

**PRODUCTIVE YOUTH EMPOWERMENT MODEL
(CASE STUDY AT RUMAH GEMILANG INDONESIA (RGI)
LAZNAS AL-AZHAR SAWANGAN-DEPOK)**

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Abstract

This study aims to formulate a model of empowering the poor through the Productive Youth empowerment program at Rumah Gemilang Indonesia (RGI) Laznas Al-Azhar. This research was studied qualitatively through a descriptive approach. Data collection methods are done by interview, observation, and documentation. Data analysis uses interactive analysis of the Miles and Huberman models. The model of empowering the poor through the Productive Youth Empowerment program developed in this study refers to the framework of the program evaluation model developed by Kaufman and Thomas (1980). This model was chosen because it places more emphasis on a system, which is an empowerment system that includes inputs, processes, outputs and outcomes. Based on this framework, this study produced a formulation of a model of empowering the poor through the Productive Youth empowerment program as follows: first, empowerment inputs include physical capital, economic capital, human capital, social capital. Second, the process of economic empowerment starts from building spirituality, building entrepreneurial awareness (leadership and entrepreneurship), giving capacity (capacity building) to giving power. Third, the empowerment output includes human development, business development, environmental development, and institutional development. Fourth, the empowerment outcome is the economic empowerment of Santri / RGI students as indicated by the formation of skilled workers who have good morality and honest entrepreneurs who are based on strong religious practice, the realization of independence / welfare of students / RGI students characterized by economic strengthening so that there are the transition from mustahik to Muzaaki, business continuity due to the large number of networks built with other institutions, and the availability or ease of access to employment and businesses for self-development.

Keywords: *Poor Community, Empowerment Model, productive youth, mental and spiritual.*

A. Introduction

"Youth is the hope of the nation", "Youth is the backbone of a nation", "Youth of today are tomorrow's leaders". That is among the jargon and the motto of the community that is often heard when referring to a group of people called youth. Such a motto is apparently not an exaggeration, given the importance of the existence of youth in the community. In fact, Allah SWT also gives special talks to young people who are enshrined in Surah al-Kahf [18]: 13:

We tell you (Mu hammad) this story correctly. Truly they are young men who believe in their Lord, and we also add to their guidance. (Surat al-Kahf [18] : 13)

In the Koran the word *naba* 'is usually used to refer to great news that is shocking and contains greatness. Of the many uses of the word *naba* ' in the Koran, one of which Allah SWT uses to mention the story of a group of young people inhabiting the cave, as mentioned in Surah al-Kahf [18]: 13. It contains a signal that youth are a group elite in society who always creates shocking and shocking big news. The youth are people who always make sensations and buzz and change that is appalling. In fact, young people are a group that is always feared by the authorities, as happened with the youth of the cave dwellers (*ashāb al-kahf*).

The journey of a true nation cannot be separated from the existence of youth. In fact history has recorded, in the development of world civilization has proven the role of youth as the perpetrators of the birth of a new civilization. Likewise in the development of the birth of the Indonesian nation, both beginning with the struggle for independence, the period of independence itself and even after the nation's independence, youth always take an important part in it.

However, until now Indonesian youths are still overwhelmed by very complex issues. Some of them are still illiterate, their education level is low and they do not have access to work. Some are involved in drug abuse, promiscuity and involvement in various criminal acts and other social problems.

One of the institutions that has concerns about youth issues is LAZNAS Al-Azhar . LAZNAS Al-Azhar has a Community Empowerment program, one of the superior programs is ***productive youth empowerment program***, through this program LAZ Al-Azhar won two awards on the eve of the awarding of the Bafan Amil Zakat Nasional (Baznas) Award 2018 in HM Rasjidi Hall, Ministry of Religion, Jalan MH Thamrin, Jakarta . In this performance, LAZ Al Azhar won the award for the best utilization program category and the best annual report category.

Productive youth empowerment program, this makes the prospective beneficiaries believe in themselves who will become independent through this institution. The program, designed and run by Al Azhar Cares of the Ummah since 2009, has become a trendsetter or a solution model for reducing unemployment, especially orphans of young people from poor families.

In terms of empowering productive youth LAZ NAS Al-Azhar established Rumah Gemilang Indonesia , abbreviated as RGI . As part of the Al-Azhar Caring Ummat empowerment program, RGI adopts a pesantren platform, but focuses on providing non-formal education in the packaging of short courses. This integration aims to make the participants of the RGI training not

only absorb superior knowledge and skills that are the foundation of their future, but also have knowledge and a good foundation of faith.

On RGI campus, training participants are equipped with skills and expertise by professional instructors in their fields. There are 6 skills classes opened, namely: Graphic Design, Computer and Network Engineering, Photography and Videography, Tailoring and Clothing, Office Applications and Automotive Engineering. During the 6 months they were trained to become young men with expertise, have broad knowledge and religious insights, have good morals and have high social care, and have an independent spirit and good leadership abilities. During the first 3 months all training participants were given material skills both theory and practice, both learning in the classroom or open field. Study room with adequate training equipment plus supporting learning facilities such as LCD Player, AC, internet network, able to stimulate training participants to continue to feel thirsty for knowledge. The knowledge they learned was not only from the skill class instructors. But also from *public figures*, entrepreneurs, art workers, writers, trainers, company leaders who volunteered to be guest lecturers at the General Stadium on the RGI campus to share experiences of their successful struggles or *success stories*.

B. Research Methods

This research is qualitative, qualitative research is a research procedure with the results of data description in the form of written words, spoken words of people, or human behavior that can be observed. In qualitative research, researchers play a role as the main instrument in the research process. A researcher tries to describe and understand social or community phenomena as the community itself perceives themselves (to learn from the people) or is emics factors. In this case, what was observed was the governance of the poor empowerment program through the productive youth empowerment program at Al-Azhar zakat institution. The approach used in this research is phenomenology approach. The chosen research location is Rumah Gemilang Indonesia LAZNAS AL-AZHAR in Sawangan Depok. There are several reasons to be taken into consideration in the selection of the location of this examination; among others, first, the AL-Azhar Zakat Institute through RGI has carried out very successful community Empowerment Programs. Second, Achievement LAZ Al- Azhar as the winner of the award for the best utilization of program categories and best annual report in the conferment Bad 's National Zakat (Baznas) Award 2018. Asses A, Rumah Gemilang Indonesia Lembaga Zakat Al-Azhar is a charity organization that specifically and specifically create and hold an empowerment program for young people that is not in other institutions.

C. Theoretical Study

C.1. Definition Of Empowerment

Empowerment (*empowerment*) is one of the ways in which people can control (rule over) their living conditions. Craig and Mayo found *empowerment* (empowerment) is a community development that is associated with the concept of independence (*selfhelp*), participation (*participation*), networks (*networking*), and equity (*equity*).

In the concept of empowerment, according to Sumodinigrat that community empowerment is an effort to establish the community through the realization of the potential abilities they have. As for community empowerment, it always involves two interrelated groups, namely the community as the empowered party and the party that puts the title as the empowering party.

Then, according to Edi Suharto in Ahmad Rifa'i or pemberkuasaan defines empowerment (*Empowerment*), derived from the word "*power*" (power or empowerment). Therefore, empowerment aims to increase the power of weak or disadvantaged people. In this case how people who are powerless and disadvantaged earlier so that they can be empowered and powerful to help themselves.

Then according to Jim Ife in Ahmad Rifa'i, "*empowerment means preparing the community for resources, opportunities, knowledge, and expertise to increase the expertise of the community and influence life in the community itself.*" Whereas according to Manuwuto, community empowerment is an effort to increase dignity and the dignity of the layers of society whose condition at one time was unable or unable to escape the pitfalls of poverty and underdevelopment. In other words, empowerment is an effort to make a community able and independent.

C.2. Purpose of Empowerment

Soerjono Soekanto said the main purpose of empowerment was to strengthen the power of the community, especially weak groups who have powerlessness, both because of internal conditions (for example their own perceptions), or because of external conditions (for example oppressed by unfair social structures). There are several groups that can be categorized as weak or powerless groups including:

1. Structurally weak groups, rose weak in class, gender, and ethnicity.
2. Specially weak groups, such as seniors, children and young people with disabilities, gays and lesbians, are isolated communities.
3. The group is weak personally, ie those who have personal or family problems.

Payne argues that an empowerment process, in essence, aims to: help clients gain the power to make decisions and find the actions he will take relating to themselves, including reducing the effects of personal and social barriers in carrying out actions. This is done through increasing the ability and confidence to use the power he has, including through the transfer of power from his environment.

Furthermore Payne (1997) explains that empowerment is essentially aimed at helping clients gain power, strength and ability to make decisions and actions to be taken and related to the client's self, including reducing personal and social constraints in taking action. People who achieving collective goals is empowered through their independence, even it is a "must" to be more empowered through their own efforts and accumulation of knowledge, skills and other resources in order to achieve goals without depending on the help of external relations.

Still related to the purpose of empowerment, Sulistiyani (2004) explains that the goal to be achieved from community empowerment is to shape individuals and communities to become independent. This independence

includes the independence of thinking, acting and controlling what they do. Community independence is a condition experienced by the community which is characterized by the ability to think, decide and do something that is considered appropriate in order to achieve the solution to the problems faced by using the power / ability possessed. The intended capacity is *cognitive, conative, psychomotor and affective* abilities and other physical/material resources. *Cognitive* conditions are essentially the ability to think based on one's knowledge and insight in order to find solutions to the problems faced. *Conative conditions* are attitudes of community behavior that are formed and directed at behaviors that are sensitive to the values of community empowerment. *Affective conditions* are feelings that are owned by individuals that are expected to be intervened to achieve empowerment in attitudes and behavior. Psychomotor abilities are skills possessed by the community as an effort to support the community in the context of carrying out development activities.

The first goal of empowerment is to strengthen the power of the community, especially weak groups who have no power, both because of internal conditions (such as their own perceptions), or because of external conditions (for example oppressed from unjust social structures). To find out the focus and purpose of operational empowerment, it is necessary to know various indicators of empowerment of empowerment that can show someone is powerless or not. So when a social empowerment program is given, all efforts can be concentrated on any aspects of the target change (for example empowering poor families) that need to be optimized.

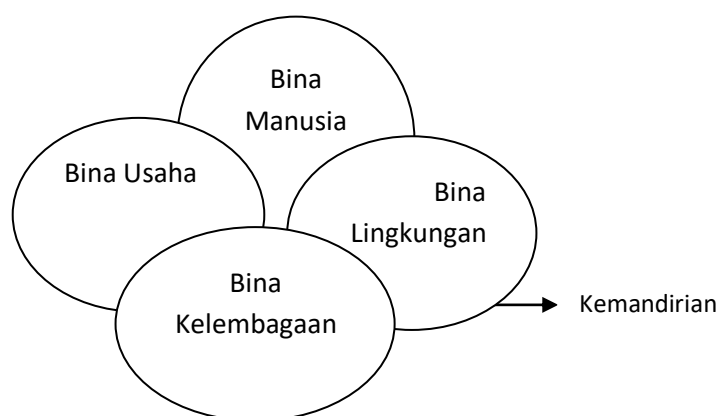
Mardikanto (2010) states that the purpose of community empowerment includes the empowerment of four fields, namely human development, business development, institutional development, and environmental development. Further explanation is as follows:

1. *Human Development* is the main activity, because in addition to being a beneficiary, human / HR quality is the main condition that will determine the success of the development carried out. Development activities of man are : (a) *Empowerment of the capacity of individuals* , such as the capacity of personality that includes character and professional empowerment it a s , (b) *Empowerment of system capacity (j e jaring)* which aims to empower cooperation between - members of the community , and empowering collaboration with communities outside the system, and (c) *Empowering the capacity of entities or institutions, including conditioning institutional structures that can empower members.*
2. *Business Development* . The linkup of this activity leads to the establishment or strengthening of business activities as an attraction and vehicle to maintain the *sustainability* of development activities. At the stage of business strengthening, activities are directed at empowering the skills of managerial aspects of the business more efficiently and effectively so that they can adapt to the changing demands of the business world.
3. *Community Development* is an activity that is needed so that business development does not damage the physical, social or cultural environment, because environmental damage will disrupt the sustainability of programs or activities and the lives of the target community. But in addition to preventing damage, the scope of community empowerment activities also leads to the use of the physical environment to meet the needs of business

raw materials, and the conditioning of the socio-cultural environment that supports and creates sustainable community development.

4. *Institutional Development*. The scope of organizational institutional empowerment is needed as a means of solving problems and supporting the sustainability of the activities of human development, community development and business development. Strong institutions are needed because all the training units need the support of institutions with governance that can empower members. So the empowerment of institutional management systems with adaptive managers or leaders and *empowerment* becomes the scope of institutional development in community empowerment.

At the implementation level, the four fields do not have to be carried out in stages but can be at the same time, because their functions are complementary to the realization of the sustainability and objectives of empowerment activities. The objective is achieved if there are local institutions that carry out the empowerment function, ongoing capacity building activities, internal financial resources, and can guarantee and manage the sustainability of benefits obtained by all community members (Mardikanto, 2010).



Gambar : Relationship Between Community Development in Community powerment

C.3. Community Empowerment Strategy

The main strategies for empowerment in the practice of social change, namely traditional, *direct action*, and *transformation*. First, the traditional strategy emphasizes the freedom to choose the best interests in a variety of circumstances. Second, *direct action*, namely the emergence of the dominance of interests that are respected by all parties involved and have a great opportunity for change to occur. Such conditions can be preceded by the basic needs of the community (*basic need collectivity*) such as demands for reform to get out of a multidimensional crisis. Third, the strategy of *transformative* empowerment is empowerment based on *participatory* community education that emphasizes critical awareness to uphold shared values and mutualistic relationships. There are three levels in the empowerment strategy approach namely: *micro*, *mezzo* and *macro*. With the three strategies, they can be used as a reference in solving problems that are tailored to the capacity of the community. Furthermore, there are three empowerment strategy approaches:

1. *Micro* principle . Empowerment is carried out to individual clients through guidance, counseling, stress management, crisis intervention. The main goal is to guide or train the client to make the tasks of his life so that this model is often referred to as a Task-Centered Approach
2. *Mezzo* principle . Empowerment is carried out on a group of clients. Empowerment is done by using groups as an intervention medium. Education and training, group dynamics, are usually used as strategies to increase awareness, knowledge, science skills and attitudes of clients to have the ability to solve the problems they face
3. As *macro* . This approach is also called the *Large-System Strategy*, because the target of change is directed at the wider environmental system, policy formulation, social planning, campaigning, social action, *lobbying* , community organizing, political management, are some of the strategies in empowering this. The grand strategy system views the client as someone who has the competence to understand their own situations and to choose and determine the right strategy

C.4. Steps in Community Empowerment

Community empowerment is a process of social intervention (planned social change). Therefore, each form of community empowerment, both as a program and process, can be explained in several stages as developed by Rukminto Adi, quoted by Noor Kamilah in the Journal of Islamic Community Development, consisting of 7 stages, namely the preparation stage (*engagement*), the assessment stage (*assessment*), alternative program or activity planning stages (*designing*), the stage of formulating an action plan, the stage of program implementation (*implementation*), and the monev (*monitoring and evaluation*) stage.

C.5. Activities and Indicators of Community Empowerment Success

Indicators of success of the process of community empowerment according to Noor Kamilah viz:

- 1 The formation of motivators who understand, have affection, and are skilled in empowering local communities.
- 2 Transformed awareness, commitment, willingness, knowledge, skills and motivational affection of officials in the district / village and village / and village government as well as the leaders of the surrounding community development.
- 3 Mobilized / mobilized local communities to participate in broader community development in accordance with data, field facts and analysis of local needs in the field.

D. Results and Conclusions

D.1. Formulation of the Empowerment Model for the poor through productive youth empowerment programs

D.1.1. Empowerment input.

Empowerment input includes four things, namely, Physical Capital, Economic Capital, Human Capital (HR), social capital.



1. Physical Capital

Starting with the generous people who donated their land to the Al-Azhar Zakat Institute. Covering an area of 1,600 square meters in Kampung Kebon Kopi, Pengasinan Village, Sawangan District, Depok City. In the waqf land a 2-story building was built. There are eight training classrooms and equipment on the second floor and four classes on the first floor. These are Graphic Design class, Network Computer Engineering class, Clothing class, Automotive class, Office Application class, Photography and Video graphic class. And boarding houses and prayer rooms and halls were built as meeting places for discussion and SCC Spiritual Care Community materials.

One of the successes of empowering productive youth in RGI is adopting a pesantren platform. Trainees called RGI santri must stay in the dormitory for approximately 6 months, 1 month for an internship. They get skills education combined with religious mental education at RGI. The combination is intended that the participants of the training is not just absorb knowledge and superior skills that became the foundation of their future, but also have the knowledge and the basic creed of good faith and berakhlakul karimah.

2. Economic Capital

LAZ Al-Azhar is a non-profit company / institution, so it is very dependent on fundraising activities to support its operations. LAZ Al-Azhar conducts fundraising to support programs to be implemented well.

At LAZ Al-Azhar, there are three parts to fundraising activities. The first is *internal*, *external*, and *satisfaction unit funding*. *Internal fundraising* activities are collecting funds for the public within the scope of Al-Azhar. For example done through the direct method by automating infaq or alms activities in proof of payment of education in Al-Azhar schools. The indirect method of internal fundraising, for example, is carried out by holding seminars or festivals at Al-Azhar schools or universities. Then, there is an *external fundraising* or collection of ZISWAF funds to the community outside the scope of Al-Azhar. For example done directly by opening zakat outlets in several malls in Jabodetabek, or done indirectly by holding Tamarasya (shariah management of Islamic assets) in Jabodetabek mosques. And the last is the *satisfaction unit* (giving satisfaction to the Friends of Al-Azhar) by calling directly to thank or pray. It can also be done by distributing Al-Azhar News Magazine and holding KEI (Islamic Economic Studies) events. Fundraising can also be done through Zakat Pick Up Service every day for 24 hours.

Besides that LAZ Al-Azhar manages partnerships with companies, governments and communities. Companies include: Wardah, EON Mall, Metropolitan Mall Cibubur Junction, Lippo Plaza, Ramayana, Telkomsel, PLN, Unilever, ASTRA, BFI, Unilever. Partnering with banks such as BNI Syariah, Danoman, CIMB Niaga Syariah, Maybank Syariah, BRI Syariah, UABA, Mandiri Mandiri, Danamon Permata Bank.

3. Human Capital

After the realization of physical capital and economic capital, the target community that will receive the benefits of productive youth is those who must meet the requirements.

Participants receiving regular program benefits are:

- a. Productive young generation
- b. Generation out of school
- c. The generation that has economic problems
- d. Generasi who are unable to take non-formal education
- e. Traditional pesantren community

Participant Criteria:

- a. Coming from underprivileged families
- b. Male and female
- c. Age limit 17-30 years
- d. Education is not prioritized
- e. Can read write and count
- f. Physically and mentally healthy
- g. Not being active in school or college
- h. Not being bound by a work contract with certain parties
- i. Ready and committed to follow the entire series of training
- j. Comply with all regulations that have been made and agreed

Likewise the human resources of the existing instructors are good enough, where the instructors are brought in from people who have experience and expertise in their fields so that they can provide the best teaching for their students.

4. Social capital

The collaboration with the Government, the community and corporate and banking partners is a social capital for LAZ Al-Azhar. Partnership becomes an important strategy and strength. In optimizing the process and output of the RGI program, it continues to forge partnerships with various parties, namely:

- a. Synergy and partnerships with donors, CSR or donor agencies in operational funding and procurement of training equipment In the education and training process, RGI requires substantial and ongoing operational funds. Because the education and training program is a full scholarship, RGI continues to endeavor to mobilize material and non-material support from various parties. In addition, RGI is also running a business unit which results in the future independence of RGI financing.
- b. Synergy and partnership with companies or business units in apprenticeship, factory tour and distribution of labor. RGI is not merely conducting skills training. Efforts to open and facilitate access to employment for alumni continue. Moreover, most training participants do not have adequate diplomas as a condition of applying for jobs in the formal sector. In fact they do not have a diploma, because they have never graduated from school or a diploma cannot be taken at school because they have not paid school arrears. Therefore, RGI endeavors to establish partnerships with companies or business units that require skilled

workers and have good morals without certain diploma requirements. However, that does not mean RGI directs all training participants to work as employees. RGI encourages and directs its alumni to entrepreneurship, opening their own fields. Even able to open up jobs for others.

- c. Partnership with LAZ (amil zakat institution), BAZ (amil zakat body) and institutions in the regions in recruiting training participants in the territory of Indonesia. RGI's socialization efforts so that the value of the benefits can be felt by the wider community in Indonesia, one of which is by partnering with local networks and institutions. Networking with local institutions can recommend training participants to RGI with the terms and conditions set by RGI. Administrative selection, interviews and surveys are carried out by regional partners.

D.1.2. Empowerment Process

The empowerment process includes four things, namely the development of mental spirituality, leadership and entrepreneurship, *capacity building*, and empowerment.

1. Spiritual Mental Development

The mental spiritual building of beneficiaries is carried out through the *Spiritual Care Community (SCC) program*. SCC is Motivation and Formation of characters for participants given every morning after the Dhuha Prayer and reading the Quran together in the form of special spiritual accompaniment to all participants by the accompanying instructor.

As in RGI, this material is one of the menus that must be followed by all training participants as an effort to strengthen mental and spiritual development and morality. At Rumah Gemilang Indonesia sawangan there are two SCC Instructors namely Ustadz Salman Al-Farisi and Ust. Kamaludin. Routinely every morning before entering the class all participants start with duha prayer, recitation of the al-Waqiah letter together, study of the Koran and hadith, motivation and *capacity building*. Dhuha prayers are routinely carried out every morning before the training materials begin in class with the aim that spiritual mentality is formed. RGI prioritizes moral guidance because it is very important for future stock. If you only have great skills but don't have good attitudes, it's useless. For this reason, RGI provides spiritual guidance to participants in advance so that they are accustomed to and later will be balanced between morals and the *skills* students have and make students aware that in addition to their efforts to achieve success, a mental effort is also needed in the form of getting closer to God SWT.

2. Leadership and Entrepreneurship

Leadership and entrepreneurship material was delivered as a provision of knowledge and experience of the participants in the midst of the community and business world after participating in the training process. The preparations made will be very much in touch with how the quality of existing human resources is improved by providing various *life skills* and increasing entrepreneurial insights. Being an entrepreneur

(*Entrepreneur*) trained and equipped to meet the challenges and be able to seek business opportunities there is a favorable alternative for students to apply in real life.

Mental entrepreneurship development can be done through materials that are inserted in the SCC program can also be done through *entrepreneurship* training in cooperation with government agencies, academics and companies. As done by RGI in collaboration with KEMNAKER held a Productive New Entrepreneurship training (Syariah Entrepreneurship) with the hope of creating more entrepreneurs who are not only brilliant but also of good character.

In addition, building entrepreneurial awareness can also be done through direct business visits to the field by looking at the success of someone in running a business. As RGI did to Santrinya, he visited RGI alumni companies that had become successful entrepreneurs or had visited young entrepreneurs, one of them fashion boutiques, Zaski Mecca, a TV artist. The reason to build entrepreneurial awareness through this method is because most of the poor think practically and like to imitate the success of others. They are anxious and afraid of failing to start and develop business creativity.

3. *Capacity Building* (Building Human Capacity)

Capacity building is an effort to provide expertise or skills to students who are mentally aware to do business / work in order to be able to do their best. Suppose forms of *capacity building* has been done by the House Gemilang Indonesia is making 6 program study skills (*skills*) are: 1. Graphic Design Training Class 2. Technical Training Classes Computer Networks (TKJ). 3. Clothing Class 4. Office Furniture Training Class 5. Photography and Videography Class 6. Automotive Training Class.

4. Power Supply

After students have the skills, they need to be given power so that they can be empowered. This means that they can someday make themselves independent or even prosperous. Giving power does not have to be in the form of financial assistance, but also need assistance in access to employment or entrepreneurship. What has been done by RGI, for example, is to provide internship opportunities at partner agencies or institutions. Apprenticeships are carried out to broaden the knowledge and insights of participants in the world of work and establish networks for training participants. Moreover, most training participants do not have adequate diplomas as a condition of applying for jobs in the formal sector. In fact they do not have a diploma, because they have never graduated from school or a diploma cannot be taken at school because they have not paid school arrears. Therefore, RGI endeavors to establish partnerships with companies or business units that require skilled workers and have good morals without certain diploma requirements. However, that does not mean RGI directs all training participants to work as employees. RGI encourages and directs its alumni to become entrepreneurs, opening their own jobs. Even able to open up jobs for others. This apprenticeship activity was carried out for one month after the training and workshop stages.

Besides apprenticeship there are also factory tour activities. As RGI santri TKJ class held a factory tour to the Anabatic Technology company in

Jakarta. The company is a local company engaged in the field of IT (*Information Technology*) which focuses on developing software that is widely used by banks in the country. The company also cooperates with several international companies such as IBM, Microsoft, Cisco, and so on. which will add insight into the very rapid development of information technology, as well as indirectly providing enthusiasm and motivation to students in Computer and Network Engineering to maintain enthusiasm and earnestly in learning at Rumah Gemilang Indonesia.

D.1.3. Empowerment Output

Empowerment output includes four things, namely strengthening character, strengthening the economy, strengthening emotional ties, and strengthening institutions.

1. Strengthening of human character or development.

Strengthening character is the result achieved from spiritual awareness efforts, entrepreneurial leadership awareness, and the provision of *capacity building* undertaken by RGI or institutions that are partners. The results of character strengthening are marked by the formation of young people who have skills, knowledge and character who likes to worship and have good character. The impact is the formation of prospective workers and entrepreneurs who are honest and trustworthy because it is based on strong religious practice. As stated by Mardikanto (2010) that human development includes developing individual, institutional and system capacity

2. Strengthening the economy or business development.

Business development or economic strengthening becomes an important effort in every empowerment. Because empowerment that does not produce or have a beneficial impact on improving life can increase disappointment for an empowered community. The results of the economic strengthening are marked and there are those who have succeeded in becoming entrepreneurs so that they open new jobs. The new job opportunities are later expected to have an impact on empowered communities in the form of independence or even welfare.

3. Strengthening of emotional ties or community development.

Strengthening emotional ties is the result achieved by entrepreneurial awareness efforts and the provision of *capacity building* undertaken by the RGI Institute or fellow students and alumni of RGI, as has been done by Marino. As stated above, Marino, an RGI alumni who has become a young entrepreneur with a turnover of hundreds of millions, builds entrepreneurial awareness for her fellow RGI family friends. He also did not forget to always motivate and share life experiences with students and other RGI alumni. The results of this effort include the establishment of a work environment that supports his business, namely the establishment of business cooperation between fellow RGI students and himself. This is in accordance with the statement of Mardikanto (2010a) that environmental development is very influential on business sustainability.

4. Institutional strengthening or institutional development.

Institutional strengthening is the result achieved by LAZ Al-Azhar in building networks, both internal and external networks. The results of

institutional strengthening are marked by the formation of cooperation with other institutions, because LAZ Al-Azhar is a non-profit company / institution, it is very dependent on fundraising activities to support its operations. LAZ Al-Azhar conducts fundraising to support programs to be carried out well. In optimizing the process and output of the RGI program, it continues to forge partnerships of various parties, namely: a. Synergy and partnership with donors, CSR or donor agencies in operational financing and procurement of training equipment. b. Synergy and partnership with companies or choosing business units in apprenticeship, factory tour & distribution of labor. c. Partnership with LAZ, BAZ and regional institutions in the recruitment of training participants in Indonesia.

Therefore, Mardikanto (2010) states that with good institutional development, business partnership networks are expected to run smoothly.

D.1.4. Empowerment Outcome

The empowerment outcome is the empowerment of RGI students. This empowerment is marked by the formation of honest and trustworthy workers and entrepreneurs who have noble character based on strong religious practices, the realization of independence / welfare of the congregation which is marked by the emergence of new peshodaqoh or zakat, business continuity due to the many networks with other parties, and the availability / ease access to capital for business development because of the many collaborations with other institutions.

A. Conclusion

Based on the results of research and discussion, conclusions can be drawn as follows: The productive youth empowerment process of the poor is carried out through four aspects, namely *mental and spiritual* development, *leadership and entrepreneurship*, *capacity building*, and empowerment; Partnerships built with other institutions are mutualistic relationships, namely relationships that provide mutual benefits and benefits to achieve more optimal shared goals. LAZ Al-Azhar is a company / non-profit institution, it is highly dependent on fundraising activities (*fundraising*) to support its operations therefore kemitraan be a strategy and an important force. In optimizing the process and output of the RGI program, it continues to forge partnerships with various parties, namely (Synergy and partnerships with donors, CSR or donor agencies in operational funding and procurement of training equipment, synergy and partnerships with companies or business units in apprenticeship, *factory tours* and labor distribution, and partnership with LAZ (amil zakat institution), BAZ (amil zakat body) and institutions in the regions in recruiting training participants in the territory of Indonesia; and The poor community empowerment model through productive youth empowerment programs.

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