SOCIAL CAPITAL DEVELOPMENT FOR SUSTAINABLE COMMUNITY: CASE STUDY ON SEKOLAH MASTER INDONESIA (SMI)

Fitriani Fazrin[1], Yusuf Mulyana[2]
[1,2] Universitas Indonesia, Depok, Indonesia
Email: fitrianifazrin94@gmail.com

ABSTRACT

Community sustainability often comes to a halt at the stage of community organizational change, especially in the context of leaders. Further studies on the focus on empowering community organizations need to be strengthened to support sustainable communities. The case study method was used in this study with the research subject of community regeneration of the Sekolah Master Indonesia (SMI) located in Depok. The results of the study show that even though SMI has managed to survive for 24 years, it has not let go of the community's concerns in the sustainability of community leadership. SMI's success in carrying out components that support community sustainability has not covered the chaos when there is a change in leadership. The focus on strengthening the capacity of organizational resources is important to anticipate from the beginning, so that the empowerment of community members is felt thoroughly by every community member who can be the successor in community regeneration.

KEYWORDS	*Social Capital, Sustainable Community, Organization, Leadership.*

INTRODUCTION

Education is meaningful as a process of knowledge development and human self-development in the process of society. For Freire (2000), a critical educator, education must free people from inequality and all forms of oppression, because every human being has equality of value in all aspects of life. Educational inequality certainly has a bad impact on the survival of the community which can cause social problems such as poverty. Education can be one of the factors of poverty because if a person cannot get a proper education, of course, competitiveness and thinking cannot compete with other superior parties. This inequality will ultimately hinder other access.

Seeing the inequality of education in the area where he lives, he encouraged Mr. Nurrochim to build a school for marginalized children because of the high number of school dropouts in the area which reached 600 children per village. In the spirit of fighting for the rights of the marginalized in the Depok terminal mosque

area to get a proper education, a learning community was formed for abandoned children and marginalized people around the Depok terminal mosque area by using the mosque as a center of activity.

Sekolah Master Indonesia (SMI) is an alternative education community that is interesting to analyze because the programs offered have a significant impact on the local community. The various efforts made by SMI to continue to support community sustainability in facilitating marginalized children to get a more decent life are very interesting to study and analyze. After 24 years of establishment, the SMI community has been able to produce thousands of alumni with various proud achievements. In addition to outstanding alumni, SMI's excellent development has resulted in the cooperation of partners with competencies in various fields to support the sustainability of its programs. With a strong motivation to form an intelligent, independent, creative and noble society, the Sekolah Master Indonesia (SMI) has been successfully institutionalized legally under the auspices of the Bina Insan Mandiri Foundation. SMI continues to fight for the right of the community to get a proper education by providing free education for street children. With these criteria, it is possible to realize a sustainable community at SMI to be used as a best practice in building a similar community or others.

Building a sustainable community is the process of creating conditions to be able to meet the goals of community life, by stimulating the participation of community groups (Griggs et al., 2013). Efforts to mobilize the formation of community communities are also part of the community development strategy, because it can mobilize community participation (Adhikari & Goldey, 2010). The group movement illustrates the importance of community resources to build the development of community participation who want to realize their common goal in strengthening the community through the management of their resources. Well-managed and planned community participation can have a significant sustainability impact on the community (Dale, 2007; Norberg et al., 2012).

The success of Mr. Nurrochim as the leader of SMI to achieve the sustainability of its programs during the 24 years of SMI's establishment, aroused interest in analyzing how the resource management carried out by SMI is related to its management and renewal efforts in maintaining the stability of community sustainability. In addition, what efforts have been made by the Master School of Indonesia in the process of updating the organizational cadre to support sustainability and community development. Through the analysis of community resources as an important factor in building sustainable community regeneration. This research is expected to gain a deep understanding of the process and effectiveness of sustainable community resource management, so that it can provide evaluative and solutive input in its further development from a sociological perspective, in order to support sustainable community development and become an example for other communities.

Literature Review

Community development is a process to achieve community progress by improving community capabilities which will certainly show economic development due to living standards that will affect income increases (Phillips & Pittman, 2008). The community itself, Sustainable community development is the process of building or creating a situation that can achieve life that can meet the balance of life both now and in the future. In the development process, they are often faced with various aspects of life, both from social, cultural, political and

environmental aspects. The success of the community in developing each of these aspects in an inclusive manner will be reciprocal to achieve the sustainability of other achievements. These aspects must be developed simultaneously in order to achieve each inclusive goal.

Currently, various academic studies related to community development are starting to be in great demand and make a lot of contributions. Community development certainly supports national development in terms of improving the quality of human resources that are able to improve the quality of life of the community. It is time for community development to contribute to the focus of every other scientific study, not just thinking about physical progress such as infrastructure, creating jobs, and other supporting facilities as much as possible. However, it is necessary to focus on how to develop the capacity of the community itself.

Sustainable Community Resources

There are so many components in community development that must be fulfilled to be able to achieve its sustainability, ranging from aspects of economic balance, social planning, inclusivity to achieve equality, and resource utilization, which of course needs to think about the balance of its use and development. All components must be fulfilled with each other to be able to balance development so that it can be sustainable to prepare for future generations. Community resources are one of the important aspects that need to be considered in community development efforts that can meet sustainability indicators (Gallagher, 2018). Community development that meets sustainable indicators will benefit every success obtained until future generations. Thus, community development based on increasing social capital, the community is able to increase the capacity of community resources, will be an important factor in social equity, which is able to provide a factor in the level of human quality of life that exceeds the achievement of numbers in measuring economic value.

Community Development by Building Social Capital

Social capital is a form of resources that can be formed from the form of social relationships or social networks that can be in the form of beliefs, norms, and common beliefs to achieve common desires. Indicators that need to be considered in strengthening community social capital are through efforts made to strengthen stakeholder ties by involving stakeholders, building trust in the group and group values.

Often development for society focuses on values and numbers which in the end social problems are not solved but are widening and increasing, especially in developing countries. Community development needs to be developed in every dimension of life, therefore growth that is not on target actually seems to contribute to the decline of social capital (Dale, 2001). Attention to community development with a focus on social capital is important, because through the reconciliation of social capital that is carried out from the basis of the community so as to foster development both within the community and the organizational network. Thus, the leadership component does not need to be a concern anymore, because these values have grown in every community.

Leadership and Regeneration of Sustainable Community Organizations through Social Capital

According to Dale (2001), strong leadership is needed that is able to manage the involvement of all sectors of society, leadership can grow along with the strengthening and development of community-based communities. The development of social capital needs to involve the reconciliation of three important things, namely ecological capital, social capital, and economic capital, with the interconnection of these three things, if the community is able to manage and harmonize correctly, it will support the sustainability of a community (Dale, 2001). The three reconciliations often cannot be fulfilled in their entirety, but at least the efforts to fulfill the reconciliation can be carried out so that the three processes are not separated from each other, because each can be influenced and influenced by the other.

The implementation of resource reconciliation requires strong leadership and organization to be able to provide effective community leadership in carrying out its sustainability process in gathering resources (Dale, 2001). Strengthening the organization carried out by SMI makes it easier to achieve sustainability by implementing planning that harmonizes the three interests can help examine the implications of future planning as a potential condition resulting from the implementation of certain policies or planning (Newell et al., 2020). Some of the strengths that can be used as a focus for SMI are by paying attention to organizational characteristics that can support the sustainability of the community (Dale, 2001), as follows:

1. An integrated and coordinated system is by interpreting the mandate broadly and in harmony with the rest of the world.
2. Every decision is made in a reconcilious, comprehensive and transcendent manner.
3. Strive to create an efficient and effective system by reducing the potential for overlap in each part of the system, and effective in terms of meeting the needs of the process of running the system.
4. Flexible and responsive, development efforts by arranging efficient decision-making to respond to emerging issues.
5. Long-term and adaptive, having the ability to recognize situations to immediately give timely, strategic and restorative feedback.
6. Open, balanced, fair, and inclusive, efforts to be able to respond in open dialogue, or through discoveries, can effectively provide space for conflict to be addressed.
7. based on improving the quality of life of each individual in it.

The community will be more sustainable if the leadership development program is included as an integral part of the final goal of the community, because leadership will certainly be a value that encourages the success of the community to continue to survive (Benn et al., 2013). Strong leadership can be done by providing mandate opportunities to local leaders so that the active role of the community can be fully involved in the development process. By carrying out reconciliation from three dimensions that are interrelated with each other, sustainable community development efforts can be successful. Reconciliation harmony that can be carried out by development can be social equality for society. The most important development is to start from the basics, namely individuals and local communities, as well as harmony between individuals who are able to run personal and professional matters. Thus, efforts to develop social capital are very

important in the leadership component and the regeneration of sustainable community organizations

RESEARCH METHOD

This research analyzes the strengthening of sustainable community resources using a qualitative study method with a case study approach. The primary data used in this research is the result of in-depth interviews with SMI administrators. In-depth interviews in qualitative research are carried out repeatedly to identify and understand each information provided, so that the information provided by the informant can contribute good and complete data (Creswell & Creswell, 2017). The interview transcript contains an instrument of questions about the efforts that SMI has made for 24 years in building the strengthening of its resources. This research also uses secondary data by analyzing internal data owned by the SMI community, and previous research. Furthermore, the two data are elaborated so that they can be analyzed and answer research questions. The results of the research are explained in narrative form to be able to explain the results of the exploration of the research objectives.

RESULT AND DISCUSSION

Profile of Sekolah Master Indonesia (SMI)

Established on October 28, 2000, it is located in the Depok Integrated Terminal with an initial building in the form of utilizing the land of the Al Mutaqien mosque in the Depok terminal. With the vision of "Fostering & Developing People with Noble Character, Intelligent, Creative, and Independent". reflects an effort to form individuals who not only excel in academic aspects, but also in character and life skills. The establishment of this school marks the beginning of an effort to provide proper access to education for those who are often neglected by the formal education system. This school is a symbol of hope and change, where every child, regardless of social and economic background, has the same opportunity to receive an education.

In 2005 the MASTER School officially became an alternative educational institution of the Sekolah Master Indonesia (SMI) under the auspices of the Bina Insan Mandiri Foundation. With its official institutional status, the school further strengthens its commitment to providing inclusive and quality education. The mission of the Master School of Indonesia is:

1. Fostering residents' love for learning, so that they can develop their abilities and talents optimally, naturally, and sunatullah
2. Realize a fun learning system by actively involving the community to awaken the desire to learn that can support the formation of noble morals, critical thinking, creativity, and care
3. Fostering a sense of confidence, independence, creativity in pouring out ideas to explore potential within themselves that can foster good communication and relationships
4. Building a positive, obedient and fully committed self-concept of volunteers and the community to implement the SMI code of ethics.
5. Establish partnerships and cooperation with families, communities, and the government in increasing the capacity of resources, both from

recommendations, infrastructure, curriculum, educational processes and management, in order to be able to face challenges and solve problems

In addition to the Vision and Mission, SMI also has a cultural commitment to maintain faith, togetherness, care, compliance, independence and cleanliness. Using the *tagline* "SMI Sehat" is a form of commitment to maintain a clean, green, shady environment, and become a person who always behaves in a clean and healthy life.

SMI Program Description

The program at the Depok City Terminal Mosque School is designed to provide access to "services for the underserved", especially access to affordable, free and quality education for marginalized children around the terminal area. Thus, this school acts as an agent of change that seeks to overcome various social and economic challenges faced by marginalized communities. Community support, active participation of parents, and cooperation with various parties are the keys to the success of the programs run by the MASTER School not only as an educational institution, but as a social movement that aims to empower marginalized communities through education. After this community became an official institution, SMI opened five field services, namely:

1. Education: free education, diploma equivalency programs, skills education and internships Health & Advocacy: working with various health and legal institutions to provide free health services and legal protection for children.
2. Social Sector: community solidarity building activities, social support, social service, counseling guidance
3. Da'wah Field: strengthening religious and spiritual values
4. Economics: business skills training, micro business assistance

These five fields are considered as foundations that can support marginalized communities to be able to get an ideal life.

SMI continues to develop into a center for learning activities for the underprivileged community more widely, which includes an alternative education model based on learning groups implemented through PKBM and the Open School Program including PAUD level, Package A (Equivalent to Elementary School), B (Open Junior High School), C (Open High School), Junior High School, High School, PK-LK (Special Education-Special Services), teaching Islamic religious values and also various social activities in it. The groups of children that SMI services focus on are:

1. Abandoned children
2. Street children
3. Children with special needs
4. Children with legal problems
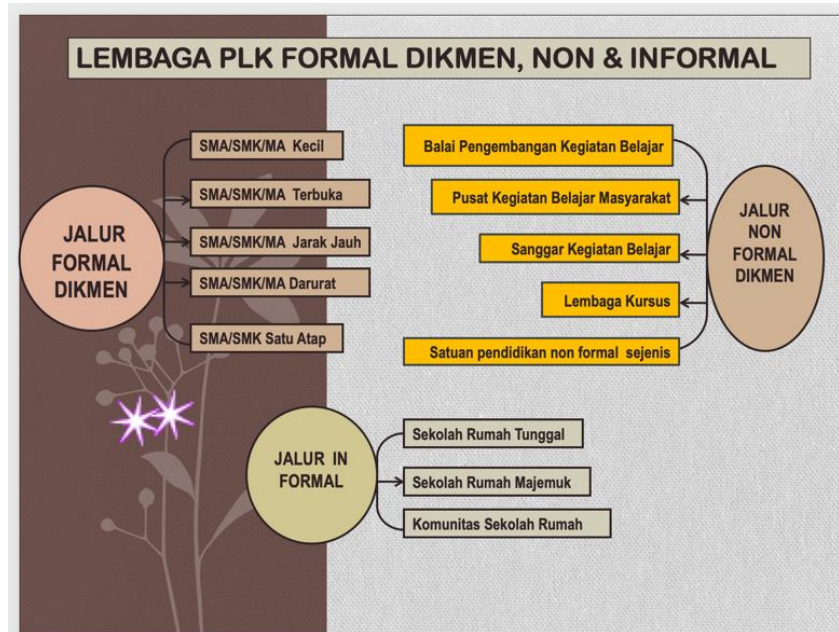5. Children from underprivileged families

Figure 1. SMI Culture and Empowerment Process (Source: SMI Profile)

In addition to providing formal education, the Master's school also offers a variety of extracurricular activities such as art, sports, and practical skills to help students develop their potential holistically as shown in **Figure 1**. So, it is hoped that not only the education provided by the students, but also be ready to compete in the world of work, and be able to continue their lives independently. As for SMI's efforts to realize the output of a community with character, SMI also includes character-based education with the pattern in **Figure 2** to its students to raise the quality of life of students.

Figure 2. SMI character education pattern (Source: SMI Profile)

Financial Support & Fund Raising

One of the important features of the program is the financial support provided to students in need. School scholarships, book aid, and other school supplies are offered to ensure that children from underprivileged families can still access education without significant financial barriers. In addition, SMI is also able to approach government agencies to fight for the goals of their communities.

SMI accommodates anyone who wants to go to school without being restricted by age. Starting from school-age children to adults can also study at this school. Students at SMI not only learn about the sciences like students in schools in general, but at that school they also get entrepreneurship-based knowledge, with the hope that in the future they can also compete in the world of work, or they can become entrepreneurs according to their interests and talents.

In order to fund all school operations, SMI also has various businesses, including welding workshops, livestock and agriculture. All businesses are managed with the principle of productive waqf economics, where the funds that come in from donors are also allocated to businesses managed by alumni as well as a forum for students who are doing internships or skill classes. The economic sector was built with the hope that SMI can run independently and not always depend on donors. School is an institution that has a very important role in society, because it is one of the very central aspects in building and developing the potential, interests, and talents possessed by a person. One of the influences of the existence of this special free school for street children can be seen from the learning motivation of these street children. With SMI, their motivation level to learn has increased.

The Depok City Terminal Mosque School has great potential to have a positive impact on the local community through the programs made, but there needs to be some improvements in the program so that its sustainability continues, considering the long process of institutionalization that has been passed by the Master school (Tamba, 2012). Through the analysis conducted in this study, it is hoped that a deep understanding of the effectiveness of this program in achieving educational and community development goals can be obtained. Thus, the Depok City Terminal Mosque School can continue to develop and make a meaningful contribution to the welfare of the local community and the progress of education in the region, and can be a blueprint for the development of other communities.

Capacity Building of Community-Based Resources in the SMI Community

The success of SMI can last up to 24 years is an example of a sustainable community that deserves to be analyzed how this long process can last. In order to achieve the goal of success, it is necessary to have a separate understanding of the complexity of community development challenges, one of which needs to be analyzed and planned from the beginning is related to resources. SMI leaders are concerned to see abandoned children, the majority of whom drop out of school, in living their lives, he feels that education is the basic capital for humans to be able to live a better life. On the basis of the desire to achieve community resource capacity building, SMI leaders formed the MASTER community to improve the living standards of abandoned children in the region.

SMI leaders are aware that their dreams cannot just move just by their own desires. SMI leaders took the first step by taking a participatory approach to the surrounding community to provide awareness of the importance of education in life. Because the majority of the initial targets of the community are abandoned children, the initial intervention carried out is socialization to family groups, namely parents to increase the awareness of parents to invite and allow their children to be able to gather and learn with the community. SMI leaders are aware that participatory actions are very important in building a community, so that a collective awareness is formed that can support the running of the community.

With initial capital in the form of *Trust* or trust from the community, SMI leaders pioneered the MASTER community by maximizing the limited resources

they have. The participatory approach carried out by SMI makes cadre regeneration formed from the community members themselves. Through increasing the capacity of the resources owned, strengthening the roots of trust both from the surrounding community, students, cadres and founders. The stronger the trust between SMI leaders, cadres and the community to achieve hope together, SMI succeeded in managing the common spirit to encourage the desire to solve this common problem. So, the spirit to strengthen and develop the community to find a way together to achieve the *stakeholder* which will help SMI develop better.

SMI Community Social Capital Reconciliation

SMI began to conduct a joint analysis by collecting community aspirations related to the needs to strengthen their resource capacity in the future. This is the right first step for SMI, because the resources that can be scaled up simultaneously, include access, collaboration in each action and commitment in leadership and inter-stakeholder relations (Franco & James, 2019). As an initial basis, SMI's focus is to strengthen human resources owned in the community, and start by mobilizing and strengthening the social capital owned.

According to Dale (2001), strong leadership is needed that is able to manage the involvement of all sectors of society. SMI's initial strength here can be seen in Mr. Nurrochim as the founder, driving force, and leader of SMI. Mr. Nurrochim's ability to take participatory steps is a very appropriate step so that he can spread the same spirit to the community. Furthermore, the community empowerment steps carried out are also very appropriate, namely by regenerating from within the community itself. Community empowerment through the community in the context of saving and changing community development must be balanced with planning, strengthening the system, and making the right decisions.

The development of social capital needs to involve the reconciliation of three important things, namely ecological capital, social capital, and economic capital, with the interconnection of these three things, if the community is able to manage and harmonize correctly, it will support the sustainability of a community (Dale, 2001). Based on our informant's account regarding SMI's long journey during its 24 years of establishment, SMI is trying to mobilize the three capitals, especially in social and economic capital. Social capital is built by strengthening relationships with the community, followed by building partnerships with stakeholders who are considered experts and can help strengthen capacity in the context of community empowerment. SMI leaders are well aware that in Indonesia the obstacle that is often encountered in establishing partnerships is penetrating the bureaucracy, government institutions, but with the strength of collective awareness and the spirit to achieve common interests, all community members exert their maximum efforts to be able to penetrate the bureaucracy. SMI started with basic group partnerships such as amil zakat agencies, universities, to private business companies that need CSR partners.

After successfully building partnerships with stakeholders, this opens the next step for SMI to be able to maximize economic capital that can be maximized and developed. SMI carries out a strategy to be open to any input and training from outside that is considered to be able to increase the capacity of the community, therefore until now SMI is very open to researchers, CSR or any institution to learn together and not choose the fields that they want to work with. SMI is aware that the community should not depend on donors or partners, every donation that comes

in, must be internalized in the community to be applied in the community. Thus the reconciliation of the three social capitals can take place.

Dale (2001), stated that the three reconciliations are often not fulfilled in their entirety, but at least the efforts to fulfill the reconciliation can be carried out so that the three processes are not separated from each other, because each can influence and influence the other. This also happens to SMI where maybe ecological capital in terms of the environment is not too strong here, but ecological capital reconciliation is not a forgotten thing, because SMI is aware that if the environment is not taken care of, the community cannot live and continue in it, therefore SMI puts in the spirit *green living* in the values of life that must be maintained by the community both within the community and outside the community.

In managing its economic capital, SMI uses a productive waqf approach in managing income. This is done not solely as a business principle, but to support the financial independence of the community. Funds are allocated in the context of the community's interest in honing the skills of foster children, especially in the behavior of high schools and vocational schools to support vocational practices, interests and talents selected as shown in **Figure 3**, SMI opened a business facility as well as a place for foster children to practice their abilities directly, while through the business as well as the laboratory can provide income for both parties.

Figure 3. SMI vocational field (Source: SMI Profile)

The practical steps taken by SMI can be a tool to strengthen community skills by identifying the capacity of the surrounding resource elements to be able to reach other resources. This may be a common analysis carried out by large institutions, but it is important for even the smallest local communities to apply these things to be able to achieve success, of course, if they succeed in fulfilling these aspects, they can support the sustainability of community programs. To achieve the sustainability of the resources owned, it is necessary to increase or develop from to keep the resources owned.

SMI Community Organization Development

It does not stop there, community strengthening continues to be carried out by SMI, realizing that internal strengthening needs to be a concern, then after the basic aspects of fulfilling the learning of foster children are fulfilled, the socialization process needs to continue to be improved. With the expansion of the

scope to be achieved, SMI began to focus on partnerships for internal training such as learning more complex socialization, learning to do strategic planning, and also evaluating programs with expert partners by applying methods such as **Figure 4**.

The implementation of resource reconciliation requires strong leadership and organization to be able to provide effective community leadership in carrying out its sustainability process in gathering resources (Dale, 2001). Strengthening the organization carried out by SMI makes it easier to achieve sustainability by implementing planning that harmonizes the three interests can help examine the implications of future planning as a potential condition resulting from the implementation of certain policies or planning (Newell et al., 2020).
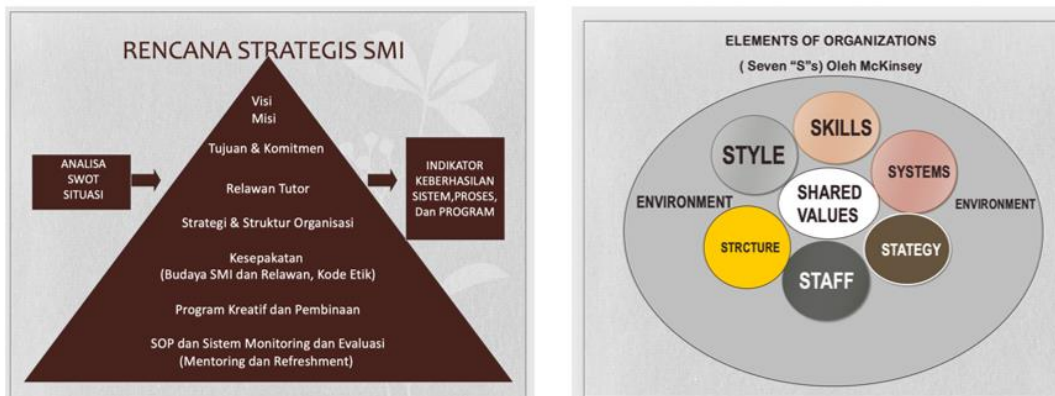

Figure 4. Methods of strengthening the organization (Source: SMI Profile)

The organizational strengthening carried out by SMI is focused on prioritizing internal regeneration, so those who serve in the organizational structure are the founders who have participated since the beginning of the community, as well as alumni from foster children who are considered to have criteria and interest in entering the organization. After being officially institutionalized, SMI has two organizational structures that oversee the foundation (**Figure 5**), and also SMI itself (**Figure 6**), as shown in Figure 6 currently serving in the core structure, there are two SMI alumni who serve as treasurer and secretary, by providing space to internal cadres, it is hoped that the values and spirit that have been cultured from SMI can continue.

Figure 6. Organizational structure of the YABIM foundation
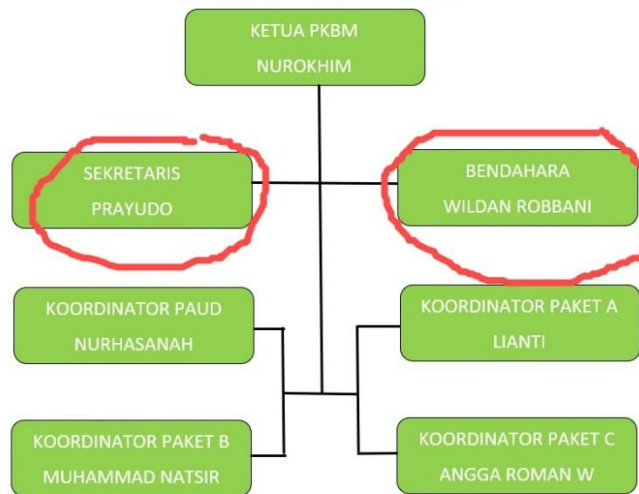
(Source: SMI Profile)

Figure 6. Organizational structure of Master School Indonesia
(Source: SMI Profile)

SMI's Challenges as a Sustainable Community

As a community that has succeeded in achieving its sustainability, of course, there will always be challenges in the future. SMI also realizes that the challenge that is now being faced is to prepare a cadre of leaders who will replace Mr. Nurrochim to continue the vision, mission, and values that have been built and instilled in the community. To anticipate this, SMI prepares every foster child to gain leadership values from an early age. This is not only limited to finding the successor to SMI, but hopes that every foster child has the opportunity to become a leader wherever he or she is, so that the skills they have are not only ready to compete in the job market, but also have expertise in making decisions, solving problems that can support them to be able to start a new business, a new community in accordance with their life choices.

The number of foster children who are now under the auspices of SMI is 2,084 students, with a number of alumni of more than 10,000, with a series of achievements scored, SMI needs to consider the sustainability capacity of leadership cadres. To deal with this, SMI trains alumni who are interested in serving building the community by giving positions to alumni, and trains alumni to build other communities that are now partnering with SMI. The other communities or institutions that are now also partnering with SMI are, Cilodong Prison, Pondok Rajeg Prison, Baduy Luar, Labor Community, Ciliwung Environmental Care Community, etc.

Community Strengthening through Social Capital in Organizational Leadership Programs

The exposure of SMI's journey to survive for 24 years leads us to the conclusion that SMI has succeeded in becoming an example of sustainable community development. It is not an easy thing for the community to reach this point. The challenge that needs to be watched out for is efforts to maintain the sustainability of the program until the stage of changing leaders. How can the community continue to survive when the early founders have to retire from the

organization. Some of the strengths that can be used as a focus for SMI are by paying attention to organizational characteristics that can support the sustainability of the community (Dale, 2001), as follows:

1. An integrated and coordinated system is by interpreting the mandate broadly and in harmony with the rest of the world.
2. Every decision is made in a reconcilious, comprehensive and transcendent manner.
3. Strive to create an efficient and effective system by reducing the potential for overlap in each part of the system, and effective in terms of meeting the needs of the process of running the system.
4. Flexible and responsive, development efforts by arranging efficient decision-making to respond to emerging issues.
5. Long-term and adaptive, having the ability to recognize situations to immediately give timely, strategic and restorative feedback.
6. Open, balanced, fair, and inclusive, efforts to be able to respond in open dialogue, or through discoveries, can effectively provide space for conflict to be addressed.

Some of the points above have been carried out by SMI, but several other aspects need to be strengthened, such as starting to provide special mentoring programs related to organizational education, in this case the leader in question may be more oriented towards a coaching actor who is able to coordinate the sustainability of the community, through instilling values and culture to be able to provide harmony to the community.

The context in strengthening community development is an organization that is able to connect power in which there is a common meaning that can provide relationships to the community in every decision-making or conflict. These organizational values can be seen to have been tried by SMI by providing internal space for alumni to serve in the ranks of the organizational structure. However, this still looks less than maximum considering that only two alumni are in the ranks. Perhaps the reason for the capability is the reason. The interest and ability of alumni to occupy the ranks shows that the success of instilling common values has been absorbed well.

As a challenge that will be faced sooner or later, this must be anticipated as soon as possible, so that this community that has a long history does not just collapse because it was abandoned by its original leader. Development carried out from the ground up will build a shared commitment to continue to develop from time to time. The focus of community development is to create a better life based on improving the quality of life of each individual in it.

After each value is successfully instilled, a *sense of belonging* will be built from every member of the community which of course will equally fight for the main reason they have built the community so far. This is a successful concept of empowerment, because each individual succeeds in empowerment, not deceived because the power is only present in one actor, not internalizing. With the evenness of the social capital owned, every routine can be faced by the community even if it is faced with an uncertain situation. This shows that the community has succeeded in managing the element of uncertainty that may occur.

CONCLUSION

Sustainability is the expected end result in a development program. With community programs, it will be more sustainable if leadership development programs are included as an inseparable part of the final goal of the community, because leadership will certainly be a value that encourages the success of the community to continue to survive (Benn et al., 2013). Leadership is not a talent from birth, but it needs to be learned in accordance with social and cultural aspects, as well as the vision and mission of all parties. In leadership, there is self-quality, the ability to control, and reach for resources, solve problems, and bring out charismatic values. When the sense of togetherness is lost, it becomes a big disaster for the community to survive, because it will affect the feedback that will appear. Thus, the suitability of the values brought by the leader must be the same as the community.

So, it is a challenge for SMI to emerge new leaders from the local community, a number of programs, or leadership projects can be considered, and begin to channel their efforts to be involved in decision-making activities. It is important for communities to take this more seriously, by facilitating leadership in community development (Pittman & Phillips, 2009). Furthermore, when capacity building has been seen to be successful, the leadership position can begin to be switched. In some conditions, external parties may be considered more capable of leading, but by gradually building abilities and confidence can be built, then leader regeneration will not be a big problem. Hopefully this input can provide positive input in the development of local leaders at SMI.

REFERENCES

Adhikari, K. P., & Goldey, P. (2010). Social capital and its "downside": the impact on sustainability of induced community-based organizations in Nepal. *World Development*, *38*(2), 184–194.

Benn, S., Edwards, M., & Angus-Leppan, T. (2013). Organizational learning and the sustainability community of practice: The role of boundary objects. *Organization & Environment*, *26*(2), 184–202.

Creswell, J. W., & Creswell, J. D. (2017). *Research design: Qualitative, quantitative, and mixed methods approaches*. Sage publications.

Dale, A. (2007). *At the edge: Sustainable development in the 21st century* (Vol. 6). UBC press.

Freire, P. (2000). Pedagogy of the Heart, trans. *Donaldo Macedo Dan Alexandre Oliveira, New York & London: Continuum*.

Gallagher, R. (2018). *The right to culturally appropriate accommodation for travellers in Ireland: towards a hybrid approach*. University of Birmingham.

Griggs, D., Stafford-Smith, M., Gaffney, O., Rockström, J., Öhman, M. C., Shyamsundar, P., Steffen, W., Glaser, G., Kanie, N., & Noble, I. (2013). Sustainable development goals for people and planet. *Nature*, *495*(7441), 305–307.

Newell, R., Picketts, I., & Dale, A. (2020). Community systems models and development scenarios for integrated planning: Lessons learned from a participatory approach. *Community Development*, *51*(3), 261–282.

Norberg, M., Blomstedt, Y., Lönnberg, G., Nyström, L., Stenlund, H., Wall, S., & Weinehall, L. (2012). Community participation and sustainability–evidence over 25 years in the Västerbotten Intervention Programme. *Global Health*

Action, *5*(1), 19166.

Phillips, R., & Pittman, R. (2008). *An introduction to community development*. Routledge.

Tamba, M. E. S. (2012). ProsesPelembagaanSekolahAlternatif (StudiKasus PKBM YayasanBinaInsanMandiri (YABIM)). *Unpublished, Thesis in Universitas Indonesia*.