

**JIM IFE'S THOUGHT ON THE PRINCIPLE OF
COMMUNITY DEVELOPMENT IN ISLAMIC COMMUNITY
DEVELOPMENT PERSPECTIVE**



THESIS

Submitted to the Dakwah and Communication Faculty in the requirements for the Degree of Bachelor of Islamic Community Development Department (S. Sos)

Islamic Community Development Major

Written By:
Siti Rondiyah
1501046064

**FACULTY OF DAKWAH AND COMMUNICATION
WALISONGO STATE ISLAMIC UNIVERSITY
SEMARANG
2020**

ADVISORS APPROVAL

Dear Sir,

The Dean of Dakwah and
Communication Walisongo
Islamic State University
Semarang

Assalamu'alaikum Wr.Wb

After correcting it to whatever extent necessary, we state that this thesis belongs to student as below;

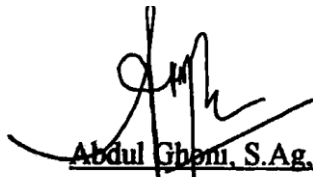
Name : Siti Rondiyah
Student Number : 1501046064
Faculty : Dakwah and Communication
Department : Islamic Community Development
Title : Jim Ife's thought on The Principle of
Community Development in Islamic
Community Development Perspective

It is ready to be submitted in joining the last examination


Wassalamu'alaikum Wr.Wb

Semarang, 29 Juni 2020

Academic Advisor I


Abdul Ghoni, S.Ag. M.Ag.
NIP. 197707092005011003

Academic Advisor II


Sulistio, S.Ag. M.Si.
NIP. 19701020 199503 1 001

**RATIFICATION
THESIS**

**JIM IFE'S THOUGHT ON THE PRINCIPLES OF COMMUNITY
DEVELOPMENT IN ISLAMIC COMMUNITY DEVELOPMENT**

PERSPPECTIVE

Written By:
Siti Rondiyah
1501046064

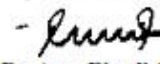
This Thesis has been examined by the examiners and has passed on 13 July 2020.
Therefore, this has been accepted as one of requirement for fulfilling the complete
Bachelor Thesis in Faculty of Dakwah and Communication.

Head of examination/ Examiner I



Sullistio, S. Ag. M. Si
NIP. 19700202 199803 1 005

Secretary of examination/ Examiner II



Dr. Agus Rivadi, M. Si
NIP. 19800816200710 1 003

Examiner III



Drs. Sugtarso, M. Si
NIP. 10571013 1986011 001

Examiner IV



Drs. H. Kasmuri, M. Ag
NIP. 19800816 200710 1 003

Acknowledging

Academic Advisor I



Abdul Ghani, S. Ag. M. Ag
NIP. 197707092005011003

Academic Advisor II



Sullistio, S. Ag. M. Si
NIP. 19620107 199903 2 005

Approved by

The Dean of Dakwah and Communication Faculty



Dr. H. Iyas Supena, M. Ag
NIP. 1991204100 200112 1 003

THESIS PROJECT STATEMENT

I am, the student with the following identity:

Name : Siti Rondiyah
Student Number : 1501046064
Faculty : Dakwah and Communication
Department : Islamic Community Development

Certify that this thesis entitled:
**JIM IFE THOUGHT IN PRINCIPLE OF COMMUNITY
DEVELOPMENT IN ISLAMIC COMMUNITY
DEVELOPMENT**

Is definitely my work. I am completely responsible for the content of this thesis. Other writer's opinions and finding included in the thesis are quoted or cited in accordance with ethical standards.

Semarang, 29 Juni 2020

The Writer
METERAI
TEMPEL
DBAE4AHF515124519
6000
ENAM RUPIAH
Siti Rondiyah
Siti Rondiyah
NIM. 1501046064

ACKNOWLEDGMENT

All Praises due to Allah *al-rahman al-Rahim*, the all-Knowing. Peace and Salutation always be with my prophet, Muhammad SAW. The last prophet who guides muslims to be international student, go where science goes!

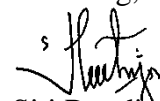
The biggest obstacle in finishing my thesis is my self.

Fortunately, Allah gives me easiness through His servants. Therefore, I would like to express my gratitude for their hospitality, generosity, and kindness.

1. Prof. Dr. H. Imam Taufiq M.Ag. as rector of UIN Walisongo Semarang.
2. Mr. Dr. Ilyas Supena, M. Ag as dean of Dakwah and Communication Faculty in UIN Walisongo Semarang
3. Mr. Sulistio, S. Ag, M. Si., as vice of Islamic Community Development Department
4. Mr. Abdul Ghoni M. Ag as my first advisor Your trust on me, grows my self confidently
5. All of my teachers and staff of Dakwah and Communication Faculty
6. My strong parents, family, and friends.

I ask to Allah to give you reward and easiness more than you give to me.

Semarang, 29 Juni 2020



Siti Rondiyyah

NIM. 1501046064

DEDICATION

I dedicate my thesis to:

My Lovely mother and father. The first ones on earth who give me
timeless love

My Inspiring Teachers and More

Your spirit burns my zeal

My greatest Best Friend, Nenek, Ipah, Is Is, Sansan and Desi

Who always close in my heart and mind

My lovely Friend who always hold my hand, *keluarga* PMB 15, and more

My partner in life Mas Fahrozi

Who really mature to face our storm in life

MOTTO

خَيْرُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ

“The greatest person who can gives beneficial for others”
(HR. Ahmad, ath-Thabrani, no:3289).

ABSTRACT

Name: Siti Rondiyah, Nim: 1501046064, title: Jim Ife Thought on Principles of Community Development in Islamic Community Development Perspective. In this thesis, writer research about Jim Ife's thought on principles community development in Islamic community development perspective. The research purposes of this researcher are firstly, to describe the framework of principles of community development from Jim Ife thought. Secondly, to analyze the principles framework of community development of Jim Ife thought in Islamic community development perspective. This research is use the literature method with a qualitative descriptive approach.

Community development is a process where community members are supported by agencies to identify and take collective action on issues which are important to them. Community development empowers community members and creates stronger and more connected communities. In long study about how community development program or activities work among community. Well known with the important step is for understanding about the community development principles. Through these principles are the guidance to practice community development.

Considerably many of well known experts sociology who give the explanation about community development principles, but here in this research, focus on Jim Ife' thought moreover to analysis his thought on community development principles in Islamic perspective. Jim Ife describes around sixteen principles which is related with modern era. His thought always upgrade to follow the fact in community. In other hand community development principle in Islamic perspective brought simple principles. Both has different and correlation. That the point of this research to analysis both principles.

Keywords: Jim Ife, Community development principles, Islamic community development Perspective

CONTENTS TABLE

COVER	i
ADVISOR APPROVAL.....	ii
RATIFICATION.....	iii
THESIS PROJECT STATEMENT	iv
ACKNNOWLEDGMENT	v
DEDICATION	vi
MOTTO	vii
ABSTRACK	viii
CONTENTS TABLE.....	ix
CHAPTER I: INTRODUCTION	1
A. Background	4
B. Research Questions	5
C. Research Purposes	5
D. Research Benefit	5
E. Literature Research	5
F. Research Methodology	8
1. The Research Approach	8
2. Resource	9
3. Method of data collection.....	10
4. Technique Data Analysis	10
CHAPTER II: THE COMMUNITY DEVELOPMENT CONCEPTS	12
A. The Community Development Concepts.....	12
1. The Community Development Definition	12
2. The Strategies of Community Development	23
3. The Management of Community Development.....	24
4. The Scope of Community Development.....	26
5. The Function of Community Development	27
6. The Purpose of Community Development	28
7. The Models of Community Development	30
B. The Community Development in Islamic Perspective	32
1. Islamic Community Development History	32
2. The Dakwah and Islamic Community Development Concept	34
CHAPTER III: JIM IFE’S THOUGHT ABOUT COMMUNITY DEVELOPMENT	
PRINCIPLES	38
A. Biography.....	38
B. Jim Ife’s thought on community development principles.....	38
1. Ecology and Sustainability Principle	41

2. Holism Principle	42
3. Organic Change Principle	42
4. Addressing Structural Injustices and Discourse of Disadvantage Principle	43
5. Empowerment Principle.....	44
6. Human Right Orientation Principle	45
7. Definition of Need Principle	45
8. Participation Principle	46
9. Bottom-Up Principle	47
10. Valuing Wisdom, Skills and Knowledge from below Principle.....	47
11. Independence And Interdependence Principle	50
12. Diversity And Inclusiveness Principle	51
13. The Important of Process Principle	51
14. Consensus / Cooperation And Conflict/Competition Principle	52
15. Linking Global and Local Principle	53
16. Anti-Colonialism Principle	54
C. Community Development Principle in Islamic Perspective	54
1. Tawhid Principle.....	55
2. Justice Principle	55
3. Equality Principle	57
4. Participation Principle	57
5. Respect For Work Ethic Principle	59
6. Helping (Ta’awun) Principle	60
7. Empowerment Principle	60
8. Sustainability Principle	61
CHAPTER IV: COMMUNITY DEVELOPMENT PRINCIPLES FROM JIM IFE AND ISLAMIC PERSPECTIVE ANALYSIS	64
A. Community Development Principles From Jim Ife Thought Analysis	64
B. Community Development Principles in Islamic Perspective Analysis.....	68
C. Community Development Principles From Jim Ife Thought in Islamic Perspective Analysis	71
CHAPTER V: CLOSING.....	74
A. Conclusion	74
B. Advice	76
C. Closing	76

CHAPTER I

INTRODUCTION

A. Background

After the War World II in 1939-1945, the development thought coming because of the many countries as victims of war and starting movement to develop their countries. In America with program “war on poverty” of the 1960 with program solving neighborhood housing, constructing great society by community development. Community development driven by work between two local communities with their asset such as skills, power local voluntary, value of the culture make community development as the movement alternative (Green and Goetting, 2010: 115). In the last 20 century United Nations with Millennium Development Goals (MDG’S) 1990-2015 as the huge program to fight poverty in many dimensions such as education, health, combat malaria or other disease, gender equality, reduce child mortality, develop a global partnership with the vision to increase human living standard (UN, 2015: 4). Development thought exist to achieve the visions will continue in development era until now.

Based on the long study of the development that have already mentioned above. The community development has evolved over the past few decades into a recognized discipline of interest to both practitioners and academicians. However, community development is defined in many different ways. Community development is an outcome establishing a city park, improving infrastructure, creating an industrial park, etc. It is also a process a comprehensive process for managing community change that involves citizens in a dialogue on issues to decide what must be done, to share their vision of the future, and then to involve them in implementation activities. Post war moment of the war world II many countries have movement in rapid economic growth the academicians view development is the process of fundamental change (Stern, Dethier, Rogers, 2005: 33). In

other hand most of practitioners think of community development as an outcome-physical, social, and economic improvement in a community with the goal oriented (Philips, Pittman, 2019: 4).

Community development theory and practice has come a long way and has become more mature over the years. The community development runs based on the basic principles and approach. According to Ife (2002: 204) “Community development is not governed by simple technical law of cause and effect but it is a complex and dynamic process, teaching and nurturing this development is more of an art than science”. It is the complex process, dynamic and challenging, without a single rule for mastery. It is not the science that has simple maps to understand, community development means the activities which provided by government, social work and empowerment with the principles as the fundamental major such as participant and sustainability, strong skill and approach (Miller, 2008: 3). Community development as human community hence reflect the multidimensionality. Jim Ife identified six dimensions of community development and it needs to take each dimension into account. These are social development, economic development, political development, cultural development, environmental development and spiritual development (Ife, 2009: 50). It seems that community development activities are the multidimensional activities that has principles and approaches. Those are has big meaning of the community development activities. Community is not an easy work it is combination between a lot of part of society, social working and government also social aspect.

The community development process which is has the principle as the fundamental or standard for practicing the program to reach the goal of community development. These principles are assumed considerate for the success or failure of a community development activity and considered consistent with the spirit of social justice and point of view ecological. Every

The researcher has their own perspective about the principle, one of them is Jim Ife is a well-known and internationally respected author, teacher and conference presenter on social work, community development (<https://www.connorcourtpublishing.com>). He believes that principles of community development are important to achieve the vision of community development. Community implies people carry out together in some way as a group. A community is not just the collecting of individuals more than that individual are part of something bigger, which has meaning for them. The Jim Ife's principles as such the participant, bottom up as the core of the community development (Ife, 2009:16). As the dynamic activity the principles of community development has involve during the practicing of the program. There are not such one principle as the fundamental master because the principles also may different and progress.

In other hand, Islamic community development has the own perspective about the same content. Islam comes to give directions, free people from distress, release people from slavery and free people from spiritual and material poverty (Harits, 2012: 182). Islam also does not mean just focus on strong believe to Allah but have good interaction for others. Other words Islam should guide people to have good in both of them. It is already told on Holy Qur'an:

وَأَبْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِن
 كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ
 الْمُفْسِدِينَ ﴿٧٧﴾

"But seek, with the (wealth) which Allah has best owed on thee, the Home of the Hereafter, nor forget the portion in this world: but do the good, as Allah has been good to you, and seek not (occasions for) mischief in the land: for Allah loves not those who do mischief" (Q.S Qasas or The Naration [28]: 77).

The application of the equality mean in Islam already given example by Muhammad. In the history of how the Islam and community development begins with Prophet Muhammad was chosen as a messenger and brought momentum to change a human civilization. This period is during in Medina already creating the modern civilization that the idea about that was though in 20 century (Soim, 2015: 22). It is proof with the charter which created the strong commitment to reach welfare for every group. The Charter is known as the Charter of Medina and identified as the first charter of human civilization and Ibn Khaldun also indirectly discussed upon the community development. He detailed up that the phase of a civilization was built as a result of the unite communities (Zal, Samah and Redzuan, 2012: 71).

Both of Jim Ife's theory and Islamic perspective have the principles to achieve the community development, such as participation, equality, justice, respect for work ethic, helping each other. About the two perspectives on principle of community development from Jim Ife's though and Islamic community development. The researcher interests to analysis both of them. Because is important to understand the principles of community development as standard for practicing it. From the explanation above the researcher interest to research about it with title “ **Jim Ife's thought in Principle of Community Development (Islamic Community Development Perspective).**”

B. Research Questions

The research questions are;

1. How is the principle of community development on Jim Ife's thought?
2. How is Jim Ife's thought on the principles of community development in Islamic community development perspective?

C. Research Purposes

The Research Purposes are:

1. To describe the framework of principles of community development from Jim Ife thought.
2. To analyze the principles framework of community development of Jim Ife thought in Islamic community development perspective.

D. Research Benefits

The Benefits of the research are;

1. The Theory Benefit

Significant theory is this research can be contribution for developing Islamic community development and dakwah knowledge and be a reference to further research for the next researchers.

2. The Practice Benefit

Significant practice is this research will enrich our knowledge about the Jim Ife's thought in Islamic community development perspective on principles of community development and correlation both of perspective.

E. Literature Reviews

Through the literature reviews, the writer knows the previous researches on. The purpose is not only to inform which research, but also to avoid plagiarism. There are a lot of researches on community development some of them are:

First, The research from Rebecca Waweru (2015) : *Authentic Community Development Principles and Fundamentals*. This research using the qualitative approach and explain about the conceptual of the principles of the community development. This journal explains about some principles and fundamentals as basic role for guiding practice of community development (Waweru,2015: 64). The principles that community development have which is the authentic value of the program, it is make the different the community development then

others program. The key of the succeed community development is the practice based on the principles such as participant, justice etc. In order to understand about the topic of this research, researcher took this journal because it has connected with this research focus on explanation about the principles of the community development. The principles as the fundamental practice and the authentic of the community development with the others.

Second, The Journal from Adib Susilo (2016) title *Model Pemberdayaan Masyarakat Perspektif Islam*. The research use descriptive analytic methods to see a model of community empowerment in an Islamic perspective Islam in community empowerment. The researcher using the qualitative approach as methodology for the journal. The journal explains the principle community empowerment in Islamic perspective, then what is the empowerment model in the Islamic perspective. The researcher take the starting of Islamic perspective in community empowerment is based on the Prophet Muhammad during Medina (Susilo, 2016: 193). Some of the principles that had applied since the first time revelation was revealed to spread Islam namely justice, equality, participation, appreciation, and *ta'awun*. This journal has same point about principles as the basic standard of Islamic community development. It has connected with this research that explore about the principles of community development in Islamic perspective.

Third, The Journal from Khairul Yadi and Muhammad Yunus Ahmad (2017) title *Development from an Islamic Perspective*. The researchers explain about the word development from many terms of perspective. Using the qualitative approach as the methodology describes that development is ambiguous. Some argues that to achieve the development is by social change through the process of modernization and change due to urbanization by adopting modern life style. So imprecise is the term that it has been a major debate in developmental and social studies (Yadi and Ahmad, 2017: 24). Using this research they also give their analysis about the Islamic view about development. The endless of their analysis are development from the Islamic

perspective is seen as a multi-dimensional process within which includes the processes to build up a balanced development in all spheres of life: economic, social, environmental and so forth. It is a purposeful, human endeavors intended to bring about real material benefits, visible social advantages, and spiritual satisfactions. Development in Islamic perspective is based on the principle of unicity of God as the fundamental truth, which is known as *Tawhid*. Therefore this research has the same topic to discuss and connected together.

Fourth, The Journal by Muhammad Soim (2015) title “*Miniatur Masyarakat Madani (Perspektif Pengembangan Masyarakat Islam)*”. The researcher used qualitative with library research study. The researcher believes that the development of the community to prosper for the community starts with the real movement towards social change. At least it can be identified that a resurrection can be realized if in the community has grown the character and attitude of independence, openness or transparency and the existence of competitiveness or a healthy competitive attitude. And the one the capture of idea about it is civil society that Islam has created before the paradigm in western. It shows that creating civil society based on Islamic perspective using the fundamental or standard with Qur’an and Hadist such Prophet Muhammad created civil society during his period in Medina. Accordingly this journal has the same topic. It proves that Islamic perspective already has the concept to build good civilization (Soim, 2015: 34). For more This Journal explains about how Islam takes a role to build society.

Fifth, The journal by Tomi Hendra (2017) title “*Pemberdayaan masyarakat dalam perspective Qur’an*”. This journal brought the empowerment from Qur’an view. Community empowerment is also interpreted as an attempt to change people's behavior in a better direction, so that the quality and welfare of their lives can gradually increase. Accordingly this research there are two basic things needed in realizing empowerment towards social justice. The first is the re-understanding of Islamic convention

that leads to social development. Second empowerment is a concept of socio-cultural transformation (Hendra, 2015: 15). Therefore, what we need is a socio-cultural strategy in order to realize the values of society in accordance with the concept of Islam. It is the same with subject of this research, for building the concept of Islamic community development must have good understanding.

In addition from all literature reviews above that explain about several theories which have connection with this research, but the different is in this research focus on Jim Ife's thought on community development from his book only and also to avoid from plagiarism.

F. Research Methodology

Cambridge dictionary defines methodology as “*a system of ways of doing, teaching, or studying something*”. In a word, methodology is the researcher guidance to discover the purpose of this research. Methodology is a combination between the method and theory, which is a plan for how research will proceed, how the approach that will choose or how combine from the element of research in a plan that details so the research will carried out (Leavy, 2017: 16).

1. The research approach

The method approach of this research is use the literature method with a qualitative descriptive approach. Based on John W. Creswell (2013: 21) gives the definition about qualitative approach such as “a qualitative approach is one in which the inquirer often makes knowledge claims based primarily on constructivist perspectives”. Methodology will help researcher to get data with the purpose to find the answers for the research questions.

The approaches uses descriptive qualitative because the researcher aims to provide a complete view of the subject researched, according to Sukardi (2007: 157), descriptive research is trying to represent, interpret and describe or explain the facts, the event or events that are taking place at the time of research appropriates for what it is".

This research which using qualitative descriptive approach by describe of Jim Ife's thought about the principle of community development also principle of community development in Islamic perspective.

Meanwhile, according to Whitney in Nadzir (1998: 4), "descriptive research is the fact-finding with proper interpretation in order give descriptions, overview or painting systematically factual, accurate facts, characteristics and relationships between phenomena investigated". In other literature (Pearson, 2014: 63) "Descriptive research is presents a picture of the specific details of a situation, social setting, or relationship. Much of the social research found in scholarly journals or used for making policy decisions is descriptive". This research will describe about the principles of community development in Jim Ife's tough and Islamic community development.

2. Resource

The Resources data for this research are;

a) Primary Resource

The primary data are information collected by a researcher specially for research assignment or resource using the first approach (Kumar, 2011: 130). The primary research is book with title Human Right From Below Achieving rights through community development.

b) Secondary Resource

The secondary data are the data collected by a party not related to the researcher study but collecting these data for some other purpose and at different time in the past or data where resource use by second approach (Kumar, 2011: 130). The resources of this research are: book, journal, new papers and online media which are related to Principle of Community Development.

3. Method of Data Collecting

The method of data collecting in this research is “library research with documentation technique, the documentation technique the method to collect the historical data which saved in documentation” (Bungin. 2014: 124). Because of the researcher will look for the data from document and any other references to find appropriate explanation to analysis and compare the principles of community development from Jim Ife and Islamic Community Development Perspective.

Research will use libraries data as main data. It means that researcher will use the as such journals, books and others libraries references without case study.

4. The Technique Data Analysis

The method used by the researcher to analysis data is descriptive approach. With major purpose of descriptive research is description of the state of affairs as it exists at present. Using;

a) Data Reduction

According to Albalate (2007: 3) “Data reduction technic is approach in charge of diminish the quantity of information in order to reduce both memory and execution time”. In the analysis data there are two different possibilities based on the object of research, first is to reduce the quantity of instances, second one is to select a subset of feature from the available one. In this research the data

reduction will focus on principles of community development from Jim Ife's thought and Islamic community development.

b) Content Analysis

The instrument uses research literature analysis or content analysis research. Content analysis otherwise known as textual analysis is adopted as research methodology for this work. The content analysis is a scholarly methodology usually applied in the social sciences for the study of the content of communication. It involves the study of recorded human communications, such as books, journals, lecture notes websites, paintings and relevant laws. Content analysis (content analysis) is research that is a deep discussion toward content of written information Koentjaraningrat (1990: 62), "defines the contents of the analysis regarding the nature of descriptive content description is by comparison between a message". The researcher will focus on the content the book Human Right From Below Achieving rights through community development.

CHAPTER II

THE COMMUNITY DEVELOPMENT CONCEPTS

A. The Community Development Concepts

1. The Community Development Definition

The beginning step defining community development is to define “community” and “development”, the community will explain here.

The word community based on Oxford Dictionary is “all the people living in one place, group or people who share the same religion, race, job and feeling of sharing or having things in common”. A review of the literature conducted by Mattessich and Monsey 2014 in An introduction to community book “Community is people who live within a geographically defined area and who have social and psychological ties with each other and with the place where they live” (Philips and Robert, 2009:6).

In other word community is people who live in same location and not just live but also have connecting one each other. Connecting within them can share the idea about norm and rule in society. According to Homan (Homan, 2004: 9) about community;

“A community is a number of people who have something in common that connects them in some way and that distinguishes them from others the common feature might be a neighborhood where people live, an activity people share such as jobs, or other connections like ethnic identification”.

Community created form small circle from individuals. They connect with the same idea and sometimes through they diversity. As long as has one identity they will own their society. According to Yusra Kilun (2007: 38) explains;

“The community can be divided into two types, namely community geographical and Functional community. Geographical community is a community in the sense that people who live in an area are also called local community. While functional communities are not facilitated by the area they inhabit but governed by special characters or traits, for example the farming community, breeder community, fishing community, and craftsman community. In term of community development, it happens start from individual realization then be the strength of the community”.

Community could physical place, but it also can be defined as people who live in the same location, share common interests, jointly own or participate in something, share common characteristics, or have mutual relations. It means that community is the united of people who live in same place, not only the location which make them as community but having the some interest together.

The term "community" in the concept of Community development can be summarized as follows (Mayo, 1998: 162):

- 1). Community as a "shared place", that is community who live in same geographic area. For example, a neighborhood, housing in an urban area or a village in rural area.
- 2). Community as "shared interests", that is community with common interests based on culture and identity. For example, shared interests in ethnic minority communities or shared interests based on the identification of specific needs as is the case with parents who have children with special needs (children with physical disabilities) or former users of mental health services.

From the definition above, the researcher takes the part that community is not just define based on the geography but some people who agree in some idea, sharing and taking care one to other. In this

modern era community can define by the same purpose that they want to reach together.

The end of the community is the selfdevelopment of the individual. The community is thus a collective and cooperative enterprise that has as its normative goal the intellectual and moral development of each of its members. Without the community, individual growth is impossible.

After the definition of community above, here is some of the following definition about development. It will guide us to have clear understanding before coming to community development definition.

In general terms based on oxford dictionary “development” means an “event constituting a new stage in a changing situation”, or the process of change person. If not qualified, “development” is implicitly intended as something positive or desirable. When referring to a society or to a socioeconomic system, “development” usually means improvement or growth.

Development is about people changing their lives for the better, it is about expanding their ability to make choices about the things that matter to them. Important as income is for the ability to shape one’s life, development is about much more than that. Indeed, over the past twenty years, the development community’s concept of development has broadened from a narrow focus on income include education, health, and social and political participation (Stren, Dethir, Rogers, 2005: 3).

In other terms of development happens as human development, when he/her realize the development in their owns selves are important. According to Burkey (1993: 35), development is also:

“A process by which an individual develops self-respect, and becomes more-confident, self-reliant, cooperative and tolerant to others through becoming aware of his/her short comings as well as his/her potential for positive change. This takes place through working with others, acquiring new knowledge and active participation in economic, social political development of their communities”.

This means that development is the process through within every single person in community. Building the awareness of their own strength or capacity and increasing with participation or take part in society activities. With encourages every individual to take part is also mean the process of community development.

The United Nations in United Nations Development Program (UNDP) mentions that development is as “Process of enlarging people’s choice”, which encompasses among others, opportunities for being creative and productive as well as to acquire self-actualization and self-respect (UNDP, 1990: 10). It describe that development gives people opportunity to have right to choice what they can do, this will happen if they could have power and free or in other word people already reach the basic human need. So they can actualize their self as the highest of human need. Rahman (1993: 71) describes that “Human’s need not only material things, human’s need also in psychological and emotional fulfillment”. This could be received by work together or participation for feeling the existent, respect and affection from society.

Development starts with one to other with one goal that can reach together. UNDP (2000: 17) explains “Development is of people, for people and by the people”. Development work of people, no one will develop their condition, development in this perspective work by the

people and for themselves. Every individual who realizes the function and capacity also participate in other activities. It call development is process of people by the people and for the people.

It gives researcher deep understanding development is not only material or physical things. Development of people by find what they need, it can material but it also about psychological and emotional fulfillment. Development is not only for each person but community.

For all definitions both of community and development. More explanation about community development will brought here Community development is a process where community members are supported by agencies to identify and take collective action on issues which are important to them. Community development empowers community members and creates stronger and more connected communities.

Community development is a holistic approach grounded in principles of empowerment, human rights, inclusion, social justice, self-determination and collective action (Kenny, 2007). Community development considers community members to be experts in their lives and communities, and values community knowledge and wisdom. Community development programs are led by community members at every stage - from deciding on issues to selecting and implementing also evaluating actions. The activity of community development has an explicit focus on the redistribution of power to address the causes of inequality and disadvantage ([www.aifs](http://www.aifs.gov.au), accessed 20 Sept 2019 at 3.15 PM).

Community development is a wide and important subject. It can be defined as a continuous process, through which community members come together to take collective action and generate solutions to their

common problems. Community development ranges from small initiatives within a small group to large initiatives that involve the broader community. Community development produces self-reliant and self-sustaining communities that mobilize resources for the benefit of their members (Sureshkumar, Anvar, Kalamony and friends, 2015: 2). Community development is one way to achieve a civil society. Wise floating of society is carried out by maintaining or using local knowledge (indigenous knowledge) as its foundation. According to Nasdian (2014: 12) community development has been described as a social movement, a process, a method, and a program. Actors who carry out community development activities always use strategies to carry out community development activities. Strategies in community development are the methods used by community development actors to achieve their goals.

According to Twelvetrees (1991: 1) Community development is "the process of assisting ordinary people to improve their own communities by undertaking collective actions". He divides Community perspectives into two frames, namely the "professional" approach and the "radical" approach. The professional approach refers to efforts to increase independence and improve service delivery systems within the framework of social relations. The radical approach is more focused on efforts to change the imbalance of existing social relations through empowering weak groups, looking for the causes of their weaknesses, and analyzing the sources source of oppression. Taking the position as professional perspective community development is concerned with efforts to meet the needs of people who are disadvantaged or oppressed, whether caused by poverty or by discrimination based on social class, ethnicity, gender, gender, age, and disability. Community development is based upon the belief that people can work together to shape their own destiny if given the

opportunity to participate in a free, open and non-threatening environment.

Community development is a one of the strategic efforts to help community members is facing various problems in achieving standard of living decent and quality. Potential citizens are activated in community development comes mainly from those who already have awareness, intentions, goals, attitude of openness, active participants and willingness to cooperate with various parties. Willing to participate in the process of community development is useful to complete various problems according to the conditions and real needs with alternatives the right target (Dumasari, 2014: 1).

According to United Nations, defines: community development "As the process by which the efforts of the people themselves are united with those of governmental authorities to improve the economic, social and cultural conditions of communities, to integrate these communities into the life of the nations, and to enable them to contribute fully to national progress" (Ensiedel, 1968: 7). The definition give emphasize that community development, is a "process" where the efforts or potentials owned by the community are integrated with government's resources, to improve economic, social, and conditions culture, and integrating society in the context of national life and empower them to be able to contribute fully to achieve progress at the national level. Community development is the ability of a country or a nation to continue to develop both qualitatively or quantitatively which includes the whole in terms of state and community life and because it does not develop only in meaning increased standard of living alone but in other aspects of life, human not only economic beings, but also social and political beings.

Community development is a process (not a one-off intervention), achieving change within for communities to problems that they themselves identify (it is not about keeping things as they are and it is not top-down), focused on changes that will be about achieving greater equality, justice and respect, a collective process and done with for or to communities (Pithford, Henderson, 2008: 33). The community development is a process, need time and struggle to make change by people. Community development is “A process of helping people to help themselves” (Groeneald 1989: 269). It means that community development is program that people need to increase their condition with helping the community. Community development has a focus on helping members of the community who have similar interests to work together, identify shared needs and then carry out joint activities to meet those needs. Community development is often implemented in the form of development projects that enable community members to get support in meeting their needs or through campaigns that enable those needs to be met by other responsible parties (Payne, 1995: 165).

The description above that community development is process by the community and non-intervention, it is same with United States International Cooperation Administration description about Community Development as: "a process of social action in the people of a community organized themselves for planning action, define their common and individual needs and problems make groups and individual plans with a maximum of reliance upon community resources, and supplement the resources when necessary with services and materials from government and non-government agencies outside the community" (The Community Guidelines of the International Cooperation Administration, 1996: 3). The above definition describes that the concept of community development is a process of "social action" in which people organize themselves in planning what will be

done, formulate problems and needs both those that are for the benefit of individuals and those that are for common interest, make plans based on trust a high level of resources owned by the community, and if necessary can complement with technical and material assistance from government and agencies non-governmental outside the community.

According to Henderson (2010: 137) said that “Community development is a way of strengthening civil society by prioritising the actions of communities and their perspectives in the development of social, economic and environmental policy”. The word of civil society can refer to the community mean both geographical communities, communities of interest or identity and communities organising around specific themes or policy initiatives. It plays a crucial role in supporting active democratic life by promoting the autonomous voice of disadvantaged and vulnerable communities. It has a set of core values/social principles covering human rights, social inclusion, equality and respect for diversity, and a specific skills and knowledge base.

Community development is an effort to develop a condition of society in sustainable and active way principles of social justice and mutual respect. Other than the community development is also interpreted as a commitment in empowering the grassroots community so that the community has real choices regarding their future (Zubaedi, 2013: 4). Therefore, community development can be interpreted as efforts to enable individuals and groups in society to be able to solve social problems and have choices tangible concerns his future so that it can improve quality of life.

According to Christenson and Robinson (1989: 14) “Community development is a process by community who live in same location and

decided to make social work together (with or non-intervention) to change their social, economic, culture or environment". In this description both of them agree that community development is more important have the big participation from the community (Soetomo, 2013: 82). For more there are three contents in the community development:

- 1) Focus on the community with all of their assets.
- 2) The orientation of program is based on community need.
- 3) Giving priority on the participation from community.

Meanwhile, according to A. Supardi that community development is a process which members of society discuss and determine their desires, also plan and work together to fulfill their wishes. Community development is also a movement to create a better life for the whole community with actively participating and community initiatives (Supardi, 1987: 27). Community development is community development efforts carried out by the community themselves, the community gathered to discuss about the need to invest in accordance with the level of the needs of both in terms of public interests and other aspects. After deliberate on identifying needs and inventorying them, then proceed to make plans about the steps. When the program is finished compiled then only then it comes to implementation, doing along with using technical cooperation.

According Dunhitm (Huey, 1973: 16) characteristics of the process and four have particular relevance with community there are:

- 1). Community development is concerned with all the people of the community rather than any one group or segment of the population.
- 2). Community development is concerned with the total community life and the total needs of the community.
- 3). Community development is based upon the philosophy of self-help and participation by as many members of the community as possible.

- 4). In community development, direct participation is normally open to practically any community resident who wishes to participate.

For all the definition above, the researcher take the position that community development is a process to find chance for changing condition of community using high community's participation. Specifically, community development is concerned with meeting the needs of people who are disadvantaged or oppressed, whether caused by poverty or by discrimination based on social class, ethnicity, gender, gender, age, and disability.

There are many definitions of community development. Key elements of community development:

- 1) It involves working alongside groups to identify discourses, structures, policies and practices that require transformation.
- 2) It often involves working with groups who have been marginalized and excluded from participation. Community workers assist these groups to gain control over their situations and to achieve positive changes that will enhance their daily lived experiences in all domains (social, political, cultural, economic etc).
- 3) Community development involves a vision of how things might be changed so that sustainability and social justice can be achieved at global and national levels (Ife 1995).
- 4) Community development workers adopt collective methods, harness existing resources and identify what is required to ensure that all populations can be fully involved as citizens in their communities. Identifying long-term strategies for development is a key activity of community development (Derrick 1993).
- 5) A key focus is on working from people's own definitions of situations, ensuring that community development workers are partners for change. Community workers work with groups and

throughout the change process they model actions that embrace social justice, including an understanding that in top-down approaches the local and indigenous knowledge of communities is likely to have been subjugated. Or using the bottom-up approach that builds from the society (Ife, Nash, Munford and Friend, 2005:98).

2. The Strategies of Community Development

Community Development Strategy In general there are four community development strategies (Aziz, 2009: 8-9), namely:

1). The growth strategy

This growth strategy is intended to achieve rapid increase in economic value. Through income per capita population, agricultural productivity, capital and employment opportunities coupled with the ability to consume people especially in rural areas.

2). The welfare strategy

This welfare strategy is intended to improve community welfare is matched with culture development and culture. This is intended to prevent attitudes dependence on the government.

3). The Responitive Strategy

This strategy is intended to respond to needs formulated by the community itself with the help of outsiders (self-need and assistance) to facilitate an independent business through the procurement of technology and appropriate resources for the needs of the development process.

4). The Intergrated or Holistic Strategy

The concept of a blend of the basic elements of strategy ethics in above being the best alternative. This strategy is systematic integrating all components and elements it is needed to achieve simultaneously the objectives which are concerns the continuity of

growth, equality, welfare and active community participation in the process community development.

3. The Management of Community Development

Generally, the community development programs intended to improve the quality life of low level society. Community development is generally actualized in several stages starting from planning, coordinating and development of various steps in handling the program social. Community development programs emphasizing the application of Community Based on Management (CBM). That is program management approaches that make knowledge and local community awareness as the basis. CBM is defined as a strategy for realizing centered development practices in humans, the center of decision making regarding utilization sustainable resources in an area which are organized by the community in the area. Community given the opportunity and responsibility in doing management of its resources. Themselves which defines needs, goals, aspirations and makes the decision to achieve the dream of prosperity. Most social workers arrange development activities society through several steps in stages according to conditions and the needs of the people who are the target of activities.

Based on the working between the community and social worker or facilitator has chance to take the opportunity and responsibility in managing the resources (Suharto, 2014: 36). To receive the goal of the community development there are following managements such as:

1) Problem Posing

Usually community has known the problem, but in this step facilitator guides community by providing explanations, information and facilitate community for consultation among the community.

2) Problem analysis

This step facilitator collects the information ranging from type, size and scope of the problems. Selecting the priority and making the information accessible to interest the others.

3) Determining Goals

The goal of the community development is to make people reach a standard of living. Facilitator makes sure the program will involve community. They made the program to fulfill their need and working together.

4) Action Plan

Community development is not an idea but a action that requires planning to achieve goals. Before the action begin the facilitator with community analyze of needs, map resources, networking, funds, supporting and inhibiting factor which can use to the program.

5) Implementation of the program

The aim of this step is to take priority problems and issues that had identified. This need effective coordination and preparation. The implementation should be systematic, scientific and time bound.

6) Documentation of the activity

Documentation simply means creating a record of all the processes involved in the programme, from the beginning to the end. It should remember to document the successes and challenges of the program as clearly as possible. This will be circulated to community people and experts for collecting feedback and opinion.

7) Monitoring

This section from the first step of this process, monitoring is another important step. During monitoring, facilitator reports the progress of action. Report will hold by weekly, monthly or daily.

Monitoring involves the following tasks;

- a) Recording what is happening the following planning process
- b) Checking or observing the activities.
- c) Collecting facts and figures on activities and results
- d) Assessing whether implementation is going in right direction or not.

8) Evaluating

Evaluating allows the facilitator to make judgement about the project's achievements. Proper evaluation demands:

- 1) Accuracy and attention
- 2) Internal evaluation which is carried out by some actual project team
- 3) External evaluation, which is involved someone who not directly in the program activities.

4. The Scope of Community Development

In general the scope of community development programs can be divided by the following categories (Budimanta, 2003: 63):

- 1) Community Service: is a corporate service to meet the interests of the community or the public interest, such as the construction of public facilities including the construction or improvement of transportation facilities/roads, educational facilities, health facilities, worship facilities, improvement of environmental sanitation improvement, development of education quality (provision of teachers, school operations), health (assistance paramedics, medicine, counseling to improve the quality of environmental sanitation in settlements), religion and so on.
- 2) Community Empowering: are programs related to providing wider access to the community to support its independence. Related to this program is the development or strengthening of

non-governmental groups, local communities, professional organizations and enhancing the capacity of community businesses based on local resources.

- 3) Community Relations: is related activities developing understanding through communication and information to the parties concerned. Such as public consultation, counseling and so on.

5. The Function of strategic community development

Community development has a strategic function besides able to raise awareness also has the potential to strengthen capacity (capacity building) so that people are empowered out of the snares conditions of underdevelopment, backwardness, moral decline, disability, ignorance, helplessness and poverty. Some strategic functions from community development according to Suharto in (Dumasari, 2014: 28-29) namely:

- 1). Providing social services based on the community ranging from preventive services for children to services Curative and development for family income low.
- 2). Help community members who have a common interest to collaborate, identify common needs and then do joint activities to fulfill their own needs.
- 3). Meet the needs of disadvantaged or people oppressed, both caused by poverty and by discrimination based on social class, ethnicity, gender, type sex, age and disability.
- 4). Emphasize the importance of self-help and informal involvement in supporting strategies for dealing with poverty and oppression includes facilitating citizen participation to be active involved in community empowerment.
- 5). Minimize gaps in service delivery, elimination of discrimination and neglect through strategy community development.

6. The Purpose of Community Development

Generally the purpose of the community development is helping community to reach better living. According to Mardikanto (2014: 202), there are six objectives purpose of community empowerment, namely:

- 1) Institutional improvement (better institution). By improving the activities / actions taken, it is expected to improve institutions, including the development of a business partnership network.
- 2) Better business. Improvement of education (enthusiasm for learning), improvement of business accessibility, activities and institutional improvement, are expected to improve the business conducted.
- 3) Better income. With the improvement of the business carried out, it is hoped that it will be able to improve the income it receives, including the income of the family and community.
- 4) Improvement of the environment (better environment). Revenue improvement is expected to improve the environment (physical and social), because environmental damage is often caused by poverty or limited income.
- 5) Better living. An improved income level and environmental conditions are expected to improve the living conditions of each family and community.
- 6) Better community. A better life, supported by a better (physical and social) environment, is expected to lead to a better community life.

According to Dumasari (2014: 28-29) The general purpose of community development can be decisive process and orientation of decision making for sustainability of activities community

development. Some general purposes from community development, such as:

- 1). Eradicating people from cultural poverty, poverty absolute.
- 2). Improving the quality of more human resources
- 3). Developing independence and self-sufficiency of the weak and helpless community.
- 4). Improving public health status evenly
- 5). Increases the opportunity for each member of the community in the village as well city
- 6). Releasing society from the shackles of disability, backwardness, distrust, isolation, dependence and moral deterioration.
- 7). Improving public welfare in various fields life.
- 8). Improving the standard of living of the people.
- 9). Increase the willingness and ability of active participation community based creative productive business management local resource.
- 10). Reducing and eliminating various forms of anxiety as well as the concerns of citizens who are vulnerable to threats food insecurity and crop failure.
- 11). Strengthen community competitiveness in local, regional markets, nationally and even internationally competitive.
- 12). Reducing unemployment
- 13). Increasing legal protection for grassroots citizens roots.
- 14). Improving social security for the poor and victims natural disasters.
- 15). Increase economic-based productive employment opportunities populist.
- 16). Develop local institutional functions for empowerment grass roots residents.

17). Building a creative and communicative society in accessing a variety of innovative development information.

18).Strengthen public awareness so as not to depend on donors or aid funders.

7. The Models of Community Development

Jack Rothman in his famous classical work, *Three Models of Community Organization Practice* (1968), developed three models that are useful in understanding the conception of Community development (Hyman, 1990: 38): 1). Local community development, 2) social planning and 3) social action.

1). Local Community Development

Local community development is a process aim at creating social and economic progress for the community through the active participation and initiative of community members themselves. Development of local communities is basically a process of interaction between local community members facilitated by social workers. Local community development is more oriented to "process goals" (process goals) rather than task objectives or goal outcomes (task or product goals). The development of local leadership, the improvement of an independent strategy, the improvement of information, communication, relations and the involvement of community members are at the core of the local community development process which has a bottom-up nuance.

2). Social Planning

Social planning here refers to a pragmatic process to determine decisions and determine actions in solving certain social problems such as poverty, unemployment, juvenile delinquency, ignorance (illiteracy), poor public health (low life expectancy, high levels of infant mortality, malnutrition) etc. Unlike the development of local

communities, social planning is more oriented to "task goals" (task goals). Social workers act as social planning who see them as "consumers" or "service recipients" (beneficiaries). The involvement of service recipients in the process of policy making, goal setting, and problem solving is not a priority, because decision making is done by social workers in formal institutions, such as government social welfare institutions or private.

3). Social Action

The main objectives and targets of social action are fundamental changes in the institutions and structures of society through the process of distribution of power, distribution of resources and decision-making. The social action approach is based on the view that the community is a client system that often becomes a 'victim' of structural injustice. They are poor because they are impoverished, they are weak because they are weakened, and are helpless because they are not empowered by elite groups of people who control economic, political, and social resources. Social action is oriented both at the process goal and the outcome goal. The community is organized through a process of awareness, empowerment and actual actions to change the structure of power to better meet the principles of democracy, equality and equity.

The community development model is also applied in space social organizations (Zubaedi, 2013: 2013) such as Lembaga Swadaya Masyarakat (LSM) community development activities uses three types of approaches there are:

1). The Welfare Approach

This approach is carried out by giving assistance to certain groups for example to those who affected by disaster. This approach is mostly carried out by religious groups in the form

of health services, providing food and providing education for society in need.

2). The Development Approach

The approach is carried out by way of concentrating its activities on the development of development projects with the aim of increasing ability, independence and self-reliance public. This approach is carried out through the program education and training for LSM and government workers engaged in the field of community development.

3). The Empowerment Approach

The approach is carried out by way of looking poverty as a result of political and trying processes empower or train the community to overcome his helplessness. Empowerment approach aims to strengthen the bargaining position of the lower layers of society against the pressing forces in each field and life sector. The effort was carried out in a way protect and defend the weak.

B. The Community Development in Islamic Perspective

1. Islamic Community Development History

The concept of Islamic community development begins with Prophet Muhammad was chosen as a messenger and brought momentum to change a human civilization. By trough a long journey Muhammad vision start in Mecca city and the second is in Medina. Two places with different approach and strategy. In Mecca He focus on the belief to Allah. When Prophet Muhammad in Medina He starts building systems law, social order, politic and nation (Aliyudin, 2009: 789). The change that brought function of the Prophet improved from an educator's function to a community-building statesman or state builder. Under guidance and leadership The Messenger of Allah. The city of Medina became a city of people who civilized, law-conscious, tolerant, helpful,

decorated brotherhood and the spirit of cooperation between citizens. Picture such a society, came to be known as the community *Madani* or Civil Society (Muhyiddin & Safei, 2002: 108).

Dakwah Rasulullah in Mecca and Medina can be used as a reflection and foothold for preaching for Muslims afterwards how should develop society in the middle plural public and compound. Besides develop public Islam. Building a civilization society that's what the Prophet did for ten years in Medina. He built a fair, open and democratic society, on the basis of piety to Allah and obedience to his teachings trough Dakwah to develop Islamic society be important to do so that people can be helped to complete problems faced by them (Zaini, 2016:143).

While developing Islamic society refers to the previous description of the business strategic to help members of the moderate Islamic community face various kinds of problems and internal problems achievement of a decent standard of living and quality for later life to be quality or developed. Development from the Islamic perspective is seen as a multidimensional process within which includes the processes to build up a balanced development in all spheres of life: economic, social, environmental and so forth. It is a purposeful, human endeavors intended to bring about real material benefits, visible social advantages, and spiritual satisfactions. Based on the principle of belief of Allah as the fundamental truth, which is known as *Tawhid*. this signifies that the purpose of development is to please Allah, and therefore to reach the goal of prosperity in both stages of human life; the worldly and hereafter, as a manifestation of *Tawhid* paradigm.

Islamic community development as the general has the goal to build the ideal community in order to realize *Baldatun Thayyibatun*

Warabbun Ghafur (country which is both those that are in God's blessing), that is by the way realize social welfare starts from the struggle to realize and grow aspects of creed and ethics in personal self (Aliyudin, 2009: 789). From this explanation to build the ideal country in Islam perspective. Begin with afford for people to reach the standard of living based on believing to Allah or has strong *Tawhid* (Syihab, 1996:126).

2. The Dakwah and Islamic Community Development Concept

Islam is a religion of dakwah with goal to guide people live based on Islamic rules and obey to Allah. Dakwah according to Amin (2008:3) Etymology (language) comes from the Arabic word: da'a - yad'u - da'watan which means to invite or to call. Usually Dakwah means calling to believe in Allah and living with the norm of Islam. Dakwah also has meaning as a process of saving humanity from various adverse problems, constitute work and great works of humans both individually and socially offered to Allah and each other or community (Endang and Alayuddin, 2009: 13). Dakwah is conscious work within order to uphold justice, improve well-being, fostering equality, achieving happiness based on the system delivered Allah SWT.

Dakwah is not only just invite people saying to call to Allah but also aware with the condition of people among them. Assignment for spreading the truth of Islam is an integral part of the soul and live a Muslim (Suisyanto, 2006: 63). The chapter in Holly Qur'an about dakwah is in Al Imron verse 104.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ



“Let there arise out of you a band of people inviting to all that is good enjoining what is right and forbidding what is wrong; they are the ones to attain felicity “ (Q.S Al Imron [3]: 104).

The verse in principle commands Muslims for preaching both individually and collectively (institutions). To invite people in good way for living and forbid the something wrong. It means if the living was in difficult each Muslim must help from it. Because of the existence of Islamic dakwah is always in touch and wrestling with the reality that surrounds it (Aliyudin, 2009: 789). The social, economic, education are part of the society which are the object of dakwah, based on this reality Islam has commitment for joining to take after to be problem solve among society. What is ordered or recommended in Islam certainly gives great benefits for humans and their lives. As well as, prohibition in Islam will have a negative impact on human development and his life (Aziz, 2009: 113).

Meanwhile, according to Muhtadi and Safe’I (2003: 17-18). Da’wah takes a role and process that connect with the community development. Normatively the AL-Qur'an has given instructions about placement about within the framework of the role and process. In chapter Al-Ahzab Verses 45-46:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾ وَدَاعِيًا
إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴿٤٦﴾

“O Prophet ! Truly We Have sent thee as A Witness, a Bearer Of Glad Tidings, And a Warner, And as one who invites To God’s (Grace) by His leave, And as a Lamp Spreading Light” (Q.S Ahzab [33]: 45-46).

The two verses above indicate at least five roles Dakwah:

First: Dakwah plays a role as a *Syaahidan*. Dakwah is witness or evidence of the height and truth of Islamic teachings. Especially through exemplary role played by adherents.

Second: Dakwah plays the role of *Mubasyiran*. Dakwah is cheerleading facilities for those who believe in the truth. We can give one another good news and give one another inspiration and solutions in dealing with various life problems and life.

Third: Dakwah plays the role of *Nadziran*, in line with his role as the giver of good news. Dakwah also acts as a reminder. He always tried to remind the followers of Islam to remain consistent in virtue and justice so that they are not easily trapped in error.

Fourth: As *Daa'iyah ila Allah*. Da'wah is the commander in maintaining the integrity of the people while fostering the quality of the people in accordance with the idealization of the desired civilization.

Fifth: Dakwah plays the role of *Siraajan Muniira*. As accumulated from previous roles, da'wah has a role as a giver of light that illuminates social or spiritual darkness. It becomes conditioning when people face various problems that never stop wrapping their lives.

Community development is a one of the strategic efforts to help community members is facing various problems in achieving standard of living decent and quality. Willing to participate in the process of community development is useful to complete various problems according to the conditions and real needs with alternatives the right target (Dumasari, 2014: 1). Likewise, the da'wah paradigm in community development seeks to realize Islam by making Islam a foundation for social development and change by motivating people to carry out transformation through concrete development which oriented to social problems (Ismail and Hotman, 2011: 228).

Which dakwah paradigm above, dakwah is not only a call to goodness and abandonment in other words, dakwah is also planned to be an effort to improve the social life with the community so that oppression, injustice no longer lives in their midst (Aziz, Suhartini, Halim, 2009: 15). It also the idea of the Messenger of Muhammad as Mercy of the universe and help people out of the darkness:

اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ
 كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ
 أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾

“Allah is the Protector of those who have faith: from the depths of darkness He will lead them forth into light. Of those who reject faith the patrons are the evil ones: from light they will lead them forth into the depths of darkness. They will be companions of the fire, to dwell therein (Forever)” (Q.S Al Imron [2]: 257).

CHAPTER III

JIM IFE' THOUGHT ABOUT COMMUNITY DEVELOPMENT

PRINCIPLE

A. Biography

Ife J W (James William) or with familiar name Jim Ife. He was born 7 March 1946. He was PhD University of Tasmania, MSC McGill University (Canada) as his stud and for his organizational unit as Social Work and Community Welfare (ssap), Social Work and Community Welfare (ssap). Jim Ife is a well-known and internationally respected author, teacher and conference presenter on social work, community development and human rights. He was Professor of Social Work and Social Policy at The University of Western Australia and Curtin University. He is the author and editor of several other books including Human Rights from Below: Achieving Rights through Community Development (2010) and Human Rights and Social Work: Towards Rights-Based Practice 3rd Ed. (2012). (<https://www.connorcourtpublishing.com> accessed 23 September 2019 at 20.23 wib).

B. Jim Ife's Thought on Principle of Community Development

Based on Cambridge Dictionary Thought it means the act of thinking about or considering something, an idea or opinion, or a set of ideas about a particular subject. In this chapter explain about Jim Ife thinking about principle of community development. Before coming to the explanation better to know about the descriptive about principle.

The word "principle" based on oxford dictionary is "moral rule or strong belief that influences your action". It means that principle is the foundation which gives the influence to someone to their activities. Principle as the idea is the basic foundation or rule that explains or controls how

something happen or work. It can be the standard of good behavior or fair dealing.

According to Mulwa (2010:94) “principle can be defined as an accepted or professed rule of action. It is a fundamental, primary, or general law or truth from which policies, decisions and actions are derived”. A principle is a statement of fundamental truth which describes the occurrence of things or phenomena as they are, what is basic or essential and what works and what does not and why. Principles are standards which are generalized expressions of rules of sound practice. Principles therefore provide frameworks for analysis and interpretation of various phenomenas (Waweru, 2015: 65).

Principles is the fundamental of thing, including community development has the principles as guide in community development program, principles as the ‘how to’ procedures for ‘doing’ community development (Ife, 2009: 29). The more explanation about the principles of community development will explain on chapter tree and four.

For the professional worker they have to understand about the most important of principles in community development activity, but it is not only the principles but knowledge which will help them in their working for helping community. Because of community development activities also needs to be supported by knowledge of social policies, the welfare state system (welfare state), and social rights of the community, including specific knowledge in the fields in which social work practices operate, such as: social welfare and health policies, community care practices, protection legislation and legislation children, and social planning including regional (urban and rural) planning and housing. In addition, as stated by Mayo (1994: 74), community development needs to be based on knowledge of:

“The Socio-economic and political backgrounds of the areas in which they are to work, including knowledge and understanding of political structures, and of relevant organizations and resources in the statutory, voluntary and community sectors. And they need to have knowledge and understanding of equal opportunities policies and practice, so that they can apply these effectively in every aspect of their work”.

Community development is not easy and requires people with specific knowledge and skills to facilitate the process. It is a process through which people develop the ability to collectively help themselves and reduce reliance on external resources. It includes a set of steps to guide problem solving, program planning and task completion.

Broadly speaking there are four development principles community (Zubaedi, 2013: 37-38) namely:

- 1). Community development rejects views that do not in favor of an interest (disinterest). On this principle community development seeks to display values and articulate them clearly. On this principle community development is committed to the poor and social justice, human rights and citizenship, empowerment and self-determination, collective action and diversity.
- 2). Change and engage in conflict. Community development aims to change the structure that is discriminatory, coercive and oppressive in the community. To achieve this goal community development awakens, presents unpleasant and sometimes information disturb. Here community development complements activities with new social movements such as human rights human and peace movement.
- 3). Freeing, opening up society and creating participatory democracy. Liberation or liberation is a reaction opposition to other forms of

power, slavery and oppression. Liberation demands empowerment and autonomy. Liberation involves a struggle against and free from people, ideology, and structure very powerful.

- 4). Ability to access service programs social. Community development puts its programs are strategically located accessible to Public. The physical environment created is smooth community development has a friendly and atmosphere informal, not bureaucratic, formal and depressed atmosphere.

The nature of community development need the specific “how to” for doing the community development. In this research would brought the principles of community development from Jim Ife from his books as the fundamental of the community development;

1. Ecology And Sustainability Principle

The issues of sustainability and the ecological crisis are the greatest challenges facing humanity at the start of twenty-first century. For this reason an awareness of them is vital for community development. In views of number of writes, community development can indeed be part of the solution (Jim Ife, 2009: 34). That’s way community development must be sustainable requires a longer-term perspective.

Community development involves thinking about the future beyond the next few years and seeking to ensure that whatever community development takes place can be sustained in a longer frame. This requires care with the use of physical resources, especially those that are non-renewable, and means that community development must have a consciousness of the physical environment which it operates and limits that this environment imposes.

One of the most important principles of sustainability and the ecological perspective is the harmfulness growth. The ecological crisis has brought home the reality that we live in finite world, with finite resources and finite capacity to absorb the product of human activity, and that in such world growth without end is impossibility. Moreover it is likely that these challenges can be addressed if there are strong and viable human communities, seeking and evolving diversity of sustainable approaches to living together while treading lightly on the earth.

2. Holism (Wholism) Principle

Holism is a principle based on the fact that any development in one sector of the community will affect other spheres in a way. Community development should adopt and adapt a holistic approach in addressing community needs. As Ife (2002) explains, the principle of holism applies “to all aspects of community development, at analysis as well as practice levels”.

The holistic approach is used in building economic, human, social and environmental aspects of community as an interrelated whole. Ife (2002) further observes that development holism should emphasize the importance of ripple effect where every development initiative in one sphere has a ripples-like effect on other spheres in the system. It should entail balanced development that caters for all spheres of a human life by recognising that social, economic and political needs are inter-twinned.

3. Organic Change Principle

An easy way to understand of the concept of organic development is to have clear think difference between how machine and plant works. The machine works independently, it can be moved

to another place and will work in the same way then the plant is more complex, plant work depends on location, seasons change and nurturing. Plant work it is the organic development or change. Organic development can be described as development that starts from the grassroots, initiated by communities to meet their development needs. Organic development is development that originates and grows spontaneously as a result of real felt needs, based on homegrown priorities and alternatives, using indigenous technical knowledge for sustenance and sustainability. Authentic community development is basically the need to allow structures and processes to develop organically from the community itself (Ife, 2002:200).

In community development perspective it means that one respect and values the community's particular attributes, and allows and encourages it to develop in its own unique way, through an understanding the relationship between the community and their environment (Jim Ife, 2016: 385).

4. Addressing Structural Injustices and Discourse of Disadvantage Principle

This is a principle in community development that not only initiates projects but seeks to address underlying impediments to development. There should be a systematic analysis of internal and external factors that entrench inequities. Community development should address issues of class, gender, race, ethnical, age, disability and sexuality by ensuring that power relations, in which structural inequalities are addressed by any community development initiative (Ife, 2002). In this principle, community development should not by any means reinforce structural oppression. Also, this principle recognises that the community is not a homogenous group and

therefore efforts need to be made to ensure all community members benefit from development processes (REGLAP 2012).

Community development should enhance social justice towards class, gender, race, ethnic opposition and inequalities. This principle advocates for a fair distribution of resources and power between people so as to improve the social, environmental, economic and cultural infrastructures within their communities.

5. Empowerment Principle

Empowerment should be an aim of all community development. Empowerment means providing people with the resources, opportunity, vocabulary, knowledge and skill to increase their capacity to determine their own futures, and to practice in and affect the life of their community. Empowerment means giving people (including the poor, minority and marginalized community members) the power to be able to make decisions, choices and directions that will lead to an improvement of their lives. It means that beneficiaries being the major stakeholders in the development process have the power to manage their own development.

Community empowerment leads to self determination, self-help and self-reliance among beneficiaries by supporting rather than leading them. Ife (2002:53) argues that “empowerment aims to increase the power of the disadvantaged”. Moreover, empowerment as a community strategy requires that the barriers to people exercising power be understood, addressed and overcome. In any case, any increase in empowerment for more disadvantaged sections of the community will help to bring about a more socially just society, and the empowerment of members of a local community will strengthen that community and will enable more

effective community - based structures to be put in place“ (Ife,2002: 209).

6. Human Right Orientation Principle

Human rights are important for community development at two levels (Ife, 2002: 216). First, human rights provide an important set of parameters within which community development occurs. This can provide a community worker with a justification for not accepting a community's expressed to proceed in a direction not compatible with human rights standard or agreements. At another level, however human rights can represent an important focus for community development. Like community development are about people achieving their full humanity, and we can really achieve our human rights only in human community.

Moreover, development activities must be able to guarantee the fulfillment of the right for every human being to live properly and properly. the rights that need to be considered by the government are the fulfillment of every standard of life, the right to education, the right to participate in the cultural life of the community and the right to develop independently and the right to seek family protection.

7. Definition Of Need Principle

The concept of need and need definition. It is important point in community development process. In fact, community development can be regarded as a process where the community is engaged in defining its needs and working to have those needs met. An analysis of need is central in the approach to human rights from below as developed (Jim Ife, 2009: 44). Often the need of community are have many definitions. Therefore in process of community development

community worker, managers or planners who undertake some form of need assessment.

There are two key community work principles relating to need (Jim Ife, 2016: 360) the first that community development should seek to bring about agreement between the various need-definers. Then the second is that despite the importance of various other need-definers, the need definition of the people themselves. The important focus is to engage people in dialogue that will lead them to be better able to articulate their true needs and not have need defined for them by others.

Community development, indeed can be defined as helping communities to articulate their needs, then to act so that they can be met. For this to happen, based on the ecological and social justice perspectives for every people, the people themselves must own and control the process of need assessment and definition.

8. Participation principle

Jim Ife in his book 2009 said that “Participation is a key feature of community development” (Jim Ife, 2009: 39). Participation is a central concept and basic principle of community development. In other words community development processes can only operate if there is high level of genuine participation by community members. Class, gender and race / ethnicity need to be taken into account in participation.

Community development activities must always seek to maximize participation for everyone in this case means citizen or community member or society to be actively involved in community processes and activities. People who are usually not involved have control over resources and institutions, more over participation must

include the ability of the community to influence activities in such a way as to improve welfare (Jim Ife, 2014: 298). The more people who are active participants, the more the ideal of community development process will be realized.

This does not imply that everyone will participate in the same way. Different people have different skills, interest and capacities. Good community work will provide the broadest possible range of participatory activity, and will legitimize equally all people who are actively involved.

9. Bottom-Up Development Principle

Bottom-Up Development is the heart of community development. It is based on a local knowledge, wisdom, skill and understandings of the community. The difference between top-down development and bottom-up development is obvious. But in this perspective community development as understood in Jim Ife's book is clearly a bottom-up process.

The bottom-up development means start from the below with valued the local culture. This may sound simple but in the context of modern society it may sound like radical idea (Jim Ife: 2009: 31). But it is the challenges where such initiatives 'from below' are difficult to manage but are encouraged. The notion of bottom-up development is at the heart of community development.

10. Valuing Wisdom, Knowledge And Skill From Below Principle

As the heart of community development, bottom-up development must value the wisdom, knowledge and skills of community members because it is the essential part of bottom-up development process (Jim Ife: 2009: 31). Community development

will always try first to find wisdom, knowledge and skills in the community itself. But if these are lacking in the community will there be any attempt to find wisdom elsewhere.

This is not to say that there is no role for external knowledge or skills. There will certainly be occasions where such external is necessary. However, a community development perspective requires that local expertise should always be the first, and preferable, option and that external should only be called on where the necessary expertise is not available locally.

Principle of Valuing Local:

a) Knowledge and Skills: The sub-principle of valuing local considers local knowledge and skills as very crucial in viable community development. Indigenous technical knowledge and skills must be recognized and valued. As Ife (2002) argues, the principle of valuing local knowledge simply states that local knowledge and expertise are likely to be of most value in informing community development and they must be identified and validated rather than subordinated to the knowledge and expertise of outside experts. In this principle, a community development process should seek to identify local knowledge, to assess the extent of local expertise, whether formally recognized or not, and realize that external expertise can only help a community in a general way and not in terms of specific programs. This principle acknowledges that local skills and knowledge are more applicable and sustainable and therefore they should be nurtured and a two-way transfer, exchange and sharing established.

b) Cultures: Local cultures are very crucial especially in sustainable use of resources. Culture being what gives communities an identity and self-value should be a key component of authentic

community development. The principle of valuing local culture requires that cultural traditions and processes be validated and supported as part of a community development process. Culture can promote adoption or rejection of development initiatives. Further, (Ife, *ibid*) acknowledges that community development itself cannot be imposed on people but it must be genuinely developed within the community, in a way that fits the specific extent and is sensitive to local community, culture, traditions and environment.

- c) Resources:* This sub-principle of valuing local resources encompasses all forms of local resources e.g. financial, technical, natural and human. Key to authentic community development is resource mobilization and sustainable utilization of the available resources. In sustainable and viable community development, the community mobilizes and uses its own material and monetary resources to attain her development goals (Chitere, 1999). Further, Hope and Timmel (2000) observe that communities have many resources and with these resources (both human, material and monetary), communities can engage in community development initiatives that can change the state of communities from an undesirable state to a desirable state. Use of local resources makes sure that communities do not always depend on external funding that comes with too many conditionalities without self-reliance. Ife (2002) further posits that community development that cannot be done with local resources is not worth doing at all. This points to the fact that local resources are very crucial in authentic community development.
- d) Processes:* This is a sub-principle of valuing local in community development which argues that the imposition of solutions, structures or processes from outside the community seldom

works. Communities usually have clearly set, stipulated and acceptable processes on decision making and development. For community development to be authentic, processes that are used in development initiatives need not be imported from outside, and instead they should be local community processes that are well understood and accepted by the local community.

11. Independence And Interdependence Principle

The community development consistent with the idea of valuing expertise from below, the idea of self-reliance in community development is applied to communities rather than to individuals. Self-reliance suggests that a community should where possible seek to rely on its own resources rather than becoming dependent on other communities or on some central authority (Jim Ife, 2009: 32).

The principle of interdependence is the opposed to independence. Interdependence is the central of community development (Jim Ife: 2016: 354). In community development perspective, none of us is really independent. We are all dependent on each other, in multiplicity of ways, and to encourage people to be independent is to deny the ecological connection between people and between people and the environment.

Other hand to follow this principle community development needs to find ways to challenge the ideology of interdependence, and to encourage and celebrate our interdependence, recognizing that it is only through our interdependence that we can both survive and flourish.

12. Diversity And Inclusiveness Principle

The activities of community development are always challenging. The idea of valuing diversity and inclusiveness have been very important in the struggles to overcome the practice of community development. The principle of diversity requires that difference, which is valued, color of skin or religion it is not imply judgment of one being superior to another.

For community workers, diversity is important at two level; namely diversity between communities and diversity within communities. Diversity between communities suggests that community does not have to be others, instead of trying to follow the process better to find something different and that make it unique. A community is free to experiment, to innovate, to do and express things by their own (Jim Ife, 2016: 340).

The diversity within communities emphasizes the importance of inclusive structures and process in the community. Finally diversity is necessary for a healthy community. Moreover applying the principle of inclusiveness to community development requires that process always seek to include rather than to exclude, that all people be intrinsically valued even if they hold opposing views. And that people be allowed space to change their position on an issue without losing face.

13. The Important of Process Principle

One of the most important principles of community development is the valuing process. In community development is essentially about a process rather than an outcome, about the journey rather than the arrival, and hence many of the most important practice principles focus on the idea of process (Jim Ife, 2016: 376).

Thus the idea of process is critically important for community development. The focus of community work is not ‘to ensure a good outcome’ but rather to ensure a good process and the most lessons for community development workers is to ‘trust the process’, which is not always an easy thing to do when a community seems to be moving in different direction from the one that the community worker sees as ideal.

14. Consensus / Cooperation And Conflict/Competition Principle

The Principle of Consensus that naturally values cooperation, while a conflict approach naturally competition, both of these do not have to be a deliberate process. This led to their being consider about what was the more appropriate way to go about community development. Jim Ife (2009: 42) “Even in fact that both are part of life and are inevitable aspects of community and community development”. Rather, a community worker can look for any opportunity to undertake these principles informally. In the method conversation with people in the community.

Consensus/cooperation and conflict/competition seeks to help people explore together their personal experiences of life and the links between theirs and the structures or discourses of power and oppression, with a view to creating space for effective action for change. In community development process these principles may be work with using four aspects: the linking of the personal and political, the development of a dialogical relationship, the sharing of experiences of oppression and the opening up of possibilities for action. In reality of community work few things happen neatly and process such as these will merge with each other (Jim Ife, 2016: 373).

The important principle is that consensus/cooperation and conflict/competition these are an essential of empowerment, therefore

an essential part of community development. Community workers should always seek opportunities to engage in consensus/cooperation and conflict/competition practice, and to incorporate these in every aspects of their work. How they are planned and how they are implemented. Moreover the sharing of experiences is important for any consensus/cooperation and conflict/competition process and for building solidarity.

15. Linking the Global And the Local Principle

The idea of community development has for a long time had an international component. Many community development programs have been part of the aid and development agendas that have been implemented in the developing world (Jim ife, 2009: 45). While community development may be regarded as particularly local idea because of the identification of community with local, but in an era of globalization it is necessary also to consider the global aspects of community development.

The relationship of global and the local is now a significant part of all community development practice, and needs to be part of the consciousness of every community worker. Moreover if community workers are to remain relevant in the twenty-first century they need to practice from internationalist perspective. Hence Global forces affect all communities, and are a contributing factor to the problems and issues that a community faces. Therefore a worker has to be able to understand the global as well as the local and how they interact (Jim Ife, 2016:363).

The important point for community worker needs to be able to link the local and the global in ways that will lead change. Practicing locally and globally even is the big challenge for them. Using various

approaches that can be implemented for such global or local practice. Such as new technology for helping them work with the people.

16. Anti-Colonialism Principle

There is a strong danger of colonialism in any practice of community development. This does not apply merely to community development undertaken as part of an international aid program, but also to community development undertaken within any society. Hence colonisation does not proceed only through the activities of a conquering army or military or security coercion. This is colonisation that is achieved by teachers, missionaries, social workers, aid workers and indeed anyone who seeks to 'enlighten' those assumed to need such enlightenment (Jim Ife. 2009:46).

It also finds its way into community development. Indeed any community development program undertaken by someone from outside the community concerned, it can fall into the colonialism. Moreover there are several ways to guard against colonialist practice, but one of the most important is to remember that community development is founded on the value of wisdom from below. From community itself, rather than the external expert.

C. Community Development Principle in Islamic Perspective

The concept of empowerment has been applied by the Messenger of Allah. He gave an example related to the principle of justice, equality, and participation in the midst of society. The essential tolerance had been implemented since the reign of the Prophet. So that it has the principle to always respect the work ethic, mutual help (*ta'awun*) for all citizens to carry out religious teachings. With equality and opportunities for business there is no longer an economic and social gap between one and the other. Among these principles there is a very close relationship which will

further be explained more specifically (Hakim and Widjaya, 2003: 16-18) as follows;

1. *Tawhid* Principle

Development in Islam is all encompassing the processes that aim at achieving human welfare as a manifestation of *Tawhid*. *Tawhid* is a very basic of development. It is considered the central important thing human has to realize before embarking to materialize development. Development process is merely a coherent whole process. As a result, all the aspects of developments cannot be understood in isolation. For this reason, the concept of two permanent lives of human beings, namely life in this world and hereafter, is occupied an important place in the discussion of Islamic development (Khairulyadi, 2017: 202).

Development then is intended for the accomplishment of the first stage of life, which eventually will lead to another accomplishment in the second stage to maximize hereafter is only possible when there are tremendous efforts of development in the first stage. An individual with preference for the hereafter is expected to maximize the first stage since it is an act of as *ibadah*.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

“I have only created Jinns and men, that They may serve Me” (Q.S Adz-Zariyat [51]: 56).

2. Justice Principle

The word justice in the Qur’an is mentioned in the third highest number in after the word Allah and ‘*Ilm*. This shows how this basic value has a very glorified weight in Islam. Justice means Islamic moral conditional freedom, even if interpreted as unlimited freedom, will destroy the social order in civilization. Therefore in Islam

perspective justice is for everyone in the right way (Muhammad, 2004: 82).

Al Adalah or justice is closely related to the rights and obligations of each individual in social life according to their respective positions. This principle is guided by Surah al Maidah verse 8

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا كُوْنُوْا قَوَّٰمِيْنَ لِلّٰهِ شُهَدَآءَ بِالْقِسْطِ وَلَا
يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْا اَعْدِلُوْا هُوَ
اَقْرَبُ لِلتَّقْوٰى وَاتَّقُوا اللّٰهَ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا
تَعْمَلُوْنَ

“O ye who believe! stand out firmly for God as witnesses to fair dealing and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to Piety: and fear God for God is well-acquainted with all that ye do” (Q.S Al Maida [5]: 8).

The real Muslim community is who provide absolute justice for all human beings, guard their dignity in distributing wealth fairly, provide equal opportunities for them to work in accordance with their abilities and fields, obtain the work and his efforts without colliding with people's power who can steal the results of his efforts.

Social justice in Muslim societies applies to entire population with various religions, races, languages and colors skin. That is the height of justice, which is not achieved by law international or regular until now (Ali, 2009:7). When justice can be applied by every Muslim community who living in this world,

then the people are no longer anxious not to empowered and oppressed by the more fortunate.

3. Equality Principle

Al Musawah (equation), namely that humans are the same offspring the prophet Adam, who was created from the ground. Based on this principle every citizen society has the right to freedom and freedom (*hurriyah*).

The principle of equality is a principle that stands on the basis the same faith as the fruit of the principle of justice. Islam looks at each person individually, not collectively as a community that lives in a country. Human with all the differences all are servants of God, nothing difference in human status, also in rights and its obligations (Taquuddin, 2009:52).

Even every basic human need is already arranged throughly, the following are the possibilities for each person fulfill secondary and tertiary needs accordingly with ability levels. In the principle of equality, there is no partial advantage over the other in terms of origin and creation. The difference is only from in terms of ability, talent, charity and business, and what is becoming job demands and professional differences. Islam doesn't either measure the social status hierarchy as differences. Cause of who distinguish is the measure of the height of the degree of devotion to Allah. Thus, all humans have the same opportunity to be empowered.

4. Participation Principle

Principle of participation is the main point in the empowerment approach community and sustainable as well as constitute ongoing interactive process. The principle of

participation involves direct and active community participation as a guarantor in making joint decisions for self-development life, and the environment (Muzlim, 2007:92).

Participation as a contribution voluntary ones which give rise to a sense of self-worth and improve dignity creates a circle of feedback which expands the zone in providing a conducive environment for community growth. At the time of the Prophet the people had been educated to build and uphold the State and the values of civilization as an ideal form of society. At the time the formation of a society that has a good social order, based on moral principles that guarantee a balance between individual rights and obligations with social rights and obligations (Suharto, 2008:3).

Moreover, participation in Islam perspective already mentioned in Al-Quran. The participation may form such as *shura*, discussion, exchange of opinions, and consultation to make a decision. Allah told us in Q.S Asy-Sura 38

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ
يُنْفِقُونَ



“Those who hearken To their Lord, and establish Regular prayer ; who (conduct) Their affairs by mutual Consultation ; Who spend out of what We bestow on them For Sustenance” (Q.S As-Sura [42]:38).

This serve give the explanation about participation. *Shura* that was mention here general in nature, which means open to anyone regardless of religion, race or special interests. All can participate in *shura* which aims to take a fair decision for the

concerned or in other words. in solving a community problem it is important to involve them in *shura*.

Community empowerment in Islam must always be develop and strengthen community capacity to always be involved in the ongoing development process dynamically. Thus the community can solve problems encountered and can make decisions in a way free and independent.

Then participation has been well invested in Muslim community in the time of the Messenger of Allah and had a profound impact good in the balance of empowerment among the people at the time.

5. Respect for work ethic Principle

Ethos is a characteristic and attitude, habits as well trust, is specific about an individual or a group of humans. The term 'labor' includes all forms practice or work that has an element of kindness and blessing for themselves, their families and surrounding communities as well country. The work ethic in Islam is the result of a belief a Muslim, that work has to do with goals his life, namely obtaining the approval of Allah. Related with this, it is important to emphasize that basically, Islam is a religion of charity or work (praxis) (Irham, 2012: 15).

The teachings of Islam strongly encourage his people to work hard and that Islamic teachings contain spirit and encouragement on the growth of culture and a high work ethic. Therefore human ability itself needs to be empowered so they are able to know themselves and their own position. So that you will be able to help yourself with your own efforts.

"The hands above are better than the hands below" (H. Bukhori and Muslim) thus Rasulullah remembers) Thus, it is very clear that Islam does not separate between humans and their existence as humans, and its existence as a human being with his personality. Therefore, Islam encourages its people to work, seek sustenance and try so that humans are always helpless (Suharto, 2008:1). Even Islam has made the law looking for sustenance as *fard*. Rasulullah SAW. also said: "It is not a person eating anything better, besides he eats from the work of his own hands" (HR. Bukhori, No. 2072).

6. Helping (ta'awun) Principle

Please help (*ta'awun*) according to the language it comes from Arabic which means to do good. Meanwhile according to the terms is a work or deed based on the heart conscience and solely seeking the blessing of Allah Almighty (Susilo, 2016: 205).

Islam has succeeded in providing a practical solution to modern economic problems by changing nature its people who are only selfish to nature otherwise. Everyone is encouraged to work together in compiling an economic system based on principles equality and fairness that form a principle of help. Each individual becomes a useful unit to all parties so that community empowerment can spread wider.

"And whoever makes it easier for people who are difficult, God will facilitate it in this world and the hereafter. God always help His servant, while the servant wants to help his brother "(H.R. Muslim).

7. Empowerment Principle

Empowerment is a very important aspect of *mualam* because it is related to fostering and changing society. In the Al-Quran it is explained how important a change is, that change can be done in one of the ways in which empowerment is carried out by the empowerment agent. As the word of God in the Q.S. Ar-Ra'd: 11

لَهُ مَعْقِبَتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ
 اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ
 سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِّنْ دُونِهِ مِن وَالٍ ﴿١١﴾

“For each (such person) There are (angels) in succession, Before and behind him : They guard him by command Of God. Verily never Will God change the condition Of a people until they Change it themselves (With their own souls). But when (once) God willeth A people’s punishment, There can be no Turning it back, nor Will they find, besides Him, Any to protect” (Q.S Ar-Rad [13]: 11).

Community empowerment is also interpreted as an effort to change people's behavior for the better, so that the quality and welfare of their lives can gradually improve. Islam is essentially a religion that teaches and advocates his *ummah* to achieve the wealth of life both materially and spiritually. The task of empowering actors is to encourage and create individuals and the community to be able to make behavioral changes in the direction independence (helpless). This behavior change is, both from the aspect knowledge, attitudes, and skills that are useful for improving their quality of life and well-being (Hendra, 2017: 195).

8. Sustainability Principle

Human being is central to development activities. Socially, human beings are created collective in nature consisting of males and females, tribes and nations with the purpose of getting to know each other. However Islam recognizes that the best among them is the most pious to his Creator-Allah

يَتَأَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ
لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَىٰ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

“O mankind ! We created You from a single (pair) Of a male and a female, And made you into Nations and tribes, that Ye may know each other (Not that ye may despise Each other). Verily The most honoured of you In the sight of God Is (he who is) the most Righteous of you. And God has full knowledge And is well acquainted (With all things)” (Q.S Hujurat [49]: 13).

This serves as an underlying principle of the Islamic social construct that involve human relationship with the environment. Moreover, Islam has the idea of mankind as a trustee (*khalifah*) of the earth in that trust will be questioned in the day of resurrection (Al-Quran, 6:165). Being a trustee which the trust must be executed wisely and appropriately as ruled by Allah, if failing which the consequences or the impact is back on us. Based on The two principal sources of Islam; the Al-Quran and the Al-Sunnah, tell us that the universe is created in due proportion and measurement and that the resources are sufficient for human consumption as long as the world exist, if it is managed wisely. These two sources also explain to us that human beings are part of nature but are superior to the other creations (Al-Quran, 6:38)

because they are bestowed with mental capabilities (Sarkawi, 2016: 113).

Furthermore, as a testing-ground for man's morality in executing his trusteeship role. In Islam, it is very clear when Allah the Almighty reminds human beings not to do evil and make mischief on earth (Al-Quran, 7:56) because the consequences will backfire on human being themselves. Allah says to that effect that, "mischief has appeared on land and sea because of what the hands of men have done, that Allah may give them a taste of some of their deeds, in order that they may turn back" (Al-Quran, 30:41). The taste of their deeds is often in the form of environmental disasters and calamities.

CHAPTER IV
COMMUNITY DEVELOPMENT PRINCIPLES FROM JIM IFE AND AN
ISLAMIC PERSPECTIVE ANALYSIS

A. Community Development Principles From Jim Ife’s Thought Analysis

According to Mulwa (2010:94) “principle can be defined as an accepted or professed rule of action. It is a fundamental, primary, or general law or truth from which policies, decisions and actions are derived”. A principle is a statement of fundamental truth which describes the occurrence of things or phenomena as they are, what is basic or essential and what works and what does not and why.

Principles of community development are guide which are rules which determine right action or value-judgment as to what is sound or good community development practice (Rebecca, 2015:65). Moreover the principles are assumed to be a consideration for the success or failure of a community development activity and are considered consistent with the spirit of social justice and ecological perspective.

Hence Community development as a social change processes which is through a long term process needs to be holistic and responsive to local circumstances and needs. It entails working with the people and not working for them, providing opportunities for improvement of people’s lives, building relations between community members and enhancing capacities of communities to take charge of their own development. Ife (2002) explains that community development implies helping communities to articulate their needs and act accordingly to meet the needs. It means initiating interventions to address development needs and gaps in provision of solutions not only for concrete but also abstract needs. Community development facilitates manipulation of factors that contribute towards change of a state of need to a state of self -support and an end product of self -sustenance.

		Principle	Descriptive
ECOLOGIS	1.	Ecology and Sustainability	Harmfulness growth, sustained in a longer frame and requires care with the use of physical resources.
	2.	Holism	Respect for life and nature, make organic changes.
	3.	Organic Change	Respect and appreciate the special nature of a society, and enable and encourage it to develop in a unique way.
SOCIAL JUSTICE & HUMAN RIGHT	4.	Addressing Structural Injustices and Discourse of Disadvantage	Community development can be in the form of a structure or program that can strengthen the community to help them discuss their problems and anxieties moreover to find solutions together.
	5.	Empowerment	Empowerment is a form of radical change for that empowerment will help the community create more effective community-based structures.
	6.	Human Right Orientation	Human rights are important to understand in the process of community development. in the sense that community development projects are in harmony with the basic principles of human rights.
	7.	Definition Of Need	Community development can be regarded as a process where the community is engaged in defining its needs and working to have those needs met.

PROCESS	8.	Participation	Participation must be understood as central to the very complex process of community development, starting from the different participants, the means and objectives to be achieved for that, skills and knowledge are needed to form a bottom-up process.	
	9.	Bottom-Up	Start from the below with valued the local culture.	
	10.	Valuing Wisdom, Knowledge and skill from below	Community development will always try first to find wisdom, knowledge and skills in the community itself.	
	11.	Independence And Interdependence	Community seek to rely on its own resources rather than becoming dependent on other communities or on some central authority.	
	12.	Diversity And Inclusiveness	Appreciate differences and there is no single answer. The ongoing process of community development always tries to embrace, not exclude, all people are essentially respectful even if they express differences of opinion.	
	13.	The Important of Process	The process of community development is more important than the outcome, however the goal is expected to build a community process that runs well in reaching the vision.	
	14.	Consensus / Cooperation And Conflict/Competition	Community development process sometimes requires a unique approach. this must be exactly the right one to reach the goal	

GLOBAL AND LOCAL	15.	Linking the Global And the Local	In understanding a community, a community worker must understand both global and local, and how both is connecting/ effect.
	16.	Anti-Colonialism	The process of community development must oppose colonialist practices; through self-awareness, providing space to bring up discourse for the colonized, learn to retreat by listening and learning, maintaining community solidarity.

Table: Jim Ife's Thought on Community Development Principle Explanation

The table above explains about Jim Ife's thoughts on the principles of community development. The theory he conveys has always undergone development and follows the conditions of the times. Therefore the principles that he explained are modern and clear in detail. This proves that he is a reliable figure in the field of community development. Jim Ife's thought on the principle of community development emphasize that the principle does not stand alone, but is interrelated. Some principles also have the same aspects this will be explain in the result of this research.

B. Community Development Principles In An Islamic Perspective Analysis

The viewpoint of community development in Islamic perspective is multidimensional processes within includes the processes to build up a balanced development in all aspects of life: economic, social, environmental and so forth. In the same time, development is psychological and moral development of individual. In the other hand human as the focal point of development. Allah said;

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ
عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾

“We have honored the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favors, above a great part of our creation” (Q.S Al Israa [17]: 70).

It comes to the realization of human’s duty on earth as the vicegerent of Allah. This is the very reason why Islam places human as its focal point of development. Islam considers human as both the players as well as the recipients, the producer and not as merely a customer of this development. Human is given the honor and favor, the huge amount of ability and potentiality for the purpose of humanizing the earth and improving life.

The development means in Islam is that development has two sides: First material development and second, non-material development. The non-material development is seen as the foundation for material development without which the material development would not last for longer time. It is also agreed that development aims is of twofold, to reach the prosperity in the worldly life and the highest one is to gain succeed in the hereafter.

Here some opinions about development; Imam Al Ghazaly, the emphasises on the role of education and training in social and economic and moral upliftment. According to Him, in developing an Islamic society there are five necessary of shariah must be manifested in order to create a proper individual and social life. Those five are the religion life (*ad-din*), soul (*an-nafs*), family (*al-nash*), prosperity or wealth (*al-mal*), and intellect or reason (*al-aql*). Therefore, development is done within context. It has to be based on religion (Khairulyadi, 2017: 60). The existence of religion in society is a requisite to develop individuals and society. Then, man must be given first and foremost attention because human is the one who is mandated to be the agent of development. Having the two established, then family, wealth and the intellect have to be kept save to make sure society could run well.

Furthermore, Naquib al-Attas sees development as endeavours that aim at establishing society to its original patter as manifested by Prophet Muhammad, SAW (Khairulyadi, 2017: 199-200). He holds such idea according to him, development is a vision of an ideal society. The society at the time of Prophet and earlier time is an ideal and a practical society which is not an imagination and illusion. Thus, he conceives development as positive efforts towards the realisation of this ideal and practical society. These attempts, he proceeds, must be based on *al-Quran* and the life of the prophet as perfect example to be followed.

The concept of community development has been applied by the Messenger of Allah. He gave an example related to the principle which was very influential in the success or failure of the community development process. In addition, the tolerant attitude has been applied since the reign of the Prophet. so that it can create an advanced society in the midst of many differences. Among these principles there is a very close relationship which will further be explained more specifically as follows:

Table: Community Development Principle in Islamic Perspective

		Principle	Descriptive
SPIRITUAL	1	<i>Tawhid</i>	The process of community development is a manifestation of tawhid. an awareness to make the most of life's opportunities to make changes for the better is a goal that must be achieved.
SOCIAL JUSTICE & HUMAN RIGHT	2	Justice	Provide absolute justice for all human beings, guard their dignity in distributing wealth fairly, provide equal opportunities for them to work in accordance with their abilities and fields, obtain the work and his efforts without colliding with people's power who can steal the results of his efforts.
	3	Equality	There is no partial advantage over the other in terms of origin and creation. The difference is only from in terms of ability, talent, charity and business, and what is becoming job demands and professional differences.
	4	Participation	Islam has a value to involve everyone in a discussion in decision making. especially if it is concerned with shared needs. especially for those concerned in solving a problem, it is important to involve them.
	5	Empowerment	Islam is basically a religion that teaches and encourages its people to achieve wealth in life both materially and spiritually. also interpreted as an effort to change people's behavior for the better, so that the quality and welfare of their lives can gradually improve.
PROCESS	6	Respect for work ethic	Islam strongly encourage his people to work hard and that Islamic teachings contain spirit and encouragement on the growth of culture and a high work ethic.

	7	Helping (ta'awun)	Islam provide solution for society proplem based on principle of help. This will give opportunities for every human being to be helpful for others according from their own capacity
ECOLOGY	8	Sustainability	Islamic idea about take care of the envirotment through underlying principle of the Islamic social construct that involve human relationship with the environment. Moreover, Islam has the idea of mankind as a trustee (khalifah) of the earth in that trust will be questioned in the day of resurrection

Studies on Islamic community development still need to be developed. It could be seen from the review of the community development principles in Islamic perspective. The development principles of Islamic society will not be separated from the spiritual factors which is the basis of the important faith. Moreover, the development of Islamic society is not only oriented to economic, political or life improvement. But also Islamic values will guide the community to improve spirituality for the next life.

C. Community Development Principle From Jim Ife's Thought in Islamic Perspective Analysis

How was explained in chapter III and more detail in this chapter above. The different between both principles were clearly understandable. Therefor in this part is the correlation between Jim Ife's thought in Islamic perspective.

Table: The Community Development principle from Jim Ife In Islamic Perspective Analysis

Aspect	Jim Ife's Thought	Islamic Perspective
Spiritual	X	Tawhid (Q.S Adz-Zariyat [51]:56)
Ecologis	Ecology and Sustainability	Sustainability (Q.S Al-Hujurat [49]: 13)

	Holism	X
	Organic Change	X
Human Rights & Social Justice	Addressing Structural Injustices and Discourse of Disadvantage	X
	Empowerment	Empowerment (Q.S Ar-Ra'd [13]: 11)
	Human Right Orientation	Human Right Orientation (Q.S Al-Rum [37]: 30)
	X	Equality
	X	Justice (Q.S Al-Maidah [5]: 8)
	Definition Of Need	X
	Participation	Participation (Q.S As-Sura [42]: 38)
	Bottom-Up	X
	X	Helping (Ta'awun) (H.R Muslim)
	X	Respect for work holic (H.R Bukhori)
	Valuing Wisdom, Knowledge and skill from below	X
	Independence And Interdependence	X
	Addressing Structural Injustices and Discourse of Disadvantage	X
	Diversity And Inclusiveness	X
Process	The Important of Process	X
	Consensus / Cooperation And Conflict/Competition	X
Global and Lokal	Linking the Global And the Lokal	X
	Anti-Colonialism	X

The table above is the data to look forward the different and correlation between both about community development principles from Jim Ife's thought and Islamic perspective. From this table also seem community development principles from Jim Ife's thought almost explain the principle in detail and applicative for modern community, because his thought compatible with the fact among community.

In other hand, community development principle in Islamic perspective spurred on the history of the development of Medina during the era of the Prophet Muhammad had simpler principles with the values of the divine approach or a higher spiritual level. But despite the fact that the success of the prophet in building modern society at that time could not be underestimated. Moreover it means that even though Islam has a simple principle, if it is properly implemented it will succeed in developing the community.

How Jim Ife's thought about community development seen in Islam perspective. Jim Ife is not mentioned spiritual value in his description in his theory. It the something that always happens when human trying to separate between Science and God. Basically the spiritual value is not only seem by the religion activities but also it seem by the social live and others aspects.

CHAPTER V

CLOSING

A. Conclusion

1. Jim Ife's Thought on Principle of Community Development

Community development is long term process which is complex and challenging. As developer is important to understand how to work with community then work for them. The aim of community development in general is to change community behavior to get better live, knowledge or access in public care.

In Jim Ife's thought, to make community development program run well among society, developer should have good understanding about the principle of community development. Wherefore principle is guide path to help developer success in their job. Based on book achieving human right from below through community development. Jim Ife explains about six teen principles. The principles are intertwined and related to one another. Six teen principles among them; from ecology aspect there are ecology and sustainability, holism, organic change. From social justice and human right aspect are Addressing structural injustices and discourse of disadvantage, empowerment, human right orientation, definition of need, participation, bottom-up, valuing wisdom, knowledge and skill from below, independence and interdependence, addressing structural injustices and discourse of disadvantage, diversity and inclusiveness. Other from process aspect the important of process, consensus/cooperation and conflict/competition. The last form global and local aspect are linking the global and the local and anti-colonialism.

The principles of community development need to be adapted, considered and reconstructed according to the context. They cannot be too specific or directive, but simply represent guides for practice that workers will inevitably interpret in different ways. Having considered the

principles, it is time to turn to the actual roles of community works and the skill required to fill those roles.

2. Community Development Principle from Jim Ife's Thought in Islamic Community Development perspective

A study of science must be connected to one another. Jim Ife's thought in the principles of community development always follow the times or adaptable which is hope of being easily applied by community workers or developer. Likewise with what Islam done during Muhammad period. Islam has done the practice of community development long before the science of community development became one of the formal sciences.

Jim Ife's thought in principle of community development are modern also coming from western perspective. Rather than Islamic perspective Development in Islam is a process of triangle relationships; the relationship between human and God, human and human, and human and nature (environment). The last two relationships are subservience to the first. It is manifested within the commandment of God. Islamic community development has eight principles among there are *tawhid*, justice, equality, participation, empowerment, respect for work ethic, helping (*ta'awun*), sustainability. From those principles explain that development from the Islamic perspective is seen as a multi-dimensional process within which includes the processes to build up a balanced development in all spheres of life: economic, social, environmental and so forth. It is a purposeful, human endeavors intended to bring about real material benefits, visible social advantages, and spiritual satisfactions.

Both Jim Ife's thought and Islam perspective on principle of community development has some same orientation to reach social justice for every community or individual. Because every person has right to reach their better living. Even there is one aspect that different

that development in Islamic perspective is based on the principle of unity of God as the fundamental truth, which is known as *Tawhid*. this signifies that the purpose of development is to please Allah, and therefore to reach the goal of prosperity in both stages of human life; the worldly and hereafter, as a manifestation of *tawhidic* paradigm.

B. Advice

Jim Ife's thought on principles of community development is very detail and modern. It makes his book or think be one of the great reference to study about community development. One of his book name is achieving human right from below. This book explains his thought about achieving human right through community development. It seems that community development is great idea to start development from bottom.

This research is expected to be able to open up insights for readers and students of the Islamic community development department specifically to increase knowledge and deepen the analysis of scientific views in an Islamic perspective. Also helping future researchers of social workers to become equipped with a deep understanding of the practice of community development. This research need to be explored for next students or researchers to explore more about Islamic community development perspective based on Qur'an and Hadist.

C. Closing

Alhamdulillah, Thanks giving of Greatest Allah SWT who has given the blessing and guidance, so that the writer and researcher are finally able to complete this thesis. Than the author realizes this thesis is still very far from what is expected. The author hopes that this research will be useful for writers and readers to foster faith and interest in learning. Moreover critic and suggestions of course the writer awaits.

REFERENCES

- Albalate, Teresa, Lozana, Maria. 2007. *Data Reduction Technique in classification process*. Catellon: Universitas Jeume.
- Aliyudin, Mukhlis. 2009. *Pengembangan Masyarakat Islam dalam Sistem Dakwah Islamiyah*. *Journal Ilmu Dakwah*, 4 (14), 789.
- Aziz, Ali, Moh. Suhartini. Halim. 2009. *Dakwah Pemberdayaan Masyarakat Paradigma aksi metodologi*. Surabaya: Dakwah Press.
- Aziz, Ali, Moh. 2009. *Dakwah Pemberdayaan Masyarakat*. Yogyakarta: Pustaka Pesantren.
- Bungin, Burhan. 2015. *Penelitian Kualitatif*. Jakarta: PT Adhitya Putra Grafika.
- Creswell. W. John. 2013. *RESEARCH DESIGN Qualitative, Quantitative, and mixed methods approaches 2sd*. SAGE Publications, Inc.
- Dumasari, 2014, *Dinamika Pengembangan Masyarakat Partisipatif* Yogyakarta: Pustaka Pelajar dan UMP Press.
- Enjang dan Aliyuddin,. 2009. *Dasar-Dasar Ilmu Dakwah: Pendekatan Filosofis dan Praktis*, Bandung: Widya Padjadjaran.
- Harits, Busyairi. 2012. *DAKWAH KONSTEKSTUAL Sebuah refleksi pemikiran islam kontemporer*. Yogyakarta: Pustaka Pelajar.
- Henderson, Paul. 2010. *Community Development and Civil Society*. United Kingdom: Padstow.
- Homan, M. S. (2004). *Promoting community change: Making it happen in the real world (3rd ed.)*. Belmont, CA: Brooks/Cole.
- Huey, Long. 1973. *The Six Approaches of Community Development*. Iowa City: The American College Testing Program.
- Hyman. 1990. *Six Models of Community Intervention: A Dialectical Synthesis of Social Theory and Social Action*, *Journal of Sociology Practice*. 8. [1]. 38.
- <https://aifs.gov.au/cfca/publications/what-community-development> accessed 20 September 2019 At 15.15 WIB.
- <https://www.britannica.com/topic/economic-development/Development-thought-after-World-War-II> accessed 20 September 2019 At 15.45 WIB.

https://www.connorcourtpublishing.com.au/Jim-Ife_bymfg_93-0-1.html accessed 23 September 2019 at 20.23 wib).

Ismial, Ilyas and Hotman, Prio. 2011. *Filsafat Dakwah Rekayasa Membangun Agama dan Peradaban Islam*. Jakarta: Prenadamedia Group.

Ife, J. Nash, Mary, Munford, Robyn, O'Donoghue, Kleran. 2005. *Social Work Theories in Action*. London: Jessica Kingsley Publishers.

Ife, Jim (2002) *Community Development, Community Based Alternatives in an Age of Globalization*, 2nd ed, Australia: Pearson Education Australia Pty Limited.

Koentjaraningrat. (1990). *Metode-Metode Penelitian Masyarakat*. Jakarta: Gramedia.

Kumar, R. (2011) *Research Methodology: A Step-by-Step Guide for Beginners. 3rd Edition*. Sage, New Delhi.

Leavy, Patricia.2017. *Research Design Quantitative, Qualitative, Mixed Methods, Arts-Based, and Community-Based Participatory Research Approaches*. London: THE GUILFORD PRESS.

Mayo, M.1994. "Community Work", dalam Hanvey and Philpot (eds), *Practising Social Work* London: Routhledge.

Mohammad Nadzir. (1998). *Metode Penelitian*. Jakarta: Ghalia Indonesia.

Muhtadi and Safe'i. 2003. *Metodologi Penelitian Dakwah*. Bandung: Pustaka Setia.

Muhyiddin Asep, dan Agus Ahmad Safei, 2002, *Metode Pengembangan Dakwah*, Bandung: Pustaka Setia.

Payne, M. 1995. *Social Work and Community Care*, London: McMillan.

Philips, Rhonda. Pittman, Robert. 2009. *An Introduction of Community Development*.

Pithford, Michael. Henderson, Paul. 2008. *Making spaces for community development*. London: The Policy Press in association with the Community Development Foundation University of Bristol.

Rahman, A. 1992. *People's Self-Development: Perspective Participatory Action Research*. London: Zedbooks.

- Rudito, Bambang dan Arif Budimanta. 2003. *Metode dan Teknik, Pengelolaan Community Development*. Jakarta: ICSD.
- Savage, M, Daniel. 2002. *John Dewey's Liberalism Individual, Community, and Self-Development*. The United States of America: The Board of Trustees.
- Shihab, Quraish. 1996. *Wawasan Al-Qur'an, Tafsir Maudhu'i atas perbagai Persoalan umat*. Jakarta: Mizan.
- Silalahi, daud, M. 2002. *Hukum Lingkungan Dan Sistem Penegakan Hukum Lingkungan*. Bandung: Pt Alumni.
- Singh, Kumar, Yogesh. 2006. *Fundamental of Research Methodology*. Ranchi: New Age International Publisher.
- Soetomo. 2013. *Strategi-strategi Pembangunan Masyarakat*, Yogyakarta: Pustaka Pelajar.
- Stern, Nicholas. Dethier, Jacques. Rogers, Helsey,F. 2005. *Growth and Empowerment make development Happen*. London: The MIT Press Cambridge.
- Suharto, Edi, *Membangun Masyarakat Memberdayakan Rakyat*. Bandung: PT Refikaitama, 2014 .
- Suisyanto, 2006, *Pengantar Filsafat Dakwah*, Yogyakarta: Teras.
- Sukardi. (2007). *Metodologi Penelitian Pendidikan*. Jakarta: Bumi Aksara.
- Sureshkumar, Anvar, Kalamony and Friends. 2015. *Social work and development*. Delhi: State Resource Centre: Kerala.
- Supardi, A. 1987. *Dakwah Islam dengan Pengembangan Masyarakat Desa*. Bandung: Madar Maju.
- Twelvetrees, A. 1991. *Community Work*. London: McMillan
- UNDP. 1990. *Human Development Report 1990: Concept and Measurement of Human Development*. New York: Oxford University Press.
- Zaini, Ahmad. 2016. *Peranan Dakwah Dalam Pengembangan masyarakat Islam*. Journal Community Development, 1 (1).
- Zal, Amir. Samah , Abu, Asnarukhdi. Redzuan Ma'rof. 2012. *Selected Concepts of Community Development and Operational Explanation from Islamic Context*. 2 (5), 2012.

Zubaedi. 2013. *Pengembangan Masyarakat Wacana dan Praktik*. Jakarta:
Kencana Prenada.

