

Failure of Sustainable Waste Management In The Perspective of Community Empowerment in the Garbage Canister Program in Dusun Karang

Amirul Wahid Ridlo Wicaksono Zain, Azis Muslim
Master of PMI UIN Sunan Kalijaga Yogyakarta
tfld28@gmail.com

Abstract

This article discusses the failure of sustainable waste management. Given that the problem of waste has always been an actual issue in human life that coexists with the environment. The source of waste problems generally arises because of the paradigm of human awareness in *waste management*. One of them is what happened to the people of Dusun Karang who manage waste by disposing of it. PMI UIN KHAS Jember students who found this pattern then as facilitators carried out community empowerment in improving environmental functions through the implementation of the waste tube program. Unfortunately, this program ended after the facilitators terminated with the community. This article will take a closer look at how the empowerment process was implemented and why the community chose not to continue the program after the facilitators left, even though the waste problem is an urgent matter to be addressed in a sustainable manner. This research aims to find out how the process of community empowerment in the procurement of a sustainable waste management program and evaluate the weaknesses of the program through a community empowerment perspective. The research method used is a qualitative case study approach through interview, observation, and FGD data search techniques. The resource persons were purposively selected and interviewed regarding the program and the reality that occurred in the community related to the program. The results showed that the facilitators had carried out community empowerment well according to 4 stages, namely problem analysis, planning, implementation, and evaluation and the factors of the community not continuing the program were due to the absence of *local heroes*, lack of involvement of universities, and little time. Further research can further explore effective solutions to the problems that occur.

Keywords: Failure of Sustainable Waste Management, Community Empowerment, and Waste Canisters

Abstrak

Problematika sampah menjadi isu yang selalu aktual dalam kehidupan manusia yang berdampak dengan lingkungan. Sumber permasalahan sampah umumnya muncul sebab paradigma kesadaran manusia dalam pengelolaan sampah (*waste management*). Salah satunya yang terjadi pada masyarakat Dusun Karang yang mengelola sampah dengan cara buang-kumpul-bakar. Mahasiswa PMI UIN KHAS Jember yang menemukan pola tersebut selanjutnya sebagai fasilitator melakukan

pemberdayaan masyarakat dalam perbaikan fungsi lingkungan melalui pelaksanaan program tabung sampah. Sayangnya, program ini berakhir setelah para fasilitator melakukan terminasi dengan masyarakat. Artikel ini akan mengkaji lebih dalam terkait bagaimana proses pelaksanaan pemberdayaan tersebut dan mengapa masyarakat memilih untuk tidak melanjutkan program setelah fasilitator pergi, padahal problem sampah adalah hal yang urgen untuk ditangani secara berkelanjutan. Penelitian ini ditujukan untuk mengetahui bagaimana proses pemberdayaan masyarakat dalam pengadaan program pengelolaan sampah secara berkelanjutan dan mengevaluasi kelemahan-kelemahan program tersebut melalui perspektif pemberdayaan masyarakat. Metode penelitian yang digunakan adalah pendekatan kualitatif studi kasus melalui teknik pencarian data wawancara, observasi, dan FGD. Narasumber dipilih secara purposif dan diwawancarai terkait program dan realitas yang terjadi pada masyarakat terkait program. Hasil penelitian menunjukkan bahwa fasilitator telah melaksanakan pemberdayaan masyarakat dengan baik sesuai 4 tahapan yakni analisis masalah, perencanaan, pelaksanaan, dan evaluasi dan faktor masyarakat tidak melanjutkan program disebabkan tidak terciptanya *local heroes*, minimnya keterlibatan perguruan tinggi, dan waktu yang sedikit. Penelitian lanjutan dapat mengulik lebih jauh terkait solusi efektif atas problem yang terjadi.

Kata Kunci: Kegagalan Pengelolaan Sampah Berkelanjutan, Pemberdayaan Masyarakat, dan Tabung Sampah

Introduction

Awareness is the key to success in sustainable community empowerment. Although various community development programs have been promoted and implemented in local communities such as sustainable waste management¹, there are still weaknesses in the perspective of *sustainable advancements*. This happens because the design of community empowerment programs is only *focused-centered for people with social problems*, but little attention has been paid to explaining and replicating Amartya Sen's thought *insight* on "*Independently Centered People*"². Sen offers that community freedom can be implemented if the focus of community development lies in community awareness of the fate of life in a sustainable manner.³

In relation to awareness, the people of Dusun Karang in fact still lack awareness of the importance of protecting the environment in waste management because they manage it with a throw-around-burn pattern. PMI students then held a SWM

¹ Andi Haris, "Memahami Pendekatan Pemberdayaan Masyarakat Melalui Pemanfaatan Media," *JUPITER* XIV, no. 1 (2014): 66–71.

² Nur P Y Indro, "Kemiskinan Global Dalam Perspektif 'Development as Freedom' Amartya Sen Kasus: Indonesia," *Jurnal Ilmiah Hubungan Internasional* 9, no. 13 (2013): 23–34, <http://journal.unpar.ac.id/index.php/JurnalIlmiahHubunganInternasiona/article/view/538>.

³ Euis Amalia, "Transformasi Nilai-Nilai Ekonomi Islam Dalam Mewujudkan Keadilan Distributif Bagi Penguatan Usaha Kecil Mikro Di Indonesia," *Al-Iqtishad: Journal of Islamic Economics* 3, no. 1 (2016), <https://doi.org/10.15408/aiq.v3i1.2497>.

program, namely Tabung Sampah, but it only lasted as long as the students were still in the hamlet. Sen's theory above can be an analytical knife for the PMI student program that the failure of community empowerment in sustainable waste management lies in the way and approach to the community is still a *semi-top down program-if the facilitator has completed a project*, there is a possibility that waste management is not running and is neglected by the community. On the basis of this problem map, this study is important to remap the story of SWM failure in Dusun Karang to be discussed with the concept of community empowerment.

The author's interest in this research is based on several previous studies. *First*, research conducted by Ludovikus Bomans Wadu and friends entitled "Strengthening Citizen Involvement in Sustainable Development through the *Go Green* Program". This work contains how the community is made aware of participating in improving the ecosystem and the environment around them through socialization and *workshops*. Although in its application it does not use the theory of community empowerment, basically Bomans' research and this research have a program implementation mechanism that tends to be similar in the field, namely the planning and environmental management stages.⁴

Second, a scientific work written by Bintarsih Sekarningrum and friends with the title "Socialization and Education of Kangpisman (Reduce, Separate, and Utilize Waste)". The research focuses on handling waste problems through direct active community participation. The method offered in the program has similarities with the program in this study, namely using counseling and waste management practices.⁵

From the two studies above, the author draws the conclusion that the research entitled "Failure of Community Empowerment in the Perspective of Sustainable Waste Management in the Waste Tube Program in Dusun Karang" is worthy of deeper study. The reason is, although the waste management program has been massively carried out with unique programs, but in its application there are still few who emphasize Sen's *Independently Centered People* principle. This means that the facilitators who come to the field only discuss efforts to offer their ideas on the problems experienced by the community (*focused-centered for people with social problems*). In addition, these studies only finish the description of the program process with no

⁴ Ludovikus Bomans Wadu, Iskandar Ladamay, and Stanislaus Bandut, "Penguatan Keterlibatan Warga Negara Dalam Pembangunan Berkelanjutan Melalui Program Go Green," *Jurnal Civic Hukum* 5, no. 1 (2020): 24.

⁵ Bintarsih Sekarningrum, Yogi Suprayogi Sugandi, and Desi Yunita, "Sosialisasi Dan Edukasi Kangpisman (Kurangi, Pisahkan Dan Manfaatkan Sampah)," *Kumawula: Jurnal Pengabdian Kepada Masyarakat* 3, no. 1 (2020): 73, <https://doi.org/10.24198/kumawula.v3i1.25244>.

review of the sustainability of the program after termination. This is a weakness because the reader does not know the continuity of the program, whether the community will then actively participate in dealing with waste management problems or not.

The purpose of this research is to find out how the program implementation process and analyze why a SWM program can be implemented but at the same time not continued by the community from the perspective of community empowerment and Sen's thinking. This analysis in the community empowerment program can then be used as a curative basis for other programs that have similar concepts and missions.

A program intended for a community or group of people based on a particular problem (*semi-top down program*) may not be sustainable because the community does not understand the concept of participation as planners and implementers. This lack of understanding will lead to the stagnation of community empowerment because the community does not have an independent perspective to address its problems⁶. Thus, community participation or involvement in the planning process, policy formation planning, and evaluation of policy outcomes is a key factor in the formation of development⁷. This article argues that the failure of community empowerment in waste management in Dusun Karang occurred because of the absence of community participatory awareness due to social laziness or *social loafing*. This argument is based on the implementation of a *semi-top down* program with the aim of increasing collective awareness so that the community does not yet have individual independence to move starting from themselves.

Research Method

This research was conducted empirically in Dusun Karang, Kaliboto Village, Mojogedang District, Karang Anyar Regency, Central Java Province. The reason for choosing this location is because Dusun Karang is an area that has organized bureaucratic authority independently but does not yet have regulations that focus on sustainable waste management. This research is interesting to do because it is to see how the reaction of the community that is trying to be empowered in overcoming the issue of waste management in the absence of regulations from the local government. The type of research used in this research is qualitative research with a case study approach .

⁶ Khairul Rahman, "Pemberdayaan Partisipasi Masyarakat Dalam Pembangunan Desa," *WEDANA Jurnal Pemerintahan, Politik Dan Birokrasi* 2, no. 1 (2016): 189–99, <https://journal.uir.ac.id/index.php/wedana/article/view/1788>.

⁷ Tomy M Saragih, "KONSEP PARTISIPASI MASYARAKAT DALAM PEMBENTUKAN PERATURAN DAERAH RENCANA DETAIL TATA RUANG DAN KAWASAN," *SASI* 17, no. 3 (September 30, 2011): 11, <https://doi.org/10.47268/sasi.v17i3.361>.

Primary sources in this research are Pamong Lecturers (PPL Student Supervisors as Internship Agency Representation), PPL Participants (UIN KHAS Jember Students), Head of RT 02 RW 15 Dusun Karang, Head of Dusun Karang, and Kaliboto Village Secretary. The data search techniques used in this research are interviews, observation or direct observation, and Focus Group Discussion (FGD). Data analysis used Milles and Huberman's inductive data analysis by systematically sequencing data collection, data reduction, data presentation, and conclusion drawing.⁸

Discussion

Overview of the Tabung Sampah Program

Tabung Sampah is a waste management program to turn waste into something more useful and less harmful to the community. This program is an innovation of the facilitators to deal with the cultural problem of waste management in Dusun Karang. Operationally, this program is an activity to collect inorganic waste independently at each house and then collect it every week at the house of the Head of RT 01 RW 15 Dusun Karang to be used as handicrafts or resold and the profits are used as the village treasury.

The waste tube program was implemented after a series of activities in the form of analysis of social problems in Dusun Karang and socialization and promotion of the program. The materials presented at the socialization included orientation about waste, the dangers of burning waste, the economic potential of waste, the potential of waste for ecosystem resilience, waste selection mechanisms based on type (organic, inorganic, and b3), methods of utilizing organic and household waste for fertilizer, methods of utilizing inorganic waste through *eco-bricks*, and organizing the implementation of the waste tube program.⁹

Implementation Process

The implementation process can be measured through a four-stage process of community empowerment. The four are problem analysis, planning, implementation, and evaluation¹⁰. These four indicators will be used as parameters to measure how the process of PMI students from UIN KH. Ahmad Siddiq Jember in implementing the waste tube program.

⁸ Djunaidi Ghani dan Fauzan Al-Manshur, *Metodologi Penelitian Kualitatif*, 1st ed. (Yogyakarta: Ar-Ruzzmedia, 2012).

⁹ Wawancara Rofik, 12 Oktober 2023

¹⁰ Kesi Widjajanti, "Model Pemberdayaan Masyarakat," *Jurnal Ekonomi Pembangunan* 12 (2011): 15–27.

Problem analysis was conducted after the data search process conducted by conducting structured interviews with the community in Dusun Karang. The interviews were conducted collaboratively with 199 household heads with a division of 173 male household heads and 26 female household heads. The age of the interviewees ranged from 30 years old to 65 years old. The data search was deliberately conducted *door to door* as an alternative because of the high activity of the local community who generally work as factory laborers. The informants were interviewed regarding the ownership of waste bins, waste segregation activities, and how the community manages waste.

The results of the mapping of the Dusun Karang community are as many as 71 families out of 199 families do not have a trash can at home. They are used to collecting waste either in front or behind the house (without a bus)¹¹. Furthermore, 52 families have only ever done waste sorting activities (by type), 137 families have never done waste sorting activities, and only 10 families sort their household waste every day. 2 of the 10 families who do sort their waste work as junk managers in Dusun Karang. Finally, the data showed that out of 199 families, 11 families managed their waste by landfilling, two families sold their inorganic waste, two families burned and occasionally sold their inorganic waste, and 184 families burned their household waste without classifying the waste according to its types.¹²

"... The people here have always burned garbage. What else can we do, the village government has not been able to build a TPS."¹³

Based on the data above and the results of the collective analysis, the main problem of the Dusun Karang community towards waste is about individual awareness in waste management. The community prefers to burn waste as a waste management solution and ignores other aspects of environmental function, namely air pollution resulting from the burning process. This is a problem because ideally the community should have a good paradigm towards waste management, for example the 3R concept.

Further planning was done to conceptualize solutions to the above problems. Since the main problem is community awareness regarding waste management, the solution is to sensitize the community. The alternative program chosen was the socialization and implementation of the waste tube program. The materials that will be presented at the socialization include orientation about waste, the dangers of burning

¹¹ Bis adalah tempat pembuangan sampah rumah tangga yang terbuat dari beton. Berbentuk tabung tanpa alas dan tutup (atau tanpa alas dengan tutup) dengan diameter +/- 60cm dan tinggi +/- 60cm

¹² Amirul Wahid dkk, Laporan Hasil PPL di LPTP Surakarta, 20 Oktober 2023

¹³ Wawancara Kepala Dusun Karang, Oktober 2022

waste, the economic potential of waste, the potential of waste for ecosystem resilience, waste selection mechanisms based on type (organic, inorganic, and b3), methods of utilizing organic and household waste for fertilizer, methods of utilizing inorganic waste through *eco-bricks*, and organizing the implementation of the waste tube program. Meanwhile, the waste tube program itself is an activity to collect inorganic waste independently at each house and then collect it every week at the house of the Head of RT 01 RW 15 Dusun Karang to be used as handicrafts or resold and the profits are used as the village treasury.

Wednesday, September 21, 2022 at the Dusun Karang Hall, Kaliboto Village, the first empowerment program was carried out, namely the socialization of the Waste Tube program to the community. The number of participants who attended was around 50 people with the majority of mothers and accompanied by several local policy makers from the RT heads and RW heads. The dusun head and village secretary were unable to attend the event due to other matters. This community gathering is actually a monthly gathering of residents to discuss social activities in Dusun Karang. Through negotiation from several leaders, the facilitator took the role to socialize the program and invite the community to actively participate in the Tabung Sampah program.

The forum participants, who are in fact the people of Dusun Karang, watched carefully the *frame work analysis* and examples of sorting waste by type using props presented by the facilitator accompanied by the heads of RT and RW. In conveying these ideas and programs, the facilitator did not try to dominate the conversation and shared it with these leaders so that the substance of the message to be conveyed could be conveyed effectively. An important point that also became the subject of discussion was the persuasion of the leaders towards the community to be actively involved in the program plan for the common good.

"...Thankfully, the community enthusiastically paid close attention to our explanation. We are very happy and hope this program can be developed well."¹⁴

A week passed, right on the weekend of October 02, 2022 at 05.00 WIB *ba'da shubuh*, the people of Dusun Karang as usual gathered in front of the house to clean the environment. The facilitators helped the community to sweep the neighborhood while distributing plastic bags (*sack*) to the entire community one by one. The sacks will later be used by the community to carry inorganic waste such as used drinking bottles, plastics, and some junk to be saved at the house of Mrs. Supriadi as the wife of the Head of RT 02 RW 15 Dusun Karang.

¹⁴ Wawancara Rofik, Rofiqoh, dan Icha, Oktober 2023

As planned, the community of Dusun Karang after the environmental cleanup activity immediately rushed to carry the inorganic waste that they had collected and separated beforehand to the temporary collection site. This phenomenon proves that the community has understood the context of empowerment delivered at the previous socialization event and is willing to participate in the program in question. The garbage canister program continued for at least the next two weeks as stated by the resource person.

"...we scheduled this garbage canister after our usual weekly cleanup. We hope that this new familiarization of the community will change the way they manage their household waste."¹⁵

The next stage is evaluation. This stage was carried out at the end of the Field Experience Practices period by involving several policy makers and local selected communities. The evaluation was conducted at the house of Mr. Supriadi as the Head of RT 02 RW 15 Dusun Karang in the evening after *isya'*. Based on joint observations, the garbage canister program has so far run effectively and there are no significant obstacles. The proceeds from the sale of waste have been put into the village treasury fund with an amount that can be considered 'decent'. Waste burning activities in the Dusun Karang community have decreased and can even be said to have been very rarely done in the last 3 weeks since the Waste Tube program was implemented. Unfortunately, the people of Dusun Karang are still not moved to process the waste that has been collected into creative handicrafts or even *eco-bricks*. One of the community members mentioned that the people of Dusun Karang have been busy with their own economic activities, making it difficult to do these additional activities.

Comparing the research data with the theoretical empowerment process mentioned earlier, it can be indicated that the process of community empowerment in improving environmental functions in Dusun Karang is carried out in an orderly and systematic manner. The facilitators have paid good attention to the guidelines as well as the principles applied.

In the concept of community empowerment, the central role in empowering the community is strongly held by the local government as the policy, authority and budget holder to facilitate change.¹⁶ The main role of the facilitator is actually only as an outsider who helps the local government to carry out its duties. Unfortunately,

¹⁵ Wawancara Ibu Supriadi, Oktober 2022

¹⁶ Muhammad Ihkamuddin, "Kesiapsiagaan Masyarakat Terhadap Bencana Banjir Bandang: Studi Tentang Peran DESTANA Di Desa Suci Jember Community Preparedness against Flash Flood Disaster: A Study on Roles of DESTANA in Suci Village Jember," *Jurnal Entitas Sosiologi* Volume 11, (2022).

the government, especially at the village level, has not understood the empowerment message that the facilitator wants to convey. In the empowerment story above, there has not been any approach initiative taken by the government in any form, even for regulations, except those initiated by the facilitators. This means that the alternative to creating good synergy from several parties based on the concept of *sustainable waste management* above has not been achieved. Facilitators are still considered as outsiders who want to help the community with their problems, not as partners to jointly encourage community awareness and freedom in overcoming social problems.

Community Factors for Not Continuing the Program

The FGD results show that there are at least several reasons behind the 'failure' or unsustainability of community empowerment programs in improving environmental functions. In more detail, the following is the explanation:

No development of *local heroes*

The community chose not to continue the program because the individual community had not yet developed an understanding or local champions of change who could lead the community in implementing the program. The program became uncontrolled and unsupervised. The community loses control because there is no person to mobilize community mobility.

"...when *you're* still here, it's good, there are people who care for you.

When you left, who else would coordinate. So we are both confused."¹⁷

To achieve a sustainable community empowerment program, the first key parameter is to create *local heroes* or local empowerers. Local empowerers are those from the community and government who consciously understand the vulnerabilities that occur in their area and then on that basis try to bring about change. Their existence is important to internalize the program in the community, which requires a long process and approach. The approach that is considered quite effective is an approach that is directly carried out by part of the community itself¹⁸. External facilitators only help the community to see the condition of the community from outside the community, while to change the condition of the community, internal parties are the most appropriate to do so (the principle of independence and participation). This concept is known as People Lead Development (PLD).¹⁹

¹⁷ FGD Oktober 2023

¹⁸ Rahman, "Pemberdayaan Partisipasi Masyarakat Dalam Pembangunan Desa."

¹⁹ Amartya Sen, *Development as Freedom*, 1st ed. (New York: Alfred A. Knopf, inc, 1999).

This role can actually be acquired by local policy makers who have always been actively involved since the planning process, concept maturation, implementation, and evaluation. Unfortunately, exercising community control to continue the program is not a priority program for the small leaders in the community. For them, a safe and harmonious community is already a form of social propriety within their own parameters.

Policy makers can actually use behavioristic theory, especially Skinner's *punish and reward* theory. People who do not understand what benefits or appreciation they will get after implementing a waste management program should be stimulated by using the concept of *reward*. Rewards are commensurate positive consequences that are deliberately given so that individuals can repeat something that is considered good.²⁰ Rewards in this case can be in the form of creativity competitions with waste, appreciation for the most waste collectors, appreciation for the cleanest home environment, and others. People who are initially unfamiliar with waste are made aware through social engineering so that they can have a certain goal, which is basically to maintain the wisdom of the surrounding environment.

In addition, what the facilitators pay less attention to when they are at the locus of empowerment is building program inclusiveness by raising the passion and awareness of local youth. When analyzing the process and stages of community empowerment, there is no interaction between the facilitators and the local youth or youth organizations. Facilitators were unable to reach both parties and only centered on people who were no longer young. The people involved in the program are on average 35 to over 50 years old.

Empowerment that is not inclusive will result in the compartmentalization of the community. Others who feel excluded will think that a development program only needs to be done by some people. Some individuals who are not involved will feel that their presence will not mean anything because they think there are already other people doing it. They also feel that they will not gain anything by doing so. This is called the Ringleman Effect or more familiarly known as *social loafing* which causes stagnation in a development program.²¹

It is true that the facilitators and the forum at that time had agreed to build an organization in the waste tube program, namely the wife of one of the policy makers

²⁰ Joseph Nuttin dan Antony G. Greenwald, *Reward and Punishment in Human Learning: Elements of Behaviour Theory* (London: Academic Press INC, 1968).

²¹ Ashley Simms and Tommy Nichols, "Social Loafing: A Review of the Literature," *Journal of Management Policy* 15, no. 1 (2014): 58–67.

as the chairperson, but it will not run effectively if it is only commanded by an individual or a small group of people who are approaching old age. Their energy and motivation will not be as strong and fast as those of the younger generation to exercise social control. In fact, there are several youth organizations such as youth organizations and sports organizations such as football and martial arts that are active in Dusun Karang.

A fact that escapes the facilitator's view is that the youth organization in Dusun Karang is actively involved in social activities. They are divided into several groups based on households and often collaborate to help the community during certain events such as village celebrations and weddings. There is no need to hire a committee to carry out an event, they are ready to collaborate to help make the event a success.

"Karang Taruna are young people who are active in handling social affairs in Dusun Karang."²²

Besides being ready with commitment, they are also ready with skills and abilities. The reason is, they are often trusted by the community for certain interests. For example, when there is a community conflict, Karang Taruna will try to reconcile the two parties or find the right alternative solution. Karang Taruna is also trusted by the local community to manage electricity and water payments for houses throughout Dusun Karang. Karang Taruna and several other youth organizations also have a fairly close intrapersonal relationship with the community because they often hold social activities together such as guardian pilgrimages and outings. This means that the youth of Dusun Karang is a social asset that is actually very important to highlight their participation in the waste tube program.

Lack of involvement of universities to implement advanced programs

Another factor that influences the unsustainability of the waste tube program is the minimal or even zero intervention of the university in the program. It must be understood together, that the arrival of students as facilitators in Dusun Karang is purely derived from the implementation project of the existing curriculum in higher education. Field Experience Practices are carried out because there are several considerations that are considered appropriate to develop the abilities and skills of students to directly relate to the community. Simply put, if the university only sends its students on one occasion, then this will also not be effective for an empowerment program.

²² Bapak Ari, dalam FGD Oktober 2023

"The people here are confused, there are so many students who come and implement different programs. According to them, the program (garbage cans) is only a student program, so when the students go home, that's it"²³

Unfortunately, the university's involvement in the program only stops at the point of picking up students to return to their respective origins. As an institution that is committed to developing and producing knowledge, universities do not have the idea to continue existing or previous programs. The field program for students has not been viewed from Sen's *Independently Centered People* perspective, where people need to be encouraged to reach their awareness so that they can freely determine their own welfare.²⁴ As a result, students will continue to come to the community but with a focus on new topics and will eventually stagnate due to several other inhibiting factors.

Universities should build a commitment not only to develop students but also to develop society so that universities can also contribute positively to national development. If every student who comes to the community will only carry out new programs by not continuing existing programs, what arises in the minds of the community is a feeling of skepticism towards students. People will doubt that the existence of students can help the community to achieve their expectations in achieving prosperity. No matter how good the new program launched by students, it will also be considered as a program that does not continue after students leave the area.

Inadequate time

Apart from the two problems above, the problem of limited time for community empowerment is the main problem underlying the unsustainability of the waste tube program. Students who are amateur facilitators are only given two months and are projected to be able to build a community for social transformation. On the other hand, senior researchers need months and even years to succeed in a community empowerment program in a certain area. It is necessary to make various observations, search for data, and approaches to the community so as to stimulate them to open their thinking horizons.

The community will not change with just one socialization and a few fingers of program assistance. The pattern of life that grows in the community has been

²³ FGD Oktober 2023

²⁴ Amartya Sen, *Develeopment as Freedom*.

rooted far longer than the new pattern of life initiated in a community empowerment.²⁵ Facilitators need to cultivate patience and tenacity in order to help people find their own awareness and change, so this takes a long time. A change that is forced instantly will only become worthless in the eyes of the community.

The most concrete example is the da'wah of the Prophet Muhammad SAW in the Arabian plains. For the sake of success in his preaching, he who although a prophet and apostle of choice still needs 23 years in his preaching with a division of 13 years in Makkah and the remaining 10 years in Medina.²⁶ The Prophet needed to make approaches to the people of Makkah, namely the Quraysh at that time which was still thick in culture, namely the culture of jahiliyah. The preaching needs to be painstaking until finally the community can open their minds and accept Islam as a kaffah Muslim. Thus, Islam can finally be preserved even today.²⁷

Conclusions

Based on the explanation of the research results above, it can be concluded that the stages used in the SWM 'garbage canister' program by PMI UIN KH. Ahmad Siddiq Jember students are four stages of community empowerment, namely successively problem analysis, planning, implementation, and evaluation. As for the process, the students who act as facilitators pay close attention to the implementation process so that the implementation of the program can be carried out in an orderly and systematic manner. The failure analysis of this program refers to three main factors that are still missing in the application of the facilitators' actions when they are at the empowerment location. There are three reasons why the community did not continue the program. The three are the lack of *local heroes* in the Dusun Karang community, the lack of intervention or involvement of universities to carry out follow-up programs, and finally as the main problem is the limited and very little time allocation for program implementation. The factors above can occur because the approach taken is still *semi-top down*, which only focuses on handling people with social problems and has not succeeded in replicating Sen's *independently centered people* thinking.

References

²⁵ Haris, "Memahami Pendekatan Pemberdayaan Masyarakat Melalui Pemanfaatan Media."

²⁶ Zenal Arifin Mastori, A. Salman Maggalatung, "Dakwah Dan Kekuasaan (Studi Dakwah Nabi Muhammad Pada Periode Madinah)," *Jurnal Dakwah Dan Komunikasi* Vol. 6 No. (2021): 193.

²⁷ Cucu Nurjamilah, "Pemberdayaan Masyarakat Berbasis Masjid Dalam Perspektif Dakwah Nabi Saw.," *Journal of Islamic Studies and Humanities* 1, no. 1 (2017): 93–119, <https://doi.org/10.21580/jish.11.1375>.

- Hidayatullah, Fahmi. Liberalisme, Inklusivisme, dan Era Transkultural. (Batu: Literasi Nusantara, 2019).
- Yunus, A Faiz . “Radikalisme, Liberalisme Dan Terorisme: Pengaruhnya Terhadap Agama Islam”. Jurnal Studi Al-Qur’an, 2019.
- Sadarusalam, B. W. A., & Hasan, K. (2019). KONTRA PROPAGANDA BADAN NASIONAL PENANGGULANGAN TERORISME DALAM MENANGGULANGI PERKEMBANGAN RADIKALISME DI INDONESIA. THE INDONESIAN JOURNAL OF POLITICS AND POLICY.
- Oki Wahyu Budijanto. Pencegahan Paham Radikalisme Melalui Optimalisasi Pendidikan Hak Asasi Manusia Di Indonesia, (Jakarta: Jurnal Pengembang Hukum dan HAM, 2021).
- Ahmad Rizky. Melacak akar radikalisme islam di indonesia : Jurnal ilmu sosial dan politik.
- Hasani, Fathurrahman. Radikalisme Agama Dalam Perspektif Hukum Islam; (Jakarta , UIN Syarif Hidayatullah, 2010).
- Umar, Dwi. Pendidikan Moderasi Beragama Sebagai Perisai Radikalisme Di Lembaga Pendidikan.
- Mestika Zed, Metode Penelitian Kepustakaan (Yayasan Obor Indonesia, 2004).
- Sutrisno, Metodologi Research III (Yogyakarta: Andi Offest, 1990).
- Cambridge University, Cambridge Advanced Learners Dictionary (Singapore: Cambridge University Press, 2008).
- Rakhmat Nur Hakim, “Menko PMK: Sikap Radikal Sebenarnya Positif, Tetapi Dimaknai Negatif Dan Dikaitkan Dengan Politik,” Kompas.Com, last modified 2020, accessed March 14, 2021.