



COMMUNITY EMPOWERMENT PROGRAM THROUGH TRANSFORMATION PROCESS IN SAMARINDA ISLAMIC HIGH SCHOOL

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Abstract

The main task of universities in developing science is not only teaching and research, but also community empowerment. In this study, the question is how the Samarinda Islamic High School in carrying out community empowerment activities using social transformation or change? The type of research in this study is descriptive analytical research, because the researcher describes the transformation or social change first and then analyzes the social changes carried out by the Islamic High School. With the method of transformation or social change in the form of stages of invention, diffusion and consequences. the process of social change with these three, the Islamic High School conducts a study first by looking at and studying the behavior of the community in relation to change. Social change is a process where there is a change in the structure and function of a social system. These changes occur as a result of the inclusion of reform ideas so that they are beneficial to the community. Social change in society is not an outcome or a product but a process. In the end, the change is a joint decision taken by community members. These changes occur as a result of the inclusion of reform ideas so that they are beneficial to the community. Social change in society is not an outcome or a product but a process. In the end, the change is a joint decision taken by community members. These changes occur as a result of the inclusion of reform ideas so that they are beneficial to the community. Social change in society is not an outcome or a product but a process. In the end, the change is a joint decision taken by community members.

Keywords: Program, Community Empowerment, Transformation.

INTRODUCTION

Obtaining knowledge is the right of every person legally regulated in the 1945 Constitution of the Republic of Indonesia Article 28C paragraph (1) states that everyone has the right to develop themselves through fulfilling their basic needs, has the right to receive education and benefit from science and technology, arts and culture, in order to improve quality of life and for the welfare of mankind. (**).

The direction of national education policy in overcoming challenges in the future. The times have finally changed the way of thinking of policy makers in various countries to determine

education systems and management, including through decentralization, marketization and internationalization. This needs to be done to foster the competitiveness of educational attainment. Policy makers, especially in Indonesia, need to reorganize the education system and management both in terms of regulation and financing. There are several processes that need to be carried out to solve educational problems including: (1) re-checking and updating the structure of education regulations that have been left behind;¹

The increase in knowledge is carried out gradually and continuously as an effort to develop the quality of the Indonesian people. Along with the spirit to achieve scientific and technological progress, it is also necessary to pay attention to every challenge of the development of the globalization era. So that the moral and ethical strength of the nation's personality is not eliminated, in its application it must refer to noble values so that in the end a developed, sovereign, prosperous and just life of a nation and state can be realized. Improvement of science and technology must always be done because science and technology are always developing which will not be separated by space and time.

This is stated in the Preamble to the 1945 Constitution of the Republic of Indonesia in the fourth paragraph, which states later than that to form a Government of the State of Indonesia that protects the entire Indonesian nation and all of Indonesia's bloodshed and to promote public welfare, educate the nation's life, and participate in implementing world order based on independence, peace, eternal justice and social justice, the Indonesian National Independence was drawn up in a Constitution of the State of Indonesia, which was formed in an arrangement of the Republic of Indonesia which was sovereign by the people based on the One Supreme Godhead, just and civilized humanity, Indonesian Unity and Democracy led by by the wisdom of wisdom in deliberation/representation, and by realizing a Social Justice for all Indonesian people

Paradigm change for the creation of national legal ideals towards democratization and decentralization. So it emphasizes the awareness of the importance of community involvement in the whole process and development program. Participation and empowerment are two syllables that are often used when discussing development. Therefore, these two words are very important, but related to community participation, the parties involved in development have not really implemented them, including from the community itself, government, private sector, NGOs, and related institutions.²

Universities have a strategic role in contributing to innovation, because the place is a development center to produce a product in the form of a new idea, concept and theory.

¹Nanang Nuryanta, Reorientasi Pendidikan Nasional Dalam Menyiapkan Daya Saing Bangsa, *Jurnal eL-Tarbawi*, Vol. VIII, No. 2, 2015, hlm. 1-2

²Agus Purbathin Hadi, Konsep Pemberdayaan, Partisipasi Dan Kelembagaan Dalam Pembangunan, Vol. 1, issue 1, 2010, hlm. 1

Therefore, it is the demand of every university to conduct studies and studies and studies on everything. Higher education management must be able to show innovation in its education management. A new thought for higher education management is to provide institutional autonomy based on accountability, evaluation, and accreditation so that the final goal of quality development is gradual and sustainable. Because the times and globalization have become a demand for people's needs, besides that, competitiveness is getting tighter. This makes the organization of higher education committed to always improving the quality of education. The commitment of universities to guarantee quality in an integrated manner can always be developed and improved in accordance with what has been determined and planned in advance, in accordance with the legal ideals of the Indonesian nation.

Universities as required to play an active positive role in solving problems (problem solvers) faced by society by producing knowledge that is ready to use, in the sense of problem finder. Thus the knowledge gained through research can be used to explain (to explain), predict (to predict) or events (events) in people's lives, the business world and the industrial world. Therefore, the existence of universities has an important position and function in the development of a society. The process of social change (social change) in society that is so fast, demands that the position and function of the university really be realized in a real role. The role of universities is contained in the implementation of the Tri Dharma of Higher Education, namely: Education Dharma, Research Dharma,³

Higher Education carries out the functions of the tridharma: education and teaching, research, and community service. The three dharmas are interrelated, including the first (education: theoretical) and second (research: innovation) dharma must concretely support the third dharma (devotion: transformation). Research is done not only for the sake of the research itself, credit scores, promotions, money. In carrying out the research, there is an important mission, namely for the benefit of the community.⁴

The main target of the empowerment program is the intellectual life of the nation. By realizing the importance of the legal function for the life of society, nation and state, the government organizes empowerment of all elements of the community system.

In this study the author want to describe the community empowerment program through the process of social change carried out by universities, especially the Islamic High School (STAI) Samarinda.

³Sri Yuliawati, *Kajian Implementasi Tri Dharma Perguruan Tinggi Sebagai Fenomena Pendidikan Tinggi Di Indonesia*, *Jurnal Widy*a, Vol. 29, No 3, 2012, hlm. 28

⁴Bukman Lian, *Tanggung Jawab Tridharma Perguruan Tinggi Menjawab Kebutuhan Masyarakat*, *Prosiding Seminar Nasional Pendidikan Program Pascasarjana Universitas PGRI, Palembang*, 03 Mei 2019, hlm. 100

RESEARCH METHODS

The research approach used in this study is a qualitative approach then the research method of this study is descriptive research. The study wanted to describe the implementation of the tridarma of higher education, namely community empowerment, especially by the Samarinda Islamic High School, Samarinda City, East Kalimantan Province. Furthermore, the researchers collected data to answer the problem by using interview techniques. To analyze the study, this research was carried out by means of data reduction, data presentation, and finally conclusions.

RESULTS AND DISCUSSION

1. The Role of College

Law of the Republic of Indonesia Number 12 of 2012 concerning Higher Education with the Grace of God Almighty President of the Republic of Indonesia, Considering: a. that the 1945 Constitution of the Republic of Indonesia mandates the Government to seek and organize a national education system that increases faith, piety to God Almighty, and noble character in the context of educating the nation's life and advancing science and technology by upholding the values of -religious values and national unity for the advancement of civilization and the welfare of mankind; b. that higher education as part of the national education system has a strategic role in educating the nation's life and advancing science and technology by paying attention to and applying the values of the humanities as well as the sustainable culture and empowerment of the Indonesian nation; c. that in order to increase the nation's competitiveness in facing globalization in all fields, higher education is needed that is able to develop science and technology and produce intellectuals, scientists, and/or professionals who are cultured and creative, tolerant, democratic, have strong character, and dare to defend the truth for the interests of the nation.

There are three main functions of universities including: a. Human Resource Development; b. Science and technology development; and c. As agents of social change.⁵

Universities have an important role to produce human resources who are able to compete both nationally and internationally. Universities to provide workers who have the abilities and competencies needed by the community.

The main key to the development of science lies in the hands of scientists. A scientist cannot be passive. He must always think, research and make various efforts for the development

⁵Mohammad Ali, *Pendidikan untuk Pembangunan Nasional*, Jakarta: Grasindo, 2009, hlm 177.

of knowledge which is his field of specialization. In this way, his duty as a scientist to develop science can run well.⁶

Scientifically, humans have a curiosity, and starting from this curiosity, humans try to get the right knowledge about the things they face. There are two approaches to obtaining the truth, namely the non-scientific approach and the scientific approach. The non-scientific approach is based on sound will, prejudice, intuition, chance discovery. While the scientific approach, people try to obtain scientific truth, namely knowledge whose truth is open to be tested by anyone who wishes to test it. The criteria for the scientific method are (1) based on facts, (2) free from prejudice, (3) using analytical principles, (4) using hypotheses, (5) using objective measures.⁷

Science plays a very important role in national development considering its ability to provide rationality for very complex activities in a very limited time. At the same time, the development of science in the world is also very fast, which will also affect its development in Indonesia.

Thoughts on the development of science must be continuously disseminated and carried out because it is a basic need for the progress of Indonesia. So far, the development of science has actually been carried out, but it is far-reaching and has not yet become a national movement. For this reason, it is important to continue to voice out socialization and the movement in a broad sense.⁸

The process of forming knowledge through the scientific method carried out by scientific research. The formation of scientific knowledge is basically an important part of the scientific method of a scientific science presenting ways of organizing and interpreting research results, and relating them to the results of research made previously by other researchers. This means that scientific knowledge is a process of accumulation of knowledge.

2. Community Empowerment Through the Process of Change by the Samarinda Islamic College

According to Sumaryadi, empowerment is "an effort to prepare the community along with efforts to strengthen community institutions so that they are able to realize progress, independence, and prosperity in an atmosphere of sustainable social justice". In addition, community empowerment is also basically as follows: (1). Assist the authentic and integral human development of the weak, vulnerable, office-poor, underdeveloped indigenous peoples, youth job seekers, disabled people and groups of women who are discriminated against or

⁶Mafrukhin, Ilmuwan, Etika dan Strategi Pengembangan Ilmu Pengetahuan Di Indonesia, *Episteme*, Vol. 10 No, 1, 2015, hlm. 200

⁷Oka Irmade dan Anggit Grahito W, Berbagai Cara Pengembangan Ilmu Dalam Dunia Pendidikan, *Widya Wacana*, Vol. 10, No. 1, 2015, hlm. 32

⁸Mafrukhin, op.cit, p. 217

excluded. (2). Empowering these community groups socio-economically so that they can be more independent and can fulfill their basic needs of life, but are able to participate in community development.⁹

The implementation of community empowerment programs can be carried out by anyone, either individuals or through government and private institutions. The implementation of the program is usually adjusted to the area that will be the object of implementation, of course, by looking at the development of the community so far. The implementation of community empowerment programs is not only limited to community empowerment in rural communities which incidentally are considered to have not been maximally touched by information but also for urban and suburban communities, where the existence of the community is very diverse and also the flow of information and the impact of urbanization in the two areas greatly affects the mindset and lifestyle of the people who are the subject and should not be equated with rural areas.¹⁰

Reflection on community empowerment is done by looking at social problems that occur in the local community. The social problems of today's society are very diverse, where it is influenced by several factors including educational background, local culture, livelihood and mindset and lifestyle of the local community. Moving on from these diverse conditions in a community will lead to different types of handling when a person or group wants to implement a community empowerment program to support the advantages that exist in an object area of program implementation.

Empowerment is a process that is essentially aimed at the realization of "change". Therefore, from which point we see that individuals are moved to want to carry out an attitude and behavior of independence, are motivated, and have the skills needed to carry out work within the values / norms that provide justice and peace in achieving common goals for prosperity.

Throughout its history, management was present and needed in various human activities, not only in private activities on a large or medium scale, in public activities and other similar activities, but also applied to various small-scale and individual activities. For various purposes and interests, management techniques and principles are needed so that the results or goals achieved can be better. You can imagine how the results of an activity carried out without applying management principles.¹¹

Rakib stated that the non-formal education path is characterized by several parts, namely (1) the ability to read and write functionally, both in Indonesian and foreign languages (English,

⁹I Nyoman Sumaryadi, *Perencanaan Pembangunan Daerah Otonom dan Pemberdayaan Masyarakat*. Jakarta: CV Citra Utama, 2005, hlm. 11

¹⁰Zailin Rusli, *Pemberdayaan Masyarakat Miskin Perkotaan*, *Jurnal Kebijakan Publik*, Vol. 3, No. 1, Maret 2012, hlm. 33-34

¹¹Hendrawati Hamid, *Manajemen Pemberdayaan Masyarakat*, *De La Macca*, makassar, 2018, hlm. 2-3

Arabic, Mandarin, Japanese and others), (2) the ability to formulate and solve problems faced through the learning process of critical and scientific thinking, research, discovery and creation, (3) the ability to calculate with or without the help of technology, (4) the ability to utilize technological diversity in various fields of life such as agriculture, fisheries, animal husbandry and others, (5) the ability to manage natural, social, cultural and environmental resources, (6) the ability to work in teams both in the formal and informal sectors, (7) the ability to understand oneself, others, and the environment, (8) the ability to do business continuously and become a human learner and learner, and (9) the ability to integrate education and learning with the nation's socio-religious ethics based on the values of Pancasila.¹²

According to Mardikanto, there are six objectives of community empowerment, namely: 1) Institutional Improvement (better institutions). By improving the activities or actions taken, it is hoped that institutional improvements will be made, including the development of business partnership networks. 2) Business Improvement (better business). Improvements in education (spirit of learning), improvements in accessibility, activities and institutional improvements are expected to improve the business being carried out. 3) Improved Income (better income). With the improvement of the business carried out, it is hoped that it will improve the income obtained, including the income of families and communities. 4) Environmental Improvement (better environment). Income improvement is expected to improve the environment (physical and social) because environmental damage is often caused by poverty or limited income. 5) Better living. The level of income and good environmental conditions are expected to improve the living conditions of every family and community. 20 6) Better community. A better life supported by the environment will lead to the realization of a better community life as well.¹³

According to Istiqomah in the Journal of Islamic Community Development, empowerment in the context of developing an Islamic community is a lesson for the community so that they can independently make efforts to improve their quality of life, both regarding their welfare and safety in the world and their welfare and safety in the hereafter.¹⁴

In an effort to empower the community, it can be seen from three sides, namely: First, creating an atmosphere or climate that allows the potential of the community to develop (enabling). Here the starting point is the recognition that every human being, every society, has

¹²Muhammad Rakib dan Agus Syam, Pemberdayaan Masyarakat Melalui Program Life Skill Berbasis Lokal untuk Meningkatkan Produktivitas Keluarga Di Desa Lero Kecamatan Suppa Kabupaten Pinrang, *Jurnal Administrasi Publik*, Vol. 6 No. 1, 2016, hlm. 98-99

¹³Mardikanto, Totok dan Poerwoko Soebiato. *Pemberdayaan Masyarakat dalam Perspektif Kebijakan Publik*. Bandung : Penerbit Alfabeta, 2013, hlm. 109

¹⁴Matthoriq, dkk, Aktualisasi Nilai Islam Dalam Pemberdayaan Masyarakat Pesisir (Studi Pada Masyarakat Bajulmati, Gajahrejo, Kecamatan Gedangan, Kabupaten Malang), *Jurnal Administrasi Publik*, Vol. 2, No. 3, hlm 427

potential that can be developed. That is, there is no society that is completely without power, because otherwise it would be extinct. Empowerment is an effort to build that power, by encouraging, motivating, and raising awareness of its potential and trying to develop it. Second, strengthening the potential or power of the community (empowering). In this context, more positive steps are needed, apart from just creating a climate and atmosphere. This reinforcement includes concrete steps, and concerns the provision of various inputs, as well as opening access to various opportunities that will empower the community. Third, empowering also means protecting. In the process of empowerment, the weak must be prevented from becoming weaker, due to the lack of power in the face of the strong. Therefore, protection and partiality to the weak are very basic in the concept of community empowerment. Protecting does not mean isolating or covering up from interaction, because doing so will isolate the weaker people. Protecting must be seen as an effort to prevent unequal competition and exploitation of the strong over the weak.¹⁵

According to Everett M. Rogers, a process of social change in society consists of three processes, including: 1) Invention, which is a process of social change in a society that is created and developed from the community itself, either through intermediaries or not, so that the desired changes occur.) Diffusion, namely on the idea of social change involving outsiders where ideas or ideas obtained from outside are then communicated in community empowerment activities in the community. 3.) Consequences, namely the change is expected to have an impact or show results. But these changes do not require to always produce an impact or show results.¹⁶

Invention is not merely a symptom that runs by itself, but a social process that includes an endless series of modifications, developments, and recombinations. Each invention can be new in terms of form (form), function (function), and meaning (meaning).¹⁷

There are three requirements to fulfill the requirements for an invention to be recognized, namely: (1) contains an element of novelty, meaning that it has not existed before, (2) contains an inventive step, meaning that it goes through certain stages and is not sudden, and (3) can be applied and is useful for the community.¹⁸

A person who finds something important is of course only willing to announce his invention if he is given a certain right in the form of a right for a certain period of time which is

¹⁵Dwi Iriani Margayaningsih, *Pemberdayaan Masyarakat Desa Sebagai Upaya Penanggulangan Kemiskinan*, Publiciana, Vol. 9 No 1, 2016, hlm. 164-165

¹⁶Ryan Indy, Fonny J. Waani dan N. Kadowangko, *Peran Pendidikan Dalam Proses Perubahan Sosial Di Desa Tumuluntung Kecamatan Kauditan Kabupaten Minahasa Utara*, *Holistik*, Vol. 12 No. 4 / Oktober Desember 2019, hlm. 54

¹⁷Rowland B. F. Pasaribu, 2015. *Kewarganegaraan*. Bahan Ajar, Rows Collection, hlm. 203

¹⁸Ridwan Khairandy, *Pengantar Hak atas Kekayaan Intelektual*, (Yogyakarta: Fakultas Hukum UII, 1999, hlm 22

determined to exclusively carry out his invention.¹⁹ Thus changes must position the people as the center of interest, not the interests that bring inventions.

The invention stage is a process of the formation stage of the development of something, while the diffusion is the stage of the delivery process of something.

There are two forms of diffusion, namely intra-community diffusion and inter-community diffusion. In intra-society, what is meant is elements by individuals who influence a society so that people follow or not in social life. Meanwhile, inter-society is the element by the community that influences other communities.²⁰ Following or not is a consequence stage which contains the consequences of the previous two stages.

Empowerment carried out by universities is an intra-community diffusion, which has the following roles: (1) Colleges as education centers and (2) Colleges as centers of community empowerment. As a center for higher education, it functions as the birthplace of scientists. As a center for community empowerment, universities function as facilitators. As a facilitator, the university facilitates the community in an awareness process so as to allow the birth of efforts to free themselves from problems, so that the community is able to identify the problems that occur to them. And with this role listening to the voices of the community, the public's complaints about the burdens of life they face.

The philosophy of the facilitator is the existence of a group that has goals, plans, ideas, programs, facilities in carrying out activities in solving problems faced together. As a result, the facilitator meets the following requirements: courageous, disciplined, willing to help, responsible, patient (patient), communicative (fun), looking for an atmosphere, willing to listen to others, empathetic (can feel) and responsive to situations (sensitive), this is because the task of the facilitator is very heavy and requires sacrifice. The tasks of the facilitator in group assistance are 1. Delivering information 2. Being a spokesperson/leader 2. Resource person (bringing information from outside) 3. Helping to solve problems.²¹

As a facilitator, the Samarinda Islamic High School, previously known as the Samarinda Syari'ah Science College, in 2014 formed the STIS Samarinda Legal Aid Institute to become a facilitator for the community.

According to Syamsir Salam, transformation can be carried out by means of an invention process, which is a process of change that arises from within the community itself, then the

¹⁹Aunurrahim Faqih, Peranan Hukum Paten terhadap Peneliti Indonesia pada Era Liberalisasi Perdagangan, *Jurnal Hukum*. Vol. 9, No. 2, 2002, hlm. 156-157

²⁰Soerjono Soekanto, *Sosiologi Suatu Pengantar*. Edisi Keempat. Jakarta: Raja Grafindo Persada, 1990, hlm. 245

²¹LGSAP, Bahan pelatihan Fasilitator USAID, Jakarta 2007

change is the result of the community's own creations which eventually undergoes a change by itself.²²

Therefore, the Islamic High School through the STIS Samarinda Legal Aid Institute made an invention first. Because each region has a different character because it adheres to different values and norms, the Samarinda Islamic High School needs to approach it first before making changes to match the characteristics of each community between them, so as to avoid friction/conflict. From here, universities are expected to have a strong role in improving the morale of the nation.

Furthermore, the Samarinda Islamic High School carried out the diffusion stage, namely after understanding the character of an area then carrying out mentoring actions to then reform thinking comprehensively without making changes in a structured way because the approach was taken by understanding the structure of society, not with a revolution where changes were carried out quickly and not planned and not desired by society. Therefore the STIS Samarinda Legal Aid Institute creates an atmosphere and process of planned social change. So that the expected consequence stages are that the community is encouraged by itself to have a mindset and be able to overcome problems and be able to bring about better social change.

For the success of the community empowerment activity, the Legal Aid Institute proposed a Cooperation with the Ministry of Law and Human Rights. Finally, in 2016 the Legal Aid Institute passed accreditation for later by the government to spend a number of funds to carry out several activities including community empowerment.

CONCLUSION

As a pioneer of change, universities have responsibilities other than teaching and research, they are also charged with implementing community empowerment. Community empowerment carried out by universities, especially the Samarinda Islamic High School, uses the method of transformation or social change in the form of stages of invention, diffusion and consequences. First, the stage of the invention is to conduct a study first by observing and studying the behavior of the community. Second, after carrying out the invention, the diffusion stage, namely the Samarinda Islamic High School, approached the community by providing input for renewal ideas without conflict. Because the changes are carried out in stages, including starting with community outreach when the community has started to understand and then empowering the community.

²²Soejono Soekanto, *Memperkenalkan Sosiologi*, Rajawali Press: Jakarta, 1981, hlm. 95.

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