
Development of entrepreneurship literacy education model, pioneering of business incubators oriented food security in rural communities of Yogyakarta special region

Serafin Wisni Septiarti, Nur Djazifah Endang Rosjdijati, Robertus Belarminus Suharta

Yogyakarta State University
e-mail: swseptiarti@yahoo.co.id

***Abstract:** This research aims to describe the development of an entrepreneurship literacy education model, the pioneering effort of business incubator oriented to food security. Two of the 83 locations as food insecure areas in all of Yogyakarta Special Province, were chosen as research locations. These two locations are Nglipar at Gunungkidul district and Lendah at Kulonprogo district. Beside that, in the two locations was built Community Learning Center (CLC) to perform the private literacy which became the literacy education model oriented to food security. The data were collected through focus group discussion (FDG), observation, profound interview and documentation. The result indicated that the development of the private business literacy model with the CLC as the facilitator could be developed through the education and training process. (a) For the two areas with the food insecurity, this development model means that group granary organization became a dynamic agent of literacy education program oriented to sustainability, integrating, and diversification which could motivate the community as a generator of social economic change. (b) the pioneer of group granary with gabah (unhulled paddy separated from the stalks) as a medium revitalized the ongoing formation group, togetherness, and saving or investing movement. (c) it became a group movement in anticipating the food insecurity such as lack of food situation, drought caused by long dry season.*

***Keywords:** group granary, private business of literacy program*

1. Introduction

The Special Province of Yogyakarta has been in fast progress. The progress could be seen in physical development, tourism and education. However, the province has faced a problem of very fast demographic increase not followed by the increase of the land especially for agricultural fields. In 2012 the population 3,514,762 most of which

concentrated in Sleman District (1,114,833). Whereas Kulonprogo District had the lowest population (393.221) (BPS, 2013).

The increase and unbalance of the population, spread and the decrease of agricultural area caused a change of the function to become settlement areas which contributed to the social economic insecurity and the disadvantage of ecology system to the security both region and nation. If the condition (the

change of function) could not be overcome, in 2039, this province will be in the peak point of less of food preparation (BAPPEDA, 2013).

Food insecurity is a condition of inadequate food which happens in a region, community household at a certain time to fulfill the physiological need standard for progress and health. The food insecurity is caused by some problems, including: (a) no access physical and economical for individual or household to obtain enough food, (b) not enough food for living productively as individual or household, and (c) unfulfilled food in quantity, quality, kind, safety, and access.

The issue of social, economic and food insecurity had a correlation not only to the narrowing or limited of agricultural area, infertile and calamity or disaster insecure, but also to the quality of people's consciousness to develop themselves in order to free the insecurities including the poor situation. Poverty is defined as a living condition where it has some people are not able to get any resources to fulfill the minimum basic needs and they live under a minimum standard of the needs (Todaro and Smith, 2006). The concept which was used by BPS in measuring poverty was also based on the basic needs approach.

This condition indicates that the endeavor to overcome some of social economic insecurities especially in food insecure area has to be conducted collaboratively by developing rural education and other sectors. The educational sector which in many issues is identical with the individual development as cultural has to be meaningful for the development when it is integrated with the structural approach on the other side.

It is the integration of structural and cultural approaches which become the concept of empowerment in two food insecure areas, i.e. Nglipar at Gunung Kidul and Lendah at Kulonprogo by conducting action research. Many studies which are most concentrated in consciousness by giving living skill training have stopped at the concept only or without

sustainable action. It can be observed from the previous research conducted by Septiarti et al (2012, 2013) about the development of entrepreneurship literacy potential and institutional strengthening of the Community Learning Center (CLC). The research which used an action research approach described that a process of community potency development to a productive economic business success, but not all the people can learn to develop their business sustainably because it does not have the partnership model which guarantees the sustainability as it is expected by the people.

This second year research in 2014 was a follow-up of the previous year research. At the first year, it found that mapping of CLC as management or organizer entrepreneurship literacy education which included Yogyakarta Special Province and also resulted in the teaching material to the research need for the next step.

The mapping was aimed to obtain the development model of entrepreneur literacy education through integration program of incubator at agricultural sector especially the sector which was oriented to food security. The pioneering of group granary (with the paddy as the medium) was a result of this second year research. To produce the two pioneers of group granary, this action research conducted the development of human resources and strengthening CLC, the organizer of entrepreneur literacy as the basic by model of educating and training, study tour to some granaries which had developed, and facilitation. The empowering of rural people through educating and training used teaching material which synchronized the food security material based on local contribution, empowerment, and consciousness of the community.

According to Ife (1995); Chambers (1995); and Sudjana (2001), the empowerment through the participative educational approach is not only to make the community become empowered but it will form a strong relation

pattern, balance and harmony in a society order. The community empowerment which has been developed by cultural interlearning could strengthen the ongoing formation group which has built sustainability based on economic social activities of the rural community. The community education becomes one of the processes to empower every individual in its social unity realized in the integration and synergy with various programs to increase the social economic situation.

Together with the progressing of science and the community demand, the need of non formal education services will increase. Through the entrepreneur literacy education, the development of the habit of writing and reading, gender priority as arranged by the government and personal comprehension of adult will be increased (Yulaelawati, 2012 in PAUDNI, 2013). Many experiences of adulthood learning in the social unit have strengthened and bound the members through the social organization. The strategy of learning based on the principle to strengthen the society from the food insecurity and their social and economic security will be stronger.

This endeavor should be conducted because Indonesia is included in the nations with the number of illiteracy high enough. In 2012, 4,21% or 6,4 millions of the population within 15-19 years old were still illiterate. Because of the illiteracy number, Indonesia is included in the speed target in the Dakkar targeting, Education For All/EFA, that is, 5% illiteracy populations in 2015. Of course, the success made Indonesia get an honor from UNESCO proven by the International Honorary for “King Sejong” literacy in 2012. The success in decreasing the illiteracy number had been an example or model pilot for other nations which still had high illiteracy.

In accord with the literacy notion, since 2010 the Educational Ministry through the Directorate of Society Education Facilitator, General Director of Pre-School Children, Non

formal and Informal had prepared the service of literacy education in some kinds: (1) basic literacy as an effort to literate the illiterate population, (2) entrepreneurship literacy or other kinds of literacy endeavors to maintain and increase the literacy ability and skills training according to the need of society and local potency, and (3) the supporting service such as preparing the community library by reading materials as supporting endeavor for increasing the living skills or living abilities.

The government policy in reaching the self help society, has a contribution until it has a living quality in the society integration and it has the high survivorship which has been conducted by many agents both institutions or organization or individual with many educative and sustainable empowerment programs.

The empowering of society in heterogenic contexts and potentials of conflicts and social instabilities in fact could be a value for harmony which supports the integration (Tukino dan Harding, 2010). Moreover, it defines that the empowerment which is synergic with the rehabilitation and reconstruction becomes a program which is able to overcome the social instability and disaster.

The success of programs to develop integration in certain region happens because it is supported by social modality of culture of the society named social conviction and adhesiveness and willingness to participate, concern, and togetherness. However, some opinions often rise that the empowerment programs or people education which had been conducted would grow only at the process of educating and become meaningless after the training.

On one side, various of education programs with the flexibility and heterogeneity of people who are included the learning process, interest, and way of life and problems of local culture and structure become a potential. But on the other side it will be a delaying of the success of educational program services for the people.

Some studies conducted in 2011 and 2012 in relation with the entrepreneurship literacy at districts of Gunung Kidul and Bantul found that only 15-20% of people who had taken part in the entrepreneur literacy program consistently continued their productive business, and most of them went back to their old vocation as a farmer or did not conduct any productive business with unclearly reasons (Septiarti, 2012).

Comprehension of the problems of society empowerment made it as an early important step to figure them out. Through this action research and structural and cultural approach by group granary pioneering as an output, hopefully it could help the rural people to face food insecurity and social and economic instability.

2. Method

This second year research focused on model implementation of education and training of business incubator by orienting on food security. This model of education and training had been used as a part of the action research processes.

The model of education and training was chosen in accordance with the end purpose of this research namely, pioneering of food granary based on entrepreneurship literacy with the CLC as the umbrella of the action. Meanwhile, the technique of learning used teaching materials which were produced at the previous research. This action research had been conducted collaboratively with Committee of Food Security and Training (*Badan Ketahanan Pangan dan Penyuluhan* - BKPP) Yogyakarta which structurally had the competency and authority in producing pioneering of food granary at many villages. The process of giving materials consisted of lecturing, discussion, group dynamic, field visiting, and arranging program planning of pioneering of food granary from two CLCs for understanding conceptually

and practically the pioneering of food granary for food security which was integrated to CLC according to the program.

By involving 25 tutors, the management of CLC and the people learned the process of education and training of entrepreneurship literacy theoretical and they could follow it dynamically enough. There was high hope in the participants to build the group granary as an arena for making some economic productive actions divisively, lottery turn action, and saving-borrowing with paddy as the medium for the two learning groups.

To obtain the data related to the analysis steps of the situation about the food insecurity area such as economic social system and social network system, cultural and social capital which support to build the food granary as a learning organization of society, the study used observation and interview through FGD at the two CLCs both in Gulurejo Lendah of Kulonprogo and in Pengkol, Nglipar Gunungkidul. Meanwhile, documentation for secondary data was used which related to the inventory or institutional data of CLC, the organization was build as pre-condition of pioneering of group granary.

The field research had been conducted in more detail at the food insecurity regions especially at Lenda and Nglipar by making intensive interview to 10 persons from each CLC who were members of group the granary and also some facilitators and tutors who had followed the education and training of business incubator.

The researcher directly participated in the process of learning with the tutors from the Committee of Food Security and Training (CFST) based on their competency. Participating or facilitating had been conducted as a part of this action research to develop the sustainability of social system in the form of group granary by CLC. The activities of educating and training process had been conducted at CFST by using its facilities or equipments. Likewise, the group

granary as a visited location also facilitated by the institution.

The social, economic and cultural aspects of the community which became the work area of CLC were obtained by observation, interview and documentation and then the data were analyzed by using qualitative descriptive analysis with an interactive model. The analysis aimed to get a description in relating to the pioneering of entrepreneur incubator which would be built at the food insecure areas.

Meanwhile, the process of entrepreneur incubator learning with the training model was observed to see the effectiveness of the process (evaluation process) by simple questionnaire which included the arranging of planning the action of group granary, the relevance (conformity between learning material, learning need and the characteristic of the people), and flexibility and group discussion (interaction in process between learning people in teaching each other and collaborate) which was oriented to the pioneering of group granary for food security. The result of observation to the educating and training process became materials which had to be analyzed in order to get the output as was targeted before. Based on the work papers which were filled by the responses of the participants to the implementation process of training were analyzed and interpreted narratively.

3. Findings and Discussion

The Community Learning Center (*Pusat Kegiatan Belajar Masyarakat*) or CLC more known as institution of non formal education service which has progressed in society has a complete character, adding or replacement for the need of education services beside formal education. Normatively, the literacy education program is an education servicing which has the ability to add knowledge, and skills not in reading, writing, and counting only, but also completes the learning people who have a

certainty ability to perform their existence as women who are able and brave to participate in productive economic actions to increase the household wealths.

Since the beginning, CLC has been an institution of community education servicing with the program of literacy, equality, living skill, community library and the pre-school children. Most of the programs has a characteristic which is concerned to the learning people with illiteracy and low education or minimal skills. Thus through the grants from the Directorate of Pre-School Education of Non formal and Informal, the CLC of Ngudi Mulyo at Pengkok Nglipar Gunung Kidul and Ngudi Kawruh at village of Gulurejo Lenda could perform education and training services. Generally, the situation of learning people of entrepreneur literacy included the learning people who have finished the basic literacy learning or functional literacy.

The two CLCs which are built in a village with the category of insignificant food insecurity are situated in the center of rural people most of whom work in the agricultural sector (in wet rice field, and dry field) or in handicraft or home industry such as making batik, making mat from pandan leaf, or making boxes from the leaf. Moreover, the social economic situation of the learning people who participate in the CLC were housewives who also work as peasant labor (during the season of harvesting paddy) or cultivate their own dry field. The learning people of CLC were 30 people in number from the peasant household, peasant labor or building workers. Beside being food insecure, because of the dry season, the field condition relatively infertile, they are also economically insecure. The concern of CLC in observing the happening of social economic insecurity has motivated the institution to participate in the program of empowerment especially the literacy ability.

Through the patron-client system, the management profile, tutors of CLC sustainably

make a movement to develop self quality motivated by the illiteracy free movement. In the beginning, the learning action of reading and writing was not an interesting action for the women. The activities consisted of listing, visiting, calling for the learning people, and inviting them to build a group of literacy learning. The model of education was not an easy endeavor. Besides less supporting motivation, double activities as a peasant labor at certain seasons often became the reasons for the non performing of the education program. Therefore, the literacy program should be conducted with the other derivation such as functional literacy to entrepreneurship literacy. The merger of the method of education servicing was conducted in order they did not go back to be illiterate people.

The program should be conducted to maintain the togetherness which builds participation with the action of giving learning to each other in order to get the better living quality. The social relation became the capital of the best social culture of the society for a pioneering of incubator or group granary which was built after the process of educating and training was more easily performed.

By using the opportunity, the CLCs had to collaborate to develop the model of entrepreneurship literacy learning (with the same learning people) through the pioneering of group granary. Conceptually, the action research was conducted with the purpose to solve the social problem through the integrating empowerment by pioneering of group granary in educating and training activities.

In the interviewing which was conducted through the process of focus group discussion (FDG), the planning of educating and training was accepted by the learning people with high hope. The statements of both in Lendah or in Nglipar described that the planning of pioneering group granary would help when the people need the basic needs because the two of food insecure regions always experience lack

of food, dry field, and land slides. Hopefully, the group granary would motivate the members of the two regions to participate more in some programs facilitated by CLC.

The existence of management CLC and learning people in developing the learning program of entrepreneurship literacy was filled by some planning in order all activities of entrepreneurship literacy were integrated with the group granary. It was naturally assumed by management and tutor of CLC integration between the sectors had the sustainable prospect in developing the productive business of the society to be more self help in the diversification effort between farmer, educator (empowerment) and other productive business without minimizing each of potential specialization. The condition of the rural way was contributive enough to the increasing of need of diversification of the social economy of the community.

Although some people of Gulurejo and Pengkol economically lived in insufficiency condition, their participation and awareness to participate in the movement of paddy saving became concrete with the entrepreneurship literacy action. Through the stimulation of the paddy, the concern of management or facilitators of CLC and tutors was in fact successful to motivate all members of entrepreneurship literacy activity to become members of the group granary.

Methodologically, the action research was a plan to develop a social system which was realized in a community group as an institution with the aim to solve the problems by developing the social system built in a group granary. Hopefully it can become a motivator, social movement which is able to become a media for reaching a better changing. In the realization of a group granary with the Center of Society Learning as a strengthening institution, this action research used a process of educating and training, field visiting or making field observing to the group granary which

has existed and progressed, and facilitation centralized in CLC.

The educating and training were performed together by the tutors or keynote speakers from Committee of Food Security and Training of Yogyakarta Special Province. The activities used the theory and practice strategy with the purpose to internalize comprehension needed to be a pioneer or pilot project of group granary as incubator effort of CLC in the two locations.

The advantages of educating and training with variation in learning such as field visiting, facilitating, and integrating between education of entrepreneurship literacy with the agricultural sector especially in the pioneering of group granary brought a change to the communities especially in their way of thinking that the group granary became unifying tool, togetherness in the context of increasing their wealth. The process of educating and training which followed by representations of CLC from four districts or about 25 participants consisted of management of CLC, learning people who took part in entrepreneurship literacy program and tutors who performed according to the planning. The model of educating and training was performed for two days and followed up by visiting the group granaries.

At the time of the educating and training process, the modules for the learning material were given to the participants in order they could understand more the content of the action. The material was related to the system of food security with some problems faced by people by each of insecurity and helped the participants to have consciousness to the problems and each potential. Despite the situation of food insecurity, the strategy to develop food security through the people participation should be faced by learning people in receiving the materials given by CFST.

The knowledge which was related to the food security and management of ongoing formation with the togetherness principle

through CLC became most valuable learning material especially for management of CLC and learning people as the main actors. The strengthening of institution such CLC was assumed to have the competency in motivation or facilitating the need of the learning people in their knowledge and skills. Realization of group granary through CLC as a pilot project increases. It is hoped that every group member can contribute to the group granary.

Various educational games which were performed in this educating and training process also aimed to give spirit to the participants in building a granary. It was oriented to food security together with documentation of the activity in managing all the activities, capital and institution alike. Visiting to the group granary was used to increase the insight in planning to build a pioneering group granary which integrated the learning activities of entrepreneurship literacy learning progressed through CLC. This visiting model helped the participants of educating and training to conduct action plans which will be implemented at each region.

At the two regions included in the food insecurity at Nglipar and Lendah, the learning people of entrepreneurship literacy who were mostly peasant labors had other jobs at handicraft such as plaiting mat from pandan leaf, batik or did other economic productive activities such as making cake and becoming traditional traders. But all of the activities of entrepreneur literacy learning would be stopped when the wet season comes; the agricultural activities need them to become peasant labors.

At these food insecurity regions, the togetherness principle without regard to their profession, occupation, and status became a success key of CLC in collecting some participants of the group granary. The members consisted of house wives, peasant labors, and traditional traders encouraged by the organization structure, mechanism of borrowing-saving, decision of saving and

identifying other activities without leaving the entrepreneur literacy conducted by compromising. The democratic principle of from, by, and for the members also impacted the attitude changing of the organization.

Knowledge, skills or practices of the group granary which developed in the rural communities directly or indirectly had impacted the motivation of all learning people from the two CLCs to perform the same thing although the condition of the two regions was different. Because the two regions always face the situation of lack of food, the food granary custom has been an organization strengthened, managed, and maintained to add value for the food security of the communities.

Group granary as an output of action research became an alternative of learning people of entrepreneur literacy. For the rural people, the granary had become a common term in the society that is paddy granary which will be used in difficulty times such as lack of food.

In fact, Nglipar had a potential item to build a group granary which used soybean as a medium. Soybean easily grows at Gunung Kidul. The soybean could be cultivated and spread as a potential agricultural commodity. Soybean is very useful to be used as material for making soybean cake, a kind of food almost consumed by most households every day as basic needs of protein. However, through the FGD, the ideal could not be implemented because soybean is regarded as a material which cannot resist in long periods. Soybean tends to be high in price than paddy. Besides, the food is needed by certain groups only, such as soybean cake home industrials.

Paddy becomes a basic need although Gunung Kidul is known as a region of cassava production which is used as main food. But in the progress of time, now paddy or rice becomes a favorite food for households included at this insecurity village. Meanwhile, cassava is cultivated in many places to produce dried

cassava (*gaplek*) or tapioca, the raw or main material for making kinds of food, namely *gatot tiwul* as food or snack, which now it has a high price because it made in snack format which is sold as tourism commodity.

Meanwhile, Lendah Kulonprogo especially in the village of Gulurejo is still known as an insecure region because the fallow land especially in dry season. Because of it, when time of harvesting comes, the activity of learning literacy will be paused. At harvesting times, the learning people as peasant labors in every morning and noon look for paddy fields to harvest the paddy in order to get some kilograms of paddy as their fee. At Lendah, the peasant labors would obtain more income from the activity when they do what in the local idiom known as “nyesek”. This activity becomes secondary activity to obtain the remains of paddy grain which spread on the land when it is separated from the stalks by machine. This remain of grains is collected without the knowledge of the owner. As if the kind of job becomes a habit of the peasant labors without shame because it has been a custom by using the term “*tahu sama tahu*” (silent agreement between two persons or more who take part negatively in certain actions). Of course, the activity of *nyesek* is not a good activity according to people, but the owner always lets them do this in order they do not get in conflict.

The pioneering of the group granary as output of educating and training becomes a binding of togetherness in organization learning through the social system. The group granary based on entrepreneurship literacy education is described as a safety giver for the activity. However, the good example of the management figures of CLC becomes a social strength and effectively has an impact on the granary sustainability.

Generally, the pioneering of the group granary gives inspiration for every member to give concern to each other without minimizing

the learning value. The implementation process of model of entrepreneur incubator educating and training has a value for CLC, that is, obtaining the new tool to make the learning group of entrepreneur literacy to be more varied. Pioneering of entrepreneur incubator in group granary culturally and structurally has a sustainability as a dynamic system of food security.

Structurally, the strengthening of the group granary could be pointed by the participating of managements of CLC, the public figures of the community and leaders of the village. Because the paddy (in Javanese: *gabah*) becomes a tool or medium of the granary activity, the participating of the public figures of the community has made the volume of paddy increase very fast. The beginning each of CLC got about 500 kg of paddy; then in a few days each group granary could increase to be two to three times. This condition has become a proof that the saving movement of paddy becomes a community consciousness among the rural people.

The progressing of a notion to an economic social activity through the granary also is completed by the patron client system. This pattern or model has impacted to the participation of granary community to participate in every common activity. The component of public figures of the community as leaders of *kampong* (or in Javanese *kepala dukuh*), are a part of social networking (social modal) which has a special place in the heart of the people of the community.

The function of community figures as motivators of social dynamic systems motivate the members which will be real in the pioneering of group granary. Granary of paddy is not a new thing for the rural people, the problems are how the group granary becomes a tool in developing the society learning to increase their business through diversification between peasant (peasant labors), handy crafts or home industry, the productively business

of household and other social activities such as programs of learning of entrepreneurship literacy by CLC.

By the spirit of saving, the activity of group granary to food security becomes a place for self actualization. For some members, the activity identifies the phenomena of value revitalization of group granary which has existed in old and new order regimes.

The group granary which has been pioneered successfully through this study is integrated in programs of entrepreneurship literacy which is managed structurally under the management of CLC. The understanding of the society about the granary in some nations such as America, Thailand and Laos, for the beginning the group granary is agreed as one activity in kind of saving-borrowing by the paddy (*gabah*) as the medium. Principally, *gabah* which is borrowed by a member of group granary needed in a marriage ceremony, a death event, other ceremonies. The paddy is borrowed based on the agreement with the payback mechanism in the same form, listing and writing the exit and entry and other regulations as ruled by the organization of group granary.

Gabah at this insecure regions is very important to be prepared. When analyzing the initiative to increase the number, mechanism of borrowing and other activities to sustain this group granary came from the managements, or management of CLC. From 20 to 25 people who become members of the group granary has increased. The pioneering of the group granary is performed by saving the paddy (*gabah*) in a certain number. Besides, some members in the group have used the granary by borrowing for various needs. At the village of Pengkol or at Gulurejo, it seems having the model or mechanism is relatively same in using *gabah* as medium of its granary. For need of the members, the *gabah* can be borrowed maximal 200 kilograms which will be back four times in a month in one meeting and plus the

service of 5 kg gabah for saving in the group granary. Some members have begun to borrow the *gabah* through the granary based on an important need such as celebration or festival or marriage. During August and September 2014 which are believed as good months for Javanese to perform marriage, from 900 kilograms of *gabah* as capital or assets, seven quintals of the *gabah* exited from the granary are borrowed.

The booking system of all activities in a simple model has been recorded such as presentation of members, topics of discussion or meeting in relation to the entrepreneurship literacy, lottery turns (most known as *arisan*), or saving – borrowing through the group granary. It seems that the system of social economic dynamic and culture at the two regions of the research has progressed because of the existence of granary which gives a significant value as a secure form and togetherness. The smoothness of the borrowing mechanism which has been documented, obedience in process of giving back smoothly, indicates that only a few of the members do not have the discipline when they should pay back the assets. When it had a member who does not have discipline in getting back the assets, a compromise becomes a main consideration to overcome the problem in order the togetherness, carefulness and responsibility can still be maintained.

The activity which produces the pioneer of group granary at Gulurejo had impacted to other *kampongs* near the place to build the pioneer granary by own contribution with CLC. The group granary as a pioneer has a value for rising up the people's economy based on the self contribution, local potential although still relying on the informal leaders. At the village of Gulurejo, participation of the community leaders such as the head of *dukuh* also gives an important value in this pioneering because the granary is laid in a room of the house owned by the head of *dukuh*. From this integral activity, the meaning of diversification

becomes relevant which becomes a part of the people's economy.

4. Conclusion and Recommendation

Conclusion

The two pioneers of the group granary oriented to food security are ongoing in the social system strengthened by the value system of the granary with the togetherness of the social relation which gives learning to each other. The Community of the group granary formed after the educating and training process, field visiting, and facilitation has been very important because of the integration of the program of entrepreneurship literacy education.

The pioneers of the group granary at two locations of lack of food and disaster are managed through the organization or ongoing formation with the togetherness principle, trust of each other, and financial administration discipline. The mechanism of the development program of empowerment really focuses on the compromise principle aimed to develop the group granary as a social organization system which is synergic between the sector of education and agricultural in the diversification of the people's economies.

The condition of economical learning can be classified as a group of inability, but through the CLC supported by villages leaders, the activity of people learning and economic becomes complementary.

The phenomena of insecurity of geography at one side is a cause of poverty, stagnation but otherwise it becomes motivation or supporting to self empowerment in order they do not enter in the deeply poverty. It means that the consciousness to the natural situation which is less friendly, has not decreased the spirit of managements of CLC at the two insecure regions together with the village leaders. The collaboration and participation are needed to strengthen the institution of education servicing

such as CLC by conducting the changing movement.

Finally, this action research study has described a collaboration between programs of education and agricultural integral and sustainable. One important aspect which can develop a social group is commonness, diversification of business and the carefulness of learning people, managements and local or village leaders together in the realization of the granary.

Recommendation

As an output to activities of educating and training, the group granary has been built based on the programs of entrepreneurship literacy education. The group granaries at the two research regions have been organized in the form of management structure together with the learning people of the entrepreneurship literacy. Basically, each group granary has the special of its management. Until now the participation of village leaders and managements of other public figures help the formation of the group granary. The consciousness of the importance of granaries for village people and the activity of food security for the future based on the programs of literacy at CLC still need support from every part who has concern to this program.

References

- Badan Pusat Statistik. (2013). Profil kemiskinan di Indonesia September 2012. *Berita Resmi Statistik No. 06/01/Th. XVI*, 2 Januari 2013.
- BAPPEDA. (2013). Bidang Perekonomian Badan Perencanaan dan Pembangunan Daerah (BAPPEDA) Provinsi DIY, dalam sarasehan 'Membangun Yogyakarta yang Berkecukupan, Sejahtera, Mandiri, Lestari', di Yogyakarta, Kamis (18/4/2013).
- Chambers, R. (1996). *Participatory rural appraisal (PRA); Memahami desa secara partisipatif*. Yogyakarta: Kanisius, Oxfam, dan Yayasan Mitra Tani.
- Ife, J. (1995). *Community development; creating community alternatives, vision, analysis & practice*. Melbourne: Addison Wesley Longman.
- PAUDNI. (2013). Temu Evaluasi Capaian Pendidikan Keaksaraan Tahun 2013 10 Oktober 2013. Jakarta.
- Septiarti, S.W., Mulyadi, Suharta, R.B. (2012) Pengembangan mutu dan penguatan program keaksaraan usaha mandiri berbasis potensi masyarakat. *Laporan Penelitian*. FIP UNY.
- Sudjana, D. (2001). *Strategi pembelajaran pendidikan luar sekolah*. Bandung: Nusantra Press.
- Todaro, M.P. dan Smith, S.C. (2006). *Pembangunan ekonomi*. (Translation: Haris Munandar; Puji A.L.). Jakarta: Erlangga.
- Tukino dan Harding, D. (2010). Pengembangan model pemberdayaan masyarakat dalam mempererat keserasian sosial yang mendukung integrasi masyarakat. *Jurnal Dialog Penanggulangan Bencana*, Vol. 1 No. 2.