



# The Role of the Giri Mulya Study Group Community for Increasing Community Empowerment

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**Abstract.** This study explores community needs through community empowerment oriented to regional potential through the Giri Mulya Study Group Community with a community-based community resource management process. This community is a development strategy and community empowerment that gives a dominant role to the community at the community level, especially in controlling and managing productive resources. This research uses qualitative research methods, while the approach used in this research is a case study approach. Selection of informants using snowball sampling technique and data collection techniques using observation techniques and depth interviews. The Giri Mulya Study Group Community development has had a positive impact on community empowerment in Munggebang Village. Cooperation that exists between elements of society can be a significant impetus in carrying out an empowerment process. Sustainability of education in the Giri Mulya Study Group Community is the most basic effort in empowering an area, in this case, rural areas.

**Keywords:** Learning Group Community · Community Empowerment · Empowerment Improvement

## 1 Introduction

Villages are areas that have more traditional characteristics than people in urban areas, therefore villages are a very large and potential asset in every country. To make the village more developed, it is necessary to make efforts to make the community more advanced through educational activities for the community. Community independence is a condition experienced by the community which is characterized by the ability to think, decide and do something that is deemed appropriate in order to achieve solving the problems faced by using the capabilities possessed.

Society must be able to develop in the context of education, this is as stated in the World Declaration with the theme “education for all” in 1990 which was declared in Jomtien, Thailand. The declaration aims to develop the concept of a community learning center. In other words, society can develop if there are learning activities that come from, by and for. the community itself in terms of the independence of various aspects, especially the capabilities that exist in each member of the community.

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Learning can be interpreted as a conscious and deliberate activity that contains several reasons for efforts to develop community members as human resources. There are several reasons why humans need to be developed through learning. The first reason, human life is a learning process and experience, the second reason, learning is an effort to solve problems that always arise in human life. The third reason, learning is an activity to foster the learning process for learning.

Study groups function as a learning process and study groups are very beneficial for them as learning citizens because learning activities can be used as a means to empower the community, meaning an effort to increase the dignity of the community who in their current condition are unable to escape the trap of poverty and underdevelopment.. If it is associated with non-formal education, it is useful for the community in solving problems and through this education the community can find various alternative solutions that come from the community itself. When someone identifies into a community [16] this is a social network and also social capital for that person, usually this condition will be useful for him someday in his life as a whole.

The Giri Mulya study group community can develop by forming study groups whose activities begin with functional training according to the daily lives of the people they face. The community is invited to identify the problems they face, the expectations that the community wants if they are associated with the problem. The more people can explore the problem, the more they are responsible for solving the various potentials that exist in the community.

Thus, learning groups formed from, by and for the community and managed by the community itself and supported by community leaders indirectly produce organizations that are rapidly developing in accordance with the expectations of the citizens. In this context, the community as an agent of change in their own environment and will be better prepared to face any changes that occur. The learning process in the community continues with the presence of study groups, therefore it can have a broad impact on improving human resources in the Giri Mulya study group community.

## 2 Method

This study used qualitative research methods. This method was chosen because researchers have a need to present a phenomenon in more detail and detail to get more specific results, so an approach is needed. The approach used in this research is a case study approach. Stake (2005) describes the case study as a research method that has an important purpose in researching and revealing the uniqueness and peculiarities of the characteristics contained in the case under study, where the case is the reason why the research was conducted.

Data presentation or data display is one of the stages of qualitative data analysis techniques which is an activity of compiling a collection of data in a systematic and easy to understand manner, thus providing the possibility of generating conclusions. The form of data presentation in research can be in the form of narrative text or field notes, matrices, network graphs and charts. Through the presentation of the data, the data will be combined and arranged in a coherent and easily accessible form, thus making it easier to see what is happening in the field, whether the conclusions drawn are correct or otherwise need to be re-analyzed.

This study uses three stages in obtaining data through a qualitative approach, including: pre-research stage, research implementation stage, and post-research stage:

### **2.1 Pre-research Stage**

As an initial stage of research, researchers need to develop a research concept which includes: (a) conducting a preliminary study aimed at determining the topic and focus of research based on problems that occur in the field, which are related to increasing the empowerment of the Munggebang Village community; (b) collect information and literature data from various relevant sources related to the research focus and topic; (c) collect reference materials related to previous research that are relevant to the research topic; (d) develop research proposals and instruments; (e) prepare a research permit and submit it to the intended research location; (f) determine the source or informant who will be the source of data acquisition.

### **2.2 Research Implementation Stage**

The research implementation stage is a stage for researchers to carry out research in accordance with the intended research location, namely Munggebang Village, Gresik Regency. At this stage, researchers conducted research on the role of the Giri Mulya Learning Community in increasing community empowerment. This stage is a stage that plays an important role in collecting valid data. In the implementation process, data collection was carried out through two techniques, namely interviews and observations. Data collection is carried out simultaneously with the data analysis process.

### **2.3 Post-research Stage**

The post-research stage is the last stage in the research. This stage serves to compile the recorded data obtained from the interview and observation process. The results of the recorded data were then analyzed using data analysis with the interactive model of Miles and Huberman which was taken in three stages, including: data reduction, data presentation, and drawing conclusions and verification. Meanwhile, to test the validity of the data, the researcher checked the validity of the data through triangulation of sources and techniques on all the findings obtained during the process of conducting the research.

## **3 Results and Discussions**

### **3.1 Munggebang Village Community Condition**

Munggebang Village is located in Benjeng District, Gresik Regency. Most of the Benjeng sub- district is functioned as rice fields, yards, gardens, residential areas, and places for small and medium bussines. The majority of the livelihoods of the residents of Benjeng District are farmers. This can be seen from the traditions of the Benjeng community, which are still thick with traditions such as alms from the earth and wine cones from the earth.

According to PP No. 78 of 2014, an underdeveloped area is defined as a district where the area and its people are less developed than other regions on a national scale. The social condition experienced by the people of Munggugebang Village is lagging behind in social empowerment. The indicator of the degree of community empowerment is characterized by four parameters (Firmansyah, 2012), including:

1. Level of Awareness and desire to change
2. Ability level to increase capacity to gain access
3. Level of ability to face obstacles
4. The level of ability to build cooperation and solidarity.

The above parameters describe the condition of an area related to the ability to develop the potential for the empowerment of the area itself, as well as the empowerment of other people/families in the community. Through these parameters, Munggugebang Village is considered not to have the ability to develop village empowerment potentials.

The condition experienced by the people of Munggugebang Village is the lack of Human Resources (HR) development, this then has an impact on other problems such as poverty and the fulfillment of basic infrastructure needs such as educational facilities (Puspasari, 2016). The cause of this happening is the lack of public awareness of the potential of human resources in Munggugebang Village. One of the potentials that can be utilized by the people of Munggugebang Village is village youth who can become HR drivers as well as agents of change in the village, but unfortunately the use of village youth has not been noticed, resulting in inequality of empowerment with other regions.

### **3.2 Learning in the Giri Mulya Study Group Community**

The community is no longer left behind in efforts to empower the potential of Munggugebang Village. In order to maximize the potential of human resources in Munggugebang Village, the local government and village youths built a learning group community called the Giri Mulya Study Group.

Based on the results of interviews and observations, it can be seen that: (1) The Giri Mulya Study Group Community has succeeded in increasing the empowerment of the Munggugebang Village community, (2) The philosophy of constructivism.

Pedagogy education adopted by the Giri Mulya Study Group Community is the ZPD (Zone of Proximal Development) education concept.) with the social- cultural constructivist theory by Vygotsky where learning residents are honed their potential and abilities so that they experience development as learning progresses, (3) The learning outcomes of the Giri Mulya Study Group Community members are related to the ability of the Munggugebang Village community to empower the village independently and adjust developments, (4) Factors that support the success of the Giri Mulya Study Group Community are the enthusiasm experienced by the community, so that it can encourage other communities to participate in learning activities in the community, while the internal inhibiting factors The experience experienced by the Giri Mulya Study Group is when the learning community does not quite understand the concept of learning, so that learning cannot run optimally, while external factors are related to the lack of assistance in providing encouragement to the learning community.

The existence of the Giri Mulya Study Group Community is a forum for the community to obtain proper education and health development facilities for all residents, from early childhood to the elderly. This activity is very helpful for the people of Munggebang Village who previously had difficulties in accessing education and health development. The Giri Mulya Study Group Community specifically handles educational problems for children from an early age to elementary school age, as well as handles health checks for the elderly in order to help control the health development of the elderly. However, what is the center of attention in the effort to empower the Munggebang Village community is the existence of learning activities that help children get educational guidance so as to help the Munggebang Village community have a capable and skilled generation as an effort to empower the village in the future. Today, the learning process that occurs in the Giri Mulya Study Group Community has a good impact in seeking the empowerment of Munggebang Village, as evidenced by the village children who no longer have limited insight, but now they have been able to follow developments in the wider community such as literacy skills, communication skills, and the ability to understand digital developments [1].

The Giri Mulya Study Group Community uses the philosophy of constructivism pedagogical education by Vygotsky, where according to Glaserfeld in Nurhidayati [10], constructivism is a philosophy that emphasizes that our knowledge is our own construction. Bettencourt in Nurhidayati (2017) also adds that knowledge is not a description of the existing world of reality, but is always the result of a cognitive construction of reality through one's activities. Through this philosophy, the managers of the Giri Mulya Study

Group Community seek to form learning citizens who are active in developing their imaginations and ideas to be poured into learning, so that children will have reflexive thinking constructively [4], which can be capital to create an environment empowered in Munggebang Village. When viewed from the educational practice that occurs in Indonesia, the concept of constructivism education philosophy has not been realized properly. As is the case with the implementation of the Education Unit Level Curriculum (KTSP) and 2013 Curriculum (K13) systems which offer a free learning process to educational units which include teachers and students, the aim is to shape the competence of learning citizens according to their needs and interests. However, the implementation of the learning system did not completely fail, conceptually it meant that the government was trying to bring education based on constructivism learning [13].

The theory used in the learning philosophy of the Giri Mulya Study Group Community is a social-cultural constructivist by Lev Vygotsky [3] This theory holds that children can only learn by being directly involved in meaningful activities with people who are more knowledgeable, in this case not only teachers, but anyone who can be a source of knowledge for children. Through these interactions with other people, children will be able to improve their understanding and knowledge and can help form an understanding of other people. The application of this theory to learning residents in the Giri Mulya Study Group Community is so that children are able to socially understand the conditions that occur in Munggebang Village through interacting with other communities, both parents and peers, to then construct problem solving solutions related to the problems being faced.

The interpretation of the proximal development zone applied to the Giri Mulya Study Group Community needs to be interpreted using the scaffolding method, which views the proximal development zone as a scaffold, or a kind of buffer area or stepping stone to reach a higher level of development [5].

The concept of constructivism learning by Vygotsky also suggests several main concepts in learning, including that development and learning are interdependent or interrelated, and development and learning are context dependent or cannot be separated from a social context, besides that participation in social activities is as a fundamental form of learning [8]. This learning concept is very much in line with the expectations of the Munggebang Village community so that the village becomes empowered, so that children will experience the development of constructivism pedagogy so that in the future they can overcome problems that occur in the environment constructively based on their knowledge and experience.

### **3.3 Community Empowerment Process in Munggebang Village**

Robbins, Chatterjee, & Canda in [9] reveal that empowerment is a process that describes the means for individuals and groups to gain power, access to resources, and gain control over their lives. In this case, Munggebang Village is undergoing an empowerment process so that it can develop into an independent village, has power over its territory, has access to resources, and has control over the sustainability of life in the village. In order to achieve this empowerment, the Giri Mulya Study Group Community is progressively able to provide learning to learning residents regarding social issues that are currently happening in the Munggebang Village community, including the lack of empowerment when compared to the surrounding village area.

The community empowerment process carried out through the Giri Mulya Study Group Community does not necessarily only rely on managers and educators in it, but also requires participation from the community in order to achieve a more empowered and independent Munggebang Village. People who want to take part in learning activities in the Giri Mulya Study Group Community need to jointly understand what the goals of the study group community program are. If a family wants to send their child to study in the community, then parents should not just leave their child alone, but parents must also recognize what learning their child will undergo. The involvement of parents in their children's learning is to perpetuate the knowledge transfer process that occurs in the learning. That it remains well constructed even though they are at home [7].

Mardikanto & Soebianto in [12] stated that community empowerment is an effort to increase the dignity of the layers of society who in their current condition are unable to escape the trap of poverty and underdevelopment. In addition, they also added that community empowerment is a process where the community, especially those who are poor in resources, women, and other neglected groups, are supported to be able to improve their welfare independently. Based on this description, it can be concluded that community empowerment is an effort to provide power or reinforcement to the community by providing encouragement, motivation, and facilities to develop the potential of an area in order to be able to improve its welfare independently [6]. According to Mardikanto, the purpose of empowerment includes various improvement efforts, including the following::

1. Education Improvement

Empowerment must be designed as a form of better education, educational improvement that is able to foster a spirit of lifelong learning.

2. Accessibility Improvements

With the growth and development of the spirit of lifelong learning, it is hoped that it will improve its accessibility to sources of information/innovation.

3. Action Repair

By improving education and improving accessibility with a better variety of resources, it is hoped that better actions will occur.

4. Institutional Improvement

By improving the activities/actions taken, it is hoped that institutional improvements will be made, including the development of business partnership networks.

5. Business Improvement

Education improvement, accessibility improvement, action improvement, and institutional improvement are expected to improve the efforts made.

6. Revenue Improvement

With the improvement of the business carried out, it is hoped that it will be able to improve the income it earns, including family and community income.

7. Environmental Improvement

Income improvement is expected to improve the environment (physical and social), because environmental damage is often caused by poverty or limited income.

8. Perbaikan Kehidupan

The level of income and improved environmental conditions are expected to improve the living conditions of every family and community.

9. Community Improvement

Better living conditions, supported by a better (physical and social) environment, are expected to lead to a better community life.

The existence of the Giri Mulya Study Group Community is an effort to carry out the Community Empowerment Process through the Empowerment and Family Welfare Movement measured based on the Empowerment Strategy according to [15]:

1. Possibility

Based on the researcher's point of view and the results of interviews where the development of existing potential by increasing skills training, socialization so that people can change their mindset and perspective about the potential benefits that exist in the community. However, there are many obstacles that must be faced, such as inadequate human resources (age factor, education factor, and habit factor), limited budget, lack of support from related OPDs and local officials.

2. Reinforcement

The increase in public knowledge is influenced by the influence of cadres who disseminate information to the public about various information such as the importance of education, health and much more. The acceptance of information received by the community is influenced by the knowledge they have, is influenced by how the cadres are delivered from the way they speak, facial expressions and postures of cadres and how to invite the community to live a better life. Because it is hoped that

this will change perspectives, mindsets and can change people's habits. Especially now that it's millennial era, it is hoped that the cadres are expected to be able to follow technology, not to be too technologically stuttering.

### 3. Protection

Lack of socialization or explanation of all kinds of crimes that target us all and do not know the criminal acts that occur in society. The implementation of family resilience has not run optimally, there is no place for community consultation, and the lack of support from local officials.

### 4. Support

The lack of guidance and the absence of counseling places as a place to vent to victims of all crimes that occur in the community, and it is hoped that the community can immediately handle the problems they face. In addition, the community is expected to be given training in packaging of clean and halal food products and skills training in the use of used materials so that people can be more productive and earn additional income even though they are only ordinary housewives.

### 5. Maintenance

Due to whether or not the chairperson is active, it greatly affects the performance of its management, plus the frequent changes of TP.PKK administrators for various reasons, and the lack of response from the local government makes the TP.PKK Movement no progress every year. A good management function and organizational culture must be owned by the PKK movement, because if it doesn't work well, effective and efficient goals will not be achieved.

## 3.4 Results of Giri Mulya Learning Community Development in Improving Society

The development of the Giri Mulya Study Group Community has a positive impact on community empowerment in Munggebang Village. The success of this empowerment increase was not only initiated by the Giri Mulya Study Group Community, but also all parties involved in the empowerment process of Munggebang Village, from managers, educators, learning residents, parents, to local youths who helped develop this community. so that it can be useful for the community in increasing empowerment.

Collaboration between elements of society can be a significant impetus in carrying out an empowerment process [2].

## 4 Conclusion

The continuity of education in the Giri Mulya Study Group Community is the most basic effort in empowering an area, in this case the countryside. The Munggebang Village community lacks adequate human resources (HR) to be able to advance the village, this then has an impact on other problems such as poverty and meeting basic infrastructure needs such as educational facilities. Thus, the Giri Mulya Study Group Community has become the center of attention in efforts to empower the Munggebang Village community because of the existence of learning activities that help children get educational guidance so as to help the Munggebang Village community have a capable and skilled generation as an effort to empower the village in the future.



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