

## **THE DEVELOPMENT OF DISABILITY EMPOWERMENT CAPACITIES IN GEOTHERMAL COMMUNITY THROUGH THE INTEGRATED COMMUNITY DEVELOPMENT (ICD) PATTERN: A PORTRAIT OF DESA CAANG PROGRAM IN DARAJAT, GARUT DISTRICT, WEST JAVA**

Heri Mohamad Tohari and M. Panji Pranadikusumah

The Creative Institute and Star Energy Geothermal Darajat II, Ltd.

e-mail: herimohamadt@yahoo.co.id; panji@starenergy.co.id

### **ABSTRACT**

Social investment is a valuable asset in supporting the growth and development of geothermal companies. One of investment that is sometimes forgotten is the empowerment of disability person. In accordance with Undang-Undang RI No. 8 in 2016 about persons with disabilities, the constitution requires any company to provide reasonable empowerment for individuals with disabilities. A reasonable empowerment is any change in the surrounding operation area that enables a person with a disability to enjoy equal opportunities within community.

Desa Caang Program attempts to address this issue by empowering disable person on the program. The program is to support the existence of Persons with Disabilities in the form of their potentials.

Object of analysis of this paper is at Nurul Falah Group, a small group of the community led by a female activist named Ottoh who have visual impairment, which specifically she bears blindness. As Desa Caang program is address her as a beneficiaries, it is also actively involving her on the community development program as well. A key goal of the program on this sector is to build inclusive communities, to ensure people with disability have the same opportunity to participate in all aspects of community life. The Program was developed to progress an approach within Disability Services where the community is the primary focus for change and development.

This paper contains of tribute, advancement, protection, and fulfillment of the rights of People with Disabilities to develop and empower all their abilities based on their interests and talents. Therefore, they can enjoy, participate and contribute optimally, securely, freely and in dignity in all life aspects around the area of geothermal mines in Darajat, Garut. This paper uses narrative-qualitative method.

*Keywords:* empowerment, Desa Caang, geothermal

### **INTRODUCTION**

The discussion of Persons with Disabilities is interesting to be discussed. The existence of them must be reviewed in vision of humanity and Indonesian. In the context of humanity, everyone agrees that Persons with Disabilities are parts of mankind who have the right to live, to have education, to have religion, to be in culture and to be free from stigma. Almost in any religion and culture, there is always a calling to the concept of similarity for Persons

with disabilities as an evidence of their vision of humanity.

Giving opportunities and providing accesses to Persons with Disabilities to express their potentials in all aspects of country and society implementation is a necessity. After all, Persons with Disabilities are citizens whose right and duties are recognized. The recognition of Persons with Disabilities is carefully guaranteed by the state. The state must exist to protect and recognize the existence of them.

Undang-undang number 8 in 2016 provides the limitations of meaning; Persons with Disabilities are those who have physical, intellectual, mental, and/or sensory limitation in a long time, which is, in interacting with their environment, they face some obstacles and they also experience the difficulty to fully and effectively participate with other citizens based on the similarity of right.

Referring to statistic data taken by WHO, it is obtained that 15% of people in earth have disabilities, and 80% from the amount are estimated to be in poor conditions. In the context of Indonesian, according to the data of Susenas in 2012, Persons with Disabilities are 2.45%.

West Java has the highest number of Persons with Disabilities in Indonesia, which is 152,294 persons with disabilities (Data Surveyor Indonesia, 2007). With the number, program of Persons with Disabilities empowerment must be the priority of the development of West Java. As so with Garut District, the number of Persons with Disabilities is very eye-popping. Considering the results of survey conducted in working area of geothermal production Darajat Garut, which consists of about 35 villages, at least there are 483 Persons with Disabilities around the operation area of Star Energy Darajat II.

The programs of social investment in the production working area are valuable assets to support the growth and development rate of the geothermal company. One of the programs, which are sometimes forgotten, is the empowerment of Persons with Disabilities around the company area. So, it is important to create an idea about the empowerment of Persons with Disabilities around the working area of geothermal production. One of them is the empowerment conducted in Darajat, Garut District West Java.

Desa Caang attempts to answer these issues through the vision of disability empowerment. The vision is to strengthen the presence of Person of Disabilities in form of climate growth and potential development so they could grow and develop as an individual or group of Persons

with Disabilities who are tough and independent in Darajat. The enhancement of the empowerment capacity of Persons with Disabilities uses Integrated Community Development (ICD) pattern.

This initiation of integrated pattern in ICD is very reasonable. Considering the issues of Persons with Disabilities in their environment are not merely issues about stigma and recognition of them, more than that, this program is designed to answer the whole root of the problems around the environment of Persons with Disabilities. It turned out to be true, UU no. 8 in 2016 states that the rights of Persons with Disabilities that must be fought for are not only the right to live and be free from negative stigma. Article 5 in *Undang-undang* mandates the necessity of the integration of the fulfillment of Persons with Disabilities in terms: privacy; equity and legal protection; education; occupation, entrepreneurship and cooperation; health; politics; religion; sport; culture and tourism; social welfare; accessibility; public services; protection from harms; habilitation and rehabilitation; concession; data collection; live independently and be involved in society; expressing; communicating and receiving information; move places and citizenship; and free from discrimination, neglect, torture and exploitation. The issues on Persons with Disabilities rights are so complex as mandated by *Undang-undang*, so the program of Persons with Disabilities empowerment through Integrated Community Development or ICD pattern is the right step.

Argumentations that support to take the pattern of empowerment ICD is also supported by field facts that the issues in Darajat society are so complex and not rely only on one sector. The result of research conducted by LPPM STAIPI and The Creative Institute in 2014 in Darajat, from the total 5,793 respondents, shows that 43.3% of the people are illiterate. The issue of poverty becomes an acute problem that ruins the dynamics of their life. A survey conducted by Chevron Geothermal Indonesia Ltd. Along with The Creative Institute describes how strong the poverty in that area. One of them is the number of electrification that is very low; there are 9,995 out of 41,239 families have not electrical facilities. This is so ironic; they have no electrical facilities within the area of power sources. As so with the issues of health, sanitation, low rate of school participation, malnutrition, disabilities, etc. become cycle chain that supports each other.

The object of the study of this paper is Nurul Falah Group that is led by women with disability named Ibu Totoh. She is a woman with disabilities who cannot see and live by herself in her house. This woman figure previously has no electricity in her house even though her students who come to her house need some lighting. Likewise, before the program of Desa Caang comes to her house, Ma Otoh does not have economic independence.

This figure is empowered by Desa Caang Program by giving free KWH for the people (Caang Listrikna/bright electricity), the involvement of this woman figure in economic empowerment (Caang Pesakna/ Bright Pocket), and education empowerment pattern by formulating the model of learning MASAGI or *Maca Sakali Ngarti* (understand by only reading once) (Caang Otakna/Bright Brain). The program of Desa Caang integrates the whole potential within the society by developing program in the

field of disabilities, energy, economy, education, religiosity, health and environment empowerment.

### **WHY MUST DISABILITY EMPOWERMENT**

Persons with Disabilities generally are in poor condition almost in every order of community life. They are not only poor economically, but also comparatively poor in many aspects such as access to health facilities, education, employment and community inclusivity. Moreover, Persons with Disabilities often time face stigma that restrict their voices to have decent and just life around the community or even in their own families.

For a long time, this condition is rarely reached by the sector of plan and development effort of community. This would be contributed to the increasing number of Persons with Disabilities who are in poverty line significantly. We would never be succeeding in decreasing injustice and creating inclusive community if we ignore Persons with Disabilities in the practice of community development. This is caused by there are so many practitioners of community development who see Persons with Disabilities only as objects of charity or philanthropy.

It is important to draw the issue of disability to the activities of community development as a part of social issues and global attention. Long before, Goldenson (1978) through his work entitled "*Dissability and Rehabilitation handbook*" explains the issues that are often time faced by people with disabilities especially those with blindness; inferiority and live in poverty or prone to social-economic conditions. The failure to involve people with disabilities in community development sector, can only cause people with disabilities to continue their life in poverty line.

We pay attention to the issues of people of disabilities who are generally marginalized and receive discrimination acts. In the operation area of Star Energy Geothermal Darajat II at least there are 483 persons with disabilities who have not become a common concern. Company realizes that the involvement of persons with disabilities in the activities of community development needs to be implemented carefully. Referring to a statement of Goldenson about general issues that are faced by persons with disabilities that are feeling of inferiority and economic downturn, it can be defined that persons with disabilities tend to be more sensitive in social interaction. Based on those, the method to be chosen must be conducted in a manner that would not give negative impact emotionally and can be accepted by persons with disabilities.

### **MEANING AND PHILOSOPHY OF DESA CAANG**

"Caang" is Sundanese language. It means "bright". Bright means clear or shining. The antonym of bright is dark. Dark means no light, dim, not bright. Through the program of Desa Caang, it is expected to be a speck of enlightenment in building community that is bright in all its dimensions of life.

Desa Caang was officially planned in 2015 through the synergy of Chevron Geothermal Indonesia Ltd., Pertamina Geothermal Energy, PLN, ESDM, Local Government, Central Government and The Creative Institute. As the company acquired, which is previously

by Chevron, now the program is under the control of Star Energy Geothermal Darajat II.

In its first year, the program of Desa Caang was driven to build an integrated system to be an independent village. Through the effort to increase the ratio of electrification an also by considering integrated pattern and to enlarge multiplier effect on other development such as in the field of economic an education, the jargon of Desa Caang Philosophy in the first year at least is described in its three fields of concern (Figure 1), that are:

1. *Caang Listrikna* (Bright Electricity), means bright lamp or light. The target community is expected to achieve “cerah energi” or independence towards energy.
2. *Caang Pesakna* (Bright Pocket), means bright financially. The target community is expected to be “economically bright” or have qualified economic independence.
3. *Caang Otakna* (Bright Brain), means smart thinking. The target community is expected to have “bright education” or educational independence.

Afterwards, in the second year there was an expansion of community development in the sector of health and environment. Thus, *Caang Warugana* program that means bright body and *Caang Alamna* or bright nature were created.



Figure 1: The achievements of Desa Caang program until 2017

Besides, Desa Caang as an integrated community development program, attempts to do a focused approach to involve people with disabilities in community development program. Since some of beneficiaries are having disabilities, they are given knowledge and life skills to be independent in all fields.

### **EMPOWERMENT OF PERSONS WITH DISABILITIES SKETCH IN DESA CAANG**

Mekarjaya village sub-district of Sukaresmi Garut West Java has a portrait of persons with disabilities. One of the beneficiaries of Desa Caang program in the village is Mak Otoh, a woman with blindness, caused by error handling in medical action when she was 3 years old. Until now, he has been actively teaching Al-Quran to at least 70 students in Panagan village RT 04 RW 03.

Through the program of Desa Caang, Mak Otoh is encouraged to be a figure of change for people. Program interventions that have been performed are as follows:

1. Electrical installation. This is meant to help the process of teaching performed by Mak Otoh towards her students goes effectively. Mak Otoh actually does not need electrical enlightenment because of her disability, but her students need that. Before the existence of this program, they learn religious things using *dammarr* (light produced by kerosene).
2. The support of economic empowerment program. Before the existence of this program, Mak Otoh has no economic independence. She lives from the mercy of her students who always bring their crops. Now, after the program exists, Mak Otoh has economic independence; she has a small stall that consists of typical child snacks. It is because the segmentation of the buyer is children who are her students.
3. The arrangement of stall managerial scheme and Mak Otoh life. Santri or students that are considered to be mature take turns shops the needs for stall periodically. As for who attend the stall is Mak Otoh every night, because she lives by herself. Some of them help to keep her stall and help her daily life. All schedules ensure that Mak Otoh has the access to social facilities. The effort also includes ensuring Mak Otoh economic empowerment program can continue.
4. Creating integrated education curriculum. Most of Mak Otoh Students live in the illiteracy environment. There are many students there who do not have good reading abilities compared to students in their ages in other places. With this condition, there comes up learning model MASAGI or the abbreviation of “*Maca sakali ngarti*” or understand by only read once. This model of learning has succeeded to make a leap of ability in literacy of Latin script. MASAGI is initiated by young lecturers from several colleges in Garut District. MASAGI curriculum is delivered in 12 stages of program: Gymnastic Literacy, Snake-ladder Literacy, Puppets Literacy, Singing Literacy, etc. the success story of this learning model MASAGI has been several times aired on national private television in Indonesia.

Other educational curriculum is integrating education with children health. Education through the figure of Mak Otoh has succeeded to do health accompaniment to children. So, children are free from diseases like: ulceration, runny-nose, and are accustomed to healthy living. All of these

educational programs are delivered with a relaxed and measurable approach. The children are trusted to cultivate their characters according to their interests, talents and abilities. In the end, as time goes by, children will grow and develop and directed to be the subject of community changes. The portrait of the activity is shown in Figure 2.



Figure 2: The portrait of the activity

At a glance, this empowerment seems to be usual. However, it needs to be analyzed that this empowerment views a Person with Disability as a subject of change. As for other empowerments views a Person with Disability as an object of empowerment. Treatment of this empowerment is done by encouraging Persons with Disabilities to play a maximum role beyond all of their physical limitedness. This is what occurs in Mak Otoh figure.

Mak Otoh is an inspirational woman figure. The figure of Mak Otoh has exceeded everything and covered all of her weaknesses. She even becomes inspiration to other Persons with Disabilities who are empowered by this program. For instance, she becomes inspiration for Mak Enit who has child with disability. Then, Mak Enit's child is directed to have future goals to be someone like Mak Otoh. Mak Enit and Mak Otoh are beneficiaries of Desa Caang.

People after-empowerment view Mak Otoh as a public figure. So that it is easy for her to inspire people and people with disabilities. This is done through the involvement of Mak Otoh in public events. The examples of the events are event of Bocah Caang, praying in community official event, *syukuran*, etc. This disability empowerment has brought Mak Otoh to be new public figure in the community. Mak Otoh is so confident in living her daily life. This program of empowerment has succeeded in arranging Mak Otoh's daily agenda, assistances from her students to accompany her when she is on trip, and has also brought her to have economic independence.

In this case, Desa Caang does not position Mak Otoh as an object of the program, but as a part of the program. This is

done by positioning Mak Otoh as an agent of change in people paradigm toward people with disabilities. So, Mak Otoh is expected to inspire people with disabilities around to be actively involved in community's life.

## CONCLUSION AND PROGRESS

This paper seems to be important to understand social limits and life experience faced by people with disabilities. This is meant for us to manifest inclusive community for all without exception. The role of Mak Otoh as a main pillar of the quality improvement of education for the community plays an important role in Mekar Jaya village. In the context, Mak Otoh can be said as an agent of change manifestation who becomes a model for general society and especially for people with disabilities.

Plan of further Desa Caang program mapping would start to involve people with disabilities as objects or parts of community development program drives. Thus, with similar pattern done to Mak Otoh, the persons with disabilities who become the objects of empowerment are directed to find their potentials, so later they would be encouraged to be the subjects of change. This is the significance of the program that has directed the persons with disabilities from objects to be subjects. Gradually, they would be involved in community empowerment program. The points of main goals of the involvement of people with disabilities in Desa Caang program are as follows:

1. Promoting equity and fundamental freedom for people with disabilities to be positioned equally in community's life.
2. Changing community's view towards the presence of people with disabilities. This covers discriminative treatments towards people with disabilities around the community.
3. Ensuring people with disabilities to have access to social facilities and services.
4. Creating open and inclusive community with the figure of Person with Disability who act as a subject of change in the community.

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