



The Families Resilience Issue dealing with the Village Empowerment Program: Implication for Social Development

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ABSTRACT

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The article explores concerning evaluation program that the government has implemented in people's villages. This study conducted a reformulation policy to increase better family resilience in the rural areas. The study uses a qualitative method and collecting data with interviews, documentation, and observation. The research finds that community development in the village showed a new social sustainability pattern with three main goals: structure, culture, and process. It is a new program considering establishing a reformulation of social policy as an objective program that promotes sustainable development. While the program's implementation faced an obstacle driven by the local elite, it gained collaborative action with the regency government. Thus, the village development's family resilience failed not to internalize to deeply life confidence, but they do not feel they have awareness. Also, they still consider that family resilience is not a part of community development program, so it is not implemented very well. In summary, the planning village development has been the case to the local elite who are still focal figures to be "a small kingship" in the village.

Introduction

To date, the development has been designed to be an instrument that is considered to fulfill prosperous people, including the rural population. Social development has become a basic to this course



undertaking a critical shift paradigm in implementing development.¹ The Indonesian government has implemented a development agency by welfare-regime legacy.² It correlates with three main components supporting development: the market, the government, and civil society.³ There are proposing to implement a new model of action that is critical regarding the top-down approach. Likewise, it should be prioritized the people as an actor to the development program. More crucial for rural people because they are being designed model from the rooftop model on developmentalism studies.⁴

The development in rural areas has extended after the government passed Act No. 6 of 2014 on Villages. It has encouraged organizing to empower people, which is a step for sustainable development. The community development project has had an important thing to sustain local people when the spirit of empowerment program can also be a part of the social participation process in growing the economy and political action in rural areas. According to Suliadi, he expresses that the rural resident has been conscious of participation in empowerment programs when they realized the strengthening of their political moral and economic.⁵ Furthermore, some of the village's issues and problems attract many stakeholders that stressed poverty, unemployment, economic inequality, and environmental issues. It should be prioritized in the village fund allocation as a plan of the community development, and

¹ Nita Rudra, "Welfare States in Developing Countries: Unique or Universal?," *Journal of Politics* 69, no. 2 (2007): 378–96, <https://doi.org/10.1111/j.1468-2508.2007.00538.x>.

² Tauchid Komara Yuda, "Welfare Regime and the Patrimonial State in Contemporary Asia: Visiting Indonesian Cases," *Journal of Asian Public Policy* 13, no. 3 (2019): 351–65, <https://doi.org/10.1080/17516234.2018.1462685>; Tauchid Komara Yuda, "The Development of 'Islamic Welfare Regime' in South East Asia: Drawing Experiences from Brunei Darussalam, Malaysia and Indonesia," *International Journal of Sociology and Social Policy* 40, no. 3–4 (2020): 220–35, <https://doi.org/10.1108/IJSSP-08-2018-0137>.

³ I. Mylek and P. Nel, "Religion and Relief: The Role of Religion in Mobilizing Civil Society against Global Poverty," *Kotuitui* 5, no. 2 (2010): 81–97, <https://doi.org/10.1080/1177083X.2010.519391>.

⁴ Ian Scoones, "Livelihoods Perspectives and Rural Development," *The Journal of Peasant Studies* 36, no. 1 (January 2009): 171–96, <https://doi.org/10.1080/03066150902820503>.

⁵ Suliadi, "Resistensi Petani Terhadap Pertambangan Pasir Besi Di Karangwuni Kulonprogo," *Jurnal Sosiologi Reflektif* 9, no. 2 (September 2016): 79–102.

there is to help local people increase prosperity and well-being.

Referring to community development implication in villages, there affected local people, necessarily increasing the quality-of-life family resilience. Meanwhile, poverty reduction and development disparity are still carried out in villages. The growing economy should undoubtedly be implicated to poor people, which can further accommodate low disparity or equal income distribution.⁶ Based on evaluating the village fund allocation to Indonesia, there has a not significantly impacted local person caused by the budget focused on building infrastructure, not to accelerate poverty reduction?⁷ On the one hand, implementing community development only extends enterprise activity that inclines surfaced nepotism kinship into village fund allocation management.⁸ Likewise, the program's existence has been implemented by the village government-generated various model and approaches but not significant to add value for the resident.

Moreover, fund village is infirmity on sustainability reporting that affects socially sustainable community development. Internal audit has different ways of methodologies, approaches, and outcomes to influence empirical life society.⁹ Unlike the previous, this research comprehensively described all aspects of family resilience, yet the focal point of the management community development patterns, the

⁶ Ari Mulianta Ginting and Galuh Prila Dewi, "The Influence of Economic Growth and Financial Sector on Poverty Alleviation in Indonesia," *Jurnal Ekonomi dan Kebijakan Publik* 4, no. 2 (2013): 117–30, <https://doi.org/10.22212/jekp.v4i2.167>.

⁷ Anik Puji Handayani and Rudy Badrudin, "Evaluation of Village Fund Allocation on Indonesia," *Journal of Accounting and Investment* 20, no. 3 (2019): 283–95, <https://doi.org/10.18196/jai.2003129>.

⁸ Simon Ulrik Kragh, "The Anthropology of Nepotism: Social Distance and Reciprocity in Organizations in Developing Countries," *International Journal of Cross Cultural Management* 12, no. 2 (2012): 247–65, <https://doi.org/10.1177/1470595812439869>; M. Simanijuruk and T. Sihombing, "Fiscal Decentralization in Villages: High Nepotism Low Capacity," in *IOP Conference Series: Earth and Environmental Science*, vol. 374, 2019, <https://doi.org/10.1088/1755-1315/374/1/012029>.

⁹ Ayudya Fitri Basuki, Kristina Setyowati, and Rutiana Dwi Wahyunengseh, "Accountability Model of Financial Management in the Public Sector: A Study on Panggunharjo Village Budget," *Bisnis & Birokrasi Journal* 26, no. 1 (2019): 45–54, <https://doi.org/10.20476/jbb.v26i1.10312>.

factor of the social development process, and effectively contributes program have not been delineated systematically.

Some other research focuses on specific budgeting allocation, program structure, evaluation program, and affected fund village program to local people.¹⁰ So far, this significant research deals with the allocation and evaluation village budget to local people but precisely one village in Bojongsari, Bogor Regency, Indonesia in family resilience issues. This descriptive and explanatory research systematically describes how social development theory can be alternative approach to solving village problems. The data was collected by searching documents, such as books, research articles and brochures, and observation, taken from March to November 2019. The researcher verifies, classifies the facts and interprets data in terms of social development issues.

Social Development and Family Resilience

Social Development Approach

Almost the last five-decade development concept concerning growth-oriented has not increased to equality and prosperity.¹¹ Based on the United Nations report, the development makes only good in growing material, which is not affected to extend jobless, ruthless, rootless, voiceless, and futureless. All of the terms influence

¹⁰ Gayatri, Made Yeni Latrini, and Ni Luh Sari Widhiyani, "Transparansi Dan Akuntabilitas Pengelolaan Keuangan Dana Desa Untuk Mendorong Kemandirian Masyarakat Pedesaan," *Jurnal Ekonomi Kuantitatif Terapan* 10, no. 2 (2017): 175–82, <https://doi.org/10.24843/jekt.2017.v10.i02.p07>; Fajar Sidik, "Menggali Potensi Lokal Mewujudkan Kemandirian Desa," *JKAP (Jurnal Kebijakan Dan Administrasi Publik)* 19, no. 2 (2015): 115–31, <https://doi.org/10.22146/jkap.7962>; Manabu Akagawa, "Does Social Capital Improve Community-Based Integrated Care Systems?," *Journal of Asian Sociology* 48, no. 4 (2019): 509–21, <https://doi.org/10.21588/jas/2019.48.4.005>; Hafiez Sofyani et al., "The Role of Budgetary Participation and Environmental Uncertainty in Influencing Managerial Performance of Village Government," *Journal of Accounting and Investment* 21, no. 2 (2020): 259–76, <https://doi.org/10.18196/jai.2102148>.

¹¹ Paulus Diki Takanjanji, "The Implementation of The Poverty Reduction Policy in Malang City on The Perspective of The Grindle 's Implementation Model," *Wacana* 21, no. 2 (2018): 73–80.

injustice, poverty, inequality, loss of local tradition, the reduction of people's aspirations, marginalization of the democratic process, the ruin of the ecology system for sustainable livelihood, and others.¹² It reveals that the development concept cannot succeed realized peace, welfare, democracy, participation, and others; if only focused on implementing infrastructure programs. This condition raised obstacles certain on social science and cultural issues.¹³ How should the people have a role in equalizing life for civilization and humanity? Some social science scholars, especially development studies, have evaluated many projects with social impact assessment.

In their role, whatever the result of the analytic project does not impact the growth of social welfare. Most of the social sciences have attracted the government to make a new perspective on social studies; in fact, they suggest changing approach engagement, from the enlightens model to the engineering model.¹⁴ Nevertheless, how do social science and humanities, such as harmonies, independence, social responsibility, democracy, well-being or happiness, contribute to social planning and action in the program? How can a logical framework based on efficient value be accepted by social transformation theory that has oriented the effectiveness of social welfare impact? How can technocrats implement professionalism to increase social participation?

Moreover, if the development plan has underlined economic impact, what is an alternative solution to build the development? The social development concept is expressing to relate with culture as a concept that can counterweigh the product. Thus, its idea is defined

¹² Saratri Wilonoyudho et al., "Urbanization and Regional Imbalances in Indonesia," *Indonesian Journal of Geography* 49, no. 2 (2017): 125–32, <https://doi.org/10.22146/ijg.13039>.

¹³ Minako Sakai, "Building a Partnership for Social Service Delivery in Indonesia: State and Faith-Based Organizations," *Australian Journal of Social Issues* 43, no. 3 (2012); Mubyarto and Kartodirjo Sartono, *Pembangunan Pedesaan di Indonesia* (Yogyakarta: Liberty, 2000).

¹⁴ Mitchell B. Chamlin, Melissa W. Burek, and John K. Cochran, "Welfare Policy as Social Control: A Specific Test of the Piven and Cloward Thesis," *Criminal Justice Policy Review* 18, no. 2 (2007): 132–52, <https://doi.org/10.1177/0887403406294950>.

as clearly related to economic development how the view results in a balancing of effect for humankind as an individual or communities amidst life people.

The meaning of social development is unless in the fundamental theory that is not suitable with the target of purposes early. It is because of that social development is always defined differently used in literature. Furthermore, the social worker described separating with other meanings of the pattern problem, such as education, health, religion, and others.¹⁵ On the other hand, social and economic planning is ambiguous if they correlate with some scholars' discourses.¹⁶ Simultaneously, the social plan was focused mainly on life together, both social and individual life.

Social development is mainly focused on life together, both communal and prominent people in general. There is the exact meaning of social work as an individual live-in group—changing individuals in groups' community related to a sub-system social transformation. Society is grouping personal communication and a system shaped to social network and correlated to community's functional dependency within setting a goal of aims specific.¹⁷ At the same time, social development changed a social transformation to gain norms, values, and social interaction patterns between individuals, communities, and groups.

In general view, human is merely subject for themselves, but it is also objective reason at same time in term of social development. The development has been purposed to create a quality and an

¹⁵ Paul F. Knitter, "Social Work and Religious Diversity: Problems and Possibilities," *Journal of Religion and Spirituality in Social Work* 29, no. 3 (2010): 256–70, <https://doi.org/10.1080/15426432.2010.495632>.

¹⁶ Ardiyanto Maksimilianus Gai et al., "Analysis of Sustainable Livelihood Level and Its Influence on Community Vulnerability of Surumana Village, Central Sulawesi," *Journal of Regional and Rural Development Planning* 4, no. 3 (2020): 209–20, <https://doi.org/10.29244/jp2wd.2020.4.3.209-220>.

¹⁷ Jerzy Zajadlo, "Idea of Solidarity in Contemporary Legal and Political Philosophy," *Polish Law Review* 2, no. 2 (December 30, 2016): 114–24, <https://doi.org/10.5604/01.3001.0009.8001>.

independently rising to voice an opinion in the public sphere, such as equal opportunity, justice, participation, democracy, and others. It means creating the people live to build social inclusion.

The splitting of social development from the economic conceptual framework is purposed to debate its concepts and has chosen so far exclusive mutually. Of course, both the economy and social development concepts, those completed each other so that the society, the economy, and public service planning will become a good of the development planning embodied. Social development or social participation, both of them, is to become the tools or the ways and aim from the policies. These included participation in a social development program that creates ability and creativity as humankind and dignity implemented good quality increasable.

Social development can be successful if the central or regional governments can measure the evaluation program. The social development included three-element purposes, mainly social structure, socio-culture, and socio-process. The social system is divided into two indicators that cover social stratification and the growing economy to push disparity between social equalize, social exclusion, and social inclusion. Also, there are including the norm of social mobilization amidst Elders and Youngers people. Therefore, the social culture is also divided into standards, ethos, constructivism, social care, harmony, independence, democracy, and others.

Family Construction in the Social Structure

In the literature concepts, the family is divided into three categorized, mainly structural, functional, and transactional aspects: First, the family can be defined as a structural model based on its members, such as parents, children, and other members. Second, as a functionalist system of the family, it is efforts to obliged requirements

and psychosocial functions. This function attracted care, socialism to children, emotional support, material, and obliged specific roles. Third, as a transactional system of the family purposed as a social group developing behaviour personal as rising the family identity, mainly emotional, histories life, and a future dream.¹⁸ According to Walsh, she mentions that the family is “primarily communities,” which important thing in social life.¹⁹

The primary community is defined as a social group related to the family members—according to Islamic religious values and local wisdom, implementing the foundation life for every individual to purpose dreaming the family ideal.²⁰ This value becomes a reference for implementing serenity, harmony, and well-being. Categorized by the Sociological approach, the family can divide into two purposes: big family or *al-‘ailah* (extended family) and *al-usra* (nuclear family).²¹ Firstly, *al-‘ailah* is interpreted as a social institution to live together within various conditions in the marriage bond. Indonesian tradition locally, including one rooftop the houses, includes various inter-generational members, one group, or more. The big family concluded uncle, aunt, grandmother, grandfather, father, and mother. Secondly, *al-usra* purported as social communities that included wife, husband, and children who were not a married couple. Based on the various references mentioned, *al-usra* or nuclear family assessed its more specific for family ideally.

¹⁸ Nailul Fauziah, “The Concept of Family’s Harmony in Multiple Cultural Settings, What About the Family Harmony With Autism Children in Indonesia? A Literature Study,” *Family Journal* 28, no. 4 (2020): 365–70, <https://doi.org/10.1177/1066480720904027>.

¹⁹ Froma Walsh, “Family Resilience: A Developmental Systems Framework,” *European Journal of Developmental Psychology* 13, no. 3 (2016): 313–24, <https://doi.org/10.1080/17405629.2016.1154035>.

²⁰ Yusuf Rahman, “Feminist Kyai, K.H. Husein Muhammad The Feminist Interpretation on Gendered Verses and the Qur’an-Based Activism,” *Al-Jami’ah* 55, no. 2 (2017): 293–326, <https://doi.org/10.14421/ajis.2017.552.293-326>.

²¹ J. M. Muslimin, “The Sociological Explanation of Indonesian Muslim Family Continuity and Change,” *Journal of Indonesian Islam* 13, no. 2 (2019): 395–420, <https://doi.org/10.15642/JIIS.2019.13.2.395-420>.

Al-usra referred to the Arabic tradition used the words family mentioned as a terminology by unity, proximity, and protection. The meaning of *al-usra* is preferred to the social groups, which has been related to solemn promise fostering marriage couple. The solemn promise purposed to integrating men and females into bond marriage. According to the Qur'an, marriage is mentioned as a *Mitsaqan Ghaliiza* (strong agreement) (See: Ar-Rum Verses 21). This bond is an individual status referred to married couple to build happiness based on religious values. The marriage referred to sacred promises; it is not only as an Islamic guide teaching but also aimed at implementing obliged as a servant being. According to Susanti, marriage is purposed to get happiness live. This statement can be adopted by trite words when the couple is implementing between rights and oblige. It means that his/her effort to implement obliged a God creature to kept dignity and prayers.²²

Family can be mentioned as the leading resource for a social life when destructive values are separated from a social pathology, which positively affects reality. In this role, the family can be contributed as a personal tie in an importance *Ummah* or called social piety. The purity can be a strong society, network, and inspiration to gain happiness. Family is also a part of social structure that positively impacts building *Ummah* solidity: it relates to Islamic teaching correlated between present and past eternal life. The family concept becomes a relevant discourse because life problems have been increased dynamically by the married couple from time to time. Furthermore, understanding family needs a general concept that measured standard ideally to aims a having family.

²² Emy Susanti, "Unequal Gender Relations in the Practices of Girl Marriage in Poor Families at East Java Province," *Masyarakat, Kebudayaan Dan Politik* 31, no. 4 (2019): 440–50, <https://doi.org/10.20473/mkp.v31i42018.440-450>.

Rahman delineated that the ideal family referred to a religious concept (*al-mafhūmal-dīnī*).²³ This concept should all of family members bonded by married status to implement happiness. It is categorized by the nature of compassion, respect for others, honest, patient, forgiveness, and *qana'ah*. Rahman reveals the concept of the ideal family in Islam by emphasizing forming morals or family character. Explicitly, this 'religious concept' is the ideal family framework in Islam. For that, Muslim families must apply the 'religious concept' in family life.

Inclusively, the Islamic family model emphasizes mutual cooperation between the fulfilment of the rights and obligations of husband and wife. The ideal family, according to Islam in fulfilling these obligations:

- Husband's obligations: (1) lead, maintain and be responsible; (2) sufficient for economic needs; (3) meet biological needs; (4) and have good relationships.
- Duties of the wife: (1) obey Allah and her husband; (2) maintain self-respect; (3) serve the husband's biological needs well; (4) and the obligation to take care of the household.²⁴

The effort to build and personify the Islamic families is obligated by every Moslem generally, and further to specifically, it is responsible by a married couple. They are having a task and are obliged to create family harmony. Nevertheless, the concept of family mentioning above concluded that has had to share of the role between husband and wife. Furthermore, this research focused on village community development, looking at the families' resilience through the social development theory. Family resilience is a dynamic condition of the household, which has been strengthened to keep

²³ Rahman, "Feminist Kyai, K.H. Husein Muhammad The Feminist Interpretation on Gendered Verses and the Qur'ān-Based Activism."

²⁴ Mies Grijns, "Child Marriage in Sukabumi West Java: Self and Agency of Girls," *Jurnal Perempuan* 21, no. 1 (2016): 1–12, <https://doi.org/10.34309/jp.v21i1.12>.

psychic ability, both material and spiritual, for increasing well-being.

Maintaining and Evaluating Some Community Development Programs

After the Act of Village No. 6, 2014 enforced, village management has been implemented to local people, and it is significant in changing the pattern on a set project and purposed area. Changing design affected sustainable livelihood through the process, implementation, and mechanism of all empowerment programs. Regarding process impact, the planning development in rural areas has been carried out by transforming the notion of mechanism participating. The village government invited some members of the social-strategic group to follow its project development at the grassroots level, or this group called *Musyawah Pembangunan Desa* (the Village Development Forum/VDF).

VDF is an annual meeting for every stakeholder in the village; it will build agreement planning to develop rural areas. VDF is also conducting every January month. The Medium-Term Development Plan (*Rencana Pembangunan Jangka Panjang*) should refer to the village. The villages have been given the mandate to draw up a planning document every five years to apparatus servant of the Village Government Performing Plan.²⁵

The meeting members of VDF consist of a headman, family welfare program groups, the youth organization, local citizens association, neighbourhood, public figure, and religious leaders. The annual schedule is more strategic to building the participative process that maintains the village fund management with transparency, accountability, and participation.

The participation process in planning village development is interestingly reviewed, primarily refer to this study contain. What strategy can correctly implement for a social development approach?

²⁵ Ano, Interview, 20 August 2019.

Although community development programs have been conducted in the participatory, it is at least manipulating progress. The members have attended the annual meeting; whereas there cannot be an instrumental standard program corresponding to people's real requisite to participate. Moreover, the guest is suddenly invited to the forum but not prepare before the meeting conference.

Some of the annual meeting participants feel that the administrative village's invitation is deeply forum as rising to public opinion. This forum further collects people's ideas, but it cannot be analysed to solve problems. In contrast, the development plan or budget village allocation system closely has the structure institution. Many people cannot understand how this budget will allocate very well efficiently.

The other participation is still minimized to implement the sustainable program and simultaneity. Despite the members of annual meeting invited to the forum but they are only as a participant passively. At the same time, another aspect of the participation model should actively implement the process program beginning the first, middle, and the last of a community development project. The management of community development programs in the rural is currently still more of those pilot projects with no explanation of the primary purpose. While building infrastructures, such as roads, bridges, and others, many villages directly believed to a local contractor. That is simple reason follows this statement,

Building infrastructure has been handed over directly to the chief of a contractor. They are professionally workers in establishing roads, water tunnels, and others. They are also quickly asked by the headman village showing proof of work, such as primary raw material, working quality until finished to targeting project on time. In contrast, if we involved the local people who sometimes no detailed to complete the task that in an odd moment should spend more budgeting. Eventually, it can be the manner in reporting budget so that we banned by the

central government.²⁶

The statement above is an outwork that should be finished urgently. However, some of a contractor claimed that the employment to finishing project takes on from resident. Nonetheless, the relation model between a contractor and worker is a patriarchal system, so that their relationship is a pragmatism cycle. Meanwhile, regarding of implement program is a commonly top-down model in which this process becomes extremely elitist. It caused the resident to no action as the main actor in the project likewise social participation model.

The development has aimed to main goals within participating a human as an actor the empowerment project. Nevertheless, the growth has been affected to massively connect some people based on the number of benefactors who impacted the program. For example, building roads in the infrastructure village shall more be seen to benefit audiences program. More people from the program attended to the project; even so, it claimed that the building road is correctly goal setting from the primary purpose.

The elements of social development are precise to be a human as a subject from its development. In building roads project, certainly is correct that humankind can be objected to this program. However, if we are concerned about the human aspect that produced a program own-self, it can be found to obtain a new problem. Follow that the researcher observation,

After building the road in 2014, helping by Army through Soldier Entering Village has been carried out gradually. There has been followed into two categorized, both positive and negative impact. Positively, this program has affected the growing local economy, easy access to logistics that influenced the education sector. The people have had an awareness continuing to higher education time to time, such as the number of students in Bojongsari village continuously increased from 2014-2019. Furthermore, the land price was drastically improved from the start IDR 10.000 per meter become IDR 25.000 per

²⁶ Focus Group Discussion, 13 July 2019.

meter; it extended around 150%. As negatively impact, it has been to the lifestyle of local people who followed Westernise in which many youths complied colour their hair. Many people have been sold the property to the high land price who dramatically becomes the guest in their own-land.²⁷

Therefore, the social development concept proposed understanding the people behaviour that becomes an object program. They should be an actor with involving to maintain their resources with the social participation. The social development for the rural people, there is consequently no impacted to maximized. It was evident from the fieldwork source when the researcher obtains data from the site of this study, and many villages are using conventional ways to solving a problem. Here, the researcher suggests to the stakeholders who utilized the fund village effectively.

To the best of the community, development practice is an issue of family empowerment, mainly resilience aspect more dynamically. It occurs when an action working to intervention the local people is more complex to raise a new macro element approach. At the same time, quantity form increases more than quality, such as implementing a program in the Village-Owned Enterprises (VOE). As an institution that encourages growing the local economy, there is seldom to find its approach intervention only to VOE members involved in this organization. In addition, this organization has carried out many programs that are not involved participative in planning, maintaining, and implementing a program. However, the phenomenon no features all of them, but it occurs to local people negatively.

Furthermore, this organization affects the family resilience issue more negatively. Of course, the family in rural areas is to be a pilot object of the development program in which inherent the local people to be an agency for modal transformation from cities. There

²⁷ Focus Group Discussion, 15 August 2019.

are servicing only that making ends meet to the urban population. According to Chambers, the practice development model in rural areas fails because of the intervention concerning the top-down approach. So that cannot effectively be increasing the growth economy and welfare in the local context.²⁸ The discourses on family resilience and community development are still no more detailed than substantive, participative, and qualities content. It finds that is still formalistic agenda to empowering local people.

Presently, the Act of Village No. 6, 2014 of Village that inherent a mandate one of village development plan has released by structure model systematically. This model impacted no understanding of the agenda development by local people correctly. The resulting observation in this research mentioned that some of the case studies are not understood about the core of development purposes. So that is affected to the allocation budget that no effectively to driven prosperous local people. Here, the researcher suggests changing a new platform of social development approach efficiency.

The community development practice in rural areas is still far from the core of social development aimed. The village is considered as an objective development that is driven by local elites collaborating with cities people. They combine to result in development visualization while it is not accessed by residents who are object development or beneficiaries. Consequently, the development program has become a dependent approach for rural people; to date, it has been created by the regulator in the public policy. Meanwhile, the Act of Village is giving new hope for local people to maintain their resources maximally. Hence, the crucial things about sociological notion deliver to development programs as a new plan in rural areas.

²⁸ Robert Chambers, "The Origins and Practice of Participatory Rural Appraisal," *World Development* 22, no. 7 (1994): 953-969; Robert Chambers, "Sustainable Livelihoods: The Poor's Reconciliation of Environment and Development," in *Real-Life Economics: Understanding Wealth Creation*, ed. Paul Ekins and Manfred Max-Neef (London: Routledge, 1992).

Mainly, the local people should be the main actor to design a program of developing a highly participatory.

Conclusion

The component social development based on the policy has been constructed in a shifting paradigm that positively affects a regulation. Understanding the development village purpose has decreased the transmission to participation from the development agency, further manipulated to be programs that are copy-pasted from the extensive system—building infrastructure projects that the government plans there is translated to rural planning development, resulting in sheer village infrastructure. Notably, there has raised an argument that the program must be oriented to result, not to emphasize process. Many villages in those studies' sites become object programs while the local people are just spectators.

The family resilience issue on rural development based on observation process has no increases to internalization process; precisely it decreased consciousness of local people. It means that they still regarding family resilience as not part of the development plan for villagers. Consequently, the family resilience issue should be mainstreaming the development village, which causes increased awareness of the local people. If there are no involved residents, that will affect inequality, poverty, and contradiction on the development village issue.

A family is actually a tiny unit from an impacted program or benefactors the development, so that suggested for policymakers, all planning programs should involve the resident, particularly the household. The family must be mainstreaming on the development issue that offered social services from the grassroots and the social participation process. All stakeholders should be restructured

of the planning development involving a household and the local organization.

The fund village allocation is currently a big budget that should involve the social development element based on the family and the household. Even so, there must be punished administrator village if they are no elaborate mainstreaming local potency. Furthermore, higher education also must be tied to participative as pro-active or 'take and give' becoming designer, influencer, and planner in the development context based on family resilience issues.

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