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The Construct of Community Empowerment through Social Compass Strategy: Case Study of Empowerment in Processing Waste and Water Hyacinth

ABSTRACT: Community empowerment is an effort to provide power or strength for the community to be independent and get away from problems they have been through. Community empowerment is a concept of economic development encapsulating social values. A cooperative is one of the institutions that is suitable for rural community development in an effort to empower their economic level. This is because cooperatives have the principle of mutual cooperation, a sense of togetherness, and a sense of family. This research is motivated by various empowerment strategies implemented in each community empowerment agency. Heterogeneous environmental conditions become consideration in implementing empowerment strategies for communities. Empowerment strategy becomes the main capital to attract the attention of communities to seriously support this empowerment program. The purpose of this study is to describe the implementation of the empowerment strategies used at this institution, namely the KKB (Koperasi Bangkit Bersama or Cooperative of Rise Up Together), in Bandung Barat Regency, West Java, Indonesia. This research is conducted to analyze the social compass applied. This study uses qualitative methods of observation, interviews, and documentation studies. The applied social compasses are: resources, technology, knowledge, values, goals and felt needs, norms, positions and roles, power leadership and influence, sanctions, and space relations. The conclusion obtained from this study is that the applied social compasses can create an independent community in looking for family livelihood, prosperity, and good character. The study, then, gives the following suggestion: for the progress of this institution, the program of curriculum has to be more organized and clarified, so that the learning achievements of the community can be clearly seen.

KEY WORDS: Strategy; Social Compass; Empowering Community; Cooperative Institution.

INTRODUCTION

Poverty is a major problem of development, and it is complex and multidimensional. Problems related to poverty

do not only deal with economic dimensions, but also social, cultural, political, and even ideological ones (cf Bradshaw, 2006; Basuki & Prasetyo, 2007; and Dhakal, 2015).

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Poverty is still a problem, that threatens the Indonesian nation. The number of poor people in Indonesia, in March 2019, totaled 25,144 million people or 9.41%. In West Java, it reaches 3.40 million or 6.91% (BPS, 2019; Jati, 2019; and Sunarta, 2019).

In this context, Lukman Soetrisno (1995); Robert Chambers (2006); and other scholars, argued that the core of the problem of poverty lies in *deprivation traps*. It consists of five disadvantages that are wrapped around family life, namely: poverty, physical weakness, alienation, vulnerability, and helplessness (Chambers, 2006; Soetrisno, 1995; Tsomo, 2015; and Saepudin & Acuviarta, 2016).

Poverty occurs usually because individuals are not able to empower their full potential to achieve prosperity in life independently. Poverty suffered by the people of Indonesia is not only related to a financial problem, but also a matter of life skills. They can make people survive in life and achieve what they want. Without expertise, people's lives will not get a chance to win increasingly fierce competition in life (Machendrawaty & Syafe'i, 2001; Hadi *et al.*, 2015; and Keeley, 2015).

For alleviating poverty, the development of community potential requires some strategies. Firstly, creating opportunities related to the targets of macro-economic recovery, the realization of good governance, and the improvement of public services. Secondly, increasing the ability to improve education, health, food, and housing services, so that the community has productivity. Thirdly, community empowerment is related to providing community access in developing resources and their involvement in decision making (Ames *et al.*, 2001; Martaja, 2005; and Singh & Chudasama, 2020).

Community empowerment does not make the society to be dependent on various charity and compassion programs, because everything that is enjoyed must be produced by one's own efforts basically. In this context, M. Kathryn Yount (2018), and other scholars, said that community empowerment became a public concern and was considered as an appropriate approach in overcoming social problems, especially poverty (Bradshaw, 2006; Kembarawati &

Mahyudin, 2014; and Yount, 2018).

Community empowerment is an effort to provide power or strength for the community to be independent and get away from problems they have been through. According to Ginanjar Kartasasmita (1997); Robert Chambers (2006); and other scholars, community empowerment is a concept of economic development encapsulating social values. It reflects the new development paradigm, which is people centered, participatory, empowering, and sustainable (Kartasasmita, 1997; Chambers, 2006; Saepudin & Acuviarta, 2016; and Badaruddin *et al.*, 2017).

A cooperative is one of the institutions that is suitable for rural community development in an effort to empower their economic level. This is because cooperatives have the principle of mutual cooperation, a sense of togetherness, and a sense of family (*cf* Putra *et al.*, 2016; Mhembwe & Dube, 2017; and Murdani & Hadromi, 2019).

According to Ginandjar Kartasasmita (1997), and other scholars, a cooperative is an effective forum for community empowerment based on kinship and mutual cooperation. Cooperatives, that are needed by the community, are honest and dynamic ones, so that the potential of the members can be realized to the maximum (Kartasasmita, 1997; Badaruddin & Nasution, 2005; and Mhembwe & Dube, 2017).

Furthermore, Mubyarto (2003), and other scholars, revealed that the development of cooperatives is identical with overcoming poverty. According to UU (*Undang-Undang* or Law) No.25 of 1992, Article 3, it is explained that cooperatives aim at increasing welfare of the members and community, helping to develop the national economic system, in order to create a developed, righteous, and prosperous society based on *Pancasila* (five basic principles of the Republic of Indonesia) and the 1945 Constitution in Indonesia (Mubyarto, 2003; Dunggio & Yasa, 2016; and ICA & ILO, 2018).

Since 2009, KBB (*Koperasi Bangkit Bersama* or Cooperative of Rise Up Together) has developed empowerment program for Citarum River waste scavenger in West Java,

Indonesia. This program has been proven to be able to reduce the volume of waste in Citarum River; while at the same time, it is able to create new jobs and increase community income in the Saguling Reservoir area. By building a positive correlation between the two problems, it turns out to produce a solution that has positive effects on environmental conditions and community welfare, where by utilizing waste, water hyacinth weeds, and critical land becomes more productive not only can they preserve the environment of the Saguling Reservoir, but also it can prosper the people living in around the reservoir (Dachlan, 2014; Darmawan & Dachlan, 2014; Syauqi, 2016; and Ramadani, Akhyadi & Heryanto, 2020).

KBB is a community empowerment institution that has a vision of “*becoming an open and transparent community economic institution that is able to increase the dignity and life of the community at large, while it is still based on environmental preservation*”. This empowerment agency is focused on empowering waste scavengers and housewives living in around Saguling Dam, Citarum River, West Bandung Regency, West Java, Indonesia. Empowerment activities at this institution are by managing waste and processing water hyacinth weeds that expand on the surface of Citarum River (Dachlan, 2014; Darmawan & Dachlan, 2014; Syauqi, 2016; and Ramadani, Akhyadi & Heryanto, 2020).

Empowerment carried out by KBB received various scrutiny from the government, because of its success in empowering the community in 2016, the cooperative was awarded the West Java Community Empowerment Innovation Award. The empowerment strategy used is summarized as a whole in the *Social Compass*, which is applied in the empowerment process (Anwas, 2013; Dachlan, 2014; Darmawan & Dachlan, 2014; Syauqi, 2016; and Ramadani, Akhyadi & Heryanto, 2020).

Desmond M. Connor (1969), and other scholars, argues that the *Social Compasses* applied to the community are: *Resources; Technology; Knowledge and Beliefs; Values and Sentiments; Goals and Felt Needs; Norms; Position and Roles; Power, Leadership, and Influence;*

Social Rank; Sanctions; History; and Space Relations (Connor, 1969; Hickman, 1990; Gurevitch *et al.* eds., 2005; and Steinmann, Klug & Maier, 2018).

Based on field data, it is found that KBB applies most of the social compasses described above. How are social compasses applied in the KBB in accordance with the conditions of the community and the environment around Citarum River? The purpose of this research is that the formation of the empowerment construct that is found in the KBB can be adopted by other empowerment institutions, so that a civil society that is independent, moral, disciplined, creative, and wants-to-get-advance is ready to compete and be prosperous.

Conceptual Review. Conceptually, empowerment comes from the word “power”. For this reason, its main idea is in contact with the concept of power. This concept of power is often associated with the ability of individuals to make others do what they want to do, regardless of their interests and desires (Suharto, 2005; Nanang, 2011; and Ayundari, 2015).

According to J. Rappaport (1984), an other scholars, empowerment is defined as a psychological understanding of the individual control effect on social conditions, political power, and rights according to the law (Rappaport, 1984; Febriana, 2011; Ghoni, 2016; and Bosc, 2018).

Community empowerment is a series of systematic actions and involves various components of formal and informal organization. Community empowerment is a movement to gather the strengths and abilities of the community and its environment (Prasojo, 2004; Orgambidez-Ramos & Borrego-Alés, 2014; and Kehik, Kolne & Atanus, 2016).

Jim Ife & Frank Tesoriero (2008), as cited also in Martono Nanang (2011), defined community empowerment as the process of preparing the community with various resources, opportunities, knowledge, and expertise to improve the capacity of their own (Ife & Tesoriero, 2008; Nanang, 2011; and Thompson *et al.*, 2016).

Empowerment includes one's own

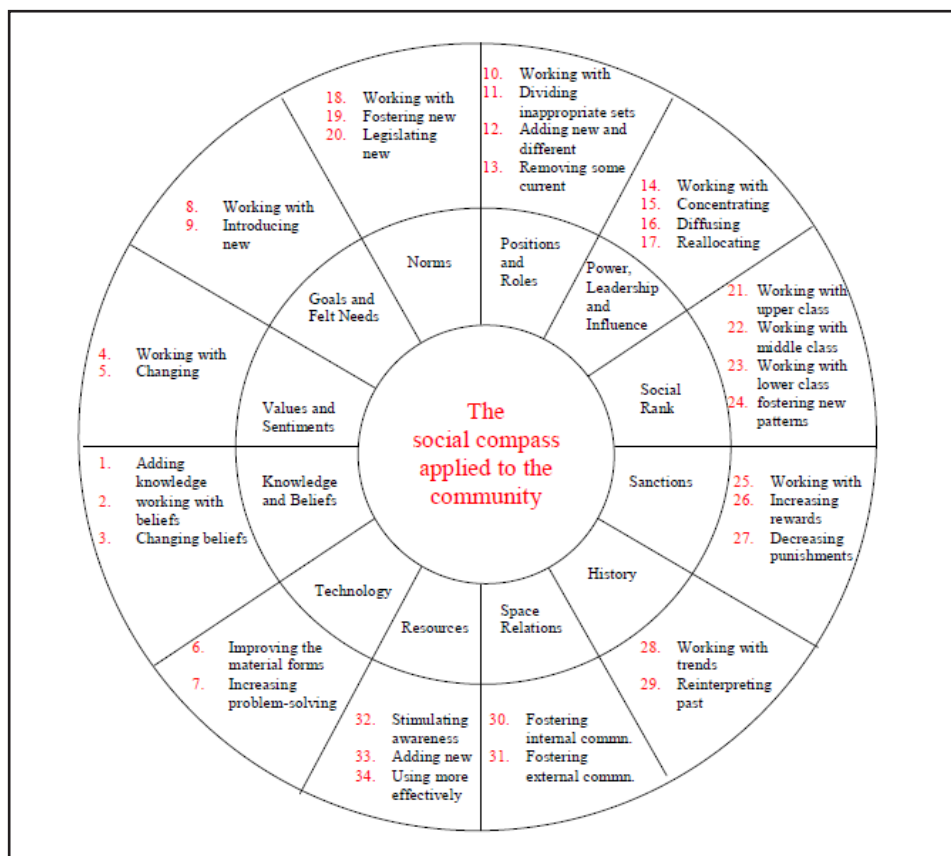


Figure 1:
 Social Compass Strategy
 (Source: Desmond M. Connor, 1969).

strength, independence, self-choice, sovereignty in life, capacity to fight for rights, independence, self-decision making, freedom, awakening, and capability. These definitions are basically embedded in local values and belief systems (Binswanger-Mkhize, de Regt & Spector eds., 2010; Hategekimana, 2011; and Zubaedi, 2013).

Meanwhile, the term “strategy” comes from the Greek word “staregia”, with the meaning of stratus which is “military” and “lead” which means art or science. Desmond M. Connor (1969), and other scholars, added that strategies are often used to describe aspects of military operations; strategies are used to describe specific and structured approaches in carrying out a structured development process towards a group or community (Connor, 1969; Allison & Kaye, 2005; and Olsen, 2012).

James A.F. Stoner, Edward R. Freeman & Daniel R. Gilbert, Jr. (1995), and other

scholars, suggested that the concept of strategy can be defined based on two different perspectives, namely: (1) from the perspective of what an organization wants to do; and (2) from the perspective of what the organization ultimately does (Stoner, Freeman & Gilbert, Jr., 1995; Olsen, 2012; and Kaehler & Grundei, 2019).

Based on the first perspective, strategy can be defined as a program to determine and achieve organizational goals and implement its mission. Whereas based on the second one, the strategy is defined as the pattern of response or organizational response to their environment over time (Stoner, Freeman & Gilbert, Jr., 1995; Tjiptono, 2009; and Kaehler & Grundei, 2019). See figure 1.

Michael E. Porter (1990), and other scholars, explained that strategy is unique and its position is valuable, involving a different set of activities. When we have given or offered things in a way that is different

from what we have done before, it is called strategy. It can also be said as the core of management in general, which includes describing company's position, making some pulls, and forging each activity appropriately. Also, strategy can be interpreted as creating reciprocity in competence, combining activities, and creating conformity between activities carried out by the company. It can be concluded that strategy is a plan, technique, method, or steps used to achieve the stated goals (*cf* Porter, 1990; Stonehouse & Snowdon, 2007; and Islami, Mustafa & Latkovikj, 2020).

In this context, again, Desmond M. Connor (1969), and other scholars, argued that the social compasses applied to the community are: *Resources; Technology; Knowledge and Beliefs; Values and Sentiments; Goals and Felt Needs; Norms; Position and Roles; Power, Leadership, and Influence; Social Rank; Sanctions; History; and Space Relations* (Connor, 1969; Hickman, 1990; Gurevitch *et al.* eds., 2005; and Steinmann, Klug & Maier, 2018).

Resources, for example, in the community covers all aspects of the environment. Communities can use them to meet their individual and group needs. Support from government and private sectors are also included in this proposal. The existence of resources will not be meaningful until it is recognized and utilized by the community (Connor, 1969; Steinmann, Klug & Maier, 2018; and Mensah, 2019).

Technology, literally, comes from Greek, *technologia*, which means a systematic discussion of all arts and crafts. The term has the root word "techne" in Ancient Greek, meaning art or craft. From this literal meaning, "technology" in Ancient Greek can be interpreted as the art of producing means of production and using them. The definition, then, develops into the use of science according to human needs. It can also be interpreted as "knowledge of how to make things (know-how of making things)" or "how to do things (know-how of doing things)", in the sense of the ability to do something with high value, both the value of benefits and the sale value (Connor, 1969; Nanang, 2011; Ngafifi, 2014).

This was also added by Desmond M. Connor (1969), and other scholars, that technology consists of tools, skills, and techniques used by the members of a community to exploit their environment (Connor, 1969; Ngafifi, 2014; and Mensah, 2019).

According to Muhamad Ngafifi (2014) and James M. Henslin (2019), technology covers two things. Firstly, it refers to equipment, which is the element used to complete tasks. It refers to equipment so simple, like a comb, and that is very complicated, like a computer. Secondly, the skills or procedures needed to make and use the equipment (*cf* Connor, 1969; Ngafifi, 2014; and Henslin, 2019).

Knowledge and Belief, particularly *Knowledge* is the result of knowing, and this happens after people sensing a certain object. This is in accordance with the opinion of Waini Rasyidin *et al.* (2017), and other scholars, that knowledge is the result of knowing objects in the real world according to reason by observation. Every time, the observed object belongs to consciousness, it is known, and in the sense of the form that exists in our soul is called "understanding" (Connor, 1969; Pandya, 2011; and Rasyidin *et al.*, 2017).

Knowledge is nothing, but a set of information that is structured and directed about certain phenomena that occur in experience. By knowledge is meant all that is known about the world and life in it; in beliefs, there is an element of personal conviction, making beliefs more resistant to change than knowledge (Pandya, 2011; Bennet, Bennet & Lewis, 2015; and Rasyidin *et al.*, 2017).

Waini Rasyidin *et al.* (2017), and other scholars, revealed that there are four types of knowledge or truth, that can be obtained and possessed by humans. Firstly, ordinary or lay knowledge, which is often called common sense knowledge. Secondly, scientific knowledge or that people called it as science. Thirdly, philosophical knowledge or simply called philosophy. Fourthly, religious knowledge or knowledge originating from religion, which includes knowledge of the nature of behavior as a supernatural expression through revelations received by the chosen messenger (Koulaidis, 1987; Rasyidin

et al., 2017; and Titus, 2018).

Ordinary or common knowledge is the knowledge gained from the experiences and habits of daily life, for example: everyone calls something yellow, because it is yellow. Water is needed for human life; indeed, it is needed for, as an example, drinking. It is known to many people as a sign of rain and such. Common knowledge, or common sense knowledge, has the characteristics: common sense tends to be ordinary and permanent or to imitate and inheritance from the past. Its sense of meaning is often vague or vague and has double understandings (ambiguity). Common sense is a truth or belief that has not been tested or has never been tested for truth (Koulaidis, 1987; Rasyidin *et al.*, 2017; and Glattfelder, 2019).

Scientific knowledge is a translation of the word science, which is a set of scientific knowledge that is systematically arranged about phenomena, including how to organize and expand, and how to test them according to objective criteria and recognized by the scientific community, which are often referred to or named science (Rasyidin *et al.*, 2017; Aspers & Corte, 2019; and Glattfelder, 2019).

Values and Sentiments, particularly *Values* are the ideas that people have their concepts of the good, true, and beautiful. Meanwhile, the *Sentiments* are their pervading feelings about core issues. As both are at a subconscious level, few people can identify and discuss their values and sentiments, yet these are at the heart of human motivation and social dynamics. Values have been described as a conception, explicit, or implicit of what an individual or a group regards as desirable (Guth & Taguri, 1965; Connor, 1969; and Ramanathan, 2018).

Value is understood as that which is an enduring belief that a specific mode of conduct, or end state of existence is personally, or socially preferable to an opposite, or converse mode of code, or end-state of existence; and a value system is an enduring organization of beliefs concerning preferable modes of conduct, or end-states of existence along a continuum of relative importance (Connor, 1969; Rokeach, 1985; and Farcane, Deliu & Bureană, 2019).

Goals and Felt Needs. People's goals and felt need are the specific targets they have set for themselves and want to achieve. While some are unique to the individual, others may be shared with other members of a family group or community (Connor, 1969; Thomson, 1998; and Sharma, Lanum & Saurez-Balcazar, 2000).

Norms, in a community or group, are the accepted standards of conduct for given situations; they form the "rules of the games" for the players in local social activities (Connor, 1969; Farnsworth, 1989; and Alesina & Giuliano, 2015).

RESEARCH METHODS

This research was designed using qualitative methods with a case study approach. The case study approach is carried out, because the issues discussed in this study can only be applied to this institution. This type of research is a descriptive study, in which the researchers try to describe the research activities carried out on a particular object clearly and systematically. Researchers try also to deepen understanding of social meaning that arises in the environment of the research object, find patterns, and hypotheses by using theory to study the research object (Baxter & Jack, 2008; Sugiyono, 2011; and Aspers & Corte, 2019).

This research uses descriptive qualitative method with purposive sampling. The participants of this study were 6 people from KKB (*Koperasi Bangkit Bersama* or Cooperative of Rise Up Together) in Bandung Barat Regency, West Java, Indonesia. The participants are, initially, ID as the Chairperson of KKB; WW as the Head of Waste Recycling; ED as the Head of the Water Hyacinth Craft; RK and BW as Scavengers; and HN as the Water Hyacinth Craftsman in the KBB. It is also important to note here that ID, WW, and ED are used as primary data and interviewed in December 2019. While RK, BW, and HN participation are used as secondary data and interviewed in February 2020 (Baxter & Jack, 2008; Mohajan, 2018; and Aspers & Corte, 2019).¹

¹See, for example, Interview with Respondent A, initially ID, as the Chairperson of KKB (*Koperasi Bangkit Bersama* or

Data was collected and extracted through interviews and observations since December 2019 to February 2020. Data in this study were collected through several tools, namely interview guides, observation sheets, and documents, taking notes on the results of interviews, observations, and document analysis results. The qualitative analysis process in this study has 4 important components, including: data collection, data reduction, withdrawal, and making data conclusions (Austin & Sutton, 2015; Mohajan, 2018; and Aspers & Corte, 2019).

RESULTS AND DISCUSSION

KBB (Koperasi Bangkit Bersama or Cooperative of Rise Up Together). Starting from the concern, because of environmental damage in the Saguling Reservoir in Bandung Barat Regency, West Java, Indonesia, caused by a pile of plastic waste, water hyacinth weeds; and it is getting shallow, due to the continuous sedimentation rate entering the Saguling Inlate which results in siltation of the reservoir, and the social conditions of the people living around the reservoir (Dachlan, 2014; Darmawan & Dachlan, 2014; Ramadani, Akhyadi & Heryanto, 2020; and Interview with Respondent A, 7/12/2019).

There are still many who are poor, so an idea was born to build a symbiosis of mutualism between community empowerment around the reservoir with efforts to preserve the environment of the Saguling reservoir; so that in 2009, a Cooperative called the KBB (*Koperasi Bangkit Bersama* or Cooperative of Rise Up

Cooperative of Rise Up Together), in Bandung Barat Regency, West Java, Indonesia, on 7 December 2019; Interview with Respondent B, initially WW, as the Head of Waste Recycling of KKB (*Koperasi Bangkit Bersama* or Cooperative of Rise Up Together), in Bandung Barat Regency, West Java, Indonesia, on 14 December 2019; Interview with Respondent C, initially ED, as the Head of the Water Hyacinth Craft of KKB (*Koperasi Bangkit Bersama* or Cooperative of Rise Up Together), in Bandung Barat Regency, West Java, Indonesia, on 22 December 2019; Interview with Respondent D, initially RK, as Scavengers of KKB (*Koperasi Bangkit Bersama* or Cooperative of Rise Up Together), in Bandung Barat Regency, West Java, Indonesia, on 10 December 2019; Interview with Respondent E, initially BW, as Scavengers of KKB (*Koperasi Bangkit Bersama* or Cooperative of Rise Up Together), in Bandung Barat Regency, West Java, Indonesia, on 19 December 2019; and Interview with Respondent F, initially HN, as the Water Hyacinth Craftsman of KKB (*Koperasi Bangkit Bersama* or Cooperative of Rise Up Together), in Bandung Barat Regency, West Java, Indonesia, on 27 December 2019.

Together) was born, where the members were community members, who are scavengers and those living around the Saguling reservoir (Darmawan & Dachlan, 2014; Syauqi, 2016; Ramadani, Akhyadi & Heryanto, 2020; and Interview with Respondent B, 14/12/2019).

Since 2009, KBB has developed Citarum River scavenger waste empowerment program. It has been proven to be able to reduce the volume of waste in Citarum River; while at the same time, creating new jobs and increasing community income in the Saguling reservoir area. By building a positive correlation between the two problems, it turns out to produce a solution that has a positive effect on environmental conditions and community welfare, where by utilizing waste, water hyacinth weeds, and critical land becomes more productive not only can they preserve the environment of the saguling reservoir, but they can also prosper the people who live in around the reservoir (Dachlan, 2014; Syauqi, 2016; Ramadani, Akhyadi & Heryanto, 2020; and Interview with Respondent C, 22/12/2019).

KBB is a community empowerment institution that has a vision of “*Becoming an open and transparent community economic institution that is able to increase the dignity and life of the community at large by remaining grounded in environmental preservation*”. Also, it has the mission of “*Becoming a locomotive of economic change in society; advocating for socio-economic and environmental communities by grounding in existing local wisdom; and helping preserve the environment around the Saguling reservoir in particular and the Citarum River in general*” (Dachlan, 2014; Darmawan & Dachlan, 2014; Ramadani, Akhyadi & Heryanto, 2020; and Interview with Respondent A, 7/12/2019).

The aims of KBB are as follows: (1) the realization of people, who are aware and care about the environment, especially for Citarum river; (2) the realization of a prosperous society by utilizing local wisdom in Citarum river as a potential to develop the economic wheel of society; (3) the realization of collective awareness throughout the stakeholders to move together and be organized in preserving the Citarum river; and

(4) the realization of community economic network around the Citarum river as a pillar in building an economic locomotive and preservation of the Citarum river (Dachlan, 2014; Syauqi, 2016; Ramadani, Akhyadi & Heryanto, 2020; and Interview with Respondent B, 14/12/2019).

Community empowerment in KBB refers to environmental preservation. The principle of empowerment program in this institution is “self-sustaining environmentally sustainable society”, which means that every empowerment program implemented in this institution leads to community independence, both economically, socially, politically, and spiritually; and this is juxtaposed with environmental preservation. The community must be able to maintain and care for the environment, in which they live and make a living (Darmawan & Dachlan, 2014; Syauqi, 2016; Ramadani, Akhyadi & Heryanto, 2020; and Interview with Respondent C, 22/12/2019).

The Characteristics of Cooperative Empowerment in “Bangkit Bersama” (Rise Up Together). The empowerment program carried out by KBB (*Koperasi Bangkit Bersama* or Cooperative of Rise Up Together) includes: the garbage scavenger empowerment program and the women’s empowerment program in making handicrafts made from water hyacinth waste. This waste and water hyacinth are found on the surface of the Saguling reservoir, precisely on Citarum river (Dachlan, 2014; Darmawan & Dachlan, 2014; Ramadani, Akhyadi & Heryanto, 2020; and Interview with Respondent D, 10/12/2019).

In the garbage scavenger empowerment program, KBB provides the community with knowledge and skills in waste management; and starting from recognizing the types of waste, separation, conditioning, to waste recycling. After going through this stage, the waste will be of economic value to the community. The processed waste can be collected or sold in the cooperative. The income from the sale of waste is used by scavengers to increase their income to meet their daily needs and family (Dachlan, 2014; Syauqi, 2016; Ramadani, Akhyadi & Heryanto, 2020; and Interview with

Respondent E, 19/12/2019).

It is explained, further, by Respondent A, initially ID as Chairman of KBB (*Koperasi Bangkit Bersama* or Cooperative of Rise Up Together), in Bandung Barat Regency, West Java, Indonesia, as following here:

People here are taught about how to manage and process waste, from the introduction to the recycling stage. Well, they can sell the results of recycling waste in the cooperative. The cooperative collects processed products from the community that we empower. From the sale of waste, the scavengers here increase their income (Interview with Respondent A, 7/12/2019).

This was also added in an Interview with Respondent B, initially WW, as the Head of Waste Recycling of KKB (*Koperasi Bangkit Bersama* or Cooperative of Rise Up Together), in Bandung Barat Regency, West Java, Indonesia, as following here:

The scavengers here before being given skills in processing waste, their garbage is bought cheaply by the agents. Alhamdulillah, after the community was given an understanding of how to recognize waste until it was recycled, the waste was bought at a relatively high price (Interview with Respondent B, 14/12/2019).

The same thing also applies to the women’s empowerment program in the Saguling reservoir, which is through the processing of water hyacinth weeds. Housewives are given skills in processing water hyacinth weeds into various forms of crafts, such as bags of various variants, vases, tissue boxes, calligraphy, furniture, and so forth. The results of this craft are accommodated by cooperatives and cooperatives that market domestically and abroad (Darmawan & Dachlan, 2014; Syauqi, 2016; Ramadani, Akhyadi & Heryanto, 2020; and Interview with Respondent F, 27/12/2019).

It is also explained, further, in an Interview with Respondent C, initially ED, as the Head of the Water Hyacinth Craft of KKB (*Koperasi Bangkit Bersama* or Cooperative of Rise Up Together), in Bandung Barat Regency, West Java, Indonesia, as following here:

The mothers here are trained to process water hyacinth into various kinds of handicrafts such as bags, furniture, and others. After completion, we

will help you with the marketing (Interview with Respondent C, 22/12/2019).

This was added by Respondent F, initially HN, as the Water Hyacinth Craftsman of KKB (*Koperasi Bangkit Bersama* or Cooperative of Rise Up Together), in Bandung Barat Regency, West Java, Indonesia, in an Interview on 27 December 2019, as following here:

The results of selling water hyacinth to the cooperative can add money to buy rice given by the husband. Economic empowerment, in this institution, provides positive contributions to the people's lives. This institution also implements a system of "savings and loans paid rubbish". The community is helped by the current system. The social empowerment/development carried out by this institution to the surrounding community is in the form of boat provision and community center activation (Interview with Respondent F, 27/12/2019).

The boat is given to scavengers, who really work in this field. It was actually given to the initial capital for the community to search for garbage on the surface of the Citarum river. So, the people who are scavenging garbage from the river are provided with a boat to get garbage by this empowerment agency (Dachlan, 2014; Darmawan & Dachlan, 2014; Ramadani, Akhyadi & Heryanto, 2020; and Interview with Respondent C, 22/12/2019).

This was also confirmed by Respondent A, initially ID, as the Chairperson of KKB (*Koperasi Bangkit Bersama* or Cooperative of Rise Up Together), in Bandung Barat Regency, West Java, Indonesia, in an Interview on 7 December 2019, as following here:

To collect rubbish in the river, our community provides boat, after we collect garbage, we help to recycle it in the cooperative (Interview with Respondent A, 7/12/2019).

In addition to the boats, KKB (*Koperasi Bangkit Bersama* or Cooperative of Rise Up Together), in Bandung Barat Regency, West Java, Indonesia, also provides a Community Hall that is open and can be shared by the surrounding community. According to the BBPPK (*Balai Besar Pengembangan dan Perluasan Kerja* or Center for Development and Expansion of Work) in Lembang, Bandung Barat, West Java, Indonesia, the community has always been an important component in

community development. The KKB utilized this hall for meetings with scavengers/craftsmen; sometimes in this hall, there is also counseling to the community, training, and development skills. In this hall, there is also information needed, group discussions, and so forth (*cf* Dachlan, 2014; Darmawan & Dachlan, 2014; Ginanjar & Ratmoko, 2016; and Ramadani, Akhyadi & Heryanto, 2020).

As said by Respondent A, initially ID, as the Chairperson of KKB in Bandung Barat Regency, West Java, Indonesia, in an Interview on 7 December 2019, as following here:

This hall or hall is open 24 hours for the community, during the day we use it for skills training, discussions, meetings, and other activities. At night, there are people who sleep here. So, this room is never empty, there is always something to enliven (Interview with Respondent A, 7/12/2019).

Social development carried out by this institution provides enormous benefits for the surrounding community. Likewise, the development/empowerment of the environment carried out by this institution is to spark the principle of "a self-sustaining environmentally sustainable community" and "a fragrant Citarum program". This institution has a big contribution in reducing the volume of waste and water hyacinth weeds that cover Citarum river that is contained in the Saguling Reservoir. Citarum which used to spread the stench because the garbage piles are now slowly disappearing, because people turn the sprouts into a blessing, which can be of economic value (Darmawan & Dachlan, 2014; Syauqi, 2016; Ramadani, Akhyadi & Heryanto, 2020; and Interview with Respondent B, 14/12/2019).

Spiritual community empowerment carried out by this institution is to hold routine recitation for empowered people, who are members of the KKB (*Koperasi Bangkit Bersama* or Cooperative of Rise Up Together), in Bandung Barat Regency, West Java, Indonesia, as well as the general public around these empowerment institutions. This regular remuneration took the form of a colossal lecture given by an *Ustadz* (Clerics), who was deliberately invited to give religious knowledge to the public (Dachlan, 2014;

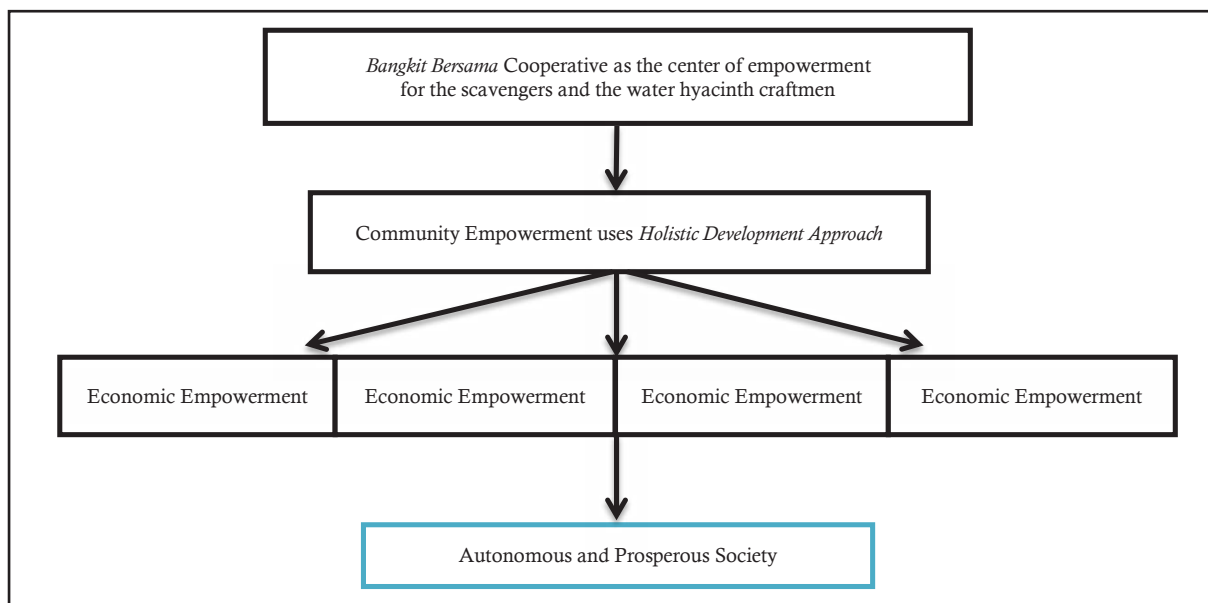


Figure 2:
The Characteristics of Community Empowerment

Darmawan & Dachlan, 2014; Ramadani, Akhyadi & Heryanto, 2020; and Interview with Respondent D, 10/12/2019).

Again, as explained by Respondent A, initially ID, as the Chairperson of KKB in Bandung Barat Regency, West Java, Indonesia, in an Interview on 7 December 2019, as following here:

In addition to improving the community's economy, we are also trying to provide understanding and strengthening of religious and spiritual knowledge to the community. This routine study is carried out every Saturday night, once a week (Interview with Respondent A, 7/12/2019).

This was also added by Respondent F, initially HN, as the Water Hyacinth Craftsman of KKB (*Koperasi Bangkit Bersama* or Cooperative of Rise Up Together), in Bandung Barat Regency, West Java, Indonesia, in an Interview, on 27 December 2019, as following here:

Here we also study tea religion, one week busy looking for fortune. Alhamdulillah, that night we are given a spiritual splash, it feels calmer and more eager to fight (Interview with Respondent F, 27/12/2019).

The empowerment that has been done by KKB (*Koperasi Bangkit Bersama* or Cooperative of Rise Up Together), in Bandung Barat Regency, West Java, Indonesia, reflected

the holistic development of the community. Holistic development, that is applied to the community, has been seen directly so that it can improve the people's lives. The empowerment program carried out at the empowerment agency is accepted by the community, because this program does not only rely on one point/dimension of life, but it also presents a unified dimension/point of that life. So, the holistic development developed by KKB is empowering economically, socially, environmentally, and spiritually (Dachlan, 2014; Darmawan & Dachlan, 2014; Ramadani, Akhyadi & Heryanto, 2020; and Interview with Respondent A, 7/12/2019).

Figure 2 is a description of the characteristics of community empowerment carried out in the KKB in Bandung Barat Regency, West Java, Indonesia.

Empowerment Model Using PLA (Participatory Learning and Action). The KKB (*Koperasi Bangkit Bersama* or Cooperative of Rise Up Together), in Bandung Barat Regency, West Java, Indonesia is an empowerment institution developed by the concept of non-formal education. The curriculum at the empowerment agency emphasizes the practice of skills needed by the people around or flexible (*cf* Mason,

McNulty & Aubel, 2001; Darmawan & Dachlan, 2014; Ginanjar & Ratmoko, 2016; and Ramadani, Akhyadi & Heryanto, 2020).

Educational models developed are already in accordance with the needs of the people around there. This social assistance model is packaged with PLA (Participatory Learning and Action) learning methods. This is a new form of community empowerment method formerly known as “learning by doing” or “learning while working” (Mason, McNulty & Aubel, 2001; Darmawan & Dachlan, 2014; and Silmi, 2017).

So, the participants are not merely presented by the theory, but they are rather emphasized the practice of good skills in the empowerment of scavengers, such as waste management, waste recycling, and others. This is also applied to the participants, who become water hyacinth craftsmen; taught how to produce various kinds of water hyacinth handicrafts, both selection, processing, crafts, and marketing (Silmi, 2017; Amir & Anto, 2018; and Septianawati, 2019).

That is because in fact they are adults who are always in the field, so direct practice is the right way. However, in its implementation, of course, the facilitator still provides classical guidance during the FGD (Focus Group Discussion) in order to increase knowledge to the community (Silmi, 2017; Amir & Anto, 2018; and Muijsenbergh *et al.*, 2020).

PLA (Participatory Learning and Action) Waste Management Program. Waste processed in this program is collected from Citarum River, especially in the Saguling Reservoir and household waste collected from their respective homes. In general, the subjects empowered in this program are the fathers. Activities in this program include: the stage of garbage collection, the stage of waste separation, and the stage of waste processing (Amir & Anto, 2018; Valentina, 2018; and Anwar, Sjoraida & Rahman, 2019).

Firstly, starting from garbage collection, the community is divided into small groups according to the family members of the target group. Secondly, after the garbage collection is completed by each group, the facilitator provides assistance related to the separation of types of waste, the facilitator

directly educates the target group and gives a detailed explanation. Thirdly, mentoring and learning solid waste management techniques, this is done every day by the managers in the cooperative environment, and plastic waste that has been separated by the community is treated together in the cooperative to join with other fostered groups (*cf* Baker, 1997; Valentina, 2018; and Anwar, Sjoraida & Rahman, 2019).

PLA (Participatory Learning and Action) Water Hyacinth Craft Program. The water hyacinth craft program has more enthusiasts than the waste treatment program and most of the participants are housewives. In addition, this program is a new program in their area. Therefore, the community has high enthusiasm for this program. PLA learning is carried out in a number of ways:

Firstly, the empowered community is given the opportunity by the manager to see the work or craft from water hyacinth in various types, such as bags, vases, furniture, calligraphy, and others; this is done with the aim to provide motivation, so that the community is more confident and eager to participate in this program. Secondly, make a direct approach to the craft that has been freely chosen by the community; in contrast to the waste processing program that is done in groups, the water hyacinth craft program is carried out individually (Chandra *et al.*, 2018; Valentina, 2018; and Anwar, Sjoraida & Rahman, 2019).

However, the learning process is still done in groups. This water hyacinth craft training is centered in a cooperative environment. Housewives, who are fostered in this program, are welcomed to come to the cooperative and learn firsthand about making craft creations from water hyacinth into a variety of products. The activity starts after all the tools and materials needed are readily available for the facilitators to give direction; and, at the same time, be put into practice by each group (Chandra *et al.*, 2018; Tarahita & Rakhmat, 2018; and Anwar, Sjoraida & Rahman, 2019).

Thirdly is assistance from managers and facilitators to each group of water hyacinth craftsmen in the process of making high quality handicrafts that have high selling

points. Direct assistance and learning systems, such as those conducted are considered to be more effective in the empowerment process. Especially if the purpose of the empowerment program is none other than community welfare (ADB, 2014; Chandra *et al.*, 2018; and Anwar, Sjoraida & Rahman, 2019).

Analysis of the Social Compass Strategy in Bangkit Bersama Cooperative. It is consisted of nine aspects that will be analysed, namely: (1) *Through Resources*; (2) *Through Technology*; (3) *Through Knowledge*; (4) *Through Values*; (5) *Through Objectives and Needs*; (6) *Through Norms*; (7) *Through Position and Role*; (8) *Through Power, Leadership, and Influence*; and (9) *Through Sanctions*. The explanations on each aspect are following here:

Through Resources. Firstly, carrying out a process of public awareness. This activity is carried out by means of dialogue to get the aspirations of the people. According to Anwar (2007), and other scholars, the process of empowerment through awareness means bringing people to the gate of awakening and helping them move from transitive-naive awareness to transitive-critical awareness, and arouse their ability to participate in handling historical processes that move towards the process of progress (Anwar, 2007; Wicaksana & Rusfian, 2017; Chandra *et al.*, 2018; and Ramadani, Akhyadi & Heryanto, 2020).

Managers try to stimulate public awareness of the resources available, in this case the garbage and water hyacinth that already exists in the waters of Citarum. These natural resources can be taken by the community for free. The awareness process is also carried out through a family economic approach. Public awareness is encouraged to ensure that these resources have economic value (Anwar, 2007; Chandra *et al.*, 2018; Nurdjaman, 2019; and Ramadani, Akhyadi & Heryanto, 2020).

Secondly, adding resources in running the program. Managers bring in facilitators who are experts in the field of waste. They are deliberately invited to educate the community about the empowerment program that is being carried out. In addition, managers also add capital/money resources needed to run the program. Capital resources used by institutions are obtained through partnerships

established with outside parties, both private and government institutions (*cf* Thomson, 1998; Chandra *et al.*, 2018; Anwar, Sjoraida & Rahman, 2019; and Ramadani, Akhyadi & Heryanto, 2020).

From the first stand up to now, the KKB (*Koperasi Bangkit Bersama* or Cooperative of Rise Up Together), in Bandung Barat Regency, West Java, Indonesia already has many partners. Among them are: BAZNAS (*Badan Zakat Nasional* or National Zakat Agency); West Bandung District Health Department; BAPPEDA (*Badan Perencanaan dan Pembangunan Daerah* or Regional Planning and Development Agency) of Bandung Barat District; BPMPD (*Badan Pemberdayaan Masyarakat dan Pemerintahan Desa* or Community Empowerment Agency and Village Government) of Bandung Barat District; and PKBM (*Pusat Kegiatan Belajar-Mengajar* or Teaching and Learning Activity Center) of Bandung Barat District in West Java, Indonesia (Kurniadi, 2014; Mulqi, 2016; Indrayani, 2018; and Ramadani, Akhyadi & Heryanto, 2020).

Department of Industry, Trade, Cooperatives, and Small and Medium Enterprises in Bandung Barat Regency are as follows: *Rumah Amal Salman* (Salman Charity House) ITB (*Institut Teknologi Bandung* or Bandung Institute of Technology); PT Waste for Change Alam Indonesia Wolrd; District Government of Anambas Kepulauan Riau; Ecolink Non-Governmental Organization; *Bank Sampah Amanah* (Trust Garbage Bank) in Ciwidey, Bandung District; *Sekolah Perempuan Kota Bandung* (Female School of Bandung City); and Forum on Creative Economy of Bandung Barat District (*cf* Alexandri & Arifianti, 2017; Fachruruzi, 2018; Ramadani, Akhyadi & Heryanto, 2020; and Wiryomartono, 2020).

Through Technology. Firstly, the empowerment process carried out by this institution is by utilizing appropriate technology with the aim of the product production process can be done effectively and efficiently as well as quality. In waste processing, the institution utilizes composter, recycling, plastic washing machines, plastic chopping machines, plastic chopping

machines, plastic waste press machines, and plastic press machines; these tools are available at the institution as a whole (Chandra *et al.*, 2018; Simangunsong & Fajarwati, 2018; Anwar, Sjoraida & Rahman, 2019; and Ramadani, Akhyadi & Heryanto, 2020).

In addition to utilizing machine technology, the institution also provides wooden boats for the target groups, so that they can be used to collect rubbish and water hyacinth that develops in the upper reaches of the river (PJB, 2015; Simangunsong & Fajarwati, 2018; Anwar, Sjoraida & Rahman, 2019; and Ramadani, Akhyadi & Heryanto, 2020).

Secondly, this institution provides an opportunity for the community to train their problem-solving skills, both individually and in groups. It is the ability of the community to control the situation, determine achievements, and to choose more effective combinations of goals; and practices to achieve those goals (Perveen, 2010; Simangunsong & Fajarwati, 2018; Anwar, Sjoraida & Rahman, 2019; and Ramadani, Akhyadi & Heryanto, 2020).

Through Knowledge. Firstly, increasing public knowledge. This business is run through the addition of public knowledge related to waste processing, water hyacinth processing, and product marketing. The institution facilitates and bridges the community in finding partners. Institutions provide this knowledge, so that people can apply it in everyday life (Valipour, Raman & Ahn, 2015; Hendriana *et al.*, 2018; and Ramadani, Akhyadi & Heryanto, 2020).

Secondly, changing beliefs, it is important that the community used to believe that garbage is an object that must be discarded, because it is useless/valuable and water hyacinth is only a weed that lives in water. However, after knowledge is given, the community is aware that waste and water hyacinth can be used for economic value. This KKB (*Koperasi Bangkit Bersama* or Cooperative of Rise Up Together), in Bandung Barat Regency, West Java, Indonesia also applies the principle of “zero waste and all about water hyacinth” that water hyacinth plants can be utilized as a whole without anyone

being thrown away (Darmawan & Dachlan, 2014; Syauqi, 2016; and Ramadani, Akhyadi & Heryanto, 2020).

The water hyacinth root as a planting medium or aqua-ponic replaces soil, roofs, and room partitions. This is different from craftsmen outside that they only make crafts from bags. Apart from the remnants of processed water hyacinth/remnants of production are not thrown away, but processed into liquid briquettes and smoke. Liquid smoke that comes from the remnants of the production will be processed later will emit smoke, the smoke is processed into water. Well, the water is used as a vegetable pesticide and as an organic food preservative (Hendriana *et al.*, 2018; Permana *et al.*, 2019; and Ramadani, Akhyadi & Heryanto, 2020).

Through Values. The value of family and mutual cooperation can be felt directly by *Desa* (Village) of Cihampelas people. The application of this value can be seen based on their togetherness in the implementation of a celebration event, agricultural issues, and so forth. The KKB (*Koperasi Bangkit Bersama* or Cooperative of Rise Up Together), in Bandung Barat Regency, West Java, Indonesia is trying to strengthen and cooperate with the values that have been built for a long time. Therefore, the empowerment program carried out both in the processing of garbage and the water hyacinth handicraft with a family nuance. The target communities are grouped according to their families: small or extended families (Darmawan & Dachlan, 2014; Syauqi, 2016; and Ramadani, Akhyadi & Heryanto, 2020).

Through Objectives and Needs. Firstly, the institution cooperates with local goals and needs felt by the community. The local goal imposed by the Provincial Government in Bandung regarding the resolution of Citarum problem is “Citarum Harum” (Fragrant Citarum), which initiates the waste management program among other programs. Seeing this opportunity, the KKB (*Koperasi Bangkit Bersama* or Cooperative of Rise Up Together), in Bandung Barat Regency, West Java, Indonesia established good synergy with existing local goals (Dachlan, 2014; Darmawan & Dachlan, 2014; and Ramadani,

Akhyadi & Heryanto, 2020).

Secondly, the institution introduced a new goal in improving the community's environment, namely "Independent Community Sustainable Environment", meaning that the waste management program can contribute to community income (DESA, 2008; Dachlan, 2014; and Ramadani, Akhyadi & Heryanto, 2020).

Through Norms. In empowering people, the KKB (*Koperasi Bangkit Bersama* or Cooperative of Rise Up Together), in Bandung Barat Regency, West Java, Indonesia does not conflict with the norms prevailing in society, namely: norms of religion, decency, legal, and other norms that already apply. The KKB tried to strengthen the norms that apply in this society. Norms are used as a standard for the operationalization of activities by the target community (Darmawan & Dachlan, 2014; Syauqi, 2016; and Ramadani, Akhyadi & Heryanto, 2020).

Through Position and Role. Firstly, the KKB (*Koperasi Bangkit Bersama* or Cooperative of Rise Up Together), in Bandung Barat Regency, West Java, Indonesia established good partnership with people who work in certain positions, such as educators, entrepreneurs, religious leaders, and environmental analysts/environmental educators. This is done so that the empowerment activities carried out are more qualified and effective. Examples of application in activities are inviting presenters and *Ustadz* (Clerics), especially in routine studies who presented the materials based on the society needs every week, as well as in the waste management and water hyacinth program (Dachlan, 2014; Darmawan & Dachlan, 2014; and Ramadani, Akhyadi & Heryanto, 2020).

Secondly, the KKB formed or added new positions with the responsibilities assumed. These new positions, such as: the head of the waste recycling business; the head of the water hyacinth handicraft business; the head of the community forest business sector; the head of the savings and loan business sector; the head of the partnership and investment business sector; and the empowerment group coordinator (Dachlan, 2014; Syauqi, 2016;

and Ramadani, Akhyadi & Heryanto, 2020).

All of these positions were summarized in the organizational structure of KKB, as shown in figure 3.

From the figure 3, the main tasks and authority of each field or section in the KKB (*Koperasi Bangkit Bersama* or Cooperative of Rise Up Together), in Bandung Barat Regency, West Java, Indonesia are as follows:

The Board of Supervisors: Supervising the implementation of policies and management of the KKB; Making a written report about the results of supervision; Keeping the results of supervision in secret from a third party confidential; Examining existing records on the KKB; and Obtaining all the information needed for his duties as a supervisor (Darmawan & Dachlan, 2014; Syauqi, 2016; Ramadani, Akhyadi & Heryanto, 2020; and Interview with Respondent A, 7/12/2019).

The Chairman: Leading the KKB and coordinating all members' activities; and Representing the KKB internally and externally, by carrying out all actions in accordance with the resolutions of Member Meetings and Management Meetings, and being accountable to the Members' Meetings (Dachlan, 2014; Syauqi, 2016; Ramadani, Akhyadi & Heryanto, 2020; and Interview with Respondent A, 7/12/2019).

The Secretary: Responsible for administrative and office activities; Ensuring organizational completeness; Managing the course of offices; Collecting and compiling reports of activities with the treasurer and supervisor; and Developing drafts and plan for the organization's work program (Dachlan, 2014; Darmawan & Dachlan, 2014; Ramadani, Akhyadi & Heryanto, 2020; and Interview with Respondent A, 7/12/2019).

The Treasurer: Responsible for the KKB financial problems; Arranging the course of financial accounting; Preparing budget every month; Overseeing the receipt and expenditure of money; Preparing the KKB budget and revenue plan; Preparing financial reports; and Controlling budget (Darmawan & Dachlan, 2014; Syauqi, 2016; Ramadani, Akhyadi & Heryanto, 2020; and Interview with Respondent A, 7/12/2019).

The Head of Plastic Waste Recycling

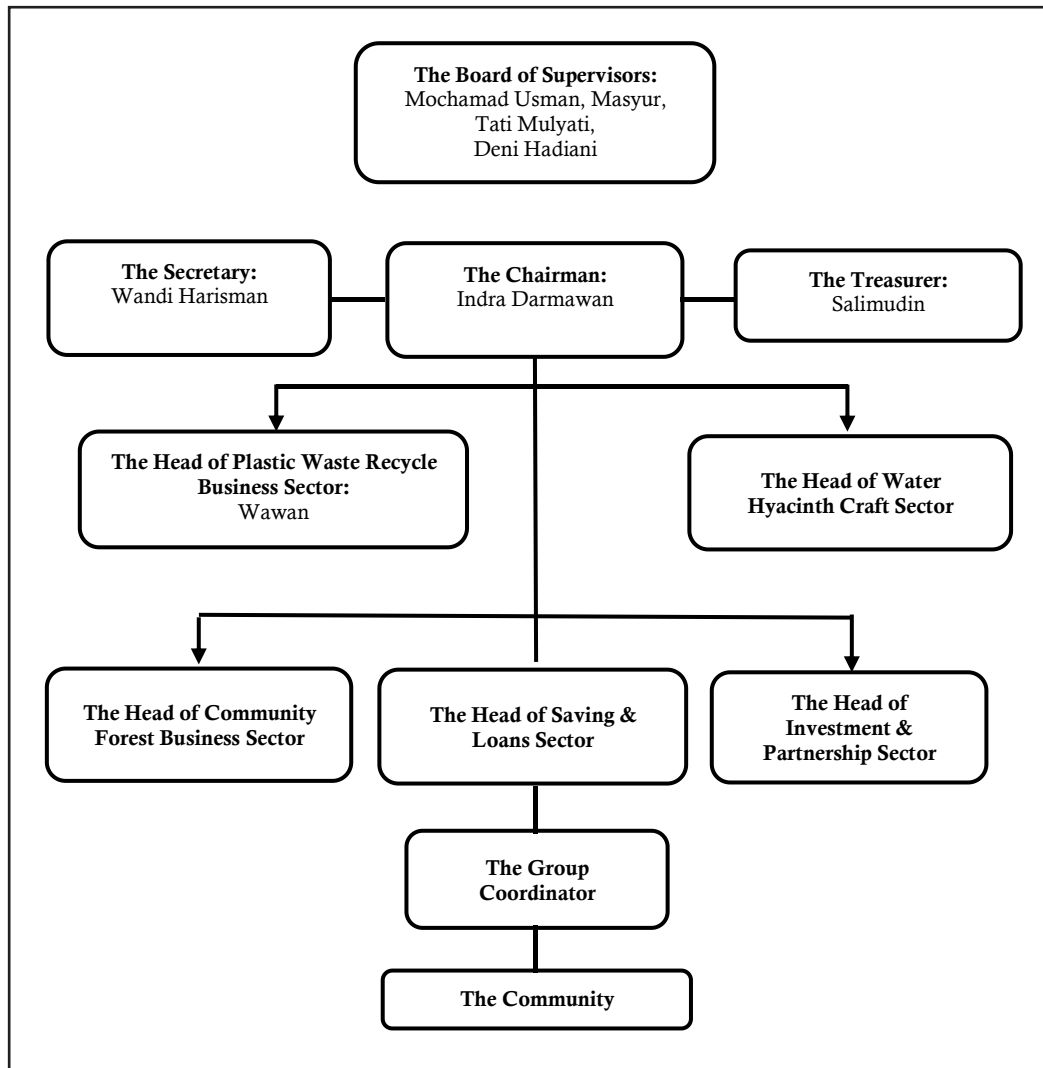


Figure 3:
The Organizational Structure of KKB

Business Sector: Helping the Chairman of the KKB to make a policy on plastic waste recycling business; Coordinating members in the plastic waste recycling business; Responsible for the development of plastic waste recycling business; Carrying out activities related to waste recycling business; Reporting the development of the plastic waste recycling business to the chairman of the KKB; and Conducting field evaluations (Dachlan, 2014; Darmawan & Dachlan, 2014; Ramadani, Akhyadi & Heryanto, 2020; and Interview with Respondent A, 7/12/2019).

The Head of the Water Hyacinth Craft Business: Helping the Chairman of the KKB to make a water hyacinth handicraft business policy; Coordinating members

of the water hyacinth handicraft business; Responsible for the development of the water hyacinth handicraft business; Conducting activities related to water hyacinth handicraft business; Reporting the development of the water hyacinth handicraft business to the chairman of the cooperative; and Conducting field evaluations (Darmawan & Dachlan, 2014; Syauqi, 2016; Ramadani, Akhyadi & Heryanto, 2020; and Interview with Respondent A, 7/12/2019).

The Head of Community Forest Business Sector: Assisting the KKB Chairman in making community forest policy; Conducting activities related to forest and environmental conservation; Responsible for the development of community forests; Managing

the environment around the KKB together with all members of the organization; and Conducting field evaluations (Dachlan, 2014; Darmawan & Dachlan, 2014; Ramadani, Akhyadi & Heryanto, 2020; and Interview with Respondent A, 7/12/2019).

The Head of Savings and Loan Business Sector: Assisting the Chairman of the KKB in making a savings and loan business policy; Conducting savings and loan business activities; and Conducting field evaluations (Darmawan & Dachlan, 2014; Syauqi, 2016; Ramadani, Akhyadi & Heryanto, 2020; and Interview with Respondent A, 7/12/2019).

The Partnership and Investment Sector: Carrying out socialization programs in KKB; Establishing partnerships with institutions that can potentially provide more benefits to the sustainability of existing programs in KKB; and Evaluate the partnership and investment process that has been carried out (Dachlan, 2014; Darmawan & Dachlan, 2014; Ramadani, Akhyadi & Heryanto, 2020; and Interview with Respondent A, 7/12/2019).

Through Power, Leadership, and Influence. Firstly, the KKB (*Koperasi Bangkit Bersama* or Cooperative of Rise Up Together), in Bandung Barat Regency, West Java, Indonesia worked together with people who have power and influence in the environment. The collaboration established by this institution involves the head of the RT (*Rukun Tetangga* or Neighborhood Association) and the head of the RW (*Rukun Warga* or Community Association) as leaders, who have influence and power on the people of Cihampelas in Bandung Regency, West Java, Indonesia (Dachlan, 2014; Darmawan & Dachlan, 2014; and Ramadani, Akhyadi & Heryanto, 2020).

Secondly, the KKB focused on leadership that has power and influence in the community. This leadership is explicitly recorded in the KKB management structure, namely the various Head of Departments mandated to lead the way of this empowerment program (Darmawan & Dachlan, 2014; Syauqi, 2016; and Ramadani, Akhyadi & Heryanto, 2020).

Thirdly, the KKB spread leadership that has power and influences society. This effort was done by forming the community into

small groups and each small group is led by a leader. Leadership is not only centered on the management of KKB, but is spread throughout the lower strata of society. In this case, this small group is composed of family members or a sense of family, one group is led by one family head who is also the group leader (Dachlan, 2014; Darmawan & Dachlan, 2014; and Ramadani, Akhyadi & Heryanto, 2020).

Through Sanctions. The KKB (*Koperasi Bangkit Bersama* or Cooperative of Rise Up Together), in Bandung Barat Regency, West Java, Indonesia applied sanctions that have been mutually agreed upon in carrying out this empowerment program. For example, the KKB will take back the boats that have been given or, more extreme, the KKB removes certain groups that violate the agreement from the list of target groups after being given a warning once (Dachlan, 2014; Darmawan & Dachlan, 2014; and Ramadani, Akhyadi & Heryanto, 2020).

On the other hand, if the group carries out an empowerment program well, the KKB will reward the group, for example increasing the quantity of group boats to pick up trash in the river (Darmawan & Dachlan, 2014; Syauqi, 2016; and Ramadani, Akhyadi & Heryanto, 2020).

CONCLUSION

This research provides some reinforcement that community empowerment remains the most relevant process in community education. The empowerment process will be stronger if it is supported by the right strategy, which will later make the community steady in the empowerment process. Social compass is a simple and efficient form of strategy, but can have a significant impact on society.

The presence of this strategy, in the process of community empowerment, can give a picture that the manager can maximize the potential or resources contained in the community. So that all the potential and opportunities contained in society can be built and developed properly and optimally.

The study, that the writers conducted in the KKB (*Koperasi Bangkit Bersama* or Cooperative of Rise Up Together), in Bandung Barat

Regency, West Java, Indonesia, gives the following suggestion: for the progress of this institution, the program of curriculum has to be more organized and clarified, so that the learning achievements of the community can be clearly seen.²

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²Statement: This article is our original work, which is free from plagiarism and has not been published before, either in printed or online, and is not also being sent to/reviewed by other publishers.

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- Interview with Respondent C, initially ED, as the Head of the Water Hyacinth Craft of KKB (*Koperasi Bangkit Bersama* or Cooperative of Rise Up Together), in Bandung Barat Regency, West Java, Indonesia, on 22 December 2019.
- Interview with Respondent D, initially RK, as Scavengers of KKB (*Koperasi Bangkit Bersama* or Cooperative of Rise Up Together), in Bandung Barat Regency, West Java, Indonesia, on 10 December 2019.
- Interview with Respondent E, initially BW, as Scavengers of KKB (*Koperasi Bangkit Bersama* or Cooperative of Rise Up Together), in Bandung Barat Regency, West Java, Indonesia, on 19 December 2019.
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