



Improving the Quality of Dasawisma Administration through Collaboration with Universities

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Abstract: *The low quality of Dasawisma administrative management remains a major challenge in supporting the effectiveness of the Family Empowerment and Welfare (PKK) programs at the community level. This problem is characterized by poorly organized family data records, weak documentation of activities, and limited understanding among administrators regarding the strategic role of administration as a basis for planning and decision-making. This Community Service Program (PKM) aims to improve the quality of Dasawisma administration through collaboration between higher education institutions and Dasawisma groups as an effort to strengthen community organizational governance. The method employed is a participatory community organizing approach, encompassing stages of joint planning, technical administrative assistance, training, and reflective evaluation. The results indicate an improvement in administrators' understanding and skills in managing administrative tasks, the establishment of more systematic data and activity recording systems, and increased participation and organizational ownership among Dasawisma members. Furthermore, the program encouraged the emergence of local leadership and collective awareness of the importance of as an instrument for institutional strengthening. Overall, collaboration with higher education institutions proved effective in promoting sustainable improvements in Dasawisma administrative governance.*

1. INTRODUCTION

Dasawisma is the smallest community institutional unit within the Family Empowerment and Welfare Movement (PKK), which plays a strategic role in collecting family data, implementing social programs, and supporting family-based development policies at the village level. Normatively, Dasawisma serves as the spearhead of the family information system, a vehicle for community participation, and a medium for strengthening household socioeconomic resilience (Ministry of Women's Empowerment and Child Protection 2012). However, in practice, the quality of Dasawisma administrative management in various regions still faces a number of limitations that impact the low effectiveness of this institutional role.

Initial observations and discussions with Dasawisma administrators indicate that most groups still have poorly organized administrative systems. Common problems include incomplete membership data, discontinuous activity recording, weak financial documentation, and administrators' limited understanding of the function of administration as a basis for

planning and decision-making. Quantitatively, PKK data at the village level indicates that more than 60% of Dasawisma administration books are not filled out routinely, while qualitatively, administrators acknowledge that administration is still viewed as a formal obligation, rather than as an instrument for organizational strengthening. This condition aligns with findings by the Central Statistics Agency (BPS), which confirmed that a weak family data system impacts the low accuracy of community welfare program planning (BPS 2022).

This situation indicates a gap between Dasawisma's ideal function as a database and family empowerment program and the practice of administrative management in the field. Weak administrative governance impacts Dasawisma's limited capacity to support the Family Welfare Program (PKK), low family data accuracy, and limited stakeholder trust in the organization's performance. Organizational management literature emphasizes that quality administration is a key prerequisite for effective, transparent, and sustainable organizational governance (Robbins and Coulter 2018; Siagian 2016).

The main issue focused on by this community service program is the low quality of Dasawisma administration, caused by limited human resource capacity, minimal technical assistance, and suboptimal collaboration between Dasawisma and supporting institutions, particularly universities. Universities, however, play a strategic role in transferring knowledge, enhancing community institutional capacity, and encouraging governance innovation based on local needs through Community Service (PkM) activities. The involvement of academic institutions in institutional assistance has been shown to increase the effectiveness of community organizations through an educational and participatory approach (Mardikanto and Soebiato 2019).

The selection of Dasawisma as the subject of community service was based on several considerations. First, Dasawisma holds a strategic position within the family and community-based development system. Second, there is a clear need for strengthening administrative capacity, which has not been optimally facilitated. Third, collaboration with universities is believed to be a catalyst for change through adult learning approaches, practice-based mentoring, and strengthening community organizations. Community empowerment studies show that collaboration between communities and knowledge institutions accelerates local organizational capacity building and program sustainability (Mardikanto and Soebiato 2019; Putnam 1993).

Theoretically, strengthening Dasawisma administration aligns with the concept of community empowerment, which emphasizes the process of increasing community awareness, capacity, and independence. Freire (1970) emphasized that sustainable social change can only

occur if communities are positioned as active subjects in the process of learning and social transformation. In this context, administration is understood not merely as a technical activity, but as a social instrument that enables coordination, accountability, and collective participation within community organizations.

Through the PKM activity "Improving the Quality of Dasawisma Administration through Collaboration with Universities", it is hoped that social change will occur in the form of increased understanding and skills of Dasawisma administrators in administrative management, the formation of a more orderly and sustainable recording system, and the strengthening of Dasawisma's role as a strategic partner of the village government. In the long term, this improvement in administrative quality is expected to support the accuracy of family data, increase the effectiveness of the PKK program, and strengthen the social resilience of families and communities in a sustainable manner (Zimmerman 2000; Putnam 1993).

2. METHOD

The use of a community organizing approach in community service has been shown to encourage active engagement and ownership by beneficiaries throughout planning, implementation, and evaluation stages (Moita, 2024). Research has highlighted that stakeholder involvement in program design and monitoring can improve project performance by fostering a sense of responsibility and inclusion among community members (Amuni et al., 2025). Participatory methods that integrate community members as co-creators in the research and service process have been associated with increased empowerment and sustained participation (Röger-Offergeld et al., 2023). Furthermore, community empowerment initiatives have been found to raise public participation awareness and fortify local commitment to community renewal efforts (Sun, 2025). Approaches that leverage open innovation with strong community engagement also enhance the capacity and sustainability of empowerment programs (Harinurdin et al., 2025).

The subjects of the community service were the administrators and members of the Dasawisma (village-based community development program) at the sub-district level, which served as the PKM mentoring location. The activities were conducted in residential areas that served as the base of Dasawisma activities, ensuring the mentoring process was closely connected to the community's daily lives. The selection of the subjects and locations for the community service was based on initial observations that indicated the low quality of Dasawisma administration, both in terms of recording family data, documenting activities, and managing simple administrative tasks.

The participants were actively involved from the planning stage through to the evaluation of the program. Initially, the community service team from the university coordinated with the village PKK (Family Welfare Movement) and Dasawisma (Village Women's Empowerment) administrators to build a shared understanding of the program's objectives, scope, and benefits. Next, needs and challenges were identified through participatory discussions, where Dasawisma members shared their challenges in administrative management and their expectations for the program. This process aimed to foster a sense of ownership in the program.

The methods and strategies used to achieve the objectives of this PKM include educational outreach, practice-based training, participatory group discussions, and gradual field mentoring. The outreach focuses on improving understanding of the Dasawisma administrative function as an instrument of organizational governance and a supporter of the PKK program. The training focuses on hands-on practice of Dasawisma administrative record-keeping, such as filling out membership books, recording activities, and simple administrative tasks relevant to the group's needs. Group discussions serve as a space for shared reflection to address contextual challenges and solutions, while field mentoring aims to ensure the continued implementation of the learned administration.

The stages of this Community Service Program (PKM) activity are arranged systematically and in stages. The first stage is preparation and initial observation, including initial data collection, coordination with local stakeholders, and mapping the Dasawisma administrative conditions. The second stage is joint community action planning, which is carried out through deliberation and participatory discussions to formulate needs, objectives, and activity plans. The third stage is activity implementation, which includes counseling, training, and practice in Dasawisma administrative management. The fourth stage is mentoring and monitoring, where the community service team assists in the implementation of administration in routine Dasawisma activities. The final stage is joint evaluation and reflection, to assess changes that have occurred and formulate recommendations for program sustainability.

3. RESULTS

In terms of the dynamics of the mentoring process, the activity began with outreach and mapping of the initial administrative conditions of the Dasawisma. At this stage, it was identified that most Dasawisma groups lacked a standardized recording system, administration books were not consistently filled out, and there was no shared understanding of the strategic

function of administration in supporting the PKK program and family development. This situation reinforced the initial finding that administration was still viewed as a mere formality.

Furthermore, technical assistance was provided through training and hands-on practice in Dasawisma administration, including organizing family data books, recording activities, simple financial administration, and preparing periodic reports. A learning-by-doing approach was used to ensure Dasawisma administrators not only understood the concepts but also were able to apply them independently. As a result, more than 70% of assisted Dasawisma groups were able to organize and complete their administration books in a more orderly and systematic manner compared to their initial situation.

In addition to technical achievements, the PKM results also demonstrate changes in behavior and social awareness. Dasawisma administrators are beginning to demonstrate an increased sense of responsibility for data recording and activity documentation. Administration is no longer seen as a burden, but as a tool to strengthen coordination, transparency, and organizational legitimacy at the village level. This change is reflected in the increased frequency of Dasawisma meetings and the administrators' initiatives to regularly update data.

The mentoring process also saw the emergence of new social institutions, in the form of more structured collective work mechanisms, including a clear division of administrative tasks and the appointment of administrative coordinators at the Dasawisma level. Several previously passive cadres demonstrated increased roles and confidence, even serving as local leaders, motivating other members to become active in recording and reporting activities. This indicates a process of strengthening local leadership capacity.

Overall, the PKM results demonstrate that collaboration between Dasawisma and universities not only improves technical administrative quality but also fosters collective awareness, changes in organizational behavior, and strengthens Dasawisma's role as an actor in family-based development. These changes lay the foundation for more sustainable social transformation at the community level.

4. DISCUSSION

The results of this community service demonstrate that strengthening Dasawisma administration through a participatory mentoring approach aligns with community empowerment theory, which positions communities as active subjects of social change. These findings reinforce Mardikanto and Soebiato's (2019) view that empowerment cannot be achieved solely through knowledge transfer, but rather through a mentoring process that enables communities to learn, practice, and take part in managing their own institutions.

The improvements in administrative quality are not only technical in nature but also reflect changes in organizational awareness and behavior. From a management perspective, orderly administration is a prerequisite for effective and accountable organizational governance (Robbins and Coulter 2018). The findings of this PKM demonstrate that when Dasawisma administrators understand the strategic function of administration, it transforms from a routine activity into an instrument for decision-making and program planning.

The emergence of local leadership during the mentoring process reinforces Freire's (1970) critical empowerment theory, which emphasizes the importance of reflection and action (praxis) in fostering social awareness and emancipation. Previously passive Dasawisma administrators began to take the initiative and act as driving forces, demonstrating that mentoring based on dialogue and real-world practice can foster self-confidence and leadership capacity at the grassroots level.

Furthermore, the establishment of collective work mechanisms and increased participation of Dasawisma members reflects the strengthening of the community's social capital. Putnam (1993) emphasized that trust, shared norms, and social networks are essential elements in increasing the effectiveness of community organizations. In the context of PKM, administration serves as a medium that strengthens social interaction, coordination, and accountability among members.

Collaboration with universities has also proven to be a key factor in driving social change. The role of universities as knowledge facilitators and technical advisors reinforces the argument that academic institutions have a strategic responsibility in community development through community service based on local needs. This aligns with Zimmerman's (2000) findings, which state that strengthening the capacity of community organizations is more effective when supported by collaborative and ongoing learning processes.

Thus, the discussion of the PKM results demonstrates that strengthening Dasawisma administration cannot be separated from social, cultural, and institutional dimensions. Administration is not merely a technical instrument, but rather a means of empowerment capable of encouraging participation, local leadership, and social transformation. These findings provide a theoretical contribution that the PKM approach based on collaboration between universities and communities is effective in strengthening the governance of community organizations as a foundation for sustainable social development.

5. CONCLUSION

The implementation of community service through administrative strengthening activities at Dasawisma demonstrates that a collaborative approach between universities and community organizations can gradually and sustainably improve the quality of institutional governance. Empirically, this activity resulted in improvements in the administrative recording system, increased management understanding of the function of administration as a planning and decision-making instrument, and a growing collective awareness of the importance of orderly, accurate, and sustainable data in supporting family empowerment programs.

From a theoretical perspective, the findings of this community service reinforce the concept of community empowerment, which positions communities as active subjects in the process of social change. The participatory mentoring provided not only serves as a transfer of technical knowledge but also as a social learning process that encourages increased capacity, ownership, and independence within the Dasawisma organization. Strengthening administration in this context has been shown to act as a social institution that facilitates coordination, accountability, and more structured citizen participation, in line with theories of social capital and community organizing.

Furthermore, this community service process also demonstrated the early signs of developing local leadership at the Dasawisma level, reflected in the increased initiative of administrators in managing administration, coordinating activities, and communicating with stakeholders at the village level. This demonstrates that strengthening administrative capacity not only impacts the technical aspects of the organization but also strengthens the social role and leadership of the community, which are crucial for the sustainability of community-based development.

Based on these results, it is recommended that Dasawisma administrative assistance activities be implemented sustainably and integrated with the Family Welfare Movement (PKK) program and village development policies. Universities are expected to continue their role as strategic partners by developing adaptive assistance models, based on local needs, and oriented towards strengthening institutional capacity. Thus, Dasawisma can function optimally as a family database, a driver of community participation, and a key supporter of inclusive and sustainable social development.

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