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HEART HEAD HABIT

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CONFERENCE PROCEEDINGS

- A Faculty-Student Partnership Approach to Assessment in Service-Learning
- A Preliminary Study of Improving Urban Public Spaces in Surabaya using the Sonic Perception of Visually Impaired People
- A Study on the Process of Continuous Transformative Learning in Global Service-Learning
- A Synergistic, Sustainable Approach in Service-Learning : School-Community-Corporate Partnership
- Application and Lesson Learned in Civil Engineering, Environmental Science Service-Learning Program
- Climate Change and Service Learning in the light of Laudato Si: Reviewing Teacher's Perceptions
- Community Needs-Assessment using Human-Centered Design Tools

- Smartphone Technologies for Recording Interviews
- Strengthening Sumbanese Women's Economic-Self Resilience to Alleviate Poverty
- The Academy of Learning Activities Gauged for Achievement and Development (ALAGAD) Project: Bringing Governance Closer to the Grassroots
- The Impact of International Service-Learning on Student Development of Skills, Social Awareness and Level of Happiness
- The Influence of Service-Learning on the Civic Attitudes and Skills of Japanese Teacher Education Candidates
- The Intervention Research about the Effect of Inclusive Teacher Education Course Based on Service Learning on College Students' Attitudes towards Disabilities
- The National Service Training Program: NSTP as Community Service and Formation in the Ateneo
- The Service-Learning program in rural areas in Taiwan of the Dream It Possible team
- The Social Impact of the Service-Learning Components of the National Service Training Program in the Philippines: The Case of the University of Santo Tomas
- Transforming college students through an International Service Learning project: An

- Developing a Measurement Instrument to Assess Student Learning Outcomes after Service-Learning Experience
- Empowering Women Weavers to Improve Woven Clothes Products through International Service Learning Program in Sumba Tengah Regency
- Engaging Youth Pilots to Engage with Seniors and Seniors with Dementia for Intergenerational Learning
- Entrenching Empathy: Implementation of a Service-Learning Mindset within Nursing and Optonetry Students
- Experiential Learning Techniques Used for Students Teaching Entrepreneurship for the Poor
- Extracting the Significant Learning: Exploration to the Thoughts of Selected Participants of CUAC-Asia ISLP 2019
- Faculty Engagement for Service-Learning: Overseas Service-Learning Project
- How does the Service-Learning Teaching Assistant (SLTA) Program promote Students' Development?
- How Service-Learning promotes Intergenerational Harmony: Case study of a Service-Learning project in a science course
- Infusing Service-Learning into Allied Health Profession Curriculum: Perceived Enablers and Barriers

Poverty Alleviation in East Sumba: The Community Service Learning Experience

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Abstract

This article discussed the community service learning experience carried out by the Soegijapranta Catholic University and Wira Wacana Christian University in East Sumba. Community service learning conducted aims to change the paradigm and behavior of Sumba women in reducing poverty, as well as strengthening economic resilience. Wira Wacana Christian University already had community service learning but does not yet have a model based on a gender perspective in poverty reduction. This activity began with an evaluation to find out the best model that could be applied. The program development was carried out through discussions and workshops related to cultural alignment, gender perspectives and women's empowerment. The implementation of community service learning began with primary data collection. The next activity was SWOT formulation and determine activities by students and community. This activity aimed to make community service learning run smoothly and got full participation from the community. The next CSL activity was household financial management training for women and how to run a productive economy. At the final evaluation, students were stated to have achieved targeted learning outcomes and were ready to become agents of change in East Sumba.

Keywords: poverty alleviation, community service learning, east sumba

Introduction

Poverty is not merely measured in terms of social economic, but is also related to the gender aspect. Poverty is a situation in which someone does not have an income to satisfy his or her basic daily needs, especially food, and does not have the ability to support human basic needs of sustainable living [1] [2]. This project was motivated by our involvement in some researches on poverty especially on women poverty. Previous researches show that women poverty in Indonesia has caused women having heavier burden than men. Indonesian women give 66 percent of their hours to work, but the Indonesian poor women only earn 10 percent from their works as their income [3]. Indonesian women's work hours are 30-50 percent longer than men in terms of same age and type of work itself; whether it is paid or unpaid work [4]. Shiva [5] stated that women have fewer opportunities than men and never become a development indicator.

Those researches motivate us to become a mentor in poverty alleviation programs in East Sumba, Nusa Tenggara Timur (NTT). The number of poor people in East Sumba was 145,018,000 [6], higher than some years before. East Sumba is an arid area with many savannas in it. The main livelihood of the people is gardening, farming and breeding animals. The local government admits that the biggest challenge in NTT is poverty alleviation and infrastructure development. Based on our previous researches in NTT, we find that poverty has caused the women have heavier burden than men. The culture in Sumba contributes a significant role in household expenditure toward poverty. Women in Sumba tend to be marginalized because of its culture and low level of their education. This condition is exacerbated by the patrilineal culture of Sumbanese people, so the cultural approach must be merged into the way to empower the women for dealing with poverty.

The cultural adjustment cannot be happened suddenly. It needs long way to adjust their mindset and behavior. We think only through the education, we can affect and give another insight about the patrilineal culture to Sumba people. The best way to approach society culture is making collaboration with local university and do community service learning continuously.

To get better and more precise results, Soegijapranata Catholic University (SCU) was collaborating with Wira Wacana Christian University (WWCU). WWCU is a small and the only one university in East Sumba. By involving WWCU students and lecturers, information on socio-economic and cultural conditions that are obtained is more accurate, and the process of cultural adaptation occurs faster. The involvement of students and lecturers of WWCU also created program sustainability could be assured. This was also a form of responsibility and concern of the local people to their district. One of WWCU's flagship programs is Community Service Learning (CSL), namely Kuliah Kerja Nyata or KKN. The KKN is a month community service learning program for the last semester student. Students should go and live with rural poor or marginalized people for one month. The KKN is focusing on the whole person education because it was the most effective way for harmonizing culture, paradigm and behavior.

The standard WWCU KKN addresses to help rural people to make the better village infrastructure and get some practical skills. In our collaboration, SCU offers the other program to encourage changes in women's paradigm and behavior for reducing poverty, as well as strengthening economic resilience. To create the new program of KKN, we should prepare the

modules that have gender perspective for reducing poverty. There are four activities of our community service learning.

1. To assess the community needs

2. To assess the readiness and capability of the WWCU in carrying out community service learning.

3. To analyze the community service learning model that will be developed

4. To conduct workshops to improve the ability of WWCU lecturers and students as agents of change.

The benefit of this activity is not only to develop the new program of community service learning in WWCU, but also to increase the teaching / research capacity of our department. Other benefits from the assessment results are expected to provide information and understanding that gender elements cannot be separated from poverty reduction programs. Through the workshop, WWCU students and lecturers are expected to have better knowledge and skills, and be able to apply the whole person education in learning and disseminate it to the public. The advantage gains by WWCU students is that they are directly involve with the condition of the poor, they can apply the knowledge they have acquired, and most importantly, they become more caring and have a sense of humanity.

Literature review of Community Service Learning

The role of the university is often questioned by the community. The university is often seen as only providing theories and the community does not directly benefit from its existence [7]. Meanwhile, the mandate of Indonesia Law No. 20 of 2003, article 1 paragraph 1 [8] clearly confirms that education is a conscious and planned effort, to realize the learning atmosphere and the learning process. Based on the role of university and the mandate of Indonesia law, students need to develop their potential actively. Student should have not only the hard skills or knowledge, but also the spirituality, self-control, personality, intelligence, noble character, and soft skills. This Law No. 20 implies that national education institutions should create students and graduates who play a role in society and nation.

Community service learning is the development of the service learning model. Service learning is

a learning method that combines academic studies with community service [9], while a community service is an effort to improve the living conditions of the community and empower the community to become independent. There are 4 (four) elements of community service as follows [10]:

1. A program or plan that focuses on community needs

2. Technical assistance

3. Integration of various specialties for community assistance

4. Emphasis on assistance and community participation

John Saltmarsh analyze John Dewey's Contribution to the Pedagogy of Community Service Learning, and find out five specific areas of service-learning [11]:

1. linking education to experience,

2. democratic community,

3. social services,

4. reflective inquiry,

5. education for social transformation.

Basically, Community Service is inviting students to go into the community as part of their learning experience. There are several definitions of community service learning. Bringle and Hatcher (1996) define community service learning as "A course based, credit bearing institutional educational experience in which students participate in organized service that meets community needs, and reflect on the service to gain further understanding of course content, a broader appreciation of the discipline, and an enhanced sense of civic or social responsibility."[12] Another description says that community service learning is the integration of community service into the curriculum so that in addition to providing benefits to the community, students can also learn skills relevant to their future profession [13].

There are three actors in the application of community service learning experiences, namely academics, students and the community. The success of implementing community service learning depends on the authenticity of the collaboration, the level of mutual relations, and to

what extent these differences are recognized and incorporated into the learning process. [14]

An effective and sustainable community service-learning program should[14]:

1. Engages people in responsible and challenging actions for the common good.

2. Provides structured opportunities for people to reflect critically on their service experience.

3. Articulates clear service and learning goals for everyone involved.

4. Allows for those with needs to define those needs.

5. Clarifies the responsibilities of each person and organization involved.

6. Matches service providers and service needs through a process that recognizes changing circumstances.

7. Expects genuine, active and sustained organizational commitment.

8. Includes training, supervision, monitoring, support, recognition, and evaluation to meet service and learning goals.

9. Insures that time commitment for service and learning is flexible, appropriate, and in the best interests of all involved.

10. Is committed to program participation by and with diverse populations.

Referring to several reviews about community service learning, several characteristics can be formulated in the implementation of Community Service Learning, namely:

1. Linked to course content and learning outcomes

2. Community Experience (unpaid)

3. A program or plan that focuses on community needs (education for social transformation)

4. Reflection

The implementation of community service learning creates closeness between the university and the community through the role of their students.

Methods

The methods of community service learning that we did for women's poverty reduction were as follows:

1. Assessment of needs. This initial need assessment sought to map community needs.

2. Assessment of the readiness and capability of the WWCU in carrying out community service learning through (i) reviewing the community service and service learning module documents, (ii) collecting data on community service and service learning conducted by field supervisors, the WWCU research and community service institutions.

3. Analysis of the community service model that will be developed using a blend of community service models and service learning. This analysis is carried out by mapping the possibility of applying the principles and characteristics of community service and service learning and considering the needs of the target community.

4. conducting workshops to improve the ability of WWU lecturers and students as agents of change. The workshop was carried out by focusing on alleviating poverty and gender awareness.

Results and Discussion

Need and Culture Assessment

This initial assessment sought to map community needs. Assessment of needs had been carried out by collecting primary data before the implementation of community service learning. The results of collecting primary data provided an overview of the economy condition and social culture of the community. The economic and socio-cultural picture gathered helps in the formulation of community needs

Table 1. Economic Overview of the Community

No	The work of husband	Percentage
1	Farmer	0.48
2	Fisherman	0.23
3	Civil Servant	0.09
4	Entrepreneur	0.11
5	Unemployment	0.09

Source: Primary data

Most of the people in the villages that are used as service areas work as farmers and fishermen. Because agricultural land is barren and dry, agriculture cannot thrive. As a result, they also sell limited quantities of agricultural products. On the other hand, due to the limitations of the ship and technology, fishermen cannot sail freely. The results of fishing are also not optimal. Farmers and fishermen often get caught up in seasonal poverty. In addition, based on primary data, there are also problems related to practical knowledge for farmers and fishermen in coastal areas.

Primary data also shows that women have a large role in the household economy. This can be seen from the income of wives who tend to be higher than men. Even so, women also bear a greater burden. In addition to working to earn extra income with work hours that are almost the same as the husband's working hours, women also have to carry out their functions in caring for children and households.

Table 2. The Comparison of husband and wife working hours / day

Sources of Income	The work of husband				
	Farmer	**Fisherman**	**Civil Servant**	**Entrepreneur**	**Unemployment**
Wife	5.7 hour	6 hours	4 hours	6 hours	7 hours
Husband	6.5 hour	12 hours	7 hours	11 hours	

Source: Primary data

Descriptions of how women are found to be more burdened than men especially in poor conditions can be seen in more detail in the description of the socio-cultural conditions of the community.

Table 3. The comparison of Income

WIFE	The work of Husband				
	Farmer	**Fisherman**	**Civil Servant**	**Entrepreneur**	**Unemployment**
HIGHEST INCOME / TIME	1,730,000	2,612,500	200,000	1,200,000	537,500
LOWEST INCOME / TIME	790,714	706,250	50,000	600,000	237,500

HOUSBAND	The work of Husband				
	Farmer	**Fisherman**	**Civil Servant**	**Entrepreneur**	**Unemployment**
HIGHEST INCOME / TIME	1,100,762	1,520,000	1,225,000	1,630,000	
LOWEST INCOME / TIME	474,650	450,000	641,500	910,000	

Source: Primary data

Communities are also faced with difficulties in accessing public services. The results of surveys in three villages show that health services are difficult to access for the poor, most of the population has never received training, counseling, courses or business assistance. Whereas in two villages it was found that road and bridge access was poor. Table 4 showed the result of public services.

Table 4. Public Services

Indicators	Village		
	Kuta	**Hambapraing**	**Mundu**
1. Condition of health Services			
Good			20%
Average (normal)		36%	47%
Bad	100%	64%	33%
2. Procurement of training, counseling, courses or business assistance			
Ever	67%	50%	67%
Has Never Been	33%	50%	33%
3. Road / bridge conditions in the village to the sub-district			
Not available			
Available, in bad condition	67%	43%	
Available, in good condition	33%	57%	100%

Source: Primary data

East Sumba community is very strong in maintaining culture. Sumba settlements are generally established in hilly areas by choosing flat land as a place of ritual orientation center. A traditional

house called uma kabihu (tribal house) has a towering "joglo" model. On the highest floor under the roof is a place to place marapu equipment (Marapu is their original belief). The social stratification system is still applied. The lineage system is patrilineal, where the nuclear family prefers to group into a limited extended family that forms clan unity again. In this patrilineal kinship pattern, their father or grandfather will become a tribal identity.

The community view the universe in terms of 'walu danu awangu, pucu danu lauri' (eight layers of the sky and seven layers of the earth. The layers of the earth are inhabited by evil spirits, the structure of the evil (layer I) to the best, namely human habitation (layer 7) While the celestial layer is inhabited by spirits, both from the structure of bad spirits (layer 1) until the best spirit is heaven (layer 8). This belief greatly influences the patterns of community action. One example is the death ceremony. The death ceremony is celebrated by slaughtering victims such as buffaloes, horses, cows, pigs, etc., then buried as a death ceremony. The bodies were buried in full clothes, with piles of sarongs and jewelry like, gold and silver. This was done by the Sumba community with the hope that the victims in the form of sarongs, as well as jewelry, were the provision for the spirits who died on the way from the sky to the first layer of the eighth layer of heaven.

Organizing traditional ceremonies and nurturing various cultures may influence poverty since it is costly to do the rituals. People will set aside other needs that probably are more important and urgent than the ritual. Enabled by the development of information technology in the era of globalization, the local culture has interacted with global culture. Local wisdoms are contaminated and they turn from pure cultural point of view to money-based one. This has made Sumbanese people have desire to govern properties or other assets. We can say that it is not bad but the tradition to preserving culture can lead to poverty when it comes in contact with economic interests based on the prevailing market system because people consider financial and economic benefits in nurturing tradition.

The results of the primary data survey indicate that there are gender issues in Community, including

1. The division of role between men and women.
2. Genealogy or family history that composes social stratification

3. Family generation that shows different role in every level of generation. Second generation plays a leading role in the family, while the third are not necessarily involved.

Ideally, every program and activity for the society should wriggle out gender budget system, but it has not yet to come. It seems that values of gender awareness have not been internalized in women who are engaged in decision making (the elders). Hence to be successful in economic independence, it is strongly recommended to empower young unmarried woman.

An example of cultural rituals that create controversy is Belis. Belis is a tradition to give dowry from groom to bride. Usually, the dowry is economically determined by caste, the position of the family in the community. The philosophy behind the tradition is that belis should be considered as protection to the institution. It does not merely express self-esteem but also provides benefits. A certain quantity of best quality of livestock's such as horses, pigs, cows, sheep, and Sumbanese traditional woven fabric are usually the dowry. The higher value of the woman, the higher value of the dowry is given. Some people may presume the tradition is lavish and pauperize but others may assume that the dowry is an investment for the future, for the welfare of their grandchildren. Cultural customs are not impoverished but how to manage the household finance is more important.

Sumbanese people have a belief not to marry with a big-bellied man who is considered as lazy and thus cannot afford the family. They have their own traditional concept of welfare in which welfare is about water and extensive pasture. Unfortunately, the concept is now eroded by new pragmatic paradigm that tends to be materialistic. The most important thing is how to inherit value to the next generation in order to build and maintain good character.

They also have Kabungkur, a term for village meeting. The topics in a meeting vary including poverty. In a meeting, they discuss and make decisions about for example who will get donations and/or assistances, how long the assistances will be given, how and when the aids will be distributed, etc. The agreement binds people ethically.

It is important to document events. Unfortunately, there are only few documentations found on Sumbanese's good practices. Most of the traditional values are orally delivered so that the

education process of the young generations is in problem. If the basic education is evenly distributed, it does not so with the higher education. There has been a different access for boys and girls, for the poor and those in the higher level.

Poverty pyramid in Sumba: (a) Man; (b) Woman; (c) Child; (d) Maramba; (e) Hamba. Women are in the second place in the pyramid after men. It means that men have considerably a higher position than women. Socially, there are two types of Sumbanese woman:

1. Woman as a fate, this type of woman tends to surrender accept their destiny. They sincerely accept their fate without any attempts to get out of situations which may burden them. If they have to marry with someone whom they don't love, they will manage their marriage for economic reason only even they have to be the second, third, or fourth wife.

2. The survival woman, this type of woman has strong desire to get out of their situation that burdens them. They will do anything possible to get away from the poor life. They work hard, keep trying to get involved in village activities as an activist, join the trainings or workshops that are held by government or NGOs.

The value of women in the eye of Sumbanese people: "mata waipataku ping ai bapunggu". This means that:

1. Women are a place to get water and to establish a house.
2. Women are a source of welfare
3. Women have important role as food divider, they determine who and how much food to be consumed for every member of the family.
4. Women will sacrifice themselves for sustainability of the family life.
5. Women have to ensure that everything in the family is enough and fairly distributed.

Women actually have high position in the family. The elder women are pointed as the representative; their opinions on something are heard and considered by the head of the family. Women do not merely hold re-production function but also production, they raise livestocks, they make weaving, they work in the fields, etc. Women economic independence is thus important and so is knowledge on household management.

Sumbanese women have many tasks. Despite of doing household businesses, most of them also have to herd livestock's or do farming. Therefore, trainings or workshops intended to them must be in a time after they have done all their domestic tasks. There are also several obstacles preventing Sumbanese women to developing and empowering themselves. The obstacles come from the culture that inhibits them to have access to banks. Even though Sumbanese women receive lots of expensive dowry, they cannot put it as their guarantee to get credit from a bank.

Assessment of the readiness and capability of the WWCU in carrying out service learning

Assessment is carried out through evaluating the implementation of service learning by (i) reviewing the community service and service learning module documents, (ii) collecting data on community service and service learning conducted by field supervisors, the WWCU research and community service institutions

1. The result of a review of the community service and service learning module documents. Wira Wacana Christian University had complete community service documents. They had reports on the implementation of community service learning compiled by students and LPPM. The results of the public service document review and service learning module showed:

    a. There were debriefing for students before the implementation of community service learning. Briefing was carried out several weeks before the implementation and carried out several times. Debriefing community service learning carried out in one large class. All students from community service learning came from the social science department2. There were no special debriefing materials for lecturers.

    b. Students got specialized training materials. The explanations given included communication techniques, techniques for dealing with the community, regional planning and SWOT Analysis.

2. The result of data collection on community service and service learning

a. Data collection conducted by field supervisors. Based on these results, WWCU's research and community service agency provided an overview of the needs of the community that would be the subject of community service.

b. Data collection is also a way to socialize the Community Service Program to the community. This activity makes people more open in accepting WWCU and creates close relationships between them. Data collection has been carried out since about 4 months before the implementation of community service learning.

Analysis of the community service model

The third activity we did was to analyze the community service model that was most appropriate for overcoming the problem of poverty in East Sumba. The analysis starts with mapping and synchronizing what has been done by WWCU and CSL characteristics. Based on theory, there are some keywords that must be attached to CSL.

First is the CSL program must focus on community needs. Based on the evaluation between the SCU and WWCU teams it was seen that the main community needs were to encourage Sumba women to be more productive, have gender awareness, and use culture not as a barrier but as a support for socio-economic life. Based on the assessment, it is seen that Sumba women are strong and independent women, and have an awareness to provide good education to children.

The second keyword from CSL is a form of technical assistance. In the evaluation, it was found that WWCU had a CSL program in the form of assistance to communities in some poor villages. Students have been sent to poor villages to assist the community.

The third keyword in CSL is linked to course content and learning outcomes WWCU Community Service Program is only conducted by the faculty of social science. The program evaluation showed that debriefing was only given for a short period of time. The material provided related to regional planning is in accordance with the needs of the community and the student curriculum, however the material has not specifically touched on gender and cultural issues. The thing that can be done is to add debriefing material before conducting CSL. The material provided must be related to gender and cultural issues, which encourage increasing women's desire to improve the household economy. The other keyword from CSL is the emphasis on assistance and community participation. The program evaluation also found that the community actually participated in

poverty reduction. But because CSL is only conducted once a semester for one month, community participation is also partial.

For this reason, the CSL model that is possible to do is to complete the modules that have been owned by WWCU with basic ideas and understanding of gender. Modules are made by considering cultural elements. The repaired module can be disseminated in the following month through workshops. The second step in the CSL model that can be applied is to provide more debriefing to students, especially in the formation of productive household economic activities. This module becomes important as a guide for students when deployed to the community. The CSL model in WWCU will also be developed by involving more faculties. More involvement of faculty will help meet specific needs in assistance.

Table 5. Reflection

Student and community activities	Reflections from students	Learning Outcome
Data Collection	When students gathered data, students discovered the importance of gaining the trust of the public. It is key to be able to explore the things they want to know from the community.	Students are able to recognize the types of data and data collection techniques.
	When collecting data, students had difficulty in finding a representative sample of the community. They said that not all respondents could provide complete and appropriate information. This caused it took a long time to collect the required data.	
SWOT Analysis	Students said, making a SWOT analysis together with traditional leaders or key people in the community is an interesting activity. But on the other hand, students had difficulty in explaining what is meant by a SWOT analysis.	Students understand and can carry out SWOT analysis based on the conditions of the area / data they have collected

	This is because there are differences between the theories understood by students and the views of traditional leaders / community leaders. Elders do not consider culture to be a weakness or threat and will not cause difficulties or poverty for their citizens. The only thing that is considered as a weakness of the community by traditional elders is the natural condition that becomes very difficult during the dry season.	
Regional Planning that focuses on Human Resources: - **Training on household financial management for women** - **Introduction of "climate change" and the impact on the economy of the community**	Students felt very happy to be able to do something for society. They found it more useful and could apply their knowledge directly though still in a simple stage, in the form of training and counseling. When conducting household financial management training for women, students often encounter obstacles related to the lack of ability of the community to record their expenses and income. Students also experienced a little difficulty in making people understand the importance of financial record in the management of household finances. Students are amazed by the growing awareness of the community regarding the importance of education for	Students are able to develop regional development scenarios and strategies according to their potential and problems and consider the cultural characteristics that apply in the community. Students are able to recognize directly the resources that play an important role in regional planning

their children. People are willing to owe and sell their livestock / fields for children's education.

This awareness has been built up in the past 5 years. This awareness began to grow in the community since the community was introduced to the importance of education by one of the NGOs.

This encourages students, that the community they face is a type of society that wants to change and develop.

The Workshop

Even though WWCU has concern and commitment on gender issue, culture and poverty, it still needs a mentoring to develop whole person education and community service. By conducting the collaborative workshops and discussions in relation to culture alignment, gender perspective and women empowerment, students and lecturers of WWCU will be ready for being change agents in East Sumba. They will be ready to become agents of change because all this time they have the spirit to develop East Sumba. The function of SCU is to be a driving force for WWCU, to become more serious about being an agent of change.

Because the workshop addressed poverty alleviation through women empowerment, the project team tried to synchronize perspective and perception about poverty and gender. The main objective of the workshop at this point was to develop understanding of WWCU academics and students about women empowerment based on culture and gender and to share experiences on gender and productive economy based community service. Thirteen participants participated in the workshop. All workshop participants have a contribution to the role of women in their families or working environments.

In the session about gender, we played movies showing gender inequality and perspective and mind-set in which men biologically and socially have higher position than women. Gender is a

social construction that divides or differentiates function, role, and responsibility of men and women in a family and community life. Gender in terms of sex refers to biological differences between men and women in which woman's biological role is to give birth and breastfeed and man's is to impregnate. Such biological role cannot be changed.

In the workshop, we divided the participants into three groups for role playing. Each group consists of WWCU lecturers, students, and woman activist. The students of WWCU in group 1 whose names are Daniel Wunga, Zuhriah, and David Dedi. The speaker of the group was Zuhriah (a master student). They were given pictures about unfair access for women to career and strong influence of patriarchal culture in Sumba that causes women can only take the second place for their role. However, there are recently women who take manly jobs in such as airplane pilot, astronaut, CEO or branch managers in national and multinational companies. Even though the role of women cannot be changed due to patriarch in Sumba, a husband still can respect his wife 's opinion and brings it to the cultural group for getting authorization.

The second group consists of WWCU lecturers whose names are Ospensius, Made, Erwin Ranjawali, and Arse. They had a case of unfair laws for men and women. They explained that if disharmonizing between man and woman happens in a family, woman usually experiences more harms than man. Gender stereotype was also found inhibiting gender justice. Men must be masculine and women must be feminine. Men's jobs are riskier than women's. New born baby boys are given things in blue while baby girls are fashioned with pink. The second group focused on how men and women should have equal roles in the family and in the community. They stated that men and women should be side by side, hand in hand in either the family or the community.

The third group consists of WWCU lecturers and staff. They are Elfis, Yuniarti Renggo, Rambu Naggadi May, Siti Suryani (Head of the Agency of Research and Community Service or LPPM), and Lusioanus (Head of the Management Department). They presented puzzles picturing a profile of happy family. The speaker, Lusioanus, described that husband, wife, and children will help each other in joys and sorrows. For husband and wife can mutually feel each other's role, they must respect each other. Referring the news about a husband who has killed his wife and child because of economic problem and miscommunication in the family, they reflected such case in Sumbanese condition.

In Sumba, a wife has to serve husband and the whole family and works to fulfil the family's needs. There was a case in which the wife had to work because her husband was jobless and still did all housewife works such as cooking, cleaning the house, and helping their children with their school works.

During the discussion in Roleplay-1, we showed slides to the participants to investigate whether gender is a problem. According to the participants, gender is not a problem as far as it brings equality and each gets benefits from it. Gender becomes a problem when it promotes inequality that harm one party, when gender becomes an indicator of ability of a particular gender over another, and when a particular gender experiences gender inequality.

The next activity was spider web. For this, we called for a volunteer (Ms. Agustina) to be the center of the web. Several ropes were tied on her with each rope represents a statement in gender inequality such as subordination, marginalization, double burden, violence, stereotype, and patriarchy. The other end of each rope was held by another participant. Every time a rope was pulled away from the center, the person in the center was hurt. This was to show that when a gender inequality happens it hurts the person.

The game represents a need for gender equality from which all ties representing subordination, marginalization, double burden, violence, stereotype, and patriarchy can be released. By releasing all ties, Ms. Augustina was free and was able to do activities with no gender inequality hurdled her; she could do her jobs more optimally and could contribute to improving her family and community welfare. During the discussion, we gave our suggestions about role of gender in the development of Sumba.

At the end of the role play, a gender activist delivered her opinions. Now there are many women work independently for improving their own and family life. Once they get marry, they have additional roles of becoming a mother for their children, a wife for their husband. These roles must be done in respectful to the husband as the head of the family. The whole person education workshop can improve interpersonal and soft skill capacity of the participants. The education is very useful in teaching process that focuses on development of student character.

Conclusions and contributions to theory and practice

The culture in Sumba has been contributing significantly to leveraging the household costs and poverty. Women in Sumba tend to be marginalized because of the customs and their low level of education. Nevertheless, the assessment criteria set by the government seemingly need to be adjusted to be more focus on local conditions that are specific to Sumbanese people since the execution will be relatively difficult if the national standards are applied. Stronger monitor and control are thus needed during the implementation.

One of Sumbanese customs that has been intensely nurtured is funeral. Family performs funeral rituals for ten days by slaughtering more than 10 horses and cows. Even though most of the people are poor, they do this for nurturing the custom. They will willingly sacrifice their livestock for this purpose even this probably makes them to be in debts that in turn directs them to the deeper poverty.

Such condition has challenged us to improve awareness of Sumbanese on gender equality. Understanding on gender perspective is the key to alleviate poverty in Sumba. This should be initiated from students, lecturers, government officials, and households. The biggest challenge is to change the perspective that is possibly difficult since it involves cultural matters.

The CSL evaluation shows that WWCU has done CSL in a simple form. To go to CSL which is more complete and useful, some program improvements are needed. Module making, module dissemination in the form of workshops, more intensive debriefing for students and accompanying lecturers, and community involvement are things that must be done. Understanding on gender perspective is the key to alleviate poverty in Sumba. This should be initiated from students, lecturers, government officials, and households. The biggest challenge is to change the perspective that is possibly difficult since it involves cultural matters.

A series of workshops, discussions, and activities for the community have considerably changed our perception on Sumbanese people. We found that Sumbanese customs and culture are relatively flexible to the changes. Sumbanese people especially the women have high motivation to improve their education in particular.

What surprised us was the enthusiasm of the women to attend the workshop and awareness on the importance of education for their children in improving their welfare in the future. They participated enthusiastically in the sharing, games, and lectures during the workshop. Such

enthusiastic was also apparent in other stakeholders indicated by many supports we got form many parties especially from the head of Economics Department and the head of the Research and Community Service Agency of WWU who have actively distributed the invitations and selected participants for the workshops. Of course, the results of the workshop need to be followed up in the next learning process, so that students really get whole person education.

Beside of the challenges that we have explained above, the biggest challenge for us is ensuring the sustainability of this project. Poverty and gender issues are not problems that can be solved in the short term. Poverty and gender problems are closely related to the cultural roots and mindset of the community itself. This causes problems of poverty and gender issues to be dealt with sustainably and in the long term.

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