

# **ISLAMIC COMMUNITY DEVELOPMENT BASED ON NATURAL RESOURCE (NR) ASSET EMPOWERMENT IN PONGGOK VILLAGE, POLANHARJO, KLATEN**

**Sri Noor Mustaqimatul Hidayah<sup>1</sup>, Saliyo<sup>2</sup>,  
Umi Qodarsasi<sup>3</sup>**

<sup>123</sup>Institut Agama Islam Negeri Kudus  
[hidayahbastomy@gmail.com](mailto:hidayahbastomy@gmail.com)

## **Abstract**

This study aims to reveal the implementation of Islamic Community development based on the empowerment of Natural Resources (NA) assets in Ponggok Village, Polanharjo, Klaten. This research on the development of an Islamic Community based on the empowerment of Natural Resources (NA) assets was carried out using a qualitative approach with the type of field research with data collection techniques using interview, observation, and documentation techniques. The results showed that the development of an Islamic Community based on asset empowerment in Ponggok Village, Polanharjo, Klaten was carried out by; (1) Exploring the natural potential of Ponggok Village which is used as a tourist attraction for Umbul Ponggok, (2) Development of the Umbul Ponggok tourist area through BUMDes Tirta Mandiri, and (3) Marketing strategy of the Umbul Ponggok tourist area through social media. The current achievements obtained by Ponggok Village in developing the potential of natural resources cannot be separated from the cooperation of the village government, the tourism office, and residents to boost the standard of living of the people in it and improve the quality of better tourism through the development of natural resource potential. Suggestions for further researchers to conduct research in Ponggok Village with other studies, In addition, to conduct research related to the development of natural resources in other areas.

**Keywords:** *Community Development, Natural Resource (NR), Ponggok Village*

## Abstrak

Penelitian ini bertujuan untuk mengungkap implementasi pengembangan masyarakat Islam berbasis pemberdayaan aset Sumber Daya Alam (SDA) di Desa Ponggok, Polanharjo, Klaten. Penelitian Pengembangan Masyarakat Islam Berbasis Pemberdayaan Aset Sumber Daya Alam (SDA) ini dilakukan dengan menggunakan pendekatan kualitatif dengan jenis penelitian lapangan (*field research*), teknik pengumpulan data menggunakan Teknik Wawancara, Observasi, dan Dokumentasi. Hasil penelitian menunjukkan bahwa pengembangan masyarakat Islam berbasis pemberdayaan aset di Desa Ponggok, Polanharjo, Klaten dilakukan dengan; (1) Menggali potensi alam Desa Ponggok yang dijadikan objek wisata Umbul Ponggok, (2) Pengembangan kawasan wisata Umbul Ponggok melalui BUMDes Tirta Mandiri, dan (3) Strategi pemasaran kawasan wisata Umbul Ponggok melalui sosialisasi media. Prestasi yang diperoleh Desa Ponggok saat ini dalam mengembangkan potensi sumber daya alam tidak lepas dari kerjasama pemerintah desa, dinas pariwisata, dan warga untuk mendongkrak taraf hidup masyarakat di dalamnya dan meningkatkan kualitas pariwisata yang lebih baik melalui pengembangan potensi sumber daya alam. Saran bagi peneliti selanjutnya adalah untuk melakukan penelitian di Desa Ponggok dengan kajian lain, Selain itu untuk melakukan penelitian yang berkaitan dengan pengembangan sumber daya alam di daerah lain.

**Kata Kunci:** *Pengembangan Masyarakat, Sumber Daya Alam (SDA), Desa Ponggok*

### A. Introduction

Islam is a perfect religion that was revealed by Allah SWT to the earth to be a “Rahmatan Lil Alamiin” Religion (mercy for all nature). Islam is the only religion of Allah that provides a clear and dynamic guide to all aspects of life at any time and in various

situations. In addition, being able to face situations and answer all challenges in every era.<sup>1</sup>

Islam regulates the order of life perfectly, not only regulates the problem of worshiping a servant to his Lord, but also regulates the Muamalat order, namely human relations with each other, human relations with other creatures, as well as human relations with the natural surroundings such as socio-cultural life, technology, and social life. No exception about life in terms of economics. Islam views the importance of economic issues, this is because the economy is the most important part of human life that cannot be separated, but it is also not the ultimate goal of this life but a way to become a better situation.

Every human being has basic needs such as clothing and food needs. All these needs cannot be obtained for free but must go through a process, effort, and work that is right and legal. Because it is human nature to try and work in order to meet the needs of life, to be able to go to a better state. With human nature as a creature that is required to always work and strive to be able to meet all the needs of life, then indirectly humans are required to be independent. Human independence can make life better.

According to the latest study (released in 2010), Indonesia has a population of 237, 641, 326 million people. However, according to recent estimates (from various institutions), Indonesia is estimated to have more than 260 million inhabitants in 2017<sup>2</sup>, Of this amount, about 90% of Indonesia's population is Muslim. However, until now, Indonesia is also a country with the third most poor population in the world. Poverty in Indonesia is no longer due to the structure and culture of society, but rather to access and capital factors (factors of production)<sup>3</sup>, which makes people in Indonesia, especially Muslims, unable to live independently to meet their needs. This picture implies that the

---

<sup>1</sup>Muhammad Syafi'i Antonio, *Bank Syariah, dari Teori ke Praktek* (Jakarta: Gema Insani, 2003), h. 4

<sup>2</sup>Badan Pusat Statistik, *Proyeksi Penduduk Indonesia Tahun 2010-2035* (Jakarta: Badan Pusat Statistik, 2018), h. 23

<sup>3</sup>Antonio, *Bank Syariah, Dari Teori Ke Praktek*, h. 5

community needs to get access and adequate capital in order to achieve equity, independence, prosperity, and justice throughout Indonesia.

One of the trends in the global era is independence. An independent nation is a nation that can win the competition. An independent nation is formed by an independent society. Of course, achieving independence requires a long process. A process that refers to a series of actions or steps carried out chronologically systematically reflecting the stages of efforts to change people who are less or have not been empowered to become self-reliant. By empowering the community, it means that we have also empowered the community. With the independence of the community, we have indirectly been able to provide access so that the community can fulfill all their needs and can lead to a better life.

Poverty in Indonesia in March 2016 had reached 28.01 million people (10.86 percent). The percentage of poor people in urban areas in September 2015 was 8.22 percent, down to 7.79 percent in March 2016. Meanwhile, the percentage of poor people in rural areas rose from 14.09 percent in September 2015 to 14.11 percent in March 2016. During the period September 2015–March 2016, the number of poor people in urban areas fell by 0.28 million people (from 10.62 million people in September 2015 to 10.34 million people in March 2016), while in rural areas it fell by 0.22 million people (from 17.89 million people in September 2015 to 17.67 million people in March 2016).<sup>4</sup> The data shows that the percentage of poverty reduction in urban areas is greater than that in rural areas. Although in general, it has decreased, the data above shows that the poverty rate in Indonesia is still quite high, especially in rural areas.

Community development activities are one of the effective activities in the context of self-reliance and empowerment of the community of course. These activities can be done anytime,

---

<sup>4</sup>Badan Pusat Statistik, *Profil Kemiskinan di Indonesia September 2016*, BPS, <https://www.bps.go.id/pressrelease/2017/01/03/1378/profil-kemiskinan-di-indonesia-september-2016.html>

anywhere, and by anyone. Community empowerment activities are aimed at the underprivileged community, to be able to make them independent, to make them able to help themselves.

Islamic Community Development is a form of da'wah to empowering the potentials that exist in society. Implementatively achieve these goals requires well-established theoretical support, a conceptual and operational tool that can be applied. The development targets need to be clarified, what are the factors that exist in the community and are seen as able to raise the quality of life and welfare, after that what are the strategies, who should be the perpetrators, how to achieve them, and what is needed to facilitate these achievements.<sup>5</sup> In the implementation of the development of the Islamic community itself, it is necessary to use the slogan of the local community as a pattern for the da'wah movement for community development.<sup>6</sup>

One of the community developments can be done through the village government, such as Ponggok Village, Polanharjo District, Klaten which has carried out community development for the realization of an empowered community. In 2015 there were 15 districts with the poorest villages out of 35 districts or cities in Central Java Province.<sup>7</sup> Of the 15 regencies, Klaten Regency was ranked first for the highest number of poor villages. This is based on the interval mapping of the number of Poor Households (RTM) at the village or sub-district level in Central Java Province. Based on these data, Klaten is in the highest rank with the highest number of poor villages, namely 72 villages. However, amid during in these conditions, in Klaten there is Ponggok Village which is considered successful and has become a pilot village in improving

---

<sup>5</sup>Mukhlis Aliyudin, "Pengembangan Masyarakat Islam dalam Sistem Dakwah Islamiyah," *Jurnal Ilmu Dakwah* Vol. 4 No. 14 (2009), 777-792.

<sup>6</sup>Hasan Bastomi, "Filosofi Gusjigang dalam Dakwah Pengembangan Masyarakat Islam Kudus," *Community Development: Jurnal Pengembangan Masyarakat Islam* 3, no. 1 (2019): 61-75, <http://dx.doi.org/10.21043/cdjpmi.v3i1.5625>.

<sup>7</sup>Bambang Purwanto (Staf Bappeda Klaten), *Klaten Kabupaten Dengan Desa Miskin Terbanyak*, diakses pada 20 September 2019 Pukul 20.00 WIB, <http://sorotklaten.co/berita-klaten-486-klaten-kabupaten-dengan-desamiskin-terbanyak.html>,

the welfare of its people through the management of BUM Desa.<sup>8</sup> The condition now is different, because in previous years Ponggok Village can be said to be the same as other poor villages. Precisely in 2001 Ponggok also had the Presidential Instruction on Disadvantaged Villages (IDT).<sup>9</sup>

Based on the research of Soewartoyo and Toni Soetopo, the era of regional autonomy provides opportunities for local governments to formulate policies and programs for human resource development (HR) by following per under the potential of natural resources (SDA) owned and the needs of the local community.<sup>10</sup> Meanwhile, in Mariatul Kiptiah's research, the potential of natural resources is very influential on regional development. Policies that support areas with limited natural resource potential must be prioritized.<sup>11</sup> The potential of natural resources can also be used as the development of the tourism sector, as research by Adenisa Aulia Rahma said the potential of natural resources in developing the tourism sector in Indonesia, both existing and still hidden through the steps of the government, agencies, and residents to increase the level of the lives of the people who live in it and improve the quality of tourism for the

---

<sup>8</sup>Badan Usaha Milik Desa, selanjutnya disebut BUM Desa, adalah badan usaha yang seluruh atau sebagian besar modalnya dimiliki oleh Desa melalui penyertaan secara langsung yang berasal dari kekayaan Desa yang dipisahkan guna mengelola aset, jasa pelayanan, dan usaha lainnya untuk sebesar-besarnya kesejahteraan masyarakat Desa. (Pasal 1 Point 2 Peraturan Menteri Desa, Pembangunan Daerah Tertinggal, dan Transmigrasi Republik Indonesia Nomor 4 Tahun 2015 Tentang Pendirian, Pengurusan dan Pengelolaan, dan Pembubaran Badan Usaha Milik Desa).

<sup>9</sup>Ditjen Pdt, *Sempat Menyandang Desa Tertinggal Ponggok Kini Desa Terkaya di Klaten*, diakses pada 20 September 2019 Pukul 20.00 WIB, <http://ditjenpdt.kemendesa.go.id/news/read/170312/428-semapat-menyandang-desatertinggal--ponggok-kini-desa-terkaya-di-klaten>.

<sup>10</sup>Soewartoyo and Toni Soetopo, "Potensi Sumber Daya Alam dan Peningkatan Kualitas Sumber Daya Manusia di Kawasan Masyarakat Pesisir, Kabupaten Bangka," *Jurnal Kependudukan Indonesia* 4, No. 2 (2009): 61–78

<sup>11</sup>Mariatul Kiptiah, "Pengembangan Wilayah dalam Perspektif Potensi Sumber Daya," *Jurnal Humaniora Teknologi* 1, no. 1 (2015): 26–34.

better.<sup>12</sup> According to Retno Wulan Sekarsari et al., it is necessary to cooperate with the surrounding community to rearrange and explore tourism objects that do not yet exist so that they can be visited by domestic and foreign tourists.<sup>13</sup>

Based on pre-research conducted by researchers, since 2014 the Ponggok Village Government has rolled out several some many community welfare programs for residents. The welfare program that is being rolled out includes one house for one graduate in the form of an allowance of Rp. 300,000.00 per month to students from Ponggok Village. In addition, elderly residents and orphans receive compensation for side dishes of Rp. 150,000.00 per month. Meanwhile, for health, the Ponggok Village government has rolled out the Village Health Insurance (Jamkesdes) program for residents who have not joined the national health insurance or regional health insurance. Community development carried out by Ponggok Village is by empowering natural resource-based assets (SDA)<sup>14</sup>.

Based on these various programs, Ponggok Village can be said to be a “welfare village” welfare village that can improve the welfare of its people. These programs are given to community members as a form of the Ponggok Village Government's efforts in realizing a prosperous village. With this program, it is hoped that the community can fulfill basic services and fulfill their daily lives.

Departing from this background, the researcher is interested in conducting further research on the Development of an Asset Empowerment-Based Islamic Community by the Ponggok Village Government. Therefore, researchers feel the need to raise the theme entitled Islamic Community Development Based on Natural

---

<sup>12</sup>Adenisa Aulia Rahma, “Potensi Sumber Daya Alam dalam Mengembangkan Sektor Pariwisata di Indonesia,” *Jurnal Nasional Pariwisata* 12, no. 1 (April 13, 2020): 1–8, <https://doi.org/10.22146/jnp.52178>.

<sup>13</sup>Retno Wulan Sekarsari et al., “Meningkatkan Potensi Sumber Daya Alam untuk Mewujudkan Desa Wisata,” *Jurnal Pembelajaran Pemberdayaan Masyarakat (JP2M)* 1, no. 2 (May 20, 2020): 153–60, <https://doi.org/10.33474/jp2m.v1i2.6509>

<sup>14</sup>Junaedi Mulyono (Kepala Desa Ponggok), *Wawancara* oleh penulis 10 Juli 2018

Resource (NR) Asset Empowerment in Ponggok Village, Polanharjo, Klaten.

## **B. Method**

Research on the development of an Islamic Community based on the empowerment of Natural Resources (NR) assets in Ponggok Village, Polanharjo, Klaten was carried out using a qualitative approach with the type of field research with data collection techniques using Interview, Observation, and Documentation Techniques. The research subjects or informants in this research are the Village Head, Village Apparatus, BUMDes managers, and the people of Ponggok Village, Polanharjo, Klaten. Then the data collected was analyzed by qualitative descriptive analysis technique which consists of three stages, namely: first, the data reduction stage, which is the process of classifying and categorizing the data found in research on the development of an Islamic society based on the empowerment of natural resource (NR) assets in Ponggok Village, Polanharjo, Klaten. Second, the data presentation stage is a checking technique in the research process that is used to make it easier for researchers to make data into a social picture in the form of words, as well as to correct the existing data unity from the results of research conducted<sup>15</sup> concerning the development of an Islamic Community based on the empowerment of Natural Resources (NR) assets in Ponggok Polanharjo Village, Klaten. Third, the conclusion and verification stage is a step to draw the core points and the truth about the development of an Islamic Community based on the empowerment of Natural Resources (NR) assets in Ponggok Village, Polanharjo, Klaten.

## **C. Discussion**

### **1. Profile of Ponggok Village, Polanharjo, Klaten**

Ponggok Village was originally a unique village because there is a very clear spring that is beneficial for the lives of the

---

<sup>15</sup>Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif dan R & D* (Bandung: Alfabeta, 2016), 343.

Ponggok village community in particular and other village communities in general. The story has a story by the ancestors / pinisepuh first springs or what we often call pennant, that the pennant is expected to become a very large lake and can inundate the surrounding settlements, because they believe there is a premonition of the emergence of a pair of fish that resembles gereh pethek. To anticipate that the water pennant would not grow bigger by the ancestors, the ancestors then assumed that the ledhek was accompanied by gamelan complete with niyogo, then the waranggono and the gamelan disappeared and suddenly a very large humpbird came alighting on the plogrok/corner of the Gayam tree, with bird sign language. The back can show that one of the gamelan instruments that resemble a gong is still intact and well preserved. Because the services of birds that are in the plogrok of the surrounding community are aimed at diplogrok to see the existence of the humpback bird, which seems miraculous.

To remember this event later by the village elders, this village was called ponggok village, until now the spring called Umbul Ponggok is used for bathing and even believed by the wider community to be a holy spring that can bring blessings, especially before fasting, there is a tradition of Padusan Umbul Ponggok, which until now in the modern era, the tradition of Padusan Umbul Ponggok still exists and is always visited by many people. Ponggok Village has 700 heads of families consisting of 1042 Males, 1043 Female Residents with livelihoods in Agriculture, Fisheries, Trade, Tourism.<sup>16</sup>

The vision of Ponggok Village is the realization of an independent Ponggok Tourism Village, capable of managing village potential and sustainable development to create a society that is prosperous, quality, cultured, advanced, fair, democratic and cares about the environment. Supported by the following missions: (1) Realizing good governance, (2) Improving the quality of community human resources, (3) Increasing participation for all levels of society in development, (4) Developing Information Technology, (5) Development of infrastructure, facilities, and

---

<sup>16</sup>Dokumen Profil Desa Ponggok Tahun 2017

village infrastructure, (6) Develop all village potentials, (7) Preserve local wisdom, (8) Improve the quality of the residential environment, (9) Improve quality and build public health awareness, (10) Improve the economy and community welfare, (11) Building strategic partnerships and partnerships. (12) Developing religious activities.<sup>17</sup>

The concept of Ponggok Village Development is (1) the Spatial Approach (Regional Spatial Plan) as a reference for the direction of village development. (2) Sectoral-BUMDES Approach (Real Sector and Financial Sector) to develop the village economy so that it becomes an independent village. (3) Approach to Human Resources Development (Community, Village Government, and Community Social Institutions) to strengthen the capacity of village governments and communities in managing village potential. (4) IT approach (Development of Information and Communication Technology-ICT) to improve service quality, transparency, and accountability.<sup>18</sup>

## **2. Natural Resources (NR)**

Natural Resources (NR) is everything that comes from nature that can be used to meet the needs of human life which includes not only biotic components, such as animals, plants, and microorganisms but also abiotic components, such as petroleum, natural gas, various types of metals, water, soil.<sup>19</sup> The utilization of natural resources is determined based on the use of these natural resources for humans. Therefore, the value of a natural resource is also determined by the value of its usefulness to humans. For example, fertile agricultural land can be used as a potential agricultural area. Humans (residents) of a country are a resource for the country because humans can provide benefits to their countries, such as labor, scientific progress, and technology that

---

<sup>17</sup>Dokumen Profil Desa Ponggok Tahun 2017

<sup>18</sup>Dokumen RPJMDES Desa Ponggok Tahun 2014-2019

<sup>19</sup>Arga Laksana, *Ensiklopeida Sumber Daya Alam Indonesia* (Yogyakarta: Khazanah Pedia, 2017), h. 3.

can improve the country's economy.<sup>20</sup> According to Ahmad Heryawan, Natural Resources (NR) is the backbone of a country's economy. areas that can contribute to GRDP as well as community welfare, such as the agriculture and fisheries sectors which will affect it.<sup>21</sup>

Natural resources include all the gifts of nature under or on the earth, whether biotic or abiotic. The definition of natural resources includes natural resources and systems that are beneficial to humans about to with concerning technology, economy, and certain social conditions. Then the use of natural resources, namely as direct consumption, input for processing, consumption for further processing, and processing of resources for various purposes. Natural resources can be seen in terms of the inventory that exists at any time (research) or the flow of natural resource goods/services produced by the supply of these natural resources.<sup>22</sup> Stock or reserves indicate what is known to be available for use over time, while and services indicate that basic goods are being utilized. The renewability of a natural resource depends on a non-destructive management method because of some changes, the natural resource cannot be returned (irreversible). The availability of natural resources depends on the availability of technology, the level of costs, and social constraints. Natural resources must be viewed as part of a wider system. Do not let the management of one resource destroy other types of resources.<sup>23</sup> As for the Nash Al-Qur'an regarding natural resources, it is stated in the letter Hud verse 61 Allah SWT says, meaning: "*He has created you from clay and made you prosperous*". (Q.S. Hud: 61).

---

<sup>20</sup>Maskoeri Yasin, *Ilmu Alamiah Dasar*, (Jakarta: Raja Grafindo Persada, 1986), 598.

<sup>21</sup>Ahmad Heryawan, Akhmad Fauzi, and Aceng Hidayat, "*Analisis Ekonomi Dan Kebijakan Sumber Daya Alam Provinsi Jawa Barat*," *Journal of Agriculture, Resource and Environmental Economics* 1, No. 2 (2014): 1–11, <https://doi.org/10.29244/jaree.v1i2.11757>.

<sup>22</sup>Karden Eddy Sotang Manik, *Pengelolaan Lingkungan Hidup* (Jakarta: Djambatan, 2003), 46.

<sup>23</sup>Manik, *Pengelolaan Lingkungan Hidup*, h. 48.

These verses clearly state that humans were created by God to maintain, manage or utilize and prosper the earth with a variety of existing natural resources without exploitation or destruction. Humans must always be reminded and made aware that God's statutes and laws, both those written in the Qur'an and those in the universe, cannot be wrong or speculative.<sup>24</sup>

### 3. Asset Empowerment

According to Harry Hikmat, empowerment is development that emphasizes the legitimacy of people's power, which is based on humans and humanity. Participatory community empowerment is a choice of development strategy that is widely used by countries that want to get out of the crisis.<sup>25</sup> Therefore, the system and economic power are no longer the foundation of community development.

The purpose of the concept of empowerment is to find new alternatives in community development, because in essence the empowerment process can be seen as the power of absolute, absolute power (intellectual, religious, political, economic, and military). Structural sociology of functionalist person states that "the concept (power) in empowerment is a variable amount, according to this perspective community power is a member of the strength of the community as a whole which is referred to as a collective goal (for example in the development of the agricultural sector). which does not hurt harm power, in other words, the poor can be empowered through science and self-reliance so that they can act as agents of development".

Adi Pahrudin stated that empowerment in this study is an effort (can be in the form of a process, strategy, program, or method) aimed at helping local communities towards better social conditions through redistribution of the required power, and setting it into symbols. that prosper them. Through this

---

<sup>24</sup>Fachruddun M Mangunjaya, *Konservasi Alam dalam Islam* (Jakarta: Yayasan Obor Indonesia, 2005), h. 1.

<sup>25</sup>Harry Hikmat, *Strategi Pemberdayaan Masyarakat* (Bandung: Humaniora Utama Press, 2004), h. 14

empowerment, it is hoped that social transformation will occur in families and local communities. This condition can be done if the policy that surrounds it pays attention to three main points, namely:

- a. Enabling, creating a supportive climate for the potential to develop. The existing climate can encourage, motivate and raise awareness of the resources they have to try to develop them.
- b. Empowering, increasing capacity by strengthening their potential. This capacity building is aimed at opening access to opportunities and providing various inputs related to the input and output markets.
- c. Protecting, namely protecting interests by developing a protection system for the people who are the subject of development. This system is aimed at preventing unfair competition and exploitation practices.

The community-centered development model emphasizes empowerment. This model views the initiative and creativity of the community as the most important development resources and views the material and spiritual welfare of the people as goals that must be achieved by the development process. In participatory development, empowerment is one of the strategies that is considered appropriate if the determinant factors-political, social, economic, and cultural are conditioned in such a way that the essence of empowerment is not distorted.<sup>26</sup>

From the framework above, it can be concluded that the strategic steps taken to solve the problems that exist in the community are through empowerment. Because this step is considered a humanist step, it does not kill the creativity of the community and tries to utilize the potential that exists in the community to the maximum. The asset-based approach incorporates new, more holistic, and creative ways of seeing reality,

---

<sup>26</sup>Hikmat, *Strategi Pemberdayaan Masyarakat*, h. 16

such as seeing a glass half full; appreciating what worked well in the past, and using what we have to get what we want.<sup>27</sup>

The asset-based approach is a blend of a method of acting and a way of thinking about development. The asset-based approach focuses on the history of success that has been achieved; getting to know innovators or people who have been successful, and appreciating the potential, mobilize and linking existing strengths and assets.<sup>28</sup> To quote R.M Brown in Cristopher Dureau's work, "If you look for trouble, you will find more problems; If you seek success, you will find more success; If you believe in dreams, you will embrace miracles. So our motto is to find the root cause of success, and not the root cause of the problem."<sup>29</sup>

Thus the asset-based approach focuses on looking at the strengths that are owned, not looking at the problems or obstacles faced. So this asset-based approach aims to explore, identify, and reveal the potential assets or strengths that are owned that support a success story.

#### **4. Natural Resource (NR) Asset Empowerment in Ponggok Village, Polanharjo, Klaten**

- a. Exploring the natural potential of Ponggok Village that is used as a tourist attraction for Umbul Ponggok.

Ponggok village is a village which naturally has abundant water potential. Water is a blessing from God, water is a source of livelihood, water will provide enormous benefits for human life if managed wisely. This is what became the inspiration for Junaedi Mulyono, the head of the Ponggok village who had the idea of managing water tourism for the welfare of his villagers. Ponggok village is classified as lucky because it has abundant water potential,

---

<sup>27</sup>Christopher Dureau, "Pembaru dan Kekuatan Lokal untuk Pembangunan," in *Australian Community Development and Civil Society Strengthening Scheme (ACCESS)* (Sydney: Australian Community Development and Civil Society Strengthening Scheme (ACCESS), 2013), h. 7

<sup>28</sup>Dureau, Pembaru dan Kekuatan Lokal , h. 8

<sup>29</sup>*Ibid.*, h. 11

the village, which is located in the Klaten area, Polan Harjo sub-district, was awarded five springs or in Javanese called umbul, among others; Besuki, Sigedang-Kapilaler, and Ponggok. The water discharge is also different, the highest discharge is in Umbul Ponggok about 335 liters per second. It is Junaedi Mulyono, a native son of Ponggok Village, who uses water as a village tourism asset that enables the village to become empowered.<sup>30</sup>

Abundant water resources are also a motivation for the Ponggok community so that the potential of Ponggok village can be used as much as possible for the welfare of the Ponggok village community. So from the potential found in Ponggok Village, it is then processed from the community by the community and for the community.<sup>31</sup>

The water potential in Ponggok village used to be only used for bathing, washing dishes and defecating (MCK), for supplying clean water by PDAM and for irrigation of rice fields. Armed with determination and extraordinary community support, in 2009 the Ponggok village government began to realize the hope of utilizing water as a regional tourist attraction. Since childhood, the head of the Ponggok village who also graduated from the law faculty of the University of Muhammadiyah Surakarta (UMS) in 2001 had a hobby with things related to fish. And when the village head is encouraged by the residents, the opportunity to realize his dream of building a Ponggok village through water is increasingly open. In the past, resource management was still individual, where if the management was personal then the management was not well organized, therefore in the current management it is managed by BUMDes which management system will be more effective later. So in the past, there was management but it was still individual so that water management, water management, including also for agriculture, namely the cropping pattern still needed to be addressed.<sup>32</sup>

---

<sup>30</sup>Junaedi Mulyono (Kepala Desa Ponggok), *Wawancara* oleh penulis 26 Oktober 2019

<sup>31</sup>*Ibid.*

<sup>32</sup>*Ibid.*

While the role of the community in the development of natural resources (NA) as a tourism sector is the involvement of the community in exploring and managing the potential of natural resources (NR) found in Ponggok Village. According to Sekarsari et al., cooperation with the surrounding community is needed to rearrange and explore tourist objects that do not yet exist so that they can be visited by domestic and foreign tourists.<sup>33</sup>

b. The development of the Umbul Ponggok tourist area through the Tirta Mandiri BUMDes.

The people of Ponggok village feel that they have a lot of water potential and in 2004 the village of Ponggok was still an underdeveloped area, but now the village government is starting to work on natural potentials that previously had not been properly exploited. The potential possessed by Ponggok village is used for the welfare of the community which of the potential of this water resource is used for fisheries and also for tourism. The independence of Ponggok village is now initially because Ponggok village has potential, then the people think how so that people can live from their potential and then make water tourism, agriculture, and fisheries. Therefore, in Ponggok the water source is a blessing for the community that other regions do not have. Due to the existence of village funds or village laws, village communities must be smart to explore the potential for community welfare because later these villages will compete to explore the potential of their community and also explore the economy in the village.<sup>34</sup>

BUMDes is a business entity owned by Ponggok Village which is used as a medium for developing Islamic communities, one of which is through the empowerment of natural resource assets (NRA). become the largest source of income for BUMDes.

Starting from 2015 to 2019 Ponggok will develop all tourism objects owned so that the potential and assets of the village can be used optimally to earn income for the community

---

<sup>33</sup>Sekarsari et al., *"Meningkatkan Potensi Sumber Daya Alam untuk Mewujudkan Desa Wisata."*

<sup>34</sup>Junaedi Mulyono (Kepala Desa Ponggok), *Wawancara* oleh penulis 26 Oktober 2019

and PAD in carrying out sustainable development. By managing only one tourism object, namely Umbul Ponggok, it was proven that in 2014 the PAD received from the results of the BUMDes business was Rp. 350,000,000 in 2016 bumdes tirta successfully confirmed revenues of 10.3 billion, and in 2017 revenues soared to 14.2 billion, especially if Ponggok has managed five tourism objects, the income received will certainly be doubled. The existence of BUMDes is now very beneficial for the community, because it can reduce the unemployment rate in Ponggok Village through the absorption of local workers as BUMDes employees, totaling 85 people. While the initiation of Umbul Ponggok tourism development is carried out by the community through Tirta Mandiri BUMDes.<sup>35</sup> With the development of natural resource assets in the form of Umbul Ponggok tourism objects, Ponggok people are free from budgeting and debt bondag.<sup>36</sup>

Therefore, the natural potential that has been given by God to the people of Ponggok village in the form of abundant springs must be maintained and cared for properly, so that it will become a legacy for future generations. This effort is carried out by providing understanding and training to the community about the environment and tree planting programs.<sup>37</sup>

The development of the Umbul Ponggok tourist area is carried out with tourists who visit Umbul Ponggok in addition to tickets, tourists also get a bonus snack (snacks) produced by mothers who are members of one of the SMEs in Ponggok village. In the Umbul Ponggok tourist area, visitors can snorkel, that is, tourists can take selfies in the water with various actions. To add to the beauty of the photo, visitors are provided with various facilities such as chairs, motorbikes, and so on, all of which are in the water. Even this Umbul Ponggok water tour was a success, various people from all over the country came. Every month the tickets sold at the

---

<sup>35</sup>Joko Winarno (Direktur BUMDes Tirta Mandiri), *Wawancara*, oleh penulis 26 Oktober 2019

<sup>36</sup>*Ibid.*

<sup>37</sup>Hendri Kurniawan (penerima manfaat program satu rumah satu sarjana), *Wawancara*, oleh penulis 27 Oktober 2019

Umbul Ponggok baths reach 40 thousand pieces for at 15 thousand rupiahs per person and the largest income for PAD does come from the Umbul Ponggok baths.<sup>38</sup>

Community empowerment in Ponggok village can be described, for example, in the past it was very difficult to find young farmers, because in the past agriculture was not a promising thing. But now the Ponggok village government has changed the management system in which the farmers are not farmers but employees from BumDes. Since 2006 various development programs have been initiated, to strengthen community empowerment programs, among others, by establishing the Bumdes in 2009. Through the Bumdes, the Ponggok village government has repaired Umbul Ponggok from a slum condition to a modern bathhouse with various swimming and diving equipment.<sup>39</sup>

In the management of Village-Owned Enterprises (BUMDes) utilizing the potential of the Ponggok Village community, therefore the development of human resources is also carried out by the Ponggok government. Because with developing human resources, they will be able to manage and maintain the potential of existing natural resources. According to Soewartoyo and Soetopo, Human resource development has a strategic position if it is directed according to the potential of Natural Resources because quality human resources will be able to maintain environmental conservation.<sup>40</sup>

- c. The marketing strategy of the Umbul Ponggok tourist area through social media.

The potential of natural resources in developing the tourism sector in Indonesia, both existing and still hidden through the steps of the government, agencies, and residents to boost the standard of

---

<sup>38</sup>Junaedi Mulyono (Kepala Desa Ponggok), *Wawancara*, oleh penulis 26 Oktober 2019

<sup>39</sup>Junaedi Mulyono (Kepala Desa Ponggok), *Wawancara*, oleh penulis 26 Oktober 2019

<sup>40</sup>Soewartoyo and Soetopo, *Potensi Sumber Daya Alam dan Peningkatan Kualitas Sumber Daya Manusia di Kawasan Masyarakat Pesisir, Kabupaten Bangka.*

living of the people in it and improve the quality of tourism better.<sup>41</sup>

While the form of marketing or socializing the Umbul Ponggok tourist attraction to the wider community is by optimizing social media involving village officials in tourism promotion activities carried out by the Ponggok Village government and in collaboration with the community.<sup>42</sup> Through the distribution of social media in the form of images and videos, the attraction of Ponggok Village with its water tourism has become a magnet for tourists from various regions. This also has an impact on increasing the income of Ponggok village. From the previous only hundreds of millions to billions of rupiah. It is undeniable that tourism promotion through smartphone social media is a surefire way to increase the number of tourists in the Umbul Ponggok area. Currently, there are around 40,000 tourists who are present per talk at Umbul Ponggok. Starting with the activeness of village officials to campaign for Umbul Ponggok tourism, gradually people have started to know and want to visit the Umbul Ponggok tourist area.<sup>43</sup> In addition to smart ways to promote tourist attractions through social media, rides in the Ponggok Umbul area also always get the attention of the manager, so that tourists feel satisfied after visiting Umbul Ponggok.<sup>44</sup>

#### **D. Conclusion**

Ponggok village is the village that naturally has abundant water potential. Therefore, the people of Ponggok Village use natural resource (NR) assets in the form of water as a medium for the development of Islamic society by using it as a tourist attraction for Umbul Ponggok with revenues in 2017 reaching 14.2 billion.

---

<sup>41</sup>Rahma, "Potensi Sumber Daya Alam dalam Mengembangkan Sektor Pariwisata di Indonesia."

<sup>42</sup>Junaedi Mulyono (Kepala Desa Ponggok), *Wawancara*, oleh penulis 26 Oktober 2019

<sup>43</sup>Roni (Wisatawan Umbul Ponggok), *Wawancara*, oleh penulis 26 Oktober 2019

<sup>44</sup>Hesti (Wisatawan Umbul Ponggok), *Wawancara*, oleh penulis 26 Oktober 2019

The development of an Islamic Community based on asset empowerment in Ponggok Village, Polanharjo, Klaten is carried out by; (1) Exploring the natural potential of Ponggok Village which is used as a tourist attraction for Umbul Ponggok, (2) Development of the Umbul Ponggok tourist area through BUMDes Tirta Mandiri, and (3) Marketing strategy of the Umbul Ponggok tourist area through social media. Suggestions for further researchers to conduct research in Ponggok Village with other studies, because there is still much that can be extracted from Ponggok Village. In addition, to conduct research related to the development of natural resources in other areas, because there are still many areas in Indonesia that have the potential of natural resources to be researched.

### References

- Aliyudin, Mukhlis, *Pengembangan Masyarakat Islam dalam Sistem Dakwah Islamiyah. Jurnal Ilmu Dakwah* Vol. 4 No. 14 (2009).  
<https://journal.uinsgd.ac.id/index.php/idajhs/article/view/421>
- Antonio, Muhammad Syafi'i, *Bank Syariah, Dari Teori Ke Praktek*. Jakarta: Gema Insani, 2003
- Badan Pusat Statistik, *Proyeksi Penduduk Indonesia Tahun 2010-2035*. Jakarta: Badan Pusat Statistik, 2018
- Badan Pusat Statistik, *Profil Kemiskinan di Indonesia September 2016*, BPS Online, 3 januari 2017, <https://www.bps.go.id/pressrelease/2017/01/03/1378/profil-kemiskinan-di-indonesia-september-2016.html>
- Bambang Purwanto (Staf Bappeda Klaten), *Klaten Kabupaten Dengan Desa Miskin Terbanyak*, diakses pada 20 September 2019 Pukul 20.00 WIB, <http://sorotklaten.co/berita-klaten-486-klaten-kabupaten-dengan-desamiskin-terbanyak.html>
- Bastomi, Hasan, *Filosofi Gusjigang dalam Dakwah Pengembangan Masyarakat Islam Kudus. Community Development: Jurnal Pengembangan Masyarakat Islam* 3, no. 1 (2019)  
<http://dx.doi.org/10.21043/cdjpmi.v3i1.5625>.

- Ditjen PDT, *Sempat Menyandang Desa Tertinggal Ponggok Kini Desa Terkaya di Klaten*, diakses pada 20 September 2019 Pukul 20.00 WIB, <http://ditjenpdt.kemendes.go.id/news/read/170312/428-sempat-menyandang-desatertinggal--ponggok-kini-desaterkaya-di-klaten>.
- Dokumen Profil Desa Ponggok tahun 2017
- Dokumen RPJMDES Desa Ponggok Tahun 2014-2019
- Dureau, Christopher, *Pembaru dan Kekuatan Lokal untuk Pembangunan*. In *Australian Community Development and Civil Society Strengthening Scheme (ACCESS)*. Sydney: Australian Community Development and Civil Society Strengthening Scheme (ACCESS), 2013
- Heryawan, Ahmad, Akhmad Fauzi, and Aceng Hidayat, *Analisis Ekonomi dan Kebijakan Sumber Daya Alam Provinsi Jawa Barat*. *Journal of Agriculture, Resource and Environmental Economics* 1, no. 2 (2014) <https://doi.org/10.29244/jaree.v1i2.11757>.
- Hikmat, Harry, *Strategi Pemberdayaan Masyarakat*. Bandung: Humaniora Utama Press, 2004
- Kiptiah, Mariatul. *Pengembangan Wilayah dalam Perspektif Potensi Sumber Daya*. *Jurnal Humaniora Teknologi* 1, no. 1 (2015)
- Laksana, Arga, *Ensiklopeida Sumber Daya Alam Indonesia*. Yogyakarta: Khazanah Pedia, 2017
- Mangunjaya, Fachruddun M, *Konservasi Alam dalam Islam*. Jakarta: Yayasan Obor Indonesia, 2005
- Manik, Karden Eddy Sotang. *Pengelolaan Lingkungan Hidup*. Jakarta: Djambatan, 2003
- Rahma, Adenisa Aulia, *Potensi Sumber Daya Alam dalam Mengembangkan Sektor Parwisata di Indonesia*. *Jurnal Nasional Parwisata* 12, no. 1 (April 13, 2020) <https://doi.org/10.22146/jnp.52178>
- Sekarsari, Retno Wulan, Juvinta Diva Fabiola, Rahmat Hidayatullah, Dina Oktaviana, Salsabil Darma Ma'arif, Imelda Ayu Shinta Riansyah, Maylian Giofany, et al., *Meningkatkan Potensi Sumber Daya Alam untuk Menwujudkan Desa Wisata*. *Jurnal Pembelajaran Pemberdayaan Masyarakat*

(JP2M) 1, no. 2 (May 20, 2020).  
<https://doi.org/10.33474/jp2m.v1i2.6509>.

Soewartoyo, and Toni Soetopo, *Potensi Sumber Daya Alam dan Peningkatan Kualitas Sumber Daya Manusia di Kawasan Masyarakat Pesisir, Kabupaten Bangka*. *Jurnal Kependudukan Indonesia* 4, no. 2 (2009)

Sugiyono. *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif dan R & D*, Bandung: Alfabeta, 2016

Yasin, Maskoeri, *Ilmu Alamiyah Dasar*. Jakarta: Raja Grafindo Persada, 1986