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Designing Family Empowerment Program: Community Education in Times of Covid-19 Pandemic

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Abstract

The Family Empowerment Post (Posdaya) has been running as a model for implementing community development, especially in rural areas in the fields of education, health and economy. However, it has only provided minimum service standards and has not been able to achieve the maximum in terms of transferring knowledge and skills to the community. Therefore, this study aimed to design an empowerment program through community education to deal with the Covid-19 pandemic. Using the qualitative case study, informants were selected purposively from the village government, Posdaya administrators and members, community and youth leaders and entrepreneurial groups. Data collection was carried out through observation, interviews, discussion and document analysis. Triangulation was used as verification of the data collected. The results showed that responsive, productive and innovative empowerment programs in the form of informal and vocational learning based on local resources are needed as a medium to increase motivation, knowledge and entrepreneurial skills of the community to maintain the welfare and the health of family members and village communities, especially during the Covid-19 pandemic.

Keywords: entrepreneurship, family empowerment, community education

1. Introduction

Participatory development provides space for various parties to be involved in the formulation, implementation, monitoring and evaluation of activities. Even public services which are the task of the government have shifted to community empowerment. Thus the government does not passively wait for the community to ask for services but conducts a hands-on operation to the community in order to know and carry out development programs to overcome problems and develop community potential. Likewise, the community can play an active, creative and productive role without waiting for the government and other parties to provide development programs.

This is the manifestation of participatory empowerment concepts that involves all parties, provides motivation, knowledge, experience, skills and access to partnerships, either by parties outside the community or by the community itself so that they can develop themselves and others, especially in the social and economic fields whose ultimate goal is to improve welfare and create independence in the village community (White & Patel, 2004), (Sulistiyani, 2004), (Adisasmita, 2006), (Syahyuti, 2006), (Ife & Tesoriero 2008), (Huraerah, 2011), (Mardikanto & Soebianto, 2012), (Faizal, 2015), (Sulaiman et al., 2019)

Among development programs that are participatory and to some extent effective and successful in community empowerment activities is the Family Empowerment Post, which is shortened into Posdaya. It has 3 main pillars that can accommodate and manage real community needs in the health, education and economic sectors.

Participation in community empowerment through Posdaya is very important to develop continuously as a medium of information and education, communication forum, advocacy, and coordinating activities to strengthen family

functions in an integrated manner in the fields of education, economy, health and the environment (Amin, 2012); (Hidayati, 2013); (Triyono, 2014); (Muljono et al., 2016).

Posdaya is an empowerment group consisting of individuals in the community who have the awareness and enthusiasm to carry out their duties and functions in providing services, in the field of health and education for children and pregnant women and in the field of family economic welfare. According to Yontem (2019) that education programs reduce adolescent behavior problems while improving family function and increasing the relationship between adolescents and parents. Mai Do and Kurimoto (2020), Kohan et al. (2012), Rani (2014), and Dalimunthe (2017) also stated family empowerment is very important and fundamental to achieve the welfare of individuals and society, especially in the economic, educational and health field.

Posdaya with a participatory paradigm should not only serve the community but also empower. As for the health sector, Posdaya should not only routinely carry out examinations for pregnant women, toddlers and the elderly at Posyandu (Integrated Service Post), but also provide empowerment for posyandu officers, activists and cadres as well as the community so that they can increase their motivation, knowledge, insight, skills, cohesiveness and management in maintaining the health of themselves, their families and the environment. In the field of education, Posdaya can also improve knowledge and material skills, learning media, techniques and teaching methods for teachers, especially in early childhood education, kindergarten and children's tutoring. Meanwhile, in the economic sector, Posdaya can create and develop small business groups based on local resource potential and market demand, so that at least they can increase their family income and their welfare, and create economic independence in rural communities.

Problems faced by the community, in the field of health, economy, and education were expected to be able to overcome by Posdaya activities and programs including problem handlings during the Covid-19 Pandemic outbreak which had resulted in obstruction of community activities due to social and physical restriction policies to prevent more transmission. The impact was not only the decline in the economic and public health sectors, but also created socio-religious conflicts. In some areas there were a number of residents who refused the burial of bodies who had died due to the Corona virus. There were also families who refused funeral services with the Covid-19 handling protocol. This happened because of the lack of understanding and the fear of the community from the impact of the Corona virus, so it required the social and religious empowerment program, including through Posdaya.

Dealing with this problem, the role of socio-religious institutions was very important such as the role of mosque administrators in the village who played not only as religious leader but also as Posdaya activists. In this case the mosque was not only a socio-religious institution that served routine activities of worship and religious holidays, but also played an active role in preventing the Covid-19 Pandemic by giving the content of religious teachings in dealing with Covid -19, especially regarding the procedures for worship and handling the funeral ceremony according to health protocols. Posdaya in the economic sector could also respond by anticipating the downturn in people's economic activities due to social and physical restrictions which have reduced economic activity in the production, distribution and trade sectors and also had negative impact on people's income. Posdaya in the education sector could also anticipate and make strategies in the children learning process in the midst of the Covid-19 Pandemic, because as students they were not able to carry out a face-to-face learning interaction process anymore but must go through online media.

There were several problems in the community empowerment of Posdaya found in a number of studies including low levels of group communication and organizational communication among administrators, lack of community involvement, low participation and motivation, community apathy, and lack of village government initiative and support regard the orientation of the use of development budget where it was still prioritized for public infrastructure (Muljono, 2010); (Satriani et al., 2011); (Naufal & Kusumastuti, 2010); (Syamsuadi & Zainuddin, 2018).

Posdaya has not received support from the village assistant scholars whose task is assisting the planning, proposing and reporting of village development program. It also still lacked support from the village government, which not only tended to carry out physical development but also provided allowances and facilities for village officials. Furthermore, it has not received much support from universities. In fact support from higher education institutions as a companion or facilitator in empowerment activities is needed. The knowledge and skills as well as the number of Posdaya cadres were still low, thus requiring care and attention to increase their capacity and competence as Posdaya administrators (Subagyo 2008) (Rosyid 2015), (Sulaiman et al., 2015), (Sunarti, 2016), (Hidayat, 2016) (Suswanto et al., 2018), (Sugito et al., 2019), (Kurniawanto & Anggraini, 2019).

With regard to the Covid-19 pandemic in Indonesia which began to spread in March 2020 and has resulted in complex health, economic, social, and religious problems in the community, it is necessary to increase the role of Posdaya which can help the process of preventing the Covid-19 pandemic and the process of recovery due to its impact. So, the research objective as well as the novelty of this research is related to the design of the Posdaya program to support the coping of the Covid-19 pandemic.

2. Method

This research used qualitative method with case studies that examine in-depth the phenomena of reality whose background is the interaction with the environment of a social unit such as individuals, institutions, communities, or society. (Suwanto & Subyantoro, 2007). Similarly, according to Blatter (2008) a case study is a research approach in which one or more examples of phenomena are studied in-depth. Then Lundy (2008) also states that cases can be individual person, events, groups, or institutions. Case studies take a relatively small subsample of research subjects as a source of in depth qualitative information.

The tradition of collecting data on qualitative research methods according to Snape and Spencer (2003) includes observation, in-depth individual interviews, focus groups, biographical methods such as life histories and narratives, and analysis of documents and texts.

The research actually started before the emergence of the Covid 19 Pandemic. However, when the pandemic began to spread and the government implemented a social distancing policy the process of data collection, verification and triangulation of data were continued by using online media, WhatsApp chat, phone calls and video calls. The research sites chosen were Posdaya in Cintaratu Village and Karangbenda Village which were projected to become the capital of Pangandaran Regency, West Java as the newest autonomous region in Indonesia where the research has started towards the mid-2019. Posdaya in Wonokerso Village, Tembarak District, Temanggung Regency, Central Java was also selected because of its uniqueness as a mosque-based Posdaya where the research has started from the early 2020. The research informants were determined purposively from the head and staff of village government, community and youth leaders, and entrepreneurial groups as well as administrators and members of Posdaya in the villages.

Qualitative data analysis has a process based on analytical methods that constructs an explanation of the complexity, detail and context of the data. It also identifies the emerging categories and theories from the data found, not categories on the a priori basis of ideas. More over it pays attention to the uniqueness of each case and conducts cross-case analysis. According to Snape and Spencer (2003) the nature of analysis/interpretation are: (1) based on methods of analysis and explanation building which reflect the complexity, detail and context of the data; (2) identifying emergent categories and theories from the data rather than imposing a priori categories and ideas; (3) respecting the uniqueness of each case as well as conducting cross-case analysis; (4) Developing explanations at the level of meaning rather than cause. This study constructs a logical framework built systematically using research process modified from that Snape and Spencer which can be illustrated in Figure 1.

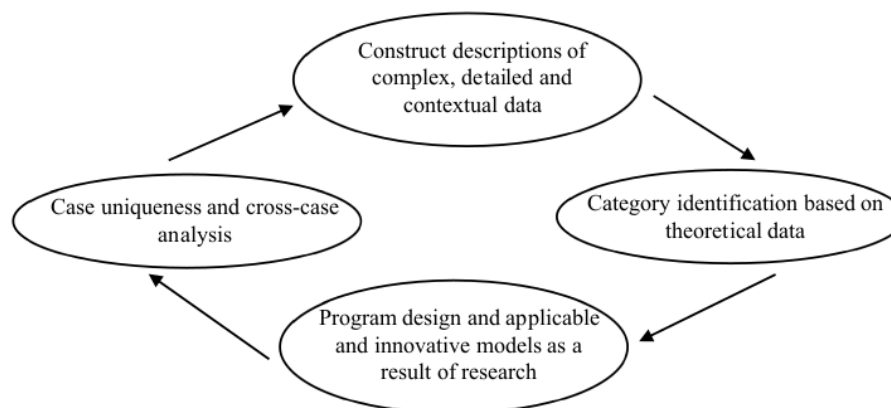


Figure 1 Process and analysis of research results

3. Results and Discussion

Qualitative research is more flexible in its implementation and can construct reality with the same object, in this case Posdaya in different locations with their respective uniqueness and attractiveness. Because we wanted to produce similarities and differences from the results of identification and analysis and to make categorization and models, the research process took place as follows: (1) Conducting a literature review from research reports, scientific journals, mass media and reference books followed by discussions to identify and formulate the realities of Posdaya development and its relation to the Covid-19 Pandemic as the center of attention. (2) Conducting studies through discussions with colleagues, experts and practitioners of empowerment and health, especially in relation to the Covid-19 Pandemic to sharpen research planning, focus and research methods. (3) Formulating and determining the themes, cases and focus of research which are very important for the development of science and a foundation for further research on the Posdaya development program as community education in supporting the prevention of the COVID-19 Pandemic. (4) Opening of access and obtaining permits to research locations for observation, interviews and collecting important documents in three Posdaya locations that have their respective characteristics and uniqueness. (5) Identifying, analyzing and determining similarities that can outline Posdaya's important and strategic role in implementing village development programs, including in supporting the prevention of the Covid-19 pandemic.

It is hoped the results of research can contribute to the development of science to design new theories and models in community empowerment especially Posdaya empowerment in the realm of non-formal and informal community education that can play a responsive, adaptive and innovative role in the midst of rapid changes due to the Covid-19 pandemic.

3.1 Description of the Study Sites

The research was carried out in three different locations with the same focus of study on the development of Posdaya having their respective characteristics. Based on the data source from the village monographs in the three locations, the descriptions of each village can be narrated as follows: (1) Cintaratu Village, Parigi District, Pangandaran Regency, West Java is an area of 1,029 hectares with the largest area for agriculture and smallholder plantations covering 288.6 hectares where whose altitude is 119 m above sea level in average. Cintaratu Village has a population of 3266 people consisting of 1614 men and 1652 women. In terms of education level, there are 910 elementary school graduates, 225 junior high school graduates, 354 high school graduates, 42 academy or diploma graduates, and 45 bachelors graduates and above. Cintaratu was projected as the location of the capital city of Pangandaran Regency in 2025 and will be developed both in terms of infrastructure and economic development. Cintaratu has characteristics, potential advantages and prospects in the economic sector that are prospective and promising, namely the tourism sector because it is located approximately only 29 km from the very famous Pangandaran Beach tourism object to the south, then 18 km from the Batukaras tourist attraction to the north, and to the south about 8 km there is Bojongsalawe tourism destination and more or less 4 km there is Batuhiu tourism destination. So, its development relies more on the tourism sector. Therefore, Cintaratu Village has developed local tourism sites such as Jojogan Waterfall with a height of approximately 36 meters, Jojogan Cave with a 27 meter diameter hole, Jojogan river with carved cliffs and rocks, and beautiful panoramas with an altitude of approximately 128 above sea level. Furthermore, the hilly areas in Jojogan's tourist site are very suitable for camping ground activities, nature tourism, family recreation areas, sports tours, rafting and culinary tours.

(2) Karangbenda Village, Parigi District, Pangandaran Regency, West Java is an area of 692.344 hectares with the most for rice fields and gardens amounting to 31.117 hectares, and with an altitude between 100-200 m above sea level is categorized as a coastal village. The total population is 2,801 people, with a composition of 1,318 men and 1,483 women. With regard to the level of education, there are 920 elementary school graduates, 185 junior high school graduates, 320 high school graduates, 45 academy or diploma graduates, and 65 bachelors graduates and above. It has potential economic characteristics as a coastal area for the development of pickled fish and processed fish which can become special foods and for the development of seafood restaurants. This is because Karangbenda Village is located on a strategic main road towards Pangandaran beach tourism in the east to the west where there are rafting tours, body rafting, river boat tours and Green Canyon natural caves.

(3) Wonokerso Village, Tembarak District, Temanggung Regency, Central Java is located at an altitude of 465 m above sea level and 2.7 km from the Tembarak District and 5.44 km from the Temanggung Regency. With an area of 211 hectares it is divided into 148.19 hectares of rice fields and 59 hectares of non-rice fields. The total population of 2,742 people consists of 1,339 male and 1,403 female. The livelihoods of the population are mostly food crop farmers, ranchers, plantation farmers, fish farmers and forestry plant farmers. Some work in mining or quarrying, processing industry, and trading. Regarding the level of education, there are 998 elementary school

graduates, 410 junior high school graduates, 387 high school graduates, 77 academy or diploma graduates and 64 bachelors graduates or above. Economic potential comes from agriculture such as rice and maize. The plants developed were Klengkeng and Rambutan. Meanwhile, the plantation crops mainly are tobacco, coffee and coconut.

3.2 Designing Family Empowerment Program

As an important and strategic pillar in rural community development that focuses on the fields of education, health and economy, it is necessary to pay attention to Posdaya related to strategies in its development, especially by involving the participation of all parties, including village communities, village governments, business groups and academics. According to Triyono (2014) the Posdaya strategy is based on four pillars, namely health, education, economy and the environment through the stages of needs analysis and socialization to the community who will be the subject of Posdaya implementers. In this case Posdaya becomes a communication medium for community

participation in poverty reduction through strengthening family functions and achieving community welfare goals. Community empowerment is a series of activities to strengthen and optimize community power through economic development concepts and strategies in which social values are people-centered, participatory and sustainable (Sopandi 2010). Community empowerment has the following strategies (1) the process of change that requires innovation in the form of ideas, products, methods, tools and technology by studying and developing habits, values, traditions in local wisdom. (2) the process of facilitating and encouraging the community to become the main actor in utilizing its strategic environment to achieve long-term sustainable development. The strategic environment includes the production environment and the economic, social and ecological environment (Mardikanto & Soebianto, 2012).

The results of the study indicated that Posdaya still has problems in dealing with the education sector in the community as follows (1) The education sector in the community is still focused on PAUD (early childhood education), TK (kindergarten), TPQ (Quran training and learning place) and has not provided yet non-formal and informal education such as school tutoring and soft skills which can further support the interests, talents and skills of children and teenager in the village. Posdaya also has not made efforts to provide informal education services for the youth by giving vocational content for agricultural cultivation, animal husbandry, plantation and fishery skills that can foster economic entrepreneurship of the younger generation in the village which can prevent unemployment, urbanization of rural communities to cities so that village resources can be used for the welfare of the community. (2) Lack of educators in early childhood education and kindergarten and not optimizing human resources in the village or around the village to become tutors or instructors for informal education, including not involving successful entrepreneurs to provide vocational trainings for village youth (3) The competence of education personnel, especially in early childhood education and kindergarten, must continue to be improved, while informal and vocational education activity programs for adolescent and youth need to be prepared. (4) Budget support and village government policies have not fully supported the Posdaya education program, especially in terms of equipment and facilities due to the tendency of village budgets towards road infrastructure development (5) There is a lack of initiative and synergy between district education offices, village governments and educational institutions ranging from elementary to tertiary levels which should be equally proactive to work together to support informal and vocational education in rural communities. (6) The implementation of health protocols to prevent the Covid-19 pandemic has not been fully understood and has not been fully followed by the community. This is partly because health socialization has not yet become material for community education and religious education in the villages. So far, health socialization has only taken place in the area of formal education, on mass media or social media that have not reached the village community as a whole. So that people are still active in violating health protocols in traditional markets, mosques, sports venues, tourist attractions and other gathering places.

The fields of Posdaya should be mutually intertwined. All empowerment programs in economy, education and health sectors have to support each other to raise public awareness in preventing Covid-19 pandemic by adherence on health protocols for example always avoiding large crowds, maintaining physical distance, using masks and face shields, always washing hands using soap and hand sanitizer before and after activities.

The Posdaya program in the economic sector in Cintaratu Village and Karangbenda Village is carried out by developing business of cassava chips, wet cakes, juice from local plant and beef shredded as well as managing natural tourist objects in the form of providing mountain photo spots, river rafting and camping. Meanwhile, in Wonokerso Village, Posdaya economic program is engaged in the cassava chips business and the rice barn association to store grain as an effort to maintain food security in times of famine. However, empowerment in the economic sector still faces obstacles such as (1) Administration and financial management of joint economic

enterprises are still manual or have not been carried out digitally. In addition, the recording of cash inflows and outflows is still not fully able to separate profit and capital, so it does not meet adequate accounting standards. That is why these businesses have not been able to develop progressively and rapidly (2) Capital support is still minimal because they still rely on their own financial capital and have not received access to capital from other institutions, therefore it is understandable if there is still a problem of lack of capital (3) The community still relies on their economic business in rural agricultural products, so that when the dry season comes or crop failure happens the village community's economy does not develop because people have difficulty getting raw materials to continue their production while they do not have other supporting skills (4) Because the quality and quantity of their products and product packaging and standardization are not good then this have an impact on marketing that is still within the scope of their own village and has not been widely marketed. In addition, they have not marketed their products through the use of digital media. (5) Many young people are looking for jobs in cities as masons and laborers, because in rural areas, local resource-based economic activities and empowerment assistance have not been running well and sustainably. (6) There has not been a partnership between the community and the government and the private sector as well as universities to support community economic products in terms of increasing the quality and quantity of production, packaging, labeling and product standardization. (7) Village-owned enterprises (BUMDes) and cooperatives are still unable to operate due to the problem of lack of human resource capacity which requires empowerment of management skills. In addition, the existing entrepreneurial group business unit is still at a home scale both for production, marketing and the benefits obtained. (8) The economic business of local products and natural tourism has experienced a sharp decline in income by 30% to 50% compared to the average received before the Covid-19 pandemic which requires solutions how to adapt in promote and marketing products amid changing situations, for example through on line marketing.

The health sector in Posdaya still has problem¹ such as (1) the implementation of activities is still focused on minimum service standard. The provision for **the health of pregnant and lactating mothers, infants and children under five** years, immunization **and** services for the elderly is sometimes only implemented by giving regular health checks of body temperature and weight. There have been no other activities such as conducting health education by creating discussions and dialogues or seminars on health issues from medical experts, obstetricians and pediatricians so that mothers for example can gain good knowledge, awareness and skills related to the process of pregnancy, breastfeeding and raising their children and on how to improve maternal and children health by ensuring healthy nutritional intake, processing nutritious food and beverages, and maintaining the health of the family and the environment. (2) The health services available for the elderly are only basic tests such as detecting blood pressure. However, in Wonokerso Village, there is Posbindu (Integrated Assistance Post) which provide early detection service for risk factors for non-communicable diseases. But, in general there are no socialization and counseling activities regarding healthy living and eating patterns for the elderly as well as counseling on productive activities such as cultivating organic vegetables and herbal plants in the yard or fish farming (3) There is no special socialization and education program for elementary school students about healthy eating patterns and knowledge of types of good nutritional intake and foods that are harmful to health. So far, many elementary school students often consume food and beverage snacks around the school or in stalls that sometimes do not meet health standards, most of which contain chemical dyes, synthetic sugar sweeteners and monosodium glutamate (MSG) flavorings. (4) There is no adequate education for adolescent and youth about reproductive health, the dangers of HIV / AIDS transmission and the dangers of drug abuse (5) Information about the dangers of Covid-19 is also lacking so that compliance with health protocols is still not implemented (6) The regeneration of health workers at Posyandu is also not running well. The number of health professionals, both midwifery and nursing, is very limited in each village. Likewise, the number of health cadres is still lacking. So it is necessary to add health professionals as well as to regenerate health cadres by training the community members to be able to assist Posdaya programs in the health sector.

Based on the problems that Posdaya still faces in the fields of education, economy and health, it is necessary to design a Posdaya program that is more responsive, productive and innovative in a participatory way involving all parties including Posdaya administrators and members, village government, development or empowerment activists, and academics. As stated by Muljono (2010) and Satriani et al. (2011) it is important to have an effort in researching Posdaya to analyze community participation in Posdaya activities. This is because the ultimate goal of Posdaya is to form quality and prosperous human resources in society. According to Naufal and Kusumastuti (2010) the factors that support Posdaya activities are as follows (1) community mutual cooperation is still high, (2) a strong sense of togetherness, (3) length of stay, (4) readiness of human resources to implement the Posdaya program, (5)) Having vacant land, although not much, and (6) Availability of facilities and infrastructure. Fitriani and Latifah (2013) emphasize that Posdaya aims to improve family welfare and make villages independent in synergy, collaboration and program cooperation between sectors, communities and government. Meanwhile

Muljono et al. (2016) also highlight that Posdaya needs further guidance, especially in the area of weak performance and in the field of partnership or cooperation through training and mentoring activities for Posdaya administrators and cadres organized by various parties such as universities, local governments, and private companies. The Posdaya program model as a novelty and originality of this research to answer the problems faced by Posdaya can be observed from Figure 2 below:

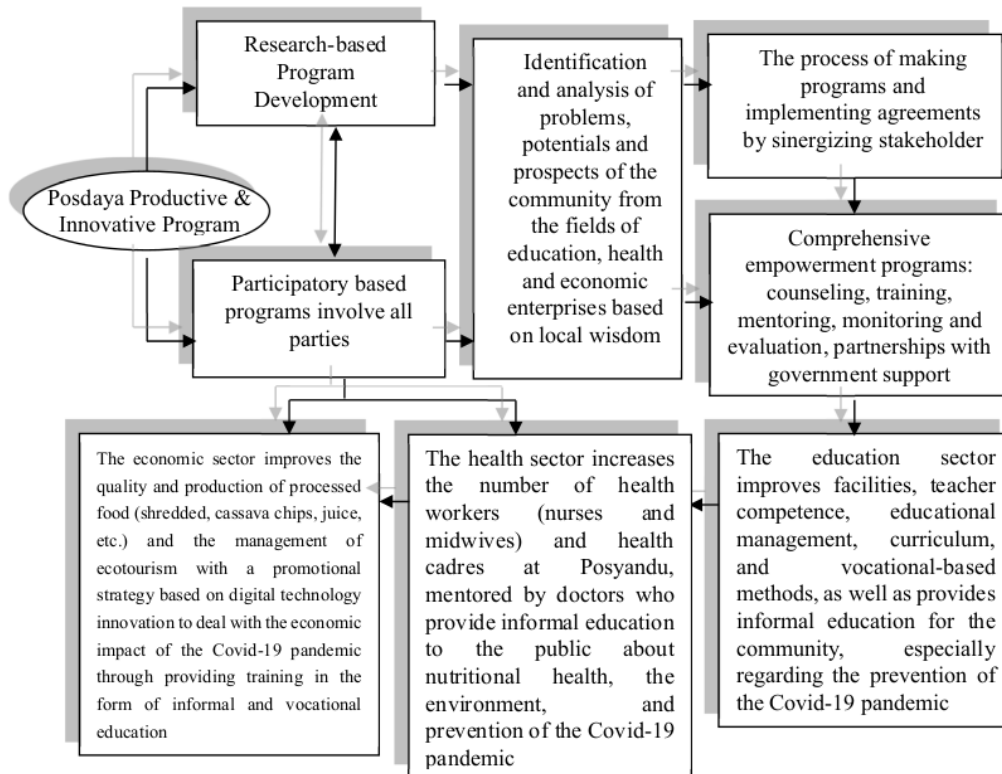


Figure 2. Posdaya Program Model as Productive and Innovative Community Education

This Posdaya program model can be used as a form of community education to villagers ranging from children, adolescents, youth to adults in order to strengthen and support economic programs on the one hand and create and develop local potential-based entrepreneurship on the other. Therefore, in conducting community empowerment Posdaya needs to work synergistically with all parties ranging from local governments, universities and the private sector so that the implementation and achievement of its targets is more effective. This is in line with Sumardjo and Firmasyah (2015), Hermawan and Suryono (2016), Destiningrum et al. (2018) who state that community empowerment would be very effective in shaping and developing new innovations produced by the community if the creation and implementation were participatory and accompanied by mentoring. Katiah et al. (2019) and Paramita et al. (2019) also say that empowerment programs cannot be separated from continuous mentoring activities, until community groups are used to and are able to implement the program independently. In addition, Kurniawati et al. (2018), Widiastoeti and Kiak (2018) underline that empowerment must be based on the identification of problems, the potential for human and natural resources that will characterize the product. For example the success of community empowerment in packaging quality products will increase the product selling more widely outside the village community and promote the welfare of families and village communities (Suhendra, 2017; Oktavallyan et al., 2020).

The productive and innovative posdaya program as informal and vocational education for village communities can be displayed as follows:

Table 1. The productive and innovative posdaya program as informal and vocational education for village communities

No	Problem faced	Productive and Innovative Empowerment Programs
1.	The education sector gives service at the level of early childhood education and kindergarten but have not provides informal and vocational education to anticipate unemployment and urbanization and to increase entrepreneurship based on local resources.	1. Informal education as an additional learning process or tutoring and religious education for elementary, junior high and high school students 2. Vocational education for youth entrepreneurship in villages according to local interests and resources. 3. Increasing teacher competence and certification for informal and vocational education in terms of materials, methods and technology adoption 4. Providing facilities, buildings and land for practice for informal and vocational education 5. Partnership programs with educational institutions and universities to support empowerment
2.	The health sector still provides basic health checks such as blood pressure, and body weight for pregnant, lactating mothers, toddlers and the elderly. There is no health education for children, adolescents, youth, women	1. Health education and practice of processing nutritious foods and beverages for pregnant and lactating women 2. Counseling on physical health, nutritional intake, and healthy lifestyles as well as preventing unhealthy food for children and adolescents 3. Counseling on physical health, reproductive organs and the dangers of HIV and drug abuse for adolescents and youths 4. Outreach and training protocol on health and prevention of pandemic Covid-19 for the community 5. Increasing the numbers and the competence of health workers and health cadres with mentorship from doctors 6. Partnership programs with health offices and educational institutions or universities
3.	The economic sector still has problem of processed food and beverage products from entrepreneurial groups that have not met quality standards and their market share still meets the needs of the surrounding community. The uniqueness and natural beauty of the countryside have not been maximized for tourism because road infrastructure and facilities are still inadequate.	1. Counseling to increase motivation, inspiration and character of successful entrepreneurs 2. Counseling and training on entrepreneurship management regarding institutions, membership, and financial administration 3. Extension and management training for production improvement and innovation, packaging, labeling, and meeting quality standard for processed food and specialty beverages 4. Vocational entrepreneurship in agricultural cultivation, fisheries, plantations and animal husbandry according to local resources for young generations in the village 5. Vocational education in information and communication technology (ICT) for promotion and marketing management of the product especially for the younger generation in villages 6. Partnership programs with government, private sector, successful entrepreneurship groups and universities

4. Conclusion

Posdaya which has the focus in the fields of education, health and economy can actually become a pillar of community development in rural areas which is designed and implemented in a participatory manner by involving the community and village government based on local problems, needs and resources.

So far, Posdaya has only provided minimum standard services in the field of education at the early childhood and kindergarten levels and has not transformed to informal and vocational learning medium for the community, especially for the younger generation to develop economic entrepreneurship. In the health sector, it still provides general services such as measuring blood pressure and weight for pregnant and lactating mothers, and services for toddlers and elderly people, but has not provided informal learning through socialization, counseling and discussions about healthy lifestyles, maintaining environmental health, healthy food and drink. In the economic sector, agricultural and livestock cultivation and the products produced are still marketed in the surrounding community.

In relation to Covid 19, Posdaya has not yet carried out its empowerment function optimally. In terms of prevention and handling of the impact, Posdaya still has not coped it adequately. For that reason, responsive, productive and innovative empowerment programs in the form of informal and vocational learning based on local resources are needed as a medium to increase motivation, knowledge and entrepreneurial skills of the community to maintain the welfare and the health of family members and village communities in times of the Covid-19 pandemic.

Empowerment program for rural communities in the form of informal and vocational learning can be done by forming and developing the competence of teachers and instructors. Thus it can simultaneously increase motivation, knowledge and skills of young generation and help developing their interests and the potential.

The village government's support to the implementation of family empowerment will have a positive impact on human development in terms of education, health and economic welfare. However, it also requires support and assistance from local governments, universities and private sector to work hand in hand in carrying out family empowerment.

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