Social Transformation of the Urban Poor through Empowerment by the Undercurrent Advocacy Team (TAABAH) in Ledhok Timoho, Yogyakarta

Youdi Armansah
Hamzanwadi Islamic Institute NW Lombok Timur
YoudiArmansah@gmail.com

Abstract

The focus of this research is the concept, implementation and results of empowering the urban poor carried out by the Undercurrent Advocacy Team (TAABAH). TAABAH was established as a media and institution that facilitates social problems experienced by the urban poor and street people in the DIY area. The purpose of this study is to describe the concept, implementation and results of the urban poor empowerment program by TAABAH in Ledhok Timoho, Balerejo RT 50/05 Mujamuju, Umbulharjo, Yogyakarta. This research uses a qualitative descriptive research method, namely observing an object and interpreting it in words. Data collection in the study used observation, interviews and documentation. Data analysis in this study used the Miles and Huberman model, namely by collecting data, presenting data in narrative text, and drawing conclusions. Taking informants in this study using snowball. The results of this study indicate that the concept of TAABAH in empowering the urban poor in Ledhok Timoho is largely to raise the dignity of the community. The implementation of community empowerment carried out by TAABAH by involving all community participation so that it has benefits or results for the Ledhok Timoho community. The results of the empowerment carried out by TAABAH are: First, material results such as the Gajah Wong School, garbage bins and others. Second, results in the form of independence such as the existence of businesses for the community.

Keywords: *Empowerment, TAABAH, Urban Poor.*

INTRODUCTION

Indonesia is a very rich country, it can be seen from its vast land wealth so that Indonesian land is often known as the "Land of Paradise". Wealth that can be seen from the variety of cultures, the many tourist attractions, diverse languages, and the abundance of resources both human resources and natural resources.[1] However, behind this wealth owned by the Indonesian nation there are still many problems that surround it. Be it economic, social, political, and other problems. One of the economic problems in Indonesia that also affects other things is the problem of poverty.

Poverty is one of the problems that humans have always faced. The problem of poverty is as old as humanity itself and the implications of the problem can involve all aspects of human life, although it is often not realized, its presence is a problem for the people concerned.[2] The Central Bureau of Statistics (BPS) recorded that the number of poor people as of September 2013 in Indonesia reached 28.55 million people, an increase of 480 thousand people compared to the figure recorded in March 2013.[3] The problem of poverty experienced by the Indonesian people has also disturbed various regions, both urban and rural areas. Poverty has emerged as a serious problem. Poverty occurs not only in villages, but also in big cities.[4] One of the cities in Indonesia is Yogyakarta.

The poverty rate in Yogyakarta Province is high, even higher than the national poverty rate. This is due to the high level of economic welfare differences from each region. This was conveyed by Rimawan Pradiptyo, Lecturer at the Faculty of Economics and Business UGM during a seminar on the Role of Government in Maintaining Economic Stability. [5]The latest Central Bureau of Statistics (BPS) data in September 2013 showed the percentage of urban and rural poor in Yogyakarta was 15.03%.**[6]** The impacts of poverty include: *unemployment, dropping out of school,*

---

[1] Anang Solihin Wardan, *Caring for Poverty*, (Bandung: Remaja Rosdakarya, 2009), pp. 2.

[2] *Ibid*, p. 13.

[3] BPS, *Number of Poor People*, Www.Antaranews.Html.Com accessed on Monday, March 23, 2015, at 2:27 p.m.

[4] Aziz Muslim, *Basics of Community Development*, p. 5.

[5] Tribun Jogja, *Poverty Rate in DIY Still High*, Www.Tribunnews.Com.Html, accessed on Monday, March 23, 2015, at 14:49.

[6]Tribun Jogja, *Wrapped in Charm, Poverty in Yogyakarta Highest in Java*, Www.Kompasiana.Com, accessed on Monday, March 23, 2015, at 14:49.

health is difficult to obtain.[7] This leads to beggars, buskers, vagrants and others who then form a community and form their own settlements. In Yogyakarta there is a community that originated from a collection of beggars, buskers and garbage collectors (scavengers) located in Ledhok Timoho, Balerejo RT 50/05 Mujamuju, Umbulharjo, Yogyakarta. Precisely on the banks of the Gajah Wong river. The only access for the residents is a 1.5 meter wide road. Although they already have a place to live, they still work on the streets to make a living.

Various efforts from the government such as the Social Service (Dinsos), NGOs, Halfway Houses and others have made efforts to keep them off the streets again, but these efforts have not been successful. Scavengers, beggars and street children still enjoy life on the streets. Seeing this, the Undercurrent Advocacy Team participated in empowering them.

Allah says in QS. Al-Rad'u (13) verse 11:[8]

<div dir="rtl">انالله لايغيرمابقوم حتى يغيروراما بانفسهم</div>

Meaning:[9]

> *"Verily, Allah will not change the condition of a people until they change their own condition." (QS. Al-Ra'd*, 13: 11*).*

From the verse above, it can be concluded that Allah will not change the fate of a people unless the people themselves change it. In this case the Undercurrent Advocacy Team is trying to change the fate of the Ledhok Timoho community, so that their lives change for the better.

TAABAH has its own concept to empower the community in Ledhok Timoho. With the concept carried out by TAABAH is able to empower the poor community, which can make the community live independently. [10]

---

[7]SaefakiPratiwi, *Impact of Poverty,* Https://Saefakipratiwi.Wordpress.Com/2012/03/08/Dampak-Kemiskinan/, accessed on February 6, 2015, at 10.18.

[8]Department of Religious Affairs, *Al-Qur'an and its Translation,* (Semarang: CV. Wicaksana, 1994), pp. 370.

[9] *Ibid,*

[10] *Ibid,*

Therefore, seeing the success carried out by TAABAH that the author has observed *(pre-research)*, the author believes that the team has made efforts to develop and empower the community. This invites the author's interest to further examine how the concept carried out by TAABAH in developing and empowering the urban poor in Ledhok Timoho, Balerejo RT 50/05 Mujamuju, Umbulharjo, Yogyakarta. In addition to research on the concept of empowerment, it is no less important to research the implementation of the empowerment program, namely how community participation in Ledhok Timoho, Balerejo RT 50/05 Mujamuju, Umbulharjo, Yogyakarta. The participation that the author means does not mean mere support, but participation includes internal and external parts. Participation internally means (*sense of belonging to the (living people)*)) and externally means related to individuals involving themselves with the outside community.

A. THEORETICAL FRAMEWORK

1. Concept of Community Empowerment

a. Overview of the Concept of Community Empowerment

According to the popular scientific dictionary, a concept is a general idea, understanding, thought, design, and basic plan.[11] The concept in this case is the design in community empowerment. According to Muslim in his book entitled *Basics of Community Development,* designs in community empowerment include:[12] philosophy of community empowerment, principles of community empowerment, community empowerment goals, community empowerment strategies, and community empowerment models.

1. Community Empowerment Objectives

According to Suhartini and friends in their book entitled *Models of Community Empowerment, the* objectives of implementing empowerment activities for the urban poor are as follows:[13]

a. Improve the quality of the residential environment.

---

[11] M. Dahlan AL Barry and Pius A, *Popular Scientific Dictionary*, (Surabaya: Arkola, 2001), pp. 362.
[12] Aziz Muslim, *Basics of Community Development*, p. 11.
[13] Suhartini et al, *Model of Community Empowerment Model, (*Yogyakarta: Pustaka Pesantren, 2005), pp. 7.

    b. Foster independence.

    c. Improve business capabilities.

2. Community Empowerment Strategy

A strategy is a careful plan of activities to achieve specific goals.[14] The plan referred to here is in the implementation of the process and the achievement of community empowerment goals. The above empowerment goals are achieved through the application of an empowerment approach abbreviated as 5Ps,[15] namely: Enabling, Strengthening, Protecting, Supporting, and Maintaining.

3. Models of Community Empowerment

A model is a pattern (example, reference, and variety).[16] Models for implementing community empowerment activities are grouped into three types:[17]

1) *The welfare approach,* which is empowerment carried out by providing assistance to certain groups, for example those affected by disasters. So, this model only emphasizes the point of giving *charity.*

2) *The development approach,* which focuses on the development of development projects that aim to increase the ability, independence, and self-reliance of the community. This model is carried out with various education and training programs for NGOs and government personnel working in the field of community empowerment.

3) *The empowerment approach* is a model that seeks to empower people who are poor as a result of the political process so that they can overcome their powerlessness.

b. Overview of the Concept of Homelessness, Beggars and Street Children

Homelessness and begging are social symptoms caused by complex factors, in general the most influential are economic factors in particular as a direct effect of labor problems, and the development of technology and

---

[14] Department of Education and Culture, *Big Indonesian Dictionary,* p. 859.

[15] Edi Suharto, *Building Society.......,* p. 57.

[16] Department of Education and Culture, *Big Indonesian Dictionary*, p. 589.

[17] Zubaedi, *Community Development........*, p. 120.

mechanization.[18] Other theories explain the factors that cause homelessness and begging, namely:[19] economic, geographic, social, educational, psychological, cultural, environmental and religious factors.

The rules regarding vagrants, beggars and street children are regulated in Article 34 paragraph (1) of the 1945 Constitution of the Republic of Indonesia, which states that "The poor and abandoned children shall be cared for by the State".[20]

The way to overcome or tackle the problem of vagrancy is very difficult. Usually repressive raids are carried out with arrests and accommodated in a shelter, observed and then alternative measures are taken, namely:[21] returned to the villages of origin, transmigrated, educated in skills to be able to get a job.

2. Implementation of the Community Empowerment Program

According to the large Indonesian dictionary, implementation is the implementation or application.[22] In this case, the intended application is the application of the program in community empowerment. The implementation of the community empowerment program includes three things, which are as follows:[23]

1) Community Empowerment Program Planning

There are several types of program planning in community empowerment. Planning itself, in management theory, can be divided into four approaches, namely *top down, battom up, technocratic and participatory*. [24]

2) Implementation of Community Empowerment

Based on the scope of activities handled, the implementation of empowerment of the urban poor includes: human power (Human Resources),

---

[18] Soedjono, *Social Pathology: Homelessness, drug abuse, alcoholism, prostitution, mental illness, crime, etc.,* (Bandung: Alumni, 1974), pp. 15.

[19] Paulus Widiyanto, *Homelessness....,* p.120.

[20] Article 34 paragraph (1) of the 1945 *Constitution of the Republic of Indonesia.*

[21] Soedjono, *Social Pathology...*, p.30.

[22] Department of Education and Culture, *Big Indonesian Dictionary*, p. 327.

[23] Soetomo, *Strategies for Community Development*, (Yogyakarta: Pustaka Pelajar, 2010), pp. 338.

[24] Aziz Muslim, *Methodology of Community Development*, p. 55.

business power (Development of Small and Medium Enterprises), and environmental power (Improvement of Physical Conditions of the Environment and Settlements). [25]

3) Evaluation of the Community Empowerment Program

According to Mathur and Inayatullah in Soetomo's book entitled *Community Development Strategies*, community empowerment evaluation is carried out since the formulation of program design, for this reason they distinguish evaluation into three types: before the program is implemented, when the program is running and after the program is completed *(pre-program evaluation, on-going evaluation and ex-post evaluation).*[26]

3. Community Empowerment Results

The results of community empowerment include two things, namely:[27]

a) Development of a society that is concerned with material results.
b) Development that emphasizes process.

This means that community empowerment that is concerned with material results (*task conception)* emphasizes more on tangible results such as new hospitals, new school buildings, irrigation channels and so on, while community empowerment that is concerned with processes emphasizes more abstract goals and gives dominant attention to bonds within the community and local autonomy to slowly be able to plan and implement empowerment, in short, manage empowerment in their community environment more independently.

B. Overview of the Research Location

The Undercurrent Advocacy Team (TAABAH) is one of the teams that deals with poverty issues in DIY, one of the communities that TAABAH assists is the Ledhok Timoho Community. The Ledhok Timoho community is located on the banks of the Gajah Wong river, which is behind APMD housing. The Ledhok Timoho community is located in the east of Yogyakarta City. The only access for Ledhok

---

[25] Suhartini et al, *Community Empowerment Model*, p. 12.
[26] Soetomo, *Strategies for Community Development*, p. 348.
[27] Soetomo, *Community Development Strategies*, p. 56.

Timoho residents is a 1.5 meter wide road.[28] Ledhok Timoho community is located in Balerejo RT 50/05 Mujamuju, Umbulharjo, Yogyakarta. According to the data obtained by the author, which is the last result of data collection in 2015 documented by the Head of the Community, the Ledhok Timoho Community currently has 179 members consisting of 57 households. [29]

According to the information obtained, the status of the land on the banks of the Gajah Wong River belongs to the treasury of the Mujamuju Village / Sub-district of Yogyakarta City. Meanwhile, according to the National Land Agency (BPN), the land has 31 plots and there is ownership. But in reality the land is neglected and the owner of the land plot has never come and shown his legal ownership until now. This is proven by one of the Community members, Mbah Prapto, who is a farmer who has taken care of and utilized the land for farming for more than 30 years. [30]

C. RESULTS AND DISCUSSION

a. Concept of Empowerment of the Urban Poor by the Undercurrent Advocacy Team (TAABAH)

1. Empowerment Objectives of the Urban Poor by the Undercurrent Advocacy Team (TAABAH)

a). Alleviating poverty, TAABAH in carrying out community empowerment in the Ledhok Timoho community has the aim of alleviating poverty in urban areas, so that they can live prosperously. This is in accordance with the expression of Mr. Bambang, Chairman of TAABAH, as follows:

> *"The goal is in accordance with the institution because TAABAH means in accordance with taabah, yes it can be in the direction of poverty alleviation, more towards community empowerment. In TAABAH, it is more oriented towards how to prosper, so to get there we need empowerment activities like that. That's to get to the main goal."[31]*

b). Improving Settlements, TAABAH in carrying out community empowerment also has the aim of improving settlements, such as their homes,

---

[28] Observation during a visit to Ledhok Timoho location on Tuesday, September 15, 2015.

[29] The results of the interview with Mr. Bambang as Chairman of TAABAH at the TAABAH secretariat on Wednesday, October 07, 2015, at 14.00 WIB.

[30] Interview with Mr. Bambang as the head of Ledhok Timoho community on Wednesday, October 07, 2015, at 15.00.

[31] Interview with Mr. Bambang Sudiro (Chairman of TAABAH) at the TAABAH Secretariat on Wednesday, October 07, 2015 at 13.00 WIB.

repairing public toilets, repairing roads, and improving other public infrastructure facilities.[32]

c). Raising human dignity by establishing Gajah Wong School. Ledhok Timoho community is a community that has a *background* or background of beggars, street children, buskers and others. The purpose of community empowerment here is to raise the dignity of the Ledhok Timoho community. To achieve this goal TAABAH tried to pioneer the establishment of Gajah Wong school, so that with the Gajah Wong school it is hoped that early childhood in particular can get an education. With the Gajah Wong school, children in the Ledhok Timoho Community can grow up like other children in general.[33]

d). Developing the Spirit of Entrepreneurship to the Community, TAABAH here strongly emphasizes that the Ledhok Timoho community has a mentality for entrepreneurship. As stated by Mr. Bambang as follows:

> *"Yes, the purpose of empowerment is how to let them get skills, get what's the name ... get an increase in their economy like that who used to mulung maybe at the beginning of the morning until the afternoon he mulung or ngamen. Now at least there is a side, in the morning he goes to the cage first or farms or does what, even though this cannot meet the needs of life, even though he is still a scavenger but he still has activities and savings well when the businesses he initiates can guarantee life automatically this busking activity stops."[34]*

e). Growing Community Independence, Mr. Bambang also explained that the purpose of empowering the urban poor is so that the community can live independently and not depend on the government or other assistance. To achieve this goal, TAABAH provides activities in the economic field, so that with the economic activities of the Ledhok Timoho community no longer depends on others.

2. Empowerment Strategy for the Urban Poor by the Undercurrent Advocacy Team (TAABAH)

---

[32] *Ibid,*

[33] *Ibid*,

[34] Interview with Mr. Bambang Sudiro (Chairman of TAABAH) on Wednesday, October 07, 2015, at 13.00 WIB.

The strategy used by TAABAH in empowering the Ledhok Timoho community is to find a network. This is revealed in the following explanation:

"We are only an organization and we are that's why this media we do empowerment, it is impossible for a Bembeng or friends to back up the entire profession regarding management, marketing, so we usually sometimes use certain symbols using networks, using the livestock network, well then which ones are used, these networks are then what they focus on, such as goat farming, such as agriculture, we have networks or friends who can support according to needs like that."[35]

The next strategy is by protecting the community. One example of the form of protection carried out in Ledhok Timoho is by protecting the Ledhok Timoho community due to the eviction of their residence, as explained by Mr. Bambang that the land is government-owned land.[36]

The last strategy carried out by TAABAH is by providing guidance to the Ledhok Timoho community. As the following expression:

"The way we have done it is for example in 2014 we were trusted to carry out productive economic businesses for the urban poor or gepeng. Now we then say to the agency, usually the agency has already been plotted, oh there is a training program or capital for sewing or culinary for example, the government program is usually already plotted but in our case we ask the agency, meaning that they can't propose it themselves sooo,,, well after dealing with them, the candidates we have selected are formed administratively participants who have met the requirements, yes we give them ee what is the name of the form or form they want what business to submit, oo there is a trade oo there is this oo there is that, well the institution tries to facilitate and assist."[37]

3. Empowerment Models for the Urban Poor by TAABAH in the Ledhok Timoho Community
   a. Charity Model, the *charity* model is carried out when the Ledhok Timoho community is affected by a disaster. When the community is affected by a disaster, they will be helped by giving money. The money given to people affected by this disaster is taken from the jimpitan money of the people in the Ledhok Timoho community. As expressed by Bambang Sudiro as follows:

---

[35] *Ibid*

[36] Interview with Mr. Bambang, Chairman of TAABAH at the TAABAH Secretariat on Friday, October 09, 2015, at 2:03 pm.

[37] *Ibi*

> *"Senenan is the income of the community or residents, there are two original incomes, the first is from senenan, the term here is senan, which means that every Monday residents are required to pay one thousand rupiah for the 500 rupiah cash for social solidarity, for example, if someone is sick or someone dies, we give it from the 500, every Monday it is required."[38]*

b. Empowerment Model, TAABAH in addition to carrying out a *charity* model is also empowerment, meaning that TAABAH tries to provide training to the Ledhok Timoho community so that they have skills and in the end they can live independently. An example is providing skills in managing gardens in agriculture.[39]

c. Advocacy Model, the next model carried out by TAABAH is a model of advocacy or assistance. For example, advocacy regarding housing, advocacy regarding health problems and others. As expressed by Mr. Bambang Sudiro:

> *"Advocacy is advocacy including shelter advocacy, this advocacy is not said to be like we provide assistance or advocacy in formal channels or legal channels, people say because advocacy is legal language, but actually advocacy is assistance to represent the community, but we are actually more about the system not personally like that."[40]*

Mr. Bambang also added that the advocacy here is also about health issues, namely by making JAMKESOS for the Ledhok Timoho community using the name TAABAH. As the following expression:

> *"Because we are concerned with the urban poor, the urban poor have social problems, they do not have assets and access so that their problem is health, now TAABAH is trying to find a network or find a network to try to find out how our citizens can access health, one of which we make, we propose the name JAMKESOS group, so that we register all of our citizens to become participants in the JAMKESOS group on behalf of TAABAH like that, and the assistance is carried out by the street friends themselves".[41]*

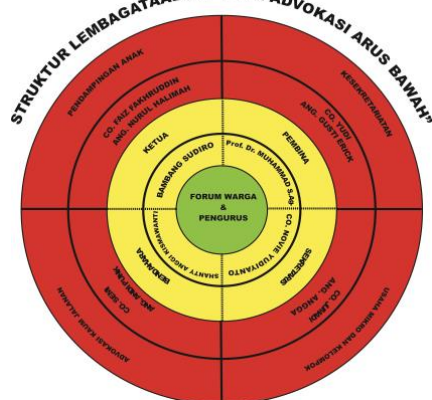### b. Implementation of the Urban Poor Empowerment Program by TAABAH

1. Program Planning for Empowerment of the Urban Poor by TAABAH

---

[38] Interview with Mr. Bambang (Chairman of TAABAH) on Wednesday, October 07, 2015, at 14.00 WIB.

[39] *Ibid*, on Friday, October 09, 2015.

[40] Interview with Mr. Bambang, Chairman of Ledhok Timoho Community, at TAABAH secretariat on Friday, October 09, 2015, at 14.03 WIB.

[41] *Ibid*

The picture on the side is an example of program planning in Ledhok Timoho. Mr. Bambang explained while pointing to the picture that in the middle there is a community forum, the meaning here is that everything comes from (begins)

Figure 1: TAABAH Documentation

from the residents and around them is the TAABAH team. So the TAABAH team's job is to assist residents. All programs that will be implemented are based on the aspirations or participation of the Ledhok Timoho community.

2. Implementation of the City's Poor Community Empowerment Program

    a. Aspects of Facilities and Infrastructure, in empowering the urban poor, TAABAH makes improvements in the aspect of public facilities and infrastructure with the community. There are several public facilities and infrastructure that have been repaired in the Ledhok Timoho community, including:[42] Public toilets, water channels, PAL repairs, road repairs and others. This is done so that the community of Ledhok Timoho can more easily access these public facilities and infrastructure.

    b. Economic Aspects

        1) Agricultural activities, In agricultural activities that have been carried out by TAABAH for the Ledhok Timoho community, namely vegetable planting activities. From the activities that have been carried out, this can help the Ledhok Timoho community. With these plants, the community can utilize the existing vegetables so that they do not have to bother going to the market to buy vegetables. Plants that have been planted in agriculture here are tomato plants, chili plants, mustard greens and others. [43]

        2) Livestock, livestock in this Ledhok Timoho community consists of cows, ducks, ducks, goats and fish. Animal husbandry in this Ledhok Timoho

---

[42] Observation in Ledhok Timoho on Thursday, October 08, 2015, at 10.00 WIB.
[43] Observation in Ledhok Timoho on Monday, October 2015, at 15.00 WIB.

community is carried out by using a plot of land that is utilized for animal husbandry, but the habitat is divided. [44]

3) Education aspect, the empowerment carried out by TAABAH for the urban poor in Ledhok Timoho is related to the education aspect, namely the Gajah Wong School. as expressed by Mr. Bambang Sudiro:

> *"For early childhood, we have Gajah Wong School for this basis, there must be media, although I admit that it is not optimal, but the process is still running. Now because of many limitations because many things are not supported from anywhere when the Gajah Wong School exists we have never been supported by the government in other ways but even then it can run well the building is built from the mutual cooperation of all residents everything is done with that well a lot of solidarity is done by student friends one of the donations is by selling t-shirts and others well this is what is supported how this can run its spirit well the children have PAUD then at the elementary level we have TPA in the afternoon, and then there is tutoring."[45]*

c. In the field of religion, namely empowerment that aims to increase the *religious* spirit in Ledhok Timoho, namely the existence of routine activities, such as recitation on Friday nights and recitation every *Sunday Pon*. It is a routine event carried out by TAABAH in carrying out empowerment in the Ledhok Timoho community.[46]

3. Evaluation of TAABAH's Urban Poor Empowerment Activities

This evaluation is carried out to determine the level of success of the activity program that has been carried out by TAABAH for the urban poor in Ledhok Timoho. The evaluation is usually carried out on the 18th of each month. The evaluation of empowerment programs carried out is usually about three kinds, namely evaluation before the program is implemented, when the program is being implemented and when the program ends.

c. **Results of TAABAH's Empowerment of the Urban Poor**

Community empowerment results are everything that has been achieved in an empowerment activity in accordance with predetermined indicators. The indicators of the success of empowering the urban poor are empowerment that is more concerned

---

[44] Observation at Ledhok Timoho location on Friday, June 10, 2015, at 10.00.

[45] Interview with Mr. Bambang, Chairman of Ledhok Timoho Community at TAABAH secretariat on Wednesday, October 07, 2015, at 13.51 WIB.

[46] Interview with Mr. Yardi Takmir in Ledhok Timoho, on Monday, September 28, 2015, at 16:02 WIB.

with material results and empowerment that is more concerned with the process. The results of the empowerment of the urban poor carried out by TAABAH include the realization of facilities and infrastructure, the formation of Gajah Wong School, the realization of skills in the Ledhok Timoho community, the realization of employment opportunities, increased community income, and the growth of independence.[47]

d. Discussion of Research Results

1. Concept of Empowerment of the Urban Poor by the Undercurrent Advocacy Team

a. Purpose of Ledhok Timoho Community Empowerment by the Undercurrent Advocacy Team (TAABAH)

The goal of empowering the urban poor by the Undercurrent Advocacy Team is to alleviate poverty, the second goal is to improve settlements, the fourth goal of empowering the urban poor by the Undercurrent Advocacy Team is to develop the potential of the community.

The purpose of empowering the urban poor by the Undercurrent Advocacy Team is in accordance with the theory put forward by Zubaedi.[48] Also in accordance with Aziz Muslim's theory that the purpose of empowering the urban poor is to develop strength or ability (power), potential, human resources to be able to defend themselves.[49] Also in accordance with Suhartini's theory that:[50]

1. Improve the environmental quality of settlements.
2. Foster independence.
3. Improve business capabilities.

b. Empowerment Strategy for the Urban Poor by the Undercurrent Advocacy Team

The strategy of empowering the urban poor by the Undercurrent Advocacy Team in the Ledhok Timoho community is to develop the informal

---

[47] *Ibid.*

[48] Zubaedi, *Community Development Discourse and Practice,* (Jakarta: Kencana, 2013), p. 24.

[49] Aziz Muslim, *Methodology of Community Development*, (Yogyakarta: Academic Affairs of Uin Sunan Kalijaga Yogyakarta, 2008), pp. 4.

[50] Suhartini et al, *Models of Community Empowerment*, (Yogyakarta: Pustaka Pesantren, 2005), pp. 7.

sector of the group or community. The next strategy is to find a network. The next strategy is to provide knowledge and abilities possessed by the community, provide protection to the community, for example protection regarding housing, and provide guidance to the community. The second to fifth strategies are in accordance with the theory put forward by Edi Suharto.[51] Only in terms of language is very different, because in packaging the language the researcher follows the flow described by the informant.

c. Ledhok Timoho Community Empowerment Models by the Undercurrent Advocacy Team

The empowerment models for the urban poor carried out by the Undercurrent Advocacy Team are the giving model, the second model is by empowering the community, the next model is the advocacy model

The Ledhok Timoho community empowerment models by the Undercurrent Advocacy Team are in accordance with the theory put forward by Zubaedi. Zubaedi explains that in community empowerment there are three empowerment models,[52] namely: *the welfare approach*, *the development approach*, *the empowerment approach*.

2. **Implementation of the Empowerment Program for the Urban Poor by the Undercurrent Advocacy Team**

The implementation of empowerment of the urban poor carried out by the Undercurrent Advocacy Team includes three things, the first of which is planning, implementation, and evaluation.

a. Planning of Empowerment Program for the Urban Poor by the Undercurrent Advocacy Team

The planning of the urban poor empowerment program by the Undercurrent Advocacy Team is in accordance with the theory put forward by Suhartini, which is *buttom up,* where the program planning is based on initiatives

[51] Edi Suharto, *Building Communities Empowering People: A Strategic Study of Social Welfare Development and Social Work,* (Bandung: Pt Refika Aditama, 2014), pp. 57.
[52] Zubaedi, *Community Development Discourse and Practice,* p. 120.

and aspirations from the community.[53] This is also in accordance with the theory put forward by Aziz Muslim, in his theory explaining that there are four approaches to planning empowerment programs, of the four theories, one theory is in accordance with the data in the field, namely the *buttom up* approach.[54] This is also in accordance with the words of Allah SWT in the Qur'an letter Asy-Syura verse 38, which reads as follows:[55]

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

Meaning:

> *"And (for) those who accept (obey) the call of their Lord and establish prayer, and their affairs (are) decided by deliberation between them; and they spend some of the sustenance We give them."[56]*

b. Implementation of the Urban Poor Empowerment Program by the Undercurrent Advocacy Team

The implementation of the empowerment program for the urban poor by the Undercurrent Advocacy Team includes four aspects, namely facilities and infrastructure, economic aspects, educational aspects and religious aspects.

The implementation of the urban poor empowerment program by the Undercurrent Advocacy Team is in accordance with the theory put forward by Suhartini that the implementation of the urban poor empowerment program includes: human power (human resources), business power (development of small and medium enterprises), and environmental power (improving the physical condition of the environment and settlements).[57] In accordance with the word of Allah, the potential of the community must be developed so that they can work. Allah says in QS. An-Naba, 78: 11:[58]

---

[53] Suhartini et al, *Models of Community Empowerment,* p. 11.
[54] Aziz Muslim, *Methodology of Community Development*, p. 55.
[55] Ministry of Religious Affairs, *Al-Qur'an and its Translation* (Semarang: CV. Wicaksana, 1994), pp. 789.
[56] *Ibid*
[57] Suhartini et al, *Community Empowerment Model*, p. 12.
[58] Ministry of Religious Affairs, *Al-Qur'an and its translation,* p.1015.

و جعلنا النهار معاشا

Meaning:

"And we made the day to earn a living. (QS. An-Naba, 78: 11)."[59]

c. Evaluation of Empowering the Urban Poor Program by the Undercurrent Advocacy Team

The evaluation of the empowerment of the urban poor by the Undercurrent Advocacy Team is in accordance with the theory put forward by Mathur and Inayatullah quoted by Soetomo which reveals that

> *"Evaluation is carried out since the formulation of program design, for this reason they distinguish evaluation in three types: before the program is implemented, while the program is running and after the program is completed (pre-program evaluation, on-going evaluation, and post-post evaluation)".[60]*

3. **Results of Empowerment of the Urban Poor by the Undercurrent Advocacy Team**

The results of empowering the urban poor, namely alleviating poverty, improving settlements, elevating human dignity, developing the potential of the community to foster the spirit of entrepreneurship and foster independence to the community.

The results of community empowerment in Ledhok Timoho are in accordance with the theory put forward by Soetomo.[61] Also in accordance with the theory put forward by Tulus T.H Tambunan.[62]

---

[59] *Ibid*

[60] Soetomo, *Strategies for Community Development*, (Yogyakarta: Pustaka Pelajar, 2010), pp. 348.

[61] Soetomo, *Community Development Strategies*, (Yogyakarta: Pustaka Pelajar, 2010), p. 56.

[62] Tulus T.H Tambunan, *The Indonesian Economy "Theoretical Studies and Empirical Analysis*, (Bogor: Ghalia Indonesia, 2011), pp. 128-131.

LITERATURE

Book Source

Basrowi and Suwandi, *Understanding Qualitative Research*, Jakarta: Rineka cipta, 2008.

Department of Education and Culture, *Big Indonesian Dictionary*,

Ministry of Social Affairs of the Republic of Indonesia, *Guidelines for Remote Indigenous Empowerment*, Yogyakarta; B2P3KS Press, 2009.

Koentjoroningrat, *Introduction to Anthropology*, Jakarta; Aksara Baru, 1983.

Lubis, T. Mulya, *Legal Aid and Structural Poverty*, LP3ES, 1986.

Muslim, Aziz, *Basics of Community Development*, Yogyakarta: Samudra Biru, 2012.

Muslim, Aziz, *Methodology of Community Development*, Yogyakarta: Academic Affairs of UIN Sunan Kalijaga Yogyakarta, 2008.

Nasution, *Qualitative Naturalistic Research Methods*, Bandung: tarsito, 2003.

Partono and M. Dahlan Al Barry, Pius A, *Popular scientific dictionary,* Surabaya: Arloka, 2001.

Sugiyono, *Qualitative and R&D Quantitative Research Methods*, Bandung: Alfabeta, 2011.

Suharto, Edi, *Building Communities Empowering People: A Study Strategic Studies in Social Welfare and Social Work Development*.

Soetomo, *Strategies for Community Development*, Yogyakarta: Student Library, 2010.

Solihin Wardan, Anang, *Peduli Kemiskinan*, Bandung; Remaja Rosdakarya, 2009.

Sudjana Djuju, *Evaluation of School Education Programs*, Bandung, 2006.

Suhartini et al, *Model of Community Empowerment Model,* Yogyakarta: Pesantren Library, 2005.

Sumpeno, Wahyudin, *Becoming a Genius Facilitator Tips in Assisting Community Community*, Yogyakarta; Student Library, 2009.

Wargadinata, Wildana, *Islam and Poverty Alleviation*, UIN-maliki Press (Member of IKPI), 2011.

Zubaedi, *Community Development Discourse and Practice,* Jakarta: Kencana, 2013.

Internet sources

Wikipedia.org, *community*, accessed on April 24, 2015, at 23:14.

BPS, *Number of Poor People*, www.antaranews.html.com accessed on Monday, March 23, 2015, at 2:27 p.m.

Tribun Jogja, *Wrapped in Charm, poverty in Yogyakarta highest in Java*, www.kompasiana.com, accessed on Monday, March 23, 2015, at 14:49.

https://saefakipratiwi.wordpress.com/2012/03/08/dampak-kemiskinan/,diakses on February 6, 2015, at 10.18.