human empowerment which ultimately aimed at restoring their moral values. Since the root cause of community prevalent poverty is the fading away of moral behavior among community members, reinforcing those ethical values within their social livelihood, community empowerment and societal change can be guaranteed.

The development from within requires that development should be initiated by grass root individual who are of noble personalities dedicating their times, labor, and energies for sake community betterment. To alter their attitudes and behaviors, PNPM MP utilizes community social learning under the well-trained facilitators to coach the reflective dialogue for achieving a critical consciousness. This conscientization process should take place at the entire PNPM MP cycle of community empowerment stages. Those seven community cycle of empowerment is essentially meant for improving their capacities so as to make them accustomed to adhere to good governance principles and to have moral reinforcement movement institutionalized in their way in organizing and managing their affairs effectively.

PNPM MP teaches and coaches people on matters relating to effective community development management. This best demonstrates in the seven cycle of community empowerment starting from problem identification (reflective discussion on poverty, community self- mapping), planning stage (community based organization establishment, middle-range action plan), implementation phase (community based executing committee, joining collaboration with other stakeholders), to evaluation phase (project implementation review). By doing so, it is expected that this good governance culture will belong to them soon after PNPM MP being terminated.

This community development effort resulted in an empowered community in that they can develop their social, economic and environment resources in sustainable manner. This success stories which represent PNPM MP best practices in community development is then compiled in a book entitled 'Peduli Untuk Mandiri: Berbagi Pengalaman dari Lapangan' (To Care for Others to be Self-Reliant: Sharing from the-field Experiences). The book discusses 46 best practices of PNPM community development in the area of social, economic, small infrastructure development, and community collaboration project. Interestingly, it also describes eight noble persons who devoted their times, labor and thought for sake of others betterment.

## References

- As'ad, Rafi, Muh, (2009), Menuju Masyarakat Warga, dalam Raharjo, Judy (editor), (2009), Melapangkan Jalan Pemberdayaan: Gagasan, Strategi dan Praktik Para Pelaku P2KP, Direktorat Jenderal Cipta Karya Departemen Pekerjaan Umum, Jakarta
- A. Tina N.K, Dwia , 2009, Perubahan Sosial Bergerak dari Bawah, dalam Raharjo, Judy (editor), (2009), Melapangkan Jalan Pemberdayaan: Gagasan, Strategi dan Praktik Para Pelaku P2KP, Direktorat Jenderal Cipta Karya Departemen Pekerjaan Umum, Jakarta
- Esmaili, M., Zareh, H., & Golverdi, M. (2014). Spiritual Intelligence: Aspects, Components and Guidelines to Promote It. International Journal of Management, Accounting and Economics, vol 1 No (2), 162-174. Available at [www.ijmae.com/files/accepted/51\\_final.pdf](http://www.ijmae.com/files/accepted/51_final.pdf). accessed on March, 21, 2015
- Fahrudin, Adi, (2011), Pemberdayaan Partisipasi dan Penguatan Kapasitas Masyarakat, Humaniora, Bandung.
- Ibrahim, Saad Eddin, (1998), Nurturing Civil Society at the World Bank: An Assessment of Staff Attitudes toward Civil Society. Available at <http://siteresources.worldbank.org/INTRANETSOCIALDEVELOPMENT/873204-1111663470099/20489536/sdp-24.pdf>. accessed on April 14, 2015
- Isaacs, W., (1999), Dialogue and the Art of Thinking Together: A Pioneering Approach to Communicating in Business and in Life. New York: Currency/Doubleday
- Kates, Robert W., Parris, Thomas M., and Leiserowit, Anthony A. , (2005), What Is Sustainable Development? Goals, Indicators, Values, And Practice, Science and Policy for Sustainable Development, Volume 47, Number 3, pages 8–21. Available at [http://www.hks.harvard.edu/sustsci/ists/docs/whatisSD\\_env\\_kates\\_0504.pdf](http://www.hks.harvard.edu/sustsci/ists/docs/whatisSD_env_kates_0504.pdf). Accessed on March 23, 2015
- Liu, Keqi (David), (2012), Conscientization and the Cultivation of Conscience, unpublished thesis of Doctor of



Philosophy in Education at the University of Canterbury. Available at <http://ir.canterbury.ac.nz/bitstream/10092/7129/1/FinalcopyforConscientizationandtheCultivationofConscienceinPDFformat.pdf>. accessed on March 31, 2015

Lord, John and Hutchison, Peggy, (1993), The Process of Empowerment: Implications for Theory and Practice, Canadian Journal of Community Mental Health, 12:1, Spring 1993, Pages 5-22. Available at [http://www.johnlord.net/web\\_documents/process\\_of\\_empowerment.pdf](http://www.johnlord.net/web_documents/process_of_empowerment.pdf). accessed on May 7, 2014

Marsudianto, D. Nugroho, Fatah, Iroh. R., (2008), Peduli Untuk Mandiri: Berbagi Pengalaman dari Lapangan, Direktorat Jenderal Cipta Karya, Departemen Pekerjaan Umum, Jakarta

Narayan, Deepa (editor), (2002), Empowerment And Poverty Reduction: A Sourcebook, The International Bank for Reconstruction and Development / The World Bank, Washington, USA, available at <https://openknowledge.worldbank.org/handle/10986/15239> License: CC BY 3.0 IGO. Accessed on March 23, 2015

Nyirenda, J. E. (1996). The Relevance Of Paulo Freire's Contributions To Education And Development In Present Day Africa. Africa Media Review, 10, 1-20. Available at <http://archive.lib.msu.edu/DMC/African%20Journals/pdfs/africa%20media%20review/vol10no1/jamr010001002.pdf>. Accessed on March 31, 2015

Program Nasional Pemberdayaan Masyarakat Mandiri Perkotaan, (No Year), *Modul Dasar 04 Konsultan dan Pemda : Pemberdayaan Masyarakat*, Direktorat Jenderal Cipta Karya, Departemen Pekerjaan Umum, Jakarta

Program Nasional Pemberdayaan Masyarakat Mandiri Perkotaan, (No Year), *Modul Dasar 02 Komunitas: Konsep PNPM Mandiri Perkotaan*, Direktorat Jenderal Cipta Karya, Departemen Pekerjaan Umum, Jakarta

Program Nasional Pemberdayaan Masyarakat Mandiri Perkotaan, (2009), Pedoman Pelaksanaan PNPM Mandiri Perkotaan, Direktorat Jenderal Cipta Karya Departemen Pekerjaan Umum, Jakarta

Program Nasional Pemberdayaan Masyarakat Mandiri Perkotaan, (2010), Pedoman Pelaksanaan PNPM Mandiri Perkotaan, Direktorat Jenderal Cipta Karya Departemen Pekerjaan Umum, Jakarta

Program Nasional Pemberdayaan Masyarakat Mandiri Perkotaan, 2012, Pedoman Pelaksanaan PNPM Mandiri Perkotaan, Direktorat Jenderal Cipta Karya, Kementerian Pekerjaan Umum, Jakarta

Program Nasional Pemberdayaan Masyarakat Mandiri Perkotaan, (No Year), Modul Khusus Lurah/Kades: Pelatihan Dasar Mengenal BKM/LKM, Direktorat Jenderal Cipta Karya Departemen Pekerjaan Umum, Jakarta.

Nes, Marnia, (no year), Proses Pembelajaran Penyadaran Kritis, dalam Program Nasional Pemberdayaan Masyarakat Mandiri Perkotaan, (No Year), Modul Dasar 02 Komunitas: Konsep PNPM Mandiri Perkotaan, Direktorat Jenderal Cipta Karya Departemen Pekerjaan, Jakarta

Nes, Marnia, (2008), Seri Siklus PNPM- Mandiri Perkotaan Buku 1: Siklus PNPM Mandiri Perkotaan, Direktorat Jenderal Cipta Karya Departemen Pekerjaan Umum, Jakarta

Rahardjo, Judy (editor), (2009), Melapangkan Jalan Pemberdayaan: Gagasan, Strategi, dan Praktik Para Pelaku P2KP, Departemen Pekerjaan Umum Direktorat Jenderal Cipta Karya, Jakarta.

Servaes, J. (1996). Participatory Communication (Research) from a Freirian Perspective. Africa Media Review, 10, 73-91. Available at <http://archive.lib.msu.edu/DMC/African%20Journals/pdfs/africa%20media%20review/vol10no1/jamr010001006.pdf>. Accessed on March 31, 2015

Sukidi, (2004), Rahasia Sukses Hidup Bahasia: Kecerdasan Spiritual : Mengapa lebih Penting daripada IQ dan EQ, Gramedia Pustaka Utama, Jakarta

Tim Advisory P2KP, (2005), Pedoman Umum Program Penanggulangan Kemiskinan di Perkotaan / P2KP, Direktorat Jenderal Cipta Karya, Departemen Pekerjaan Umum, Jakarta

Tamas, Andy, (1999), Spirituality and Development: Concepts and Categories, Canadian International Development Agency (CIDA), available at [www.tamas.com/samples/source-docs/spirit\\_dev.pdf](http://www.tamas.com/samples/source-docs/spirit_dev.pdf) Accessed on January, 24, 2015

Toomey, A. H. (2011). Empowerment and Disempowerment in Community Development Practice: Eight Roles Practitioners Play. Community Development Journal, 46(2), 181-195. Available at <http://cdj.oxfordjournals.org/content/46/2/181.full.pdf+html>. accessed on March 23, 2015

Ulluwishewa, Rohana, (2014), Spirituality and Sustainable Development, Palgrave Macmillan, New York, United States of America.

Vidyarthi, Varun & Wilson, Patricia, A., (2008), Development from Within: Facilitating Collective Reflection for Sustainable Change, Apex Foundation, Herndon Virginia, USA

Vaughan, Frances. (2002), What is Spiritual Intelligence? Journal of Humanistic Psychology, Vol 42, No. 2. Spring 2002, 16-33. Available at [www.francesvaughan.com/files/Spiritualintell.pdf](http://www.francesvaughan.com/files/Spiritualintell.pdf). Accessed on March 21, 2015

Wilson, A., Patricia, (1996), Empowerment : Community Economic Development from the Inside Out, Urban Studies, Vol.33, Nos 4-5. 617-630, available at <http://soa.utexas.edu/file/5103/download>, accessed on March 2, 2015

Wilson, Patricia, A., (2010), *Manavodaya*: Facilitating Collective Reflection for Sustainable Development in

---

Rural India, the International Journal of Public Participation Volume 4 Number 1 January, 105-116, available at [http://c.ymcdn.com/sites/www.iap2.org/resource/resmgr/imported/Journal\\_10January\\_Vol4\\_No1\\_8\\_Wilson\\_Ma navodaya.pdf](http://c.ymcdn.com/sites/www.iap2.org/resource/resmgr/imported/Journal_10January_Vol4_No1_8_Wilson_Ma navodaya.pdf), accessed on March 2, 2015

**Acknowledgement:** This work won't be accomplished without the genuine general support from the following parties:

The Team Leader of the PNPM Consultant Management Headquarter for providing me an opportunity to work as Social Campaign Manager at PNPM MP East Java Province Consultant Management in 2008.

The Team Leader of PNPM MP East Java Province Consultant Management for giving me a chance to become PNPM MP Senior Facilitator at Malang Regency from 2009 to 2012.

The Malang Regency PNPM MP Facilitator Coordinator for guiding and supervising my work performance to ascertain that the job being done was in congruent with PNPM MP procedures.

The IISTE is a pioneer in the Open-Access hosting service and academic event management. The aim of the firm is Accelerating Global Knowledge Sharing.

More information about the firm can be found on the homepage:

<http://www.iiste.org>

### CALL FOR JOURNAL PAPERS

There are more than 30 peer-reviewed academic journals hosted under the hosting platform.

**Prospective authors of journals can find the submission instruction on the following page:** <http://www.iiste.org/journals/> All the journals articles are available online to the readers all over the world without financial, legal, or technical barriers other than those inseparable from gaining access to the internet itself. Paper version of the journals is also available upon request of readers and authors.

### MORE RESOURCES

Book publication information: <http://www.iiste.org/book/>

Academic conference: <http://www.iiste.org/conference/upcoming-conferences-call-for-paper/>

### IISTE Knowledge Sharing Partners

EBSCO, Index Copernicus, Ulrich's Periodicals Directory, JournalTOCS, PKP Open Archives Harvester, Bielefeld Academic Search Engine, Elektronische Zeitschriftenbibliothek EZB, Open J-Gate, OCLC WorldCat, Universe Digital Library, NewJour, Google Scholar

