

**STRATEGY EMPOWERMENT WEED SCAVENGERS AND WEED CRAFTSMEN
THROUGH A "HOLISTIC DEVELOPMENT" APPROACH
(Case Study at Saguling Bening Foundation and Bangkit Joint Cooperative in
Cihampelas District, West Bandung Regency)**

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ABSTRACT

This research departs from the various empowerment strategies implemented in each community empowerment agency. Heterogeneous environmental conditions become a consideration in implementing empowerment strategies to the community. The empowerment strategy becomes the main capital to attract the attention of the community to take the empowerment program seriously. Cooperatives are a forum for community empowerment in the economic field. This research was conducted because there is a uniqueness found in the empowerment program. This institution of empowerment does not only empower the community economically but also socially, environmentally and spiritually. This study uses qualitative methods of observation, interviews, and documentation studies. The findings of this study are empowerment strategies using Holistic Development which in turn is able to develop community life dimensions in an integrated manner so as to make the community independent and prosperous.

Keywords: Strategy, Holistic Development, Community Empowerment

INTRODUCTION

The 1993 GBHN emphasized that the goal of national development in PJP II was to develop a developed, independent and prosperous nation. To achieve this, we must first advance the economy in line with the quality of human resources. The goal of national development is to build an independent nation. Independence is the level of progress that must be achieved by the community so that the community can build and maintain its survival based on its own strength (Ginandjar Kartasasmita, 1997).

Indonesia is a developing country that has various problems, one of which is poverty. The problem of poverty is always a concern of all parties to be solved, the causes are also diverse and so is the effort to overcome them. Efforts to reduce poverty today are

very important because the World Bank has concluded that poverty in our country is not just 10-20% of the population living in extreme poverty, but in other facts that prove that approximately three-fifths or 60 % of the Indonesian population currently lives below the poverty line, the steps were taken by the government only focus on achieving the poverty target, not thinking about the imbalances that occur between social, economic, and regional. based on the Central Statistics Agency (BPS) the indicator that shows Indonesia's socioeconomic inequality reached the highest level in 0.413 in 2013 and will continue to increase if steps are not taken to strive for the level and equity of welfare that must be considered is the right solution to build society to become more independent and prosperous, not dependent on outsiders so social inequality does not occur.

Based on the above facts, the need for a breakthrough from society in overcoming the problem of poverty in the midst of the current global economic uncertainty. So with that, the need for community empowerment. This was also mentioned by Kathryn Myount (2018) that community empowerment became a public concern and was considered as an appropriate approach in overcoming social problems, especially poverty.

Community empowerment is an effort to provide power or strength to the community to be independent out of the problems they face. According to Ginandjar Kartasasmita (1997) "Community empowerment is a concept of economic development that encapsulates social values. This concept reflects the new development paradigm which is people-centered, participatory, empowering and sustainable (Chambers, 1995 in Ginandjar Kartasasmita, 1997).

The cooperative is one of the institutions that are suitable for rural community development in an effort to empower the community's economy. This is because cooperatives have the principle of mutual cooperation, a sense of togetherness and a sense of family. According to Ginandjar Kartasasmita (1997) cooperatives are an effective forum for community empowerment based on kinship and mutual cooperation. Cooperatives that are needed by the community are honest and dynamic cooperatives so that the potential of its members can be realized to the maximum (Badaruddin et al, 2005). Furthermore, Mubyarto (2003) revealed that the development of cooperatives is synonymous with overcoming poverty. This is in line with Bung Hatta's statement that cooperatives based on article 33 of the 1995 Constitution are the only way to bring the gap between the rich and the poor closer.

Since 2009 the Bangkit Bersama Cooperative has developed a citarum river scavenger waste empowerment program, this program has been proven to be able to reduce the volume of garbage in the citarum river while at the same time creating new jobs and increasing community income in the saguling reservoir area. By building a positive

correlation between the two problems, it turns out to produce a solution that gives a positive effect on environmental conditions and community welfare whereby utilizing waste, water hyacinth weeds and critical land becomes more productive not only can preserve the environment of the saguling reservoir, but it can prosper the people who live in around the reservoir.

Bangkit Bersama Cooperative is a community empowerment institution that has a vision "to be an open and transparent community economic institution that is able to increase the dignity and life of the wider community by remaining grounded in environmental preservation". This empowerment agency is concerned in empowering waste collectors and housewives who live around the Sangguling Dam, Citarum River, West Bandung Regency. Empowerment activities at this institution are by managing waste and processing water hyacinth weeds that expand on the surface of the Citarum river.

Empowerment carried out by Kopiti Bangkit Bersama received various scrutiny from the government because of its success in empowering the community. Empowerment conducted by Kopiti Bangkit Bersama in carrying out its empowerment process to the community has its own attraction which touches on several areas of community development, namely economic development, social development, environmental development, and spiritual development. According to Anwas (2013) development goals can be difficult to achieve if the development is carried out partially. This was also added by that the development of society if only one dimension would definitely fail because it was based on linear thinking rather than taking a holistic approach.

Based on field data it is found that the Bangkit Bersama Cooperative implements integrated community development (Holistic Development) that is in accordance with the conditions of the community and the environment around the Citarum River. According to Anwas (2013) development demands the development of all aspects of community life simultaneously and continuously, such development is called a holistic approach.

From the data above, research is needed related to the implementation of holistic development (integrated development) in the process of community empowerment so that the community can be independent in order to improve mutual prosperity. The purpose of this research is expected to be the empowerment construct in Bangkit Bersama Cooperative can be adopted by other empowerment institutions so that the realization of an independent, moral, disciplined, creative civil society, wants to advance, ready to compete, and prosperous.

CONCEPTUAL REVIEW**A. Holistic Development**

Development goals can be difficult to achieve if done partially, but community development is carried out in an integrated or holistic manner. According to Anwas (2013) because of the complexity of development issues or community empowerment, empowerment in the education sector is not enough to be approached by educational aspects alone but must be carried out holistically regarding various aspects related to economic, socio-cultural, religious and others.

According to Jim Ife and Frank Tesoriero (2008) dimensions in community development / empowerment, namely:

1. Economic development
2. Social development
3. Development of the environment
4. Spiritual development

Economic Development

Community economic development is a way that allows everyone to improve their quality of life and be able to increase their influence on the processes that affect their lives (Zubaedi, 2013).

According to Jim Ife and Frank Tesoriero (2008) community economic development can be divided into two, namely the economic development of society conservatively and radically. Conservative economic development of the community can be done by attracting industry, building local industries, and tourism. Whereas Radical community economic development can be through cooperatives, community banks, credit unions, and LETS. The economic development implemented in the Bangkit Bersama Cooperative is through cooperatives.

Social Development

According to Jim Ife and Frank Tesoriero (2008) activities in community development, namely the development of services, community centers, social planning, and social enthusiasm. Community development or empowerment in the social field implemented by Bangkit Bersama Cooperative is by building community centers.

Environmental Development

According to Jim Ife and Frank Tesoriero (2008) environment-based community development includes raising awareness, education, organizing communities, and setting goals in priority. The results to be achieved include making a nature reserve, planting trees, conserving land, and making recycling (on a cooperative basis).

Spiritual Development

The proper form of spiritual development is expected to be by respecting and strengthening the religious and spiritual traditions of the Jim Ife and Frank Tesoriero (2008) communities. On this basis, anyone will strive to create an environment that can be sacred and spirituality that openly recognizes the importance of spiritual values. According to Ginandjar Kartasasmita (1997) that humans must prepare themselves for eternal life through spiritual development, part of community empowerment, in order to build a society that is moral.

B. Community Empowerment

Community empowerment is an effort to improve the dignity of the layers of society which in their present condition are unable to escape the pitfalls of poverty and underdevelopment. In other words, empowerment is enabling and empowering the community. According to Septianawati (2019) "Empowerment refers to the ability of a person, especially a weak community group to have access to productive resources that enable them to increase their income and obtain the necessary goods and services and participate in the development and decision-making processes that affect them". Empowerment is a process of developing, independence, self-empowerment, and strengthening the bargaining position of the lower layers of society against the forces of pressure in all fields and sectors of life (Putra, 2016).

According to Jim Ife in Zubaedi (2013) that empowerment is to provide resources, opportunities, knowledge, and skills to citizens to improve their ability to determine their own future and participate in and influence people's lives. According to that in an effort to empower the community, it can be seen from three sides, namely creating an atmosphere or climate that enables community potential to develop (enabling), strengthening the potential or power possessed by the community (empowering), empowering means to protect.

Community empowerment does not make the community dependent on various charity programs. Because basically everything that is enjoyed must be produced by one's own efforts (the results of which can be exchanged with other parties). Thus the ultimate goal is to empower the community, enable and build the ability to advance towards a better life.

RESEARCH METHODS

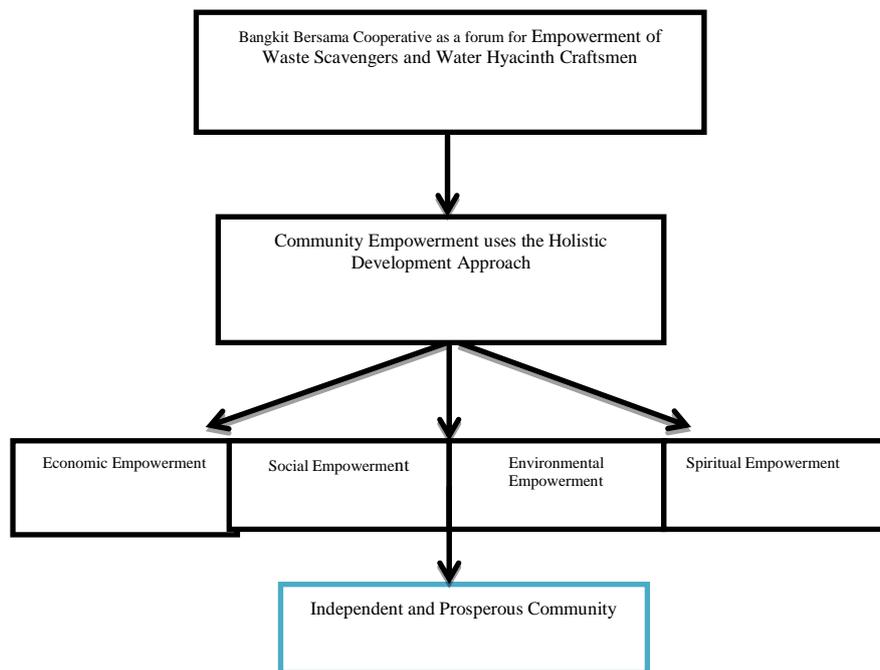
This research was designed using qualitative methods with a case study approach. The case study approach is carried out because of the issues discussed in this study only apply to this institution. This type of research is a descriptive study in which a researcher tries to describe the research activities carried out on a particular object clearly and systematically. Researchers try to deepen understanding of social meaning

that arises in the environment of the research object, find patterns, and hypotheses by using theory to study the research object (Sugiyono, 2011).

This research uses a descriptive qualitative method with purposive sampling. The participants of this study were 6 people from the Cooperative Bangkit Bersama. The participants are ID as chairman of Bangkit Bersama Cooperative, WW as head of waste recycling, ED as head of water hyacinth handicraft, RK and BW as scavengers, and HN as water hyacinth craftsman in the Bandkit Joint Cooperative. ID, WW, and ED are used as primary data, while RK, BW, and HN participation are used as secondary data.

Data is collected and extracted through interviews and observations. The data in this study were collected through several tools, namely interview guides, observation sheets, and documents, taking notes on the results of interviews, observations and document analysis results. The qualitative analysis process in this study has 4 important components, including data collection, data reduction, withdrawal, and making data conclusions.

The following is a framework for thinking in order to better understand the concepts in this study :



Picture 1. framework for thinking

RESULTS AND DISCUSSION

Starting from the concern due to environmental damage in the Saguling reservoir due to a pile of plastic waste, water hyacinth weeds and the saguling reservoir shallow due to the continuous sedimentation rate entering the Saguling In late which results in silting of the reservoir, and the social conditions of the people living around the reservoir. there are still many who are poor, so an idea was born to build a symbiosis of mutualism between community empowerment around the reservoir and environmental conservation efforts for Saguling reservoirs, so in 2009 a Cooperative called the Cooperative Bangkit Bersama was born, where the members are community members who are scavengers and the community poor living around the saguling reservoir.

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

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

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

The empowerment program conducted by the Bangkit Bersama Cooperative includes the garbage scavenger empowerment program and the women's empowerment program in making handicrafts made from water hyacinth waste. This waste and water hyacinth are found on the surface of the Sangguling reservoir, precisely on the Citarum River. In the garbage scavenger empowerment program, Bangkit Bersama Cooperative

provides the community with knowledge and skills in waste management. Starting from recognizing the types of waste, separation, conditioning, to waste recycling. After going through this stage the waste will be of economic value to the community. The processed waste can be collected or sold in the cooperative. The income from the sale of waste is used by scavengers to increase their income to meet their daily needs and family. As explained by ID as Bangkit Bersama Cooperative chairman.

"People here are taught how to manage and process waste, from the introduction to the recycling stage. Well, they can sell the results of recycling waste in the cooperative. The cooperative collects processed products from the community that we empower. From the sale of waste, the scavengers here increase their income. "

This was also added by WW as head of the waste recycling sector.

"The scavengers here before being given skills in processing waste, their garbage is bought cheaply by the agents. Alhamdulillah, after the community was given an understanding of how to recognize waste until it was recycled, the waste was bought at a relatively high price ".

The same thing applies to the women's empowerment program in the Sangguling reservoir, which is through the processing of water hyacinth weeds. Housewives are given skills in processing water hyacinth weeds into various forms of crafts, such as bags of various variants, vases, tissue boxes, calligraphy, furniture, and so forth. The results of this craft are accommodated by cooperatives and cooperatives that market domestically and abroad. As explained by ED as the head of the water hyacinth handicraft field.

"The mothers here are trained to process water hyacinth into various kinds of handicrafts such as bags, furniture, and others. After completion, we will help you with marketing. "

This was added by the water hyacinth craftsman.

"The results of selling water hyacinth to the cooperative can add money to buy rice given by the tea husband"

Economic empowerment in this institution provides positive contributions to people's lives. This institution also implements a system of "savings and loans paid rubbish". The community is helped by the current system. The social empowerment carried out by this institution to the surrounding community is in the form of boat provision and community center activation.

This boat is given to scavengers who really work in this field. This boat was actually given to the initial capital for the community to search for garbage on the surface of the Citarum river. So, the people who are garbage from the river are provided with a boat to

get garbage by this empowerment agency. This was confirmed by ID as the chairman of the Bangkit Bersama Cooperative.

"To collect rubbish in the river, our community provides the boat, after we collect garbage, we help to recycle it in the cooperative".

In addition to boats, Bangkit Bersama Cooperative also provides a Community Hall that is open and can be shared by the surrounding community. According to the Balai the community has always been an important component in community development. Bangkit Bersama Cooperative utilizes this hall for meetings with scavengers/craftsmen, sometimes in this hall there is also counseling to the community, training and development skills, in this hall also given the information needed, group discussions, and so forth. As said by ID as Bangkit Bersama Cooperative Chairperson.

"This hall or hall is open 24 hours for the community, during the day we use it for skills training, discussions, meetings, and other activities. at night there are people who sleep here. So this room is never empty, there is always something to enliven".

Social development carried out by this institution provides enormous benefits for the surrounding community. Likewise with the development of the environment carried out by this institution is to spark the principle of "a self-sustaining environmentally sustainable community" and a fragrant Citarum program ". This institution has a big contribution in reducing the volume of waste and water hyacinth weeds that cover the Citarum river that is contained in the Sangguling Reservoir. Citarum which used to spread the stench because of the piles of garbage is now slowly disappearing because people turn the sprouts into a blessing, which can be of economic value.

Spiritual community empowerment carried out by this institution is to hold routine recitation for empowered people who are members of the Cooperative as well as the general public around this empowerment institution. This regular remuneration took the form of a colossal lecture given by a chaplain who was deliberately invited to give religious knowledge to the public. As explained by ID as Bangkit Bersama Cooperative chairman. With an adequate approach especially in learning experiences and experiences, the community development process will be far more meaningful (Sapudin & Mulyono, 2019). This form of achievement is expected to provide confirmation of the community education / non-formal education process developed (Mulyono, 2012).

CONCLUSIONS

From the data above, it can be concluded that the construct of community empowerment carried out in the Bangkit Bersama Cooperative is through Holistic Development. Where community development is not stagnant in one dimension of life, but rather develops an integrated dimension of community life. The developed dimensions are the economic, social, environmental and spiritual dimensions of the

community both as members of cooperatives and the general public living around empowerment institutions. So that all the potential and opportunities contained in society can be built and developed properly and optimally.

SUGGESTION

Research by the author in Bangkit Bersama Cooperative there are several suggestions for the progress of this institution, as follows:

1. The empowerment program curriculum is more organized and clarified so that the learning outcomes of the community are clearly seen.
2. Institutional management structure so that it can be better managed so that there are clear duties and responsibilities for each individual.

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