



## A Strength-Based Assessment for Optimizing Local Potential: A Study of Lingga Village, Muara Enim Regency, Indonesia

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**Abstract:** This study highlights the compelling need for a strength-based assessment model in Corporate Social Responsibility (CSR) initiatives, with a specific focus on Lingga Village. The data identify four integral forms of capital—physical, human, financial, and social—signifying the diverse potential within the community for sustainable development. This research was conducted using a qualitative descriptive analysis method with a total of 619 respondents. The results indicate that Lingga Village has a number of potential strengths and boasts robust Physical Capital, evident in its educational, health, religious, and sports facilities, providing a solid groundwork for a strength-based CSR approach. The concentration in elementary schools offers opportunities for targeted educational initiatives. Human Capital is characterized by a productive population engaged in diverse livelihoods, providing a foundation for skill-building programs and livelihood support. Financial Capital, manifested through asset ownership and participation in assistance programmes, underscores the importance of supporting and expanding existing businesses, enhancing financial literacy and exploring economic empowerment opportunities. Social Capital, reflected in family resilience and community cohesion, highlights the community's strong social network, emphasizing the need for collaborative problem solving and reinforcing familial bonds.

Moreover, Lingga Village exhibits rich religious and cultural capital that can be leveraged to support activities that enhance religious knowledge, cultural practices, and community cohesion. A strength-based CSR approach, encompassing education, skills development, economic empowerment, and cultural preservation, holds the potential to empower the Lingga Village community. This model aligns with the principles of social work, emphasizing empowerment, collaboration, positive change in community dynamics, and encouraging long-term sustainability and resilience.

**Keywords:** *Corporate Social Responsibility, Strength-based assessment, Lingga Village, Physical human financial and social capital, Sustainable development*

**Abstrak:** Studi ini menyoroti kebutuhan mendesak akan model penilaian berbasis kekuatan untuk inisiatif Tanggung Jawab Sosial Perusahaan (CSR), dengan fokus khusus pada Desa



Lingga. Data yang diperoleh mengidentifikasi empat bentuk modal yang tidak terpisahkan-fisik, manusia, keuangan, dan sosial, yang menandakan beragamnya potensi masyarakat untuk pembangunan berkelanjutan. Penelitian ini dilakukan dengan menggunakan metode analisis deskriptif kualitatif dengan jumlah responden sebanyak 619 orang. Hasil penelitian menunjukkan bahwa Desa Lingga memiliki sejumlah potensi kekuatan dan memiliki modal fisik yang kuat, terlihat dari fasilitas pendidikan, kesehatan, keagamaan, dan olahraga, yang memberikan dasar yang kuat untuk pendekatan CSR berbasis kekuatan. Konsentrasi pada sekolah dasar menawarkan peluang untuk inisiatif pendidikan yang ditargetkan. Sumber Daya Manusia dicirikan oleh populasi produktif yang terlibat dalam berbagai mata pencaharian, memberikan landasan bagi program-program pengembangan keterampilan dan dukungan mata pencaharian. Modal Finansial, yang diwujudkan melalui kepemilikan aset dan partisipasi dalam program bantuan, menggarisbawahi pentingnya mendukung dan mengembangkan bisnis yang sudah ada, meningkatkan literasi keuangan dan menjajaki peluang pemberdayaan ekonomi. Modal Sosial, yang tercermin dalam ketahanan keluarga dan kohesi masyarakat, menyoroti jaringan sosial masyarakat yang kuat, menekankan perlunya pemecahan masalah secara kolaboratif dan memperkuat ikatan kekeluargaan. Selain itu, Desa Lingga memiliki modal agama dan budaya yang kaya yang dapat dimanfaatkan untuk mendukung kegiatan yang meningkatkan pengetahuan agama, praktik budaya, dan kohesi masyarakat. Pendekatan CSR berbasis kekuatan, yang mencakup pendidikan, pengembangan keterampilan, pemberdayaan ekonomi, dan pelestarian budaya, memiliki potensi untuk memberdayakan masyarakat Desa Lingga. Model ini selaras dengan prinsip-prinsip pekerjaan sosial, yaitu menekankan pada pemberdayaan, kolaborasi, dan perubahan positif dalam dinamika masyarakat serta mendorong keberlanjutan dan ketahanan jangka panjang.

*Kata kunci:* Tanggung Jawab Sosial Perusahaan, Assesmen berbasis kekuatan, Desa Lingga, Modal Fisik manusia finansial dan sosial, Pembangunan berkelanjutan

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## INTRODUCTION

In social work practice, the problem-solving process is carried out through several stages, namely initial approach, assessment, plan of intervention, intervention, evaluation, termination, and follow-up. In practice, the assessment stage is often considered as a stage or procedure that only needs to be passed. In fact, the assessment is one of the crucial stages in the implementation of social services. This stage is the stage that determines the goals and interventions that will be carried out in handling and solving client problems (Raharjo, 2019). In Johnson & Yanca (2010) it is stated that the assessment is the stage where the social service provider collects information, then analyzes and synthesizes the information obtained from the client to obtain an overview and information about the problems, needs, and strengths of the client. Meanwhile, Hepworth & Larsen (1986) suggest that assessment is a process of collecting, analyzing and synthesizing data into a formulation that

emphasizes vital dimensions, namely: (1) the nature of the client's problems, including special attention to the roles that the client and other important things that are difficult to carry out; (2) the functioning of the client (strengths, limitations, personal assets and weaknesses) and other important matters; (3) the client's motivation to solve the problem; (4) the relevance of environmental factors that contribute to the emergence of problems; and (5) resources available or needed to reduce/eliminate client difficulties.

So far, assessments have been carried out using traditional perspectives or models in dealing with client problems. The focus of attention in the implementation of the assessment is too much on the client's weaknesses and looks weak on their strengths (Maluccio, 1979 in Raharjo, 2019). In other words, the assessment is focused on diagnosing the client's pathology and dysfunction (Raharjo, 2019). The use of this traditional assessment model can cause clients to have discriminatory reactions from service providers and damage feelings about themselves (Graybeal, 2001). In this case, they feel helpless, unfair, and guilty, with no confidence and self-esteem (Raharjo, 2019). In addition, the use of this assessment model can also worsen the capacity of a social worker or other practitioner to know the potential development of a client (Raharjo, 2019) The transformation of the traditional model into a Strength-Based Assessment is very necessary in the planning stage, especially assessments. This is because this strength perspective offers a lens for viewing human behavior in very different ways (Saleebey, 1992, 1997; Weick et al., 1989).

In Law No. 40 of 2007 concerning Limited Liability Companies (Perseroan Terbatas), Corporate Social and Environmental Responsibility (CSR) is defined as the Company's commitment to participate in sustainable economic development in order to improve the quality of life and the environment that is beneficial, both for the Company itself, the local community, and society in general. Not only economics, CSR also looks at the environmental and social aspects of the community, so that people can develop and fulfill their health (in Suharto, 2009; Widjadja & Pratama, 2008).

Community development is the responsibility of government, corporate, and the community (Nurjanah et al., 2016). In the corporate or private sector, Community Development is a form of CSR program that can be implemented by companies in order to provide benefits to the community around the company. Currently, this Community Development program has developed a lot in various circles, both companies, governments,

and non-governmental organizations. The purpose of this activity is to become independent and empower the community collectively, so that they are able to solve problems and improve their standard of living independently, both in economic, social, cultural, and environmental aspects (Phillips & Pittman, 2009).

Furthermore, the implementation of the CSR program includes four stages: the planning stage, the implementation stage, the evaluation stage, and the reporting stage (Wibisono, 2007). At the planning stage, assessment is an important activity to do in order to map the company's condition and identify aspects that need priority attention, as well as appropriate steps to build a company structure that is conducive to effective CSR implementation (Wibisono, 2007). Using the strength-based perspective, especially on the assessment stage of a CSR program, local communities who are the targets of CSR programs are expected to behave and live better lives in the long term when they are helped to identify, recognize, and use the strengths and resources available within themselves and their environment (Graybeal, 2001). In the strength-based CSR program, the assessment is carried out by identifying the potential and strengths of the region and local communities within the company. This is done so that the CSR program can optimize the potentials and strengths that exist in the region.

Conducting a strengths-based assessment of the local resources in Lingga Village is essential for gaining insights into the potential and strengths of the area and its neighboring communities. Hence, this research is significant in offering an overview of assessments as a means for social workers to intervene through CSR programs.

## METHODS

This research was conducted from May to June 2022 in one of the areas within PT. Bukit Asam Tbk, namely Lingga Village, Lawang Kidul District, Muara Enim Regency, South Sumatra using a quantitative approach with qualitative descriptive analysis methods, which aims to describe the potential and strengths of the region and the local community in Lingga Village, Lawang Kidul District, Regency Muara Enim, South Sumatra. The indicators that will be examined in this strengths-based assessment include local community assets proposed by Green & Haines (2016, 2015) which include physical, human, social, financial, environmental, political, and cultural capital. Data was collected through surveys and documentation studies, where the survey technique was carried out by

distributing questionnaires to local communities as respondents, especially families, while documentation studies were obtained from written documents. The questionnaire contains questions related to the assets owned by families in Lingga Village, Lawang Kidul District, Muara Enim Regency.

The selection of respondents in this study was carried out using a census technique, where all members of the population were used as samples or respondents in this study. The total number of respondents in Lingga Village, Lawang Kidul District, Muara Enim Regency, South Sumatra was 787 families. However, from the total number of 787 people, only 619 people can be used as respondents, because as many as 168 respondents have N/A status. The respondents with N/A status are respondents who died, moved, were not found, were not willing, and the number of data was double. On the other hand, in the data analysis process, this study employed a three-step model: data reduction, data presentation, and conclusion drawing (verification).

## RESULTS AND DISCUSSION

### An Overview of Lingga Village

Lingga is one of the villages located in Lawang Kidul District, Muara Enim Regency, South Sumatra. Geographically, Lingga Village is located at an altitude of 62-229 meters above sea level which makes Lingga Village influenced by a tropical climate with two seasons, namely the dry season and the rainy season. With this climate, the average rainfall in Lingga Village is 2,971 mm / year and affects the average daily temperature, which is 25<sup>0</sup>C.

Lingga Village is inhabited by 8,775 people consisting of 2,645 families. The population is combination of 4,478 male residents and 4,287 female residents. The entire population of Lingga Village is an Indonesian citizen and spread across six hamlets. The distribution of families in hamlet in Lingga Village, namely 395 families in Hamlet I, 377 families in Hamlet II, 592 families in Hamlet III, 651 families in Hamlet IV, 380 families in Hamlet V, and 250 families in Hamlet VI. Residents in Lingga Village have diverse age groups. This can be seen in the following table.

Table 1. Number of Population by Age

No.	Age	Male	Female	Sum	Information
1.	0 – 4	258	292	550	Toddler
2.	5 – 9	373	314	687	Children



No.	Age	Male	Female	Sum	Information
3.	10 – 14	351	335	686	Children
4.	15 – 19	450	398	848	Adolescent
5.	20 – 24	479	443	922	Adult
6.	25 – 29	559	520	1,079	Adult
7.	30 – 34	360	332	692	Adult
8.	35 – 39	381	319	700	Adult
9.	40 – 44	315	291	606	Adult
10.	45 – 49	220	253	473	Adult
11.	50 – 54	213	223	436	Adult
12.	55 – 59	242	176	418	Elderly
13.	60 – 64	130	163	293	Elderly
14.	65 – 69	76	144	220	Elderly
15.	> -70	71	94	165	Elderly
Total		4,478	4,297	8,775	

Source: Result, 2022

Based on table, it can be seen that most of the population in Lingga Village is the age group of 25-29 years, which is as many as 1,079 people. This shows that most of the residents in Lingga Village are residents of productive age.

Judging from their livelihood, Lingga Village residents have a livelihood as farmers, civil servants, ranchers, domestic helpers, soldiers, retirees, small/medium/large entrepreneurs, private employees, non-civil service government employees, and others. The details are as follows.

Table 2. Number of Population by Livelihood

No.	Livelihood	Sum
1.	Farmer	63
2.	Civil Servants	118
3.	Breeder	15
4.	Housekeeper	20
5.	Soldiers	27
6.	Police	13
7.	Retirees	209
8.	Small/Medium/Large Entrepreneurs	331
9.	Private Employees	500

No.	Livelihood	Sum
10.	Non-Civil Servants	405
11.	Others	5,949

Source: Result, 2022

Based on the table above, it can be seen that most of the residents in Lingga Village have a livelihood as private employees, which is as many as 500 people. This was then followed by residents with the livelihood of non-civil servants as many as 405 people, small/medium/large entrepreneurs as many as 331 people, pensioners as many as 209 people, civil servants as many as 118 people, farmers as many as 63 people, soldiers as many as 27 people, breeders as many as 15 people, and police as many as 13 people.

### Respondents Characteristic

As previously stated, the number of families who can be used as respondents in this study is 619 people. In terms of gender, respondents were dominated by female respondents, with a total of 385 respondents or 62% of the total respondents. While the rest, as many as 234 respondents, or 38% of the total respondents, were male. The comparison of the number of respondents shows that most of the residents of Lingga Village, who are male, work, and act as the main breadwinner.

Based on their age group, 120 respondents or 19% of them are over 65 years old. This number was followed by the number of respondents in the 45-49 year age group as many as 90 respondents or 15% of the total respondents, and the 50-54 age group with 87 respondents or 14% of the total respondents. Based on this, it is assumed that the people of Lingga Village who are the respondents are people with an age that is less or even unproductive.

According to their marital status, most of the respondents are married and have children, with a total of 455 respondents or 74% of the total respondents. In addition, the majority of respondents are wives or mothers in the family, with a total of 333 respondents or 54% of the total respondents.

### A Strength-Based Assessment for Optimizing Local Potential

The strength perspective offers a set of guiding principles that form a lens for viewing human behavior in very different ways (Saleebey, 1992, 1997; Weick et al., 1989). The

strength-based perspective looks at individual's and communities' capacities, skills, knowledge, connections, and resources (Bainbridge & Lunt, 2021; Pattoni, 2012). This perspective views individuals, their families, and their communities as assets (Daly & Westwood, 2018; Miller & Whitehead, 2015; Social Care Institute for Excellence (SCIE), 2015). The basic idea is that individuals will do better in the long run when they are helped to identify, recognize, and use the strengths and resources available within themselves and their environment (Graybeal, 2001). In other words, the strength-based perspective emphasizes empowerment, resilience, and membership. Individuals, in this case, are citizens and community members and not clients or users (Broad et al., n.d.; Mayo & Robertson, 2012).

This strength perspective does not ignore or minimize diagnostic or diagnostic skills but emphasizes that they must be seen as contextual and part of a larger process (Saleebey, 1996). This strength-based assessment not only questions the client's concerns, but also identifies sources, strengths, motivations, functional components, and other positive factors that can be used to overcome adversity, improve functioning, and support client growth. This strength perspective has a close relationship with empowerment (Raharjo, 2019).

(Simpson & Taylor (2013) define CSR as a business' additional responsibility to local communities and the wider community, apart from its core responsibility to maximize profits. CSR is also defined by (Kotler & Lee (2005) as a company's commitment to improve community welfare through good business practices and contributing as company resources. In terms of implementation, Wibisono (2007) revealed that the implementation of CSR is carried out through 4 (four) stages, namely the planning stage, implementation stage, evaluation stage, and reporting stage. The assessment stage is the planning stage in the implementation of the CSR program.

In order for the implementation of the company's CSR program to produce effective results, the CSR program must be able to meet the needs of local communities and empower local communities in a sustainable manner. In this case, in addition to identifying the problems and needs of local communities, practitioners also need to carry out a strength-based assessment by identifying the potential and strengths of the region and local communities in the company's operational environment. In other words, developing the potential and strength of local communities is one of the efforts that need to be made in the implementation of CSR programs. The potential and strengths of local and regional



communities can be identified in the assessment stage, such as the physical, human, social, financial, environmental, and cultural capital (Green & Haines, 2016, 2015).

### Physical Capital

Physical capital can be in the form of buildings used by local communities and infrastructure or facilities and infrastructure that can help local communities improve their sources of livelihood (Green & Haines, 2016, 2015). Lingga Village has various public facilities and infrastructure. These facilities and infrastructure include facilities and infrastructure in the fields of education, health, religion, sports, and others. The following are details of the facilities and infrastructure in Lingga Village.

Table 3. Education Facilities in Lingga Village

No.	Education Facilities	Total
1.	Preschool	1
2.	Kindergarten	2
3.	Elementary School	5
4.	Junior Highschool	2
5.	Senior Highschool	2

Source: Result, 2022

Based on the table above, it can be seen that Lingga Village has educational facilities in the form of PAUD, Kindergarten, Elementary, Middle School and High School. The total number of educational facilities is 1 PAUD unit, 2 kindergarten units, 5 elementary school units, 2 junior high school units, and 2 high school units. However, the number of elementary schools dominates compared to facilities at other levels of education.

Apart from educational facilities and infrastructure, Lingga Village also has a number of health facilities. The details are as follows.

Table 4. Health Facilities in Lingga Village

No.	Health Facilities	Total
1.	Village Health Post (Poskesdes)	1
2.	Village Maternity Cottage (Poilindes)	1
3.	Integrated Healthcare Center (Posyandu)	7

Source: Result, 2022

Based on the table above, it can be seen that the health facilities available in Lingga Village include 1 Poskesdes unit, 1 Polindes unit, and 7 Posyandu units. Meanwhile, Lingga Village does not have a hospital, clinic or health center.

Lingga Village also has a number of religious facilities that local residents can use for worship. These religious facilities include the following.

Table 5. Religious Facilities in Lingga Village

No.	Religious Facilities	Total
1.	Mosque	4
2.	Mushalla (Prayer Room)	2

Source: Result, 2022

Based on the table above, it can be seen that Lingga Village only has religious facilities for Muslim residents, namely 4 units, 2 mosques and a prayer room. This is because most of the residents of Lingga Village are Muslim. Apart from educational, health and religious facilities and infrastructure, Lingga Village also has various sports facilities. This can be seen in the following table.

Table 6. Sport Facilities

No.	Sport Facilities	Total
1.	Volleyball Court	2
2.	Badminton Court	5
3.	Futsal Field	1

Source: Result, 2022

Based on the table above, it can be seen that Lingga Village has 2 volleyball courts, 5 badminton courts and 1 futsal court. This shows that the sports facilities in Lingga Village are adequate. Overall, it can also be seen that the local community in Lingga Village have physical capitals, such as schools, health facilities, religious facilities, and sport facilities that can be used by them in order to help them increase their quality of life.

Lingga Village showcases a wealth of physical assets, encompassing facilities related to education, healthcare, religion, and sports. These infrastructural elements serve as the foundation for the community's progress, providing residents with essential resources to elevate their quality of life. Approaching this situation from a social work perspective, recognizing and utilizing these physical resources has the potential to empower and improve the welfare of the community, aligning with the fundamental principles of strength-based assessment and intervention.

### **Human Capital**

Human capital refers to a good quality of human resources (Green & Haines, 2016, 2015). Lingga Village is inhabited by 8,775 residents consisting of 2,645 families. The population is a combination of 4,478 male residents and 4,287 female residents. Residents in Lingga Village have various age groups, where most of the population is aged 25 to 29 years. This shows that most of the population in Lingga Village is a productive age population. In terms of livelihood, the residents of Lingga Village have a livelihood as Farmers, Civil Servants, Livestock, Domestic Helpers, TNI, Retirees (PNS, ABRI, POLRI, BUMN), Small and Medium/Large Entrepreneurs, Private Employees, Non Civil Servant-Governmental Employees, and others.

The demographics of a productive age group and the diverse range of occupations in Lingga Village suggest the potential for skill development programs and support for varied livelihoods. Social workers can play a crucial role in identifying and leveraging the strengths and skills of the local workforce, thereby contributing to community well-being and economic development. Additionally, interventions focused on skill building, career development, and supporting various livelihoods can enhance human capital in Lingga Village.

### **Financial Capital**

Financial capital refers to the financial resources used by society to be able to choose a source of livelihood that is suitable for them. Meanwhile, environmental capital refers to the supply of natural resources that come from the environment and can be used as a source of community livelihood. Environmental capital consists of the earth, clean air, sea, parks, lakes, rivers, plants, animals, and so on (Green & Haines, 2016, 2015).

The ownership of household assets owned by the family is one of the potentials that need to be identified in the implementation of the assessment process. This is because the information can assist practitioners in implementing CSR programs based on the strengths and potentials of the region and local communities. The details of the ownership of movable assets of family households in Lingga Village are as follows.

**Table 7. Household Movable Asset Ownership in Lingga Village**

No.	Movable Assets	F	%
1.	Gas Cylinder 5.5 Kg or More	21	3%
2.	Refrigerator	457	74%
3.	Air Conditioner	7	1%
4.	Water Heater	7	1%
5.	Handphone /Mobile Phone	480	78%
6.	Gold/Jewelery (minimal 1-2 grams)	46	7%
7.	Bank Savings	35	6%
8.	Computer/Laptop	27	4%
9.	Bicycle	21	3%
10.	Motorbike	409	66%
11.	Car	11	2%
12.	Pedicab Motor/Outboard Motor	1	0%
13.	Motorboat	0	0%
14.	Ship	0	0%
15.	Other Assets	1	0%

Source: Result, 2022

Based on the results of the study, most of the respondents in Lingga Village have a mobile phone with a percentage of 78%. Respondents who do not have a mobile phone are respondents who are over 65 years old or are included in the elderly category. This phenomenon occurs because most of the elderly live from the help or support of their children who are already working. In addition, they have also found it difficult to keep up with the times, especially in terms of studying the use of mobile phones.

In addition to movable household assets, immovable assets owned by families also need to be identified in order to find out the potential possessed by local communities in Lingga Village. This can be seen in Table 6, as follows.

Table 8. Household Immovable Asset Ownership in Lingga Village

No.	Immovable Assets	F	%
1.	Rice Field	0	0,0%
2.	Plantation Land	8	1,3%
3.	Other House	2	0,3%

Source: Result, 2022

Based on the results of the study, all respondents in Lingga Village do not have rice fields as immovable assets. In addition, most of the respondents do not own any plantation land in Lingga Village. Of the 619 respondents, only 1.3% of the total respondents own plantation land. Then, only 0.3% of respondents own a house elsewhere.

The plantation area owned by the respondents varied, ranging from the smallest with an area of 10 m<sup>2</sup> to an area of 10,000 m<sup>2</sup>. The plantation land is generally planted with vegetable commodities if the location is only behind or in front of the residence. Meanwhile, plantation lands planted with commodity crops, such as coffee and rubber, are located elsewhere. In these commodities, the plantation yields obtained ranged from 10 to 70 kg/year. This is due to the respondent's inability to buy land in Lingga Village which is likely to be used. In addition, there is no fertile land in Lingga Village that can be used as rice fields. Thus, all respondents do not own rice fields as household immovable assets. Meanwhile, for respondents who have plantation land, the land is not located in Lingga Village but in another village or area.

The next household asset that can become a potential for local communities is livestock ownership, where ownership of these livestock can help local communities in improving the family's economic condition. The details of livestock ownership in Lingga Village are as follows.

Table 9. Livestock Ownership in Lingga Village

No.	Livestock	F	%
1.	Cow	1	3%
2.	Buffalo	0	0%
3.	Horse	1	3%
4.	Pig	0	0%
5.	Goat/Sheep	2	6%
6.	Chicken	22	69%



7.	Swan	2	6%
8.	Duck	3	9%
9.	Others	1	3%
<b>Total</b>		<b>32</b>	<b>100%</b>

Source: Result, 2022

Based on the results of the study, some respondents in Lingga Village own livestock in the form of chickens with a percentage of 69% of the total families who own livestock. Meanwhile, the fewest types of livestock owned by the family are horses and cows, each with a percentage of 3%. This is based on the lack of available grassland which is used to plant grass and at the same time graze the livestock. Furthermore, chickens are the most widely kept livestock by some respondents. This is because the price of chicken is relatively low and maintenance costs and chicken feed costs are not too high. In addition, chicken is still the main choice of consumption for the community, especially the people of Lingga Village. Therefore, most of the respondents who keep livestock, choose to consume these animals.

Household business is one of the options for households to increase the amount of household income in order to meet daily household needs, so this also needs to be identified in the assessment stage. Based on the results of the study, most of the respondents did not have a household business, with a percentage of 87% of the total respondents. While the rest, which is only 12% of respondents, have a household business. Regarding the ownership of these businesses, most of them are owned by family members with the status of mothers or wives, and the rest are owned by fathers or husbands and children. This is because the majority of fathers or husbands have productivity outside the home to earn a living, while mothers or wives as housewives choose to open businesses at home while filling their spare time and doing domestic work. The majority of families (91%) who own a business choose a trading business, while the type of business that is at least owned by families in Lingga Village is small industry. The choice of stall business as a trading business by respondents in Lingga Village was motivated by the convenience for them to get goods at wholesale prices or at lower prices in order to get a profit when resold. In addition, the stall business is considered easier than other businesses because it does not require a place of business, but can be done at home.

In the course of developing their business, most of the respondent's family members who own a household business do not have workers or employees, because the business they run is still on a small scale. This is done so that business owners can reduce operational costs, such as the cost of employee salaries. Although the businesses they run are still on a small scale, most of the business owners have their own place of business and most of them open a place near their home so that the mobilization can be carried out effectively. From the scale of the business being run, the monthly turnover received by the business owner varies. However, most of the business owners get a turnover of between Rp. 1,000,000 to Rp. 5,000,000.

Besides household assets and livestock ownership, the local community's financial capital includes family participation in assistance programs, both government programs and private programs, is one of the potentials possessed by the community in Lingga Village. This is because the participation of the family in assistance programs has an effect on improving the welfare of the local community.

Based on the results of the study, most of the respondents in Lingga Village participated in the Social Security Administering Agency (BPJS) program with a percentage of 60%. Meanwhile, a small part of the community participated in the People's Business Credit (KUR) program, as many as 3 respondents, and the pre-employment card as many as 2 respondents. The respondents who follow the KUR are family members of the respondents who own a business. Based on this, it can be concluded that most respondents in Lingga Village are aware of the importance of having health insurance so that it can be used at any time if needed.

According to the resources owned by the family, the results showed that 98% of the respondent's families optimize the management of daily income, 77% of the respondents' families used the existing government assistance program, and as many as 39% of the respondent's family used their assets as a family resource. The assets used as family resources include motorcycles and plantation land. Motorcycles can be used productively for family members who work as casual daily workers, either working as online motorcycle taxis or as access to good jobs in remote locations. Thus, these assets can be used in such a way that they can survive in a family.

In addition to the potential for the family, Lingga Village also has a number of strengths and regional potentials. These strengths and potentials include chicken farming,

commodity plantations and vacant land, as well as the entrepreneurship of Empowerment and Family Welfare (PKK) women.

Based on the results of the study, it was found that there are several people who raise livestock, both for consumption and sale. The livestock found were varied, but most of them were chickens for consumption. This chicken farming business has the potential to provide benefits for the community because the public's interest in consuming protein, both chicken and eggs is relatively high.

In addition to the chicken farming business, it was also found that there are respondents in Lingga Village who own rubber plantations with a land area of about 10,000 m<sup>2</sup>. There are also respondents who have vegetable and fruit plantations with garden yields of 10 kg/year. Then, it was also found that respondents owned vacant plantation lands that were not planted with any commodities. This is certainly a potential that is not only a resource owned by plantation owners but can also be a potential for other communities in the vicinity.

Based on the results of the study, it is also found that there is a community of PKK women in Lingga Village. The community is active because, inside it, there are various activities that can be carried out by its members. These activities include processing tea and Rosella syrup, as well as batik crafts. These activities are motivated by the needs of the community, especially mothers, for additional income to meet the needs of daily family life.

The activity of processing Rosella tea and syrup is an activity to empower women, namely women who are members of the PKK community. The main subjects or actors of this program are PKK women who are a combination of several villages and sub-districts, including Lingga Village, Keban Agung Village, and Pasar Tanjung Enim Village. This activity is carried out at the production center and business product development located in Lingga Village, which is the location for planting the Rosella plant itself.

This program or activity is motivated by the Covid-19 pandemic which requires the public to obtain food or drink intake that can increase endurance. Then, CSR PT. Bukit Asam Tbk. formed the SIBA Rosella socio-economic institution so that PKK women could optimize the use of Rosella plants into healthy products in the era of the COVID-19 pandemic. Rosella processed products are expected to be a healthy drink choice so that they can increase the economic value of program subjects or actors.

Furthermore, the Kujur Batik craft activity is an empowerment activity guided by the CSR of PT. Bukit Asam Tbk. which was carried out at the SIBA Center Outlet, Lingga Village. The subjects or actors of this program or activity are women, especially PKK women in Lingga Village. This activity is carried out in order to create superior products that can improve the community's economy and produce cultural works with high authentic values.

The production process of Kujur Batik is carried out using environmentally friendly methods, using natural dyes, such as Indigo, Secang, Noni, and so on. Thus, this production activity provides other impacts or benefits in the fields of environment, economy, and social development. The production of Kujur Batik is expected to be an activity that can provide benefits for the community in order to improve social functioning and the quality of life of the people in Lingga Village.

Livelihood prospects for communities, exemplified by Lingga Village, are shaped by the influence of financial and environmental capital. A detailed assessment of these capital forms in Lingga Village underscores the importance of targeted social work interventions. Community empowerment and the enhancement of their quality of life can be achieved through the promotion of entrepreneurship, support in agricultural endeavors, and heightened awareness of financial resources. This approach aims to strengthen the local economy.

### **Social Capital**

In addition to household assets and family participation in assistance programs, social capital is also an aspect that needs to be identified in the family. This aspect includes family resilience. According to Patterson (2002), family resilience is a condition in which the family, positively, responds to situations that are full of suffering, then develops from stressful situations to conditions that are more efficient (full of resources), more confident, and directed towards health. Family strength in this case is related to the attitude of family openness, the way the family resolves conflicts, the way the family solves problems, the parties who help the family in solving problems, the form of assistance received by the family in solving problems, positive things felt by the family, as well as the hopes and aspirations of the family.

Regarding the attitude of openness, the results of the study show that most of the respondents or as many as 93.2% of respondents have an attitude of openness towards their

family members. They, in this case, often tell stories with their parents or children on the sidelines of their busy schedule. Generally, storytelling with family members is done while eating together in the morning (breakfast) or in the evening at dinner. The topics that were told varied, but each family member was able to find patterns of topics that were usually discussed, namely activities to be carried out in one day as well as complaints or other happy stories. Families with heads of household who work as casual daily workers, often exchange stories at dinner sessions. The stories discussed relate to the income earned and the work done on that day, as well as the agenda of the work to be carried out the next day.

Various conflicts and problems are undeniably always present in a family. However, the existence of conflicts and problems can create mutually reinforcing attitudes among all family members, so that the relationship between family members is getting closer. Based on the results of the study, most of the respondents' families, as many as 89% of respondents in Lingga Village, resolved conflicts within the family through discussion. These discussions are usually held when the conflict can be resolved. Then, the conflict resolution was carried out by a small number of respondents in Lingga Village, namely taking the legal field with a percentage of 1% of the total respondents. Taking the legal domain as the final conflict resolution is conducted if the problem or conflict is not found at the midpoint. In addition, taking legal action is usually done if the problems that have occurred have had an impact on many parties, both neighbors and relatives.

Regarding the biggest problems faced by families, most of the respondents in Lingga Village, as many as 75% of respondents, were faced with economic problems. The economic problems experienced in general are due to the absence of an increase in income within a certain time, while the prices of basic necessities are increasing. In solving these problems, most of the respondents thought of a way out that could be sought in order to continue to support all family members. In addition, other family members, such as children, help their parents work in order to meet the family's needs. Thus, it can be concluded that most of the respondents in Lingga Village have empathy for the problems experienced by family members by directly intervening to reduce the burden of problems experienced by the family to some extent. Overall, most of the respondents in Lingga Village, as many as 91.84% of respondents, handled problems without involving outsiders. This is done so that the problems that are being experienced by the family are not known by other parties outside



the family. Solving the problem without outsiders is expected to improve harmonious relations and family closeness.

Although the resolution of family problems is often done without involving outsiders, there will be parties involved to accelerate the resolution of problems if the problems faced by the family are not resolved. In solving family problems, most of the respondents in Lingga Village, as many as 94.3% of respondents, asked for help from the closest people to help solve family problems. In this case, the closest people who are often asked for help include relatives or friends who are indeed related to the problems experienced. The majority of respondents' families in Lingga Village, as much as 73%, received assistance in the form of moral assistance when faced with family problems. Meanwhile, the least amount of assistance received by respondents was solution assistance.

In addition to its relation to resolving conflicts and problems, the positive things felt by the family can be a strength for the family to face various conditions in life. Based on the results of the study, most of the respondents in Lingga Village, that is 99% of the total respondents, feel that they live in peace and protect each other; have mutual support among family members; close love and affection; grateful for sustenance in the family; obedient in religion; and feel the simplicity. This illustrates that families in Lingga Village have a source of strength that comes from their own family members to continue living their lives.

Every family must have hopes and ideals that make them survive with other family members. Based on the results of the study, most of the respondents in Lingga Village, namely as many as 85% of families hope to have a steady income, 88% of families expect improved economic conditions, 50% of families expect to send their children to college, 85% of families hope to meet family needs, and as many as 86% of families hope to improve their health condition. The expectations were conveyed because they were considered relevant to the problems they were experiencing, namely economic problems.

Essentially, the analysis underscores the resilience and solidarity of families in Lingga Village when facing challenges, emphasizing the pivotal role of social capital in resolving conflicts, addressing issues, and fostering a positive familial environment. This analysis also reveals that researchers emphasize the significant role of utilizing social capital in the social well-being of the community (Anjani et al., 2021; Kharis & Mutrofin, 2019; Nur Hayati, 2020; Prayitno et al., 2022; Rizal, 2017; Widayanti et al., 2022). The data portrays families not

merely as isolated entities grappling with difficulties but as interconnected units contributing to each other's well-being and progress.

The social cohesion of Lingga Village, expressed through the resilience of families and the unity of the community, emerges as a valuable asset. The community's commitment to openness, conflict resolution through discussion, and internal problem-solving mechanisms serves as an example of a robust social network. Integrating social capital into CSR initiatives involves supporting projects led by the community, strengthening familial bonds, and encouraging collaborative approaches to problem-solving (Kharisma & Mawardi, 2014).

### **Religion and Cultural Capital**

Analysis of religious and cultural capital underscores the integral role of these factors in shaping the well-being and cohesion of local communities. Green & Haines (2016, 2015) highlight the profound connection between cultural activities, rituals, and well-organized aspects of life within these communities. Religious and cultural capital are portrayed as cornerstones that hold immense significance in guiding human life towards the common good.

Examining the research findings through a social work lens revealed that a substantial majority of respondents 96.8 % actively engaged in worship practices aligned with their respective religions to fulfill their spiritual needs. Furthermore, 65.1% of the respondents actively participated in various religious activities, indicating a vibrant religious life within the community. Additionally, a noteworthy 77.2% contribution to religious donations is an intriguing phenomenon, considering that not all respondents are financially prosperous. This act of giving is perceived as an expression of gratitude toward a higher power for the blessings they have received.

In the realm of social work, the multifaceted approach suggested by this study becomes particularly significant. Communities can fortify their religious and cultural capital by actively participating in religious studies, attending religious schools, utilizing social media for religious engagement, and being involved in religious organizations and routines. This approach not only strengthens the individual's connection to their faith, but also fosters a collective bond within the community, promoting shared values and traditions. Social workers can leverage this understanding to design interventions that empower

individuals and communities by enhancing their religious and cultural capital, thereby contributing to their overall wellbeing and resilience.

### CONCLUSION

The presented data underscores the importance of adopting a strength-based assessment model for Corporate Social Responsibility (CSR) initiatives, particularly in Lingga Village. The four identified forms of capital-Physical, Human, Financial, and Social-highlight the multifaceted potential of the community, which can be harnessed for sustainable development.

1. **Physical Capital:** The availability of educational, health, religious, and sports facilities in Lingga Village provides robust physical capital. A strength-based CSR model can strategically utilize and enhance existing resources to improve the community. The concentration of educational facilities, particularly in elementary schools, suggests an opportunity to focus on educational development initiatives.
2. **Human Capital:** Lingga Village has a predominantly productive population with various livelihoods. Understanding diverse occupations and age groups provides the foundation for targeted CSR interventions. By acknowledging the strengths and skills of the local workforce, PT. Bukit Asam Tbk. can contribute to skill-building programs and support diverse livelihoods.
3. **Financial Capital:** The financial capital of the community, as seen through the ownership of assets and participation in assistance programmes, is crucial. The data revealed varying levels of asset ownership, including household movable assets, immovable assets, livestock, and business engagement. A strength-based CSR approach can focus on supporting and expanding existing businesses, enhancing financial literacy, and exploring opportunities for economic empowerment.
4. **Social Capital:** The social fabric of Lingga Village, expressed through family resilience and community cohesion, is a valuable asset. The community's openness, conflict resolution through discussions, and internal problem-solving mechanisms demonstrate a strong social network. Integrating social capital into CSR initiatives could involve supporting community-led initiatives, reinforcing familial bonds, and promoting collaborative problem solving.

5. Religious and Cultural Capital: Lingga Village exhibits rich religious and cultural capital through active participation in religious activities and adherence to cultural rituals. PT. Bukit Asam Tbk. could align CSR initiatives with a community's cultural values, potentially supporting activities that enhance religious knowledge, cultural practices, and community cohesion.

A strength-based CSR approach can empower the Lingga Village community by understanding and leveraging these various forms of capital. Initiatives focused on education, skill development, economic empowerment, and cultural preservation can contribute not only to the community's immediate well-being, but also to its long-term sustainability and resilience. This transformative model aligns with the principles of social work, emphasizing empowerment, collaboration, and positive changes in community dynamics.

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