



# Strengthening values in the Mentari Sehat Indonesia community in empowerment practices

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ARTICLE INFO	ABSTRACT
<p><b>Article history</b>            Received: 2023-07-10            Revised: 2024-02-09            Accepted: 2024-02-09            Published: 2024-03-28</p> <p><b>Keywords</b>            Community empowerment            Empowerment practices            Value improvement</p>	<p><i>In the present era, the concept of community empowerment, highlighted in the SDGs, has gained traction as a prevailing phenomenon on the global social landscape. Mentari Sehat Indonesia (MSI) implements a community empowerment practice based on noble values. To describe the noble values that exist in the MSI community in community empowerment practices and the stages of their internalization, the universal noble values category developed by Kluckhohn is used. This research is a single case study with data sourcing from informant, library study, written document and archive, and visual data collected through interview, observation and documentation. 12 people informant was selected purposively based on sex, leadership for regional subsidiary organization, and education level. Data was analyzed using an interactive model of analysis including data reduction, data display, and conclusion drawing as well as verification. Data validation was conducted using source triangulation technique. The study discovered several important values within the MSI Community, including views on life, work, ethics, nature, time, and relationships among people. The internalization of noble values was conducted by MSI community through value transformation, value transaction, and trans-internalization stages. These three stages seem to be a good strategy in forming work character for an organization or community.</i></p>
<p><b>Kata Kunci</b>            Pemberdayaan masyarakat            Peningkatan nilai            Praktik pemberdayaan</p>	<p><b>Penguatan nilai-nilai pada komunitas Mentari Sehat Indonesia dalam praktik pemberdayaan.</b> Pemberdayaan masyarakat sebagaimana disebutkan dalam SDGs saat ini menjadi trend di kancah dunia sosial. Mentari Sehat Indonesia (MSI) menerapkan praktik pemberdayaan masyarakat yang berlandaskan nilai-nilai luhur. Untuk menggambarkan nilai-nilai luhur yang ada pada komunitas MSI dalam praktik pemberdayaan masyarakat dan tahapan internalisasinya, digunakan kategori nilai luhur universal yang dikembangkan oleh Kluckhohn. Penelitian ini merupakan penelitian studi kasus tunggal dengan sumber data dari informan, studi kepustakaan, dokumen tertulis dan arsip, serta data visual yang dikumpulkan melalui wawancara, observasi dan dokumentasi. Informan yang berjumlah 12 orang dipilih secara purposif berdasarkan jenis kelamin, kepemimpinan organisasi anak daerah, dan tingkat pendidikan. Analisis data menggunakan model analisis interaktif yang meliputi reduksi data, penyajian data, dan penarikan kesimpulan serta verifikasi. Validasi data dilakukan dengan teknik triangulasi sumber. Penelitian ini menemukan berbagai nilai luhur yang ada dalam Komunitas MSI: hakikat hidup, hakikat kerja, dan etos kerja, hubungan manusia dengan alam, persepsi terhadap waktu, dan hubungan manusia dengan sesamanya. Internalisasi nilai-nilai luhur dilakukan komunitas MSI melalui tahapan transformasi nilai, transaksi nilai, dan transinternalisasi. Ketiga tahapan tersebut nampaknya merupakan strategi yang baik dalam membentuk karakter kerja suatu organisasi atau komunitas.</p> <p style="text-align: right;">Copyright © 2024, Naredia, et al            This is an open access article under the CC-BY-SA license</p> <div style="text-align: right;">  </div>

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## INTRODUCTION

Within the rapid flow of modernity, communities, as supportive entities for urban/regional development, adapt dynamically to the pace of modernization across various domains. The swift modernity stream increasingly suppresses the existence of values in a city/a region's community. Giddens in his book entitled *The Consequences of Modernity* presupposes that modernity is often said to come up along with globalization (Powell, 2014). Such condition is viewed to represent the condition of community recently due to several external threats, globalized world and modernity itself. Furthermore, community empowerment in the scheme of modernity appears to be a new pillar of development, particularly in the attempt of creating city and sustainable community as the Sustainable Development Goals (SDGs) (Bartniczak & Raszkowski, 2022; del Arco et al., 2021; Khair et al., 2020). The Sustainable Development Goals (SDGs) consist of 17 points (Cheshmehzangi & Dawodu, 2019). The eleventh goal emphasizes the creation of inclusive, safe, resilient, and sustainable cities and settlements by 2030, along with the establishment of 10 national targets to achieve this aim (Arajärvi, 2018). The targets include, among others, integrated city and community development, infrastructure and urban service, and disaster risk and climate change in urban areas (Rahmadi et al., 2021). The attempts taken to achieve the targets are elaborated in policy, program, and activities to be implemented by government and non-government organization.

Community empowerment emerges as a response to the challenges posed by modernity, aiming to sustain growth and development, foster independence, promote self-sufficiency, and address social class disparities due to globalization exposure. It is because community empowerment is viewed as a process of developing, making self-sufficient, and strengthening bargaining power of lower-class society against the suppressing power in any life sectors and fields (Sari & Irawan, 2021). The urgency of society as the most important entity composing a region/city is inevitable from modernity challenge; therefore, they are forced to keep fighting for maintaining self-identity as the society with the empowerment it has entirely.

The community empowerment process in Indonesia seems to be done commonly by two actors: the bureaucrat (government) and the community itself (Prihanta et al., 2020). The bureaucrats with all their institutions and rules carry out a community empowerment strategy by assuming society as an object where their needs are aggregated in a work program. Meanwhile, on the other hand members of society (people) grow and develop themselves into various social communities with diverse interests as an attempt of finding solution to the need they define. It is in this perspective that the community-based empowerment assumes the community to be the subject.

As time goes by, community empowerment grows as a jargon for the contestation of development recently. Bureaucrat groups and community engage in the trend development, and so do they in Central Java region. As one of Indonesian provinces with the high population mobility rate, Central Java is replete with many society groups differentiating themselves into various communities. Community, as a group of people sharing the same values and interests, supporting and helping each other (Svaida & Tsysyk, 2022). It is intended to maintain social unity, structure, and certain norms. Value is a belief system within society that influences individuals' actions and perceptions of right and wrong (Gayen, 2023; Hinshelwood, 2022). Values are important to a society because they function as an orientation in interpreting something believed to be true (Hills, 2002). The wrong meaning of values is certainly a problem in supporting SDG development, this is proof that accelerating SDS needs to be supported by human resources with character. As an effort, values are needed as basic guidelines (Sukitman, 2016).

Mentari Sehat Indonesia (thereafter called MSI), as one of community-empowerment based communities in Central Java, in its existence in the Tuberculosis (TBC) eliminating program operates along with 34 network branches in all regencies/cities existing in Central Java. As the society-based community supporting public participation in health, social and education sectors in Indonesia, MSI keeps moving to optimize the non-governmental health infrastructure and to maintain the social group dynamics in order to independently solve the health, social, and education problems existing in the society. For example, in 2023, Mentari Sehat Indonesia, a collaborative partner of the Bakrie Center Foundation, which is domiciled in Semarang, Central Java, held a commemoration of the 59th National Health Day (HKN) with the theme Health Transformation for Advanced Indonesia. The 34 networks distributed in Central Java region are filled in by the community groups called community cadres. In undertaking their role and function in doing some activities, the community cadres are motivated with diverse interests that is consequently vulnerable to disunity. MSI, as their main community, of course has a strategy of maintaining the social integration of its internal unit, one of which is through value internalization as the foundation of its movement.

Some articles explaining value internalization in group/organization (Ahmadi et al., 2020; Harnanto, 2022; Kusumaningrum & Sulistyaningsih, 2021; Mesterjon et al., 2021; Nursyamsiah, 2014; Sul-toni et al., 2018; Tambak et al., 2021). All of the articles revealed that the internalization of values is done through formal education realm from senior high school to university. Those articles also did not explain the procedure of internalization specifically. Only Mesterjon et al. (2021) and Harnanto (2022) articles did explain the internalization model through exploratory study and BMT Garuda and Bupanca Media. Meanwhile, Kusumaningrum and Sulistyaningsih (2021) article discussed more the internalization of Pancasila values in adolescents through digital literacy education program. From existing previous

studies, there have been no studies that discuss communities or organizations with a large number of branches such as Mentari Sehat Indonesia. Hence, it is intriguing to observe the practices carried out by Mentari Sehat Indonesia as a community with a large number of branches in carrying out character building for its members in all branches. Therefore, the objective of article is to give a description about the process of internalization and the noble values existing in a community based on community empowerment, particularly MSI community, using Kluckhohn's framework of noble values. This article is expected to provide additional references to other researchers or other disciplines, particularly related to its implementation in educational world.

## METHOD

This research is single case study, a procedure of research directed to one characteristic, meaning that this research is conducted on one general target/location only. The location used in this study is of course the Mentari Sehat Indonesia Community in Semarang City involving 34 branches (Banjarnegara Regency, Banyumas Regency, Batang Regency, Blora Regency, Boyolali Regency, Brebes Regency, Cilacap Regency, Demak Regency, Grobogan Regency, Jepara Regency, Karanganyar Regency, Kebumen Regency, Kendal Regency, Klaten Regency, Kudus Regency, Magelang Regency, Regency Pati, Pekalongan Regency, Pemasang Regency, Purbalingga Regency, Purworejo Regency, Rembang Regency, Semarang Regency, Sragen Regency, Sukoharjo Regency, Tegal Regency, Temanggung Regency, Wonogiri Regency, Wonosobo Regency, Magelang City, Pekalongan City, Semarang City, Surakarta City, and Tegal City). Case study was selected in this case because it is considered as more explanatory and leading more to the use of case study strategies. This research used cross sectional study technique. Cross sectional study is a method allowing the research period to be shortened to just few months, rather than in long period of time. This research used an approached integrated into theory and sociology and education disciplines, and therefore it belongs to a multidisciplinary approach. This method is intended to analyze and to interpret precisely, because the phenomenon is so complex that difficult to find out using one research approach.

Data sourced from information obtained from informants, library study, written document and archive, and visual data. In addition, empirical data obtained from the field is necessary to understand comprehensively the object of study investigated, because basically research is an individual's attempt of approaching, understanding, analyzing, and explaining the phenomenon related to certain object. Techniques of collecting data used were interview, observation, and documentation. Informants were selected purposively. In this case, 12 people informants were selected based on sex, leadership of local-branch organization, and education level. Purposive technique is the one used to select informants intentionally. Data was analyzed using an interactive model of analysis with three basic components: data reduction, data display and conclusion drawing or verification (Rijali, 2019). Data validation was carried out using source triangulation technique, by cross-checking and comparing the confidence level of information obtained through different times and different instruments.

## RESULTS AND DISCUSSION

Value is an integral part of each object whether it is in its activity, shape, or function. Value is inherent to each element of life, from society relation to activity practice as a social fact. The discussion about value orientation, particularly noble value, as social fact, can use a framework that has ever been developed by Kluckhohn (Hills, 2002). The framework universally divides cultural values as the noble values of all nations in the world into five categories based on five important matters in human life: (a) nature of life, (b) nature of work and work ethos, (c) relation between human and nature, (d) perception on time, and (e) relation between humans and their fellows. The classification of values within the MSI community will be elucidated in the subsequent paragraph.

The nature of life serves as the foundation for the MSI community's program activities. This value guides the community's approach, ensuring that its endeavors align with principles of community empowerment. Specifically, in the fight against tuberculosis (TBC), the MSI community operates on the ethos of altruism, driven by the belief in being of service to others. The nature of life intended is a view of living to work or working to live. Through such view, individuals rearticulate the life choice to undertake and to fill in with anything, for the benefit of fellow human beings, by helping TBC patient or being ordinary individual without benefit for others (fellows). This value is very important to internalize into the members of MSI community, recalling that the activities they undertake are social ones, participating actively in the program of eliminating TBC through searching for the TBC cases with such strategies as contact investigation, illumination, and education for TBC patients who undertake treatment completely, making the people aware of maintaining clean and healthy life style (Indonesian: pola hidup bersih dan sehat, thereafter called PHBS) and giving enabler aid (social aid) to the needy TBC patients. All of activities, if not based on such nature of life, can foster new value orientation such as self-interest, wish to take advantage, and calculation of interest either individual or group. The nature of life value should, of course, be transformed into the members of MSI community as the foundation of their activities in defining the movement in community empowerment stage and to control and prevent them from being drunk in the swift modernity stream and losing humanity orientation in completing the TBC elimination acceleration program, particularly in Central Java and generally in Indonesia, through a community-based approach.

The next value is the nature of work and work ethics. This value on the value transformation stage conducted by MSI coach is always manifested into an advice that human beings should leave (work) trace in their life, and to do so they need good work ethos. Therefore, jargons like work hard, being smart, sincere, and thorough are always implanted into all members of MSI in all activities attended by the Coach of MSI community. Maintaining work ethos in such a way that anything done will expectedly be the trace of work as human beings throughout life. In other words, the interpretation of these nature of work and work ethos values confirms the previous value such as the nature of life. Ethos is interpreted by the members of MSI as attitude, personality, predisposition, character, and belief in something. This attitude belongs not only to individual but also group and even community, including MSI community. Thus, ethos pertains to life spirit, including the spirit of working, learning knowledge (science) and improving skill in order to build better life in the future. Person cannot enhance their quality of life without possessing a strong work ethic, relevant knowledge, and proficient skills related to their respective occupations (Kaur, 2020). In line with that, work ethos is the people's attitude to the definition of work as the factor supporting successful business and development (Setiani et al., 2022). Work ethic is an important part of carrying out work activities (Rabinowitz, 2017; Satar, 2022). Figure 1 illustrates the challenges faced by members of the Mentari Sehat Indonesia Community in conducting health education while maintaining a strong work ethic.



Figure 1. The challenges in carrying out health education armed with a high work ethic by members of the Mentari Sehat Indonesia Community

The next value is relation of human beings to nature. The perception on nature can also apparently be defined as environment, the place where individuals live. Through educating the people about the Clean and Healthy lifestyle, the members of MSI community in their operation try to transform and transact this value to the community. It is always done to maintain the good living environmental ecosystem in the society, particularly in the environment where the TBC patients reside. Simple assumption can always be seen from the activities done by MSI members routinely, from social service action to responsive action to natural disaster occurring in Central Java. The response is taken not merely through humanity donation, but also through environmental care in the region affected by natural disaster. The members of community understand the importance of ecological as the part of sustainable community development. In this transformation stage, the value is related to the relation of human-to-nature, Coach and Supervisor of MSI community always teach the importance of environment as the room of living. It means that through participating in maintaining the environmental preservation, the MSI community indirectly contributes to maintaining the spirit of humanizing human. It is because human beings can keep having productivity if they are in healthy and good environment. In addition to assuming the mission to educate the people, the transformation and transaction of value concerning the relation of human to nature also can strengthen the existence of value concerning the nature of life and the nature of work and work ethos, because human can be more creative if they are supported with work ethos that is affected by healthy environment. The consciousness of this importance of relation gives a distinctive challenge to MSI community recalling that any practices of managing TBC patients often involve mask wearing as the important part of standard governance for TBC elimination. The waste of used mask seems to need special attention in order not to be in contradiction with the values transacted to the people. Therefore, MSI community in this situation does reconciliation by burning the mask waste correctly in the appropriate place.

Next value is human's perception on time. To explain this value, MSI community consists of the members that transact the value in the TBC eliminating activity through work system with indicator target and variant analysis to support its performance. The achievement of target is of course done by measurable planning as scheduled. The reporting system that should be made monthly is also a form of value transaction conducted by the members of MSI. Time is an important

part of program implementation, because the presence of duration enables the aggregated achievement of process that has been carried out. It is important to see the growth and the development of program activity implementation, on the other hand the fulfillment of punctuality target, for example from the reporting side can be used as the material to project the next strategy. The projection is an important part, because the projection can represent the beginning of simulated program implementation in order to minimize the weakness of activity undertaken before. Appreciating time means appreciating the commitment of work ethos that has been transformed before into the value believed to be true and used as the guidelines of procedure to be taken by the members of MSI. Even to accustom and even to force the members to appreciate time, the Coach and the Supervisor of MSI often imposed sanction to those not maintaining their time commitment or their commitment to the time approved particularly in the activity reporting and implementing mechanism.

The relation of Humans to their Fellows. This value is the universal one understood by MSI community. The interpretation on the relation of humans-to-their fellows indicates that MSI members as the social creatures, of course, cannot live alone. They need cooperation with other individuals or groups such as work partner and network branch existing in each region. As the social group, MSI community operates by making socialization and communicating with other communities in the implementation of TBC elimination activities, for example with Health Department, *Puskesmas* (Public Health Center), Hospital, and other TBC survivor to synergy to build collaborative scheme of massive participation. This presence of value transaction enables each of MSI members to have their own social world to grow, develop, and move in the context of public participation. It, of course, ends up with the form of community-based community empowerment in the TBC elimination acceleration in Central Java.

Mentari Sehat Indonesia (MSI) has a unique strategy of internalizing value in maintaining the movement values for all of its members. These values are important in the process of developing the community's identity. Identity is important as the communicating function to confirm a certain typical characteristic to reveal the existence of an individual or a group of individuals amid society. Communication is an archetype to attract others to contribute to the togetherness (Buceniece, 2005; Finneran, 2019). Communication encompasses connection, dialogue, expression, information dissemination, persuasion, and symbolic interaction among individuals, constituting processes, symbolic activities, and exchanges of meaning (Ozcetin, 2023). Etymologically, internalization indicates a process, so that the internalization can be defined as a process. Internalization entails individuals personally accepting and embracing prevailing societal norms, ideals, or attitudes, which subsequently influence their behavior and self-perception (Viederman, 2021). MSI seems to understand the importance of internalization through viewing it as an individual's understanding or interpretation on subjective event as the disclosure of meaning. In this process, the individuals in group/community identifies themselves with various social institutions or social organizations in which the individuals become their members. The value internalizing stage existing in MSI community basically can be seen through the perspective of internalization stage through three stages: value transformation, value transaction, and trans internalization.

The first stage is transformation stage. This stage is a process of informing good and less good values. In this stage, verbal communication occurs. In the MSI community's activity practice, this stage can be seen in various forms: periodical coordination, monitoring and evaluation activity, capacity improvement, and *halal-bi-halal* (gathering to ask for forgiveness) activity. These varying activities enable all members of MSI community to meet face to face other factors such as the Community's coach and supervisor. It is in these activities that the values begin to be transformed through some methods: advice, tip, reprimand, and sanction to start transforming the values in all activities existing in the MSI Community.

Transaction stage is a value education stage by means of two-way communication, or reciprocal interaction. This stage, can be said as a stage of trialing the value transformation stage as aforementioned. In this stage, MSI Community starts to transact values received before in such activities as: networking with work partner, taking care of the members of network branch, and undertaking the TBC eliminating program activity, of course, pertaining directly to people/TBC patients. With the transformation of values received, all members of MSI community start to transact the values in their daily practice of program activity. The individuals capable of transacting values well will, of course, be acceptable to their social environment and get some convenience in the form of communication acceptance. Meanwhile, those who can transact values inadequately and fail in doing so in their social environment also find difficulty in communicating with their social environment and even worse, it can generate friction and social sanction.

Trans internalization stage; this stage is more in-depth than transaction stage. This stage is conducted not only through verbal communication but also mentality and personality. Thus, in this stage, personal communication plays an active role. trans internalization stage is the one used by individuals in interpreting the processes of transforming and transacting values that have been surpassed. Through conscious mentality and personality, the members of MSI community reflect themselves on action and values that have been transacted in their daily action. Varying response of other individuals, as the beneficiary of value transaction, will later plays considerable role in the process of trans internalizing values in the members of MSI community. The individuals successfully transforming and transacting the values will of course interpret those values more quickly as the form of value internalization into themselves. Meanwhile, those doing so poorly or failing need value trans internalization that runs more slowly but has more in-depth interpretation due to direct contact with value trial in value transaction stage.

The three stages can be exemplified as follows: a member of MSI community has gotten a variety of value transformations from various activities undertaken in the value transformation practice as aforementioned in TBC eliminating program. Individuals or members of MSI group or community then begin to transact the values in their program activities by involving other actors such as work partner and other community undertaking the similar program. The individuals successfully transact the value will easily run the program activities from organizing the people to treat TBC to fulfilling the target of program indicator. Meanwhile, the ones receiving the transformation value poorly and failing in value transaction will undertake the TBC eliminating program more slowly and even should face frictions with their work group or partner due to different interpretation on the values underlying the operation. At the same time or thereafter, the individuals affiliated with MSI Community reflect themselves on whatever having happened. They begin to re-find, re-articulate, and in turn reinterpret the values transacted to know whether or not they have been consistent with the values transformed before or even they bias and deviate far from the values they have received earlier.

Transformation, transaction, and trans internalization stages work incessantly to become dialectic of value interpretation from the value internalization process. The more the value transformation received, the more the values transacted as the form of trial and then reinterpreted as the part of value internalization. Even, the trans internalization process done often begins to be transacted again as the form of value trial over the transformation of values received by individual members of MSI community. It is because value internalization takes a long time as value transaction should be carried out repeatedly to get significant action that is done to represent the interpretation of value from the experience of value transformation the individuals had or received. At the same time, when individuals do value transaction, they also carry out value transaction into the articulation of other varying action in their own social environment.

## CONCLUSION

Several values develop in MSI: nature of life, nature of work, and work ethos, relation of humans to nature, perception on time, and relation of humans to the fellows. All of these values are internalized through the activities carried out by MSI community in some stages: value transformation (process of finding value), value transaction (process of implementing value into action), and trans internalization (process of crystalizing value). In the value transformation stage, only verbal communication does occur. This stage is carried out through some activities: periodical coordination, monitoring and evaluation, capacity improvement, and halal-bi-halal (gathering to ask for forgiveness). Then, in Value Transaction stage, value education occurs by means of two-way communication or reciprocal interaction. This stage can be said as the trial of value transformation stage. This stage is characterized with the transaction of values in various activities like networking with work partner, taking care of the members of network branch, and undertaking the activity of TBC eliminating program pertaining directly to people/TBC patient. The last stage is trans internalization; this stage is more in-depth than transaction stage. In this stage is carried out not only using verbal communication but also mentality and personality. Thus, in this stage, personal communication plays an active role. Trans internalization stage is the one used by individuals in interpreting the process of value transformation and transaction surpassed. Through conscious mentality and personality, the members of MSI community reflect themselves on the action and reinterpret the values that have been transacted in their daily action.

Considering the elaboration above, the capacity improvement is important to be carried out periodically by National Unity and Politics Agency of Central Java Province to organizations or communities (social groups) existing in Central Java. It is important because the activity can be used to implant Pancasila values to strengthen the society and to maintain social integrity.

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