



## Community Empowerment through Religious Education and Islamic Social-Resilience

Sitti Faoziyah

*State Institute of Islamic Studies (IAIN) Syekh Nurjati Cirebon, Indonesia*

*e-mail: sittifaoziyah@gmail.com*

### Abstract

This research aims to examine the factors that contribute to the success of empowering Muslim communities in West Java Province's poorest neighborhoods through religious education, halal food security, and socio-religious resilience. Quantitative research techniques, specifically survey research, are employed here. A questionnaire was used to collect information from 185 people who were selected at random using a proportional sampling formula. Smart-PLS 3.0 was used to perform the statistical analysis. The study's findings suggest that the effectiveness of government and private-sector efforts to empower Muslim communities is impacted by the level of religious education given to the Muslim community, both in terms of broad-brush religious education and more specialized forms of education. A well-planned halal food security program has a higher chance of successfully empowering Muslims. A Muslim community's ability to empower itself is heavily influenced by the degree to which its members feel socially and religiously safe. Muslim community empowerment programs are carried out by the government, private institutions (NGOs and companies), and campuses; they are significantly influenced by religious education and life skills education, halal food security, and social-religion security.

**Keywords:** empowerment, halal food, Muslim community, religious education, socio-religion resilience

## **A. Introduction**

In the early days of the Covid-19 Pandemic, it affected the country's economy and increased the poverty rate of Muslim communities worldwide. The economy can't function normally (Martin et al., 2020). After the pandemic, the percentage of poor Muslims in Indonesia has risen. The number of poor people in Indonesia reached 27.55 million in September 2020, an increase of 10.19%. Inequality and unemployment have increased due to Muslim poverty. The spending gap between Indonesian Muslim cities and villages is 0.385 (Fauzia, 2021).

This is better than the World Bank's prediction that Indonesia's poverty rate would reach 11.8% due to the pandemic. The increase in poverty in the predominantly Muslim community can be controlled by government-sponsored programs to empower the underprivileged (Intan, 2021). Religious education, halal food security, and socio-religious resilience are the government's three flagship programs. The National Economic Recovery and Pandemic Management (PC-PEN) program has a 2020 budget of IDR 695.5 trillion, of which 83.4 percent, or IDR 579.78 trillion, has been realized. The government program allegedly helped the poor Muslim community survive and escape poverty.

In addition, the government of Indonesia has implemented a program called Smart Indonesia (PIP), which provides financial aid to students from the majority of low-income Muslim families who have trouble affording religious and life skills education. Through socio-religious safeguarding initiatives, halal food security was achieved in 2020 at a cost of IDR 220.39 trillion (DJA Kemenkeu-Directorate general of budget Ministry of Finance, 2021). Since investing in people is the most financially beneficial thing Moslems can do, this initiative aims to improve the quality of religious education and community skills among Muslims.

West Java Province is one of the majority-Moslem regions that empowers the poor Moslem community. The central government appreciates religious education and skill files, halal food security, and socio-religious resilience. How the underprivileged Moslem community is empowered needs to be studied empirically. The 49.32 million people of West Java, 89% of whom are Moslems with a population density of 1000 if/km<sup>2</sup> and 27.6% living in rural areas, need superior local government programs (Jabar, 2021). Potential may not have been fully exploited or managed professionally based on equality and justice. This condition puts West Java's Moslems in an unfavorable position and requires immediate treatment. Several government service programs have failed, and government-implemented Moslem community empowerment strategies have not been optimized (Ramadhania & Novianty, 2020; Sartika, 2011; Rohman, 2010; Muslim, 2006).

The most recent research shows that the financial situation of the Muslim community during a pandemic is becoming increasingly burdensome for society. In West Java, many Moslem communities have not benefited from empowerment programs that have been designed with their needs and interests in mind (Sujana et al., 2021). Because of a decline in community participation, Moslem community empowerment programs have failed (Parantika et al., 2020). Various fraudulent practices in the field contribute to the failure of the Moslem community empowerment program (Yustikasari et al., 2021). Empowerment

programs fail to have the desired effect because of a lack of attention to the dynamics of Moslem community groups, which hinders the performance of these Moslem community groups and ultimately leads to the escalation of socio-religious conflicts (Daryanti et al., 2021).

The novelty of the research is shown from an empirical study that focuses on the implementation of three local government programs, namely religious education and life skills, halal food security, and socio-religious resilience in Moslem communities in West Java. Previous studies have recommended research like this to find out how successful these programs are. For example, research conducted by Kwaghbo (2021) argued that government funding for education programs contributed positively to the issue of poverty. Positive impact is shown on the implementation of cash transfer programs for education in developing countries (Buchstab, 2021). Alvi & Gupta (2020), Covid 19 has provided valuable lessons where halal food security and socio-religious security programs have become more effective for poor Moslem communities. Several governments have implemented a strategy to deal with COVID-19 through social security and food security programs, while others have focused on the informal sector, casual workers, unemployment, and refugees (Crush & Si, 2020).

This study investigates in depth the implementation of community empowerment, which is the main point in increasing equality and social justice for all Moslem communities. Based on the background of the problem as revealed by previous research studies, this study investigates the background of the problem as revealed by previous research studies. This is done so that the regional government of West Java Province and any other regional governments can use it as a learning and evaluation material. This research seeks to answer the question of whether or not increasing religious education and life skills, strengthening halal food, and strengthening socio-religious values can increase the success of the Moslem community empowerment program in either disadvantaged Moslem communities in West Java Province or simultaneously in those communities.

## **B. Literature Review**

### **1. Empowering Moslem Community Through Religious Education and Life Skills**

Empowering the Moslem community requires the wider community to take the initiative and participate in improving their own situation and condition to meet their needs. The goals of empowering the Moslem community include improving religious institutions, business through religious education and life skills, income, living environment, lifestyle, and facilities and infrastructure (Ife & Tesoriero, 2008). A business can only be successful in empowering the Moslem community if the community becomes an agent of development (the subject) and the driving force, not the beneficiary (the object) (Christenson, 2019). Empowerment of the Moslem community is done in three ways: (1) enabling, or creating a situation that allows the Moslem community's potential to develop; (2) empowering, or increasing the Moslem community's potential or power; and (3) protecting, or building a protection system for the developing Moslem community (Philips & Pittman, 2009).

Prior research has shown that enhancing the Moslem community's performance can be achieved through the implementation of religious education and life skills programs. The community has thrived thanks in part to religious education, which is one of the development models used. It is hoped that this initiative, which includes religious instruction and practical training, will help to improve the lives of marginalized Muslims (Tuafuti & McCaffery, 2005). Though challenging in practice, especially during the COVID-19 pandemic, Saleh & Mujahiddin (2020) argue that bolstering higher education has an impact on optimizing the empowerment of the Moslem community both directly and indirectly through the implementation of the Tri Dharma of Higher Education. Opportunities for uplifting Moslem communities through religious colleges may be expanded by the government's policy on religious education programs and life skills. Kartika (2015) argues that in order to increase Moslem community participation in the process of empowering themselves, it is necessary to develop religious education programs and life skills. This is because providing underprivileged Muslim communities with religious education and practical life skills helps them think critically, thereby fostering the growth of talents and abilities that enrich all facets of existence. With the help of formal and non-formal education as well as skill files, Muslim communities can be strengthened and modernized.

Al-quraan, especially QS Al-Kahfi [66], which means, "Moses asked him, "May I follow you so that you teach me (true knowledge) what you've been taught (to be guidance?"

Allah SWT explains the importance of studying in Al-Quran, specifically QS Al-Mujadalah [22], which means, "Be spacious in prayer, and Allah will grant you space. When: "Stand up, Allah will exalt the believers and the wise among you. Allah sees everything.

The government must provide space for the Moslem community to develop their potential through formal-nonformal education and life skills that promote love for religion and the homeland (Mahardhani, 2018). Another study found that religious education and life skills can improve social welfare in poor Moslem communities (Miradj et al., 2014). Laksono & Rohmah (2019) explained that religious education institutions aim to increase the Moslem community's competitiveness, religious harmony, and noble values globally. Thus, the initial proposition leads to the first hypothesis that improving the Moslem community's religious education and job training will increase the program's success.

H<sub>1</sub>: there is a significant influence between religious education & life skills on the successful implementation of West Java Moslem community empowerment

## **2. Empowering Moslem Community Through Halal Food Security**

There are four principles that should be adhered to in order for a program to be successful in empowering the Moslem community: (1) the principle of equality and equality of position between the Moslem community and empowering institutions; (2) the principle of participation in order to stimulate the independence of the Moslem community so that it is participatory; (3) the principle of independence of the Moslem community in order to

promote the capabilities of the Moslem community; and (4) the principle of *sua sponte*, or mutual support (Ledwith, 2020). An alternative social movement that seeks social-religious justice is promoting halal food security as a means of empowering local communities. It is crucial to recognize the potential for incorporating community halal food security into agricultural sector legislation in the context of establishing more robust halal food security (Gottlieb & Fisher, 1996). The Islamic faith emphasizes the significance of only eating halal food, which is both physically and morally permissible.

Al-quraan QS Al-Baqarah [172] says, "Believers, eat the good food We've provided and be grateful to Allah if you worship Him." Also in QS Al-Maidah [4]: "They ask, "What's legal for them?" Attempt, "Good food and game caught by hunting animals you've trained to hunt are lawful for you. Eat what it catches and mention Allah (when releasing it). "Fear Allah, for He is quick to judge." The halal food security program accelerates the Moslem community's economic development and feeds the poor. Unfortunately, infrastructure, institutions, and capacities vary between harvest-affected regions. Long-term availability of halal food requires increasing halal food reserves and village barns (Purwaningsih, 2008). Changing communities can benefit from halal food security.

To better regulate the repurposing of Muslim resources and the secure, long-term cultivation of halal food, the principle of equal participation and distribution is applied (Kenton & Singha, 2018; Bahua et al., 2016). Muslim farmers are prioritized in efforts to improve food security in rural areas by bolstering halal food storage facilities. The strength and responsibility of the Muslim community to ensure the continued availability of halal food is bolstered by the empowerment of the Muslim farmer community. The halal food access program has a significant impact on realizing community halal food security (Cahyono et al., 2018), and the model of community empowerment for halal tourism villages based on superior commodities is able to improve the welfare of the Moslem community in general (Pine, 2016). Researchers can use the above summary to better understand how improving the government's halal food security program affects the success of the Moslem community empowerment program.

H<sub>2</sub>: there is a significant influence between halal food security on the successful implementation of the empowerment of the Moslem community in West Java

### **3. Empowerment of Moslem Community Through Social-religious Resilience**

Socio-religious resilience combines toughness, tenacity, and self-ability to face social and religious disturbances and obstacles (Keck & Sakdapolrak, 2013). The empowerment of the Moslem community through socio-religious resilience can be understood as a development process in which the Moslem community takes the initiative to build a strong social and religious community to overcome socio-religious, economic, and political risks. A truly resilient Moslem community actively engages in transformational change and uses socio-religious resources. The Moslem community's socio-religious resilience depends on how empowered they feel (Revell & Dinnie, 2020). Research shows that empowering social-religious institution networks strengthens socio-religious resilience. Community empowerment in halal tourism villages affects socio-religious resilience. The social-

religious institution network can develop communication, commitment, cohesion, and proper handling of socio-religious problems (Roebyantho & Padmiati, 2007).

According to Steiner and Markantoni (2014), the Muslim community is more capable of bouncing back from adversity when it is strengthened by its shared religious and cultural values than when it relies on its individual and collective resources. This occurs because the religious and social environment, especially in rural areas with a large Muslim population, has the potential for rapid transformation. In order to achieve socio-religious resilience, previous studies have found that empowering the Moslem community through environmental care groups is crucial (Arfidiandra et al., 2020). Awareness of the Moslem community, capacity building, and providing competitiveness are the three stages carried out, all of which aim to increase the Moslem community's involvement in the socio-religious sphere. What this verse from Al-Quraan QS Al-Mumtahanah [8] means is that Allah S.W.T. does not forbid you to do good and justice to those who do not fight you because of religion and do not (also) expel you from your country. Truthfully, Allah favors the righteous.

Modernization, limited human resources who understand Islam, and the availability of halal tourist accommodation are obstacles (Andayani et al., 2017; Bahransyaf & Probosiwi) (2013), Socio-religious resilience is needed to empower the Moslem community, strengthen Moslem human resources, protect the Moslem community, and develop local wisdom that is compatible with Islam. Participation of Moslem youth based on empowering the Moslem community on the principles of partnership, socio-religious welfare, protection of the poor Moslem community, and independence of the Moslem community can increase socio-religious resilience (Lestari, 2016). Reduce sources of interreligious conflict, build religious adherents' awareness of socio-religious organizations, and create a public space conducive to strengthening socio-religious resilience. The above description gives initial confidence that by strengthening the socio-religious field, faith, security, peace, and prosperity will help the Moslem community empowerment program succeed.

H<sub>3</sub>: there is a significant influence between social-religious security on the successful implementation of the empowerment of the Moslem community in West Java

#### **4. Empowerment of Moslem Community Through Religious Education & Life Skills, Halal Food Security, and Socio-religious Resilience**

The capacity of the Muslim community in terms of infrastructure and type of capital is related to the degree to which the Muslim community is empowered and resilient. In order to build the skills of Moslems, a thorough understanding of the relationship between capital and capacity is essential (Fischer & McKee, 2017). Many attempts to improve the lives of Muslims by focusing on three areas—religious education and life skills; halal food security; and socio-religious resilience—fail because the general public doesn't grasp the complexities of the program. Additional issues include a reliance on the budgeting system and the buildup of regional empowerment programs. It is hoped that in the future, the Moslem community empowerment program will place more of an emphasis on providing

solutions to the problems faced by economically disadvantaged Moslem communities (Umanailo, 2019). According to previous research, villages with a majority Moslem population have a higher standard of living due to their greater access to facilities in carrying out learning and the realm of halal food security.

Socio-religious resilience raises awareness of the socio-religious environment. Digital technology and a qualified literacy room help religious education improve students' soft skills. Creating superior village products with halal raw materials from villages with a majority Moslem population increases economic value (Tahrin et al., 2019). The Moslem community empowerment program aims to alleviate poverty, especially in rural areas with a majority Moslem population. Deeper, its implementation requires coordination by synergizing programs and integrating village selection, program recipients, infrastructure development to accelerate Moslem poverty alleviation, internal program institution structuring, and anticipating field program synergies (Darwis & Rusastra, 2016).

According to Kusrini et al. (2017), self-sufficiency initiatives that make use of local resources that don't go against Islamic teachings are an effective way to uplift the Muslim community. The goal of this initiative is to improve the availability of halal foods and nutrition, as well as rural institutions and traditional knowledge that do not go against Islamic tenets. Success in empowering the Muslim community depends heavily on a shift in Muslim perspective and the ease with which halal food can be obtained, both of which can be facilitated by advances in technology and the construction of appropriate infrastructure. The Moslem community's influence can grow if they use Islamic information and communications technology to empower themselves. The Muslim community can benefit from socioreligious media on three levels: at the structural, psychological, and resource levels (Leong et al., 2015). As one can see from the above description, the success rate of community empowerment programs is influenced by factors such as the quality of religious and vocational education programs that are trained to the community, the strength of halal food through various pro-poor programs, and the increase of strong socio-religious resilience. Improvements for Muslims.

H<sub>4</sub>: there is a significant influence between religious & vocational education, halal food security, social-religion security simultaneously on the success of implementing the empowerment of the Moslem community in West Java.

## **C. Research Methodology**

### **1. Research Design**

The purpose of this study is to investigate the influence of religious-vocational education (life skills) ( $X_1$ ), halal food security ( $X_2$ ), and socio-religious resilience ( $X_3$ ) both partially and simultaneously in increasing the empowerment of the underprivileged Moslem community ( $Y$ ) in West Java Province. The investigation makes use of a quantitative research design to uncover constructs by performing statistical analysis based on multiple linear regression utilizing the application smart-PLS 3.0. According to Creswell (2009), the goal of descriptive-quantitative research is to investigate the influence that independent variables have, not only jointly but also partially, on a dependent variable.

The method of data collection that was utilized was a survey method, which is a method of collecting data by administering questionnaires to respondents who are the research sample. These responses were then processed so that they could be used as data for hypothesis testing. This study located primary data that corresponded to the number of samples that were intended to be collected, and all of the questionnaires that were filled out by respondents were filled out in their entirety, making it possible for these responses to be used for data analysis without the need to correct or replace the results (Basrowi & Utami, 2020).

## 2. Sample and Population

In Indramayu, West Java Province, where there are a total of 234,043, the population under study consists of all Muslim-majority subdistricts and villages. The sample size was calculated by multiplying the total number of indicators (37 in this case) by a number between 5 and 10 (Basrowi & UTami, 2019), with the final result being 185 samples. There were a total of 185 samples collected for this study, but fourteen (14) respondents did not fully fill out their instruments during data collection. A total of 185 people were sampled from the population using proportional random sampling, with samples drawn at random based on the proportions of each sub-district, village, and community unit (Basrowi & Maunnah, 2019). In this context, "halal neighborhoods" refer to low-income Muslim communities in which residents have access to government-funded religious education and vocational programs, where halal food is readily available, and where social and religious cohesion are strengthened. Halal neighborhoods also tend to have higher rates of marriages, births, and divorces. People who have never gotten the program cannot be included in a study because there is no way for them to do so.

## 3. Data of research

Primary data and secondary data are the two types of research data. Sources of primary information include questionnaires, interviews, surveys, and in-person or online observations. The West Java Provincial Government's flagship Village Community Empowerment Service programs, profiles, and local government collaboration can be found in public documents from the West Java Central Statistics Agency, the Regional Planning and Budgeting Agency, West Java Open Data, and the West Java Provincial Government via the link [dpmdesa.jabarprof.go.id](http://dpmdesa.jabarprof.go.id). The questionnaire used to collect this data was designed after consulting the theory established by earlier researchers and factoring in the relevant dimensions and indicators.

Table 1. Research Instruments Grid

Variable	Dimension	Indicator	Number of Item
Education-religion & life skill (X1)	Kind of education-religion	Formal education	EDU <sub>1</sub>
		Non-formal education	EDU <sub>2</sub>
	Hard and Soft Skill	<i>Vocation Education</i>	EDU <sub>3</sub>



*Community Empowerment through Religious Education and Islamic Social-Resilience*

		<i>Education of life skill</i>	EDU4	
		<i>Leadership</i>	EDU5	
		<i>Education of e-commerce</i>	EDU6	
	Workshop	Industrial Intern	EDU7	
		Collaboration to industry	EDU8	
Halal Food Security (X <sub>2</sub> )	Halal planting	Fertile soil	FS1	
		Subsidized cheap fertilizer	FS2	
		Good seeds	FS3	
	Care	Plant medicines available	FS4	
		Literature about pests	FS5	
	Halal plant types	'Palawija' plants	FS6	
		Vegetable plant	FS7	
		Staple food	FS8	
	Post-harvest	Storage as inventory	FS9	
		Staple food store	FS10	
		Sales when surplus	FS11	
Social-religious Security (X <sub>3</sub> )	Socio-religious Order	Peaceful socio-religious order	SS1	
		Environmentally friendly socio-religious order	SS2	
		Women-friendly socio-religious order	SS3	
		Child-friendly socio-religious order	SS4	
	Culture and customs	Traditions that do not conflict with religion are well established	SS5	
		Community culture that does not conflict with religion is going well	SS6	
		Cultural festivals that do not conflict with religion are held regularly	SS7	
		Manners are going well	SS8	
		Moslem community organizations	Formal organization of the Moslem community	SS9
			Moslem community non-formal organization	SS10
	Moslem Community Empowerment (CE)	Types of Moslem community empowerment	Socialization of Moslem entrepreneurship	CE1
			Moslem Community services	CE2
			Training of life skill	CE3
			Workshop life skill	CE4
Life skill training			CE5	
Halal capital without interest		Revolving working capital loan with no interest	CE6	
		Purchase of work equipment	CE7	
		Free provision of business capital without interest	CE8	

#### 4. Validity of Data

The completeness of the data can be used to check the validity of quantitative data. This is done by looking at the results of filling out the instrument. When the instrument is filled out completely, the results are tabulated and checked. Validity and reliability tests

are done on quantitative data before they are used to test research hypotheses. This makes sure that the data is as accurate as possible.

*Out put of validity*

Table 2. Validity test

	Education- religion & life skill (X1)	Social- religious security (X3)	Halal food security (X2)	Moslem Community empowerment (Y)
CE1		0,884		
CE2		0,966		
CE3		0,890		
CE4		0,877		
CE5		0,825		
CE6		0,875		
CE7		0,783		
CE8		0,735		
Edu1	0,815			
Edu2	0,824			
Edu3	0,896			
Edu4	0,896			
Edu5	0,781			
Edu6	0,739			
Edu7	0,811			
Edu8	0,772			
FS1			0,760	
FS10			0,863	
FS11			0,727	
FS2			0,747	
FS3			0,743	
FS4			0,796	
FS5			0,713	
FS6			0,736	
FS7			0,806	
FS8			0,871	
FS9			0,792	
SS1				0,841
SS10				0,733
SS2				0,756
SS3				0,760
SS4				0,763

SS5	0,832
SS6	0,761
SS7	0,747
SS8	0,772
SS9	0,787

The loading factor above shows convincingly that all items of the instrument are valid and feasible when used for extracting data at the research site in order to test hypotheses..

Table 3. Validity of Variable

Variable	Average Variance Extracted (AVE)
Education-religion & life skill (X1)	0,670
Social-religious security (X3)	0,735
Halal food security (X2)	0,607
Moslem Community empowerment (Y)	0,602

The table above shows that the entire AVE value for all the variables above is 0.5 so that all variables are valid and feasible to be used as data collection tools in the field that will be used for hypothesis testing..

*Out put of reliability*

Table 4. Reliability test

Variable	Cronbach's Alpha	rho_A	Composite Reliability
Education-religion & life skill (X1)	0,929	0,931	0,942
Social-religious security (X3)	0,947	0,952	0,957
Halal food security (X2)	0,935	0,936	0,944
Moslem Community empowerment (Y)	0,926	0,927	0,938

According to the table that was just presented, the Cronbach's alpha coefficient is greater than 0.7, which indicates that all of them can be trusted. Because the values of consistency for all of the data across all variables are high, the instrument that was compiled is suitable for use in extracting research data.

### 5. Data Analysis Technique

Creswell makes reference to opinions in data analysis techniques (2009). First, we need to determine whether the data are valid and reliable. This stage has been completed in accordance with the procedures outlined above (Tables 2, 3, and 4). Second, test the model by using the smart-PLS 3.0 application, which aims to analyze the magnitude of the influence between religious education and life skills ( $X_1$ ), halal food security ( $X_2$ ), and Socio-religious Resilience ( $X_3$ ) on the empowerment of economically disadvantaged Muslim communities ( $Y$ ). Examining the values of  $R_2$  and  $T$  allows one to make sense of the findings of the analysis that was performed.

### D. Findings

To test the research hypothesis, the Smart-PLS 3.0 application was used with the following results.

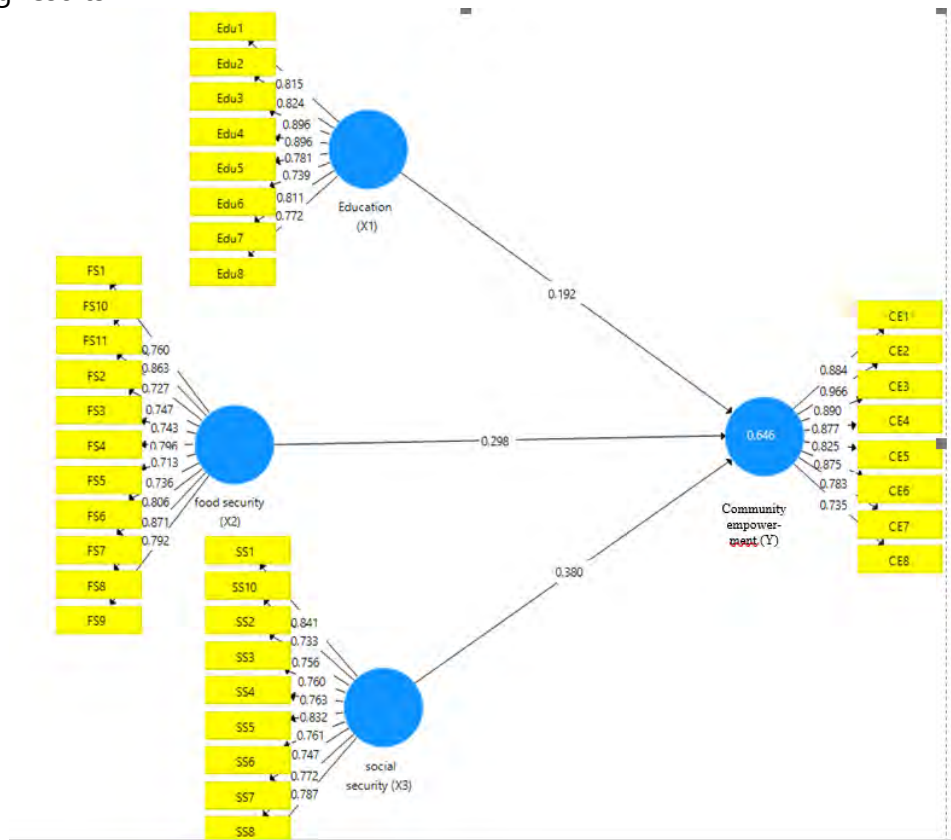


Diagram 1. Path coefficient of influence between variables

Community Empowerment through Religious Education and Islamic Social-Resilience

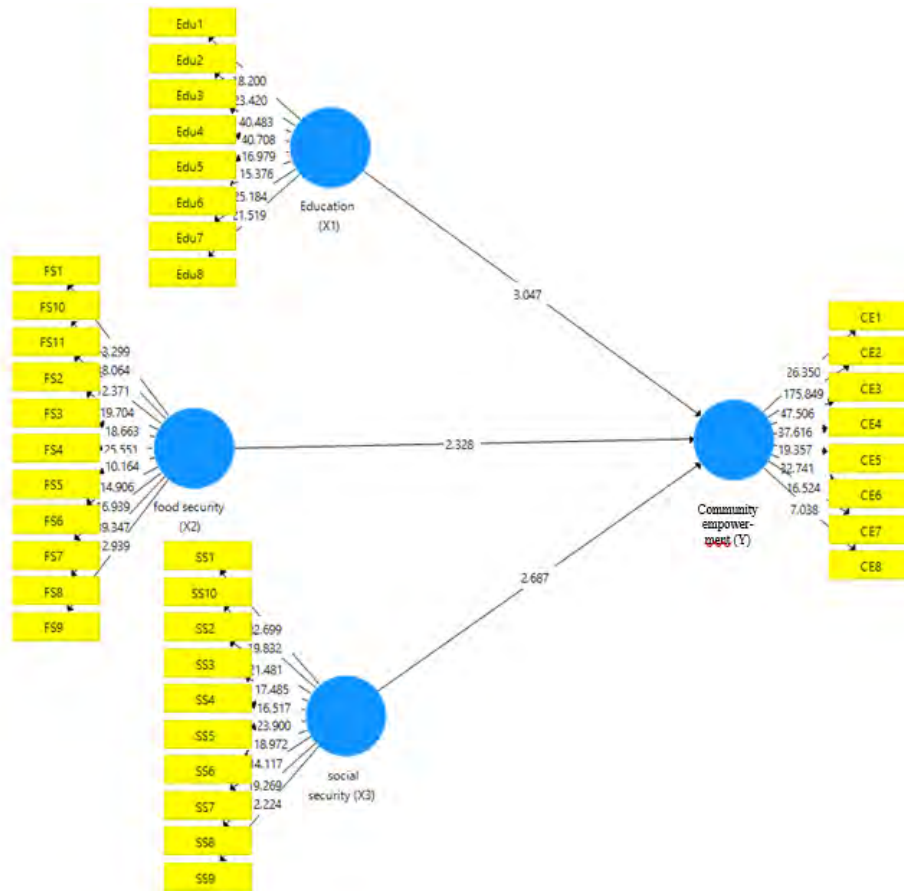


Diagram 2. Out put of t-test

The results of the Inner Model (structural model) test are used as the basis for testing the hypotheses, and these results include the r-square output, the parameter coefficients, and the t-statistics. Among other things, paying attention to the significance value between constructs, t-statistics, and p-values in order to determine whether or not a hypothesis can be accepted or rejected is one way to do this. With the assistance of the SmartPLS (Partial Least Square) 3.0 software, the testing of the hypotheses pertaining to this research was successfully completed. The results of the bootstrapping make these values visible to the reader. In this particular investigation, the rules of thumb that were utilized were t-statistics greater than 1.96, a significance level of p-value 0.05 (five percent), and a positive beta coefficient.

The value of testing this research hypothesis can be shown in the table as follows:

Table 5. Path Coefficient, T, dan Sign.

Effect	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics ( O/STDEV )	P Values
Education-religion & life skill (X1) -> Moslem community empowerment (Y)	0,192	0,194	0,063	3,047	<b>0,002</b>
Halal food security (X2) -> Moslem community empowerment (Y)	0,298	0,294	0,128	2,328	<b>0,020</b>
Social-religious security (X3) -> Moslem community empowerment (Y)	0,380	0,385	0,141	2,687	<b>0,007</b>

**H<sub>1</sub>:** *there is an influence of Religious Education and life skills on Moslem Community empowerment*

In the first hypothesis, we test the idea of a possible link between Moslem community empowerment and the acquisition of secular life skills. According to the results of the first hypothesis test, Ho<sub>1</sub> is rejected and Ha<sub>1</sub> is accepted because the coefficient R<sub>2</sub> is 0.192, the t-statistic is 3.047 > 1.96, and the p-value is 0.002 < 0.05. A strong correlation exists between the dissemination of religious knowledge and the acquisition of practical skills among Muslims, which in turn helps to liberate their communities. Only 19.2% of Moslem community empowerment can be attributed to religious education and life skills, with the remaining 80.8% attributable to factors beyond the scope of this study.

**H<sub>2</sub>:** *there is an effect of halal food security (FS) on Moslem community empowerment (CE)*

The second hypothesis investigates whether or not there is a connection between the availability of halal food and the empowerment of Muslim communities. In light of the findings of the second hypothesis test, in which the coefficient R<sub>2</sub> was found to be 0.298, the t-statistic was found to be 2.328 > 1.96, and the p-value was found to be 0.020 < 0.05, Ho<sub>2</sub> was found to be incorrect, while Ha<sub>2</sub> was found to be correct. There is a significant relationship between the empowerment of Muslim communities and the availability of halal food. It is possible to explain 29.8% of the empowerment of the Muslim community with halal food security, while the remaining 70.2% is influenced by other variables that are not included in the model.

**H<sub>3</sub>:** *there is the influence of socio-religious security (SS) on moslem Community empowerment (CE)*

The third hypothesis looks into the potential connection between social and religious safety and increased civic participation among Muslims. Ho<sub>3</sub> is rejected and Ha<sub>3</sub> is accepted because the t-statistic for the third hypothesis test is 2.687 > 1.96 and the p-value for the test is 0.007 < 0.05 (R<sub>2</sub> = 0.380). Social and religious safety has a major impact on self-determination in the Moslem community. There is a 38% explanatory power for moslem community empowerment that can be attributed to social-religious security, while the remaining 70.2% is affected by factors not included in the model.

**H<sub>4</sub>:** *There is an influence of religious education & life skills, halal food security, and social-religious security simultaneously on Moslem Community empowerment in West Java*

The fourth hypothesis examines whether religious education, halal food security, and social-religious security influence moslem community empowerment in West Java. Analysis of Variant (R<sup>2</sup>) or Determination Test determines exogenous variables' effect on endogenous variables. The determination coefficient is given below.

**Table 6.** Test of Determination

Variable	R Square	R Square Adjusted
Moslem Community empowerment	0,638	0,632

The results of the third hypothesis test obtained a R Square value for moslem community empowerment (Y) that was 0.638, as can be seen by referring to the table that was presented earlier in this article. Therefore, the factors of religious education and life skills (X<sub>1</sub>), halal food security (X<sub>2</sub>), and social religious security (X<sub>3</sub>) all interact to have a combined effect on the level of Muslim community empowerment (Y), which is 63.8%. The remaining 36.2% is subject to the influence of additional factors that were not taken into account when developing the research model.

## E. Discussion

### **1. Implementation of Moslem community empowerment through religious education and life skills for underprivileged Moslem communities in West Java Province (RQ1)**

There are still a number of issues that prevent the implementation of maximizing the empowerment of the economically disadvantaged Moslem community in West Java Province through religious education and life skills from reaching its full potential. The most significant issue is that the Smart Indonesia Student (PIP) funds are only intended to be used by students for educational purposes, as stated in Minister of Education and Culture Regulation No 10 of 2020 concerning the Smart Indonesia Program. The theoretical potential of providing for educational needs in the form of school supplies, transportation costs, and pocket money has not been fully realized in practice (Jabar, 2021). According to this study's findings, communities that invest in their members' education and professional development are better able to compete in today's labor market. This makes sense, as one goal of community empowerment initiatives is to help people within a given community become more self-sufficient by increasing their level of education and training (Ife & Tesoriero, 2008).

The findings of this study are consistent with those of another study (Christenson, 2019), which found that people are more likely to become effective agents of development if they have a higher level of education and superior job skills. A community's capacity for self-determination can be increased through the development of its members' educational

and occupational skills. People become more resilient in the face of the requirements of the working world as a result of their education and their acquired work skills (Philips & Pittman, 2009).

The findings of this study suggest that education and training for employment are likely to play a role in the process of economic empowerment for Muslim communities that are economically disadvantaged. The findings of this study lend credence to the conclusions reached by Tuafuti & McCaffery (2005), which state that the community's dignity will be able to improve as a result of increased access to education and training in a variety of skills. According to Saleh & Mujahiddin (2020), universities have the ability to advance education and community skills as part of the execution of their tri dharma, particularly the first (education) and third (public service) dharmas.

Education policies issued by the government that are pro-poor, such as the "BIDIK MISI" program, the smart Indonesia card (KIP) program, and the provision of scholarships to the central and provincial governments, are thought to have a positive effect on the success of community empowerment programs in general and the Moslem community in particular (Kartika, 2015). The Moslem community will have more room to grow as a result of increased access to education and improved employment prospects (Mahardhani, 2018). The best ways to boost the Moslem community's well-being are through the dissemination of knowledge and the cultivation of practical abilities (Miradj et al., 2014). As a conclusion, this research supports the findings of Laksono and Rohmah (2019) that higher levels of education and professional competence are able to boost competitiveness, preserve culture, and uphold noble values in society in accordance with religious provision.

## ***2. Implementation of Moslem community empowerment through halal food security in the poor Moslem community in West Java Province (RQ2)***

According to the findings of extensive research that was conducted, it is common knowledge that in the province of West Java, an empowerment program for the Muslim community that has a weak economy has been put into action. This program goes by the name of the Prosperous Community (Maskara). A "Maskara" is a car with multiple uses that is popular among villagers and used for a variety of tasks. "Maskara" is an aspiration of the villagers of West Java for a form of public service, and this aspiration is accommodated in the strategic program of the governor of West Java. One Pesantren One Product (OPOP) is a program that was initiated by the regional government of West Java. The goal of this initiative is to motivate Islamic boarding schools to produce high-quality goods, which will allow these institutions to become economically self-sufficient and ensure they have adequate access to nutritious food. Up until the year 2020, there are 1,574 OPOP products that will be distributed in 825 sub-districts across the entirety of West Java, and in the year 2021, it is anticipated that there will be 1,000 new rapidly expanding businesses (Jabar, 2021).

The provincial government also empowers village lands through a program known as the One Village One Company, which is an umbrella program that aims to make villages independent by optimizing potential resources, both human and natural, through Village



Owned Enterprises. This program is known as the One Village One Company (BUMDes). Young adults from within each village take on the role of village manager. Through education and with the vision "Jabar is the Champion of Birth and Inner," the Regional Government is working to implement the One Village One Hafidz (Sadesha) program. As of right now, there are 3,000 villages that already have Al-Quran memorizers, and it is the goal of the Regional Government that by the year 2022, all villages will have at least one memorizer who can recite at least 30 juz of the Quran (Jabar, 2021).

The success of Moslem community empowerment programs has been shown to be boosted by ensuring the safety of halal food. (Ledwith, 2020) The welfare of the Muslim community may be enhanced if Muslims are given more freedom to choose their own food sources by ensuring they have access to halal options (Gottlieb & Fisher, 1996). In an effort to increase halal food security, communities in West Java are taking matters into their own hands by building halal food barns in each of their respective villages (Purwaningsih, 2008). This research backs up the claims of earlier scholars who found that policies at all levels of government, from the national to the municipal to the village, helped boost halal food security and, by extension, the well-being of the Muslim population (Kenton & Singha, 2018).

Significantly, the findings of this study lend support to the claims made by Bahua et al. (2016), that community empowerment through food security is the key to the success of the program to enhance the welfare and prosperity of the community, both through the god of halal agriculture tourism by planting halal and superior commodities (Cahyono et al., 2018) so that the Moslem community has ready and abundant access to halal food (Pine, 2016). Malnutrition, stunting, and other forms of poor nutrition are no longer issues in the Muslim community thanks to the widespread availability of halal food.

### ***3. Implementation of Moslem community empowerment through socio-religious resilience in underprivileged Moslem communities in West Java Province (RQ3)***

The findings of a comprehensive study conducted in West Java Province revealed that, for the three exceptional programs that have been put into action by the West Java Province Village and Community Empowerment Service to this day in order to improve the general populace's economic situation, the results have shown that they have been successful (Jabar, 2021). The first initiative is called the Digital Village, and it is a program that is the result of a collaboration between the Community Empowerment Service and the Communication & Information Office. The purpose of this program is to make villages in West Java more digitally independent so that their standard of living can improve, which is especially important in the midst of the current pandemic conditions.

The second program is called Patriot Desa, and it is an activity that aims to empower West Java youth as village cadres in development through assistance, organization, direction, and facilitation. This is done in order to achieve a better socio-cultural life as well as the development of community self-help participation. The third program is known as the 'Caang' village, and it is a program that aims to provide assistance in the form of DC Power, Solar Panels, and Diesel Engine-powered lighting products known as Electric

Mandiri Rakyat (LIMAR) by targeting community houses in general and Moslem communities in particular, in remote or remote areas that are far from the electricity grid of PLN. This program targets community houses in remote or remote areas.

This study's findings are consistent with those of previous studies, which concluded that the community's existing social resilience, gained through the Moslem community empowerment program, would contribute to the success of the program and would be enjoyed by the larger community, including the Moslem community at large (Keck & Sakdapolrak, 2013). Furthermore, this study's findings lend credence to the idea that a community can fortify itself against internal and external threats by fostering its members' capacity for social resilience (Revell & Dinnie, 2020). Conclusions from this research add credence to the idea that fostering a sense of social cohesion among people of different faiths can help mitigate both minor and severe religious conflicts (Roebyantho & Padiati, 2007). Further, this study's findings shed light on those of Steiner & Markantoni (2014) In the long run, the Moslem community benefited from the government's and the local community's efforts to foster socio-religious resilience. Having survived the COVID-19 pandemic, the community's socio-religious resilience has been demonstrated to be effective in overcoming adversity (Arfidiandra et al., 2020).

People who have fragile socio-religious resilience will produce people who are afraid because those people will not have strong resilience when confronted with a variety of challenges (Andayani et al., 2017). The findings of this research have the potential to make additional contributions to the research conducted by Bahransyaf and Probosiwi (2013). These researchers hypothesized that the resiliency of a good Moslem community would provide its own strength in increasing the success of community empowerment over the long term. Therefore, increasing socio-religious resilience should be based on partnerships, socio-religious welfare, the protection of the poor Moslem community, and independence. Additionally, socio-religious values will have a positive impact on increasing socio-religious resilience (Lestari, 2016). Therefore, socio-religious resilience that is characterized by a minimum of socio-religious conflicts will have a positive impact on increasing the success of the program to empower economically disadvantaged members of the Muslim community (Budiati, 2008).

#### ***4. Implementation of community empowerment through religious education & life skills, halal food security and socio-religious resilience in economically disadvantaged Moslem communities in West Java Province (RQ4)***

There are a number of programs run by the government of West Java's provincial government that aim to empower economically disadvantaged members of the Muslim community, particularly those living in rural areas. At least eleven (eleven) superior programs and special instructions for the leadership, village community development funds (IKP DPM-D) in 2021 have been put into place, and they are all able to be placed into one of three distinct categories. First, through the Education Sector, which is comprised of six schools: (1) Leadership Special Instructions (IKP) are one village; (2) IKP Center for Digital & Village Economy (TALESA) can have as many as five villages; (3) Champion

Village Dashboard can have as much as one champion village's worth of data; (4) Village-owned Enterprise (BUMDes) schools can have as many as one hundred villages; (5) The Champion Village Academy (AKSARA) can have as many as fifty villages; and The second way is through the sector of food security, specifically through the BUMDes CEO program, which has a total of 2,318 people who have benefited from it. Third, the number of programs that have been implemented through the social security sector include four different types. These are as follows: (1) Patriot villages, which include as many as 403 beneficiary villages; (2) the companion program "Posyandu Champion," which includes 657 people; (3) 139 units of Champion Village Aspiration Cars; and (4) the village infrastructure improvement program, which includes 5,312 beneficiary villages. Based on the results of the survey, it is clear that the life skills and religious education sector currently has more programs in operation than the other two sectors combined. There has been an empowerment of economically disadvantaged communities in rural areas, and as of July 2020, 269 villages have been granted the status of independent communities. In addition, the number of villages that have been granted the status of developed communities has increased from 1,232 to 1,632 villages.

According to proponents, West Java Province's competitive human and natural resources potential and its people's hospitable traditional roots explain why the province's religious education and life skills sector receives more funding. Therefore, it is hoped that the community will be more productive in managing natural resources and producing a generation that can excel and be competitive while remaining within the confines of Islamic teachings through the religious education sector and life skills. The Village Suspension Bridge, funded by the local government, connects the two ends of the previously disconnected village road, making it easier for residents to get to schools, businesses, emergency services, and halal tourism opportunities. This suggests that efforts to uplift economically disadvantaged Muslims have been focused on creating a Muslim community that is better, measurable, and involves the Muslim community in a transparent, aspirational, responsible manner and is grounded in relevant laws.

This study's findings corroborate those of Fischer and McKee (2017), who found that empowering communities is most effective when it targets multiple dimensions simultaneously: religious education and life skills, food security, and socio-religious resilience. This study's findings are consistent with those of other studies showing that improving religious education and life skills, halal food security, and socio-religious resilience all have a positive effect on the well-being of Muslim communities. This is what the Muslim community can use as a means to improve their economic situation and the lives of their fellow Muslims (Umanailo, 2019).

Education and life skills that are ready to use, sufficient capital, well-organized socio-religious conditions of the community, and sufficient halal food security will have a very good positive impact on the realization of a prosperous Moslem community because it is able to meet both physical and spiritual needs. This is because a prosperous Moslem community is able to provide for its members' material and spiritual needs (Tahrin et al., 2019). In the context of overcoming poverty through religious education and skills training,

economic empowerment in the provision of halal food, and the establishment of a good socio-religious order, the Moslem community empowerment program will have a significant impact on the realization of a Moslem society that is balanced between the physical and psychological needs of its members (Darwis & Rusastra, 2016). The findings of Kusrini and colleagues are inextricably linked to this discovery (2017) The empowerment of the Muslim community through the use of information technology in religious education and life skills, information technology in agriculture and trade, and information technology in the governance of social organizations has had a positive rational impact that has been successful in bringing the community closer to the formation of a prosperous civil society. Therefore, it is plausible to hypothesize that providing education to the community in the form of socialization, the inculcation of skills, and the expansion of structural, psychological, and resource capacities will have a long-lasting and beneficial effect on the level of achievement that the community achieves in terms of determining a promising future (Leong et al., 2015).

## **F. Conclusion**

In conclusion, Moslem community empowerment programs in West Java can be more effective if they provide religious education programs and practical life skills training to economically disadvantaged Moslem communities. The government's efforts to uplift the underprivileged Moslem community can only benefit from the program to expand halal food. The success of the Moslem community empowerment program in establishing a safe, peaceful, and peaceful socio-religious order is likewise bolstered by the socio-religious strengthening program. To sum up, the success of the empowerment program for the poor Moslem community in West Java can be attributed to the simultaneous implementation of religious education programs and life skills training, the promotion of halal food, and the reinforcement of socio-religious values. Thus, the implementation of empowering the economically disadvantaged Moslem community in West Java Province through religious education and life skills, halal food security, and socio-religious resilience is significantly and favorably in line with the needs and interests of society and the Moslem community.

Local governments must implement better planning through collaboration with the central government, other local governments, and private parties such as universities, NGOs, Islamic boarding schools, and religious institutions. To maintain order and security in the Moslem community, democracy, equality, and social justice must be implemented. Without all of this, the Moslem community empowerment program won't improve the economically disadvantaged Moslem community's living standards. This research only covers the Moslem community in West Java Province, so it can't make specific recommendations. Future researchers can focus on qualitative research on empowerment in religious education and life skills, strengthening halal food security, and strengthening socio-religious communities to provide theoretical and practical recommendations.

## BIBLIOGRAPHY

- Arfidiandra, A. C., Rahmaningrum, R., & Luthfi, W. (2020). Ketahanan Sosial Berbasis Kelompok Peduli Lingkungan dalam Menghadapi Pandemi COVID-19: Studi pada Gerakan Bersih Kecamatan Anggana. *Journal of Social Development Studies*, 1(2), 27–36. <https://doi.org/10.22146/jsds.522>
- Alvi, M., & Gupta, M. (2020). Learning in times of lockdown: how Covid-19 is affecting education and food security in India. *Food Security*, 12(4), 793–796. <https://doi.org/10.1007/s12571-020-01065-4>
- Andayani, A. A. I., Martono, E., & Muhamad, M. (2017). Pemberdayaan Masyarakat Melalui Pengembangan Desa Wisata Dan Implikasinya Terhadap Ketahanan Sosial Budaya Wilayah (Studi Di Desa Wisata Penglipuran Bali). *Jurnal Ketahanan Nasional*, 23(1), 1. <https://doi.org/10.22146/jkn.18006>
- Bahransyaf, D., & Probosiwi, R. (2013). Membangun Ketahanan Sosial di Desa Serakapi : Sebuah Replikasi Model. *Jurnal Penelitian Kesejahteraan Sosial*, 12(3), 225–236.
- Bahua, M. I., Arsyad, M., & Jamil, M. H. (2016). Farmers Community Empowerment through Institutional Strengthening of Rural Food Barn. *International Journal of Agriculture System*, 4(2), 161. <https://doi.org/10.20956/ijas.v4i2.689>
- Basrowi, & Utami, P. (2020). Building Strategic Planning Models Based on Digital Technology in the Sharia Capital Market? *Journal of Advanced Research in Law and Economics*, 11(3), 747–754. [https://doi.org/https://doi.org/10.14505/jarle.v11.3\(49\).06](https://doi.org/https://doi.org/10.14505/jarle.v11.3(49).06)
- Basrowi & Utami, P. (2019) Legal Protection To Consumers of Financial Technology in Indonesia. *Journal of Advanced Research in Law and Economics*, Volume IX Issue 4(43), Summer 2019. <http://journals.aserspublishing.eu/jarle/index>
- Basrowi & Maunnah, B. (2019) The Challenge of Indonesian Post Migrant Worker's Welfare, JARLE, Vol 10 Issue 4(42) [https://doi.org/10.14505/jarle.v10.4\(42\).07](https://doi.org/10.14505/jarle.v10.4(42).07)
- Buchstab, A. (2021). *The Impact of Conditional Cash Transfer Programs on Educational Outcomes in Developing Countries*. Lund University.
- Budiati, A. C. (2008). *Ketahanan sosial masyarakat Surakarta: Studi kasus tentang strategi etnis Tionghoa Surakarta dalam menciptakan ketahanan sosial masyarakat Surakarta*. Universitas Gadjah Mada.
- Cahyono, A. E., Kurniawan, M. U., Sukidin, & Kantun, S. (2018). Community empowerment models of tourism village based on superior commodities: Realizing economic resilience. *Journal of Distribution Science*, 16(11), 29–36. <https://doi.org/10.15722/jds.16.11.201811.29>
- Christenson, J. A. (2019). *Community development*. United States of America: Routledge, Taylor & Francis Group.
- Crush, J., & Si, Z. (2020). COVID-19 Containment and Food Security in the Global South. *Journal of Agriculture, Food Systems, and Community Development*, 9(4), 1–3. <https://doi.org/10.5304/jafscd.2020.094.026>
- Darwis, V., & Rusastra, I. W. (2016). Optimalisasi Pemberdayaan Masyarakat Desa Melalui Sinergi Program PUAP dengan Desa Mandiri Pangan. *Analisis Kebijakan Pertanian*,

- 9(2), 125. <https://doi.org/10.21082/akp.v9n2.2011.125-142>
- Daryanti, S., Mayang, F. Z., Radhiyya, F. Z., Annisah, Rahmadhanie, S., & MacHdum, S. V. (2021). Conflict management and housewife community empowerment programs: Group dynamics process in empowerment programme. *IOP Conference Series: Earth and Environmental Science*, 716(1). <https://doi.org/10.1088/1755-1315/716/1/012040>
- DJA Kemenkeu. (2021). APBN untuk Prioritas Penanganan Kesehatan dan Perlindungan Kesejahteraan Masyarakat. *Kemenkeu.Go.Id*, pp. 6–9. Retrieved from <https://www.kemenkeu.go.id/publikasi/siaran-pers/siaran-pers-apbn-untuk-prioritas-penanganan-kesehatan-dan-perlindungan-kesejahteraan-masyarakat/>
- Fauzia, M. (2021). Penduduk Miskin Indonesia Naik Jadi 27,55 Juta akibat Covid-19, Tren Penurunan Kemiskinan Terhenti. *Kompas.Com*. Retrieved from <https://money.kompas.com/read/2021/02/16/073400926/penduduk-miskin-indonesia-naik-jadi-27-55-juta-akibat-covid-19-tren-penurunan?page=all>
- Fischer, A., & McKee, A. (2017). A question of capacities? Community resilience and empowerment between assets, abilities and relationships. *Journal of Rural Studies*, 54, 187–197. <https://doi.org/10.1016/j.jrurstud.2017.06.020>
- Gottlieb, R., & Fisher, A. (1996). Community food security and environmental justice: Searching for a common discourse. *Agriculture and Human Values*, 13(3), 23–32. <https://doi.org/10.1007/bf01538224>
- Ife, J., & Tesoriero, F. (2008). *Community Development: Alternatif Pengembangan Masyarakat di Era Globalisasi*. (S. Manullang, N. Yakin, & M. Nursyahid, Eds.) (3rd ed.). Yogyakarta: Pustaka Pelajar.
- Intan, N. (2021). Kemenkeu : Tanpa Anggaran PEN, Kemiskinan Capai 11, 8 Persen. *Republika.Co.Id*. Retrieved from <https://www.republika.co.id/berita/qvxvwo349/kemenkeu-tanpa-anggaran-pen-kemiskinan-capai-118-persen>
- Jabar, D.-D. (2021). Program-Program Unggulan DPMD Jabar untuk Masyarakat Desa. *Dpmdesa.Jabarprov.Go.Id*. Retrieved from <https://dpmdesa.jabarprov.go.id/program-unggulan/DPM-Desa>
- Januar Mahardhani, A. (2018). Pemberdayaan Masyarakat Melalui Pendidikan Nonformal Berkarakter Cinta Tanah Air. *Jurnal Pancasila Dan Kewarganegaraan*, 3(2), 56–63. <https://doi.org/10.24269/jpk.v3.n2.2018.pp56-63>
- Kartika, P. (2015). Optimalisasi Peran Masyarakat dalam Pemberdayaan Masyarakat Melalui Pendidikan Luar Sekolah. *Jurnal Empowerment*, 3(1), 50–57.
- Keck, M., & Sakdapolrak, P. (2013). What is social resilience? lessons learned and ways forward. *Erdkunde*, 67(1), 5–19. <https://doi.org/10.3112/erdkunde.2013.01.02>
- Kenton, N., & Singha, S. (2018). Community empowerment in changing environments: creating value through food security. *Contemporary Social Science*, 13(1), 85–99. <https://doi.org/10.1080/21582041.2017.1417630>
- Kusrini, N., Sulistiawati, R., Imelda, I., & Hurriyani, Y. (2017). Pemberdayaan Masyarakat Dalam Pemanfaatan Sumber Daya Lokal Di Desa Jeruju Besar Kecamatan Sungai Kakap. *Jurnal Pemberdayaan Masyarakat*, 2(2), 139–150.

- <https://doi.org/10.21067/jpm.v2i2.2058>
- Kwaghbo, T. M. (2021). Organizing And Managing Business Teacher Education And Training Programs In Higher Educational Institutions In Nigeria For Quality Business Education Delivery. *Nigerian Journal of Business Education (NIGJBED) Volume, 8(1)*, 51–59.
- Laksono, B. A., & Rohmah, N. (2019). Pemberdayaan Masyarakat Melalui Lembaga Sosial Dan Pendidikan. *Jurnal Pendidikan Nonformal, 14(1)*, 1. <https://doi.org/10.17977/umo41v14i1p1-11>
- Ledwith, M. (2020). *Community development: A critical approach*. Bristol, England: Policy Press.
- Leong, C., Pan, S. L., Ractham, P., & Kaewkitipong, L. (2015). ICT-enabled community empowerment in crisis response: Social media in Thailand flooding 2011. *Journal of the Association for Information Systems, 16(3)*, 174–212. <https://doi.org/10.17705/1jais.00390>
- Lestari, G.-. (2016). Partisipasi Pemuda Dalam Penghargaan Pariwisata Berbasis Masyarakat Untuk meningkatkan Ketahanan Sosial Budaya Wilayah (Studi di Desa Wisata Pentingsari, Umbulharjo, Cangkringan, Sleman, DI Yogyakarta). *Jurnal Ketahanan Nasional, 22(2)*, 137. <https://doi.org/10.22146/jkn.17302>
- Martin, A., Markhvida, M., Hallegatte, S., & Walsh, B. (2020). Socio-Economic Impacts of COVID-19 on Household Consumption and Poverty. *Economics of Disasters and Climate Change, 4(3)*, 453–479. <https://doi.org/10.1007/s41885-020-00070-3>
- Miradj, S., Muhammadiyah, U., Utara, M., Yogyakarta, U. N., Melati, O., Ha-, O. T., ... Melati, O. (2014). Pemberdayaan masyarakat miskin, melalui proses pendidikan nonformal, upaya meningkatkan kesejahteraan sosial di Kabupaten Halmahera Barat. *JPPM (Jurnal Pendidikan Dan Pemberdayaan Masyarakat), 1(1)*, 101–112.
- Muslim, C. (2006). Peranan Kelompok Peternak Sapi Potong Dengan Pendekatan Sistem Integrasi Padi Ternak (Sipt) Di Nusa Tenggara Barat, Jawa Timur, Dan Jawa Barat. *SOCA: Socioeconomics of Agriculture and Agribusiness, 6(3)*, 1–17.
- Parantika, A., Wibowo, F. S., & Wiweka, K. (2020). The Development of Thematic Tourist Village of Mulyaharja Bogor Based on Community Empowerment Approach. *TRJ Tourism Research Journal, 4(2)*, 113. <https://doi.org/10.30647/trj.v4i2.86>
- Philips, R., & Pittman, R. H. (2009). *An Introduction to Community Development*. Madison Ave, New York: Routledge, Taylor & Francis Group.
- Pine, A. M. (2016). Confronting hunger in the USA: Searching for community empowerment and food security in food access programs. In *Confronting Hunger in the USA: Searching for Community Empowerment and Food Security in Food Access Programs* (pp. 1–168). London & New York: Routledge, Taylor & Francis Group. <https://doi.org/10.4324/9781315573427>
- Purwaningsih, Y. (2008). Ketahanan Pangan: Situasi, Permasalahan, Kebijakan, Dan Pemberdayaan Masyarakat. *Jurnal Ekonomi Pembangunan: Kajian Masalah Ekonomi Dan Pembangunan, 9(1)*, 1. <https://doi.org/10.23917/jep.v9i1.1028>
- Ramadhania, S., & Novianty, I. (2020). Pengaruh Kompetensi Sumber Daya Manusia

- terhadap Peningkatan Akuntabilitas Kinerja Instansi Pemerintah. In *Prosiding The 11th Industrial Research Workshop and National Seminar* (pp. 807–813).
- Revell, P., & Dinnie, E. (2020). Community resilience and narratives of community empowerment in Scotland. *Community Development Journal*, *55*(2), 218–236. <https://doi.org/10.1093/cdj/bsyo38>
- Roebyantho, H., & Padmiati, E. (2007). Pemberdayaan jaringan pranata sosial dalam penguatan ketahanan sosial masyarakat di provinsi sumatera selatan. *Jurnal Penelitian Dan Pengembangan Kesejahteraan Sosial*, *12*(3), 36.
- Rohman, A. (2010). *Program Penanganan Gelandangan , Pengemis , dan Anak Jalanan Terpadu*. Jakarta: Kementerian Sosial RI. <https://doi.org/10.13140/2.1.1126.4805>
- Saleh, A., & Mujahiddin, M. (2020). Challenges and Opportunities for Community Empowerment Practices in Indonesia during the Covid-19 Pandemic through Strengthening the Role of Higher Education. *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*, *3*(2), 1105–1113. <https://doi.org/10.33258/birci.v3i2.946>
- Sartika, I. (2011). Evaluasi Kebijakan Pemberdayaan Nelayan. *JIANA ( Jurnal Ilmu Administrasi Negara )*, *11*(2), 111–124. Retrieved from <http://ejournal.unri.ac.id/index.php/JIANA/article/view/592>
- Steiner, A., & Markantoni, M. (2014). Unpacking community resilience through capacity for change. *Community Development Journal*, *49*(3), 407–425. <https://doi.org/10.1093/cdj/bsto42>
- Sujana, N., Rahmawati, N., Pebriana Hidayah, P., & Irawan Supriyadi, E. (2021). Implementasi Peralihan Kebijakan PIPPK Dalam Penanganan Covid-19 Di Kelurahan Sukaluyu Kecamatan Cibeunying Kaler Kota Bandung. *Jurnal Identitas*, *1*(1), 31–41. <https://doi.org/10.52496/identitas.v1i1.102>
- Tahrin, N., Rares, J. J., & Tampongangoy, D. (2019). Pemberdayaan Masyarakat Desa Malawor Distrik Makbon Kabupaten Sorong (Studi Tentang Program Percetakan Sawah). *Jurnal Administrasi Publik*, *5*(77), 5–24.
- Tuafuti, P., & McCaffery, J. (2005). Family and community empowerment through bilingual education. *International Journal of Bilingual Education and Bilingualism*, *8*(5), 480–503. <https://doi.org/10.1080/13670050508668625>
- Umanailo, M. C. B. (2019). Proceeding of Community Development " Memperkuat Produktivitas untuk Ketahanan Ekonomi Nasional " Integration of Community Empowerment Models [ Pengintegrasian Model Pemberdayaan Masy ... Integration of Community Empowerment Models [ Pengintegrasian Model. *Proceeding of Community Development*, (August).
- Yustikasari, Y., Gemiharto, I., & Ayuningtyas, F. (2021). The Development of Communication Model for the Empowerment of Highly Poor Villages in Pangandaran Regency, West Java, Indonesia. *IOP Conference Series: Earth and Environmental Science*, *819*(1). <https://doi.org/10.1088/1755-1315/819/1/012038>