

POVERTY ALLEVIATION MOVEMENT IN INDONESIA (A *COMMUNITY CULTURAL DEVELOPMENT APPROACH*)

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Abstract

The Poverty Alleviation Movement is a movement that uses a cultural approach as a tool to reduce poverty in Indonesia. Because at this time, there have been many strategic steps taken by the government to reduce poverty, the results have not been satisfactory for the poor. So that we need a new framework in solving the problem of poverty. Dibwahini offered several strategic steps in carrying out the poverty alleviation movement. Local cultural traditions are part of instilling a sense of community justice, and helping to give a sense of identity to the community. Development of community culture as a poverty alleviation movement with the following approaches: (*Developing community culture, preserving indigenous culture as a community building strength, building indigenous communities, personal development, balanced development, and the role of education in poverty alleviation*) This approach should be used as a basis and strength in carry out a poverty alleviation movement. In order for cultural development to be effective in the context of community development, cultural heritage cannot be separated, but must be seen as a real movement in people's lives. And this is a concept that has a very important role in liberating society from the shackles of poverty and ignorance that are experienced by Indonesian society today.

Keywords: movement, poverty alleviation

A. INTRODUCTION

Globalization is present in human civilization, which moves continuously in a global society and is part of the global human process itself. The presence of information technology and communication technology has accelerated the acceleration of this globalization process. Globalization touches all important aspects of cultural life. Globalization creates new challenges and problems that must be answered and resolved

in an effort to take advantage of globalization for the benefit of global life which is a threat to society today.

The problem of poverty is not an issue that is new to us, but an issue that seems to last forever. Poverty is explicitly a phenomenon, that is, it will only be seen as an effort by the community to meet needs, and to what extent these efforts are able to reduce what they want. If this idea develops, poverty reduction programs will not be able to solve the real problem of poverty, because the program will only be directed to provide assistance to the community to meet their needs, and not to help solve their own problems. Recently, many programs launched by the government to carry out poverty alleviation have only focused on providing assistance in the form of capital for the ability of the community to meet their needs, through efforts to gradually increase their capacity.

The current globalization has had an influence on the cultural development of the Indonesian people. The harshness of the flow of information and telecommunications actually creates a tendency that leads to the waning of values of cultural preservation. The development of 3T (Transportation, Telecommunication and Technology) resulted in a reduced desire to preserve the country's own culture. Indonesian culture that was formerly friendly, mutual cooperation, and courtesy has now replaced with western culture, for example promiscuity.

Poverty is also a big problem experienced by all countries, both developed countries, developing countries and underdeveloped countries. Therefore, poverty is one of the social problems that is very urgent to be solved and resolved in order to obtain a solution strategy to overcome it and develop a sustainable society according to the cultural aspects of Indonesian society.

According to Darwin, poverty occurs because it is fulfilled by three factors; *facto cultural*, *facto sturuktural* and *facto natural resource*. It is also a dominant factor affecting humanitarian and development issues, such as underdevelopment, ignorance, poverty, neglect, early death and illiteracy, school dropouts, street children, child labor, cultural exploitation, *human trafficking* and unemployment, this cannot be separated from the cultural problems of Indonesian society today. This is also reinforced by the opinion, (Ellis, GPR: 1984) quoted by Heru Nugroho, that there are three dimensions of poverty, namely, *first*, the economic dimension, *second*, the socio-cultural dimension, and *three* structural dimensions (Nugroho, 1980).

The substance of poverty is a condition of depression towards the sources of fulfilling basic needs in the form of clothing, food, shelter, and education. In general, poverty is also related to the ownership of a person or group of something, or the inability to get something that is expected. The desire for something or the inability to get something is very specific in nature and this is closely related to the conditions of

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the individual or group who experiences it, so that poverty will also be related to the form of society and the level of civilization and also culture. This statement is in line with the definition of poverty according to *Suparlan in Astika (2010)*, which is stated as a state of lack of valuable assets or assets suffered by a person or group of people.

As a result of this lack of property or property, a person or group of people feels that they are not able to finance their daily needs as they deserve. This inability may only be at the level of cultural needs (customs, ceremonies, morals and ethics) or at the level of meeting social needs (education, communicating and interacting with others) or at the level of meeting basic needs (eating , drinking, dressing, living or home, health and so on).

According to James C. Scott quoted in the writings of Gregorius Sahdan said that; In a country that is mismanaged, there is no bigger problem than poverty. Poverty has made millions of children unable to get quality education, difficulties in financing health care, lack of savings and no investment, lack of access to public services, lack of employment opportunities, lack of social security and protection for families, strengthening the flow of urbanization to cities, and What's worse, poverty causes millions of people to meet limited needs for food, clothing and shelter. Poverty, causing rural communities to be willing to sacrifice anything for the sake of life, *safetysafety life* (James C. Scott, 1981).

According to data from the Central Statistics Agency (BPS) in September 2011, Indonesia's poor population reached 29.89 million people 2012-01-02. The number of poor people (residents with per capita expenditure per month below the poverty line) in Indonesia in September 2011 reached 29.89 million people (12.36 percent), down 0.13 million people (0.13 percent) compared to the poor in March 2011 which amounted to 30.02 million people (12.49 percent) (BPS year: 2011).

In addition to the confusion of data related to the number of poor people above the policies carried out by the government to overcome the problem of poverty, at least for the author, there are three problems The main points faced by the government in overcoming the poverty problem are the *first*, the occurrence of uniformity or uniformity of policies in each region without prior attention to the problems that cause poverty in that area, even though the characteristics of poverty are different in each region. *Second*, there is a sectoral ego and a lack of synchronization of the various policies implemented by the state ministry or ministry. In addition, the government always takes a reactive, partial and inconsistent policy in implementing policies for the poverty alleviation movement. And *third*, poverty reduction programs have tended to focus on efforts to distribute social assistance to the poor.

Departing from the problems above, this writer can identify how many problems to be used as a framework for discussing the problem of the poverty alleviation

movement in the development of community culture, including: Is poverty a cultural problem that exists in society? How can poverty occur? through cultural development? Therefore, below, there are several approaches used to explain the problem of poverty in the approach to developing and developing community culture as a movement and model in poverty alleviation.

B. METHOD

This type of research is a qualitatively discrete research that is research on data collected and expressed in the form of words and images, words arranged in sentences, for example sentences interviewed between researchers and informants. Data obtained using interviews and documentation.

C. RESULTS

1. Poverty Alleviation Movement, Community Culture Development Approach

a. The Concept of Poverty

The general definition of poverty is when people are in a very limited condition, both in terms of accessibility to production factors, opportunities / opportunities to do business, education, living facilities, so that every activity or business is very limited. The World Bank defines poverty as “ *Poverty is concern with absolute standard of living of part of society the poor in equality refers to relatively living standard across the whole society*”. Thus poverty is multidimensional, because this method is considered important to be used in solving this problem should also include aspects of poverty. In terms of the people's *poverty profile* , according to Tjokrowinoto, poverty is not only about welfare issues (*welfare*); but poverty is related to issues of vulnerability (*vulnerability*), *powerlessness*, closed access to job opportunities, spending most of their income on consumption needs, high dependency rates, low access to markets, poverty detected in a culture of poverty inherited from one generation to the next generation.

According to Darwin, poverty occurs because it is influenced by three factors; *first*, cultural issues, *second*, structural problems, and *three*, problems *natural resources (SDA)* (Safi'I, 2011). There are several classifications of poverty, which are often used as guidelines for understanding the substance of poverty, including problems, natural poverty, structural poverty, absolute poverty. , and cultural or cultural poverty. So here the author uses a cultural poverty approach as a study for poverty alleviation. Cultural or cultural poverty is a condition of poverty faced by a community, which is due to cultural factors.

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Living culture, which is believed and developed in a society causes poverty preservation process in the community itself.

b. Poverty Indicators

For the implementation of social welfare services for the poor, an indicator that is more reflective of the level of poverty according to BPS is needed. Indicators to determine poverty are:

- 1) Incomes are low or below the very poor line as measured by the level of monthly individual expenditures based on BPS standards per province and district / city.
- 2) Dependence on food aid for the poor.
- 3) Limited ownership of clothing for each family member per year
- 4) Unable to pay for treatment if a family member is sick.
- 5) Unable to afford 9 years of basic education for their children.
- 6) Do not have assets that can be utilized or sold to pay for living needs for three months or two times the very poor line.
- 7) There are family members who died young or less than 40 years old as a result of not being able to treat the disease from the start.
- 8) There are family members aged 15 years and over who are illiterate.
- 9) Living in a house that is not suitable for habitation.

Indonesia is a country that is rich in culture, Indonesia consists of thirty-three provinces spread from Sabang to Meraukue, of the thirty-three provinces, which also have different cultures from one region to another. So local cultural traditions are part of instilling a sense of justice in the community, and helping to give them a sense of identity.

c. Community Cultural Development The

Debate about which is more important economic and physical development or socio-cultural development is a classic debate that never stops. Even though economic and physical development is in fact more dominant and a priority, the government always states that socio-cultural development is not neglected, but what kind of socio-cultural development should be used as the basis for carrying out development. Therefore, perhaps it is time for the government to make a priority scale in carrying out development with a development approach through community culture as an icon in poverty alleviation. Because currently development with an economic, social, political and other approach is unable to solve the problem of poverty.

External influences can separate these local cultural traditions, very careful community strategy is needed if the tradition is to be preserved and it must be maintained as a community asset. As with other aspects of community development, there is no prescription for keeping this goal achievable. This must emerge from the government and the community's own initiatives to always carry out campaigns for the community to be always aware and must respect their own culture. Not to be exploited by certain people for the sake of groups and even individual interests. The problem of poverty in Indonesia can be solved with a cultural approach as an element of the community empowerment strategy at the national and local levels. Indonesia's cultural diversity and diverse creative skillset - from weaving to pottery, wood carving to performing arts - all give the country and each region its own uniqueness and constitute a huge pool of potential development resources.

In order for the poverty alleviation movement and community strengthening, it must have a strategic opportunity to be included in the cultural elements of every process, by: 1) utilizing the socio-economic values of the wealth of Indonesia's creative and cultural industries; 2) optimizing the capacity of cultural institutions in the context of mobilizing participation. Therefore, community development with important elements from local culture must be preserved. This tradition includes the history of the development of local culture and legacy of prices, as handicrafts based on local culture, local food, or other products such as vests or local clothing to be used as strength to build society (Jim & Tesoriero, 2008). We must realize that solving the poverty problem requires a new approach that really touches the needs of society. Currently, the various approaches and programs launched by the government to overcome poverty have not been able to solve the problem of poverty. Because the problem of poverty that must be approached is how to encourage local culture to become a force to raise awareness in the community.

Because culture cannot be separated in every human's life because Indonesian people are cultured humans. So that what development has to do is human development that must be prioritized so that people really understand the meaning of this life. Oscar Lewis, is an anthropologist, and also one of the figures who studied and developed the theory of cultural poverty. Lewis researched poor neighborhoods in various worlds and succeeded in concluding that the poor become poor because their lifestyle is influenced by certain cultures. In order for cultural development to be effective in the context of community development in poverty alleviation, cultural heritage cannot be separated but must be seen as a real part of people's lives. So that this is used as a force for community development

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and development, such as development, economy, politics and society, so that people are able to enjoy a prosperous life that is the dream of everyone in this life.

D. DISCUSSION

1. Local Wisdom as a Community Building Movement

It is time for us to preserve and appreciate the culture of the indigenous people as a tool for community development in eradicating poverty. The problems that are in front of our eyes when it is very worrying and even a threat to the culture of society. There are two main reasons for this, among others. *First*, the special claims that indigenous people have to land / areas and to traditional community structures that develop in line with the times. *Second*, that is much harm has been done, and in many cases is still being done, at the expense of indigenous people in the name of 'community development and development. (Chambers, 1993). This is a euphemism for oppression, domination, colonialism, racism and the imposition of western cultural values and traditions of indigenous people.

Value-based development is a development of all aspects of the life of the nation (economy, physical politics, social and culture) which is based on certain values. The success of this development is not only seen from the quantitative achievements of each development sector or sector, especially the embedded human values. But we know that all of these are only "ideal values" while our daily lives are controlled and directed by another set of values. such as materialism, pragmatism, egoism (at the level of individuals, groups, regions, sectors etc.), hedonism, permissiveness, opportunism, primordialism, dogmatism. These values are what we consider a threat to the life of our society today. Therefore, local culture should not be underestimated by the government, or certain people, local culture should be used as a solution in eliminating poverty. because poverty is also part of a person's cultural problem. So that the structural groups that exist in society can be built in one great strength so that the community's life can truly be enjoyed by the people.

2. Building Indigenous Communities Community

Development and development with an indigenous approach will be very valuable if development is carried out by involving indigenous cultural traditions. Because the main objective of the development of indigenous communities is to recognize and strengthen indigenous culture through effective empowerment strategies so that they can help organize community life, so they can have real control over their own society and. So that they can control the life that exists in the

community in order to get greater recognition in community development with one goal of improving people's lives so that a prosperous life can be achieved (Jim & Toseriero, 2011).

People's life in the current era of globalization is very individualistic, so there is a social gap that leads to a community conflict. We know that the culture of Indonesian society is a culture of mutual cooperation, helping one another. but at this time it does not happen again in part of Indonesian society this is due to the development of the culture of capitalism, materialism that engulf Indonesian society and even all parts of the world, this is a very powerful threat. Therefore, to overcome this problem, the indigenous local culture of the community must be developed and made into an investment to encourage the development of a complete Indonesian human being based on social justice and welfare.

3. Multiculturalism and Participation

Rapid pace of globalization, personal mobility and massive migration after the war of the twentieth century, and the continuous increase in the cultural movement of society to become the norm in many societies. Habits in a relatively homogeneous culture seem lost, society must arrive at a participatory and multicultural social life. The issue of multicultural policy and and political participation is very complex, but the diversity of cultural backgrounds is a reality for many societies, and therefore it is an important aspect of building societal culture. Encouraging a healthy society, namely by encouraging broad participation in cultural activities, multiculturalism, so as to make one's life more meaningful. Development and development of community culture; multiculturalism and participation as culture are seen as important ways to build social capital, to strengthen people's lives in affirming their identity. As is the case with indigenous people, the challenges for community development are expected to help maintain the integrity of cultural diversity while seeking ways to integrate existing cultural traditions. *According to Paoul Freire*, that the culture of participation is not a tool but a process (Jim & Toseriero, 2011).

According to Ade Perdart in his book, *Decentralization and Community Participation in Education* by, Siti Irene Astuti Irene, said that "participation is the involvement of someone or several people in an activity. This means that the culture of participation is very important to encourage individualistic community life to become a homogeneous society. in encouraging his life to be better (Jim & Toseriero, 2011). The clash of cultural values and problems experienced by society, individually and in families, creates an atmosphere of instability and anxiety as they try to find a way through this conflict. However, for community workers, instability

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and anxiety should open up opportunities, and try to help society to solve problems faced by society. Because currently, one of the problems of poverty is a very urgent problem that must be resolved and it is our responsibility to alleviate poverty so that we can rise up and catch up with our shared dreams. Therefore a cultural approach must be mobilized to become a force and frontline in building Indonesian society. For a community worker, before carrying out a poverty alleviation movement program, it is necessary to first identify the problems that exist in society related to multiculturalism and its participation, in order to solve the problem of poverty, which is actually.

The problem of poverty is based on universal principles of social justice and human rights. In this area anyone will be involved against traditional community practices like this. To achieve goals, it is important for community workers to remember that culture is not static - it is dynamic and has norms, values in carrying out practices change over time and that culture is not monolithic, *Jim Ife, in Community Development* (Paulo, 2007). We must have the same ideas and movements to encourage multiculturalism and participation as a forum that must be used as social capital in society, by giving hope and awareness to them about the problems of life today, that we are the same in this life. So that we see that the poor are their own responsibility, but it is our collective responsibility that nothing is different in this life, what distinguishes is the existence of a person fighting for life. In carrying out organizational activities in a community, we must take part in developing local culture as a force and a movement to build a cultured society. Because culture is one of people's identities to build its character. As with other community development activities, the issues of class, gender, poverty and race need to be identified in depth because these issues have a strong influence on the occurrence of social inequality in society, so it is necessary to take basic anticipatory steps so that they are able to resolved well.

4. Personal Development (Individual)

In discussing community development and development, it is very important to involve personal development approaches (*personal growth*) and *personal development* (Jim Ife, in *Community Development*, 2008). So that this is used as personal capital to raise awareness that the problem of poverty is a matter of one's personal culture. So that it can make someone fall into poverty. Therefore, the personal role is very important in changing one's life for the better. According to Lewis, individuals who are raised in a culture of poverty have a strong belief in everything that is predestined (fatalism). They become dependent and feel inferior to others and are reluctant to improve their own condition.

Personal development can also be carried out politically conservative, from the perspective of personal development, it is too easy to shift personal problems to individual social problems, with a tremendous tendency to blame one being poor because of his own influence. Personal development is also very much compatible with the individualism and competition of capitalism, and an increasingly individualist society. Individualism is a problem of community development perspective (Astuti, 2001). According to the modernization theory, poverty and existing development problems are more of a result of backwardness and internal ignorance within a country, not problems brought about by factors from outside the country. If there is a citizen who is poor so that he is unable to fulfill his nutritional needs, then the main cause of this fact is the person himself and the country where that person is, not because of other people or countries.

Therefore personal development is the development of a strong interactive community structure. This requires the most basic community development strategies for empowering a better society. Thus personal development and development can be very important from other community activities, to be able to change lives from poor to prosperous and this may be far more effective than on programming, specific personal development in society. For this reason, encouraging personal values is very important to be moved in developing and changing the paradigm of constructive thinking about life. The actual approach of community work practices that needs to be used, so as to be able to maintain a balance in building the community and carrying out community development based on important aspects that have been made the basis or *phonadsi* in community workers so that we can improve one's life so that it can be better. How does this change in behavior occur in a society that is oriented to the cultural values of a particular society.

5. Balanced Community Development

An effective approach to community development must pay attention to how many aspects of the above have been described, although they are different, these aspects are a priority in carrying out community work. Therefore, it is not appropriate to view one aspect as more important a priori than other aspects. For example, community economic development runs on the assumption that if one aspect can improve the economy, all other aspects will follow other aspects that are interrelated to jointly encourage poverty alleviation. This balanced development perspective emphasizes that all aspects of community development are very important and all are interrelated with one another, each aspect influences each other so that it cannot be separated in developing society to achieve success in carrying

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out poverty alleviation of the community. Therefore, there are many actual principles of community work practices that need to be used, so as to maintain a balance in community development and community development. Based on the important aspects that have been explained above, it must be the basis or *phonadi* in community workers, so that the problem of poverty is not an individual problem but poverty is our collective responsibility. Because we live in a social environment with each other understanding each other, an effort to build a harmonious life.

E. CONCLUSION

Poverty is a very urgent problem that must be resolved and this is our collective responsibility in carrying out poverty alleviation so that we can rise up and catch up with our shared dreams. Therefore, a cultural approach must be mobilized to become a force and frontline in building Indonesian society. In the development of our culture, we are currently a little behind other countries in the world (even by neighboring countries). Our culture has lost to compete with other countries. But for the author there is no word to be too late for it is time for us to get up and move forward to make our culture a movement to advance Indonesian society in the context of a poverty alleviation movement. Whatever the argument, the ultimate goal of development in developing countries, including Indonesia, is how to create an advanced, just, prosperous and prosperous society, as mandated in the Pancasila and the 1945 Constitution.

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