The Challenges of *Madani* Brotherhood Program on Overcoming Poverty in The City of Kendari

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**Abstract:** Madani Brotherhood Program (MBP) is a humanitarian program created by Asrun-Musadar Mappasomba to overcome the high level of poverty in Kendari through empowerment, in which one rich family helps one poor family. This paper uses qualitative research methods that can be considered as research strategies that usually emphasise words rather than quantification in the collection and analysis of data (Bryman, 2008). The qualitative research process involves important efforts, such as asking questions and procedures, collecting specific data from participants, analyzing data inductively from specific themes to common themes and interpreting the meaning of the data (Creswell, 2013). Results study of Tuwu (2016) showed that the MBP has improved the quality of life of poor families from needy to better condition. Substantially, it is a good and easy program to be carried out by anyone, anytime, and anywhere, because utilizing the potential and local values to actuate it. It is spirituality capital and community asset, which is not only derived from the values of Islam religion, but also from the values of humanity, empathy, sympathy, care, social solidarity, shojin, trust and norms of reciprocity, a culture of mutual help, etc. As a program of poverty alleviation, there is not a little challenge of MBP in its implementation. This paper aims to explain the obstacles and shortcomings of MBP so that it can be reliable not only to alleviate poverty but also to improve the quality of life of poor families in the city of Kendari.

**Keywords:** Program, Kendari

1. Introduction

Poverty is often conceived in the context of lack of income and assets to fulfil basic needs such as food, clothing, housing, education and health (economic dimension) and to fulfil the needs of the social aspects, environment, empowerment and participation levels (non-economic dimension). Chambers says that poverty is associated with a state of poverty and unluckiness, lack of income and wealth, physical weakness, isolation, fragility and helplessness. Poverty also according to Jordan related to the exclusion from the esteem and power. Sen defines poverty as a deprivation of basic capabilities, rather than merely as low income. Deprivation of elementary capabilities can be reflected in premature mortality, significant undernourishment (especially of children), persistent morbidity, widespread illiteracy and other failures. For example, the terrible phenomenon of “missing women” (the resulting from unusually higher age-specific mortality rates of women in some societies, particularly subject in South Asia, West Asia, North Africa, and China) has to be Analyzed with demographic, medical and social information, rather than in terms of low incomes, which sometimes tell us rather little about the phenomenon of gender inequality.”

There are two approaches to see the poor, the **first** is person-blame approach and the **second** is system blame approach. The person blame approach is an approach that seeks to find the sources of problem and sources of error coming from individuals with problems. Through this approach, the sources of the problem of poverty are identified from the factors, such as low levels of education, health, mastery of skills, work ethic, etc. attached to people with the problem of poverty. While the system blame approach is an approach which seeks to find the source of the problem and a source of error comes from the structure and social systems, such as a social system that displays the unbalanced allocation of resources control, discriminatory social institutions, lack of access to any service, and
lack of access in the decision making process for the poor people. In the Madani Brotherhood Program (MBP), the approach used is the system blame approach not the person blame approach, because the Madani brothers who come from needy families, in fact, are not lazy people, without work ethic, etc., on the contrary they are the victims of development, the people who do not have access to economic resources, social, political, etc so that they become poor people. Therefore, Madani Brotherhood Program touches the quality of life of poor families improved from poor conditions to better one. One of the problems of development faced by the government Asrun-Musadar Mappasomba in the first period of their leadership in 2007-2012 was the high rate of poverty in Kendari city. Other development issues are: first, moral issues, akhlak, ethics and discipline; second, urban hygiene, health and environmental problems; third, the problem of street vendors and irregular traditional markets; fourth, the problem of social facilities and infrastructure; fifth, the issue of lack of infrastructure, narrow and limited city roads; sixth, the issue of clean water which is accumulated problem over thirty years; and the last issue is the problem of flooding.

According to BPS data of Kendari City in 2008, the poverty rate of Kendari reached 30.20% in which it is far over the national poverty rate of 17%. Looking at the poverty problems, the government then made a social policy to tackle poverty issues named Madani Brotherhood Program (MBP). The social policy-making is under the spirit of Law Number 32 Year 2004 on Local Government. Madani Brotherhood Program (MBP) is a program to reduce poverty in Kendari city. Technical implementation of MBP is by bringing together a rich family with a poor family with the concept "one helps one" through empowerment. Operational basis of MBP is Mayor Regulation Number 17 Year 2008 on Madani Brotherhood, and spiritual foundation is Qur'an, Al-Maa’un verses 1-3 about the obligation to help orphans (poor people), and the Hadith of the Prophet Muhammad that "the best of men are those who are beneficial to others". Since the beginning of its launching in 2008 until the end of 2016, the number of MBP participants has reached 1,760 people. According to data of BAPPEDA Kendari City that poverty rate in 2016 decreased from 30.20% in 2008 to 7% in 2016. The success of government reducing poverty is the result of the implementation of various poverty reduction programs; both programs comes from central government and the government of Kendari city. The poverty alleviation programs that come from the central government such as rice aid to the poor (RASKIN), house renovation, house renovation for low-income people, scholarships for the poor, PNPM Mandiri, P2KP, PUAP, PNPM for Fisheries, NUSPP, SANIMAS, P2MK, free health program etc. While, poverty reduction programs come from Kendari municipal government are the Public Services Agency (BLUD) by providing micro-credits to ina-ina (old woman-sellers) engaged in small and medium enterprises and the Madani Brotherhood Program (MBP).

The process of implementation of the Madani Brotherhood Program (MBP), through the following five phases. The first phase is a phase of socialisation before the Madani brotherhood process occurs between one rich family with one low-income family, the government and BPM-PK conducted socialisation to the community which is facilitated by the local village head. The second phase is a phase of data collection of capable and inadequate residents held by Lurah in all areas of Kendari City. The third phase is a phase of sales profile. The fourth phase is a phase of signing Madani brotherhood deed. The last phase is a phase of the Madani brotherhood its self. After siblings, a wealthy family must help and empower poor family so that the quality of life can be improved. Behind the successful of implementation of Madani Brotherhood Program (MBP), there must be some constraints and disadvantages of the programs, which will be the challenges of MBP in the future, so that the MBP can be reliable to overcome poverty, not only poverty in Kendari city but also poverty in other places. This article aims to explain the constraints, disadvantages and challenges faced in the implementation of MBP in Kendari city, both from low-income families or from the government of Kendari City.
2. Method

The research approach used in this paper is a qualitative approach. The emphasis lies on the generalisation of theory and the use of qualitative methods in data collection. Qualitative research methods can be construed as a research strategy that usually emphasises words rather than quantification in the collection and analysis of data. Creswell states that a qualitative research method is to explore and understand the meaning which, by some individuals or a group of people, ascribe to a social or humanitarian issue. The process of qualitative research involving important efforts, such as asking questions and procedures, collecting specific data from the participants, analysing the data inductively from the specific themes to general themes and interpreting the meaning of the data. Qualitative data analysis uses descriptive and explanatory.

3. Findings and Discussion

A development program, whether from the central government, local governments or from private and community, does not always run smoothly in its implementation, as the initial planning. Similarly, the Madani Brotherhood Program (MBP), since the beginning of its launching in 2008, MBP had faced some barriers and disadvantages. The shortcomings are not only coming from Kendari municipal government as the provider of the program, but also from the community as beneficiaries of the program, namely the couples of rich and low-income family.

3.1. Shortcomings of Implementation of MBP coming from Poor Families

The factors obstructing the successful of the implementation of Madani Brotherhood Program (MBP) from low-income families are partly linked to the issue of culture and personality of low-income families. The bad natures of the poor families include complacency, fear of new challenges, surrender to the circumstances, the low of intelligence level (IQ), etc. There is a culture living in the community, as contained in the phrase "the good life is living in a simple life", so it no longer wants to work hard to improve living standards. If the culture of complacency has already hit someone, then that person would be difficult to develop because it has already become the personality.

In terms of desire of a rich family to improve the quality of life of a low-income family through the efforts of changing job of low-income family to a better job and higher earnings than their previous jobs cannot run properly. It is because the low-income family rejecting, unwilling to accept a new challenge or does not want to change their previous jobs, as in the case of LA, a pedicab driver or in the case of PI, a motorcycle taxi driver. The reason for rejection of poor family are varying as expressed in these words: "I can not do it, sir!", "I have no knowledge, sir!", or "I cannot sir, because I did not have experience in it", I do not have courage, sir!, etc." The narrow and error mindset should be changed, because the loser mentality or passenger mentality who always wants to be in a comfort zone should be released or discarded away so that the life of a low-income family can be changed and quality of life can be improved. As long as, the initiative and desire for change do not come from inner self as a poor family, then the quality of their life will be difficult to increase. Thus, cultural and personality factors that inhibit the development and successful of implementation of MBP must be converted into the mentality of hard workers who dared to confront new risks and challenges to achieve a better life. So that, it will result in a poor family with a mentality of a winner, pilot, and courage to face challenges and risks (discomfort zone).

3.2. Shortcomings of Implementation of MBP coming from Government of Kendari

The obstructions of successful in the implementation of Madani Brotherhood Program coming from government as a provider program are as follows. First, the ineffective and less-maximal of the performance of Lurah (head of urban communities). The Community Empowerment Board (BPM-PK) as an institution that coordinates and responsible for the implementation of MBP report that the spearhead of the implementation of MBP is Lurah who are spreading across sixty-four Kelurahan (Urban communities) in Kendari City. The study found that there are some Lurah who are actively
working to bring together the rich and the low-income family in their *Kelurahan*, for example, *Lurah* of Punggaloba, Kessilampe, and *Lurah* of Lalodati. This, as contained in Appendix of Kendari Mayor's Decree No. 1231 of 2014 Concerning Determination of Outstanding *Lurah* of Kendari City in supporting MBP on November 11, 2014. For their achievement, Mayor of Kendari conferred awards to the three best *Lurah*, namely the Best First *Lurah* is Punggaloba *Lurah*, the second best *Lurah* is Kessilampe *Lurah*, and the third best *Lurah* is Lalodati *Lurah*.

On the other hand, I also found that there are many *Lurah* who can not work and do not know anything about MBP. At the time of the interview, I asked *Lurah*: "Do you know about *Madani* Brotherhood created by Kendari municipal government? How many people who participate in MBP here sir? And so on. The answer of *Lurah* are diverse, for instance: "Well sir, I do not know because none of my staff, tomorrow you will come again here?" and another answer: “I’m sorry sir, I do not know about MBP cause I am a new *Lurah* here”, I was just two months became *Lurah* here etc.

Based on the observations in the field and the answers of the *Lurah*, it is known that: *First*, information about *Madani* Brotherhood Program did not reach *Kelurahan* level. *Second*, may be information regarding MBP was neglected, so there was *Lurah* who did not want to know at all about MBP. *Third*, or maybe also caused by the absence of special division which concerns in handling MBP in the village. The fact, MBP is only attached to the Section for Community Empowerment in every *Kelurahan*. I checked the main tasks and functions of Section of Community Empowerment in every *Kelurahan*, I found no MBP in it, so that there were some *Lurah* who uncared with MBP. *Fourth*, Kendari municipal government said that the MBP is "excellent program" to reduce poverty in Kendari City, but at *Kelurahan* level, it was not understood and not known, as a consequence, MBP cannot walk properly. Another finding revealed that some *Lurah* who already served for nearly a decade (two periods), but the number of people who participate in MBP only one or two pairs. Instead, there is a new *Lurah* served for one or two years, but because the *Lurah* earnestly work hard; as a result, there are a lot of residents participated in MBP. This is the difference between *Lurah* that works with heart and soul with one who works only from written rules. So, this is the reality that MBP as the program is a form of accountability for good governance, always dealing with the mentality of regulatory (governmentality), an inflexible government that always bases everything by the cumbersome rules, rigid, and overlap, makes development programs cannot run properly.

4. Conclusion

The challenge of *Madani* Brotherhood Program in tackling poverty in Kendari is increasingly complex along with the progress of development and socio-cultural changes taking place in society. The challenges associated with the ability to overcome obstacles and disadvantages existing in the implementation of MBP, namely barriers that come from poor families such as: fatalistic personality of poor families; complacent with the results achieved; surrender to the destiny without any effort; unwilling to accept new challenges; low level of intelligence, etc. Shortcomings of the programs from the Government of Kendari such as *Lurah* as the spearhead of implementing program did not work optimally; MBP simply as a surrogate program in BPM-PK or in *Kelurahan*, so that MBP is not well taken care of; there is no division that specifically administers MBP; no funding support; there is no evaluation of program to determine the disadvantages and improvement of program in the future for social betterment.

5. References

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