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## RELIGIOSITY-BASED SOCIAL DEVELOPMENT AND PROGRAMMATIC POLITICS AT THE LOCAL LEVEL

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### Abstract

This study discusses social development based on religiosity and programmatic politics. Both are discussed in depth in this research so that readers can find descriptions and analysis points from various points of view. The urgency in this research is to find out that social development must be accompanied by innovation, citizen participation and the central role of the creator, namely the Tanjung Village Government. The construction of the Islamic Center in the village of Tanjung is a trigger for increasing religiosity, ease of access to educational facilities and in the long term will give birth to social piety and improve the quality of human resources in the surrounding community. The results of the research show that social development innovations involving external partners will produce optimal results but with the condition that there is active participation of its citizens. Good development starts from the aspirations of the residents and has been programmed, therefore the Head of the Tanjung Er Suardi village is trying to make it happen, a good image as the figure behind the success of development will stick with him so that he will be able to be re-elected in the next Pilkades. This research has deficiencies that can be refined through further research by focusing more on the negative impacts of social development in order to further enrich the reader's knowledge that social development can also have undesirable impacts.

**Keywords:** Social Development, Politics, Religion.

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### INTRODUCTION

Social development at the local level, especially at the village level, is very important to become a national development priority. Starting from development at the local level can lead to change and lead to social welfare. Development is interpreted as a multidimensional process (covering changes in social structure, people's attitudes, and national institutions) in addition to overcoming income inequality and poverty. Development is a public policy that was born by involving many parties, political processes, designed and planned for a certain period of time (Warjio, 2016). One of the conditions for achieving complete community welfare is the need for sustainable development (Utama, 2018).

According to Emil Salim in (Soetomo, 2012) sustainable development also pays attention to social sustainability and social resilience, armed with both human and social potential can be developed more. A similar idea was further expressed by (Dennis, 2020) who argued that the term sustainable development contains two key concepts. Firstly, the concept of needs the vital need of the world's poor, to which (overriding) priority should be given, and the idea of limitations imposed by the state of technology and secondly, social organizations on the environment's ability "to meet present and future needs". Therefore it can be concluded that there is a strong relationship between sustainable development and prosperity.

In several studies, social development at the local level can become a role model for achieving social change. As stated in (Khandiq, 2018), the regional government of the DIY

Province can act as an agent of change to develop the maritime sector to improve welfare. In line with that, in (Feneteruma, 2017) explaining that social development in Kapuas Hulu, West Kalimantan is useful for building a synergy model of physical and social space to support the competitiveness and empowerment of border communities. Meanwhile, development sometimes faces challenges before being accepted by the community as stated by (Azizah, 2017) on the construction of the NYIA (New Yogyakarta International Airport) but has a positive impact on the community's economy. Based on the above, we can understand that social development can bring up various pro/con reactions and it takes time to achieve prosperity.

Welfare is the goal of social development at the local level. Even though there are still various social problems such as social inequality which reaches 49% (Kurniawan, 2018), social stratification which clarifies community differentiation based on certain criteria (Yuniarto, 2018), limited access to communication and information (Sumbodo, Dharmawan, & Faizah, 2017), waste problems and flooding (Zuraidah, Sujatmiko, & Bustamin, 2019), river pollution (Pratondo, Prasetyo, Ristanti, & Pujiati, 2018) to the lack of seriousness from the government to develop existing potential such as agriculture (Sumampow, 2022). However, on the other hand, society as a system must experience revolutionary and evolutionary changes (Sayidatun, 2020) to be free to manage potential such as tourist villages that rely on natural beauty (Rahma & Aldila, 2017). Society is seen as a potential uniqueness but has not been fully developed (Suharto, 2017). Therefore, the ability to manage problems and exploit potential must be carried out by the community and government at the local level.

The government as a public organization has the responsibility to ensure that development takes place effectively and efficiently. Related to these responsibilities, as Rasyid in (Saefulrahman, 2017) states that there is one of the government's functions, namely development which the government must carry out in order to create prosperity. Welfare politics in practice has a broader scope in which power relations, actors, and mechanisms for managing resources also take place (Paskarina, 2017). Moreover, in the current era of regional autonomy, it provides flexibility for regions to develop, can change the inferior view of the village by believing more that the village is a potential basis for the people's economy (Chotimah, Widodo, & Handayani, 2019). Data from the Ministry of Village PDTT states that the average village in Indonesia from 33 provinces, 20 of which already have an IDM above the national average (Thefanny, 2022). That means that development at the local (village) scale has shown progress from time to time.

Tanjung Village is led by the village head, Mr. Er Suwardi. The area is on the north coast line, included in the Tanjung sub-district. Tanjung District is in the western part of the Brebes region bordering Losari District to the west, Kersana to the south, Bulakamba to the east and to the north directly adjacent to the Java Sea. The Tanjung area is low-lying with an altitude of 3 meters above sea level with an area of 7,208.76 Ha. The livelihoods of the people vary from fishermen, farmers, private employees, teachers, traders and farm labourers. The level of education of the people can be said to be still low, namely elementary school and the majority of high school.

The people of Tanjung live life as society in general. In religious (religious) matters, the people of Tanjung adhere to religious principles and uphold law-abiding norms and the value of social goodness. Religious life in Tanjung is also harmonious, reflected in the strong integration between religious communities. People who are predominantly Muslim are able to maintain harmony with adherents of Christianity, Catholicism, Confucianism and so on. Until now there has never been a social conflict that departed from religious or other issues. The conduciveness of religious life is very well maintained, the people also have a good level of religiosity. Places of worship such as churches are also free to carry out activities, coupled

with the role of religious leaders who maintain religious tolerance so as to increase the harmony of religious life.

A person's religious life will reflect his religiosity. Religiosity is a comprehensive unity of elements, which makes a person referred to as a religious person (being religious), and not just claiming to have a religion (having religion). Religiosity includes religious knowledge, religious experience, religious belief, practice of religious rituals, religious experience, religious behavior (morality), and religious social attitudes. Furthermore, the level of religiosity is known through the quality of a person's life in interaction with God, fellow human beings, and the universe which is accompanied by human attachment and obedience to the religion he adheres to, has the readiness and responsibility to carry out religious teachings.

Glock and Stark in (Zakiyah & Hasan, 2017) put forward aspects of religiosity in five dimensions, namely:

1. Religious of beliefs (ideological), in this aspect a person accepts things that are dogmatic in his religion, for example believing in the existence of God, angels, prophets or apostles in the past, believes in the doomsday, believes in heaven and hell.
2. Religious of practice (ritualistic), namely the degree to which a person is related to ritual activities or general worship such as prayer, fasting, pilgrimage or general worship such as doing good to others, being friendly, and so on
3. Religious of feeling (experiential), are forms of feelings and experiences that are experienced and felt by a person related to his religion, for example feeling calm after praying, feeling anxious after doing something that is prohibited by religion
4. Religious of knowledge (intellectual), namely the extent to which individuals have an interest in studying, practicing and believing in religious sciences.
5. Religious effect (consequential), namely the extent to which a person's behavior is consistent with religious teachings, for example helping others or willing to give his wealth for the benefit of his religion.

In this research the focus of research is on social development based on religiosity and programmatic politics at the local level (Tanjung village, Tanjung sub-district, Brebes district). This research is based on a variety of urgency to explore various things as follows. The first urgency is how can the success of religiosity-based social development (development of an Islamic Center) by the Tanjung Village Government (Pemdes) and the community be prosperous? considering that this development is a legacy presented by the village head, Mr. Er Suwardi. Second, is development based on religiosity and programmatic politics able to make a positive contribution to the welfare of society, considering that on the other hand it requires sustainability and community participation in its management. Third, to see whether political social development can create dependence on the village head and be successful in being re-elected for the next nomination? The author is interested in the various social and political phenomena that are taking place, whether they will side with the current village head or vice versa. Based on the various exigencies mentioned above, this research offers a novelty that social development based on religiosity and programmatic politics can be analyzed using social and political perspectives so as to provide deep understanding and meaning at the local level.

## **METHOD RESEARCH**

Researchers use qualitative research methods by raising case studies in order to deepen the discussion of how social development is based on religiosity and programmatic politics as well as the surrounding social phenomena. During the research, every activity was observed, recorded and interviews recorded with a recorder so that it was documented. Informants in this study were selected based on their respective roles in social development.

Informants in this study as follows:

**Table 1. Informant Data**

<b>Informant Name</b>	<b>Informant Role</b>	<b>Interview Time</b>
Er Suwardi	Head of Tanjung Village	11 January 2023
Anto	Leader of the Islamic Center (IC) Development Project	23 December 2022
Eva Mariya	Teaching Staff in PAUD and TPQ	27 January 2023
Dian	Cleaning Staff	11 January 2023
Kastini	Guardians of KB/PAUD students	12 January 2023
Abdulrohim Junaedi	Public	13 January 2023

Primary data collection in the form of interviews was conducted to obtain various information related to social development based on religiosity and programmatic politics. In addition, researchers need other data/secondary data as additional sources in the form of information from online media. The author uses Miles and Huberman's interactive data analysis model. There are 3 parts, namely (1) data reduction (2) data presentation and (3) verification/conclusion. According to Miles and Huberman (Idrus, 2009), these three activities are carried out when collecting data and this process is also referred to as cycle and interactive. So, researchers move in three stages, namely data collection, data presentation, data reduction and verification/conclusion. Therefore, it can be said that the analysis used will continue to be repeated and continue until the end of writing.

## **RESULT AND DISCUSSION**

### **Synergy between Village Government, Communities, and External Parties**

Prosperous social life can be created when society and the state synergize with each other. This synergy has been successfully carried out by the Tanjung village government, Tanjung District, under the leadership of village head Er Suwardi. The village government as the representative of the state at the local level has succeeded in realizing its various programs. Not only building village roads, RUTILAHU, but one of the breakthroughs is the program for building places of worship (mosques) "Islamic Center / IC" and its supporting facilities for the community in Tanjung village, especially those in the RT 5 RW 5 environment. This IC is intended so that the community can perform the 5 daily prayers, Friday congregational prayers, and Eid prayers at close, safe and comfortable distances. Remembering before, when people wanted to perform Friday prayers, the distance was 1.5 KM and it took 20 minutes to walk along the Pantura main road to the big mosque.

The construction of the "Islamic Center" (IC) mosque in Tanjung village can be a symbol of the success of modern and participatory development at the local level. IC represents the success of the program and the performance of the Pemdes in accommodating the aspirations of its citizens. Armed with the spirit of deliberation for consensus, Pemdes Tanjung held a village deliberation forum (musdes) in which the heads of RT and RW, BPD, and community leaders were present. The Musdes in December 2020 is aimed at agreeing on the use of village-owned land/land to build a mosque and the realization process is carried out involving the participation of the main donor (Bina Muwahhidin Surabaya Foundation), the village community and individual private parties.

The process and stages began to be carried out starting with the Tanjung Pemdes conducting a collaborative visit with the Bina Muwahhidin Foundation (YBM) in Surabaya in

early 2021. The Tanjung Pemdes directly headed to Surabaya to work with the Foundation. After conducting discussions and submitting proposals, the two parties reached a point of understanding, namely the Foundation accepted Pemdes Tanjung's request to become a donor. The ability of the Foundation, of course, is accompanied by requirements such as provisions on land ownership, site survey, land area, and the ability of the community to work together to make IC development successful. Until finally, Memories of Understanding (MoU) was reached which was signed between Pemdes Tanjung and YBM.

The Bina Muwahhidin Foundation (YBM) has development concerns in various fields such as the construction of 1,849 mosques, the provision of clean water at 26,407 points, 79,380 Al-Qur'an endowments and various other programs ("Bina Muwahhidin Foundation," 2023). The Tanjung Pemdes effort in cooperating with YBM is very appropriate because it fits the needs of the mosque building program. In order for the program to be realized, YBM submitted several requirements to the Pemdes including the status of waqf land without disputes, sufficient land area for the main mosque building and various supporting facilities such as the imam's house and ablution area and toilet. Based on the statement from the head of Tanjung village, YBM is always willing to be a donor if the proposed collaboration needs to be used for worship for all Muslims regardless of certain groups.

The participation of the community, NGOs and various parties involved further confirms the success of social development in society. Social development is not about building roads or buildings alone, but succeeding in mobilizing the participation of various elements as in IC development. The IC project accommodates the involvement of various NGOs such as the Indonesian Lower Communities Movement (GMBI), Al-Jabbar Brebes and Pemuda Pancasila which donated several trucks of piled up soil and became intermediaries to obtain a lower purchase price. Communities from outside Tanjung also showed mutual cooperation in providing development funds, generally they were relatives/family from the IC development committee outside Brebes, so that more than three million were collected. During the process, the IC construction committee moved to collect funds door to door from all Tanjung residents driven by the RT head until approximately Rp. 3,000,000.00.

The brilliant development idea from Pemdes Tanjung could finally be realized in the middle of 2021. Even though in the initial steps it encountered several problems, it could be conditioned. After forming the development committee, the IC began to be established with a total fund of approximately Rp. 840,000,000.00 which decreased gradually (3 terms). As of February 2023, the IC development process has reached 100%, and is very representative for the 5 daily prayers, Friday prayers, recitations, and other religious study activities. All the buildings at the IC stand perfectly and beautifully on the land that has been filled with earth with a length of approximately 35 meters x 12 meters wide, equipped with supporting facilities. IC's permanent building is painted maroon red with a combination of cream, perfectly covered with a quality tile roof, domed, equipped with 4 additional rooms as takmir places for the mosque, there are 2 places for ablution places and 3 toilets. In addition, there are other supporting facilities, namely two classrooms measuring 10 x 5 meters each (per 1 class) which are used for KB (Play Group)/PAUD in the morning, and TPQ school in the afternoon until the evening.

For the record, not only IC has been built until early 2023. Several mosques have also been built, such as the Jami Abdul Aziz mosque which is in RT 6 RW 4 Tanjung Village which was inaugurated in September 2021. Currently it is also still in the process of being 80% complete, namely the Al Karomah in RT 1 RW 5 which started from the aspirations of the community that they wanted renovation, so the village head directed residents to voluntarily carry out the demolition within 2 days and it was finally carried out. Using the same development pattern, Pemdes entered into an MoU with YBM to accommodate the need for funds of approximately Rp. 430,000,000.00 for the construction of Al Karomah.

However, on the other hand, various parties also participated, such as local entrepreneurs, one of whom was Mr. Asrofi, who made donations in the form of materials from washing sand to completion, the entire upper frame to the roof tiles and the dome of the mosque (Investigasi, 2022), the rest being self-help communities. Based on the reality of development as described above, there is an important point that can be shared that when the community wants development, the Tanjung Village Government has accommodated it responsively so as to spark the spirit of community participation.

Based on development that prioritizes relations with external parties as explained above, appreciation should be given to Pemdes Tanjung. First, Pemdes has paid attention to the aspirations of the people who want development. Second, the successful realization of the Pemdes program was accompanied by cooperation, hard work and participation of various parties, starting from the Pemdes, donors and of course village community self-help so that the development carried out was beneficial to the community. Third, the collaboration that exists with YBM Surabaya is a parameter of modern development at the local level whose ideas can be developed, followed up and realized perfectly. Fourth, the real form of social development and the various phenomena that accompany it will be remembered as a legacy and clear evidence of brilliant work driven by the village head, Mr. Er. Suwardi thus enabling the village community to re-elect him in the next pilkades.

### **Social Development, Increased Religiosity and Community Welfare**

This religiosity-based social development has brought benefits to many parties. The benefits are felt from the initial stages of development to completion. These benefits are being felt by the builders of the project workers (at least 12 workers are deployed meaning they can work continuously and get wages from their work); play group (KB)/PAUD and TPQ teaching staff; Ustadz and Ustadzah TPQ teachers who receive a teaching fee of Rp. 250,000 per month (ket Eva); neighborhood food and toy vendors; and most importantly the benefits of IC are enjoyed by the community as a more representative place of worship plus learning facilities for early childhood.

Apart from its benefits for teaching and learning activities, there are still a number of things that need to be addressed, namely: access roads to IC and PAUD are still often muddy and muddy, even though the classrooms have sufficient tables and chairs available, the classrooms are not yet equipped with windows & doors, and not yet There are blackboards in both classrooms. Until now, the learning process is still simple. In the future, additional space is needed for the teacher's room, and various facilities so that students are more comfortable in learning. Equally important is the increase in teaching fees for KB and TPQ teachers. As an effort to optimize fees, the promotion process by inviting children around the IC continues to be carried out door to door by the teacher.

The benefits of IC can be enjoyed by local residents. As stated by several community informants, the presence of this IC has been beneficial for praying closer and the building area is more adequate, spacious and clean and their children and grandchildren can attend school in KB/PAUD; the informants also said that in their future agenda, routine religious activities had been programmed, such as general recitations, Al-Qur'an studies which the community could participate in to increase faith and religiosity. These various activities will further strengthen religiosity-based development because it can increase people's faith in Allah SWT.

Religiosity-based social development has been running and all managerial activities have been designed. Pemdes Tanjung entrusts the management structure of the IC and its facilities to be managed independently by the community. Management of Play Groups (KB)/PAUD and TPQ is also important, considering that both require teaching staff to carry out their teaching and learning activities. Enter class and start family planning lessons at 08.15 WIB every Monday-Friday, while TPQ Monday-Sunday except Friday is off starting at

13.30-16.30 WIB. Until now, there are 3 teachers teaching PAUD students (a total of 30 students); for TPQ there are 2 teachers with a total of 10 students. As explained by the KB student guardian informant, there is an education fee per student but it is still affordable for the community, namely Rp. 45,000.00 per month (including books). Learning activities in the classrooms for both facilities as conveyed by teaching staff informants include learning to read, write, count, color, play while learning and sing and most importantly learn to write and read the Qur'an from an early age.

Based on the description of teaching and learning activities as described above, it can be concluded that religiosity-based social development has become a trigger for the participation of educators, and the enthusiasm of the community to include their children/grandchildren to enter KB/TPQ. The affordability of educational facilities also has a positive influence, namely shaping student morale, using time to study, increasing religiosity and in the long term can improve the quality of human resources for the younger generation in the area where IC and PAUD/TPQ are established. As conveyed by the informant Eva, it is hoped that these various things will be able to become a solution in the midst of the condition of the surrounding community who are still low-educated and underprivileged, so as to prevent deviant behavior in society.

The role and function of the mosque is very important for the community in Tanjung Village. In the following, the author presents an analysis using the dimension of religiosity. The various roles and functions are as follows: First, it can increase religious beliefs because the more often people pray, the stronger their faith can be; Second, religious practices improve because the ease of access and affordability of worship facilities will make them pray more often; Third, the religious feeling continues to improve because the intensity of worship increases, so the peace of mind is multiplied; Fourth, religious knowledge can develop when mosques are used to hold religious teachings and studies; and finally regarding the religious effect (consequential) it can be seen from the beginning of the construction of the mosque where the community worked together and contributed to the interests of their religion, which is still continuing.

### **Processing Towards Programmatic Politics and Power Sustainability**

The construction of the Islamic Center (IC) mosque in the early stages of development had raised pros and cons in the community. Those in the community who are against sparked minor frictions by questioning whether the IC will be used as a place of worship for certain groups (which are classified as 'minorities') in the surrounding environment? or will be used by the 'majority' surrounding community. This naturally happens because the community values YBM and one of its initiators as someone who comes from the 'minority' group. Then, what will happen to the prayer room which is no more than 50 meters away? because the presence of the IC allows the number of worshipers to be reduced. The emergence of various small frictions made Er Suwardi try to ensure that there would be no division of congregations, the community would remain solid and maintain unity. Until finally a solution is reached and the community can reconcile itself to accept and actively participate in development.

As long as the development is going on and the community feels that their aspirations are being heard, then the 'ruler' is considered to have succeeded in his position. This is a principle that is firmly held by the Head of Tanjung Village, Er Suwardi. The village head with an eccentric style with long hair is still able to show that his power as village head is useful for the welfare of his community. Political positions are obtained not without struggle. After getting a position, you have to do smart work so that power can be maintained. Maintaining power can be done by creating loyalty to the figure, from the community, so that the relationship that exists between the people and their leaders is maintained in the long

term. Maintaining this power will be meaningful when what is being carried out is various programs for the needs of the community, this is what the author calls programmatic politics.

Programmatic politics practiced by Er. Suwardi as a candidate for village head (during the campaign period) has led him to win the Pilkades in 2020. The campaign period is carried out by realizing community needs such as building patrol posts, providing lighting at several points in need. From the start of his candidacy, he stole the public's attention for appearing as the youngest candidate. At the beginning of his candidacy, a lot of negative stigma attached to him, of course, came from his political opponents. However, there is one thing that has never happened in Tanjung village, namely that the village head is occupied by the youngest elected candidate. Starting from a young age, it is hoped that the village head will bring up various innovations and creativity in advancing the village of Tanjung. Therefore Er. Suwardi and his loyal sympathizers tried hard to win the Tanjung Pilkades. Armed with a vote that exceeds all of his rivals (including defeating the incumbent), Er. Suwardi was crowned as the winner of Pilkades and has the right to lead the government of Tanjung village. He tries to come up with ideas, innovation and creativity in every job he wants to complete so that many people appreciate his leadership style.

Walked for about 3 years leading as village head in Tanjung village, Er. Suwardi is very serious about realizing his various programs. Starting from the construction of roads, RUTILAHU, the success of government programs, namely social assistance, to the construction of worship facilities, namely mosques at several points. The vital role of the Tanjung Pemdes in equitable development cannot be separated from the cold hand of the village head. Development in the village of Tanjung was designed by him as a participatory development so that the community is actively involved in the process until the final development goals can be achieved. The social development presented in this paper has proven the successful collaboration of 3 important elements involved, namely: the village government, external parties and the community. All three mutually participate to achieve development goals. Then automatically programmatic politics has been carried out.

Programmatic politics in its realization will create loyalty. Loyalty is created from the constituents/community to the politician/public figure, in this case the Tanjung village head, Mr. Er Suwardi. Through programmatic politics, the relationship created will last a long time. Because, the community will continue to be with the village head to continue to realize directed & sustainable programs, either through policies or community programs. Through programmatic politics, the public is invited to participate and be involved in the policy formulation process. The policies that are produced are policies that are down to up, not top to down. That is, policies or social development that occur purely depart from the aspirations of the majority of society. Thus, politics (in the upcoming Pilkades) will become an arena for the allocation and distribution of fair and useful resources for society.

A visionary step forward, Er Suwardi is designing the concept of optimizing other programs. Some of the programs are optimizing the BUMDES business unit, namely goat farming. Then direct tourism development, namely swimming pools so that they can be managed sustainably and the most important thing is that they can be productively run. Talking about village potential, if you can optimize the idea of tourism development, then the riverside area can at least become an area for tourism for its residents. The concept of instagramable tourism can be a special attraction. If the spots are limited, you can optimize certain locations for shopping, culinary tourism and so on so that the community will increasingly feel the innovation of the village head.

The various descriptions above lead to the better image of Er. Suwardi in the eyes of society. This can be seen from: his success in realizing various pro-people programs, his success in mobilizing community participation in various developments, being able to emerge as a leader guarding the aspirations of the community, and most importantly, the great



opportunity to continue his power as village head, armed with all the developments he has successfully carried out. In conclusion, the village head is a political position that cannot be separated from various political opponents, but on the other hand, if the various 'incumbent' programs are successful, then that program can win the people's voice to re-elect him so that he can continue the program that became the idea to be realized.

## CONCLUSION

The social development based on religiosity and programmatic politics that has been carried out in Tanjung Village has succeeded in becoming a trigger for the emergence of social change. This can be proven by the pattern of development that involves external partners, increasing the dimension of religiosity inherent in each individual so that it will form long-term social piety and can improve the quality of human resources through the existence of educational facilities. The program prioritized by the village head, Er. Suwardi is a popular program & can be sure to attract the sympathy of its citizens so as to give him access to appear in public as the creator. At the same time, his image as a leader at the local level will be even brighter and more respected. Armed with experience, program optimization can automatically increase the chances of being re-elected in the upcoming Pilkades.

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**First publication right:**

**Injurity - Interdisciplinary Journal and Humanity**



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