

EVALUATION OF THE ASEET BASED COMMUNITY DEVELOPMENT PROGRAM IN TEMANGGUNG INDONESIA

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ABSTRAK

This paper aims to evaluate a community service program for a youth group consisting of three religions: Islam, Buddhism and Christianity in Dukuh Kandangan, in Tempuran Temanggung, Indonesia. This community service is a form of support for strengthening religious moderation by means of community economic empowerment based on religious social funds, especially waqf funds. Asset-based community development is used as the basis for developing economic-based community empowerment. Evaluation was carried out after two years of implementation of empowerment activities. By using context, input, process and product parameters, the evaluation results concluded that the waqf-based empowerment program in the interfaith youth community had an impact on increasing community assets in the form of seven goats managed by the community. The profit from the management of waqf goats is used for community operations such as the provision of sports facilities and training to improve the skills of community members.

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1. INTRODUCTION

Program evaluation is important in a cycle to ensure the program is in line with the objectives. This paper aims to evaluate the community service program with a focus on youth groups in Kandangan, Temanggung Indonesia. The stages of evaluating an economic empowerment program include: determining the evaluation topic, planning evaluation activities, collecting data, managing and analyzing data, reporting evaluation results.

This community service activity is an annual activity of the faculty of economics and Islamic business based on empowerment. The community service team agreed to have assistance to the mosque-based community. From the initial observations, it shows that goats are one of the local advantages of the community around Kandangan to be developed together. By using a productive waqf scheme, goats are a form of waqf from the dedication team to be developed as a mosque-based dedication pilot project (Waluyo, 2017). Evaluation of the implementation of community service in 2017 showed positive results, so this program was continued in 2018. Departing from the mosque-based empowerment program that has a positive impact on the Kandangan community, this service program expands assistance to a wider community, not only the Muslim community but also can be managed together between Buddhists and Muslims and Christians in order to continue to foster religious harmony through joint economic activities. The forum that will be initiated as the person in charge of this program is the youth organization of Kandangan whose members consist of Buddhist, Muslim and Christian youth. The pattern of joint economic management carried out by the Youth Mosque of Kandangan under the guidance of the Faculty of Economics and Islamic Business of UIN Raden Mas Said Surakarta, will be used as an example of an interfaith joint economic development model as well as to continue to improve the religious harmony that has long been established.

This community-based economic empowerment program uses waqf as a source of funding for activities. According to Law No. 41 of 2004 concerning Waqf, Waqf is a legal action, waqif to separate and / or submit part of his property to be utilized forever or for a certain time in accordance with the interests for the purposes of worship and / or public welfare according to sharia. So that public welfare is the key to the outcome of the waqf concept for development for the common good.

Literature Review

Evaluation is the process of sketching, obtaining, and providing the use of information in order to provide an opinion on alternative decision options. Tyler in Tayibnapis revealed that evaluation is a process that determines the extent to which goals can be achieved (Tayibnapis, 2008).

According to Wirawan (2011) evaluation is a series of research to collect, analyze and present useful information about the object of evaluation, assess it and compare it with evaluation indicators and the results are used to make decisions about the object of evaluation.

The program is a series of activities that are carried out not only once but continuously. Program implementation always occurs within an organization, which means it must involve a group of people. Program evaluation can be concluded as a process of searching for information, finding information and determining information that is systematically presented about planning, value, purpose, benefits, effectiveness and suitability of something with predetermined criteria and objectives (Munthe, 2015). Program evaluation has a function as an assistant in controlling the implementation of the program so that the follow-up of the program implementation can be known (Musa, 2005).

Community service using the Asset Based Community Development (ABCD) method is built on the principles put forward by John McKnight and Jody Kretzmann who are also the founders of the ABCD Institute (Rinawati et al., 2022). The asset-based approach helps communities see the reality of their internal conditions and possible changes that can be made. This approach leads to change, focuses on what the community has achieved, and assists the community in realizing their vision (Dureau, 2013). Program evaluation in this study consists of: determining the evaluation topic, planning evaluation activities, collecting data, managing and analyzing data, and reporting evaluation results.

2. METHOD

Data analysis used qualitative descriptive analysis with the Context Input Process Product (CIPP) program evaluation method. Stufflebeam (2003) suggests that there are four types of evaluation activities using the CIPP model, including: Context evaluation, aims to assess needs, problems, assets and opportunities to help policy makers set goals and priorities and assist other users in knowing the goals, opportunities and results. Input evaluation, aims to assess alternative approaches, action plans, staffing plans and financing for the continuation of the program to meet the stated objectives. Process evaluation aims to assess the implementation of the plan to assist implementers in carrying out the activities, which will then help other users to know the performance of the program and estimate the results. And product evaluation aims to identify and assess the results that have been achieved in the long and short term, both for implementers and for other users in gathering efforts to meet the needs of the target group.

Topic selection and planning are carried out to enable in-depth observation of how processes occur in community service programs, including community involvement, participation dynamics, and challenges faced in implementing success indicators (Sugiyono, 2017). The participants in this research are the youth community or known as Karang Taruna in Kandangan Temanggung, which consists of Muslim, Christian and Buddhist youth. Assets in the form of goats to be developed by youth organizations in Kandangan hamlet in order to develop their respective communities from Kandangan. Consists of 20 youths who have different religious backgrounds.

The data collection process in this research was carried out in various techniques, including in-depth interviews with the assisted group and direct participatory observation. The purpose of in-depth interviews is to get more information about participants' experiences and perspectives related to program success indicators (Nasution, 2003). Participant observation aims to understand the social dynamics that occur during program implementation, as well as to directly observe the impact of the program on the community (Ernawati, 2024).

3. RESULT AND DISCUSSION

Based on the results of observations and interviews, it shows that the evaluation of waqf-based community empowerment with the Asset Based Community Development (ABCD) method in Temanggung has been well implemented. The aspects evaluated from ABCD include: context, input, process and product.

In the Context aspect, it was found that sheep is one type of small ruminant livestock that is relatively easier to maintain and adapt to the environment. In order to provide maximum results in the livestock program, the youth provide adequate facilities and infrastructure, livestock processes that are balanced with the fulfillment of animal health and capable and responsible human resources, and are supported by the potential of natural support.

In the Input aspect, it was found that the implementation of the community-based economic empowerment program managed by youth has been carried out for 2 years since the delivery of assets in the form of 4 goats to the Tempuran's youth organization. All 20 youth members of the youth organization are actively involved in maintaining the assets given. Equipped with training in making silage as animal feed, the youth are able to continue the program well and consistently in the past 2 years. The cage used is owned by the community as well as one of the youth who is active every day to manage livestock, using the *gaduh* system, the manager will be rewarded in the form of profit sharing from livestock products.

In the Process aspect, it was found that the process of raising sheep is carried out by feeding twice a day, namely in the morning and evening. Feeding is done by the youth of Karang Taruna who are on duty, for 5 sheep the feed needed is enough for 1 bunch of medium-sized grass for 2 meals in the morning and evening. The sheep are in a cage that has been prepared by the youth, a good cage is a safe place for the sheep. Because the cage can protect the sheep from rain, wind, heat, and even predator attacks, it is also a place for sheep to breed.

Product aspect is to measure the success of achieving goals. With the product aspect, it can be assessed whether the objectives of the program have been successful or less successful. The product of this community-based economic empowerment program is found that after more than 2 years the program has been running, with the initial assets given in the form of 4 sheep now increasing to 7 sheep after breeding.

Figure 1 Goat Pen



4. CONCLUSION

This service resulted in a prototype (method) of developing waqf-based economic empowerment that can be developed in other communities. The development of waqf-based community empowerment has developed from mosque-based development to community-based development based on local wisdom with three religions in Tempuran, Temanggung. By evaluating the Asset Based Community Development model, the Context Input Process Product indicator shows that the program has been successfully implemented, waqf-based empowerment not only adds assets in the form of goats or sheep, but currently the mosque community and youth organization have seven goats, a volleyball court and various goat management skills and community-based financial management. The main obstacle faced by the assisted community is the lack of human resources who can actively maintain the assets, because the youth organization members are overwhelmed by the increasing number of livestock.

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