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Community Based on Mosque in Banyumas

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Abstract: The issue of poverty which afflict developing countries due to structural and cultural poor. To solve and overcome the poor problems, the efforts made by the government in the administration of Jokowi-Kala, and targets to be achieved is lower poverty levels of the population. Departing from the problems of poverty and the efforts of the government program, the program is still a lot of problems and has not received seriously attention. Community empowerment programs involving a religious institution located. Mosque as the "core" program and empowerment of the people. That is based empowerment program of the mosque as changes. It used with approach to *Asset-Based-Community Development*, where communities are viewed as social groups are always dealing with the challenges of the new power to maintain its existence and survival. One of strategies is used by mobilizing assets for social improvement. The type research approach is used by action research in three orientations, namely education, empowerment, and advocacy. While the subjects were 12 Muslim prayer groups and the population is 180 people in Berkoh village, South Purwokerto, Banyumas. The findings of this study, most gorups of "majelis taklim" al Barakah group classified as poor, and they involved either debt "bank plecit" in Dasa Wisma activity. Meanwhile, they do not have any additional effort. In this context, the establishment of economic institution and intreprenurship training which is manifested through empowerment and a advocacy congregation. Activities and spirituality (*yasinan*, reading *al Barzanzi*, and *hadlthrah*) are a tradition that can be seen as a collective potential. It to develop the capacity of group, strength, power, and resources, which are effective for the benefit of the economic capital accumulation more.

Keywords: *cultural capital, education, empowering, advocacy, community*

A. Introduction

The issue of poverty is a global problem, particularly in developing countries. Poverty is caused by a structural and cultural poor. Both a burden and a responsibility of the government. In this case, the history of the New Government Of Suharto (Orde Baru) until of the reformation Era, the government of Susilo Bambang Yudhoyono, to the government of Jokowi-Jusuf Kala; the problem of poverty made into priority programs.

Based on data analysis of national poverty, massive numbers of poor people in

2008 about 34.96 million. This figure in 2013 declined about 20.05% to approximately 28.07 million. During the 2008-2013 period, the average decline in the number of poor people per year around 4.36%.¹ To solve and overcome the problems of poverty of the efforts made by the government in the National Medium Term Development Plan (RPJMN) 2010-2014, the targets to be achieved is lower poverty levels by the end of 2014 in the range of 8-10 percent of the population.

To achieve these targets, the policy directions to be taken in order to accelerate poverty reduction by RPJMN 2010-2014 are:

¹ Profile Analisis Kemiskinan Nasional 2013

(i) Increasing growth in sectors that create employment and reduce poverty effectively; (ii) Completing and enhancing poverty reduction policies, especially with regard to the fulfillment of the rights of the poor, social protection, and empowerment; and (iii) Improving the effectiveness of the implementation of poverty reduction in the region. In the regional context, Banyumas is an area of decline in category 3 (pretty good) in the period from 2007 to 2012 with a range of poverty reduction at 0 to 6.07 %. In the data collection interval 2006 to 2010, the number of poor people in Banyumas decreased².

In 2006 the number of poor people reached 360 thousand inhabitants, while in 2010 decreased to 300 thousand people or decreased from 24 percent to 19 percent of the 1.5 million inhabitants of Banyumas³. Of that figure, meaning a decline of up to four percent. Based on problem of poverty is not without the efforts of local governments and national standard family income of Rp 270,000 per month. Various programs launched by governments continues today, during the start of the program (Instruction Villages /IDT) the government of Suharto, the transmigration program patterned PIR-BUN integration between agriculture, plantation and forestry, the system disentralisation area / Era of Reform, a policy KUR, Help Cash direct, and even model (BLT), PNPM, as well as the 2015 Law on Rural and program cards "Indonesia Pintar" and health cards, and others.

In addition, the program of the new government Jokowi-Jusuf Kala to overcome poverty orientation revamped village become a production center, "village could become the center of agricultural products if backed up by marketing, capital, and warehousing is good. If the village concept like this to happen ..., farmers will actually feel on agricultural products profitable so they encouraged

continue to produce "⁴. Departing from the problems of poverty and the efforts of the government program, the program is still a lot of problems and has not received serious attention by the relevant government community development involving one religious institutions are located, namely the institution of the mosque as the "core" program and the movement of people empowerment.

This means empowerment program based on the scope of the mosque congregation. Continuity program will be realized, because of cohesiveness with the practice of prayer in congregation and other development programs. In this case, sustainability can also be realized, because the mosque has economic potential, both in the form of "zakat" management, donation, endowment, and Sadaqah. It is called by Bourdiue's the concept of "incorporation"⁵ as a tool to encourage and motivate institutions on compliance worshipers. Unfortunately, "Masjid" as institution for this still largely oriented on the moral messages and routines, it is necessary that the activities oriented to the empowerment of the people both in the realm of economic, social and public education. In fact this is still going on and understood by most comette of mosque, that mosque should be kept away from the market or mundane activities, so that the mosque as an institution of religious no more role in social change.

Social change will occur if there are several factors, namely the lack of innovation in society; Nothing restructuring functions in society; a change in the mindset of society; and the introduction of science and technology continuously⁶. In this context, the creative community is dependent on how much influence the new ideas accepted by society. The mosque as a religious institution in the midst of public life, have a strategic role in the social changes associated with the

² Profile Analisis..., p. 35.

³ Profile Analisis..., p.20. and see SatelitPost, *Warga Miskin di Banyumas Alami Penurunan*, 14 Marct, 2015.

⁴ <http://news.detik.com/read/2014/05/22/201842/2590089/1562/ini-salah-satu-program-jokowi-jk-berantas-kemiskinan>, downloaded on Aprl,9, 2015.

⁵ Pierre Bourdieu, *La Domination Masculine*, alih Bahasa, SA. Herwinarko, *Domnasi Maskulin*, Yogyakarta: Jalasutra, p. 38.

⁶ Lihat Susanto, Astrid, 1985, *Pengantar Sosiologi dan Perubahan Sosial*, Bandung, http://id.wikipedia.org/wiki/Perubahan_sosialina Cipta. p. 28.

internalization of commitment worshippers⁷. The internalization processes should be seen as integral, meaning that the extent of the changes seen are not organically pure, but seen through the intertwined that goes beyond the empirical data and the rationality and the involvement of intuition, faith and reason⁸.

In this context, it can be shown via the multifunctional mosques⁹, including the first, the function of management and information centers of various interests and needs of the people. Second, serves as a means of education and learning community. Third, serves as a pilgrim family health care and the environment. Fourth, serves as a training of “*jama'ah*” economic empowerment. Departing from the above functions, in fact mosque that is in the midst of today's society is far from ideal functions mentioned above.

The condition of the mosque today, merely as a means places of worship/ritual. Therefore, in order to return to the function of essential mosque with the problems of the people. It is essential efforts gradual empowerment of the congregation and its committee by strengthening economic program. The *Jama'ah* of entrepreneurship training as embryo institution both activities that lead to the “*Baitul Mal wat Tamwil*” engaged in financing program. This service programs refer thoughts above for empowerment pilot project or pilot mosque in village districts Berkoh, South Purwokerto, Banyumas regency. In these main problems, is what can be is developed ? and How Berkoh community empowerment can be done ?

B. Theoretical Studies

Society is an organism that is important in life in which many components interact with each other. In the approach to Asset-Based-Community Development, communities are viewed as social groups are

always dealing with the challenges of the new power to maintain its existence and survival. This study examines and link the concepts of cultural capital about Asset-Based Community Development.

1. The concept of cultural capital

The concept of cultural capital is a popular topic among sociologists today. Cultural capital by some references to the arts and heritage but the understanding and application of the new concept is growing. At least the concept can be understood from some of the important elements, includes a variety of traditions, value, place and social history or can be classified in the form of tangible and intangible. This cultural capital is potentially influential area of social community development space¹⁰.

In another perspective, the cultural capital is something different, because it is often associated with cash and assets of the economy. These issues may give firmness of their efforts to protect cultural assets and a multifaceted patterns of development are limited and can be threatened. One of them, are the roots of development, understood not only in terms of economic growth, but also to achieve comfort, intellectual, emotional, moral and spiritual existence¹¹.

Conceptualization of cultural capital in perspective sociology of divergence of limitations. One side, the perspective of Pierre Bourdieu, Jean-Claude Passeron put a limit in the context of personal interests and experiences with prestigious cultural resources. It means determining the status of cultural capital or social position. If the cultural capital is understood the concept micro level, the attention is limited to individual interactions. In contrast to Throsby's perspective¹², that the concept of cultural capital as macro are factors of social life that occupy the social accumulation level

⁷ Soekanto, Soerjono., 1982. *Sosiologi Suatu Pengantar*, Jakarta,Raja Grafindo Persada., p. 266.

⁸ Johnson, Doyle Paul., 1981. *Sociological Theory: Callisical Founders and Contemporary Perspectives*, Alih bahasa Robert M.Z. Lawang, 1994. *Teori Sosiologi Klasik dan Modern*, Jakarta: Gramedia, p. 97-98.

⁹ Lihat Gazalba, Sidi.1989. *Mesjid: Pusat Ibadat dan Kebudayaan Islam*, Jakarta:Pustaka al-Khusna, p. 117-240.

¹⁰ Phillips, Rhonda., and Shockley, Gordon.,

Linking Cultural Capital Conceptions to Asset-Based Community Development, in Paul Green, Gary., and Goetting, Ann., (Ed).2010. *Mobilizing Communities; asset Building as a Community Development Strategy*,Philadelphia: Temple University Press, p. 92.

¹¹ UNESCO, 2001, *Universal Declaration on Cultural Diversity*, Paris France:UNESCO, Article 3.

¹² Throsby, David., 2001. *Economics and Culture*, Cambridge, UK.: Cambridge University Press, p. 46.

of cultural phenomena under the social-individual interactions.

In addition to the distribution of the tangible, include as buildings, structures, art work and artifacts, and others. While intangible, includes a set of ideas, social practices, beliefs, traditions, values to identify and bind together in social groups. The idea of the development of cultural capital in the Asset-Based Community Development. The notion of cultural capital, it is examined in the context of community development, it can be questioned about the benefits that can be derived from the concept of cultural capital. Asset-Based Community Development is a planned effort to produce assets that aims to increase the capacity of the population, to improve the quality of life, as well as the development of community assets whose attention to the needs of the future¹³. In this context, consideration, is all of the assets in the community can be used as capital, such as the form of assistance or gifts, skills, and different forms of the ability of individuals, associations and institutions¹⁴.

Individuals cohesiveness in society who are born of habitus is an important aspect in the form of a system of individual and group dispositions or schemes of perception, thought, and action are produced through formal rules change¹⁵. The disposition is obtained from the position of various social and adaptation in the realm that is implemented subjectively. Changes in individual and group relationships by Harker, Mahar, and Wilkes¹⁶, understood as space and habitus someone in producing individual collaborative relationships, love, competition, and changes in certain conceptual classes that can be observed objectively.

In the context of cooperation and change, then the required information and knowledge

that are cognitive, affective and behavioral or collective action. Therefore, long-term strategy is needed, is an activity-oriented education, empowerment, and advocacy.

2. Mobility Action: Education, Empowerment and Advocacy

Educating the public is an educational process that is considered the most important to change the perceptions, attitudes, and even the behaviour of individuals and social groups. In this case, the theory is often used as a base of work is hierarchy Maslow's theory of human needs. When man wishes to obtain or meet the basic needs to the highest level, namely the physiological needs, safety and protection of satisfaction, and also at other levels required stability the next level. Both levels are brought together on community needs for the fulfillment of social needs that includes aspects of affection, friendship or companionship, and ownership¹⁷.

In addition, a higher requirement again, the need for self-actualization or self-fulfillment. This requirement is often referred to the needs of the ego desire for achievement, success, and self-esteem (self-respect)¹⁸. In the context of life long education, the ultimate goal of education is to develop community values, attitudes and to prepare them with the knowledge and skills that will help to feel more comfortable and more fun and happiness in life. It is not only the relevance of education to the workplace and the economy, but equally important for the development of the individual, as the participation of community groups and to improved quality of life. Sivan and Ruskin's the opinion¹⁹, that "leisure education is a life long learning process, which incorporates the development of leisure attitudes, values, knowledge, skills and resources". Changes in certain situations requiring social transformation must begin by

¹³ Green, Gary Paul, and Anna Hainies. 2007. *Asset Building and Community Development*, 2nd Edition, Thousand Oaks, CA: Sage Publication, vii.

¹⁴ Kretzmann, John P., and J.L. McKnight. 1993. *Building Communities from the Inside Out: A Path Toward Finding and Mobilizing a Community's Assets*. Evanston, IL: Centre for Urban Affairs and Policy Research, Northwestern University. In Paul Green, Gary., and Goetting, Ann, (Ed). 2010. *Mobilizing Communities...* p. 97.

¹⁵ Bourdieu, Pierre., 1990. *The Logic of Practice*, terj. Richard Nice, Stanford, California: Stanford University Press. p. 5-10

¹⁶ Harker, Richard, Mahar, dan Wilkes, Chris., (1990), *An Introduction to Work of Pierre Bourdieu: The Practice Theory*, terj. Pipit Maizier, (*Habitus X Modal*) + *Ranah = Praktik: Pengantar Paling Komprehensif Kepada Pemikiran Pierre Bourdieu* (Yogyakarta: Jalasutra, tt.), p. Vii.

¹⁷ Beeton, Sue, 2006, *Community Development through Tourism*, Australia: Lanlinks Press, p. 35.

¹⁸ Beeton, Sue, 2006, *Community...*

¹⁹ Sivan and Ruskin, 2000. *Leisure Education, Community Development and Populations with Special Needs*, New York: CABI Publishing, p. 1-2.

each individual, mobilizing action and empowering them self to advocate on their rights. Thus, the main objective is to increase the empowering authority place (locus of power and resources) and resources.

Communities are built by power and resources in turn will be met their needs. Therefore, efforts or attempts by way of social pressures to shape the power structure of the lobby, protest, or the publication of an advocacy strategy against marginalized communities or those who are exploited by other forces²⁰. Communities are marginalized, according to Michael Sherraden²¹ is a group that should be considered related to poor conditions or in the perspective of asset-based, includes several ways, namely: (1) financial assets-the use of money for the sake of fulfilling the needs of the family, savings, shares or shape other investments, or physical assets, such as home or place of residence. (2) Human capital, in the form of knowledge and expertise (skills), both formal and informal. (3) Social capital, in the form of social networking among community groups and organizations, as well as among different communities.

In these cases, the assets are not seen as an isolated existence of revenue but rather serves as a complement and an additional flow of wealth. In the concept of empowerment is initiated by Simon, among others:

- a. Collaborative partnerships with clients, client groups, and constituents;
- b. A central practice emphasis on the expansion of clients' capacities, strengths, and resources;
- c. A dual working focus on individuals and their social and physical environments;
- d. The operating assumption that clients are active subjects and claimants;

²⁰ Arnold H. Grossman, *Mobility for Action: Advocacy and Empowerment for the Right of Leisure, Play and Recreation*, di dalam Sivan and Ruskin, 2000. *Leisure Education, Community Development...* p. 55.57.

²¹ Sherraden, Michael, 1991. Assets and The Poor, dikutip oleh Thomas Hannah, *The Assets Framework: Moving Toward Transformative Transaction*, di dalam Fabiani, Donna., and F.Buss Terry, (Ed.)2008.Reengineering Community Development For the 21 st Century, New York: National Academy of Public

- e. The selective channelling of one's professional energies toward historically disempowered groups and individuals."²²

Many challengings for cediture, there are:

"A predatory loan has one or more of the following features: (1) charges more in interest and fees than is required to cover the added risk of lending to borrowers with credit imperfections, (2) contains abusive terms and conditions that trap borrowers and lead to increased indebtedness, (3) does not take into account the borrower's ability to repay the loan, and (4) violates fair lending laws by targeting women, minorities, and communities of color."²³

C. Research Methode

1. Object Adjacent

Berkoh Village is located administratively in the District of South Purwokerto, Banyumas, close to the Capital District South Purwokerto, while Berkoh of Banyumas center is approximately 9 km and takes about 15 minutes if using a personal vehicle. The administration also comprises from recent Berkoh Village 3 hamlets, with 16 RT and RW 3. Hamlets in Berkoh village include: Hamlet Kaliakum, Berkoh Lor, Berkoh Kidul. While the village Berkoh has 6 pieces of 35 mosques and small mosques (mushala).

The empowerment is focused on a mosque and involve comittee of its in the village Berkoh, the mosque of al Barakah who have some groups of muslimat about eleven groups, compared with five other mosques in defferent places. Selection of mousque of "al Barakah" in this program to continue the program which was initiated by P3M STAIN Purwokerto as a village partner (Program Masyarakat Mitra) in 2013.

2. Objectives and Contributions Program

a. Purpose

Administration, p. 135.

²² Simon, B.L. (1994) *The Empowerment Tradition in American Social Work: a History*. Columbia University Press, New York. P. 24.

²³ Fabiani, Donna., and F.Buss Terry, (Ed.)2008.Reengineering Community Development For the 21 st Century, New York: National Academy of Public Administration. P.114

- 1) To develop the potential of cultural capital is owned by the community;
- 2) To explore the economic potential groups through a process of institutionalization that can minimize the space for the practice of moneylenders, it is called by bank of "plecit".

3. Reasons for Choosing Adjacent subject

Berkoh community as a group of al Barakah, located in the suburbs Purwokerto, where conditions are generally poor congregation. Most of them are housewives, weaknees of traders (*toko kelontongan*), a housekeeper, and a small proportion of civil servants and pensioners. Such conditions, illustrates the weakness of their economies into the target currency traders or money lenders very hard they are to escape from the shackles of debt.

In addition to the above, the practice of rents which resulting in cracks households, their home have sold to pay the debt, spousal conflicts, divorce. While the spirit to follow the relegious study groups was very high. It becomes interesting to study on the behavior that related to their interest's aspect, according to Guitierrez, that "communities' interest to be important in affecting the organization".

4. Development strategy

Development strategy used is Mobilizing assets that is by identifying assets that exist in Berkoh village, dealing specifically with the study group's Women-NU. Furthermore, Mapping the cultural assets to build the power of groups into economic capital. In order to strengthen the power of community to be sustainable framework, used to build assets in the community throught implementing a program-oriented education, empowerment, and advocation.

5. Methods

The methods are used in this study, a one-on-one, peer to peer interviews, group interviews, and community events. Some of these methods are used to obtain information related to the subject of research focus.

D. The Results and Discussion

1. Mobilizing assets: Tradition and social cohesiveness

Orientation of empowerment used is with Mobilizing assets; this model is more emphasis on identification. Step in mobilizing community assets, is to identify some of the capacity of the population, especially in the area of mousque of Barakah has twelve groups of" majelis taklim "-NU's fWomen. Their activities are generally still limited study and spirituality, and economic activity has not been touched at all. Activities and spirituality (*yasinan*, reading *al Barzanzi*, and *hadlhras*) is a tradition that can be seen as a collective potential.

According to Throsby as cultural capital that is used as an effort to build community cohesiveness and group of participation. Moslem women activity will be proof that social action will have an effect on the accumulation of social and cultural capital. Accumulation of interaction between individuals and its cohesiveness built through relegious tradition as a cultural capital awoke in a long time. Perceptions, attitudes, and social behavior in each of the groups affected by the knowledge acquired by the ideological forces are ongoing to competetion, to compete to get social status, Bourdieu called the interaction between habitus and modalities in the social space will bear social practices certainly.

In addition to some of the traditions are mentioned above, as an instrument of cohesiveness social groups that exist, such as Nahdhatul Ulama', committee of al Barakah, women moslem-NU is an institution that has ideological similarities. This argument can be used as an opportunity to be mobilized into a dominant force. It is called by Simon's opinion that is a collaborative partnership to develop the capacity of group, strength, power, and resources. In this perspective, collaborative partnership can be a social network that is effective for the benefit of the economic capital accumulation more.

However, the fact of significant obstacles that could hinder the developing goals to achieve, such as the still low labor KOSSBINSEL board in terms of socialization and education of members. In the context of

social networks that exist in Berkoh village changes more easily done by leaders of organizations. It can be studied in their participation in weekly and monthly activities. Religious spirituality is the main factor that should be maintained and linked with other capitals.

2. Transformation of cultural capital: The power of individual and collective

Tradition *hadhrah* "Shalawatan" is performed by each group, as twelve (12 groups) are scattered in Berkoh village is a proof that the cohesiveness that produce social networks or social capital. In addition, concerts are often performed at each event, such as a grand recitation, *Khataman* or graduations children TPQ, Muharram celebrations centered in mosque of al Barakah is a form of contestation with other parties.

Such conditions can be converted into power and economic capital, as Bourdieu argues that capital accumulation can be done in a way to compete and partnership in the public sphere. In the next process, the accumulation of economic capital is built through a program agreed upon by the leaders of muslimat-NU, committee of mosque "al Barakah" and Nahdlatul Ulama in Berkoh. The agreement makes the Shariah Business Multipurpose Cooperative "Bintang Sembilan" (KOSSBINSEL). KOSSBINSEL' institution this as a concerted effort to protect the congregation affiliated with NU's Women of the trap rents. In this context, the cooperation relationship or partnership is an asset as well as a force of social and cultural capital and has been transformed into economic.

Therefore, all of actions or mosque-based on cooperative programs also is educated by inviting practitioners from *Baitul Mal wa al Tamwil Nahdlatul Ulama* (BMT) in Purbalingga. The educational activities to improve their knowledge and skills on syari'a management. In addition, the socialization to the members is also done by the caretaker. The spread of ideas is essential to building trust and institutional existence. This is evidenced by the strength of public perception. According to Bourdieu's individual perception is built up through historical processes are lengthy and

sustained, although the concept is become the micro level, but the effect on each individual action.

In fact, KOSSBINSEL was founded in 2013 haven't yet to become institutions that are legal entities and even the community is still limited, but the role of this institution is still running and can provide benefits to members of the "majlis taklim". KOSSBINSEL as the formation of social structure in one hand, but on the other hand a new economic power in Berkoh community, to borrow a phrase Simon on "traditional empowerment", that the process of institutionalization of cooperative institutions were "Collaborative partnerships with clients, client groups, and constituents" means a collaborative cooperation is awakened from the group of Nahdlatul Ulama, committee of al Barakah, and Moslem women-NU.

If we borrow Blumer's theory about the relationship of "structure and process" this is emphasized involvement of social roles based on empowerment of implementation mosque program, at least can be seen from the Organizational constituents, which includes a mosque congregation or group of "taklim" incorporated in recitals Moslem-NU consists of eleven women moslem-study group. Organizing efforts have become an important part to contribute to the conceptualization of power over others to Achieve personal benefit", meaning that it is corporated through power and is produced by the involvement of the pilgrims of various groups of people, but it can provide fulfillment economic groups and individually.

The program to integrate together in the form of happy customers to save money savings to the cooperative institution, which blazed through the Shariah Business Multipurpose Cooperative "Bintang Sembilan" (KOSSBINSEL); so it will add services financing program pilgrims; both the capital increase and the reduction of dependence on moneylenders. In this context, mosque of al Barakah, Nahdlatul Ulama, Women Moslem-NU as a religious institution of each institution to help the capital increase as much as Rp 2,000,000, - (Two Million) and reserve fund donation for loan servicing its customers.

E. Conclusion

Development and action research process in the Berkoh society, there are some findings of the study of cultural capital can be developed, among others; weekly recitation tradition held by each group in the form of religious ritual such as *tahlilan*, gathering, *al Barzanzi*, and *shalawatan*. The traditions can be accumulated becoming cultural capital into economic capital. The religious rituals to build cohesiveness and participation-NU's Women groups.

The mosque-based on empowerment can be developed with cooperative program that aims to address the exploitation of moneylenders action and economic empowerment of the family. In addition, there are many members who still have involved moneylender activity. Distribution of capital loans made through each groups, while the loan repayment is coordinated by the daily prayer groups. However, KOSSBINSEL still has weak side that has not been built by institutional arrangement to maintain the continuity of economic institution, such as regulation.

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