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UNIVERSITY COMMUNITY ENGAGEMENT CONFERENCE 2013

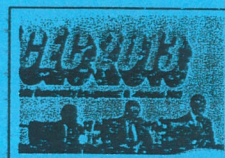
Conference Proceeding

Theme :
Towards The Transformation of Higher Education
in University Community Engagement



Jointly held by :
UNIVERSITAS ANDALAS and UNIVERSITI SAINS MALAYSIA

Padang, 11 – 12 November 2013



BJIM APUCEN



Bank Nagari



CONFERENCE PROCEEDINGS

UNIVERSITY COMMUNITY ENGAGEMENT CONFERENCE 2013

Padang, 11 – 12 November 2013

Theme :

*Towards The Transformation of Higher Education
in University Community Engagement*

Editor

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Foreword from Steering Committee
Foreword from Organizing Committee

On behalf of the organizing committee of the 3th University Community Engagement Conference (UCEC) 2013, I want to extend our warmest welcome to all the participants and our guests.

First of all, We would like to thank to APUCEN Council that has gave credence to Universitas Andalas and Universiti Sains Malaysia to be the host and co-host of UCEC 2013. We are very thankful to Minister of Education and Culture Republic of Indonesia, Rector of Universitas Andalas, Vice Chancellor of USM, Governor of Sumatera Barat for all the support and assistance.

For UCEC 2013, We also have invited very prominent speakers and each one is an authority in their field of expertise. I am grateful to each one of them for setting aside their valuable time to participate in this conference.

Finally, the success of this conference lies not only in the quality of papers presented but also to a large extent upon the dedicated team efforts of the many volunteers, in particular members of the Organizing Committee and Advisory Committee. Their dedicated contribution, diligence and encouragement have been exemplary. I would also like to thank the staff at Universitas Andalas, who have given their best to ensure the smooth running of the conference. Last but not least, I would like to acknowledge with sincere thanks to our sponsors, supporters and exhibitors.

To all our participants, I hope the UCEC 2013 will be memorable not only from the scientific perspective but in the joy of meeting old friends and making new ones. Do take time to experience Sumatera Barat, especially the natural panoramic and our delicacy cooking.

Thank you,

Dr. Ir. Feri Arlius, M.Sc
Chairman
UCEC 2013

PROFESSOR DATO' DR. SEE CHING MEY
Vice-Chancellor
Minister of Industry & Community Network
Universiti Sains Malaysia

Foreword from Steering Committee

Allow me to first of all extend my special warm welcome to invited speakers, presenters and participants of the University-Community Engagement Conference (UCEC) 2013 which is jointly organized by Universiti Sains Malaysia (USM) and Universitas Andalas (Unand). This collaboration highlights the dedication and commitment of both institutions towards the humanization of knowledge in keeping with the reputation as institutions imbued with a social conscience and a scholarly heart. UCEC is established to explore opportunities to develop, support and enrich the development of a more meaningful, inclusive and sustainable community engagement and share the best practices amongst institutions of higher learning towards the transformation of communities around the globe.

I believe this two-day 3rd University Community Engagement Conference 2013 will highlight efforts by policy makers, scholars and practitioners to promote university-community engagements. The theme chosen for this conference is *"Towards the Transformation of the Higher Education on University Community Engagement"* as we believe that *21st century academic life is no longer pursued in seclusion but rather must champion reason and actions in engagement with the wider community and its concerns.*

Conference such as this is indeed relevant to our time when the world is faced with a myriad of challenges which require the concerted efforts and the commitments of experts, Institutions of Higher Learning and community engagement practitioners to overcome them. In a rapidly globalizing world, our concerns are mutual and we, as fortunate members of the community, have a vested interest to initiate dialogues to address these common challenges and issues.

In addition, we have started discussions on leadership in community engagement. Thus for the first time, there will be a workshop to elicit input and sharing for constructing the leadership canvas in community engagement'.

Finally, may I wish you all a fruitful conference and enjoyable stay in Padang!

'Ensuring a Sustainable Tomorrow'

PROFESSOR DATO' DR. SEE CHING MEY
Deputy Vice-Chancellor
Division of Industry & Community Network
Universiti Sains Malaysia

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**University, Community and Diaspora Engagement :
A Model for Accelerating the Villages Development**

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ABSTRACT

Rural development is a conscious efforts of public and governments to optimilize village resources, government help and aid from domestic and international organizations. Due to big population and large area of Indonesia, rural development should not only load to the government. Another resource that might be expected to accelerate rural development is the diaspora. Indonèsia Diàspora is the peoples of Indonesia, or people that have Indonesian spirit who live outside the country of Indonesia. Locally, many community in Indonesia have spirit and culture to migrate to other part of Indonesia. This local diaspora has much contributed to development of their hometown.

The diaspora usually send part of the wealth home to be invested in family businesses, such as by expanding the ownership of paddy fields, control of land management, or pick up the rice fields of the spout. Money from the diaspora are also used to improve village facilities, such as mosques, roads, or the rice fields.

Diaspora could be one of the potency that can be optimized to accelerate development of rural areas. Diaspora resources in idea, thinking and fund, could be used in accelerating development. Contribution given by diaspora could be more intended for and well managed for increasing life skill, education, improvement of economy, small enterprises, etc.

Keywords : diaspora, rural development, community development

RURAL DEVELOPMENT

Rural development essentially noble all sorts of human activity public and governments in developing people and environment in the rural area either physical economy social culture politics order defense and security religion and government done in a planned fashion and give positive impact on village improvement. Thus, rural development was actually a conscious efforts of public and governments either by using resources taken from village, government help and aid, from domestic and international organizations (Muhi, 2011).

Rural development is the strategy of utilizing and combining internal factors strengths and weaknesses and external opportunities and challenges that exists as potential and opportunities that can be exploited to increase the production of the goods and services that could be fulfilled the needs of both internal and external region. These internal factors are natural resources human resources and technology resources while external factors may include opportunities and threats that appear along with other regions to interact with (Friedman and Allonso, 1978).

In the long run, rural development is more emphasized in the introduction to the potential of natural resources and development potential of the local area which is capable of supporting produce economic growth and social well-being of the community including poverty reduction as well as the efforts to overcome the constraints of development in the region in order to achieve development goals. Related to this in the national development plan the development of the region is more accentuated on the preparation of a package of integrated development of the region by recognizing strategic sectors potential that need to be developed in a region (Friedman and Douglass, 1978).

In Indonesia, rural development is one of the focus in development, because the majority of Indonesian people live in rural areas. But now, there is still a gap between regions, between villages and cities. Various attempts to overcome gaps between regions has been carried out by the Indonesia government through various policies and national program.

Indonesia rural development policy directed to improve well-being and quality of life in rural communities with respect to gender equality through policy measures as follows (Bappenas, 2013) :

- Encourage the creation of quality employment opportunities in rural areas by stimulating growth of non-agricultural economic activities (rural industries and supporting services), agricultural diversification towards high-value agricultural commodities, and strengthening linkages rural and urban areas;
- Increase the promotion and marketing of products for agricultural and other rural improve continuity of supply, especially to the closest urban areas as well as industrial processing based on local resources;
- Expanding public access, especially women, to resource-resource productive for business development such as land, social and economic infrastructure, capital, information, technology and innovation; and public access to public services and markets;
- Increasing the empowerment of rural communities through quality improvement, both as as well as human resource development, and institutional capacity building and capital a rural community social networks to strengthen the bargaining position;
- Improving the welfare of rural communities to meet their basic rights education and health services as well as minimizing the risk of susceptibility to develop institutional protection of farmers as well as to improve structure unhealthy market (monopsony and oligopsony);

DIASPORA PHILANTHROPY

Due to big population, large area of Indonesia, and multifarious problem, rural development is not only a burden on the government. Another resource that might be expected to accelerate rural development is the Indonesian Diaspora. Indonesian Diaspora is the peoples of Indonesia, or people that have Indonesian spirit who live outside the country of Indonesia (IDN, 2013)

There are about 6 millions Indonesia Diaspora and the potential that has not been explored and exploited from the diaspora is their philanthropy or charitable giving (diaspora philanthropy), either in the form of donations of funds, goods, expertise, ideas, and network. As well as in Asia and other parts of the world, Diaspora philanthropy is also one of the potential of philanthropy in Indonesia. In addition to overseas diaspora philanthropy, "local diaspora philanthropy" also developed and widely practiced in Indonesia.

Generosity of local diaspora is realized with the donation in the form of money or other forms of assistance by people who migrated in large cities to his hometown. Models such generosity is mostly found in various areas because our society has wandered pretty strong tradition and almost exist in all communities.

Minang society, for example, have a strong culture migrated. They have a philosophy that inspires the Minang youth to speculate to the various areas to help cope with difficult life issues in her homeland. Efforts were also made to migrate because they feel "less useful" in his native land and the need to gain knowledge and experience in other areas to be the foundation for future development hometown.

Diaspora who managed to improve their economic status out of the village or in the overseas area generally remain concerned and do not forget his hometown, where his relatives still lived. Concern was accomplished by setting aside revenue generated overseas for their hometown. Distribution of donations from the city to the village is mostly made individually ahead of the Eid. That's when the diaspora going home or back to his village to form friendships with their families as well as providing results of his labors to his beloved hometown.

Fund-raising and social empowerment of the diaspora is probably a manifestation of the unique and interesting contribution in social development. For,

Not many individuals with common professional diaspora not care and are willing to form a community or social organization. Also not all successful immigrants concerned with the progress of their native homeland. Because getting wealth overseas, they tend to forget their hometown.

The contribution of the diaspora also have become a kind of alternative funding for rural development or to the people. Therefore, the diaspora return a blessing for the village because there is less money flowing from their pockets can help villagers living needs. Various physical development activities in the village who had been running slow due to lack of funds and government attention can also be overcome. No wonder if in some areas, there are certain villages glittering ornate mansions built successful immigrants. In fact, remittances from overseas to villages that each year the number is said to be greater than the revenue of the district or the city.

Unfortunately, concern and generosity towards hometown is not used optimally and efficiently. Donation of the diaspora are still largely used for consumptive purposes and charity. In addition because of the pattern of administration that carried out individually, which usually tend to be consumptive, institutions and fund raiser also can not utilized optimally. For example, organizations that fund managers are more focused on the physical development program that became a kind of "monument success of immigrants" in their own villages. In addition, they also hardly ever do need assessment and evaluation of the impact of the provision of funds to the recipient.

Utilization of donations is not optimal also associated with the top-down program development that is determined by the diaspora as funders. This model of providing aid implies a kind of arrogance of the diaspora. As a result, the village is only a spectator and implementers of development programs designed by the diaspora, without knowing whether the program is appropriate to their needs.

Therefore, in addition to providing continuous support, it helps them prepare mentally and skills of the villagers in order to properly manage the aid. With these efforts, people in the village is not only a spectator of the development program that brought the city. Funds may also be distributed optimally utilized according to their real needs. And most importantly, the contribution of the diaspora were not diverted or became seizure locals.

It is time also the diaspora began to expand the area of distribution of aid which has more sectarian, focused on homeland and relatives. Do not get the relief that was intended to narrow the social gap, which raises new social gap between the village with other villages. Village should be interpreted not only as an area where they were born and raised, but also as an area that is still poor and disadvantaged. With this new meaning, they will not be reluctant to distribute aid to other villages were also poor and disadvantaged, although the village is not where he was born and raised.

CONCLUSION

With the various existing problems in the development of Indonesia, particularly in rural development, it necessitate engagement various parties besides government, as private organizations and other social-community organizations. Diaspora Indonesia can be one of the pctency which can be optimized to accelerate development of rural areas. Diaspora resources in idea, thinking and fund, could be used in accelerating development. Contribution diaspora local to hometown, that have become a culture in migration patterns in Indonesia has given a significant contribution to public welfare in the village. Forward, contribution given by diaspora could be more directed and well managed for increasing life skill, education, improvement of economy, small enterprises, etc.

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