

## Community Empowerment of the Low Income Muslims in Cirebon City Through Participatory Action Research

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### *Abstract*

*The study aims to empower low-income people through participatory action research in the city of Cirebon. The research method used is participatory action research. Resources come from primary and secondary data in the form of public documents from the Office of Social Manpower and Transmigration; Strategic Plan Document (RENSTRA) of the Education Office of Indramayu Regency for 2016-2021; and relevant literature. The results of the study consist of two sub-discussions. First, based on the results of the analysis using CIPPO, it was found that all APR activities carried out by the Government, local governments, universities, NGOs, and companies were all successful, and had a positive impact both directly and indirectly on increasing people's income. second, the PAR program is able to increase the adjustment between very priority needs and the programs provided to the community. This conformity can be realized because before carrying out the empowerment program, NA is carried out directly from the community. The process of planning, implementing, evaluating, and utilizing the results of programs provided to the community must involve local communities. When the community is involved from planning, implementing, evaluating, and using the program, the feelings felt by the community will increase. When the sense of ownership is high, the maintenance program for existing assets becomes lighter, has a longer lifespan and provides more welfare to the community. From the perspective of Islamic Economics, the people of the Balongan Indramayu area of West Java are said to have fulfilled basic physical needs such as food and shelter, but also non-physical such as education and spirituality. The fulfillment of primary needs (Dlaruriyyat), secondary needs (Hajiyyat) and tertiary needs (Tahsiniyyat). It's just that the implementation of the program has not been maximized, therefore it needs to be maximized in order to improve the welfare of the community as a whole.*

*Keywords: Community Social Empowerment, Participatory Action Research, low income*

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## **Introduction**

There has been a lot of literature that explains that, low income will reduce the level of welfare and public health. It will be a big problem when it has become a common phenomenon. Countries with low incomes will cause many problems faced by the state, starting from the social aspect of the number of crimes, and various other social ills (Bappenas, 2021).

In addition, the United Nations and Bappenas have launched programs for community empowerment through a sustainable economy in order to increase people's income (Bappenas, 2021). The program is a form of commitment to improve the quality of sustainable human resources and eliminate poverty.

One of the government's flagship programs in increasing people's income is social empowerment (Yuliana, 2018). According to Siregar (2017) Social empowerment will have a positive impact when it is in the form of skills so that their income can increase either through independent work or working as professionals

The government until 2021 has allocated village funds for improving youth skills of IDR 72 trillion. It will be able to improve the competence of human resources through the development of entrepreneurship (Kemendikbud, 2020). In order to increase people's income, the government has also budgeted funds through the Ministry of Education and Culture in 2021 amounting to Rp. 81.5 trillion to improve community skills through education (Kemendikbud, 2021). With the right strategy, budget policies in the education and training sector will be more effective in order to increase people's income (Arifah, 2018).

The condition of low wages is a labor problem in Indonesia which will be directly related to the results of national development (Sholihah & Firdaus, 2019). Various community social empowerment programs are increasingly being promoted in order to increase the independence and real income of the community (Bappenas, 2021).

Community empowerment will be able to be an effective step in increasing people's income (Wali et al., 2017). Community empowerment as a form of improving people's skills and professionalism in one of the skills fields that will directly increase their income (Meilya et al., 2021).

Islam strongly encourages and encourages its adherents to help each other in goodness. The community empowerment program is in line with the spirit of Islam and its people to become a religion that is rahmatan lil'alamin. Islam has a vision for its adherents to become agents of spreading God's grace on this earth. Allah SWT says: "And

We have not sent you (Muhammad) but to be a mercy for all the worlds" (Surah Al Anbiya [21]:107) (Al-Mubin Library, 2013).

Previous literature analyzes the policy framework, community aspirations, and assesses its potential to determine the right program for social empowerment that will have a positive and significant impact on increasing community income (Revell & Dinnie, 2020). These activities can be carried out through Participatory Action Research (PAR). The study states that the PAR model can be used in community empowerment considering its contribution to increasing public participation (Rahmat & Mirnawati, 2020).

Edwards (2019) explained that community social empowerment through PAR will be able to become a driving force and an inspiration for the community to work professionally, not work that prioritizes physical strength, but rather on skills and brains.

The low national and regional minimum wages are in the spotlight of many parties, one of which is the world bank, because it shows that the pro-poor and low-income development programs are not optimal. It is necessary in every local government to continue to try to increase people's income by increasing their income through increasing labor wages (Bappenas, 2021).

Researchers identified at least one study on low-income communities. Previous studies have focused on community empowerment with integrated service efforts, ranging from economic, health, social, and community services. people will be able to increase their income, when they get cheap in an integrated manner starting from the needs of water, food, health, entertainment and others (Suyatno & Mujiyadi, 2015), through education as a long-term investment (Lukman, 2021); In the implementation of the community empowerment program, it is carried out through increasing skills and various other skills. It can also be through the provision of working capital that can be used to increase people's income (Hoerniasih, 2019).

Community empowerment can also be done with mentoring activities, so that people have life skills that can be used to support their families (Masrifatin et al., 2021). The assisted community can make independent efforts after the training, by obtaining business capital or revolving capital guarantees, which can be used for other prospective entrepreneurs.

The novelty of the research is shown in an in-depth study of the role of PAR for low-income communities in an effort to increase their resilience in the economic field. Based on the background of the problems that have been raised, this research has the following problem formulation: Can Social Empowerment of Low-Income Communities be done through Participatory Action Research (PAR)?

## **REVIEW OF LITERATURE**

### **Participatory Action Research**

Participatory action research (PAR) can be understood as an action research approach that connects researchers and participants to work together (participatory) to understand problem situations and change them for the better (Chevalier & Buckles, 2019). Participatory refers to conditions where people play an important role who have information about a particular social system or community that is being studied and the implementation of the action plan is based on the results of the research (Baum et al., 2006).

PAR focuses on understanding the specific socio-economic, environmental, and political conditions that can support democracy and fight inequality (Rahmat & Mirnawati, 2020). The goal is for participants to have the awareness to take action on their situation. Another reason is about the goal of dramatically improving the welfare of the community which can shape the research process so that PAR is used with certain methods and theories that have been developed by researchers (Kemmis et al., 2014).

In conducting PAR, it is very important to integrate three basic aspects, namely; (1) participation in democratic social life; (2) action in the form of engagement with experience and history; and (3) research in thinking and knowledge growth. The literature explains that Bible studies take advantage of various influences and take advantage of their life experiences and those of their ancestors (Ozanne & Saatcioglu, 2008).

### **Community Social Empowerment Theory**

Empowerment is a concept that invites people to want to be empowered with various superior programs that are effective and can make a positive contribution to increasing income. Empowerment is a process of changing from being helpless to having a decent power to compete with others. People who are powerless do not have the strength to compete because they do not have the skills, skills, and expertise that make themselves superior to others (Basrowi, 2020). Empowerment is said to be successful when there is a change from not having a concept to having a concept, from having no purpose to having a goal, from having no income to having a sufficient opinion, from not having productive routine activities to being routinely productive (Basrowi, 2020).

Empowerment is an effort to help others to be more capable of being empowered for others. The best of humans are those who are empowered, who can benefit others. His life is more appreciated by

the community because it has the ability to improve the welfare of himself and others (Herrmann, 2012).

Empowerment can be interpreted as a pluralistic activity because it is useful for helping other people become more useful, more productive, and more empowered in the community. Empowerment can also be interpreted as elitist, because it is able to influence people to become elite people, useful for others, both in economic and social fields. Empowerment can also be interpreted as a structuralist activity in order to raise people's lives for the better. Empowerment can also be interpreted as a post-structuralist activity in the sense of having a practical intellectual meaning that can be used for the development of new and analytical thinking (Ife, 2001).

Zimmerman (2000) explains the theory of empowerment in detail, involving three values, namely the value of the process, the value of consequences and the value of control. Value orientation to identify various processes that can monitor various activities that are appropriate for the community to implement in order to increase income. The value of consequences is expected to have a positive impact on empowerment participants in improving their lives. And has a control value in comparing before empowerment and after empowerment.

Social empowerment is expected to increase a person's capacity to increase his skills and income which in turn leads to the welfare achieved (Noor, 2011). The aim of empowerment is to develop the various abilities and potentials possessed by the community so that in them they grow the confidence to work independently without the help of others (Maryani & Nainggolan, 2019).

With empowerment, community resilience increases. The vulnerability of the community that has been suffered so far will end when the empowerment program has been successfully implemented. With empowerment, the level of vulnerability of the community is reduced, and the resilience of the community to survive various onslaughts of economic recession becomes stronger. Various unfavorable economic turmoil will not make the economy falter in a significant sense (Revell & Dinnie, 2020).

Social empowerment is not only about skills, skills, and various psychomotor aspects, but more about funding, working capital, means of production, place of business, technology owned, and various other supporting facilities (Miradj et al., 2014). Supporting tools are far more numerous than other cash capital, because they are permanent and long-term. Skills capital New human resources Some assets that have not been able to run well when there is no other supporting capital that is cash (Mulyana, 2019). In the long-term community

empowerment process, the process of increasing strength and resilience from economic recession provides a belief in future success (Graha, 2009).

#### Building Community Resilience through Training

The theory of education and training is able to give people confidence to migrate from insecurity to full confidence in a particular job. There is a kind of trust to grow and develop into a person who is responsible, tenacious, and diligent towards certain work midwives (Sholihah & Firdaus, 2019).

Sukmadinata (1997) believes that a successful education and training program will lead participants to become people who have a high sense of confidence who do not easily give up on circumstances, and remain enthusiastic even though various efforts have hindered their efforts. They keep trying hard, have high resilience, don't easily blame the situation, turn challenges into excellent opportunities to manage until they succeed in getting success in succession.

Training and education that are systematically arranged are able to provide good results in the cognitive, affective, and psychomotor domains. The psychomotor aspect is the most important aspect compared to cognitive alone. The affective aspect is also still better than the cognitive aspect, even though it is compared to the psychomotor aspect. It is this aspect that must be achieved by education and training carried out by anyone when they want a change in point of view and concrete steps (Miller, 2014).

Skills-first training and education will have a positive and significant impact. This impact is not only happening at this time, but also has a significant impact on the survival of the participants, because they are able to provide economic impacts in tandem with other social incomes (Ally, 2008).

The interaction between the tutor and the training participants will provide inspiration for the participants in determining the way of life of the economy they are experiencing, and be able to provide a good example. win the market competition. The market becomes submissive, even the price can be set by a single winner (Asror, 2019).

Trusted by Sholihah & Firdaus (2019) that education and training received by disadvantaged communities is far more beneficial than being given to people who do not need it. It was also explained that good education and training will have a positive impact that is difficult to abandon. The participants of education and training make the activities carried out as milestones in their business. Their business has become a professional business because they practice various theories gained through the education and training they attend.

## Economic Empowerment According to the Perspective of Islamic Economics

Empowerment is an effort to build community power by encouraging, motivating, and raising awareness of their potential and trying to develop it. Community empowerment is the most basic thing for people to survive and develop themselves to achieve progress (Subari, 2020). In this effort of economic empowerment, of course, the first thing to look at is how to empower the economy in a smaller scope, namely the family. This is in accordance with the Word of Allah in the Qur'an Surah An-Nisa' verse 9: "And fear Allah those who, if they leave behind them weak children, they are worried about (their welfare). therefore" (Al-Mubin Library, 2013).

This form of empowerment can be done by developing entrepreneurship carried out by a family, so that a form of self-reliance in productive economic business will be created. In the end, a more prosperous and independent family will be realized. Among the indications of a prosperous family is the functional ability of the family to meet basic needs so that it can contribute to the needs of people's lives. In the view of Islamic economics, the economic empowerment program for the people is very compatible with Islamic teachings, because the goal of Islamic economics is to create a safe and prosperous human life (Rofiah, 2010).

Humans here mean all human groups, whether healthy or sick, strong or weak, difficult or happy, as well as humans as individuals or as a society. Islam itself has serious concerns about social and economic justice, because Islam views that human dignity is an essential thing, so that every human being plays a role in getting the happiness of his life. Islam also provides a deep awareness for us that we will not get economic prosperity without harmonious social relations. According to Kartasasmita (2013) Community economic empowerment is an effort to mobilize resources to develop the economic potential of the community to increase community productivity, both human resources and natural resources around the community, so that productivity can be increased.

In the Islamic perspective, the issues that lead to the pattern of empowerment have been mentioned 1400 centuries ago. This is indicated by the many verses of the Qur'an or hadith which, when linked to the context of empowerment, are a spirit of empowerment based on rahmatan lil'âlamn. Some of these manifestations of rahmatan lil'alamîn are stated explicitly in the Qur'an, among others are the development of a "good life" (hayatan thayyibah) and "welfare" (falah), the provision of convenience and alleviation of suffering (poverty), the generation of prosperity. Empowerment in the Islamic perspective is not with the aim of destroying the powerful or

distributing power to everyone equally, because both extreme sides are impossible, but Islam takes the middle way (tawazun). This can be seen from the universal values that are built for the welfare of mankind as a whole. For example, Islam commands humans to do justice and avoid wrongdoing (Jaelani, 2014).

## **METHODS**

### **Research Design**

This study uses the Participatory Action Research (PAR) method. By evaluating various PAR activities that have been carried out by the Government, NGOs, and universities. The evaluation method used is the Context, input, process, product, and out-come methods (Stufflebeam & Shinkfield, 1985). To strengthen the findings, the researcher also used a qualitative study approach to ensure that there was a positive impact on the implementation of PAR on the success of low-income communities to become more independent. Their resilience increased after the study program was introduced. The research process is carried out on people who have received PAR programs from related parties as mentioned above.

Qualitative studies in the form of deepening the community's understanding of the implementation of PAR that has been felt so far. Various meanings of PAR for the community have become the focus of research conducted with participatory observations and semi-structured in-depth interviews with key informants, such as delayers, community leaders, religious leaders, and parties directly involved in the implementation of PAR.

Literature study was also carried out in this study to understand a series of research activities that have been carried out by previous PAR research. literature is also used when compiling the theoretical framework, thinking framework, discussion, and formulation of theoretical implications. By using literature studies, researchers can obtain more sources of literature information related to social empowerment and Participatory Action Research (PAR).

### **Research Settings**

This study takes the setting of the poor and low-income communities in the Balongan Indramayu area, West Java, Indonesia. This location setting was chosen because PAR has been carried out by the Company, Campus, NGO, and local government. Most PAR activities are carried out by the Regional Government and Campus, both independently and simultaneously. Through such an interesting location setting, it is hoped that new findings will be useful for the development of the theory of community empowerment in the company's area.



Community The company area as a community that is marginalized due to the degradation of environmental quality and other economic resources, should receive PAR programs from various groups.

#### Data and Data Sources

The research data includes all facts about the social empowerment of low-income communities through the Participatory Action Research (PAR) route which is used as material for compiling research. The data obtained is crucial because it becomes the basis of proof of the theoretical basis and provides answers to the three problem formulations that the researchers put forward.

Sources of data come from primary and secondary data. First, primary data which is quantitative in nature comes from evaluative data, namely the comparison between the criteria and the success of PAR conducted for low-income people who live in the Balongan Indramayu area, West Java, Indonesia. Qualitative primary data sourced from the results of semi-structured in-depth interviews, and observations of community participation as the locus of research.

Second, secondary data comes from public documents in the form of Public Documents from the Office of Social Manpower and Transmigration; Strategic Plan Document (RENSTRA) of the Education Office of Indramayu Regency for 2016-2021; and relevant literature covering the themes of Community Social Empowerment, and Participatory Action Research.

The CIPPO research model (Stufflebeam & Shinkfield, 1985) as a model, the research tries to make decisions based on the evaluation of these five aspects by comparing the criteria and the reality of the achievement of activities. Context (C) according to (Isaac and Michael, 1981) details the environment, unmet needs, population, sample served, and activity objectives. Input (I) relates to the ability of the trainees to support various training materials. Process (P) evaluation by seeing how much of the activities carried out have been carried out well. Product (P) relates to the level of achievement of activities by measuring, interpreting, and assessing the achievement of an activity or program. Outcome (O) is the impact of an activity that is felt by the participants of the activity.

**Table 1. Grid of Research Instruments**

Aspect	Dimension	Indicator	No item
Participatory Action	Context (C)	Living environment	PA1
		The purpose of empowerment activities	PA2

		The purpose of establishing a business venture	PA3
	Input (I)	The ability of the participants in the activity	PA4
		Initial experience of participants in activities	PA5
		Owned capital	PA6
	Process (P)	Entrepreneurship training	PA7
		E-commerce workshop	PA8
		Marketing workshop	PA9
	Product (P)	Activity results	PA10
		Post-activity skills	PA11
	Outcome (O)	The impact of activities on changing principles, attitudes	PA12
Program Success Improved community welfare	Change in Principle	No matter how small your own business is, it's better than working for someone else	SP1
		It's better to be a boss at your own place than to be a professional worker at someone else's place	SP2
	Mindset	Build a mindset to become a business actor	SP3
		Awaken the mindset of being able to hire other people	SP4
		Success is the result of your own hard work, not because of the help of others	SP5
	Behavior Pattern	People's behavior becomes active	SP6
		People's behavior becomes independent of others	SP7
	change for the better	People become more creative	SP8
		Society becomes more innovative	SP9
	character building	confident,	SP10
		creativity,	SP11
		individual independence	SP12

Validity Test

Test the validity of the data by using product moment correlation analysis which connects the item scores with the total score. When the significance is less than 0.05 then the item is said to be valid, and when the significance is  $> 0.05$  then the item is invalid, it cannot be used in the data collection process. The results of the analysis are as follows.

**Table 2. Test Results of Instrument Item Validity**

No item	R	Sign	Conclusion
PA1	0.766	0.000	Valid
PA2	0.875	0.000	Valid
PA3	0.677	0.000	Valid
PA4	0.676	0.000	Valid
PA5	0.665	0.000	Valid
PA6	0.767	0.000	Valid
PA7	0.767	0.000	Valid
PA8	0.684	0.000	Valid
PA9	0.672	0.000	Valid
PA10	0.665	0.000	Valid
PA11	0.676	0.000	Valid
PA12	0.765	0.000	Valid

**Table 3. Community Welfare Validity Test**

No item	R	Sign	Conclusion
SP1	0.765	0.000	Valid
SP2	0.876	0.000	Valid
SP3	0.674	0.000	Valid
SP4	0.657	0.000	Valid
SP5	0.687	0.000	Valid
SP6	0.763	0.000	Valid
SP7	0.761	0.000	Valid
SP8	0.688	0.000	Valid
SP9	0.677	0.000	Valid
SP10	0.667	0.000	Valid
SP11	0.665	0.000	Valid
SP12	0.776	0.000	Valid

#### Reliability Test

Test reliability is done by using the Cronbach alpha coefficient, with the criteria that when the result is more than 0.60 then it is reliable. Data is constant or consistent when used for research elsewhere, even

though the subjects are different, the time is different, and the place is also different.

**Table 4. Reliability test**

Variable	Cronbach Alpha	Conclusion
PAR	0.675	Reliable
Community income	0.878	Reliable

#### Data Analysis

The researcher uses a comparative analysis of quantitative data from the survey between the criteria and the reality that occurs in the field, or the reality felt by the respondents when filling out the research instrument. The criteria were determined by the researcher with reference to the relevant previous research. The reality of the current condition refers to the results of the questionnaires given to the respondents, in this case the people in the Balongan Indramayu area, West Java, Indonesia.

Content analysis was conducted on qualitative data obtained through interviews and observations as well as documentation. Content analysis refers to opinions Krippendorff (2018) to guide in-depth research on the problem of social empowerment of the underprivileged and low-income communities through education and Participatory Action Research (PAR). Data analysis consists of eight steps, namely formulating research problems, conducting literature reviews, determining units of analysis, determining themes, making categorizations and coding guidelines, collecting secondary data, coding data, and processing data to answer questions and obtain research conclusions.

## RESULTS AND DISCUSSION

#### CIPPO Analysis

**Table 5. Evaluation of Participatory Action Research**

No item	Indicator	Criteria	Results	Conclusion
PA1	Living environment	85	88	Achieved
PA2	The purpose of empowerment activities	85	89	Achieved
PA3	The purpose of establishing a business venture	85	87	Achieved
PA4	The ability of the participants in the activity	85	89	Achieved

PA5	Initial experience of participants in activities	85	89	Achieved
PA6	Owned capital	85	90	Achieved
PA7	Entrepreneurship training	85	91	Achieved
PA8	E-commerce workshop	85	87	Achieved
PA9	Marketing workshop	85	93	Achieved
PA10	Activity results	85	92	Achieved
PA11	Post-activity skills	85	90	Achieved
PA12	The impact of activities on changing principles, attitudes	85	89	Achieved

The table above explains that all indicators can be achieved well, it is proven that the value of the results is greater than the predetermined criteria so that the PAR program can run well, and in accordance with the wishes of the community. starting from context, input, process, product, outcome all are able to achieve the results that are expected by the community. The community considers all aspects at all levels to be successful.

**Table 6. Impact of PAR on Increasing Community Income**

No item		Criteria	Results	Conclusion
SP1	No matter how small your own business is, it's better than working for someone else	85	89	Well accomplished
SP2	It's better to be a boss at your own place than to be a professional worker at someone else's place	85	89	Well accomplished
SP3	Build a mindset to become a business actor	85	88	Well accomplished
SP4	Awaken the mindset of being able to hire other people	85	87	Well accomplished
SP5	Success is the result of your own hard work, not because of the help of others	85	90	Well accomplished
SP6	People's behavior becomes active	85	90	Well accomplished
SP7	People's behavior becomes independent of others	85	91	Well accomplished
SP8	People become more creative	85	92	Well accomplished
SP9	Society becomes more innovative	85	92	Well accomplished
SP10	confident,	85	93	Well accomplished
SP11	creativity,	85	94	Well accomplished

SP12	individual independence	85	90	Well accomplished
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The table above explains that the level of community empowerment is getting higher with the PAR that has been carried out by several parties. People have more confidence in themselves.

There has been a change in principles in the community, there has been a change in thinking patterns, behavior patterns, and changes for the better in the formation of community characters that are more independent, do not give up easily, do not easily believe in giving other people's hopes, but believe in their own efforts. .

#### Social Empowerment of Underprivileged Communities through Participatory Action Research (PAR)

The third finding reveals that the Social Empowerment of Underprivileged and Low-Income Communities through Participatory Action Research (PAR) can have an impact on the success of increasing community resilience in the economic field. This success occurs when supported by changes in principles, mindsets, or better behavior. Both programs are said to be successful if there is a change for the better where the influence can be seen in the formation of characters such as self-confidence, creativity, and individual independence.

Theoretically, PAR focuses on understanding socio-economic changes, the environment, and certain political conditions that are able to support the creation of democracy and oppose inequality (Rahmat & Mirnawati, 2020). This is the reason for the possibility of using PAR in social empowerment of the underprivileged and low-income communities so that they have good competitiveness including increased resilience.

The study states that basically PAR is research that actively involves participants (stakeholders) in reviewing ongoing actions to make changes and improvements (Chevalier & Buckles, 2019). For this reason, stakeholders must critically reflect on the context of the pathway, so that the poor and low-income communities get the changes they want.

Researchers not only examine the results of the community's social empowerment but also actively participate with the community as their facilitator or companion in various social actions and empowerments.

This research can be done with the help of the Social Service, Manpower and Transmigration and the Education Office of Indramayu Regency. (data consideration 1)

(1) Each PAR activity aims to; (a) to build public awareness or empower the grassroots through critical education, adult learning, etc.; (b) to change the way we view research by making research a participatory process; (c) to shift the paradigm, society as the object of research subjects; and (4) to bring about a change (transformation) of social values in society.”

PAR should side with the poor and low-income communities in order to increase the knowledge and ability of the community to understand and change their situation for the better. For example, research conducted on empowering the local Dayak Hindu Buddhist Segandhu Indramayu community through developing life skills affects their lives (Sutarni et al., 2019).

In addition, research with other PAR approaches found that the quality and quantity of the poor and low-income people towards an independent and productive society also needs to be improved. Strategic steps through PAR as an initial mapping step and socialization of education pathways must also be carried out (Rahmat & Mirnawati, 2020).

The results of this study are appropriate when referring to the theory of community empowerment put forward by Ife (2001), it is clear that the main concept of social empowerment for the underprivileged and low-income communities emphasizes four points of view. First, pluralism, namely social empowerment to help disadvantaged groups of people through PAR to be able to have lunch. Second, being elitist as an effort to empower the elite, in this case the central and local governments and related agencies, considering that the community really needs contributions from stakeholders. Third, structuralism as empowerment in order to eliminate fundamental forms of structural inequality between the underprivileged and the upper middle class. Fourth,

From this study it can be understood that the government has an important role in increasing the role of social empowerment through PAR, considering that PAR is very important for underprivileged and low-income communities. Not only in terms of funding, the Government should also develop an activity program entitled Fostering Community Social Empowerment by focusing on collaboration and associations. These programs are expected to be able to increase the social empowerment of the community so that they can take advantage of their potential. (data consideration 2)

(2)

So far, the government has been consistent in providing empowerment programs to the community, all of which are managed

through research and empowerment activities simultaneously. The program is usually a collaboration between the government and the campus which ultimately benefits the community in real terms.

Research and community empowerment carried out by the government, government agencies, campuses, Non Government organizations (NGOs) will have a good impact on increasing the incomes of people who have been hit hard by the COVID-19 pandemic crisis.

Universities can also independently conduct PAR in the context of community empowerment, considering that universities are not 'Ivory Towers' which are lighthouses, but function as 'water towers' that can provide great benefits to the wider community.

Based on the description above, it can be concluded that the PAR program organized by the Government, NGOs, and universities by the community is believed to be able to increase their income, and be able to bring them towards an independent economy that is empowered and not vulnerable to various recessions.

#### Social Empowerment of Low-Income Communities

The research findings reveal that PAR that has been carried out by volunteers including researchers from the Ministry, universities, NGOs, and from the central government for low-income communities is very useful and gives extraordinary meaning because the community becomes open to their knowledge, becomes more aggressive in fulfilling their needs. economic needs (Kemendikbud, 2017).

Community empowerment in the form of smart Indonesia cards, prosperous Indonesia cards, and various other cards provide convenience for the community in obtaining education, health, social welfare services, including cheap basic necessities, free basic necessities, and other social services that are all free of charge (N & Sujiwo, 2007). The study found that empowerment programs in the form of PAR carried out by consistent parties in increasing community resilience have very large practical implications, especially in increasing the income of the people in the research location (Priyanka, 2020).

Social empowerment carried out by NGO Universities, Regional Governments and state-owned companies and private voting companies have all referred to the Republic of Indonesia Government Regulation No. 66 of 2010 concerning Amendments to Government Regulation Number 17 of 2010 concerning Management and Implementation of Education.



From the source of the data obtained, the PAR program that is given to the community makes a major contribution to independence as a citizen. Limited access to basic social services is the basis for the importance of PAR for low-income communities (Arfianto & Balahmar, 2014).

Stakeholders have a moral obligation to jointly carry out a need assessment (NA) regarding the needs of low-income communities. The results of the NA become the basis for actions to be carried out in the form of training, workshops, workshops, and various other skills provision including industrial internship programs followed by the provision of working capital and a place to work so that their incomes increase (Permana et al., 2018),

Geographical factors that are difficult to reach or far from the city center and the scarcity of access to current economic resources sometimes become obstacles to the implementation of the PAR program, but it is sometimes a measure of the success of PAR whether it can overcome all these difficulties or not. When it is able to provide a good meaning, the program becomes a *prima donna* and reference for all parties in increasing empowerment and income for the underprivileged (Hulu et al., 2018),

It is very clearly stated in the Government Regulation of the Republic of Indonesia No. 66 of 2010 concerning Amendments to Government Regulation Number 17 of 2010 concerning Management and Implementation of Education states that education and training must be provided to groups of students, and less skilled people who have low competitiveness, low competence, and low carrying capacity. All of this must be assisted either through PAR programs from the government, universities, schools, or other community-owned educational institutions.

A previous study conducted by Edwards (2019) explained that community social empowerment pays attention to various aspects of management so that the programs provided provide meaning for improving long-term community welfare and provide core competencies for the community in managing their personal assets in the form of skills and confidence to be able to compete in the world. The world of work is getting tougher by the day.

Government Regulation No. 17 of 2010 concerning the Management and Implementation of Education explains that the education pathway is a vehicle to improve the ability of the community. Through that route, human dignity can be raised, and can become a perfect human being because he has high skills that are useful for the welfare of society.

Education for mastery of technology provides a wealth of knowledge logically and systematically as well as mastery of practical competencies and abilities with the help of ICT which will provide deeper meaning for increasing public opinion (Asror, 2019)

Miller (2014) believes that a well-implemented PAR program will provide permanent benefits because it is directly applied by the community. PAR is not theoretical but more practical in nature, that is, it is directly able to answer problems in the field that always require a touch of IT.

Ally (2008) argues that PAR programs that are often given to target audiences become more valuable when they are given the right target, right funding, and appropriate use. PAR that is in accordance with the needs of the community that is given according to the NA carried out by researchers is able to provide increased resilience and the ability of the community to survive in better conditions than before there was PAR.

#### Increasing Community Participation in the PAR Program

Community participation in development programs aimed at them must be involved from planning, implementation, evaluation, and utilization of results. Perda No.2 of 2014 concerning the Regional Office of Indramayu Regency and the Regulation of the Regent of Indramayu Number 32 of 2014 concerning the Organization of the Work Procedure of the Social Service of Manpower and Transmigration of Indramayu Regency states that a well-targeted PAR program will have a positive impact on the welfare of the community.

Community empowerment through non-formal education in the form of training will be able to reduce poverty and will increase people's income permanently, not partially when activities are carried out (Raharjo et al., 2016).

Collaboration between the government, local government, campuses, NGOs, and companies can provide a better meaning than independently with unequal goals and objectives (Danial et al., 2019).

PAR by involving the community can also be done during program implementation. The community really needs to be involved in the implementation of the program, because they feel that they participate in making, participate in creating everything that is needed together, and take care of the facilities and infrastructure that they make. The sense of ownership of the facilities and infrastructure they make will be higher, even though the product actually belongs to the community as a whole.

The evaluation program must also be carried out with the community. During the implementation of the program, the community can be involved in evaluating the construction of physical facilities and infrastructure that are being made, so that they can find out the various advantages and disadvantages of implementing these activities. Aspects that are less than perfect and not in accordance with the plans that have been prepared by the community together with the developer (PAR) will provide smaller losses. Errors that are not in accordance with the plan are not already in large volume. Mistakes can be straightened out and continued according to the original plan. All programs from planning, implementing, and evaluating programs have involved the community, therefore, when using and maintaining PAR products, the community must also involve the community.

PAR with the final results of the soccer field that has been realized at the research location, for example, can be used and cared for by the community, because the planning for making the soccer field is in accordance with the NA's needs of the community, the position of the soccer field is in accordance with the wishes of the community, and various errors during construction have been corrected by society. utilization and maintenance becomes easier because since the planning has involved the community. the sense of belonging to the football field by the community becomes higher. The value of the football field is also higher.

The PAR program in the form of providing physical infrastructure will provide mutual welfare, because it can be used together, especially when utilizing the results (Setiawan, 2021). Social empowerment is not only about funding but also increasing the capacity of human resources and institutions that have succeeded in improving people's welfare (Mulyana, 2019)

Miradj et al., (2014) believe that an effective and efficient PAR program has a positive impact on the quality of future generations. Future generations will be more resilient to various economic shocks (Graha, 2009). The literature explains that the PAR program is effective when there is a physical form that can be utilized by the community. The PAR program which pays attention to potential sources of labor and MSMEs in the Balongan Indramayu area of West Java provides meaning for improving people's welfare (Widiawati & Arfan, 2020).

The description of the discussion above provides confidence to draw the common thread of this research, namely when PAR is carried out well, starting with the NA process and planning involving the community, the implementation also involves them, when evaluating the implementation it also involves the public, even when utilizing the results it also involves the community. The PAR program will have a very good positive impact on improving the welfare of the community.

In addition, successful PAR is able to provide good economic and social resilience that is useful for the community in the long term.

#### The Role of Companies, Campuses, NGOs, and Local Governments in Community Empowerment from an Islamic Economic Perspective

Poverty, destitution, hunger, and the economic powerlessness of the poor are a great danger to mankind. The powerlessness of the poor in various fields of community life, the field of education is very weak, in the political field, cannot access capital in financial institutions, among marginalized communities in their community, Muslims have an obligation to raise the dignity of the needy and poor (Subari, 2017). Therefore, in an area, an economic system is needed that can help and encourage the surrounding community to be economically independent. This of course requires the intervention of both the government and the private sector.

Companies, campuses, NGOs, and local governments are one of the institutions that influence the economic system owned by especially residents of the Balongan Indramayu area of West Java, through direct participation from the wealth of the surrounding area, to improve the welfare of the community. The increasing economic life of the community due to the existence of business units from the Company, Campus, NGO, and Local Government programs and has helped the community is highly recommended by Islam. The role of companies, campuses, NGOs, or local governments is to help the community to optimize the resources they have to use as capital and earn income to meet family needs.

The government is forbidden to stop at fulfilling the needs and primary services of the community as long as it does not conflict with sharia so as to create a prosperous community life. Islamic teachings encourage a balanced and reciprocal relationship that is positive, dynamic, and mutual respect and benefit between the two. Companies, campuses, NGOs, and local governments also provide guidance, provide paths, or guide others towards goals that are beneficial to their lives, as the word of Allah SWT in QS Al-Mujadali (58) verse 11: "O you who believe, if you are told: "Be spacious in the assembly", then be spacious, surely Allah will make room for you. and when it is said: "Stand ye", then stand up, Allah will surely exalt those who believe among you and those who were given knowledge by several degrees. and Allah is aware of what you do." (Al-Mubin Library, 2013).

In addition, the role of companies, campuses, NGOs, and local governments to the community also aims to equalize people's income, so that prosperity is created in society, because the objectives of Islamic Economics include: 1) Economic welfare within the framework of Islamic moral norms; 2) Forming a society with a solid social order

based on a sharia economic system and universal brotherhood; 3) Achieve a fair and equitable distribution of income and wealth; 4) Creating individual welfare in the context of social welfare.

Islam sees economic development as the growth of human maturity, where current material progress cannot be avoided and it must be supported by the power of spiritual maturity. Islam also regulates very neatly the forms of cooperation that may be carried out by humans in the business world. The Prophet himself taught how sensitive and caring he was to social conditions. This reflection shows that Islamic Economics really pays attention to the life and sustainability of all people. The social security system in Islam is not only limited to the basic fulfillment of the physical nature of society such as food and shelter but also non-physical such as education and spirituality (Kasiman, 2018).

Economic development according to Islamic Economics has different philosophical foundations, namely: 1) Tauhid rububiyah, namely this concept teaches that Allah is the creator of all things. He is the One who created the world and nature. It is for humans who then set the development model based on Islam; 2) Justice, namely equitable economic development (growth with equity); 3). Khalifah, who stated that humans are representatives of Allah SWT on earth to prosper and are responsible for managing the resources entrusted to him; and 4) Tazkiyah, which is to purify humans in their relationship with Allah, each other and the natural environment, society and state.

The fulfillment of community needs will have an impact called *maslahah*. *Maslahah* is all forms of circumstances, both material and non-material, which are able to increase the position of humans as the most noble creatures. The word of Allah SWT in QS Fussilat (41) verse 10: "And He created on the earth mountains solid on it. He blessed him and He determined for him the level of his food (inhabitants) in four times. (Explanation as an answer) for those who ask" (Al-Mubin Library, 2013). From this verse it can be seen that Allah SWT has created everything to meet human needs in accordance with what is needed. The scholars of *usul fiqh* agree on the statement of Imam al-Haramayn al-Juwayni that for the maintenance of each of the objectives of sharia there are three levels, namely *Dlaruriyyat* (primary), *Hajjiyyat* (secondary), and *Tahsiniyyat* (tertiary).

Communities in the Balongan Indramayu area of West Java are included in the category of basic needs *Dlaruriyyat* as a primary need that must be owned. In terms of religion, the people of Balongan Indramayu have religion and belief in God, namely the community has established the pillars of Islam, in terms of the soul that the community has fulfilled clothing, food, shelter to meet their needs, in terms of reason all humans have reason as well as the people of Balongan

Indramayu, West Java. who have reason and knowledge gained from education, the Isorejo Village community who have descendants provide good morals and education to their descendants, in terms of assets, assets owned must be obtained from activities or work that is lawful. Hajiyyat, namely secondary needs.

The role of companies, campuses, NGOs, and local governments is to help the community to fulfill secondary needs, namely by providing convenience for the community in meeting their needs, namely by having business units managed in the local area. Tahsiniyyat is a complementary need. As the name implies, these complementary needs do not have to be fulfilled because if they are not met, they will not threaten safety and will not cause difficulties. The purpose of this Tahsiniyyat is so that humans can do their best to perfect the maintenance of the five basic elements of human life. From the description of basic needs in Islam above, it can be concluded that in terms of the needs of Dlaruriyyat (primary), Hajiyyat (secondary), and Tahsiniyyat (tertiary) that companies, campuses, NGOs,

Humans are social creatures who cannot live alone. Humans need togetherness in their lives. Allah (SWT) created human beings in various and different social levels. Some are strong and some are weak, some are rich some are poor and so on. Thus God created humans with different skills and intelligence. Humans are given the mind to develop their thinking so that they can be creative and innovative. Rasulallah SAW himself taught how he was sensitive and cared about social conditions. This reflection shows that Islamic Economics really pays attention to the life and sustainability of all people.

The role of companies, campuses, NGOs, and local governments in the Balongan Indramayu area of West Java is in accordance with the perspective of Islamic Economics, namely providing education in the form of counseling, training for the community. This is also included in the principle of gotong royong and togetherness. As Muslims, we have been encouraged to help each other and help each other because wealth is not only for private property but property in the view of Islam must be distributed, one of which is by holding a community empowerment program, this aims to prosper the community. With community empowerment, the community will have the knowledge, skills and become empowered. Humans will get happiness when all their needs and desires are fulfilled both materially and spiritually (Kasiman, 2018).

Allah SWT commands humans to always try to improve a more decent and prosperous life as Allah says in QS Al-Anfal (8) verse 53: "(torture) like that is because Allah will never change any favors that have been bestowed upon him. Him to a people, until they change what is in

themselves [621], and verily Allah is All-Hearing, All-Knowing.” (Al-Mubin Library, 2013). Islam teaches that humans are always required to try to improve their economic life. It is necessary to work in order to improve the family economy. The government, NGOs, and universities seek to improve the welfare of the community by providing counseling or empowerment in various fields. In carrying out community empowerment programs, the Government, NGOs, and nearby universities apply the principle of justice where all communities are involved in these activities. The people of the Balongan Indramayu area of West Java have the same rights to get services fairly and do not discriminate between groups. And without any element of coercion to participate in the activities held.

## **CONCLUSION**

Based on the results of the research and discussion, the researchers drew three conclusions. First, based on the results of the analysis using CIPPO, it is found that all APR activities carried out by the Government, local governments, universities, NGOs, and companies have all been successful, and have had positive direct and indirect impacts on increasing people's income.

Second, the PAR program is able to increase the suitability between the very priority needs and the programs provided to the community. This conformity can be realized because before carrying out the empowerment program, NA is carried out directly from the community. The process of planning, implementing, evaluating, and utilizing the results of programs provided to the community must involve local communities.

Third, when the community is involved from planning, implementing, evaluating, and using the program, the sense of belonging felt by the community will increase. When the sense of ownership is high, the maintenance program for existing assets becomes lighter, has a longer lifespan and provides more welfare to the community.

From the perspective of Islamic Economics, the people of the Balongan Indramayu area of West Java are said to have fulfilled only basic physical needs such as food and shelter but also non-physical ones such as education and spirituality. The fulfillment of primary needs (Dlaruriyyat), secondary needs (Hajiyyat) and tertiary needs (Tahsiniyyat). It's just that the implementation of the program has not been maximized, therefore it needs to be maximized in order to improve the welfare of the community as a whole.

The novelty of the research lies in the idea of the importance of implementing PAR in community empowerment, starting with NA, by

involving the community from planning, implementing, evaluating, and utilizing results.

Future researchers need to conduct a similar concept study with a wider target audience by taking into account different dimensions and indicators that provide greater theoretical and practical contributions.

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