

Relationship Pattern in Community Empowerment through Family Empowerment Post (*Posdaya*)

(*Posdaya Pesantren Rakyat Al-Amin*, Sumberpucung Village, Malang Regency)

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Abstract:- There are many forms of community empowerment programs to countermeasure poverty. One of the programs is known as Family Empowerment Post, or better known as Posdaya. This study aimed to 1) Investigate the relationship pattern established in the community empowerment program of Posdaya Pesantren Rakyat Al-Amin, 2) To analyze the social relationship pattern established among the stakeholders, between the implementer and the beneficiaries in promoting the program's success. In this study, qualitative approach was applied to gain an in-depth understanding of the program and the Relationship pattern established in this Posdaya. The present study found that: 1) the relationship pattern established in community empowerment through Posdaya Al-Amin is categorized as complementary relationship; 2) The communication among the implementers is classified as all-channel network pattern, allowing them to build interaction / social relationship that leads to cooperation; 3) the relationship pattern established between the implementers and the beneficiaries, or among the beneficiaries, was categorized as a circle and all-channel pattern, considering that they were neighbors. The present study recommended strengthening the social relationship pattern through a more intense communication network to allow all parties to participate in developing the Posdaya actively, and to allow any other parties to complement and accommodate the development of Posdaya.

Keywords:- Pattern of Social Relation, Posdaya, Empowerment.

I. INTRODUCTION

The Indonesian government has placed the effort of poverty alleviation as the main purpose of Sustainable Development Goals (SDGs). The government has implemented various approaches and programs to alleviate poverty almost in every sector. Those approaches and programs reflect that issues on poverty are multidimensional issues requiring participation from all parties. One of the programs of poverty alleviation that is

considered effective is community empowerment. This program directly addresses the community's basic needs and is participative. It involves the community's role in each of its programs and activity.

Considering that poverty alleviation is a difficult task requiring synergy, the government, through a number of ministries, promote direct involvement of various parties in this community empowerment program. Every party is responsible for alleviating poverty, both government and the community. As Sahri Muhammad stated (2012:1), "from a social perspective, social cooperation is a form of empowerment in order to alleviate poverty through collaborative approaches between community, the government, and corporation.

This is the role taken by Dana Sejahtera Mandiri (Damandiri) Foundation. Damandiri Foundation established a family-oriented empowerment program. In Indonesia, this is known as *Pos Pemberdayaan Keluarga (Posdaya)*, or family empowerment post. Suyono and Haryanto (2009:6) stated, "*Posdaya* is a forum for building friendship, advocacy, communication, to share information and to educate, and to be a place to integratively coordinate activities that strengthen the functions of the family. The strengthening of these functions is expected to allow each family to be a prosperous, autonomous family, that is capable of facing future challenges.

In carrying out community empowerment through *Posdaya*, Damandiri Foundation establishes strong cooperation and social relationships with other institutions, including regional government, higher education institutions, NGOs, banking institutions, and the community. *Posdaya* is a program that is capable of synergistic involvement of various parties in order to empower the community. Those involvements are usually in the form of accompaniment, leading to a dialogical encounter between *Posdaya* established by the community and institutions as the companion.

Posdaya has been developed in almost the entire Indonesia territory, thanks to the cooperations established through this program. Based on data issued by Damandiri Foundation in 2016, there were 54,000 *Posdayas* in Indonesia. This growth indicates that *Posdaya* is accepted by the community and many parties contributing to this program. Higher education institution plays an important role in developing *Posdaya*, particularly in spreading and socializing this program to the community through their community service called KKN *Posdaya* Tematik. To date, it is reported that *Posdaya* has involved 420 universities, both public and private universities. It was reported that 34,419 of 54,170 *Posdayas* were established through KKN Tematik *Posdaya* (Damandiri, 2016). Besides, this program is also supported by the government, especially the district and village-level government, who open the accesses for the community. The government's primary role is a facilitator, and it devotes attention and commitment to establish and develop *Posdaya* in the community.

Private parties' involvement also plays an essential part in developing *Posdaya*. Damandiri Foundation reports that until 2016, there are at least 35 financial institutions, including the banking and non-banking institutions, that provide access and financial aid for *Posdaya* programs. As the initiator of this program, Damandiri Foundation encourages companies and private sectors to participate in developing *Posdaya*. As a result, a program called *Posdaya* Corporate Social Responsibility is established by some companies. One of the companies is PT. Holcim Indonesia, this company has built 48 *Posdayas* in 11 villages in Cilacap Regency (Agus Triyono, 2014).

In its practice, *Posdaya* shows that community empowerment programs can arise from the community, by the community, and for the community itself. The primary principle of this program is the implementation of the values of Gotong-Royong in the community. *Posdaya* presents itself as a bottom-up program. It upholds autonomy and local resource utilization to provide a solution for problems faced by the community. One of *Posdaya*'s programs is Mosque-based *Posdaya*. This program aims to build synergy between Mosque (as the center of people empowerment) and functions of the family. *Posdaya Pesantren Rakyat Al-Amin* is one of Mosque-based *Posdaya*. It is situated in Sumberpucung Village, Malang Regency. *Posdaya Pesantren Rakyat Al-Amin* is a *Posdaya* that is built through autonomy and the ability to integrate various public programs and family empowerment to religious activities. This *Posdaya* also builds a strong cooperation with many parties outside the community (i.e., universities, private sectors) and builds a social relationship with many other parties. Applying principle they called as 'multilevel strategy', *Posdaya Pesantren Rakyat Al-Amin* possesses numerous development sectors and workgroups.

Posdaya Pesantren Rakyat Al-Amin grows rapidly. This growth is inseparable from the managers' efforts in building networks and relationships with many parties. Community empowerment, in principle, is not only related to material, economic, or technological aspects but also the social relationship among the actors, both relationship among the implementers, the relationship between the implementer and the program beneficiaries. This is the phenomenon underlying this study. This study attempts to examine the Relationship pattern formed in community empowerment through *Posdaya Pesantren Rakyat Al-Amin* in Sumberpucung Village. This work is expected to contribute to the study of social welfare, especially about the importance of social cooperation in community empowerment. The success of community empowerment significantly affects the effort in alleviating poverty. Community empowerment with correct pattern will facilitate the implementation of various social programs, *Posdaya* can represent efforts of community empowerment in the future.

II. METHOD

The present study was categorized as qualitative descriptive study. Qualitative method was selected since it allows adjusting general principles in collecting and obtaining the informant's understanding. Descriptive approach provides a detailed picture of the object, case, and situations. This method composes reality into a story. It describes a problem, event, and phenomenon orderly, followed by analysis and interpretation to analyze the data.

This study was conducted in *Posdaya Pesantren Rakyat Al-Amin* in Sumberpucung Village, Malang Regency. The subjects of the study were thirty-seven *Posdaya* managers who were directly involved in developing this *Posdaya*. In order to collect data regarding social relationships with the program beneficiaries, interviews were conducted with the beneficiaries. To understand the general social relationship among the stakeholders, this study conducted a literature study and used the information stated by the program implementers.

In this study, data consisted of primary and secondary data. The former was obtained from interviews with managers of *Posdaya Pesantren Rakyat Al-Amin*. The latter was obtained from literature and references from books, journals, and other relevant studies. In conducting this study, the researcher employed some main components referring to Miles and Huberman, as cited in Sutopo (2006: 128). These components were: 1) Data collection, this was done through interviews with managers of *Posdaya Pesantren Rakyat Al-Amin* and literature study on relevant topics. 2) Data Reduction, once the data are collected, the researcher focuses on removing unnecessary data and arrange the data to draw a conclusion. 3) Data display, this was done through sentences and structured story. 4) Conclusion drawing, this was done to gain complete meaning from the processed data, creating a clear, complete synopsis.

III. RESULTS AND DISCUSSION

➤ *An Overview of Posdaya*

Pesantren Rakyat Al-Amin is a place where *Posdaya Pesantren Rakyat Al-Amin* is established. This pesantren is located in Dukuh Krajan, Jl. Koprak Suradi, No. 98, Sumberpucung. This pesantren applies people-based pesantren concept. *Pesantren Rakyat Al-Amin* is viewed as an Islamic boarding school with people-style activities and curriculum. This Pesantren's motto is, "We are the one who learns, teaches, and gives the title." This Pesantren was established on 25 June 2008 and was registered with NSMD: 221235070681. This pesantren makes any Indonesian citizen with any social background, especially in Sumberpucung village, more Islamic. *Pesantren Rakyat Al-Amin* is established by Abdullah Sam, S.Psi, a youth activist, a mentor, a UIN Maliki Malang graduate. *Pesantren Rakyat Al-Amin* is an Islamic boarding school that combines pure Salafi and modern education. Considering the community violent and dark phenomena at that time, an idea of Pesantren Rakyat that attempted to be synergistic with the local strength emerged. Before *Posdaya* is established in *Pesantren Rakyat Al-Amin*, religious learning, art, and culture programs had existed. *Posdaya* focuses more on community economic matters, strengthening the networks and social relations.

Posdaya Pesantren Rakyat Al-Amin was established on 29 December 2011. It is registered in the Decision Letter of Sumberpucung Village Head no: 141/5/421.421.605.001/2011 under the guidance and accompaniment of Mosque-based *Posdaya* of Institute of Research and Community Service (LP2M) of Maulana Maliki Islamic State University Malang (UIN Maliki Malang). The community empowered by *Posdaya Pesantren Al-Amin* was originally the local community, the students of Pesantren Rakyat, and people in RT 07 and, finally, all people in Sumberpucung village. Over time, the people who participated in *Posdaya Pesantren Rakyat Al-Amin* increases from one RW to the entire district of Sumberpucung, along with broader networks built by *Posdaya*. *Posdaya Pesantren Rakyat Al-Amin* is a pesantren-based *Posdaya* that empowers the community in the economic and religious sectors. *Posdaya Pesantren Rakyat Al-Amin* empowers the local community by broadening the network, social relationship, and economic development along with advocacy and education of Islamic values in a synergistic implementation. Regarding the organizational structure, *Posdaya Pesantren Rakyat Al-Amin* has one leader, the leader is assisted by one secretary and one treasurer. The organizational structure of *Posdaya Al-Amin* covers twelve fields, namely: 1) Dakwah, 2) Economy, 3) Youth and Sport, 4) Art and Culture, 5) Information Technology, 6) Farming and Agriculture, 7) Advocacy, 8) Gender, 9) Health, 10) education, 11) Development of Cooperative, and 12) public relation. For each field, one or two people are appointed to handle the matters related to each respective field.

Posdaya Pesantren Rakyat Al-Amin provides a number of innovative activities, such as Jagong Maton, training and kaderization, free courses, house building for the poor, BMT, and creative Economy, aromatherapy oil packaging and confection, radio station development, film-making, and kampung Inggris program. Many programs have been run and keep running. Those programs can be categorized in terms of their sectors of activity: 1) Health sector, this was done through free medical treatment through collaboration with Puskesmas and community organization; drug socialization, which was held through collaboration with National Narcotics Agency; training on youth reproductive health, which is held through collaboration with Faculty of Science and Technology of UIN Maliki Malang; medicinal plant program, and other programs, which are done regularly. 2) Education Sector, this was done through free course program; establishing PKMB, Early Childhood Education Institution, Kindergarten, Quran learning center, Integrative Islamic Elementary School, and Madrasah Diniyah; finding Scholarship for smart students; entrepreneurship training; journalism training; Khatib and Imam training; Fish farming training; and computer assembling training. 3) Entrepreneurship Sector, in this sector, *Posdaya* develops confection that produces clothes and prayer hijab; Blacksmithing business; organic tofu production, the product is marketed in seven traditional markets; waste bank; catfish farming; eel farming; and goat farming; Sand brick production; catering business, and BMT. According to the head manager of *Posdaya Pesantren Rakyat Al-Amin*, more than 8000 families have enjoyed benefit from *Posdaya*. To date, this *Posdaya* possesses BMT that circulates about 3.2 billion rupiahs, has established Early Childhood Education Institution, Integrated Islamic Elementary School, formed thirty independent business club, accompanied 27 local mosques, collaborated with many companies through their CSR to help the community.

Posdaya Pesantren Rakyat Al-Amin grows and is accepted by the community, thanks to the method they called MLS (Multi-Level Strategy) and friendly approach. Applying this approach, this *Posdaya* achieved eight SDGs targets and was awarded as the best *Posdaya* in Indonesia in 2015. The success of this *Posdaya* is inseparable from their MLS strategy, this *Posdaya* obtains its excellence due to some factors: 1) Gotong-royong principle that underlies the establishment of this *Posdaya*, 2) Sustainable program and kaderization 3) Ability to survive autonomously through its growing business. 4) Supports from the regional government, and 5) wide relationship and network through accompaniment and cooperation with various parties.

➤ *Social Relationship Pattern in Posdaya Implementation.*

The community empowerment process, particularly in *Posdaya*, exhibits a phenomenon of value, interest, and resource intervention among involving factors. Community empowerment through *Posdaya* proves that NGO (in this case is Damandiri Foundation) is able to establish a movement of empowerment that is capable of encouraging the community to alleviate poverty. This means that informal actors are actually able to carry out formal actors'

function (i.e., community empowerment to alleviate poverty).

In practice, the presence of an informal actor (i.e., Damandiri Foundation) with its program (i.e., *Posdaya*), meets other actors, such as the government. This phenomenon showed that *Posdaya*, as a program, is able to establish a relationship between informal and formal actors. *Posdaya Al-Amin* is established based on the idea proposed by Damandiri Foundation, which is accepted by the community, facilitated by higher education institution (i.e., UIN Maliki Malang), supported by the Damandiri Foundation’s resources and the government facilitation in the form of socialization and supporting program. This shows a positive relationship among many parties that results in sustainable programs.

As a result, the community who joined *Posdaya* benefits from the relationship built by the actors. For instance, the community received business loans for their micro business from both banking and non-banking institution. They also benefit from free health and education services provided by the government through their institutions.

Using a theory proposed by Levitsky, the relationship between *Posdaya Pesantren Rakyat Al-Amin*, Damandiri Foundation, regional government, private parties, and Sumberpucung village community is categorized as complementary relationship. *Posdaya* manages to fill a gap that has not been filled by the government’s direct program. In this relationship, Damandiri Foundation transfers its resources of energy, concept, or even fund, while the government transfers its resources in the form of facility, experts, and accompaniment, the higher education institution transfers its resources in the form of education and training through thematic community service program, while the private parties participate through its CSR activity. It can be said that Damandiri Foundation complements the government in carrying out empowerment for poverty alleviation. The relationship among various involving parties in *Posdaya Al-Amin* (i.e., government, higher education institutions, private institutions) indirectly results in an ethical agreement, where all stakeholders hold the same purpose, namely to empower the local community of Sumberpucung to alleviate poverty.

It should be noted that various programs and activities held by *Posdaya Pesantren Rakyat Al-Amin* manage to change the culture of poor people, *Posdaya* makes them concern more with education, health, and work hard to obtain a better life standard.

➤ *Relationship between the Program Implementers*

The interaction that occurs due to the similarity of purposes and interests will lead to a cooperation among the group members. Such interaction may occur between individuals, or between an individual with a group, and between groups. The cooperation can be more robust due to similar purposes and interests. Like *Posdaya Pesantren Rakyat Al-Amin*, this *Posdaya* is established by positive

interaction that leads to an effective cooperation. This study examines the social relationship before *Posdaya* was established to find out the proximity among the implementers or managers of *Posdaya*. If the managers had known each other before *Posdaya* was established, they might find it easier to cooperate and coordinate any issues that arise during the program implementation.

The most significant social capital of this program is the relationship formed by solidarity of the implementers (i.e., *Posdaya* managers) because solidarity and togetherness are the keys of the program. Accordingly, a professional social relationship is required, a rational, complementary relationship that prioritizes the principle of mutual help, that is done through intensive interaction and communication. The relationship that emerges among *Posdaya* managers is displayed in Table 1.

No	Answers	Total	Percentage
1	Have been very close	8	21.62%
2	Close	15	40.54%
3	Know each other	14	37.84%
4	Have not known at all	-	-
Total		37	100 %

Table 1:- Social relationship between the implementers (*Posdaya* Managers) before *Posdaya* was established.

Source: Data 2019

As shown in the data above, the managers of *Posdaya* have at least known each other before *Posdaya* is established because they are local people. Such a relationship is helpful and allows the managers to work together, build a working relationship because they have already trusted each other when carrying out a field program.

In order to examine the relationship pattern, we looked at the fact that occurs during a program. Such a social relationship is important during the implementation of a program in order to face the challenges that occur among the managers. The following is data on the social relationship during the implementation of *Posdaya* activities:

No	Answers	Total	Percentage
1	Always coordinate	18	48.65%
2	Sometimes coordinate	19	51.35%
3	Never coordinate	-	-
Total		37	100%

Table 2:- Social relationship between the implementers (*Posdaya* managers) during *Posdaya*’s activities.

Source: Data 2019

Based on the data, it was found that their social relationship was in the form of coordination during the implementation of the *Posdaya* program. In *Posdaya Pesantren Rakyat Al-Amin*, there was a program named Jagong Maton, a program in which people gather to meet, discuss certain issue with a certain purpose. In this Jagong Maton program, they share information in order to

minimize problems and to find solutions in order to maintain various activities held by *Posdaya Pesantren Rakyat Al-Amin*. The coordination among the managers is the key to good implementation and motivation for the implementers, including the program beneficiaries, so that they can maximize their potential. Based on the data shown above, it could be theoretically described that the social relationship between the managers in *Posdaya* activities is categorized as all-channel network, meaning that every individual, as the manager, builds relationship or interaction between one another. This exhibits collaboration that is able to promote solidarity among the managers to achieve the purposes of *Posdaya* (i.e., to alleviate poverty through community empowerment, particularly family empowerment). However, the data also showed that more than half (51.35%) of the managers did the coordination infrequently due to a number of factors:

No	Answers	Total	Percentage
1	Working far from <i>Posdaya</i> 's location	8	21.62%
2	Work busyness.	22	59.50%
3	No invitation to meeting	5	13.51%
4	Do not know	2	5.41%
Total		37	100 %

Table 3:- Factors causing infrequent coordination among the *Posdaya* managers.

Source: Processed Data 2019

The data above showed that the coordination is made infrequently due to some factors, the most dominant factor is the managers' activities outside *Posdaya*. This condition should be noted, that the implementation of *Posdaya* activities should have better coordination, considering that *Posdaya*'s rapid growth and activities require considerable attention. However, it must be appreciated that the managers had perform coordinations, showing that they care about *Posdaya Pesantren Rakyat Al-Amin*. The matters that should be understood by the managers is that cooperation is essential, considering that *Posdaya* is a working package, which is collective in nature.

In practice, *Posdaya Pesantren Rakyat Al-Amin*'s activities are carried out within an event package, which requires a solid team for each package. Each activity is divided into various implementation sectors following the organizational structure, during the implementation, a milestone is made to monitor the progress. Abdullah Sam, the head of the *Posdaya*, stated that formally, they carried out the program in accordance with the organizational structure. However, in field, they work together without caring about structural position. Theoretically, social relationship may emerge in the form of both collaboration and competition. While they exhibit collaboration as one team, sense of competition may occur among the smaller teams. However, this phenomenon is considered acceptable and natural.

➤ *Social Relationship between Implementers and Program Beneficiaries*

In addition to the relationship among the implementers, social relationship between the implementers (i.e., *Posdaya* managers) and the program beneficiaries should also be addressed. Social relationship between the managers and the program beneficiaries may facilitate the managers to guide and accompany the community to promote the effectiveness and efficiency of the events *Posdaya* managers are responsible for achieving the purpose of *Posdaya* and for making sure that each community's activity is carried out properly, so that the community's autonomy can be obtained. One of the challenges faced by the managers is the ability to encourage communities to participate in the program. This social relationship was examined from two perspectives, the former is the social relationship between the *Posdaya* managers and the beneficiaries before the program is implemented, and the relationship built during the implementation of the program.

No	Answers	Total	Percentage
1	Have been very close	6	16.22%
2	Close	18	48.65%
3	Know each other	13	35.13%
4	Have not know	-	-
Total		37	100 %

Table 4:- Social relationship between *Posdaya* managers and the *Posdaya* program beneficiaries before the program is implemented.

Source: Processed Data 2019

The table above showed that the *Posdaya* managers and the beneficiaries have known each other before *Posdaya* was established, even 16.22 percent of them have close relationship. In one hand, this condition ease guide and accompaniment. In the other hand, it should be noted that close relationship sometimes leads to field problems, such as refusal to be guided by the younger managers, thought that the activity is merely formality, and elements of subjectivity which may significantly affect the manager. Social relationship in the form of giving motivation, providing example at the beginning of the program may significantly affect the sustainability of the program. The social relationship between the *Posdaya* managers and the beneficiaries during the implementation of the program is described as follow:

No	Answers	Total	Percentage
1	Always coordinate	22	59.46%
2	Coordinate infrequently	15	40.54%
3	No coordination	-	-
Total		37	100 %

Table 5:- Social relationship between *Posdaya* managers and the *Posdaya* program beneficiaries when the program is implemented.

Source: Processed Data 2019

As shown in the data above, the managers always coordinate with the beneficiaries, indicating that the social relationship in shows an etiquette to cooperate during the implementation of *Posdaya* program. However, there were also managers who rarely perform coordination because they thought that most of people have understood the program. They thought that it is unnecessary to perform coordination regularly. The form of interaction done by the managers is shown by the way they interact, as explained in the following table:

No	Answers	Total	Percentage
1	Building social relationship with all <i>Posdaya</i> managers	6	16.22%
2	Building social relationship some <i>Posdaya</i> managers	14	37.84%
3	Building social relationship with the head of <i>Posdaya</i>	17	45.94%
Total		37	100 %

Table 6:- Social relationship among the *Posdaya* managers.
Source: Processed Data 2019

As shown in the data above, in general the managers build a social relationship with the head of *Posdaya*. They stated that for efficiency purpose, it is enough to make coordination with only the head of *Posdaya*. Besides, the managers also build social relationship with the fellow managers, showing chain pattern of communication, where the center of this pattern is the source of information, in this case is the Head of *Posdaya*. With regard to the quality, social relationship patterns should not only be viewed from its shape but also from its intensity of coordination, as well as its material of the coordination. In the future, the managers should pay attention to this matters, they need to build a synergistic communication and interaction among all components. The existing relationship pattern should be strengthened through more intense communication network so that all parties may actively participate in developing *Posdaya Pesantren Rakyat Al-Amin* and to allow any party outside the community to complement and contribute to the development of *Posdaya*.

IV. CONCLUSION

Using Levitsky's theory, the relationship pattern in community empowerment through *Posdaya Pesantren Rakyat Al-Amin*, Sumberpucung Village, Malang Regency is categorized as complementary relationship, where each individual complements each other. Based on the field finding, it could be concluded that the social relationship pattern among the managers is categorized as all-channel communication network, this pattern allows all managers to interact each other, in addition, the social relation has directed to a good cooperation. The social relationship pattern between the managers and the beneficiaries was categorized as circle pattern and all-channel pattern that leads to symbolic interactionism.

Based on the conclusion above, it is recommended that: 1) All stakeholders to continue to synergize and complement each other. Programs of *Posdaya* should be developed, they should become examples of comprehensive empowerment, considering that *Posdaya* is capable of achieving SDGs target. 2) *Posdaya Pesantren Rakyat Al-Amin* should be better managed, considering that the future challenges are increasingly difficult, institutional strengthening and measured work plan is required. 3) The existing relationship pattern should be strengthened through more intense communication network so that all parties may actively participate in developing *Posdaya Pesantren Rakyat Al-Amin* and to allow any party outside the community to complement and contribute to the development of *Posdaya*. *Posdaya* should extend its network and social relationship to allow more people benefits from its programs.

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