BUILDING A SELF-SUSTAINING LEARNING CENTER THROUGH AN INTEGRATED MULTIDIMENSIONAL COMMUNITY DEVELOPMENT PROGRAM: A CASE STUDY IN AN INDONESIAN VILLAGE

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ABSTRACT

Community development is designed to empower and improve community's capability to fulfill its needs as a stimulus for the community to change. We believe that what is more important in any community development program is to include the community itself as the main actor in the development process. The aim of this article is to discuss a community empowerment program (run by students of a business school in Indonesia) in Batu Loceng village to fulfill their responsibility as part of the larger society. Initiated by ethnographical research to identify the community's condition, the students collaborated with the local community to design and implement a community development program. The program utilized and maximized the potentials of the village for the betterment of the community in a self-help community development program, using a role model system to ensure the success and sustainability of the program.

Keywords: Community Development; Community Empowerment; Social Change; Resource Utilization; Capacity Development.

1. INTRODUCTION

It is natural for humans to always seek ideal conditions in their lives. There is continuous change, effort, and improvement directed towards social welfare as an ideal condition, bringing communities and individuals participating in them out of social illness (Soetomo, 2009). Every community is argued to constantly undergo a process of change adaptively with regard to environmental conditions. Life is dynamic; it changes, develops, and evolves over time. Change itself should be perceived as an active and intended process (Sumardjan et al., 1993), which is driven by the needs of the individuals, as what is called by Jean Piaget (1952) as functional invariants. However, the developmental pace between

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one community and another can be vastly different. There are communities that develop more slowly while others more rapidly. This may depend on the "accesses" that any community has. Such accesses include access to information, technology, capital, market, and etc. (IFAD, 2003; Levitte, 2004; Mignone & Henley, 2009; Rudito & Wisesa, 2011). The lack of access might impede any community development. Thus, we believe that active initiation is needed to overcome the problems that could hinder the achievement of the social welfare.

In some cases, external support is needed in order to accelerate the development of a community to foster the wealth of the community (Soetomo, 2009). This external support usually comes from a third party outside the community under the name of a community development program. First and foremost, it is designed to help a community to meet their needs. The success of the program is then measured based on the sustainability and continuity of the changes initiated through the program and on the extent to which the program brings the expected impact on the community (Rudito & Wisesa, 2011). The emphasis is not on giving some help or assistance, but on how any program can promote the development of the community, which should not be interpreted strictly in either economic or productive terms, but rather in terms of the improvement and development of human resources of the community. That is, we believe that the most important thing is to encourage the formation of a learning community to improve innovation and creativity that in turn will support social change. While external support is important, what is far more important is the initiative and participation of the members of the community themselves (Christenson, et al., 1989).

In this article, we discuss how the idea of a community development program is performed through active participation of the community members by making use of the community's internal capacities and capabilities. In this way, there is a hope that the program will sustain and bring more goodness to the community.

2. LITERATURE REVIEW

2.1. *Community Development*

There are several definitions of community development. For example, Christenson et al. (1989) define community development as a process in which community members in a specific location aim for social action and build initiatives, with or without intervention, to change their economic, social, and cultural, and or environment situation. In this definition, we can see that the authors emphasize more on the community's initiatives to change. Sometimes intervention is needed, but not always necessary. According to Budimanta and Rudito (2003), community development is a systematic, planned, and directed activity intended to expand public access to achieve a better quality of life. This entails that a community development program is initiated as a program that needs (good) planning and controlling, so it can achieve the desired target. Soetomo (2006) argues that community development essentially is a change process toward a better condition. It emphasizes change that has progressive effects, embodied in the improvement of welfare and characterized by the improvement in people's ability to meet their own needs.

According to Soetomo (2006), there are three fundamental elements to run a community development program: change process, resource utilization, and community capacity building. These are derived from four assumptions that are fundamental for any community development. First, community development is essentially a change process. Second, it brings harmony that connects the community's needs and its potentials, resources, and opportunities. Third, it responds to emerging problems faced by the community. Fourth, it is a multidimensional process. Overall, a community development program is an active effort to bring change in the community toward a better condition by fulfilling their needs through the utilization of available potentials and resources effectively and efficiently in addressing incoming opportunities. It is multidimensional because it involves and brings many aspects together into synergy: natural resources and potentials, human resources and skills, social capital, opportunities, and the community itself. The community is the most important aspect given that community development is about the change of the community itself. It also demands active involvement of the community.

2.2. *A Self-Help Approach to Community Development Program*

In practice, there are many approaches to community development, such as transformational approach (Long, 1977; Dixon, 1990), process and material results approach (Lyon, 1999), self-help approach (Bhattacharyya, 2004), technocratic approach (Lyon, 1999; Combs & Ahmed, 1984); uniformity approach (Korten & Sjahrir, 1988), and local variation approach (Honadle & VanSant, 1985; Korten 1987). Each approach is suitable for a respective goal and context and has advantages and disadvantages. Generally speaking, people need to choose the right approach for the right situation.

Among those approaches, a self-help approach is one that emphasizes the abilities, strengths, and internal resources "owned" by the community (Bhattacharyya, 2004). The fundamental idea behind it is that it places the community itself as the main actor as well as the controller of the change process. Every community is believed to have the abilities and potentials to grow on its own strengths (Soetomo, 2006; Green & Haines, 2008; Green, 2008). The community itself is the one that really understands what it needs and what it has. Therefore, using this approach, any design and implementation of a community development program must consider what the community itself owns: natural resources, human resources and social capital. Social capital becomes significant in community development since both have a two-way relationship (Jordan, Anil, & Munasib, 2010). This social capital matters for societal cooperation, coordination, and collaboration (Putnam, 2000), in which one of it is trust (Fukuyama, 1995), which are important in any community development program.

Further, it is important that the program is designed by maximally utilizing those internal capacities. In other words, the program should be tailored with the community's internal capacities to answer the development problem faced by the community. Besides that, it is also important to involve the community from the beginning to the end of the program, ranging from the identification of the problem and community's capacities to the designing, implementation, and evaluation of the program. By implementing this approach, it is the community itself who decides what it really needs, what will be done to meet the needs, and how to implement the plan made (Lyon, 1999). By doing so,

community development activities really aim at fulfilling what is needed by the community and giving a positive impact on the leveraging of the autonomy of the community in the future.

With the creation of self-reliance, people will be able to develop themselves by making use of what they have (i.e. natural, social, and cultural capitals) without relying continuously on assistance of any external party (Bhattacharyya, 2004). External party involvement is required only as far as becoming a catalyst for the change process (Combs & Ahmed, 1984). Due to the full involvement of the community, the resulting program is expected to continue to run when the external intervention is stopped. It is because the people are well equipped to do so and because the community has all they need (i.e. the resources) to support the program.

2.3. *Resistance to Change*

Besides the challenge to find what is really needed by the community and not what is merely desirable (Gilbert & Specht, 1977) and to identify the internal capacities of the community, the difficulty in applying community development program is to address people's resistance to change since it may hamper the the program implementation. Not all people have same opinion on changes. This resistance to change becomes the reason why many community development programs did not go as planned in spite of in-depth research has been conducted to strengthen the proposed program (Wisesa, 2010). Resistance to change tends to be greater when the change is externally driven (i.e. coming from outside the community or an external party) and especially when it feels forced. Moreover, inequality, poverty, ruralness, population size and dispersion, and deficits in economic resources and social services are mentioned as internal structure factors that can restrain the community development movement rate (Theodori, 2008).

Positive response and commitment given by the community toward the proposed program does not guarantee that there is no resistance to change and that they will actively participate in the program. It seems that there is inconsistency that in the beginning they gave positive response and commitment toward the program, but in reality they did not run it; a similar condition of what Tenbrunsel, et al. (2007) called as "want/should conflict". It happens because when people express positive attitude, agreement, or commitment toward the program, they are thinking about what they should do that may lead them out of economic problem, but at the same time they do not aware of their capability (and any situational factor) that may occur in the future when the program is implemented (Diekmann, Tenbrunsel, & Galinsky, 2003, Milkman & Bazerman, 2007). Unfortunately, the farther the prediction is made in the future, values and ideology (that form "should" condition) will more increasingly influence. This causes his behavior to appear less showing what he actually really wants and needs (Trope & Liberman, 2003).

Another reason underlying the resistance is the readiness of the community to the new things introduced in the community development program. For example, becoming a tailor or a goat herder or using organic fertilizers and others are not something community members are accustomed to. In these case, resistance arises from the lack of past experiences in doing the activities initiated in the program. Resistance can also occur because the proposed program causes harms to the community (Wisesa, 2010).

2.4. Factor of Time

Another important influential aspect in a community development program is time. Time affects how the research to identify the community's condition can be conducted. Because community development program aims to answer the problem that hinders the community to develop, the program should be formulated in line with the community's condition. To gain good understanding of the condition, complete with existing potentials to develop and needs it has, a researcher needs to interact and spend time with the community. The intensity of the interaction determines the quality of the collected data to support the design of the overall program. Essentially, time matters. Time also matters in how external intervention affects the expected goal in the implementation of community development program.

The external party's involvement then may vary depending on the approach used. In some approaches, such as the technical assistance approach, the external party has an extremely important role in the program. It relies heavily on the external party's involvement from the program planning to the implementation, monitoring, and evaluation (Christenson, 1989), thus requiring a more lengthy involvement.
Under the condition where there is limited time for the external party to facilitate the program, an approach that emphasizes the centrality of the community instead of the external intervention, like the self-help approach, is the answer. The external party has a role as a trigger or catalyst for change, while the change itself is fully carried out by the community.

2.5. Role Model

Etymologically, a role model is a person referred by others as an example to be imitated (Oxford dictionary). In this term, a role model acts as example in performing a specific behavior so the others can follow and copy the behavior. In performing a role, a model should be able to inform, motivate, and enable other people to follow his example. This role model encourages others to adopt new practices by illustrating the benefits of the new practices, thus accelerating the rate of acceptance (Brown & White, 2009). This role model method can be a way to overcome resistance to change.

If an idea is translated into a real behavior, people (community members) can easily understand the ways and benefits of the community development program, thus making the program more easily accepted by the community. Success or failure of a pilot project performed by the model, through his or her persistence and perseverance, will predispose the decision of others to follow or not. It is hoped that by looking into the success of the pilot project and seeing the benefits of the project, other people will be encouraged to imitate how the model behaves, resulting in replication and emulation (Bandura, 2001). The person who serves as a model should be a member of the target community. This will increase the likelihood of replication and increase public confidence that they can do so because they see that there is someone coming from their own community who can implement the idea and it works.

To implement successfully the role model method in a community development program, selecting the right person(s) among the community to become the model is crucial

(Wisesa, 2010). First, a model should be well known by others in the community as someone who is innovative, particularly in the context of improving people's quality of life. Second, the model should be friendly and sociable, have good relationships with others, and can influence – in the sense of motivating – others. Third, the model should be person(s) who is persistent and not easily gives up in trying new things. Fourth, the model has commitment to implement the program, teach others, and motivate others to apply the knowledge they acquire. These criteria should be met so the selected model can run his role actively in implementing ideas introduced in the program and enable others to do with what he did. Using this mechanism, the idea is expected to spread out among the people inside the community.

Applying the role-model method in a self-help approach has some benefits. First, this method does not require continuous external intervention. This supports the self-help approach, which emphasizes the community's active role in the process of change. Second, this method takes a relatively shorter period of time for external intervention, especially in its implementation phase. This will provide ample space for the community to get involved more deeply in the program. Third, this method serves as a bridge that enable knowledge transfer between the model(s) and the community to run more easily. The change process will then occur more independently, without external intervention.

3. METHODOLOGY

### 3.1. *Community Project: A Community Development Program in Practice*

To enhance their moral duty of being part of the larger society, every year a business school in Indonesia manages a community development program in villages run by the students under the Community Project course. It is the objective of this course that the students have to initiate a community development program in a real context in rural areas. They are required to stimulate the community to consider if there is any social problem that they face and to design and implement a program to overcome the problem for the benefit of the whole community.

In 2015, the project was performed in a remote small village near to the city of Bandung, Indonesia. Using a self-help community development program, the students employed ethnographic field research primarily to identify the community's potentials (natural, human, and socio-cultural resources), social needs, and social problems faced by the community that might be obstacle for the community to develop. They spent weeks in the designated village to conduct observations, interviews, and focus group discussions. By using the data gathered, they then persuaded the community members to think about how they can improve their quality of life, what they needed in order to move forward from the current condition, and how they would be able to fulfill it. Focus group discussions were performed by inviting representatives of the community to discuss about their lives, social problem(s) they face and social needs they have, including ways to address the problem(s). It was designed to ensure high level of engagement of the community to the proposed program. The students were expected to be able to act as a catalyst for the change process and a "companion" for the community in making an action plan needed by the community to address the existing problem(s). From the process, the students and the

community had to come up with a community development program to be run primarily by the community with help from the students.

Generally speaking, it is important to design a program that can sustain and run continuously. Thus, it is very important to have the community's full involvement, willingness, and commitment that they will do it for themselves. The goal is that the community is able to improve their capabilities and capacities, that is, to develop themselves continuously and sustainably. In the implementation process, all existing resources and potentials are maximally used. In some cases, students should be able to provide access to external support, such as a sponsor (i.e. funding) and an expert who can give training, in order to ensure complete implementation of the plan. In the end, after the students leave the village, it is the community itself who will run the program independently. The process is briefly illustrated in Figure 1.

Figure 1: A Practical Framework of the Community Development Program
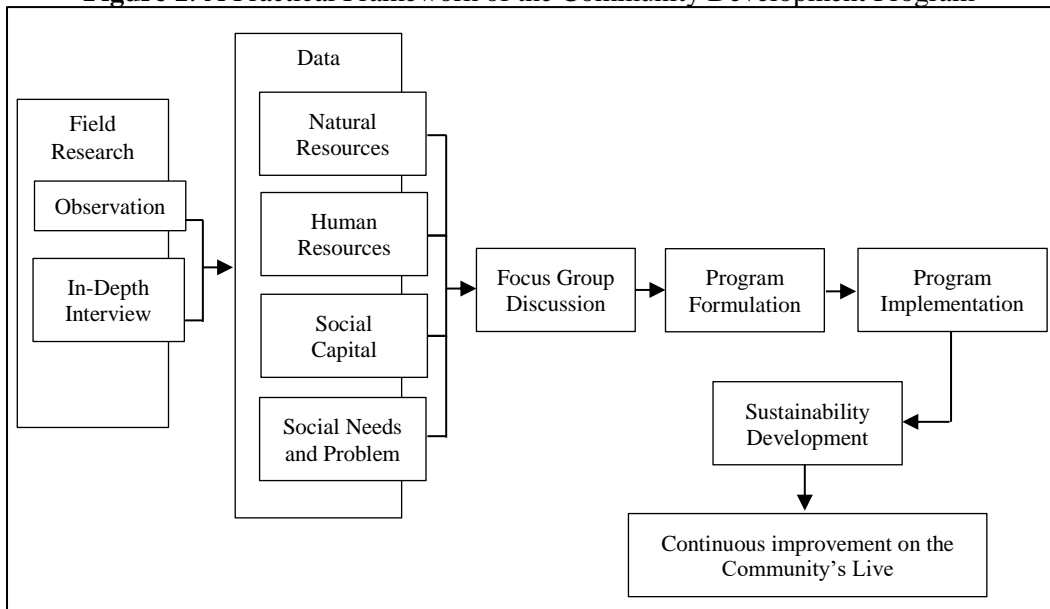
3.2. *Batu Loceng Community*

Batu Loceng is an appellation from the local community for a remote village located in Lembang District, West Bandung Regency, Indonesia. It embraces two neighborhood areas of RW 09 and RW 10, particularly lying in between the hillside of Palasari and Batu Tunggul Mountains. The site is famous for its bell-shaped andesite stone, that is believed to be sacred, from which the name of the village is taken. In general, Batu Loceng has two seasons: dry and rainy seasons. It has tropical climate with average air temperature of 25°C - 29°C. According to the data from the National Bureau for Statistics, the population of Batu Loceng in 2014 reached 911 local inhabitants who are all Muslims.

The economy in Batu Loceng is supported mostly by its plantation activities, including the plantation of coffee. Its geography, which is close to the equator with numerous mountainous regions across the islands of Java, creates well-suited microclimates for the growth and production of coffee. Taking the geographical advantages of the West Java area, which lies in the suitable altitudes of 1,400 meters, Batu Loceng is moving forward to be a producer of fine coffee in Indonesia. The variety of coffee that has been planted is mostly Arabica, which is also cultivated into civet '*luwak*' coffee. In addition, there are people who breed cows for milk. The milk is then sold for additional income. Some others utilize cow dung and worms to make organic fertilizers. In Batu Loceng, cow dung is abundant in amount as there are 50 families from a total of 166 families in the village whose jobs are cow breeders. One family has an average of 2 cows and each cow can produce 50 kilograms of dung per day. From 5 tons of cow dung every day, in a week there will be around 2 tons of dried fertilizers produced. With a market price of only IDR 1,000.00 per kilograms for fertilizers, it has a big potential market share of targeted customers, especially local farmers and retailers. Besides the fertilizer, cow dung can also be made into bricks through some processes. Processing the cow dung is very useful to reduce water pollution by cow dung in Bandung's well-known Cikapundung River.

Batu Loceng has been declared free of illiteracy as people all pass elementary school. About 75% of the population achieves high school level and only 5% still continues up to college level. Although education in Batu Loceng has been considered adequate according to the government's regulation, unfortunately in the village itself there is no formal school. The majority of the residents send their children the closest elementary school located around 2 kilometers from Batu Loceng. The nearest middle and high schools are located in Lembang, which is considered distant from Batu Loceng.

The village was proclaimed to be a tourist destination area and has already welcomed many tourists such as from Germany, Japan, Switzerland, Russia, etc. It becomes a tourist destination for its well-known beautiful natural scenery, potentials in agriculture and stock husbandry, and also local arts, such as art-folk music. In addition, they also often get visits from students who do research and companies that implement a corporate social responsibility program. The whole community is accustomed to outsiders and treats them friendly. In terms of mindset, it can be seen that the community of Batu Loceng is ready to become a tourist village, but in terms of readiness, they aware that there is still a lack of competence in English (and other foreign languages) that is important according to the people there to welcome foreign tourists.

4. ANALYSIS AND DISCUSSION

4.1. *Designing the Program*

In analyzing the situation in Batu Loceng, the evaluation was narrowed to a range of problems. In focus group discussions held, representatives of the community discussed the problem(s) they faced and need(s) they had. They expressed that they needed non-formal education especially for children in order to improve their competence as a tourist village. While an economic need was recognized, for them it was not more important than

education. They were aware of the gap between what is needed to support tourist village plan in the future and their existing competence.

An idea was raised to answer the gap to meet the need to support the government's plan to make the village as a tourist village. The idea was to create a learning center and a community-based social organization that would be responsible for facilitating non-formal learning activities for the community, especially the school-aged children. One of the primary goals was to increase their capability in speaking foreign languages, starting from English. To do so, the idea was to invite teachers to teach them the language and other knowledge and skills needed to support tourism activities. Because such activities require a physical place, the idea was to build a library, not only as a place where people could read books, but also more broadly as a learning center.

Financial support, which was critical in running the idea, became another issue that emerged. The questions included "how to finance such an initiative?" and "how to make it sustain and long-run?" The operational costs were expected to be high so it needed a funding system that could support the management of the learning center. It would be impossible to depend solely on donations. There were two potential funding sources that were to be taken into account in supporting the learning center as well as improving the economy of the village more broadly: *cow dung* and *household waste*. All this time, the villagers had processed cow dung and household waste to be organic fertilizers either for personal use or for purchase to get income, but the marketing part had not been maximized. By re-engineering the product and market access, the sales of the fertilizers could contribute to more income in order to support the activities in the learning center. Furthermore, it was expected to bring more economic welfare to the community as well as the environment by reducing the pollution in the Cikapundung River.

Problems of cow dung being dumped into the river Cikapundung had been a concern of the local governments in recent years and led to government's awareness to think about how to make something more useful from the waste. However, the assistance from the government in form of working tools to make organic fertilizers did not work well due to uncovered operational costs for processing the waste. Instead, the villagers had an alternative to make an organic fertilizer by utilizing worms to decompose cow dung into compost (called "*Kascing*"). In practice, it was proven that it was more effective than other usual organic fertilizers because it contained higher nitrogen than regular organic fertilizers that is essentially needed by crops. This caused Kascing fertilizer to shorten the harvest period and provide more fertility.

Beside the issue of cow dung waste, another important point to be seen is household garbage. Garbage in Batu Loceng usually was being abandoned. If the garbage was taken care of well, it could potentially be another source of income. Decomposable waste could be processed into organic fertilizers, and non-decomposable ones, such as tin can, papers, cardboard, plastic, and etc., and it could be sold to collectors. What was needed then was to create a waste management system for the community. The people who were responsible for the system would collect garbage from houses, sort and sell it, and the household would get incentives for the amount of garbage each collected. In principle, it was expected to benefit the entire community, as it would generate more cash.

4.2.   How the System Worked

First, to support the community-learning program in Batu Loceng, a social community named "*Generasi Kita*" (Translated: "Our Generation") was established. *Generasi Kita* was an initiative of a social community project that has a major focus on education as well as on environmental issues in the village. Second, *Generasi Kita* launched a program titled "*Kita Bisa*" (Translated: "We Can"), representing a belief in the possibility of change. The program provided an integrated system supporting the learning center and at the same time gave impact in terms of environmental improvement. The program designed a self-sustainable system for learning center and library by involving collaborating partners in giving non-formal education to the community of Batu Loceng, such as Indonesia International Work Camp (IIWC) and AIESEC, non-profit non-governmental organizations that organize various activities, mainly education. These partners were essential in the program since they were responsible for the continuity of the program in providing the teacher, including the English native speaker to teach English to the children.

With a reconstruction of some unused space in a *Madrasah* (i.e. a religious school) in the village, the library of Batu Loceng was officially established in July 2015. *Kita Bisa* provided a pile of books, varying in kinds from ordinary textbooks to books of practical knowledge like farming and handicraft. To promote a self-sustainable learning center, the program also managed a funding system for the learning center by taking advantages of the potentials that had already existed in the community: organic fertilizers and garbage. As it started, *Kita Bisa* provided the community some supporting equipment to make organic fertilizers so the community can start to produce fertilizers in a larger scale. Worms, buckets (to keep cow dung), and bamboos (to build racks where the cows' dung was being decomposed by worms) were distributed to several selected villagers. Indeed, not all villagers were given the support, but only some who were assessed to have the willingness to be volunteers to produce the fertilizers. These people would serve as role models for the whole community in running the production, and in the future, it was expected that the others would come to follow.

A local social organization (called "*Karang Taruna*") conducted the distribution of the production materials. This organization would also coordinate the production of fertilizers, which could also be done by households there if they wish to, in their own house(s). The targeted families were cow breeders. If they only wanted to contribute the cow dung without processing it, they could give the dung in buckets to the *Karang Taruna*. Then the *Karang Taruna* would process the cow dung in a processing house called '*Rumah Kompos*.' This *Karang Taruna* was also responsible for collecting fertilizers from households and pay IDR 15,000 for the coarse fertilizers (lower quality) and IDR 20,000 for the refined ones (higher quality). Then, all of the homemade fertilizers were carried to *Rumah Kompos* to be strained together. The fertilizers would then be packed into sacks of 2 kilos, 5 kilos, and 15 kilos. The *Karang Taruna* would then put a label on the sacks and distribute the product(s) to suppliers and retailers. To create the market access, *Kita Bisa* provided a link to many suppliers and retailers in West Java area. In the market, the fertilizers would be priced IDR 1,000 for every kilogram sold. From this system, 40% of the profit would be used to maintain the learning center and to regenerate the books for the library, and the rest of 60% would be saved as village's

treasury, which could be used for the good for the community. The treasury was to be kept and coordinated by the head of the community.

In terms of waste management system, it enabled the community to have economic income from the selling of the garbage. *Kita Bisa* started it by distributing three kinds of trash bags (for organic, inorganic, and non-recyclable waste materials) to all houses in the village. Each household was asked to categorize their household waste and put it into those three types in each appropriate bag. The head of the community was responsible for coordinating the people to do this. In line with that, *Kita Bisa* also gave basic training about waste disposals, that is, how to separate garbage based on categories. In the next step, the households would collect the separated garbage to the trash manager of the village named '*Pengurus Bank Sampah*'. The manager would take the organic waste and have data on them in the savings account book. At the end of the year, the households would receive the payment from the garbage they had handed to *Pengurus Bank Sampah*. Similar to the fertilizers, 40% of the profit would be used to support the library and the learning center and the rest would be allocated to the village itself.

In general, this funding system was expected to not only bring economic benefits to the village but also enable the community members of Batu Loceng to meet their needs of education and well-managed environment. The income from the business would in turn be the funding source needed to run the learning activity. With the community's participation, it was expected to support and ensure the sustainability of the community development program. In the long run, the program will be run by the community itself autonomously without the need to involve any major external support to fulfill their needs. The overall process is shown in Figure 2 below.

Figure 2: The Management System of the Learning Center
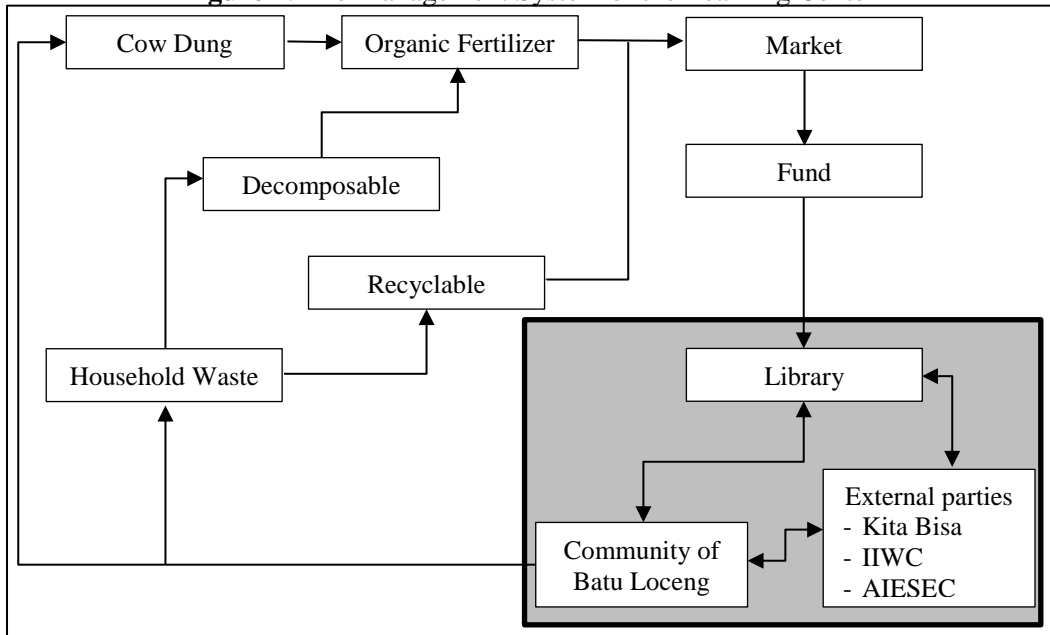
5. CONCLUSION

The program run by the students in Batu Loceng village is an example of a multidimensional community development program delivered to support the idea of Batu Loceng as a tourist village. It is multidimensional since it involves many aspects in the process, in term of resources and potentials and in term of matters (tourism, English learning program, waste management system, and fertilizer business). The challenge is not about changing the title of the village to a 'tourist village,' but it is more about the readiness of the community itself to be part of the project and to give support to it. It is about human development and it cannot be done in a one-time project, but a long continuous project. Therefore, it needs a program that is self-sustainable in terms of management and funding. The way taken was to involve the community as the main actor in the project, making the project the community's own; the community members run the project as they need it.

The engagement of the community as the main actor in a community development program is very important. This is to ensure the success of the program to achieve the fulfillment of the community's needs. The engagement to the program was built by involving them in recognizing their problem and needs, and thinking about what they should do to overcome the obstacle(s) and how to do that. In implementing a self-help approach, the most crucial thing is the community's awareness about their needs, potentials, and resources; the second is how to maximize those potentials and resources they have to meet those needs; and the third is their willingness to act. The synergy involving people's awareness, willingness, potentials, and resource utilization is the key in running a sustainable program that continuously help the community to develop themselves.

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