





KEMENTERIAN AGAMA REPUBLIK INDONESIA
DIREKTORAT JENDERAL PENDIDIKAN ISLAM

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J A K A R T A

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 Lamp : -
 Perihal : *Pengumuman dan Undangan Peserta The 3rd ICON-UCE Tahun 2018*

Kepada Yth.

1. **Rektor UIN/IAIN se-Indonesia**
2. **Ketua STAIN se-Indonesia**
3. **Koordinator Kopertals I-XIII**
4. **Peserta The 3rd ICON-UCE Tahun 2018**

di Tempat

Assalamu'alaikum w. w.

Berkaitan dengan penyelenggaraan The 3rd International Conference on University-Community Engagement Tahun 2018, bersama ini kami sampaikan hasil review terhadap seluruh paper/makalah, poster, media populer, dan karya seni yang diterima oleh panitia sebagaimana terlampir. Selanjutnya, kami mengundang seluruh peserta yang lolos dalam kategori pemakalah terpilih dan pemakalah yang direkomendasi untuk hadir pada:

Hari, tanggal : Senin-Rabu, 8-10 Oktober 2018
 Waktu : Pukul 12.00 WIB- Selesai
 Tempat : Kampus UIN Maulana Malik Ibrahim Malang
 Jl. Gajayana No 50, Dinoyo, Kecamatan Lowokwaru, Kota Malang,
 Jawa Timur

Check in/Registrasi : Senin, 8 Oktober 2018 Pukul 10.00-13.00 WIB di Rektorat UIN Malang
 Check out : Rabu, 10 Oktober 2018 Pukul 12.00 WIB

Adapun ketentuan peserta adalah sebagai berikut:

1. Peserta membawa **Surat Tugas** dari masing-masing satuan kerja/instansi;
2. Seluruh peserta dimohon mengkonfirmasi kehadiran kepada kontak person panitia atas nama Ahmad Lutfi (085866434582) melalui sms atau whatsapp paling lambat pada tanggal 3 Oktober 2018.
3. Bagi peserta yang lolos dalam kategori **Pemakalah Terpilih**, panitia menanggung biaya transportasi (Pergi Pulang), penginapan, dan konsumsi selama kegiatan berlangsung. Sedangkan peserta dalam kategori **Pemakalah Direkomendasi**, panitia hanya menanggung penginapan dan konsumsi selama kegiatan berlangsung.

Demikian surat pemberitahuan dan undangan ini disampaikan. Atas perhatian dan kehadirannya disampaikan terima kasih.

Wassalamu'alaikum w. w.

An. Direktur Jenderal
 Direktur Pendidikan Tinggi Keagamaan Islam

M. Arsal Salim GP

Tembusan:

Yth. Direktur Jenderal Pendidikan Islam (sebagai laporan)

3. Panel 3 dengan tema "Advokasi Kebijakan Publik dan Transformasi Sosial"

NO	NAMA	PERGURUAN TINGGI	JUDUL
1.	Siti Malaiha Dewi	IAIN Kudus	STRENGTHENING WOMEN'S ROLE IN FORMULATING BUDGET (APBDes) IN MEJOBLO VILLAGE, MEJOBLO DISTRICT, KUDUS REGENCY: EFFORTS IN THE MIDDLE OF MARGINALIZATION AND SUBORDINATION
2.	Utang Rosidin	Universitas Islam Negeri Sunan Gunung Jati	Tata Kelola Pemerintahan Desa dalam Proses Pembentukan Perdes yang Aspiratif
3.	Astri Hanjarwati	Universitas Islam Negeri Sunan Kalijaga	ADVOCACY FOR CHANGE: GRAND DESIGN PENGEMBANGAN DESA INKLUSIF DI DESA TRIMURTI, KECAMATAN SRANDAKAN, KABUPATEN BANTUL, DIY
4.	Nur Shofa Ulfiyati	STAI Al-Yesini Pasuruan	PENDAMPINGAN DAN SOSIALISASI HUKUM DALAM PENANGANAN ANAK KORBAN PEDOFIL DI LEMBAGA PERLINDUNGAN ANAK KAB. MALANG

4. Panel 4 dengan tema "Pemberdayaan Masyarakat Berbasis Riset dan Aset"

NO	NAMA	PERGURUAN TINGGI	JUDUL
1.	Irwan Taslapratama	Universitas Islam Negeri Sulthan Syarif Kasim	PENINGKATAN EKONOMI SUKU BONAI MELALUI PEMBUATAN BIOGAS KOTORAN SAPI SEBAGAI ENERGI TERBARUKAN
2.	IRHAM BASHORI HASBA	Universitas Islam Negeri Maulana Malik Ibrahim	PESANTREN KOPI: PEMBERDAYAAN MASYARAKAT LERENG RAUNG OLEH PESANTREN ATTANWIR LEDOKOMBO JEMBER
3.	Zahrotun Nafisah	Universitas Islam Nahdlatul Ulama Jepara (INISNU), Jawa Tengah	PEMBERDAYAAN KREATIFITAS TEKNIK EMBROIDERY PADA KELOMPOK PERAJIN TENUN TROSO KHAS KOTA UKIR JEPARA
4.	Dwijowati Asih Saputri	Universitas Islam Negeri Raden Intan Lampung	PEMBERDAYAAN KOMUNITAS DISABEL DALAM MENGOLAH LIMBAH CANGKANG TELUR SEBAGAI BAHAN SUBSTITUSI PANGAN DI KOTA BANDAR LAMPUNG
5.	siti aminah	Universitas Islam Negeri Sunan Kalijaga	Pemberdayaan Mahasiswa Tuli dan Sahebat Inklusi Dalam Membumikan Bahasa Isyarat di Sekolah Inklusi DIY

B. KATEGORI PEMAKALAH DIREKOMENDASI

NO	NAMA	PERGURUAN TINGGI	JUDUL
1.	SITI ROHAYA	Universitas Islam Negeri Sunan Kalijaga	PENGEMBANGAN EKONOMI BARU PARIWISATA BERBASIS WIRUSAHA DESA : STUDI INTERKONEKSI BUMDES MELALUI INTEGRATED INFORMATION SYSTEM DI KABUPATEN GUNUNG KIDUL DIY

		Tempat	
89.	Iu Rusliana	Universitas Islam Negeri Sunan Gunung Jati	MODERATE ISLAMIC UNDERSTANDING OF HIGH SCHOOL PAI TEACHERS IN BANDUNG
90.	Drs. Alwadi	IAIN Batusangkar	NAGARI KUMANIS MAJU BERSAMA IAIN BATUSANGKAR
91.	Jauhar Faradis	Universitas Islam Negeri Sunan Keljaga	IMPROVING EDUCATION, ORGANIZATION, AND SPIRIT OF GOTONG ROYONG UNDERSTANDING OF YOUTH GROGOLSARI
92.	sukardi Abbas	IAIN Ternate	KERANGKA PRAKTIS UNTUK MENGEVALUASI PROGRAM PENGABDIAN KEPADA MASYARAKAT BERBASIS SERVICE LEARNING DENGAN MODEL CIPP
93.	Ahmad Fawaid	Universitas Nurul Jadid	PEMBERDAYAAN KELOMPOK PEREMPUAN DALAM MENINGKATKAN PENDAPATAN KELUARGA MELALUI PRODUKSI DAN PEMASARAN PRODUK BERBASIS MANGROVE DAN HASIL PERIKANAN DI DESA KARANGANYAR PAITON PROBOLINGGO
94.	Mambaul Ngadhimah	IAIN Ponorogo	EFEKTIVITAS PROGRAM PENGABDIAN MASYARAKAT MELALUI PENGUATAN KAPASITAS DOSEN DAN MAHASISWA DI IAIN PONOROGO
95.	ANI FAUJIAH	IAI Agus Salim Metro Lampung	MENINGKATKAN EKSTENSIF KAMPUNG UNGGULAN "UKM KAMPUNG KRUPUK" SURABAYA MELALUI PENDAMPINGAN MANAJEMEN KEUANGAN KELUARGA
96.	Elis Ratna Wulan	Universitas Islam Negeri Sunan Gunung Jati	PEMBERDAYAAN ORGANISASI SOSIAL KEPEMUDAAN KARANG TARUNA BINA SWAKARSA DESA PANYADAP KECAMATAN SOLOKAN JERUK KABUPATEN BANDUNG MELALUI PROGRAM KEAGAMAAN
97.	Eki Ahmad Zaki Hamidi	Universitas Islam Negeri Sunan Gunung Jati	TRAINING LINE FOLLOWER AS AN EFFORT TO ADVANCE SKILL AND UNDERSTANDING TO THE STUDENTS AT SMKN 1 MAJALAYA
98.	Drs. Agus Afandi, M.Fil.I	Universitas Islam Negeri Sunan Ampel	KULIAH KERJA NYATA (KKN) DENGAN METODOLOGI PARTICIPAORY ACTION RESEARCH (PAR) SEBAGAI PENDEKATAN DALAM IMPLEMENTASI PENGABDIAN KEPADA MASYARAKAT (PKM) PADA UIN SUNAN AMPEL
99.	Siti Musarofah	Institut Agama Islam Riyadatul Mujahidin Ngabari (IAIRM) Ponorogo	Kuliah Kerja Nyata (KKN) Bulan Ramadhan 1439 H / 2018 M Mahasiswa Institut Agama Islam Riyadatul Mujahidin (IAIRM) Ngabari Ponorogo Di Desa Tambiang Kecamatan Pudek Ponorogo
100.	Dadang Husen Sobana	Universitas Islam Negeri Sunan Gunung Jati	Pasar Tradisional Syariah : Dari Teori ke Implementasi (Pendampingan di Pasar Syariah Campaka Kabupaten Cianjur
101.	Masykur	Universitas Islam Negeri Sultan	NALAR UNIVERSITY-COMMUNITY ENGAGEMENT DALAM IDEALISME

**THE EFFECTIVENESS OF THE COMMUNITY SERVICE PROGRAM
THROUGH CAPACITY BUILDING LECTURERS AND STUDENTS
IN STATE ISLAMIC ISTITUTE OF PONOROGO**

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ABSTRAK:

The low interest of lecturers in carrying out community service duties due to the lack of awards, both in the form of credit numbers, small funds, normative rules, policies, and individual laziness. Capacity building was carried out with a participatory approach, at IAIN Ponorogo held in 2016-2017. Data is obtained through FGD, participatory dialogue, and documentation. The results of the mentoring show that there are four community service designs that have been carried out by P3M / LPPM, namely: KPM, Competitive Grant Program for Lecturers, Madrasa Patronage, POSDAYA-Masjid. Recommendations to improve the effectiveness of community service programs by lecturers and students, among others, the design of community services by students must be more creative and innovative with several design: regular KPM, independent KPM, collaborative KPM with regional governments and KPM in Southeast Asian countries. Community service development for lecturers is carried out with sustainable programs through design: Madrasah Empowerment, Islamic Boarding School Empowerment, and Village Empowerment.

Keywords: *Community service, capacity building, madrasah empowerment, networking*

A. INTRODUCTION

The main task of Higher Education in Indonesian are the Tridharma Perguruan Tinggi (Tridharma of Higher Education) scheme includes learning, research, and community service.¹ Common symptoms indicate that lecturers are only concerned with improving the quality of learning and research, while community service activities have not become the main choice for academics in universities. One reason is the low valuation of credit for community service (Program Pengabdian kepada Masyarakat or PpM) -that is a maximum of 10%. Furthermore, various questions arose for academics. Why do you do community service? Doing the main tasks of learning and research need a lot of time. The value of its usefulness for the development of knowledge, expertise and higher education institution is it significant enough if the lecturer should do community service? Standardization of community service outputs has not been maximized, for example:

¹ Law Number 20 of 2003 concerning the National Education System, Article 20 Paragraph (2) states, the obligation of Higher Education is to organize the Tridharma of Higher Education. Law Number 14 of 2005 concerning Teachers and Lecturers, Article 60 letter a states that, lecturers in carrying out professional duties are obliged to carry out the Tridharma of Higher Education, community service as one of the dharma has an equally important position with two other dharma, learning and research.

periodical / journal / publication, proceedings, and other models. Another reason, the task of community service is not easy because, it must have clear objectives, according to potential, community needs, continuous time, energy, not small costs, collaborative performance, and other reasons. This is the community service problems that I have found in universities.

Lecturers as professionals, academics, scientists have the main duty to transform, develop, disseminate science, technology, and art through the task of education, teaching, research, and community service. The three dharma undertaken by lecturers must reach a minimum credit score of 12 and a maximum of 16 (SKS) each semester. Lecturers are also obliged to disseminate their ideas and research results to enlighten the public through books, scientific works in the form of journals and proceedings.²

B. SUBJECT CONDITIONS

The current condition of the subject is an institution that has just transferred status through Presidential Regulation No. 75 of 2016 dated August 1, 2016 regarding the transfer of status of the State Islamic High School (STAIN) Ponorogo to the State Islamic Institute (IAIN) Ponorogo. This transfer status of IAIN Ponorogo requires an improvement in academic management, research, and community service to seize the opportunity for Ponorogo IAIN to be equal to the other best universities, both in terms of facilities, lecturers, educators, students, and other superstructure resources.

First, the condition of the resources of students, lecturers, and education staff. The increase in the number of students in 2016 were 5,460, and in 2017 there were 7,665 students. Likewise, the human resources of Ponorogo IAIN in 2017 amounted to 215 lecturers, and 57 education staff. With details: 112 permanent lecturers from the State Civil Apparatur (ASN), 56 permanent lecturers from non-PNS (DTNP), and 47 outstanding lecturers (DLB). Thus the ideal ratio for the number of lecturers with students can be achieved, namely 1:35 students.

Secondly, in 2016-2017, the average permanent lecturer of ASN gets education and teaching assignments between 14-18 credits per semester, while Non-PNS and DLB Lecturers get a teaching load of between 16-22 credits per semester. The teaching burden of lecturers who tend to overload is one of the reasons for the reluctance of lecturers to carry out research and community service assignments. In addition, there is no quality standard that regulates explicitly that community service is one of the main performance indicators of lecturers and has implications for improving welfare.³

² STAIN Ponorogo Renstra Documentation for 2015-2018.

³ Interview with LPPM Staff, and Vice Chancellor I, April 2017.

Third, the offer of competitive grants to lecturers through research and community service programs by the Center for Research and Community Service (P3M) in 2016 and the Institute for Research and Community Service (LPPM) in 2017 is still limited to permanent lecturers of PNS and DTNP, while DLB have never been involved in research & community service programs. A total of 215 lecturers owned by IAIN Ponorogo, who received grants in 2016 totaling 77 lecturers (33.5%) with details, 62 lecturers received research funding, 15 lecturers for community service programs. In 2017 there was an increase of 87 lecturers (40.5%) with details, the number of 72 lecturers received research funding and 15 lecturers for community service programs. Thus it is assumed that, in the amount of 66.5% of lecturers in 2016, and a total of 59.5% of lecturers in 2017 conduct dharma research and community service independently, or write scientific papers in journals. Based on the data above, this assistance was carried out to find answers to the causes of the lecturers' low awareness to implement the community service dharma, and to obtain solutions for improving community service program policies in Islamic universities.

C. EXPECTED CONDITIONS

This institutional-based community service program is expected to help resolve the problem of the low awareness of lecturers to carry out the service of the community. Strengthening human resource capacity is carried out through a focus group discussion technique, participatory dialogue with lecturers, students, stakeholders including: LPPM, Deputy Chancellor I, former officials who have managed community service programs. The answer that the author wants to know are a) their understanding of the community service program at Ponorogo IAIN. b) to find the design of community service that is suitable for lecturers and students so that the service program becomes more effective. c) the improvement of the quality standard of service to the community so that LPPM can provide services in accordance with the minimum quality standards of PT in order to increase the motivation and interest of lecturers in implementing the dharma of service.

The purpose of strengthening capacity of lecturers and students are:

- 1) To develop lecturers' knowledge about approaches to community service such as Participation Action Research (PAR), Community Based Research (CBR), RAR, Asset Based Community Development (ABCD), Family Empowerment Post (POSDAYA), participatory research and implementative techniques of various approaches in the community.
- 2) To develop lecturer skills in assisting students. Students are able to have dialogue with the community, stakeholders and local government. Students have independence in carrying out community service assignments (KPM) in accordance with the chosen approach.

- 3) Lecturers are willing to become community facilitators. The community is able to solve its social problems through developing networks with stakeholders, local governments, and interested parties.
- 4) To develop student skills in applying social mapping techniques, dialogues, FGDs, role plays, implementing SWOT, creating Venn Diagrams and so on.
- 5) Students are willing to be agents of social change, actively participate in solving social problems through networking with stakeholders, the government, and interested parties.

D. STUDY OF LITERATURE

Effectiveness is a measure of achievement of targets in quantity, quality, and time. Effectiveness means the results are divided into the expected results.⁴ One effective indicator is to measure how effective a program meets its objectives.⁵ For example, in order to find out the effectiveness of community service programs carried out by looking at the achievements between inputs including priority programs, activities, set goals, cost allocations, and expected targets, the accuracy of targets and the successful implementation of community service processes by lecturers and students, and output-outcome is the result of the achievement or realization of an activity that has been carried out by looking at the target obtained from the whole dharma of service. As stated by Peter Drucker "is no efficiency without effectiveness, because it is more important to do what you have proposed (the effectiveness) than to do something else that is not necessarily concerned".⁶ Mardiasmo in Ariel Sharon also argues that effectiveness is basically related to achieving policy goals or targets (outcomes). Effectiveness is the relationship between output and goals or objectives that must be achieved. Operational activities are said to be effective if the activity process reaches the policy goals and final goal (spending wisely).⁷

So the effectiveness of the community service program is a common understanding between lecturers, students, stakeholders so that programs, goals, objectives and strategies for community service can be achieved effectively.

Capacity building definitions according to Katy Sensions (1993:15) are "capacity building usually is understood to mean helping governments, communities and individuals to develop the skills and expertise needed to achieve their goals. Capacity building program, often designed to strengthen participant's abilities to evaluate their policy choices and implement decisions effectively, may include education and training,

⁴ Jamal Ma'mur Asmani, *Tips Aplikasi Manajemen Sekolah*, (Yogyakarta: Diva, 2012), 126 .

⁵ *Ibid*, Manajemen Pembiayaan Pendidikan, 66.

⁶ Pratama Arif Wibowo & Moh. Khusaini, *Analisis Efisiensi dan Efektivitas Belanja Pendidikan*, 2012. Tim Dosen UPI, *Diktat Manajemen Pendidikan*, (Bandung: UPI Press, tt), 134.

⁷ Ariel Sharon Sumenge, "Analisis Efektivitas Dan Efisiensi Pelaksanaan Anggaran Belanja Badan Perencanaan Pembangunan Daerah (BAPPEDA) Minahasa Selatan", *Jurnal EMBA* Vol. 1 No.3 Tahun 2013, 75.

institutional and legal reforms, as well as scientific, technological and financial assistance".⁸

Capacity building is a strategy to help governments, communities, and individuals to develop the skills and expertise needed to realize their goals. Capacity building is usually designed to strengthen the ability of program participants, to evaluate policy choices, implement decisions effectively, education and training, institutional and legal reform, as well as the assistance of science, technology and finance. "Furthermore Grundle (1997: 1-28) emphasizing capacity building is a combination of strategies directed at increasing the efficiency, effectiveness, and responsiveness of government performance, with attention focused on this dimension:⁹

- (1) Development of human resources;
- (2) Strengthening of the organization; and
- (3) Institutional reform.

Katty and Grundle's explanation of capacity building includes education and training, regulatory and institutional reform, financial, technological and scientific assistance.¹⁰ From the definition of the experts above, capacity building intended for community service programs is the process of improving abilities, skills, talents, potential possessed by individuals, groups of individuals or organizations to strengthen themselves, innovate, and maintain community service programs in the global era.

Capacity building for LPPM and faculties include (1) Strengthening lecturers in planning actions, maximizing the implementation process and achieving the maximum results of community service programs, reporting in the form of scientific work. (2) Strengthening LPPM to be more creative and innovative in planning, organizing programs, implementing and evaluating programs to meet quality standards in implementing community service policies, strategies and rules for obtaining maximum results. (3) Find the design of community service that is in accordance with the needs of the people of Ponorogo and its surroundings. Establishment of cooperation and partnerships with related institutions both at the local and national levels.

The LPPM strategy in realizing the expected goals the author uses the theory of Horton et al. (2003), through six steps in planning, organizing, implementing, and evaluating community service programs to be more effective, as follows:

⁸Regulation of Ministry of Research and Technology Chapter I, verse 2, number 44, Year 2015, about *National Higher Education Standard*, 30.

⁹ *Ibid.*, 9. UNDP. *Capacity Assessment and Development In a Systems and Strategic Management Context*. Technical Advisory Paper No. 3, Management Development and Governance Division. January 1998. 7.

¹⁰ UNESCO-IICBA. "Can IICBA Make A Difference?". *UNESCO IICBA Newsletter* Vol. 1, No.1 (September 1999). U N E S C O IICBA, 1999b.

Step 1: Monitor the external environment to identify needs and opportunities for organizational change.

The action that needs to be done by LPPM is the involvement of institutions in monitoring and studying the external environment on an ongoing basis, it is important to conduct discussions and dialogue with the community, local government, social services, educational institutions, partner universities and stakeholders. Intensively study the patterns of international policy, nationalism, major trends in service programs in various countries and so on. The need to identify and ensure the needs and opportunities for local and national scale organizations.

Step 2: Plan organizational strategy.

Planning for the LPPM organization's future vision, mission, goals, plans and strategies for example, for example, choosing a service model in community service, a community assistance model, and a community empowerment model. Capacity building needs can be identified or explained through this process. This can be done by visiting cross-sectoral organizations.

Step 3: Identify capacity requirements and capacity development plans.

Understand the external environment and strategy of the organization, making it easier to identify capacity needs, and to ascertain whether the assumptions on needs are appropriate. Use the capacity matrix to identify capacity needs at the organizational level. Provide details of what capacities need to be developed, for example the capacity of skills, knowledge, understanding, attitudes, leadership, management style, standards, equipment, and others. Then, design activities that will enable organizations to develop capacity. The results of the analysis must be shared with the target organization. It is recommended to develop a logical framework based on identified capacity needs.

Step 4: The results of the planning are discussed and agreed upon with the LPPM, the Quality Assurance Agency (LPM) and stakeholders in order to obtain support and availability of adequate infrastructure.

These interventions and support are important for the provision of equipment and training that will be made by the Community Service Division of LPPM IAIN Ponorogo which was agreed at the beginning of the intervention. Determine strategies - how to maintain and expand interventions after withdrawing IAIN services. It is important to ensure how organizational commitment in evaluating requires how much time, availability of resources for service programs (for example, registration fees, workshops costs, program implementation costs). It is recommended, at this stage, to plan how to monitor and evaluate capacity

building activities. This is needed, at least, to identify indicators that will help achieve targets.

Step 5: Carry out and manage the capacity building process and support by decision makers in the organization.

In this case the Chairperson of the LPPM, Community Service Division, LPM, and other stakeholders. The capacity building process is carried out for organizational change, management effectiveness, and creating an environment conducive to the changes needed. If effective management is not supportive, it is necessary to plan to develop effective management and a supportive environment in implementing community service programs. If management supports, it is recommended to involve managers and decision makers in the project, to involve them in workshops / conferences, meetings with them, and establish communication and exchange information regularly.

Step 6: Monitor and evaluate the capacity building process

Institutions - in this case the Community Service Division, do not have to be tied too much to the goals / targets set at the beginning of the project as the only capacity development process. Capacity building is not a "project" in a strict sense as a project that only aims to achieve certain goals within a predetermined period of time. The aim is not only results, but what is important is the capacity building process, so monitoring the process is very important. Based on the results of periodic monitoring and evaluation, the Community Service Division needs to discuss and negotiate the strategies implemented with the organization.

E. DISCUSSION AND RESULTS

To find the effectiveness of strengthening the capacity of lecturers and students in the community service program by IAIN Ponorogo, the authors conducted a focus group approach, interactive dialogue, and individual and group discussions. Focus group discussion with students of the 5th semester Tarbiyah PAI-D and PAI-E Department on December 22-23 2016, participatory dialogue with lecturers and stakeholders of all faculties was conducted on December 30, 2016, interviews with stakeholders until April 2017. Quantitative data was obtained from LPPM documents 2016-2017. The results are as follows:

1) Community Service according to the Lecturer and Student Perspective

Understanding of lecturers and students about community service programs shows that, there are four models of community service programs offered by the LPPM Division of Community Service at Ponorogo IAIN in 2017.¹¹

First, the Community Service Lecture (KPM) model for students is held from February to the end of August. Details of activities: workshops for prospective DPLs, theoretical, technical and environmental insight for students for two days at Graha Watoe Dhakon, the contents of the theoretical briefings include introduction to community service theory, participation action research (PAR) approaches, asset based community development (ABCD) and family empowerment post (POSDAYA). *Second*, introduction to the Profile of Subdistricts occupied by KPM by Camat, Office of Religious Affairs (KUA) and stakeholders, potential human resources and natural resources owned, problems that exist in society in general, social conditions, culture, economy, education, politics, security, health and so on. *Third*, lectures in the class conducted by the field supervisor (DPL) are about deepening the material and implementing PAR, ABCD and POSDAYA approaches, social mapping, Venn Diagrams, SWOT analysis, dialogue techniques with the community and so on.



The 2016 regular KPM participants numbered 1046 people with the POSDAYA-PAR approach, and in 2017 there were 1056 students in the POSDAYA-ABCD approach. As a result, the implementation of KPM with the POSDAYA PAR and ABCD approach turned out to be ineffective, because there were several disadvantages, namely, on social mapping after students found the problem tree, analyzed social needs, analyzed assets owned by the community and formed the Organizational Structure of the Community Management. The next step for the KPM group is generally to take steps to do (a) activities that serve the needs of the community (50%) especially basic education (kindergarten, elementary, MI, junior high school), religious education (Al-Qur'an Education Park, Diniyah, tausiyah in majelis taklim). (b) mentoring activities (32%) Youth

¹¹ Interview, Faiq Ainurrofiq, Rodli Makmun, Mukhibat, and Mukhlison Effendi, 19, 22,23-27 December 2016.

Organizations, PKK, farmer groups, youth religious organizations (IPNU-IPPNU) home industries, and others. And (c) community empowerment activities (18%) are carried out for the development of religious, economic, and other resource knowledge. This is due to financial limitations and time and network. As a result, various activities of student services and assistance to the community, once the KPM students returned to campus, these activities could not be partially resumed due to limited resources.¹²

Second, the service model through competitive grants for lecturers, in 2016 there were 15 titles and in 2017 there were also 15 titles for community service. In this program the Lecturer must collaborate with students. The implementation starts in February completed in September. This program is planned for community empowerment. However, the results of the evaluation of the grant program show, *first*, that the service pattern is still top down and is service-based - for example the Kitab Kuning Salary for mothers once a week - this program is actually good for community religious education but the reports made do not show a pattern of empowerment 'knowledge' of the mothers who were accompanied. *The second* is mentoring, and the *third* is empowering - for example in the form of training in the use of used paper, and used plastic for decorative and household appliances. For community service programs usually carried out by the lecturer in question directly, the weakness of the service model such as this if the lecturer finished the program, then the service activities in the community occupied were completed. Meanwhile the mentoring and empowerment program in the implementation of the lecturers concerned tended to apply like an event organizer, lecturers took students and invited experts as resource persons for the community - in fact lecturers only managed activities and were not directly involved in community empowerment programs.

Third, the Madrasah Assisted program that has been carried out since the 2000s. This program has been a form of concern for IAIN - the downstream region - in empowering Madrasahs - upstream areas - as the core of Indonesia's main Islamic Education. The service model is service and mentoring, the expected outcome is that madrasahs have quality managerial and learning knowledge in order to have high-quality graduates' output, and they want to continue their studies to Ponorogo IAIN. LPPM as program coordinator usually gets six packages of top down madrasah workshops every year, targeting the Ponorogo, Madiun, Magetan, Pacitan, Nganjuk areas. Worksop contains a) management: administration, and library; b) learning: curriculum development, lesson plan learning tools, strategies / methods, media, classroom management, empowerment of women boarding schools; c) the central issue they need.

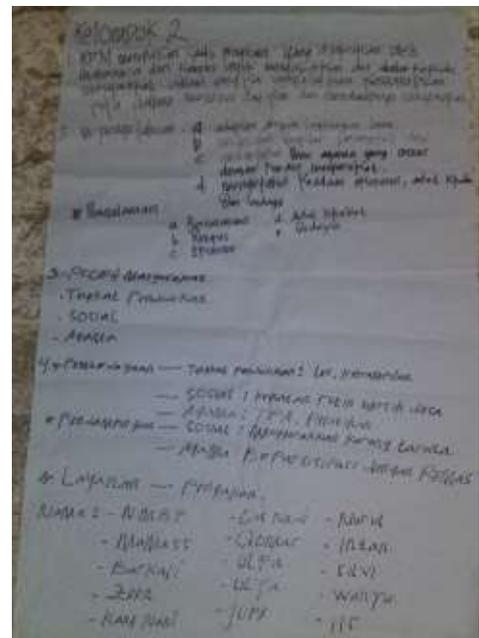
¹² KPM Group Report Documents for 2016-2017.



The program of the Madrasah program has changed its pattern since 2011, due to the inability of P3M-LPPM to coordinate activities, so in 2012 the implementation of the Madrasah Assisted was delegated to the Department of Tarbiyah, Syaria'ah and Ushuluddin. The model of the Madrasah Program guided, finally adjusted to the interests of the department and study program respectively, which involved structural officials in the Department and existing study programs, ordinary lecturers are rarely involved.¹³

Fourth, the POSDAYA mosque-based program that was held from 2012 to 2016 collaborated with Malang's Maulana Malik Ibrahim UIN and received funding support from POSDAYA Damandiri. Lecturers get intensive soft skills training from UIN. This program gave birth to 40 POSDAYA Masjid, 13 of which have performed in family empowerment programs according to Damandiri criteria. Because of various problems that occurred in Damandiri, one of which was the resignation of Prof. Haryono Suyono, then since 2017 funding support for POSDAYA at Ponorogo IAIN has automatically been stopped, this has an effect on the continuity of the POSDAYA program.

The results of discussions with students¹⁴ in general, the awareness of students as agents of change has begun to grow well, they understand that the KPM program is a lecture with the community, to raise awareness of students about social reality, so they want to develop and devote their knowledge and experience while studying on campus to serve, assist and empower the community. For that, they have a clear picture and dream about the plan they want to do when the KPM in the 6th semester is good for the model of service, assistance, and empowerment of the community. While a small proportion of students who understand KPM activities are only a prerequisite for completing thesis final assignments, it has implications for the emergence of pragmatism thinking and actions.



¹³ Interviews with Miftakhul Khoiri and Ju'subaidi.

¹⁴ Discussions and dialogues with seventh semester students of Tarbiyah Department Class E and F totaling 70 students, were conducted on December, 22-23, 2016.

Dialogue with junior lecturers, senior lecturers and stake holders of LPPM, Quality Assurance and Deputy Chancellor 1 produced the following presentation. Historically the community service program carried out by universities in Indonesia has developed according to the political direction of the existing government. In the 1970s and 1990s the Real Work College (KKN) was based on a government development program, all costs borne by the government. Becoming lecturers and students is only a tool for all programs carried out by top down because the State needs to socialize its programs to the community with the output of the soft skills and hard skills of the community. Building awareness to plan a prosperous family (KB), infrastructure such as bridges, dams, irrigation canals, bathing, washing, latrines (MCK), environmental security posts and others. Superstructure about the importance of hygiene, health, education, religion, social, culture and security, science and technology and others. After the 4th lamp of this model was stopped because it was considered sufficient.

In the 1980s IAIN Sunan Ampel Ponorogo, Community Service Institution (LPM) at that time was led by Drs. Marsudi with Head of Subdivision Drs. Suchamdi, a community service program for lecturers was carried out with a very good mechanism, supported by orderly administrative services. Each lecturer is structurally forced to carry out community service on a scheduled basis, they get a letter of assignment while being given a transport fund to carry out the task. At that time the network of IAIN was very broad, various MOUs were agreed with the Regional Government of Ponorogo, Ministry of Religion, Religious Courts, BRI, Hospitals, Detention Houses, Various Universities: UNMUH, UNMER, ISID, SD / MI, SMP / MTs, SMA / MA. This harmonious collaboration is a symbiosis of mutualism, we exchange the necessary human resources, we provide each other the services that are needed between us, said Sugihanto, IAIN has experts in the social-humanities field - expert in religious lectures, Friday / Marriage / sermon sermons We care for Fitri and Adha, the Ramadhan lecture that we gave to the community and IAIN received support from other PT lecturers in order to overcome the shortcomings in the sciences, languages, mathematics, biology and science, general and trade law. In the 90s changes in state political policy and changes in the status transfer of Sunan Ampel's IAIN to STAIN Ponorogo automatically became a different pattern of community service.

2) Community Service Design for Lecturers and Students

The community service design that has been carried out for five decades from the 1960s to 2017 with a variety of extraordinary experiences from IAIN SA in Ponorogo / STAIN / IAIN Ponorogo has learned, worked and acted together with the community in order to develop science and transform lecturers' expertise and students to the community.

This shows that higher education as a condromimuko crater for agents of change has a high awareness and concern for the community.¹⁵

Sharing dengan Dosen dan Mahasiswa



The expected PTKI output nationally from the start was to print academics as skilled experts. The main tasks and functions of lecturers in carrying out the education and teaching practice, research and community service require high awareness so that they are willing to develop their knowledge and expertise professionally along with their three dharmas. To achieve this nationally, it is regulated by the pattern of 'Administrative Work', namely each lecturer is obliged to fill out SIAKAD every day, Lecturer Workload (BKD) every semester, and Employee Work Target (SKP) every year, and to increase awards and achievements and welfare (reward) to lecturers, a lecturer must also propose KUM and PAK so that his career increases. In order that the lecturers' tridharma in PTKI can be carried out in a balanced manner, the capacity of lecturers from soft skill is needed, for this requires policy support from the synergistic work of various policy makers (stakeholders) for example between LPPM, LPM, Planning and Warek I so that quality standards are born "Community Service Program" that synergizes with Vision, Mission, and Objectives of Ponorogo IAIN according to the statutes outlined in the five-year Strategic Plan, Year 2015-2018 "The Humanist University Scholar Printers Are Excellent, Professional, Moral and Competitive".

To design a Community Service Lecture for Students to be more effective, various service models were developed: regular KPM, KPM Mandiri, KPM in collaboration with several Regional Governments, KPM and PPL in Southeast Asian countries. The service orientation is improved from just a service pattern to being mentoring and empowering. In order for the program to be sustainable, LPPM is important to recruit volunteers as staff who assist the community so that the mentoring and empowerment program after KPM is completed still exists in the community.

¹⁵ Interviews with Aksin Wijaya, Faiq, Erwin, Sugihanto, Rodli Makmun, and Basuki ., On December 21-30, 2016.

The design of community service for lecturers to be more affective and meet quality standards, it is necessary to develop a service model:

- 1) Internal with various models and approaches desired. This service is individual and group, for example the availability of competent lecturer resources, adequate soft skills as a companion for students to be more independent and skilled so that the output and outcomes of KPM are more qualified according to the expectations of the community and the mission of the institution.
- 2) External with various models and approaches desired. This service is based on sustainable community assistance and empowerment based on the stages: a) Observations; b) needs analysis with the community; c) planning of service programs; d) implementation; e) evaluation; f) results analysis; g) next service plan. This cycle continues until the community empowerment program on the object and subject in question is seen as sufficiently empowered, independent, prosperous and the quality of life of the community increases. To implement this program, you need:
 - i. LPPM establishes networks at regional, national and international levels to support the strengthening of resource capacity, infrastructure and funding.
 - ii. LPPM together with all institutional elements of the Ponorogo IAIN collaborate synergistically to redevelop the external service model to be more standardized and quality such as the Madrasa Patronage, Patronage Islamic Boarding School, POSDAYA-guided Mosque and Village in accordance with the Vision, Mission, Objectives and targets of Ponorogo IAIN.

F. SIMPULAN

Conclusions from the Effectiveness of the Community Service Program through Strengthening the Capacity of Lecturers and Students at IAIN Ponorogo are: Four service models that have been implemented by LPPM in the form of KPM, Competitive Dedication of Lecturers, Madrasahs of Assistance, POSDAYA-Mosques have run well, but have not been sustainable due to time, energy problems, lack of funds and networks.

In order for the community service program for students to be more effective, it is important to develop a design: regular KPM, KPM Mandiri, KPM in collaboration with several Regional Governments, KPM and PPL in Southeast Asian countries. For lecturers developed internal and external service designs.

Recommendations for Ponorogo IAIN institutions so that a) make quality standards "Community Service Program" that are in accordance with the Vision, Mission, Objectives and objectives to be achieved. b) building networks at regional, national and international levels to support the strengthening of resource capacity, infrastructure and funding.

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