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The Implementation of Community Empowerment Model as a Harmonization In the Village Traumatized by Terrorism Case

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THE IMPLEMENTATION OF COMMUNITY EMPOWERMENT MODEL AS A HARMONIZATION IN THE VILLAGE TRAUMATIZED BY TERRORISM CASE

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Abstract

There is a negative stigma toward Islamic boarding school (Pesantren) in the village suspected as supporting radicalism and the place of terrorist linked to bomb-blasting events in Indonesia between 2000-2017. The research used qualitative method of participatory learning action (PLA). Data were collected through interviews, and documentation, observation and focus group discussions and use participatory analysis technique. Informants heve been purposively selected namely community and religious leaders, groups of empowerment, village apparatus and Islamic boarding school management. The research took place in village of Pasuruhan, Cilacap in Central Java and village of Cikoneng, Ciamis in West Java. The results showed the community empowerment model could be mediation of trauma and disharmony through community-based economic activities of village resources potential, namely farming and livestock groups, business groups and cooperative business economy. The model of community empowerment should be developed to perform a comprehensive program ranging from the identification of the problem, the potential of human resources, natural resources and the economy of rural communities up to the analysis solution in the form of extension program, assistance and partnerships.

Keywords: *Islamic Boarding School, Community Empowerment, Trauma, Village*

A. Introduction

The Islamic Boarding School (*Pesantren*) also has a negative stigma, such as a place for naughty children as the family could no longer handle those from underprivileged families that *Pesantren* is only considered as a place to escape, last alternative and not a main purpose. *Pesantren* only teaches religious education which is dogmatic and less open to changes as well as fanaticism which may result in radicalism. According to Rahardjo (1995) and Madjid (2010), *Pesantren* is considered uneasy to follow the changes, left behind and traditional or conservative. Thus, Azra (1999), Ismail (2002), Usman (2013) Mahfud (2014), and Syahrir (2018) states that in general *Pesantren* education is still considered left behind in many ways that the existing education system should be updated and modernized. Similarly, Mansur (2004) and Tilaar (2009) explain that *Pesantren* should be able to get rid of its negative stigma, including considered as orthodox educational institution, against changes and modernity, resulting in excessive suspicion and making *Pesantren* increasingly isolated.

Terrorism phenomena in Indonesia have become one event which draws various parties' attention, concern, and anxiety locally, nationally and internationally caused by the bombing and shooting series against the government officers. The impacts are not only on physical damages, such as casualties and massive permanent disabilities, but also on psychological damages, such as the mentality and psychology of people who feel the fear, sadness and even a traumatic sense, especially those who become the victims and close to the blasting scene or terrorist raids. Including people in general who watch the news reporting the bombing incidents to the chronologies in capturing the terrorism either through printed or electronic media.

The negative stigma is always associated with *Pesantren* as the supporter of radicalism and is considered "terrorist hideout" (Rokhmad 2012); (Wibowo 2014); (Sulasman 2015); (Ahyar 2015). Negative stigma is assessed from the perspective of national security from various terrorism incidents, especially those began to appear in 2000 that many casualties as well as psychological and material losses starting from August 1, 2000 that

the bomb exploded at the Philippines Ambassador residence, on on September 13, 2000 at the Jakarta Stock Exchange Building (BEJ). Bali was fist Bombed on October 12, 2002. On August 5, 2003 a bomb was exploded at JW Mariott hotel in Jakarta. September 9, 2004, there was a bombing at the Australian Embassy. On October 1, 2005 Bali was secondly Bombed. On July 17, 2009 there was another bombing at the JW Mariott and Ritz-Carlton hotels. On April 15, 2011 the bombing occurred at Mapolresta Cirebon. January 4, 2016 a bombing took place in the area of around Sarinah Plaza, Jalan MH Thamrin, Jakarta (Antaranew.com 2016). Then on May 25, 2017 there was a terrorist bombing in Kampung Melayu (Kompas.com 2017).

A series of bombing and terrorism arresting events have become people's attention that allegedly connected up to the international level since it always brings the jargon or symbols of Islamic Struggles (jihad), excessive fanaticism and some with *Pesantren* graduate background. According to the Head of the National Agency for Combating Terrorism (BNPT), Saud Usman Nasution, there is an involvement of *Pesantren* lecturers, teachers, students or graduates within the radical terrorist group (Jawapos.com, 2016).

According to Darmadji (2011), various radicalism and terrorism actions in the name of Islam have put Muslims as the party to blame, especially on jihad concept. Masduqi (2012) states that violence in the name of religion and even *Pesantren* considered as a terrorism hideout is because religious radicalism is taught there.

According to Fauzi, *et al.* (2017) that globalization colors to *Pesantren* world due to the global cooptation tendency or the marginalizing international world that eventually *Pesantren* world should make various choices either to be reactive or actively participates in. Reactive attitude may results in negative stigma among the international communities, such as *Pesantren* is considered radical, conservative, and even as the terrorist hideout.

Terrorism may not only be repressively anticipated by the security forces with their expertise, intelligence competence and ambushing techniques supported by modern equipment and weapons with modern technological systems. However, terrorism should also be preventively anticipated with awareness, awareness and anticipation to potential

terrorism and conflicts after the terrorists are arrested in the community environment. According to Miall *et al.* (2002) there are types of conflict approach: (1) Having a higher awareness of their own interests than the other parties' that disputes may occur; (2) Having a higher awareness of the other parties' than their own interests that there will be a withdrawal (conceding); (3) Balancing their own interests and others' that there will be a compromise; (4) Accommodating both parties' interests and appreciating the others' aspirations and needs that problem solving may be obtained.

Rachmahana *et al.* (2008) argues that the potentials and dangers of social and political conflicts still exist in the middle of communities closing to the scene, or allegedly come from educational groups and institutions, such as *Pesantren* that prevention is required with a humanistic approach which emphasizes the humanistic aspects to deeply explore human experiences and behaviors as well as to focus on uniqueness and self-actualization to encourage the development of human quality by appreciating positive potentials existed in each human being.

Thus, terrorisms, allegations, and theoretical stigmas are considered a conflict based on the power balance factor of both the accusing and the accused parties, victims, the uninvolved authorities and public. Terrorisms in the form of vertical conflicts may grow and develop terrorism as a community's expressions of disappointment and disagreement (a rebellion) form to the ruling government, including the hated government official parties have become the opponents or enemies as considered a deterrent to the struggling terrorist.

Terrorism is also a form of horizontal conflict which may result in resentment of communities who become the victims and feel directly harmed by the terrorisms, such as the bombing terrors which result in the taken lives, physical and psychological disabilities as well as the material damages. There also some people who feel that it is psychologically misused as a community's good name, such as Islam is disgraced, labeled as a troublemaker and considered radical.

Even with the terrorists' targeted objects by exploding bombs in various tourism places, like Bali and hotels considered owned by foreigners

as enemy, in which the targets are no longer the government or State but private parties as the representation of a State is considered enemy. Thus, the conflicts have led to the economic and political conflicts in addition to ideologies or different perspectives in interpreting and expressing oppositions which should be in the forms of competitions and resolutions not terrors and destructions instead.

According to Muttaqin (2014), *Pesantren* education should be included in each study of educational development since *Pesantren* is the oldest existing education in Indonesia and considered as indigeneous Indonesian cultural products. Thahir (2014) and Mulyasa (2014) argues that *Pesantren* is an educational institution that nowadays is still consistent with the character of the nation although in general it starts to be neglected by the present education. Based on results of a research conducted by Suswanto *et al.*, (2013) may participate in social and economic empowerment to anticipate radicalism caused not only by the excessive religious fanaticism but also the economic or welfare imbalance.

Pesantren is considered not only as religious and social education institution but also as the economic empowerment institution for both students and *Pesantren* as well as the surrounding communities. *Pesantren* also applies the empowerment concept by managing and developing the potential of Islamic student (*santri)* resources, environmental and natural resources, as well as economic and financial resources by having a voluntary donation in the form of *shodaqoh* and *infaq* concept for business capital and management of *Pesantren* cooperatives (*Koperasi Pondok Pesantren*). Economic empowerment also enables *Pesantren* to perform religious education for goodness (*fastabiqul khairot*) in the field of economy aiming to create and improve the economic welfare and independence for *Pesantren*, its students and graduates.

Therefore the purpose of this study to analyzing the implementation and development of *Pesantren* empowerment model as a medium of harmonization, rehabilitating traumatic and negative stigma of terrorists. Then *Pesantren* is not covered by religious fanaticism, but can participate in development, social and economy with empowerment, so as to create spirit, joint effort and entrepreneur for welfare *Pesantren*, santri and society, including

to establish awareness of civic responsibilities. The research location is in Pasuruhan village, Cilacap, Central Java, which has *Pesantren* Al Muaddib and Cikoneng village, Ciamis, West Java which has *Pesantren* Nurussalam. The selection of the *Pesantren* locations are due to the explanation of BNPT Head, Saud Usman Nasution, dealing with some *Pesantren*s indicated supporting radicalism (CNNIndonesia 2016, & JawaPos.com 2016).

B. Method

The research method is a Participatory Learning and Action (PLA) (Adi 2013) as a form of qualitative research to identify the communities' problems and potentials and to have deeper understanding on various community situations. The research took place in *Pesantren* Al Muaddib in the village of Pasuruhan, Cilacap Regency, Central Java Province,. And then *Pesantren* Nurussalam in village of Cikoneng, Ciamis in West Java. Data collection techniques used was interviews, direct observation, documentation and Focus Group Discussion. Informants were determined through purposive sampling namely community and religious leaders, groups of empowerment, village apparatus and boarding school management. Data were participatory analyzed through the following stages (Syahyuti 2006) that is (1) Triangulation of methods, sources and disciplines. (2) Looking at the same diversity and difference. (3) Investigation directly from and to the local community.

C. Research Finding

1. The Research Process

Preliminary research, opening of access, and research implementation have been implemented of Pasuruhan village in 2011-2015, then continued in Cikoneng village in 2017-2018. *Pesantren* Al Muaddib is a boarding school for female students that has been established since 1994, began to develop in 2006-2007 as non-formal education institutions and until 2017 the total of Islamic students (*santri*) between 30-40 people.

Pesantren Al Muaddib vision is to educate an Islamic cadre who has the right moral and worship based on the Qur'an and Al Hadist. The mission for reinforce the love and preserve of Allah SWT, Rasul SAW and

Islam. Read and know very well the Qur'an at least 10 juz. Reinforce Islamic attitudes and behavior in real life. Al Muaddib was became public attention both nationally and internationally after the arrest of terrorists in Muaddib Islamic boarding school in 2009-2010.

Pesantren Nurussalam established since 1988, and became a formal educational institution since 2004, until 2017 the total of santri about 497 junior high school level. The vision of Nurussalam, that learners have excellence and quality in faith and obedience, and achievement of service and da'wah. Mision to cadre the people who are superior and strong in science and piety, and than to creat a cadre of clerics who are obedient to Allah and Rasul.

Nurussalam in village of Cikoneng which is considered to be involved in acts of terrorism as a create bomb site in 2013. The appropriate research method used Participatory Learning Action (PRA) can be done effectively and comprehensively if it goes through the following stages (1) a preliminary study by conducting a literature review and analysis of documentation on some of the results of academic research, scientific journal, and the mass media. (2) Observation and informal interviews as well as the opening of access to the sites. (3) Discussion with peers, colleagues and practitioners or experts to formulate problems, focus and research strategy.

The research was carried out carefully, with a humanist, friendly, dialogical and sympathetic approach, due to the traumatic and presumtion of negative stigma about terrorism, so that there was a conflict between the *Pesantren* and the community. Based on that, we can make the strategy of the community empowerment research namely aapproach and the opening of access are very important in the process of participatory research and the study of rural community empowerment because this kind of research requires acceptance, support and involvement of rural communities. The next goal is to establish proximity with research subjects so that there is no distance between researchers and researched. The researchers should be maintaining the confidentiality of informants to establish mutual respect, good relations and sustainable activities. According to Denzin and Lincoln

(2000) the study of cooperative inquiry by doing more activity in the group as a partner (co-researchers) for action research.

Researchers after opening of access and explaining the purpose of the research, then make an approach to socialize the economic empowerment model. The researcher assured informant that economic empowerment model can increase knowledge, skill and welfare for *Pesantren* and santri. *Pesantren* and *Santri* with economic empowerment becoming community development that creates business field, increasing economic potential and well being for the community. *Pesantren* and *Santri* could be identify of problems, analyze the potential of economic resources, human resources, and natural resources to be part of the learning proses and implementation of community welfare. Therefore, *Pesantren* and Santri not only as an institution of Islamic religious education that clerics regeneration (ustadz atau ulama), but can participate in the process of social and economic development by establishing entrepreneurship and economic group, strengthen economy of ummah, serve and welfare society.

According to Syahyuti (2006), participation is a process of growing awareness of the interrelationships between stakeholders. Then the participatory development is a process that involves the community actively in all substantial decisions concerning their lives. Christens (2012) states that participatory development is viewed as a particularly promising approach for the promotion of psychological empowerment, yet more thorough consideration and assessment of psychological empowerment holds promise for achieving the full potential of participatory approaches. Gruidla and Hustedde (2015) to explain that democratic action is a fundamental goal of community development. The Principles of good practice formulated by the community development society is to "promote active and representative participation toward enabling all community members to meaningfully influence the decisions that affect their lives". The field of community development will be strengthened if there is a widely accepted set of competencies for those who seek to build just and democratic communities.

2. Implementing Community Empowerment Model

To realize *Pesantren* as a religious education institution as well as social and economic education to harmonize with society, traumatic rehabilitation and negative stigma of terrorist that is with model of society empowerment. Empowerment model becomes effective strategy to rehabilitate psychological, social and economic aspects of villagers as a result of trauma due to terrorism in the village of Pasuruhan, Cilacap in Central Java and the village of Cikoneng, Ciamis in West Java as a research location.

Based on research results that villagers of Pasuruhan include *Pesantren* "Al Muaddib" and Nurussalam in Cikoneng society have in common ie: (1) People and *Pesantren* have felt traumatized by the arrest of terrorists that occurred in their villages. In addition, there was a disguised conflict as terrorists stigma still attached to them. (2) *Pesantren* joint venture expecting institutional empowerment, and heva three groups as a improving community empowerment model that is: (a) cooperative Group as the parent company; (b) agriculture and fisheries business groups such as the group of rice farmers and groups of catfish farmers. (c) small business group consisting of a group of cage chicken craftsmen and groceries business group. (3) Model of community development which was necessary as a strategy for institutional strengthening of rural communities was designed. (4) There was hope of the community and the village government to improve and empower villagers through the process of counseling, training, mentoring and partnerships, with the help of various parties including government, universities and entrepreneurs (investors).

Pesantren continuous development is greatly required in order to implement the management with the quality-based approach on its students to meet the public expectation in performing their duties for public services (Umiarso & Zazin 2011). According to Chotimah (2014), the entrepreneurship education processes implemented in *Pesantren* by training its students to manage the economic institutions are intended to equip them with a strong religious knowledge and entrepreneurial spirit for their life. Nadzir (2015) states that *Pesantren* provides empowerment for its students in the forms of

skills or expertise in the field of economics, such as cooperative as one effort to train their independent mentality. According to Dalmeri (2014) and Sulaiman *et al.* (2016), *Pesantren* has much potential on economic businesses which may be developed by participating in all parties with empowerment program. Innovation within the institutional development has been made, especially the promotion which has already utilized the media of information and communication technology through social media, email, blogspot, website and facebook. The empowerment of *Pesantren* Cooperative (*Koperasi Pondok Pesantren*) is greatly essential and strategic for the social and economic educational institution to empower the students' potentials, interests and talents, to establish and develop their economic businesses and train their own independence.

Implementation of empowerment model in *Pesantren* is expected to be a medium of interaction, participation, harmonization and creating civic responsibility awareness with society, so that it can rehabilitate traumatic feeling and eliminate the negative stigma of terrorist. White (2004), Samah and Aref (2009) states that the empowerment through participation is a continuous process by which people develop and use their ability to act in response to shared problems and to achieve expected needs in an effort to bring some changes to community life. Together in this process they strengthen and gain knowledge, skills and competence in a cumulative manner so as to gain control over their affairs collectively within the existing socio-politics. Mardikanto (2010) and Widayanti (2012) argue that the purposes of community development are improvement of education and accessibility, strengthening the capacity of the individual and institution, and business improvement. Pettit (2012) explained empowerment is most effective to full range of concepts and meanings of power, taking into account the intersection of individual, community, organization and informal and formal structures, and positive and negative forms of community. Empowerment can have many different meanings relating to individual, community, and organization and capability, autonomy, choice, freedom and collective participation. Likewise according to Rogers and Singhal (2016)

empowerment can be individual, or collectivity such as a group, community, or organization. Empowerment is the process through which individuals perceive that they control situations for fundamental behavior change, which often leads to many other behavior changes.

In implementing the community empowerment model was found that business groups will require institutional strengthening through training programs, mentoring and partnerships, especially for business development in the form of additional investment or capital. There is still a lack of knowledge, understanding and confidence to be able to collecting contributions fund for cooperative venture capital. Cooperative still not received financial support because the village government is focusing on infrastructure development. Business groups are still not aware of the existence of the cooperative as the parent company. Cooperatives are still having trouble collecting loans from members if in a state of crop failure. Development of a model of community empowerment strategies serve as mentoring, partnerships and self-reliance of rural communities.

Based on these results, participatory rural development can be realized with the strategy of community empowerment models that are very strategic and important in strengthening institutions and improving the welfare of society. Rangkuti (2011) states the current development paradigm has shifted where development is having more emphasis on people centered development, resource-based development and institutional development. Meanwhile, according to Nugrianti and Zulkarnaini (2013) the direction of rural community's empowerment that is most effective and faster to achieve the goal is to involve the community and the elements of government who are "pro-poor" with more reactive development policy giving priority to the needs of rural communities.

Empowerment can also make educational institutions including Pesantren able to create uniting between society and students in collective action as social and civic responsibility awareness, mutual care and solidarity. Berry and Workman (2007) states, developing and improving social awareness and civic engagement can be realized with service-learning

experience. Levinson (2010) confirmed that the civic empowerment is important for both the civic and political empowerment of poor, minority, and immigrant individuals, and for the closing the gap. As according to Chan *et al*. (2014) and Huda *et al*. (2018a) empowering civic responsibility could be strengthen their civic engagement and agency and collaboration the community partner organization were designed to raise the students' awareness regarding the community and. And then creat together awareness and goodwill from the community towards the group or organization to produce responsible citizens and active participants in the community through developing civic engagement to get involved in social events.

Implementation of the empowerment model in internal institutional aspects consists of: (1) Problems iidentifications, that about ccooperative has not been incorporated, meaning not yet registered, aadministration of cooperatives is still not running, rrecording of administration and finance is still manual and not computerized yet, in terms of the welfare of cooperative management is still unmet. (2) Potentials identification, namely the cooperative has 83-497 members, have a computer device for administration, board of cooperative has a high spirit and consistently to develop cooperative. There were groups of empowerment as a model for community development in the form of Cooperative Welfare, Business Group Farmers and Small Business Group. Empowerment group has followed the initial series of development programs in the form of counseling and training. (3) Analysis of solution, i.e registering the cooperative so that it has an official legal entity, creating a neat administrative, both financial and membership cards manually and by computerized. Develop a plan of welfare entitlements in the form of honorarium to the core if cooperative board. Strengthen the concept of a series of community empowerment programs in a comprehensive manner to the empowerment groups ranging from counseling, training, mentoring and partnerships with participatory-dialogical method. (4) Monitoring and evaluation, about It has managed to do the training and mentoring of managerial improvement of cooperative management including membership administration and financial aspects.

Turning again board meetings and membership. There has been a concept for creating incentives for the cooperative board, at least chairman, deputy, treasurer, secretary and secretariat.

Implementation of the empowerment model in external institutional aspect consists of: (1) Problems Identification, increasing the quantity of membership, market access, partnership access, solid cooperation access. (2) Potentials Identification, namely society, farmer groups and business groups in the village could potentially be a new board member and group empowerment. Cooperative board, farmer groups and business groups have an interest and high motivation to develop business. Market share is very open and prospective with close and easy access to the markets nearest to the village. Business has been running long enough. The next stage is to increase productivity in order to meet the marketing needs elsewhere. Take advantage of business networks in the markets and other sellers. It has formed business groups and Cooperative Sharia.

This type of business has been running for a long time and got obvious market share, Close access to the banks and economic centers such as market. Empowerment group has followed the initial series of development programs. Already established business group administrator. Support from the university and government for institutional strengthening and community development. (3) Analysis of Solution, perform openly membership recruitment and socialization to the public to join in cooperatives and business groups. Perform counseling, socialization and promotion or dialogue on the benefits of entrepreneurship either as a main or casual job. Conducting market surveys for the quantity and quality of the products needed. Conducting market surveys to the sales center as markets. Improving the quality and quantity of production to meet market needs. Perform routine meeting to evaluate and create business solutions and develop business program.. Perform meetings with members of the group to actively join in cooperative. Conducting a dialogue with the management of cooperatives, farmers' groups and business groups as well as the village government. (4) Monitoring and Evaluation, through extension and

assistance has been conducted regularly every semester about the benefits of doing business in the group through the institutions.

The village government has not support and help in strengthening the institutional community development. Cooperative of Sharia, farmer groups and business groups have been given counseling and training on strategies for improving the promotion and marketing. Marketing of catfish breeding group product is growing rapidly and should further increase production because the market demand is very much. Cooperative of Sharia has been proactive doing dissemination and promotion to expand the membership. Business groups and farmer groups have been willing to participate in the cooperative's members and management. The village government was also involved in giving assistance in terms of institutional strengthening and development of community business.

Implementation of the empowerment model in internal and external institutional aspect could making *Pesantren* as community development creating to harmonization, development progress in village and community, then *Pesantren* become agent of change for traumatic rehabilitation and negative stigma of terrorist, including to establish awareness of civic responsibilities .

Community development is focused on integrated leadership that is able to promote and the creation of success for an entire community, in processing resources a new local entity to coordinate these kinds of integrated interventions (Erickson *et al*. 2012). Community development must possess specialized knowledge and skill to effectively democratic with the values of the profession, inclusion, broad participation, and empowerment (Gruidla & Hustedde 2015). Community development is a commitment to democratic practices as by society and institutional capacity building and the fair allocation of public resources (Rios & Lachapelle 2015). So community development discuss about leadership, then according to Huda *et al.* (2018b) that the transmitting leadership based civil responsibility as a comprehensive method of bringing together individuals, educational institutions and communities in an experiential

learning approach to improve awareness, knowledge and social life, so as to create the involvement and together responsibility as part of citizens.

The economy of sustainability, working towards more sustainable community development (Sahakian & Dunand 2014). Community organizing refers to a particular way of working in public life that aims to enhance the capacity of community leaders to act for the common good in collaboration across civil society (Tattersall 2015). And then rural development including *Pesantren* becomes very important, strategic and decisive in improving well-being of society, because the success of development in the village will determine the social, economic and political development of the nation and state.

According to Adi (2013) development in Indonesia will have less meaning if it is not done in rural communities, because it should be realized that still quite a lot of villages are not yet developed. Therefore, there needs to be a comprehensive study and research to provide the best solution for rural development with a more participative approach, where all the elements get involved and cooperate to determine or achieve a common goal. Huda *el al.* (2017a) and Huda *el al.* (2017b) states, in order to community empowerment for social enhancement, engaging to deliver empathy needs to sustainable learning with comprehensive approach through strengthening traditional wisdom for the benefit to the societal concern in terms of engaging civic responsibility

Based on analysis of community development from the internal and external aspects of rural community institutions, it can be made a implementation community empowerment model in the village as in Figure 1.
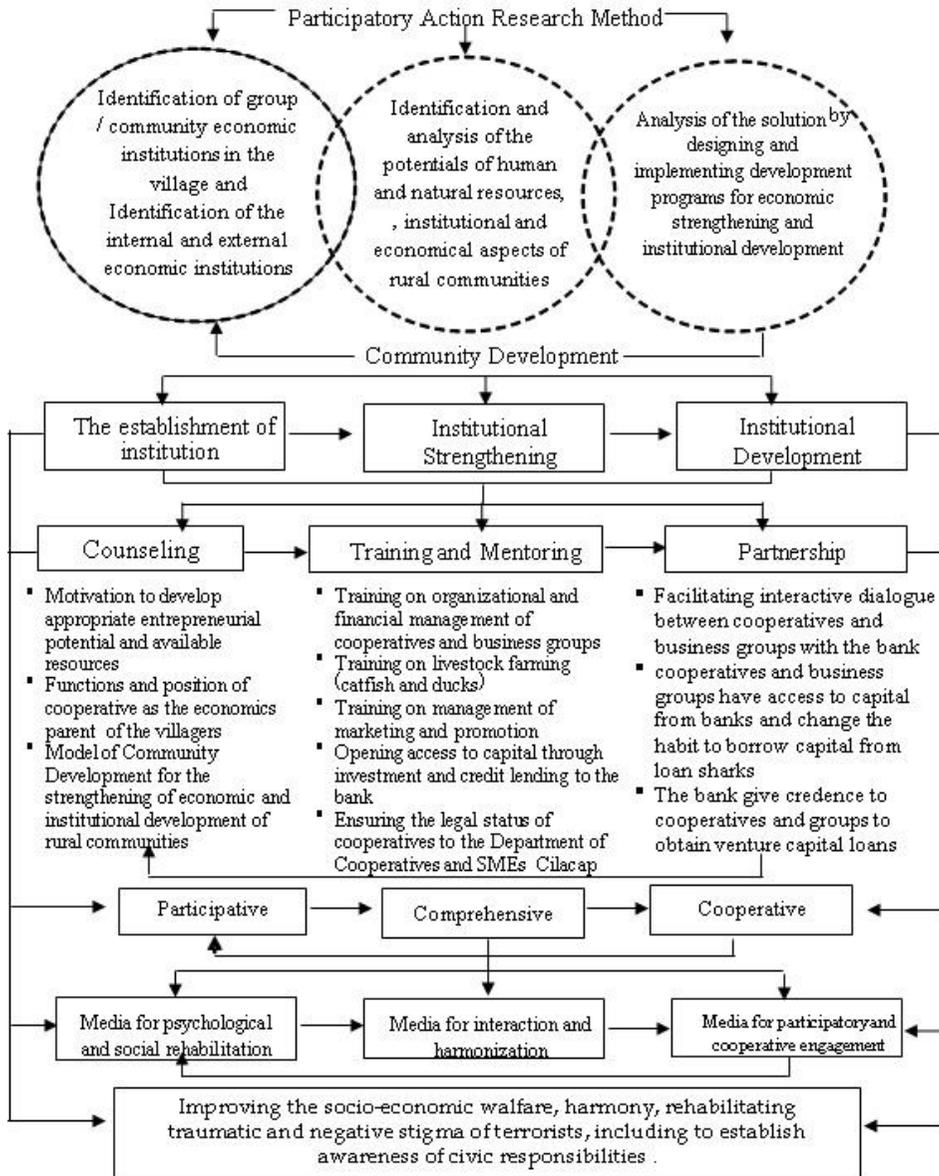
Figure 1. Implementation of Community Development Model

D. Conclusion

Model of community empowerment for institutional strengthening of local economy was conducted by participatory learning action in order to be able to involve institutional rural communities in: (1) Stages of

identification and analysis of problems and the potential of society, which is based on human resources, environmental and economical aspects of rural communities. (2) Conducting the process of establishing and strengthening the institutional development of society. (3) Conducting analysis, formulating and agreeing on solution in the form of program or model of empowerment, (4) Implementing the empowerment model.

Stages of implementation and evaluation of community empowerment model through counseling, training, mentoring and partnerships are implemented in a way that are (1) Participatory; the establishment of community development model must involve community in formulating and making the institutional empowerment, which is based on the identification and analysis of problems, potential and available resources. (2) Comprehensive; the implementation of community development model through empowerment programs should be comprehensive and sustainable, including counseling, training, mentoring and partnerships. (3) Cooperative; the implementation of a model is a form of cooperation or partnership between the villagers and the village government with other parties such as universities, local governments and private parties as well as banks.

Community development model has become the psychological and social rehabilitation media as well as a media of interaction and harmonization of covert conflicts, traumatic sense, mutual suspicion and negative stigma caused by terrorist incidents. Including to establish awareness of civic responsibilities. Community development model in turn can be used as a participatory and cooperative media in formulating and making decisions together, especially community development programs as a strategy to improve the social and economic well-being of rural communities.

Community empowerment model become media harmonization of trauma and reduction of negative stigma after the case of terrorism which gathered in three groups: Sharia Cooperative as the economics parent, a group of farmers and ranchers as well as a group of small business craftsmen.

Research activities and community service should be able to be a continuous process for the development of academic science so that the results of this study recommended further research to be done with broader scale, such as in-depth and comprehensive national-scale strategic research. The model of community empowerment need support cooperation and synergy between village governments, and universities and boarding school management.

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