WORSHIP HOUSE BASED POVERTY REDUCTION AND COMMUNITY EMPOWERMENT

(Lempermadu Movement Implementation Analysis in Central Lombok Regency)

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ABSTRACT
Worship house based Integrated Community Empowerment Movement institute (Lempermadu), formalized through the decree No. 21 of 2011 on the Integrated Community Development Movement and followed up with the Central Lombok Regent Decree No. 476 of 2011, December 12, 2011 regarding the Integrated Empowerment institute board determination that initiated and implemented. Lempermadu movement is intended to coordinate and synergize the various programs / activities rural poverty reduction entered either from the government, private, and community for the right target, fair and equitable. The involvement of village government and its staff, community organizations, religious institutions boards and all the bureaucracy both civil and military as a poverty reduction movement’s guidance in Central Lombok, has a long history and cultural dimensions, structural or natural. The reduction was performed with a variety of dimensions, such as the political dimension, social, cultural, economic, spatial and sustainable development.
This study seeks to analyze the implementation of Lempermadu movement in alleviating poverty. The approaches used are: descriptive; historical and normative. Examines the phenomenon of poverty reduction through worship house based empowerment movement as an effort in sharpen the aims or the target of poverty reduction activities.

Keywords: Empowerment, Poverty, Movement.

INTRODUCTION
Indonesian Nation goal is “fair and prosperous society, prosperous inner in safe and secure conditions”, as stated in the preamble of the Constitution of 1945. The problems of poverty have different root causes in each village and Regions. Solving problems of local patterns, the local people will give you a sense of belonging and a sense of great responsibility of the local community. Strengthening local government at provincial and district levels through Act No. 32 of 2004 on Local Government has been running over 10 years. Central Political will to empower local government upgraded and expanded to the village level. UU No. 6 of 2014 on the village, implemented by Government Regulation Number 43 Year 2014 concerning the village and the Indonesian Government Regulation No. 60 of 2014 on the Village Fund Sourced from state Budget and Expenditure (APBN) brought about changes in development planning system and the system of government in the village. The provision gives access to the village to get funding authority and ability in development. Implementation of government affairs and development at the village level is reinforced by transferring funds amounting about 20 billion dollars to 74 053 Villages in Indonesia in 2015’s. This is explained by Marwan Jafar Minister of village’s underdeveloped regions and Transmigration (PDTT) during a working visit to the Central Lombok. He further explained that, currently each village in Indonesia at least accept Village Fund Allocation (ADD) of Rp.750 million. Gradually
corresponding to state financial capacity will be increased to reach Rp. 1.4 billion more in order to increase social welfare. (Source: Excerpt from Lombok Post February 21, 2015, page. 17). Transferring funds over Rp. 750 million plus the funds that are sourced from provincial and district budgets necessary preparations for hardware and software at the village level so that the original intent can be achieved to the maximum welfare of the people and do not lead to legal entanglement for village officials. Welfare of the people means the fight against poverty and inequality.

Eradicate poverty and eliminate social disparities in need of a joint venture and mental changes by developing self-confidence and a sense of shame communally. Confidence meant that in looking to the future of rural communities are able and confident to do a better direction. Shame intended if citizens, community component both individually and collectively doing things that are less commendable and breaking the rules. Pride will also arise when members of the community make positive contributions to progress together. Progress that want to be achieved is a progress maintaining its identity, forward and stand on their own culture to accept the positive values of the outside and integrated in the frame of the Republic of Indonesia.

Pro-poor programs have been carried out; the funds for the poor should be directed to the construction of worship house, office building and other villages. Rice Poor (Raskin) which is intended for poor families divided equally among the villagers. Overlapping of beneficiaries or target of a program / activity is a separate issue. Data of the poor as the group target has not been done correctly and continuously so often the village office been the target of the people's anger.

War against poverty will be more effective and efficient when done simultaneously, coordinated and integrated to realize synergy between programs / activities differ in poverty reduction. Realizing the importance of synergy in poverty reduction Central Lombok Regent launched worship house based Integrated Empowerment Movement in 2011. Central Lombok Regency Government through the decree No. 21 of 2011 on the Integrated Community Development Movement and followed up with the Central Lombok Regent Decree No. 476 of 2011, December 12, 2011 regarding boards determination of integrated Empowerment Institute of Central Lombok abbreviated LEMPERMADU initiated and implemented. Lempermadu movement was established to coordinate and synergize the various programs / activities of rural poverty reduction entered either from the government, private, and community for the right target, fair and equitable. The village government involvement with it staff, community organizations, religious worship institution officials and both civil and military bureaucracies as movement guidance. This movement launched at the beginning of Central Lombok Regent term periods 2010-2015. Through worship house based integrated community empowerment institute coordination in poverty reduction.

It is important to do research related to worship house based eradicate poverty efforts in which there are values of local wisdom. Local Government together with the community and other components are already quite long struggled with poverty.

Based on the description above, the problem in this research are:
1. How is the implementation of worship house based community empowerment movement in the poverty reduction in Central Lombok?
1) What are the obstacles in the implementation of poverty Reduction? Knowing the poverty characteristics in Central Lombok, will help provide solutions to eradicate poverty.

METHODS
This research is a qualitative approach to describe empirical phenomena in public life in Central Lombok. The focus of research is the efforts of the Central Lombok regency government together with the communities in alleviating poverty. One such effort is the worship house-based Integrated Community Empowerment institute (Lempermadu).
needed include primary data and secondary data. The data / information collection in addition to conducting a literature review, in-depth interviews (indepth interview), as well as observations. Data / Information obtained by rechecking analysis (triangulation). The data / information which has been believed to be true, then do the descriptive analysis, namely the "how to analyze and describe to portray the state of the object under investigation be the center of attention in research". Besides the analysis by using objects and describe the phenomenon under study, also conducted analysis of why so to learn more objective conditions to focus more on the study. Data Sources: Literature, Laws and Regulations, the relevant policy. Interviews were conducted with a number of respondents as needed.

RESULT AND DISCUSSION

Poverty is a condition that is undesirable by every person and every nation. Various theories were developed that addresses the problem of poverty. Poverty by Kuncoro divided into absolute poverty and relative poverty. It’s explained that "absolute poverty by identifying the number of people specifically living below the poverty line and relative poverty, which is the share of national income received by each income group". The quote can be interpreted that the absolute poverty are those who live in poverty because their income is not sufficient to meet the minimum subsistence needs, including food, clothing, health, housing and education necessary to be able to live and work. The low level of income is mainly due to the limitations of physical infrastructure and capital scarcity or poor due to natural causes (natural). Relative poverty is someone who is already above the income poverty line, but relatively lowers than the income of the surrounding community. Relative poverty is closely related to the development problem is structural, namely development policy has not reached all the people causing income inequality. While cultural poverty refers to a person's attitude or community which (due to cultural factors) do not want to try to improve the standard of living despite efforts of outsiders to help him. Based on the description in the Gunawan S quotation, there are strong bonds between one kinds of poverty with another. The first step that needs to be done in poverty reduction are knowing the most dominant root cause of the poverty. Rahmatillah also divided poverty into three, namely: the natural, cultural, and structural, with the following definitions:

1. Absolute poverty, relative poverty or structural poverty and cultural poverty. A poor is said to be absolute if the income is below the poverty line or some earnings are not enough to meet the minimum subsistence needs, including food, clothing, health, housing and education necessary to be able to live and work. The low level of income is mainly due to the limitations of physical infrastructure and capital scarcity or poor due to natural causes (natural). Relative poverty is someone who is already above the income poverty line, but relatively lowers than the income of the surrounding community. Relative poverty is closely related to the development problem is structural, namely development policy has not reached all the people causing income inequality. While cultural poverty refers to a person's attitude or community which (due to cultural factors) do not want to try to improve the standard of living despite efforts of outsiders to help him.

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"Natural poverty is poverty due to limitations of natural resources and human resources. Structural poverty is poverty caused by a variety of policies and regulations in the development. Cultural poverty is poverty caused by lifestyle, behavior, or culture of individuals / groups that encourage poverty. Cultural poverty indicated in wasteful behavior, incompetence work, and a low savings rate, as well as the resignation of the environment Poverty.. This model has a correlation with the culture of the people who "receive" poverty that happened to him what it is, not even respond undertakings efforts of others who helped out of poverty."

Poverty in the above quotation can be interpreted that to alleviate natural poverty, structural poverty and cultural poverty requires a long development phase for changing the mindset and behavior patterns as well as build a new spirit. Laboratory of Development Sociology (Sunday, June 14, 2009) also classify poverty into structural poverty, cultural poverty and natural poverty. Structural poverty caused by the unequal conditions in the society economic structure as a result of government mastery policy, the production factors by a handful of people, monopoly, collusion between businessmen and officials, or simply the structural poverty occurs because man-made factors. Cultural poverty arise due to cultural factors that encourage people to live in poverty because of behavior such as: lazy to work, low motivation and creativity, and happy with relaxed life and there is no desire to fight life forward. Natural poverty, poverty is a naturally occurring, is caused partly by a factor of low quality of human resources and limited human resources. (Source: Muttaqim posts in http://jurnal-ekonomi.org/2006/09/01/goverment-role- and communities to alleviate poverty). Poverty can also occur due to natural inborn defects so is unable to work. Briefly natural poverty is a state that since the origin or nature has been poor because they do not have adequate resources both human resources (HR) or natural resources (SDA). Structural poverty is a condition resulting from unequal structure because of natural poverty not overcoming very well. There are cultural poverty refers to the attitudes or cultural issues where people are poor because they do not have a high work ethic. (Source: laboratory development-sociology at 4:11; Yusuf in http://www.unimal.ac.id/?pilih=lihat&id=399).

According to Oscar Lewis, who was quoted by Rahmatullah that basically cultural poverty consists of values, attitudes and patterns of behavior that is adaptive to the environment of deprivation that results in discrimination, fear, suspicion and apathy. In poor communities often appear hidden rebellion attitude towards themselves and towards society, apathetic attitudes and resigned to their own fate and surrender and submit to those who have the economic and social power. Poverty in society is often caused by the pawn system and moneylenders debt (high interest) to be able to live. The pattern of life due to the influence of culture in a society without a rational consideration, they do pass through its ability in order to maintain the prestige. Extravagant parties when the harvest comes, for the marriage ceremony, the birth. In the dry season they are busy to divorce because of life difficulties. Those habits perpetuate poverty.

Looking at the social aspects related to the structure and culture (culture), Rahmatullan looked Poverty in essence leads to the "limitations of individuals or groups in accessing network and social structures that support in getting opportunities increasing productivity". The quote above, also can be interpreted that the problem of poverty is not only limited to the limited ability to access economic resources to meet life needs, but also

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5 Ibid
involves aspects of social welfare. These limitations arise either from within the individual (internal factors) and outside the individual (external factors) with poverty. Internal factors, derived from the poor themselves, such as low educational and cultural barriers. External factors originating from outside the person's abilities, such as government policies or regulations of discriminatory legislation and does not provide mainstreaming someone get resources, but on the contrary hamper. Poverty in the social welfare perspective is starting from the perspective of economic poverty. Due to the economic poverty last too long either because of unintentional, and as maintained cause a secondary effect or a domino effect in Rahmatullah terms. The secondary effect is the emergence of social ills or social problems, such as prostitution, crime, culture of laziness, corruption, social disparities that lead to conflict, and dependence on others.

Rahmatullah indicated that "Structural poverty is poverty that arises not because of the inability of the poor to work (lazy), but because of the inability of the system and social structure in providing opportunities that enable the poor to work. The social structure was not able to connect people with the resources available, both provided by nature, government and the community around it." 7

The quote can be interpreted that in order to get out of structural poverty, it takes political will of governments and changes in the society social system. Changes can be made by evolution or by revolution, according to the difficulty and poverty level faced. Rahmatullah give examples of this group are farm workers, scavengers, sand diggers and they who were uneducated and untrained. Parties who played a major role of the creation of this structural poverty are the government. The government has the power and policies tend to let the people in poor condition, not issued a policy that is pro-

poor or have not succeeded in removing them from the bondage of poverty or grading their welfare. Policy that is needed is a policy that can make poor communities 'up to next grade.' They were at first laborers, fishermen, scavengers then with certain policies they raise in rank and ability, through the development of brain and muscle development (education or training).

Cultural poverty described by Rahmatullah is "a poverty that arise as a result of the values or culture embraced by the poor, such as lazy, easy to surrender to fate, lack of work ethic and so on. The hallmarks of this poverty are people reluctant to integrate itself in major institutions, apathy, suspicion, discrimination by society at large." 8 The quote is a picture of structural poverty. They are poor in information and have a thin network or interaction so resigned to fate and kept up feeling insecure and inferior. These poor communities marked the dilapidated home environment, crowded and clustered. Compulsion circumstances cause them to become mature quickly, quickly married or early marriage and did not have the opportunity to continue their education. Poor individuals usually infestation there is a feeling of worthlessness, helplessness and inferiority. Another view of the cultural poverty is, that the cultural poverty is a domino effect from the shackles of structural poverty that plague society for too long, thus making public apathy, resignation, believes if something happens is destiny, without any effort to get out of the situation. In the context of Islamic religion that credo by Rahmatullah known as credo of jabariah, especially this credo deployed and doctrines in the religion pulpit. Examples of this poverty in rural communities are community of beliefs or religion and the other marginal. Islamic teachings actually hated the conditions of poverty. Islam actually does not teach resignation and struggle for life in the world as if to live a thousand years, and struggling to hereafter as befits will die tomorrow. This suggests a balance between the world and the hereafter. Encouragement to change the fate of

7 Ibid.

8 Ibid.
his community in the Qur'an and in Al-Hadith, and it is recommended to implement comprehensively in everyday life. In Al – Quran, ar Ra'a'd paragraph 11, explained that:

"... Verily, Allah does not change the state of a people so that they change the existing situation on themselves. ...”

There is a sociological reflection of the verse: 1) The concept of community change (taghyir), which according to M. Quraish Shihab interpreted as a process of change that position people become agents of change, both individually and as part of a community or society. 9

In addition to these verses, there are some hadits that explain about poverty from the Islamic perspective. According to the report of Abu Hurairah, the Messenger of Allah said: "If only one of you go looking for firewood and then carried on his back (for sale), it is better than go begging to others either he was given or denied” (HR. Muttafaqun ‘alaih). Another hadist that suggested not begging but necessary social care is: "People who do not have anything that can cover its needs, and the condition is unknown so given Sadaqah. Then he was given alms and he did not beg "(HR. Al-Bukhari and Muslim, from Abu Hurairah radhiyallaHu ‘anHu). Those quotes can be interpreted that the Islam teachings are appreciate the effort and hard work of a man, should not surrender without effort in meeting their needs in the world balance with efforts to achieve the ultimate happiness of life hereafter. From the foregoing, it is clear that a full understanding of the Islam teachings as one of the substances of the spiritual capital, should be able to increase the productivity of a person to improve his condition so that ideally, no more people who "voluntarily" to be poor. Endeavor door opened. In the context of poverty in Indonesia, when viewed from the historical aspect, the problem of poverty implies a link between structural poverty with cultural poverty, as well as the colonialism process (colonial) took very long (350 years). Dutch colonial government policies that embed the commercialization of agriculture in the form of taxation, the opening of new land and open highways, especially in Java and Sumatra that actually impact the decline of the farmers welfare, enriching those who have large capital such as rural economic elites. These conditions need to watch over and over in the development of tourism areas that are exclusive in Indonesia. Penetration or mastery of a group against another group or occupation by any group or occupation by the nation itself will also impact the prolonged poverty. Alfons Van de Faucet writing in his book "Lombok; "Concoist, Colonisation and under development" shows how the authorities persist, based on the support of military superiority and some of the impact of the political power in relation to underdevelopment Sasak natives in Lombok.

Causes of poverty according to Hardiman and Midgley, commonly experienced by developing countries focus on the country economic backwardness as the root of the problem. Poverty is caused by the population dependence on agriculture, traditional production methods, apathy towards the environment. Hardiman and Midgley Sharp, also revealed there are three causes of poverty is seen from an economic standpoint; namely: 1). the micro level, poverty arises because of the inequality of resource ownership patterns that lead to an unequal distribution of income. The poor only have a limited amount of resources with low quality. Poverty arises as a result of differences in the quality of human resources. 2). the low quality of human resources will lead to lower productivity, and then they will earn lower wages. 3). the low quality of human resources due to low levels of education and mastery of information, discrimination and or due to heredity and social systems.

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11Ibid
Poverty arises as a result of differences access in capital. The three causes of poverty are discussed in vicious circle of poverty theory (vicious circle of poverty) of Ragnar Nurkse, which says "a poor country is poor because it is poor". Underdevelopment, market imperfections and lack of capital is the cause of low productivity. Low productivity, leads to lower wages or accepted earnings. Low wages and incomes lead to the low ability to save and invest. Low Ability to invest cause retardation. Poverty experienced by certain groups to meet the needs of primary and heavy workload, especially the women, the children will be many suffer from malnutrition, inadequate health care, and opportunities to gain a good quality of education in certain level.

Determining a person is in poor condition or not poor, used several sizes, such as poverty line. Poverty line; starts from the definition of poverty mentioned above, in determining the minimum standard of living is influenced by a variety of specific norms or rules. Usually is determined by a boundary known as the poverty line. The poverty line is usually based on consumption (consumption - based poverty line), includes: (1). Expenditure required to purchase a minimum nutritional standards and other basic needs; (2). Number of other needs vary greatly. Other poverty line that is often used is Professor Sayogyo version; based on the level of per capita consumption of the same year with rice. Poverty line according to this version is the value (price) of 20 kg of rice for rural areas and 30 kg for urban areas. (Source: Kuncoro). Another method is quite simple determine the amount of poverty is by counting the number of poor people as a proportion of the population, which is referred to as the Head Count Index. According to Kuncoro; Head Count Index is often less attention to the number of population below the poverty line. Head Count Index weaknesses addressed by the poverty gap index (Poverty Gap) taking into account the income transfer that would give each of the poor to the level above the poverty line, so that poverty can be eliminated. The poverty line according to the Central Statistics Agency (BPS), use the poverty threshold based on the amount of dollars spent per capita a month to meet minimum food needs and not pegged food. The food calorie needs 2,100 calories per day. The minimum requirement is not food includes expenditure for housing, clothing, as well as a wide variety of goods and services. BPS approach in looking at poverty from two angles, namely; basic needs approach (basic need approach), where poverty is defined as the inability to meet the basic needs of the population. Besides the basic needs approach (basic need approach), BPS also use the Head Count Index approach, a measure that uses absolute poverty, where the number of poor people is the number of people living below the poverty line limit. The poverty line is determined by the needs of a certain amount (rupiah) of the minimum requirement of food and non-food or food line and non-food line.

**Poverty Reduction Models**

Various models of poverty reduction policies in various countries can be a reference and source of inspiration in poverty reduction in Indonesia, by holding adjustments to local conditions. These models include: the first model; mobilize workers who have not optimally utilized (idle) in Japan. Employment in smallholder households (small) is a resource that has not been optimized and unemployment occurs imperceptibly as well as a potential for savings. The labor if it can receive a reward in accordance with applicable regulations and the savings potential could be in motion. Alternatives are used as a way of mobilizing the rural labor force and the potential savings, the Direct Tax on Land as in Japan. Direct taxes on land subject to progressive and limited to high income farmer’s household, this method can not be applied in India due to political obstacles related to social stratification (caste). Patterns in Japan adapted to the socio-cultural conditions

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of a country. Another alternative would be to establish an institutional framework that allows the rural labor has not been used for capital accumulation without increasing wages. China implements this system on the basis of teamwork on the average, such as on the local level (communes). Salary or wages to the workers come from local production group taking into account the work in the group before determining section (income) of each member of the group in the harvest each year. Positive impacts on the intensity of labor utilization in agricultural activities are side by side with the use of high yielding varieties and improved agricultural technologies. This leads to more hours of work each season in each acres unit of farmland. Another positive impact is an increase in the productivity of the unit area. The second models are emphasizing the transfer of resources from agriculture to industry through market mechanisms. The third models are; highlighting the rapid growth of the agricultural sector to support the advancement of technology, which enables the agricultural sector as the leading sector. Observing those various theories, wisdom to be taken is located in two opposite poles which are policies that are pursuing high economic growth, or the equity / distribution of the results of the growth. The success of poverty reduction programs in general are very dependent on the precision targets and problem-solving way of looking at the target. The success of poverty reduction policies for the right target required accurate identification to the targets group and areas (loci) were targeted. Sutyastie and Prijono said that... Effectiveness of poverty reduction is in the number of steps, starting from the formulation of wisdom, which identify who is poor and where they are located. Both questions are answered by considering: (1) the economic characteristics of the population, among other things; sources of income, consumption patterns and spending, unemployment, etc. (2). social demographics characteristics, including level of education, how to obtain health facilities, the number of household members, and others, the second question of how to find the poor, can be answered by examining the geographic characteristics, that where the poor are concentrated, whether they are in rural or urban area, or whether they are in Java or outside of Java and others.14

The quote shows how important it is to understand the characteristics of the poor in a region, so that the drugs given to treat diseases of poverty in accordance with the diagnosis.

Poverty overview of an area as far as possible be able to explain the characteristics mentioned in the quote above. These characteristics were performed with data collection and done continuously. The poor Demographic characteristics:

"In general, the average of poor households members number in Indonesia is 5.8 persons, while the non-poor to 4.5 people, ... There are no large differences in household members between the western and eastern Indonesia ... . Comparison between urban and rural areas shows that the number of household members is not too different. the amount of household members increasing as well as the tendency to be poor."15.

Based on these quotations, the burden of poor families by the number of family members were cause more difficulty out of the shackles of poverty.

General View of Central Lombok Regency
Central Lombok is one of 10 districts / cities in Nusa Tenggara Barat, located in the middle of the island of Lombok is between 116°05'116

14Sutyastie Soemitaro Remi dan Prijono Tjiptoherijanto (2002), Kemiskinan dan Ketidak Merataan di Indonesia, Edisi Indonesia-Inggris, Penerbit Rineka Cipta, Jakarta; hal 2
15 Sutyastie Soemitaro Remi dan Prijono Tjiptoherijanto (2002, Ibdi, hal 13
East longitude and 8. Its area is 1208.39 km² (120 839 ha). The term Central Lombok has formally found in Staatsblad 248 No. 1898, August 27, 1898 which divides Lombok Afdeling into three Onder Afdeling with additional Central Lombok Onder Afdeling with the Capital Praya, as a division of East Lombok Onder Afdeling. Originally Lombok Afdeling consists of Onder Onder Afdeling van Oost Lombok (East Lombok Onder Afdeling) and Onder Afdeling van west Lombok (West Lombok Onder Afdeling)) in accordance with the Staatblad No. 185 1895.

Based on the 1971 population census, the population of Central Lombok district as much as 476 486 inhabitants. That number were increasing to 576 910 inhabitants in 1980. In the census of 1990 increased to 678 746 inhabitants and the population census in 2000 increased to 745 578 inhabitants. Population Census in 2010, the population stood at 860 209 inhabitants. In 2013 the population of the projected total 881 686 people, made up of 416 774 of the male inhabitants and female population of 464 912 inhabitants. (Source: Central Lombok in Figures 2014). The population densities are 730 inhabitants / km². Praya Sub-District is a populous district, every one km² inhabited by 1,738 souls, second, and third is occupied by Sub district Batukliang and Jonggat. Subdistrict North Batukliang a district that most rare due to the only inhabited by 268 km² inhabitants. Central Lombok resident households are on the average ranges between 3-4 people. (Source: Central Lombok in Figures 2014). Central Lombok district consists of 12 sub-districts; divided into 139 villages and 12 urban village, and the village was divided in 1678 and 66 environment (state in 2013) The number and types of services / agencies that refer to the Regional Regulation No. 3 of 2008 consists of 32 pieces Region Officials Unit (SKPD) (Source : Central Lombok Regency Region Secretary, 2014).

In the education sectors, there are two institutions that dealing with, the Regency Government (Pemkab) and the Ministry of Religious Affairs of the Republic of Indonesia. Education is managed by the local government; are as follows; Elementary School as many as 584, with the students as much as 89 174 people with the 6,030 teachers. Junior High School total: 131 with the students and teachers 4,226 25 392 people; Senior High School 43 schools with student 13 907 s and 1,444 teachers. Vocational school as many as 39 schools; with 6952 students and 1,045 teachers. Islamic religious education schools run by the Ministry of Religious Affairs is numbered 274 Elementary School with 25 350 student, number of teachers 3,596; Junior High School as many as 247 school, with as many as 25 606 students and teachers as many as 4,887. Senior High School are 143 schools with 13,149 students and teachers as many as 3,203. Islamic religious schools are a large part (almost 90%) is a private school run by community organizations. Should this educational problem are handing into regency affairs. The advantage of socialization and rule enforcement more easily accomplished because of something to do with the civil registration system and settlement facilities in the form of worship as much as 1,386 mosques and mosque as many as 2,584 , puree 8 units. Facilities of worship for other religions is not available, because its no adherents or very little.

**Poverty Reduction Through Lempermadu Movement**

Central Lombok RPJMD 2011-2015, has set a vision, namely: "The realization of Central Lombok Faithful People, Prosperity and Quality". The welfare means to eradicate poverty. Poverty in Central Lombok can characterize (2010 conditions) as follows: Very Poor as many as 93 075 people; poor As many as 70 282 people; nearly poor as many as 70 282 poor people. Central Lombok regency population in 2010 are 860 209 inhabitants. Most of them are farmers or farm laborers, with low education and skills. Key Strategy Framework for Poverty Reduction, as the central policy made efforts: a). Creating Social Protection Systems; b). Improving the Quality of Basic Services to the Community; c). Empowerment Society. The main focus of development in accordance with its potential is:
1). Development of ATM (Agribusiness, tourism & Marine); 2). The focus of the MDGs; namely efforts: the targets of the MDGs and poverty reduction. 3). the supporting focus; namely: improving the infrastructure quality and strengthening bureaucracy reform. Poverty reduction strategy program in 2011-2015 are grouped in three cloister strategies, namely:

a. Social Protection assurance strategy with programs: PKH, Raskin, JAMKESMAS, Program: PKH with the activities of facilitating Institutional aspects and the assistant human resources.
Raskin with activities of facilitating and providing raskin transportation costs from the village to the point. JAMKESMAS program of activities to facilitate and verify the data recipient's health card.

b. Basic Service Improvement Strategy, include: 1) The District Road Construction strategic program with district road building over 400 Km. 2) Elementary and Secondary Education programs; With the activities of Building / Rehabilitation Facilities and Infrastructure Education and Quality Improvement Education Services. 3) health services access improvement program with the activity of Development / Rehabilitation Facilities and Infrastructure Health and provision of medicines and medical supplies.

c. Empowering the poor strategy; through 1). LEMPERMADU program with the worship house community based Empowerment activity. 2) community capacity increase programs with organizing Skills Training activities, Help Tools, Development, Assistance, etc. 3). Capital access Improvement Program through the activity of Business Assistance and Referral Service.

Central Lombok Regency Government through the decree No. 21 of 2011 on the Integrated Community Development Movement and followed up with the Central Lombok Regent Decree No. 476 of 2011, dated December 12, 2011 regarding the management implementation of Central Lombok regency Integrated Empowerment Institute abbreviated LEMPERMADU. Poverty reduction through Lempemadu Movement is a strategy that combines aspects of authority, local wisdom aspect, and territorial aspect in sharpen the target. Through the Lempemadu movement pursued the development of community participation and empowerment aspects. Worship house based integrated empowerment, based on the fact that the community is able to build a quite magnificent worship house with its own initiative. This Construction is carried out in mediocre economic conditions. They are hand by hand and worked together can build a house of worship (mosques; pure), without commandeered by the government. Social system with various traditional societies that are social in the form of “banjar”, “study groups” is a means of mutual aid, mutual control and teach each other. The existence of social control and sanction of the group is a severe punishment. Another consideration is to enable the synergy of government programs with the community to reduce the poverty in the community. One of the people potential in poverty reduction is “charity “. One group of charity recipients was poor. Charity, if managed and directed properly, then poverty in a village will be handled by the surrounding community. These considerations are underlying worship house movement based policy. Worship houses based integrated Community Empowerment Movement, conducted with the worship house institute involvement and its stakeholders. Pilgrim stakeholders integrated with bureaucratic component (Civil Service) as a companion. Businesses world and private parties also involved in the hope of CSR funds and other things like it can be match combined in poverty reduction. Poverty reduction acceleration are expected by the synergy of the various stakeholders; local government, central government, community, business and NGOs.

Worship house based movement Lempemadu also consider the potential aspects and of regional characteristics aspects. Based on the characteristics and region potential, Central Lombok is divided into three zones, namely: Aik Meneng Zone (clean water Zone); covers the northern region; the District of North Batukliang, District Batukliang, District region
Kopang, District Janapria, Aik Meneng Zone (clean water Zone ). Side by side borders with the protected forest area and Mount Rinjani. The area Characteristics is mountainous region with springs and agricultural areas that can be planted throughout the year. Tiuang Tilah Zone (Always Blooming lotus zone); covers the Central region; the District Central Praya, District Praya, District Jonggat, District Pringgarata. This zone is a flat agricultural area and is a services provision central.

Mpak Bau Zone (Fish Caught zone); covers the South region; which are District of East Praya, District Pujut, District west Praya, District Southwestern praya. Bordering the Indian Ocean with beautiful beaches, in addition to rice fields ramps but less good irrigation system and there are rain fed. This area was developed as an area of international tourism as well as cultured pearls and other marine products. Territorial approach to poverty reduction carried out simultaneous covering the social aspects of culture, education, health, infrastructure and other supporting sectors. Lempermadu movement was established to coordinate and synergize the various programs / activities of rural poverty reduction entered either from the government, private, and community for the right target, fair and equitable. The involvement of village government and its staff, community organizations, religious institutions boards and all the bureaucracy both civil and military as a movement’s guidance of poverty reduction..

Inclusion of the worship house base, because it is known that community participation and initiatives in building worship house be it a mosque, church or temple is not in doubt. Without the financial support of the Government, they were able to mobilize the potential of the community to build a mosque is quite magnificent and there is a feeling of inferiority when the mosque was not neglected. Based on these considerations, and their religion, especially Islam to sympathize orphan children, the poor as a liability. The destination of Lempermadu movement, are 1). Movement in the form of a joint initiative to promote poverty alleviation and community / family are able to establish themselves and their environment (economic, health, education and social and environmental). 2). The creation of program coordination and inter-sector activities in the government, and between government and society and between government with private (business). 3). directed every programs and activities aimed at improving the welfare of the people: targeted, timely, precise quantity and quality as well as sustainable. 4). Facilitate and revitalize worship house institutions in order to grow in line with the progress and have the ability to encourage its members carry out their religious teachings with increased welfare. 5). Empowering the community through worship house based approaches worship. 6). Support the poverty reduction acceleration process and its underdevelopment with developing productive efforts by pilgrims, supported by a group of business and government. 7). Build a spirit of unity among the people in planning, implementing and monitoring activities.

The goal is to steer the program / activity building owned by government agencies, private companies, community organizations, and be a resident of the mosque / synagogue members. Indicators of success seen from the following aspects: empowerment, integration and poverty reduction programs.

Empowerment aspects ; include completion of mosque habitation completion complete in 2014; completion of community development potential data based identification habitation mosque approach in 2014; completion of community development plans based on local resources; and the drafting of village regulations on Lempermadu in the entire village of Central Lombok regency in 2014.

Aspects of integration /program integration; with indicators: the implementation of integrated planning forums in all villages throughout Central Lombok; qualified RPJMDes availability in all villages throughout Central Lombok; implementation of village integrated community development coordination meeting at least twice a year. Poverty reduction aspects seeing from poverty reduction numbers achievements in amount of two percent (2%) in a year. Lempermadu movement implementations Model are ideally
suit the expectations of the initiators (Central Lombok Regent's. HM Suhaili FT, SH) by taking several examples case of livestock (goats or cows) aid programs implementation. Target determination discussed and determined by the mosque pilgrimage where they enter into mosque or synagogue mukim (pilgrim). Supervision and monitoring during the maintenance performed by the entire community, because in the New Order is not uncommon the livestock aids could not great even smaller, or reported dead after one year is maintained, the cause is due to the urgent need, native cow are brought to the animals market and exchanged for a smaller cow in the hope of additional money from the exchange with the smaller types of cow. The maintenance Results are divided according to awiq-awiq (rules) that constrained by the mosque pilgrimage community and divided between the maintenance and mosque organization. Similarly, other based poverty reduction programs. Based on the monitoring and the results of discussions with several officials, PPL and village staff, that the concept of "Lempermadu" is nice, but there are still some SKPD who have not been intensively coordinate with Lempermadu movement organizers secretary mainly related to the program / activity came from the center. Some SKPDs still reluctant to open programs / activities fear of other parties intervention.

The executor of various SKPDs are not fully appreciate and understand the implementation of Lempermadu movement. Synergy between government programs with community and business world is not optimal. Charity Management and CSR funds and other assistance have not been seen together. The breadth of the coverage scope, both sectoral and territorial cause the LEMPERMADU program / activity are not echoed. At the end of 2014, the race of Lempermadu implementation was held with some aspects of the assessment. One village that gets champion is Bilebante village District of Pringgarata. This program is quite encouraging the result is a freshwater fish breeding. According to one of the community leaders who declined to be named, said that the Lempermadu movement is good, but it still needs to be improved with a more intensive involvement of community leaders.

Poverty in Central Lombok within a period of eight years are having decline from 230.986 poor inhabitants became 145 151 poor inhabitants. The poverty percentage decrease rate are presented in the chart below.

<table>
<thead>
<tr>
<th>Year</th>
<th>Poverty Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>2007</td>
<td>25.74%</td>
</tr>
<tr>
<td>2008</td>
<td>22.32%</td>
</tr>
<tr>
<td>2009</td>
<td>20.94%</td>
</tr>
<tr>
<td>2010</td>
<td>19.92%</td>
</tr>
<tr>
<td>2011</td>
<td>18.8%</td>
</tr>
<tr>
<td>2012</td>
<td>16.71%</td>
</tr>
<tr>
<td>2013</td>
<td>16.2%</td>
</tr>
</tbody>
</table>

Source: Central Lombok Regency 2014
The poverty decrease percentage rate from 25.74% in 2007 to 16.20%, which mean that for 8 years, there are reductions in the poor people percentage as much as 9.54%, on a year average as much as 1.19%. The poverty rate in Central Lombok regency are show different things with the IPMnya. Poverty reduction in Central Lombok shows encouraging results and is still lower than the average percentage of NTB province poverty. Central Lombok position formerly known as South of Lombok critical area is in a position to 6 (six), which mean not including the big five districts / cities with poverty in NTB. Regency / City poverty position can be seen in Table 1 below.

**TABLE 1**

people growth Percentage in the Regency / City NTB years 2006-2013

<table>
<thead>
<tr>
<th>No</th>
<th>Regency/city</th>
<th>Year/position</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>2006</td>
</tr>
<tr>
<td>1</td>
<td>West Lombok</td>
<td>31,24/1</td>
</tr>
<tr>
<td>2</td>
<td>Central Lombok</td>
<td>27,98/5</td>
</tr>
<tr>
<td>3</td>
<td>East Lombok</td>
<td>27,74/6</td>
</tr>
<tr>
<td>4</td>
<td>Sumbawa</td>
<td>30,99/2</td>
</tr>
<tr>
<td>5</td>
<td>Dompu</td>
<td>30,68/3</td>
</tr>
<tr>
<td>6</td>
<td>Bima</td>
<td>27,40/7</td>
</tr>
<tr>
<td>7</td>
<td>West Sumbawa</td>
<td>30,50/4</td>
</tr>
<tr>
<td>8</td>
<td>North Lombok</td>
<td>-</td>
</tr>
<tr>
<td>9</td>
<td>Mataram city</td>
<td>11,71/9</td>
</tr>
<tr>
<td>10</td>
<td>Bima city</td>
<td>13,99/8</td>
</tr>
<tr>
<td>NTB province</td>
<td>27,17</td>
<td>24,99</td>
</tr>
</tbody>
</table>

Source: Central Lombok (2013)

Problems faced in the poverty reduction according to officials from Central Lombok regency in Lombok Daily Post is the problem of agricultural land. Regional Secretary for Administration Government assistant argues:

"Portrait of poverty becomes increasingly difficult to intervene, because generally poor in Gumis Tatas Tihu Trasna it is now no longer have arable land. That's why; he pushed for a government effort to prepare the asset of arable land for the poor, in addition to housing reform"16.

NTB poverty population in each regency / city of the year 2005-2013, illustrated in (Table 2) shows that poverty in NTB concentrated in districts on the island of Lombok, both in North Lombok, West Lombok a East Lombok even Central Lombok. The condition is directly proportional to each district / city IPM indicators. Unless Central Lombok in IPM rank

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16Lombok Post tgl. 5 November 2014; *Provinsi dan Kabupaten/Kota sepakat Sharing Anggaran*, hal 6.
is in the number two lowest position (number nine), but in terms of poverty seen a substantial decline that is at position number six largest percentage of the population living in poverty.

Cooperation and synchronization between provincial and district policies improved. Poverty alleviation is one of the main priorities, both in the National Agenda and Agenda for West Nusa Tenggara and Central Lombok Agenda, with the poverty reduction target of 1.4 per year. Based on the descriptions above, poverty alleviation movement in Central Lombok has been quite successful, but not optimal. Programs / activities are not a lot of poverty reduction target. Information programs / activities have not been fully included in Lempermadu movement the sector shaft. Poor rice intended for poor families in the distribution practice is divided equally to the villagers for various reasons. Misuses by village officials are still characterize the implementation of various programs / activities for poverty reduction. Some village chief caught in legal problems related to the village budget and poverty reduction programs. Those villages are: Serage village, village Menemeng, lekor Village, Village Batch, Beraim Village, Lucky Village, Sukaraje Village. Among the seven village, there are using the proceeds to build a Poor Rice Village office according to agreement village level. Revision and refinement of LEMPERMADU movement is a pretty good time of entry into force of Law No. 6 of 2014 on the village with its implementing regulations, especially related to the village fund. Planning and budgeting funds should be directed to the village poverty reduction activities and synergy between planning occurs. The existence of various sources of funding that goes village requires special handling.

LEMPERMADU movement completion can be used as part of the administrative arrangement of population and village government settlement structure. Organizational structuring zoning hamlets, divided into RW and RW in organized into RT. Each RT consists of three Dasa Wisma, thus each population was recorded and in the mix with the register of pilgrims each mosque. The application of local wisdom values in the face of various social problems in the community of applied economics and community organizations with the smallest unit is dasa wisma, combined well with posyandu revitalization and integrated security post. The evaluation implementation of Lempermadu and “Sambang Village” movement that was performed at the end of March 2015 by the Regent with their staff for improving Lempermadu Each SKPDs made coordination meeting and assess the needs of rural communities were given the responsibility of at least three villages, said Head of central lombok local government Public Relations. It would be more elegant if not just assess the needs of the community, but at the same time resolve or satisfy immediate needs of rural communities. The pattern is to provide a special fund as a stimulant to mobilize community participation, or more fitting positioned as acceleration funds. Acceleration fund created by the legislature does not fit any liability as seen from the implementation does not quite fit. It is impressed when legislators to intervene in the form of funds acceleration deposited on SKPDs although right up to the people, but there is a sense of political maintains power by using state budget.

CONCLUSION
Based on the descriptions above, some conclusions can be drawn as follows:

1) Implementation of worship house based community empowerment movement in the reduction of poverty in Central Lombok is a synergy between the various components in the strategy of poverty reduction, has shown results, but still need perfection.

2) The main obstacle Lempermadu movement isunderstands at all levels of the bureaucracy as well as the community level is not optimal. Synergy program with the community in the form of charity management, CSR and other funds have not been effectively implemented.

3) Revitalization and improvement Lempermadu Movement along with the strengthening of village government with
the enactment of Act No. 6 of 2014 on the village and Government Regulation No. 60 Year 2014 concerning the Village Fund, to be more straight and focused and synergy with other activities program.

4) Structuring Village Governance Structure and population data collection on an ongoing basis and is associated with relying on Worship houses and revive dasa wisma organization as part of RT, RW and village.

5) the absolute authority of the religious field concerning religious education and marriage affairs should be left to the regency in order to improve basic services and accelerate progress in the field of education. It is intended to prevent early marriage as the impact of the culture "eloped" and sustainability education of poor families.

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