



## Evaluation on Community Empowerment Policy after Conflict Resolution (A Study of Sub District Development Program in Poso District)

Moh. Irfan Mufti; Intam Kurnia; Irwan Karim; Muhammad Ahsan Samad

Faculty of Social and Political Science, Tadulako University, Indonesia

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### **Abstract**

The research aims to investigate the collective mobilization mechanism for the adoption of the Sub District Development Program. This style of analysis is contextual in concise terms of case studies. The technique of data collection consists of extensive interviews, observations, and documentation. The evaluation approach using the CIPP model (context, data, procedure, and product) and the Seven E definition (intend, inform, remove, communicate, enthuse, equip, and evaluate). The findings revealed that: (1) Implementing PPK on the context, data, method and product aspects of the program, implementing PPK on the technological aspects of its fiscal, and uncharged empowerment; (2) certainty of program form was not adequate and the software system is still operating ineffectively; (3) Implementation of Sub District Development Program in context Besides, the Sub District Development Program implementation in Poso had programs for reconciliation and post-conflict peacebuilding sponsored by the "Sintuwu Moroso" community, but not yet wholly added to the social capital and local awareness. The variable that inhibits PPK is the variable in deepening public trust and low assistance for target groups in local bureaucrats; 4) The application of the Seven-E empowerment concept has not been effective, institutionally it is necessary to apply the Seven-E empowerment concept to KDP, so that social transformation will take place mainly through education, mentoring and evaluation.

**Keywords:** *Policy Evaluation; Empowerment; Program; Conflict Resolution*

### **Introduction**

The concept of emancipation and humanism made the study of politics the fundamental theory of general management research practically. The concept of empowerment emphasizes that development must be defined as the process of increasing the degree of individual human freedom, so if determining one's choices (Sumodiningrat et al., 1999). These are based on his observation that in developing countries, the major problem lies more with a sense of life than with modest salaries. The right strategy for overcoming powerlessness and poverty thus enhances the freedom and potential of communities to select meaning for itself. Empowerment as an alternative concept of development emphasizing, through direct experience, the autonomy of decision making of a community depending on individual resources, participation, democracy, and social education (Corrêa Cavalieri & Neves Almeida, 2018). The emphasis is on the local area, as civil society is better equipped to obtain equality through community concerns. It is

not reasonable, however, to ignore economic forces and institutions outside polite society. Group control than is not only economic but also diplomatic, because people have a regional and international negotiating position (Pollock & Kendrick, 2015).

Sub District Development Program or *Program Pengembangan Kecamatan* (PPK) has historically began since Indonesia experienced multidimensional crisis and political change in 1998. In 2007, the government adopted PPK and mechanisms for implementation of the National Program for Community Empowerment, PNPM *Mandiri Perdesaan*, one of the Community Empowerment shows devices used to accelerate poverty reduction and broaden employment opportunities in rural areas (Raehani et al., 2019). The system is held over to engender further efforts to improve rural town quality of life, autonomy, and social stability. The reality of the post-conflict government in Poso also leaves many unsolved social and psychological challenges, such as civil-rights questions, trauma-related treatment, and post-displaced residents. Many communities are physically and psychologically segregated, stagnant development has occurred, peacebuilding has also happened, and problems have still not been resolved. The Poso post-conflict situation is not stable enough to adopt development programs usual. Even in the face of the decentralization movement that has begun to establish empowerment programs, the preparation of citizens in Poso remains relatively low.

Cases surrounding humanitarian relief and rehabilitation funds Poso, which involves government officials as well as his website, explicitly demonstrates that a humanitarian tragedy is rarely free of unethical activity and corruption. The horizontal struggles in Poso in the years 1998 to 2006 led to a deteriorating infrastructure's socio-economic circumstances, and even worse standard of life and a dramatic decline in public confidence in the armed forces and the political establishment as well as in the state bureaucratic class. Citizens are beginning to lose trust, corruption, and pervasive confusion in the lives of people, the distribution of development funds mainly for financing the rescue and recovery program. Around the same time, the consequences of war, such as social fissures, unemployment, and hunger, will be absorbed by the population (Samberg, 2017).

Around Poso, there are so many inconsistencies in its application in establishing the general conditions and conditions relevant to the PPK / PNPM empirical sector. According to investigators' findings, some of the reasons why PPK / PNPM post-conflict empowerment programs still existed in Poso are: First, the PPK / PNPM empowerment programs, in particular, have not been applied effectively. The intervention program built up is still partial and top-down (must match the manual technique operations); it is usually an emergency to implement the plan, although the factual situation simultaneously empowers the community's needs. Secondly, the lack of appropriate local government structures to encourage social capital engagement. Lack of efficiency of the local government agencies, impacts on weak citizen engagement, and oversight of the distribution of PPK / PNPM civic mobilization funds Poso conflict. Poso conflict. Third, the PPK institutional empowerment program remains transplant and temporary, resulting in a non-target Community empowerment program.

Thus if the government does not carefully review the PPK / PNPM mechanism and implementation in the case of Poso, it is feared that the program will not have a positive impact and will increase people's reliance on the application. In this phenomenon, the District Development Program (PPK) needs to be assessed primarily in the Poso district in terms of post-conflict community empowerment aspects.

## **2. Method**

This style of analysis is descriptive qualitative with case study methodology, in keeping with the intent of the research. This study uses the assessment method, and therefore the assessment methods are expected to enable researchers to assess the program, the efficiency, and the program management processes. This research is being done in Poso, province of Central Sulawesi. The Poso district, together

with the post-conflict areas of the District Development Program, has been selected as a trial site, and Poso district is as areas that improve peace building by empowerment programs.

The main objective of this research is the program implementers and program beneficiaries. The work spans the field of public policy through program evaluation studies: 1) Encouraging populations to adopt the Poso Community Improvement District; 2) Funding and improved PPK in Poso; 3) Evaluating PPK structural strength in Poso District. Due to the compliance with program elements, a selected evaluation CIPP model (context, input, process, and product) combined with seven-E dimensions (visualization, education, elimination, expression, enthusiasm, equipment, and evaluation) used in the PPK implementation power assessment.

The critical data obtained by interviews with identified informants including the PNPM District Commission, District Government Supreme Action Officers, UPK, TPK, Village Heads (teachers, academics), and plan recipients as well as Saving Village Party (SPP) women members are the major ones obtained. Secondary data were collected by analyzing and examining reports on related records to gain additional information. The fundamental premise for explanation is that specific housing environments, urban structures, and societal activities can only be fully and genuinely grasped if observers look at their circumstances and events.

The method of data processing used in this thesis is the qualitative analytical approach, using the integrated phenomenological model for PPK assessment. There are three components of the interactive phenomenological model analysis; reduction, data submission, and conclusion. Further analysis was carried out by combining the interactive approach to the three principal components.

### ***3. Results and Discussion***

#### **Empowerment Process in PPK**

The program's basis for the assessment should be a mechanism of mobilization and that involvement, and the program evaluation model assessed under mobilization and participatory delivery criteria for the PPK / PNPM will be carried out. The appraisal methodology is the CIPP test model combined with the Seven-E empowerment framework. The findings showed that the introduction of PPK / PNPM in Poso resulted in less effective and not well tailored facets of meaning, data, method and product empowerment that are only in fact for village operators (TPK and KPMD). Moreover, this just took place in relation to the improvement of technical skills (physical infrastructure development and loan capital management) compared to an increase in self-empowerment awareness. The process of raising awareness and empowerment is indirectly strongly suspected when the concept applies to self-management in infrastructure development and the application of the principle of non-government. Although the empowerment process for disadvantaged households (RTM) is not subjective, there was no unique plan for recipients of the neighborhood empowerment system. This evidence indicates that the freedom aspect was ignored during the program creation, while the program itself is a continuation of the National Plan for the Enhancement of the Rural Community (PNPM Mandiri Pedesaan), but poverty reduction and structural growth do not work efficiently and on a sustainable basis. Self-dependence is often known simply as an end product, without understanding it as a central element to motivating the society.

An evaluation of the empowerment plan in PPK using a CIPP (context, data, method, product) model assessment and the Seven-E principle (seeing, teaching, reducing, communicating, excited about, equipping, evaluating) are a solution that is successful as a result of empowerment. Particularly at this point and with the government's ongoing empowerment plan such as the District Development Program (PPK) covering such a broad scope and budget, it is therefore necessary to develop the transparency and

consistency criterion. Other facts show that the PPK empowerment evaluation has been done by the program managers and consultants, generally only evaluate the accountability report of activities, dominant evaluation only on the technical aspects alone. While evaluating the CIPP aspects, especially on the dimensions of empowerment Seven-E never used to evaluate the PPK/PNPM. Empowerment in Seven-E concept is actually not only a variable in the empowerment program, but also an awareness process towards the achievement of participants' self-empowerment program.

Empowerment evaluation will be able to run if all of stakeholders participate (Njoroge et al., 2016). By participating fully in all the evaluation process (guided by the facilitator and companion), there will be awareness on improvement process program at the same time simultaneously and democratic. The evaluation process can therefore be referred as participatory evaluation. The participatory evaluation is a tool for learning from experiences (successes and failures), to do better in the future (Mikkelsen, 2003). Further declared participation in the evaluation has two objectives: (a) Management tool that can help improve the efficiency and effectiveness; (b) An educational process in which program participants increase awareness and understand the factors that affect their situation, and thus increase their control over the construction process.

Participatory evaluation is done by keeping the activities of the empowerment program on the right path, which through participation would lead to a process of self-empowerment of rural communities. Therefore, facilitators are also required to foster community participation and control interventions of bottom layer and higher layers that are negative, thus some extents will contribute to community empowerment.

### **Supporting and Inhibiting Factors of PPK**

The resolution of the Poso conflict relies on the efforts of stabilization, rehabilitation and reconstruction. Stabilization is a recovery efforts related to security, with the aim to reduce or even negate the instruments of violence, using the action that is law enforcement, although in certain circumstances it is not possibly closed to use a military operation. Rehabilitation is an effort aimed at restoring the situation as before the conflict occurred. The form of rehabilitation, in the context of the settlement of the conflict in Poso are form of reconciliation, trauma healing, and repatriation of refugees. The reconstruction is preferred to the reconstruction of public facilities and or other programs that principally intended for recovery of infrastructure that has been damaged.

As a program, conflict resolution is similar to peace building, though with a different spirit. Stabilization is intended for peace building, for example, more inclined in an attempt to prevent the concentration of the means of violence (Shinoda, 2018). In the effort of peace building, rehabilitation is not solely focused on the victims of violent conflict but also the wider community (Bloomfield et al., 2003). Repatriation of refugees can still continue, but the refugee rehabilitation program should also be accompanied by other measures, such as the assertion of property rights (civil rights of citizens), the supply of factors of production or various infrastructure needed by conflict-affected communities to restore their lives. Reconstruction is intended not only to build public infrastructure damaged by the conflict but also the new infrastructure necessary to prepare for a better life order.

The term of peace building entered the lexicon peace building study or conflict in the midst of violent conflict, especially in countries that are about to collapse, when the government lost prestige and ability to uphold the authority in its own territory (Kusnanto, 2009). In practice, peace building is an effort that is generally done by outsiders to address the urgent challenges. There is small possibility steady or sustainable peace can be built within the framework of the temporality. The intersection between the goal to end the violent conflict and peace building in general signaled its primary purpose to prevent the re-emergence of violent conflict and simultaneously prepared for more peaceful life, both in

terms of the implementation and the practice of statehood, and the society are more democratic, and social relations are more harmonious. Context of conflict resolution and peace building in Poso related to the interventions empowerment programs in PPK, is referring to social solidarity, tolerance, and mutual respect among fellow groups in society.

Malino Declaration established ten points of agreement of Poso community as a contributing factor to reconstruct the joints of the togetherness of Poso community life (Human Rights Watch, 2002). Ten points of the agreement are as follows: 1) Stop all forms of conflicts and disputes; 2) Obey all shapes and supports the efforts of law enforcement and legal sanctions for those who violate; 3) Ask for state officials to act firmly and fairly to maintain security, 4) To ensure the creation of an atmosphere of peace, rejecting a state of civil emergency and foreign interference, 5) Eliminate all over defamation and dishonesty against all parties and uphold mutual respect and forgive each other in order to create harmonious life together, 6) Poso Land is an integral part of Indonesia. Therefore, every citizen has the right to life, come and live in peace and respect local customs; 7) All rights and ownership should be returned to its rightful owner as their pre-conflict and disputes in progress; 8) Return all refugees to their respective places of origin; 9) Together with the government to rehabilitate economic infrastructure as a whole; 10) Running the respective religious laws in a way and the principle of mutual respect and obey all the rules that have been approved either in law or in government regulations and other provisions.

Based on the ten points of agreement and peace building, the author argues that social relations, relations between groups in society horizontally (as a form of pluralism), Poso community is seen as a factor that can support empowerment programs in the PPK, in addition as wealth of cultural constantly maintained, with keeping protection of cultural identity and opens a larger space for multiculturalism. The important keys of horizontal relationships are, among other things, respect for identity, tolerance to other groups, and the will to seek unity and not to assert differences, especially differences that are primordial. Conflict resolution and peace building are such great program to be knitted continuously through various institutions, whether social, economic, and political (Sampson et al., 2003).

To a certain extent, the process of peace building and resolution are sometimes led to serious problems, because the nationality changes with demographic changes. The development process gave birth to the social layers new economy that often reinforce ethno-cultural differences. The democratic political process necessitates political aspirations, and political forces can not ignore the demographic factor, as a result of democratic representation requires that changes in the distribution of political resources. In Poso case, the demographic changes that are present along with other factors such as residential segregation according to ethnic and religious lines feared to sharpen back horizontal conflict. Local political bureaucracy and local governments, in the context of peace building in Poso almost ignoring democratic governance rationally. The increasing of capacity (capacity building) both local capacity and the capacity of the community, are important factors to ensure the success of the efforts of resolution and peace building. Capacity building is done on a broader scope to rebuild social capital, whether taken by strengthening social networks, cultural resistance and the ability of the economy.

### **Sintuwu Maroso Culture**

Sintuwu Maroso is the value of local wisdom in governance and society in Poso district (Yakobus et al., 2019). Sintuwu Maroso in Poso language contains two meanings, which *Sintuwu* means "unity or united" while *Maroso* means "strong" so that when both combined together means as the strong unity. The value of local wisdom as what society in Poso known "Sintuwu Maroso" is a joint consensus to do activity together. By holding the value of Sintuwu Maroso, it is expected that Poso community can work together with a sense of family, a community with a strong unity. Joint activities in the social and religious context referred to "*masale*" or a sense of social responsibility in helping other people to do the job (Hedman, 2018).

Sintuwu also implies the existence of "*nasialapale*" also means as openness in accepting religious beliefs, languages, different customs, a sense of solidarity and kinship among fellow citizens, as well as sympathy and appreciation between people. Moreover, there are contained the meaning of "*membetulungi*" and "*mombepelae*" or social concern which have the spirit of mutual help and stand shoulder to shoulder. The values of local wisdom turned out to be a powerful weapon in maintaining the unity of the community. Local moral values are so embedded in society. Local knowledge is the attitude, outlook, and the ability of a community in managing the spiritual and the physical environment, which gives to the community of endurance and ability to grow in the area where the community is located. Poso community has a historical background and civilization long past that can be traced through the cultural heritage of megaliths. Culturally, the people of Poso that uses Bare'e language in communication, is tying their kinship with the slogan of "*Sintuwu Maroso*" (strong unity) which lasted until the ongoing social conflict in late 2006, which continued until now.

Poso district inhabited classified as very heterogeneous. Before the conflict happened, the community with a variety of ethnic and religion differences was living in a maintained harmony. Although Pamona tribe, which may be regarded as indigenous people of Poso Land, dominating entity tribes in Poso, but inter-ethnic frictions almost never existed. They live in a collectivity called *Sintuwu Maroso*. Values of other local wisdom that can be maximized is *padungku* tradition which is a form of gratitude for the blessings and sustenance that had been given by God. If this value is developed as part of the settlement of conflict in Poso, so that the lasting peace will be realized. The diversity of religion, ethnicity, and culture, have unwittingly created a building block that disrupt harmony and interrelation of social cohesion. It is actually a result of the authoritarian New Order system which is not designed the harmony and peace with ethnic and religious diversity basic, but on the basis of uniformity. Therefore, once the New Order fall, the muffled conflict then stuck out.

Those kind of local wisdom values should be encouraged by the government when conducting development programs in Poso district, so that justice and equality in the political, social, cultural, and economic relations between indigenous people and migrants can be realized. The value of local knowledge is an important part of people's daily life, so the approach to the local culture, according to the author can be introduced as an effort to carry out the development programs in the district of Poso. Accommodating attitude and adaptive development allows for contiguity tradition, the subsequent impact on the emergence of pluralism in society, such as ethnic and religious pluralism, this also means as the plurality of traditions. Poso developing as a pluralistic society, both ethnically and religiously. Kinship ties are also emerging as a result of contiguity tradition, *Sintuwu Maroso* slogan, is not a jargon made just for the sake of reconciliation, but the term has been formed throughout the history of Poso.

### **Inhibiting Factors**

The breakdown of social relations building in post-conflict Poso district, it is certainly consequences on the decreasing of social trust among citizens and between citizens and local government, particularly the issue of fulfillment of basic needs and restore civil rights of the victims of the conflict. Numbers of economic infrastructure, and other public facilities impingement anger among the victims of warring communities.

The loss of confidence that accompanied the emergence of suspicion between citizens have established several problems that the implications are very broad to the construction of the overall culture that sprang into action mob violence in Poso, it is not possible for their social frictions covert inter-ethnic rivalry cultural identity that is not fair and not managed properly, governmental practices in areas that are not trustworthy because of discrimination against minority rights and so forth. All of those happened because people have lost confidence, and no longer have mutual trust and tolerance. Behavior like this has departed from the paradigm of thinking which always assume that people who are not equal in terms of

identity, such as religion, ethnicity, political parties, and even between neighboring adjacent to each other though, is regarded as someone else (the other). If so, where live and life are built with the bad presumption, then all forms of social interactions and transactions with other is always guided by suspicion. This kind of behavior would complicate relations with one another, it is difficult to develop their partnership, solidarity and cooperation, as well as difficult to communicate and solve problems faced.

Situations where the relationship between the various groups in difficult circumstances to trust each other (zero trust), they will be easily shaken, crushed, and plagued by the ills which, in turn, it will decrease the quality of life. In such situations, a change in attitude and behavior is very easy to be happened. People's lives are initially loaded with the civility that makes them live more securely, easily turned into a life filled with terrifying violence. Cannot be denied, it is created as a multiplier effect on development practices and processes of democratization that has been done and is ongoing. The above description shows that the relationship between society and the inter element in Poso is currently located at the point of resolution and reconciliation. Peace and social capital are disturbed a little bit; certainly the most depressing one is the internal crisis of confidence, the public confidence in the law enforcement officials, the bureaucrats at the local government, the political elite, as well as local leaders. Therefore, it is becoming as a chore for peace activists to re-knit the rope of hospitality, and build a culture of trust (interpersonal trust) among citizens, so that peace and social capital are not getting away from public life.

Poso post-conflict, in perspective is formed by a plurality of the plural society model, multi-ethnic and religious variety. Nevertheless, they are not integrated with each other, as a region ideally constructed compound. This is due to the segregation of the region based on religion and ethnicity. In the sub district of Poso City, for example, the name of the village is based on the dominant tribe inhabiting a particular region. There are Kampung Gorontalo, Kampung Bugis, Kampung Arab, Kampung Minahasa and various terms that shows an extreme ethnic entity. Segregation based on tribe and ethnicity is then reinforced by a religious entity society. That means, Kampung Bugis, Kampung Gorontalo, Kampung Arab and predominantly Moslem population, for example, while Kampung Minahasa, Kampung Toraja and others, refers to the Christian religion. Because of the multi-ethnic society thus mapped in the spectrum of differences than similarities, so the chances of mutual suspicion and distrust of the empowerment program will be easily co-opted in a particular community. In the end, enables friction of small conflicts that leads to greater escalation of the conflict.

Observation result of the authors suggest that social trust in post-conflict societies related assistance programs are still not showing a normal situation. So that the impact on the role of community participation in the post-conflict development program is still relatively low, due to the role of local bureaucrats are less sensitive to the needs of society. The low performance of assistance in empowerment programs, greatly affect the achievement of results or objectives (general) program. Facts on the ground indicate that the performance of assistance performed by the program has not had the charge of empowerment, and still use a economical technique approach which consequently greatly affects the overall performance of empowerment.

Performance of socialization that is not maximum, causing still many people who do not know clearly what is PPK/PNPM, especially poor households (RTM) and the people who did not get a loan. Socialization that is done by the program is actually aimed at various levels of society. However, some members, especially the poor and who do not get venture capital did not want to attend the meeting and socialization program. The low performance of assistance or awareness influenced the process of social transformation in community development activities in the PPK/PNPM program. The lack of assistance to the SPP and the poor (RTM), even explicit, no assistance or guidance that are specific to them. As a result, the meaning of empowerment (which is expected to generate a critical awareness) have been reduced to provide the physical infrastructure and capital for rural communities itself. However, critical

awareness is the central element of the concept of education and strategies to achieve social transformation and change. In other words, an awareness effort is an important part of the whole process of social transformation through effective and intensive mentoring.

### **Institutional Effectiveness Empowerment Programme in the Implementation of PPK**

The implementation of poverty reduction programs, since the IDT implementation program (*Inpres Desa Tertinggal*) in 1994 to the implementation of the PPK/PNPM in 2012, primarily the institutional development. When the IDT program implemented, institutional constructed as the development of community groups in poor villages, development of group rules, the provision of loan funds (the mechanism of grants from the government and as a revolving fund at the level community groups), the establishment of the training group and others. While the PPK/PNPM, institutional development at the district level in the form of the establishment and development of micro finance institutions (UPK/implementation unit activity) and its staff and devices. Then in the village has been developed TPK (implementation team), KPMD (cadre's empowerment of rural communities), SPP (savings and loans for women), the application of the principles of participation, transparency, self-management and development of self-reliance in the development infrastructure process (since the preparation of the development with a variety of deliberation, implementation of development by TPK, monitoring and evaluation with LPJ and Village Meeting for Transition).

Institutional product of PPK that has a better chance to remain capable of running continuously is UPK at the district level, due to the efforts of the program so that the UPK is able to support themselves by utilizing the services (interest) loan from the development of capital continue to increase with the increase in program received by the districts concerned. In addition, UPK with the number of staff were very small (2-3 people) for efficiency and aided by KPMD and the chairman of the SPP in the villages, is expected to run (play) the capital loan. While institutional constructed in the village as KPMD, TPK and TP3 only have little chance to be able to keep running, because it is more ad-hoc (temporary) as it is still oriented to the development of physical infrastructure, so that when the development was finished they are hard to develop its activities. But the SPP group, has a chance to survive and even thrive if mentoring that is done by UPK better planned and intensive.

Opportunities achievement of outcomes will be greater if carried out several activities, among them: First, efforts to improve the welfare for the poor (after a village was given an increase in physical infrastructure) to do, which: (i) preparation of the poor or RTM/poor households to deserve capital loans; (ii) assistance for awareness process continuously by special advisor; (iii) the provision of education of business skills; and (iv) the provision of adequate capital with an easy mechanism for the poor. Second, to avoid an increase in well-being continuously, which can be done by: (i) business development that can generate revenue for individual members and groups; (ii) the development of capital/money to produce the services; and (iii) the development of investment for productive enterprises in the village belonging to groups or individuals, which will provide revenue for the group, will also open a new long-term jobs in the countryside.

The two things mentioned (improving the welfare of poor people in a real and runs continuously/sustainable) can take place if supported by UPK organization at the district level that has evolved (developed) into an organization empowering poor communities larger and progressive in every district, with staff and supporting facilities that are constantly evolving. The condition of UPK thus be awakened, if after five years of work under the "target" program, has been released (self-power) and given full authority, because they are already considered as independent.

This condition corresponds to one of the six factors supporting institutional development success which are the autonomy and accountability. Obviously, if the previous UPK had "education" about the



increased independence or authority has, by mechanisms that are developed during the program. For example, UPK has full authority to recruit staff and on the payroll, can define their own goals in the category of poor, can recruit companion according to the needs and financial capabilities, the ownership of the UPK is belong to the whole of the poor in the district concerned. During the "education" of self-reliance through the granting of autonomy to date has its own authority, which needs to be carefully set by the program. Since the beginning it is necessarily need to put the concept of the stages towards independence which is designed as the stages of growth of an organization, and every year strived for UPK increased its stages. Facilitated by the program, UPK triggered and encouraged to develop range of activities that can generate sources of income, so that when it is powerless by itself (removable) can still operate properly. The process of weaning or discontinuation phase (phase-out), is the last activity of the three stages in the strategy to end the program (exit strategies program). Two previous stages are the phasedown and phase over (Rahayu et al., 2007).

### **Conclusions**

The process of community empowerment in the implementation of PPK/PNPM in Poso on aspects of Context, Input, Process, and Product by combining dimentions of Seven-E has not been effective. The program of conflict resolution and peace building is the determinant factor of PPK in Poso district which is supported by culture of "Sintuwu Maroso", is social capital to build unity in participatory development. Governmental practices or ineffective and discriminatory treatment by the bureaucracy in the area, resulting in the breakdown of building social relations in the context of the implementation of PPK/PNPM in Poso post-conflict, and it is certainly consequences on the declining social trust of society. The concept of CIPP evaluation model with dimensions of Seven-E can measure the effectiveness of empowerment and empowerment process that is developed in the institutional of PPK and the implementation of regional autonomy.

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