Internalization of Community Empowerment High Value in MSI Community

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Abstract
Community empowerment, as mentioned in SDGs, nowadays becomes trend activity in the social world stage. Mentari Sehat Indonesia (MSI) implements a community empowerment practice based on noble values. Many internalization stages have been taken to maintain the existence of those values. This research aims to describe noble values existing in MSI community in community empowerment practice along with its internalization stages using universal noble value category developed by Kluckhohn. This research is a single case study with data sourcing from informant, library study, written document and archive, and visual data collected through interview, observation and documentation. Informant was selected purposively based on sex, leadership for regional subsidiary organization, and education level. Data was analyzed using an interactive model of analysis including data reduction, data display, and conclusion drawing as well as verification. Data validation was conducted using source triangulation technique. The research found various noble values existing in MSI Community: nature of life, nature of work, and work ethos, relation between human and nature, perception on time, and relation between humans and their fellows. The internalization of noble values was conducted by MSI community through value transformation, value transaction, and trans-internalization stages.

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INTRODUCTION

City walks in an increasingly swift modernity stream; community as the city/region-supporting entity in this condition also keeps moving along with the modernization pace in various lines. According to Chambers (1987: 142), empowerment also known as empowerment is an economic development idea that combines social values. According to Chambers, this concept reflects a new paradigm of development, namely “person-centered, participating, empowering and sustainable (Sikwan, 2020). The swift modernity stream increasingly suppresses the existence of values in a city/a region’s community. Giddens in his book entitled The Consequences of Modernity presupposes that modernity is often said to come up along with globalization (Hayu Lusianawati, 2021). Such condition is viewed to represent the condition of community recently due to several external threats, globalized world and modernity itself. Furthermore, Community Empowerment in the scheme of modernity appears to be a new pillar of development, particularly in the attempt of creating city and sustainable community as the Sustainable Development Goals (SDGs).

The impact that can be provided by this globalization can be a challenge for the people of a country (Mujahidah & Dewi, 2022). SDGs have 17 points, the eleventh of which states that one of development goals is to create inclusive, safe, tough and sustainable city and settlement, to achieve the goal of sustainable city and settlement in 2030, 10 national targets (MIA, 2023). The targets include, among others, integrated city and community development, infrastructure and urban service, and disaster risk and climate change in urban areas. The attempts taken to achieve the targets are elaborated in policy, program, and activities to be implemented by government and non-government organization.

Jim Ife stated (Cook et al., 2001), Community empowerment is the process of providing people with resources, opportunities, knowledge, and skills to help them become better at determining their future and participating in and fulfilling lives in their own communities (Utami & Afrizal, 2022). According to Sururi (2015), one component that empowers society is the need for care which can be realized in the form of partnerships or collaboration with parties who have greater financial power and parties who are still developing (Ramadhan & Imran, 2022). Community empowerment then grows as the consequence of modernity to maintain growing and developing process, independence, self-sufficiency, and gap between society classes due to globalization exposure. It is because community empowerment is viewed as a process of developing, making self-sufficient, and strengthening bargaining power of lower-class society against the suppressing power in any life sectors and fields (Purba, 2022). The urgency of society as the most important entity composing a region/city is inevitable from modernity challenge; therefore, they are forced to keep fighting for maintaining self-identity as the society with the empowerment it has entirely (Didimus Syukur, 2023).
The community empowerment process in Indonesia seems to be done commonly by two actors: the bureaucrat (government) and the community itself. The bureaucrats with all their institutions and rules carry out a community empowerment strategy by assuming society as an object where their needs are aggregated in a work program. Meanwhile, on the other hand members of society (people) grow and develop themselves into various social communities with diverse interests as an attempt of finding solution to the need they define (Suharno, 2021). It is in this perspective that the community-based empowerment assumes the community to be the subject.

As time goes by, community empowerment grows as a jargon for the contestation of development recently (Al-Hamdi et al., 2019). Bureaucrat groups and community engage in the trend development, and so do they in Central Java region. As one of Indonesian provinces with the high population mobility rate, Central Java is replete with many society groups differentiating themselves into various communities. Community, as a group of people sharing the same values and interests, supporting and helping each other, moves along with the values promoted; it is intended to maintain social unity, structure, and certain norms. Value is the term not easy to define certainly, because value is an abstract reality (Mufarrahah, 2020). In other words, value is a type of confidence in the scope of a society's belief system in which the presence of confidence affects an individual in taking action or instead avoiding an action, or relating to what is proper and what is improper to do. Values are important to a society because they function as an orientation in interpreting something believed to be true.

*Mentari Sehat Indonesia* (thereafter called *MSI*), as one of community-empowerment based communities in Central Java, in its existence in the Tuberculosis (TBC) eliminating program operates along with 34 network branches in all regencies/cities existing in Central Java. As the society-based community supporting public participation in health, social and education sectors in Indonesia, MSI keeps moving to optimize the non-governmental health infrastructure and to maintain the social group dynamics in order to independently solve the health, social, and education problems existing in the society. The 34 (thirty four) networks distributed in Central Java region are filled in by the community groups called community cadres. In undertaking their role and function in doing some activities, the community cadres are motivated with diverse interests that is consequently vulnerable to disunity. MSI, as their main community, of course has a strategy of maintaining the social integration of its internal unit, one of which is through value internalization as the foundation of its movement.

**METHODS**

This research is single case study, a procedure of research directed to one characteristic, meaning that this research is conducted on one general target/location only (Bungin, 2007). Case study was selected in this case because it
is considered as more explanatory and leading more to the use of case study strategies (Yin, 2008). This research used cross sectional study technique. Cross sectional study is a method allowing the research period to be shortened to just few months, rather than in long period of time (Berutu, 2019). This research used an approached integrated into theory and sociology and education disciplines, and therefore it belongs to a multidisciplinary approach. This method is intended to analyze and to interpret precisely, because the phenomenon is so complex that difficult to find out using one research approach (Basrowi, 2002).

Data sourced from information obtained from informants, library study, written document and archive, and visual data. In addition, empirical data obtained from the field is necessary to understand comprehensively the object of study investigated, because basically a research is an individual’s attempt of approaching, understanding, analyzing, and explaining the phenomenon related to certain object (Kleden, 1987). Techniques of collecting data used were interview, observation, and documentation. Informants were selected purposively. In this case, the informants were selected based on sex, leadership of local-branch organization, and education level. Purposive technique is the one used to select informants intentionally (Sanggar Kanto in Burhan Bungin, 2013). Data was analyzed using an interactive model of analysis with three basic components: data reduction, data display and conclusion drawing or verification (Huberman and Miles in Bungin, 2007). Data validation was carried out using source triangulation technique, by cross-checking and comparing the confidence level of information obtained through different times and different instruments (Lexy J. Moleong, 2019).

This section explains the methods used in research/writing. The research method writes down the type of research (research classroom action, design research, development, and others), research subjects, research instruments (developed by themselves or referring to instruments that already exist), data sources, data collection processes, and data analysis.

RESULTS AND DISCUSSION

Value is defined as an idea or concept as to what is considered important to an individual in his life. In addition, a value’s truth does not require empirical evidence but it is related to comprehension and what someone wants or what someone does not want, what someone likes or dislikes. There is a close relationship between value and action in the community. Generally, people create value through creating object, separating them from the objects, and then trying to overcome the difficulty generated (Simmel in Ritzer, 2019). The bigger the difficulty faced in getting an object, the higher will be the value. The general principle is that value comes from an individual’s ability of distancing himself from an object appropriately. Something obtained too easily is considered as having low value. Therefore, certain effort is needed to make something viewed as valuable. Meanwhile, something too difficult or even impossible to get will be considered as valuable in individuals’ eyes. And something most valuable is the one neither too difficult nor to easy to get.
Referring to the elaboration above, value is an integral part of each object whether it is in its activity, shape, or function. Value is inherent to each element of life, from society relation to activity practice as a social fact. The discussion about value orientation, particularly noble value, as social fact, can use a framework that has ever been developed by Kluckhohn (Koentjaraningrat, 2015). The framework universally divides cultural values as the noble values of all nations in the world into five categories based on five important matters in human life: (a) nature of life, (b) nature of work and work ethos, (c) relation between human and nature, (d) perception on time, and (e) relation between humans and their fellows. The typification of values existing in MSI community is explained as follows:

**Nature of Life.**

In doing its program activities, MSI community always refers to this value as the foundation, meaning that in the presence of value about the nature of life, MSI community always builds on this values, meaning that in the presence of value about the nature of life, MSI community operates in community empowerment, particularly in eliminating TBC based on the spirit of being useful to others. The nature of life intended is a view of living to work or working to live. Through such view, individuals rearticulate the life choice to undertake and to fill in with anything, for the benefit of fellow human beings, by helping TBC patient or being ordinary individual without benefit for others (fellows). This value is very important to internalize into the members of MSI community, recalling that the activities they undertake are social ones, participating actively in the program of eliminating TBC through searching for the TBC cases with such strategies as contact investigation, illumination, and education for TBC patients who undertake treatment completely, making the people aware of maintaining clean and healthy lifestyle (Indonesian: *pola hidup bersih dan sehat*, thereafter called PHBS) and giving enabler aid (social aid) to the needy TBC patients. All of activities, if not based on such nature of life, can foster new value orientation such as self-interest, wish to take advantage, and calculation of interest either individual or group. The nature of life value should, of course, be transformed into the members of MSI community as the foundation of their activities in defining the movement in community empowerment stage and to control and prevent them from being drunk in the swift modernity stream and losing humanity orientation in completing the TBC elimination acceleration program, particularly in Central Java and generally in Indonesia, through a community-based approach.

**Image 1.** Education about Clean and Healthy Lifestyle (PHBS) in Gondangrejo Sub District by MSI
Nature of Work and Work Ethos.

The next value is the nature of work and work ethics. This value on the value transformation stage conducted by MSI coach is always manifested into an advice that human beings should leave (work) trace in their life, and to do so they need good work ethos. Therefore, jargons like work hard, being smart, sincere, and thorough are always implanted into all members of MSI in all activities attended by the Coach of MSI community. Maintaining work ethos in such a way that anything done will expectedly be the trace of work as human beings throughout life. In other words, the interpretation of these nature of work and work ethos values confirms the previous value such as the nature of life. Ethos is interpreted by the members of MSI as attitude, personality, predisposition, character, and belief in something. This attitude belongs not only to individual but also group and even community, including MSI community. Thus, ethos pertains to life spirit, including the spirit of working, learning knowledge (science) and improving skill in order to build better life in the future. It is in line with basic assumption that human beings cannot improve their life without spirit of working, knowledge, and adequate skill concerning the job they deal with. It is also in line with Weber stating that work ethos is the people’s attitude to the definition of work as the factor supporting successful business and development.

Image 2. Periodical Coordination of Monitoring and Evaluation in MSI

Relation of Human Beings to Nature.

The perception on nature can also apparently be defined as environment, the place where individuals live. Through educating the people about the Clean and Healthy lifestyle, the members of MSI community in their operation try to transform and transact this value to the community. It is always done to maintain the good living environmental ecosystem in the society, particularly in the environment where the TBC patients reside. Simple assumption can always be seen from the activities done by MSI members routinely, from social service action to responsive action to natural disaster occurring in Central Java. The response is taken not merely through humanity donation, but also through environmental care in the region affected by natural disaster. The members of community understand the importance of ecological as the part of sustainable community development. In this transformation stage, the value is related to the relation of human-to-nature, Coach and Supervisor of MSI community always teach the importance of environment as the room of living. It means that through participating in maintaining the environmental preservation, the MSI community
indirectly contributes to maintaining the spirit of humanizing human. It is because human beings can keep having productivity if they are in healthy and good environment. In addition to assuming the mission to educate the people, the transformation and transaction of value concerning the relation of human to nature also can strengthen the existence of value concerning the nature of life and the nature of work and work ethos, because manusia can be more creative if they are supported with work ethos that is affected by healthy environment. The consciousness of this importance of relation gives a distinctive challenge to MSI community recalling that any practices of managing TBC patients often involve mask wearing as the important part of standard governance for TBC elimination. The waste of used mask seems to need special attention in order not to be in contradiction with the values transacted to the people. Therefore, MSI community in this situation does reconciliation by burning the mask waste correctly in the appropriate place.

**Human’s Perception on Time.**

To explain this value, MSI community consists of the members that transact the value in the TBC eliminating activity through work system with indicator target and variant analysis to support its performance. The achievement of target is of course done by measurable planning as scheduled. The reporting system that should be made monthly is also a form of value transaction conducted by the members of MSI. Time is an important part of program implementation, because the presence of duration enables the aggregated achievement of process that has been carried out. It is important to see the growth and the development of program activity implementation, on the other hand the fulfillment of punctuality target, for example from the reporting side can be used as the material to project the next strategy. The projection is an important part, because the projection can represent the beginning of simulated program implementation in order to minimize the weakness of activity undertaken before. Appreciating time means appreciating the commitment of work ethos that has been transformed before into the value believed to be true and used as the guidelines of procedure to be taken by the members of MSI. Even to accustom and even to force the members to appreciate time, the Coach and the Supervisor of MSI often imposed sanction to those not maintaining their time commitment or their commitment to the time approved particularly in the activity reporting and implementing mechanism.

**Image 3. Coordination Meeting and Data Validation along with Health Department**
The relation of Humans to their Fellows. This value is the universal one understood by MSI community. The interpretation on the relation of humans-to-their fellows indicates that MSI members as the social creatures, of course, cannot live alone. They need cooperation with other individuals or groups such as work partner and network branch existing in each region. As the social group, MSI community operates by making socialization and communicating with other communities in the implementation of TBC elimination activities, for example with Health Department, Puskesmas (Public Health Center), Hospital, and other TBC survivor to synergy to build collaborative scheme of massive participation. This presence of value transaction enables each of MSI members to have their own social world to grow, develop, and move in the context of public participation. It, of course, ends up with the form of community-based community empowerment in the TBC elimination acceleration in Central Java.

**Image 4. Cross-Sector Coordination of MSI Community**

*Mentari Sehat Indonesia* (MSI) has a unique strategy of internalizing value in maintaining the movement values for all of its members. These values are important in the process of developing the community's identity. Identity is important as the communicating function to confirm a certain typical characteristic to reveal the existence of an individual or a group of individuals amid society. Communication is an archetype to attract others to contribute to the togetherness. Eventually, communication is defined as a process, an symbolic activity, and meaning exchange between human beings. Etymologically, internalization indicates a process, so that the internalization can be defined as a process. In Indonesian Big Dictionary, internalization is defined as the deep comprehension, understanding, and in-depth mastery occurring through building, counseling and etc (Qodratillah et al., 2011). Meanwhile, in the psychological framework, internalization is defined as a combination of attitude, standard conduct, opinion, and so on in the personality (Bungin, 2007).

*Mentari Sehat Indonesia* (MSI) seems to understand the importance of internalization through viewing it as an individual's understanding or interpretation on subjective event as the disclosure of meaning. In this process, the individuals in group/community identifies themselves with various social institutions or social organizations in which the individuals
become their members. It is in line with Berger’s argument stating that the internalization is the reabsorption of the re-transformation of objective world structure into subjective consciousness structures by human beings (Berger, 1991). The value internalizing stage existing in MSI community basically can be seen through the perspective of internalization stage through three stages: value transformation, value transaction, and transinternalization (Rismayani et al., 2019). The strategy is elaborated as follows:

a. Value Transformation Stage; this stage is a process of informing good and less goos values. In this stage, verbal communication occurs. In the MSI community’s activity practice, this stage can be seen in various forms: periodical coordination, monitoring and evaluation activity, capacity improvement, and halal-bi-halal (gathering to ask for forgiveness) activity. These varying activities enable all members of MSI community to meet face to face other factors such as the Community’s coach and supervisor. It is in these activities that the values begin to be transformed through some methods: advice, tip, reprimand, and sanction to start transforming the values in all activities existing in the MSI Community.

Image 5. Transformation of Value in MSI Community

b. Value Transaction Stage is a value education stage by means of two-way communication, or reciprocal interaction. This stage, can be said as a stage of trialing the value transformation stage as aforementioned. In this stage, MSI Community starts to transact values received before in such activities as: networking with work partner, taking care of the members of network branch, and undertaking the TBC eliminating program activity, of course, pertaining directly to people/TBC patients. With the transformation of values received, all members of MSI community start to transact the values in their daily practice of program activity. The individuals capable of transacting values well will, of course, be acceptable to their social environment and get some convenience in the form of communication acceptance. Meanwhile, those who can transact values inadequately and fail in doing so in their social environment also find difficulty in communicating with their social environment and even worse, it can generate friction and social sanction.
c. Transinternalization stage; this stage is more in-depth than transaction stage. This stage is conducted not only through verbal communication but also mentality and personality. Thus, in this stage, personal communication plays an active role. Transinternalization stage is the one used by individuals in interpreting the processes of transforming and transacting values that have been surpassed. Through conscious mentality and personality, the members of MSI community reflect themselves on action and values that have been transacted in their daily action. Varying response of other individuals, as the beneficiary of value transaction, will later plays considerable role in the process of transinternalizing values in the members of MSI community. The individuals successfully transforming and transacting the values will of course interpret those values more quickly as the form of value internalization into themselves. Meanwhile, those doing so poorly or failing need value transinternalization that runs more slowly but has more in-depth interpretation due to direct contact with value trial in value transaction stage.

The three stages can be exemplified as follows: a member of MSI community has gotten a variety of value transformations from various activities undertaken in the value transformation practice as aforementioned in TBC eliminating program. Individuals or members of MSI group or community then begin to transact the values in their program activities by involving other actors such as work partner and other community undertaking the similar program. The individuals successfully transact the value will easily run the program activities from organizing the people to treat TBC to fulfilling the target of program indicator. Meanwhile, the ones receiving the transformation value poorly and failing in value transaction will undertake the TBC eliminating program more slowly and even should face frictions with their work group or partner due to different interpretation on the values underlying the operation. At the same time or thereafter, the individuals affiliated with MSI Community reflect themselves on whatever having happened. They begin to refine, rearticulate, and in turn reinterpret the values transacted to know whether or not they have been consistent with the values transformed before or even they bias and deviate far from the values they have received earlier.

Transformation, transaction, and transinternalization stages work incessantly to become dialectic of value interpretation from the value internalization process (Ainurfiya, 2021). The more the value transformation received, the more the values transacted as the form of trial and then reinterpreted as the part of value internalization. Even, the
transinternalization process done often begins to be transacted again as the form of value trial over the transformation of values received by individual members of MSI community. It is because value internalization takes a long time as value transaction should be carried out repeatedly to get significant action that is done to represent the interpretation of value from the experience of value transformation the individuals had or received. At the same time, when individuals do value transaction, they also carry out value transaction into the articulation of other varying action in their own social environment.

CONCLUSION

Several values develop in MSI: nature of life, nature of work, and work ethos, relation of humans to nature, perception on time, and relation of humans to the fellows. All of these values are internalized through the activities carried out by MSI community in some stages: value transformation (process of finding value), value transaction (process of implementing value into action), and transinternalization (process of crystalizing value). In the value transformation stage, only verbal communication does occur. This stage is carried out through some activities: periodical coordination, monitoring and evaluation, capacity improvement, and halal-bi-halal (gathering to ask for forgiveness). Then, in Value Transaction stage, value education occurs by means of two-way communication or reciprocal interaction. This stage can be said as the trial of value transformation stage. This stage is characterized with the transaction of values in various activities like networking with work partner, taking care of the members of network branch, and undertaking the activity of TBC eliminating program pertaining directly to people/TBC patient. The last stage is Transinternalization; this stage is more in-depth than transaction stage. In this stage is carried out not only using verbal communication but also mentality and personality. Thus, in this stage, personal communication plays an active role. Transinternalization stage is the one used by individuals in interpreting the process of value transformation and transaction surpassed. Through conscious mentality and personality, the members of MSI community reflect themselves on the action and reinterpret the values that have been transacted in their daily action.

Considering the elaboration above, the capacity improvement is important to be carried out periodically by National Unity and Politics Agency of Central Java Province to organizations or communities (social groups) existing in Central Java. It is important because the activity can be used to implant Pancasila values to strengthen the society and to maintain social integrity.

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