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PROCEEDING



ICON-UCE

INTERNATIONAL CONFERENCE ON University-Community Engagement



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Ministry of Religious Affairs, Republic of Indonesia



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Maulana Malik Ibrahim Malang
October 8-10, 2018

**INTERNATIONAL CONFERENCE ON
UNIVERSITY-COMMUNITY ENGGAGEMENT
October 8-10, 2018**

Ministry of Religious Affairs
In Cooperation with
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Malang

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ACKNOWLEDGEMENT

It gives me a great pleasure to welcome all of you in the 3rd International Conference on University-Community Engagement 2018 administered by Ministry of Religious Affairs in cooperation with UIN Maulana Malik Ibrahim Malang as this year's host institution.

This conference may provide more opportunities not only related to the submissions of academic papers or articles, but also related to various activities in creating partnership involving the elements of academicians, researchers, social activists, policy makers, CSR managers and others. Today's conference includes numbers of advanced activities: 1) Community Service Expo which is a place to promote the community service activities conducted by LP2M/P3M PTKIN throughout Indonesia. Various facilities are provided by the committee including the exhibition stands, 2) Community Service Clinic which is fully supported by KOMPAK, a non-profit organization focusing on mentoring field. The realization of this clinic thanks to Universitas Membangun Desa (Universities in developing the villages). The participants are heads of LP2M/P3M, 3) Community Service Journal Clinic which aims at strengthening and developing the ability to write articles and then submit them to various reputable journals. The materials for the journal article writing are focused on the community services.

We believe the conference is a significant step, which will, in the long run, contribute towards social changes. Today, we are more optimistic than ever, with the assurances given by the Ministry of Religious Affairs, to facilitate the necessary changes to University-Community Engagement, to diminish the gaps between university and community.

I would like to take this opportunity to express my sincere thanks to the organizers and in particular our honorable speakers. All of them have been working with us since they beginning of the planning stage and they are still here today for all of us, even though they are very busy with their responsibilities at their agencies. We truly appreciate your dedication.

I hope that these three days, will give our guests and participants an overview of the university-community engagement for best practices and compliance. I hope this conference will serve to broaden your perspective, on the role of the university and community for better civilization.

Thank you.

Arskal Salim

Director of Islamic Higher Education
Ministry of Religious Affairs

Table of Contents

ACKNOWLEDGEMENT	ii
THE DEVELOPMENT OF HALAL ECOTOURISM OF SANTEN BANYUWANGI BEACH	1
Ach. Faqih Supandi and Firdausia Hadi	
PARTICIPATORY ACTION RESEARCH (PAR) IN THE COMMUNITY SERVICE OF UIN SUNAN AMPEL	19
Agus Afandi	
BANSER NU AND <i>BRUJUL ADVENTURE PARK</i> KEBUMEN	32
Agus Salim Chamidi	
ENVIRONMENTALLY SOUND EMPOWERMENT DA'WAH FOR CONFLICT AREAS OF BALURAN FOREST SITUBONDO	40
Akhmad Zaini and Samsul Arifin	
WOMEN EMPOWERMENT THROUGH MANGROVE-BASED AND FISHERY PRODUCTS IN PAITON PROBOLINGGO	52
Akmal Mundiri, Ahmad Fawaid, and Syamsuri	
THE IMPACT OF PSYCHOLOGICAL LEARNING IN ACTIVE LEARNING FOR STUDENTS IN MADRASAH IBTIDAIYAH	64
Ali Imron and Anas Rohman	
EXPLORATION OF COMMUNITY-BASED AREA OF BAROMBONG FISHERMEN'S SETTLEMENTS IN MAKASSAR	75
Andi Asmuliany	
IMPROVING EXISTENCE OF SUPERIOR CAMPAIGN “UKM KAMPUNG KRUPUK” SURABAYA THROUGH FAMILY FINANCING MANAGEMENT	85
Ani Faujiah, Ali Hamdan, and Saifuddin	

PARENTING TRAINING WITH A POSITIVE STYLE IN GIRIMEKAR VILLAGE, CILENGKRANG DISTRICT, BANDUNG REGENCY93
Anwar Supenawinata, Rosleny Marliani, Awit M. Sakinah, and Feri Indra Irawan

FEMINISM IN ISLAM: RECONSTRUCTION OF CONTEMPORARY ISLAMIC METHODOLOGY..... 101
Arifah Millati A

ACADEMIC INFORMATION SYSTEM DEVELOPMENT IN MANTUP LAMONGAN TOWARD CYBER MADRASAH 110
Aris Fanani, Abdul Muhid, and Yuniar Farida

WOMAN EMPOWERMENT IN THE COUNTRYSIDE OF PADANGSIDIMPUAN 121
Asfiati

INTEGRATION MODEL OF “TRIDHARMA PERGURUAN TINGGI” ON COMMUNITY SERVICE AT RUMAH TERAPI AURA..... 130
Asti Meiza, Irfan Fahmi and Diah Puspasari

STRENGTHENING THE ROLE OF NON FORMAL RELIGION EDUCATION INSTITUTIONS THROUGH PRODUCTIVE ECONOMIC AND MANAGEMENT 142
Aziza Meria, Marhamah, and Lukmanul Hakim

THE INSTILLING ENTREPRENEUR SKILL TO STUDENTS OF ISLAMIC BOARDING SCHOOL SUMBER DAYA AT-TAQWA TANJUNGANOM-NGANJUK..... 153
Badrus

APPLICATION OF RICE HUSK SILICA EXTRACT AS PADDY HYDROPONIC FERTILIZER TO SUPPORT COMMUNITY-BASED FOOD SECURITY 163
Budy Frasetya, Slamet Ginandjar, Ahmad Taofik, Yati Setiati

UTILIZATION OF MASS MEDIA FOR THE DEVELOPMENT OF ISLAMIC EDUCATION IN AL AMIN VOCATIONAL HIGH SCHOOL	171
Daan Dini Khairunida and Faisal Basri	
COMMUNITY ECONOMIC EMPOWERMENT THROUGH AGRO-INDUSTRY MANAGEMENT TRAINING IN WARINGINSARI, BANJAR.....	182
Deni Kamaludin Yusup, Widiawati, and Azis Surono	
MEDIA LITERACY AND SOCIETY EMPOWERMENT	198
Diah Handayani	
DISABLE COMMUNITY EMPOWERMENT IN PROCESSING EGGSHELL WASTE AS FOOD SUBSTITUTION MATERIAL IN BANDAR LAMPUNG.....	207
Dwijowati Asih Saputri, Marlina Kamelia, and Nurhaida Widiani	
TRAINING LINE FOLLOWER TO ADVANCE COMPETENCE AND SKILL OF THE STUDENTS OF SMKN 1 MAJALAYA	217
Eki Ahmad Zaki Hamidi, Rina Mardiaty, Edi Mulyana,	
COMMUNITY ASSISTANCE: OVERCOMING THE PROBLEMS OF ISLAMIC EDUCATION INSTITUTIONS THROUGH SYSTEMIC THINKING	224
Emmi Kholilah Harahap	
THE MENTORING OF KARANG TARUNA BINA SWAKARSA IN PANYADAP VILLAGE BANDUNG THROUGH DISSEMINATION ..	234
Endah Ratna Sonya, and Elis Ratna Wulan	
BLOOD TYPE EXAMINATION OF CIGENTUR COMMUNITY AS EFFORTS TO REALIZE COMMUNITY CARE FOR HEALTH.....	239
Epa Paujiah, Imas Ratna Juwita, and Ramdhani Wahyu Sururie	
EFFORTS TO USE LATEX COAGULANT AS ALTERNATIVE VINEGAR IN SUNGAI AMBAWANG WEST BORNEO	245
Etika Rahmawati, Nurul Kamilati Husain	

IMPROVING THE UNDERSTANDING OF SHARIA TOURISM THROUGH THE INTENSIVE SIMULATION PROGRAM 251
Fahrur Ulum

FARMER GROUP STRENGTHENING STRATEGY THROUGH DEVELOPMENT MODEL OF AN-NUR MOSQUE EMPOWERMENT POST (POSDAYA)264
Fatati Nuryana and Ainurrahman Hidayat

RESEARCH PARTICIPATORY ACTION ON MANAGEMENT OF CHILD-FRIENDLY MOSQUE IN NORTH SUMATERA277
Fatimah Zuhrah, Dahlia and Neliwati

ASSET-BASED ECONOMIC EMPOWERMENT IN EXODAN WOMEN IN TANGGULANGIN KEBUMEN288
Fikria Najitama, Nurhidayah, Agus Salim Chamidi

DEVELOPING RELIGIOUS CONSCIOUSNESS THROUGH PESANTREN KILAT FOR THE FOSTERED CHILDREN IN TANJUNG PATI, WEST SUMATERA299
Hallen A, Martin Kustati, Warnis, and Nelmawarni

THE STRUGGLE OF THE VOLUNTEERS IN THE MATAHARIKECIL..... 313
Hamdan Sugilar

JEMBER, RELIGIOUS VIOLENCE IN CYBERSPACE AND INTERNALIZATION OF ELITE SOCIETY ORGANIZATION..... 322
Herlina and M. Khoirul Hadi al-Asy'ari

THE PILOT PROJECT OF DUCK FARMING ON INCREASING FAMILY INCOME IN PEKANBARU CITY.....332
Hidayati, Eniza Saleh and Bambang Kuntoro

IMPROVING THE QUALITY OF ISLAMIC EDUCATION TEACHERS OF ISLAMIC PRIMARY SCHOOL IN TEMBARAK-SELOPAMPANG, TEMANGGUNG.....342
Hidayatun Ulfa

PUBLIC RELATIONS STRATEGY OF MBS AL AMIN BOJONEGORO IN INSTILLING ISLAMIC MODERATION VALUES	351
Ibnu Habibi	
DESIGNING EXPERIMENTS OF SCIENCE BY USED GOODS- ASSISTANCE OF SCIENCE TEACHERS IN MADRASAH IBTIDAIYAH BANDAR LAMPUNG	363
Ida Fiteriani, Nurhaida Widiani, Dwijowati Asih Saputri, and Marlina Kamelia	
PESANTREN KOPI: EMPOWERMENT OF RAUNG SLOPE COMMUNITY BY PESANTREN AT-TANWIR LEDOKOMBO JEMBER	374
Irham Bashori Hasba, M.H. and Akhmad Mukhlis, M.A. ²⁾	
STRENGTHENING THE <i>MADRASAH ALIYAH</i> INDEPENDENCE IN CENTRAL ACEH TO MAKE ALQUR'AN HADITH E-LEARNING	391
Irhas, Dwi Sukmanila Sayska, and Ilham Marnola	
ECONOMIC IMPROVEMENT OF BONAI TRIBES THROUGH MAKING OF COW FARM BIOGAS ASRENEWABLE ENERGY	400
Irwan Taslapratama, Eniza Saleh, Anwar Efendi Harahap and Bakhendri Solfan	
THE LEGAL TREATMENT OF SHARIA ECONOMY TOWARDS CIBIRU WETAN VILLAGE CITIES OF CILEUNYI DISTRICT, BANDUNG.....	413
Iwan Setiawan and Ramdani Wahyu Sururie	
LEARNING MANAGEMENT BASED MULTIPLE INTELLIGENCES	420
Jamiluddin Yacub	
DISASTER RISK REDUCTION FOR THE LUT TAWAR LAKE TOURISM.....	428
Joni Harnedi and Sutrisno	
INVOLVEMENT OF HIGHER EDUCATION IN RESOLVE THE PROBLEM OF THE COMMUNITY OF PLURALISM.....	442
Juni Erpida Nasution	

EVALUATING TSUNAMI MITIGATION FOR STUDENTS AS THE IMPLEMENTATION OF RESEARCH-BASED COMMUNITY ENGAGEMENT IN PANGANDARAN 451

Lia Kamelia, Eki Ahmad Zaki Hamidi, Dian Nuraiman, Yoga Gumilar

GROCERY STORE ASSISTANCE: MODEL OF KKN TEMATIK UIN SUNAN AMPEL SURABAYA 461

Lilik Rahmawati

WEBSITE DEVELOPMENT AS A COMMUNITY INFORMATION IN LEBAK MUNCANG VILLAGE KABUPATEN BANDUNG470

Lilis Sulastri and Rahmalia Ahmadi

IMPROVEMENT EFFORT OF WOMEN’S WELFARE THROUGH SOCIOECOPRENEURSHIP EMPOWERMENT OF WOMEN AT SALAKAN VILLAGE SEMARANG476

Linda Indiyarti Putri and Ersila Devy Rinjani

ANTI-BULLYING ASSISTANCE FOR TEACHER CADRE TO FOSTER CHILD-FRIENDLY SCHOOL ENVIRONMENT IN KERTOSONO..484

Luluk Indarinul Mufidah, Galuh Kartikasari, and Ilza Ma’azi Azizah

INTERNALIZATION OF VALUES, ATTITUDES AND SOCIAL CONCERNS IN URBAN THROUGH YASINAN ACTIVITIES IN JAMBI 494

M. Nurzen. S

ASSISTING THE INTER-RELIGIOUS YOUTH COMMUNICATION FORUM IN BUILDING INTER-RELIGIOUS YOUTH DIALOGUE IN EAST JAVA.....504

M. Thoriqul Huda and Akhmad Jazuli Afandi

COMMUNITY SERVICE PROGRAM THROUGH CAPACITY BUILDING LECTURERS AND STUDENTS IN STATE ISLAMIC INSTITUTE OF PONOROGO..... 516

Mambaul Ngadhimah

COMMUNITY SOCIO-ECONOMIC EMPOWERMENT THROUGH TRAINING ON RELIGIOUS AWARENESS AND LIVING SKILLS IN NAGARI PADANG CAKUR	528
Martin Kustati, Hallen, Zaim Rais, Nelmawarni, Warnis, Elfi Tajuddin, and Ulfatmi	
COMMUNITY PARTICIPATION IN BUILDING FOR COASTAL AND MARINE ECOSYSTEMS REHABILITATION AT TONGAS PROBOLINGGO	545
Mauludiyah, Noverma, Asri Sawiji, Rizqi Abdi Perdanawati, M. Yunan, Fahmi, Andik Dwi Muttaqin, Misbakhul Munir, and Fajar Setiawan	
THE INCREASE OF COMMUNITY KNOWLEDGE ABOUT FOOD BIOTECHNOLOGY	554
Meti Maspupah and Milla Listiawati	
THE ROLE OF ISLAMIC HIGHER EDUCATION IN KEEPING THE VALUES OF ISLAM.....	564
Moh. Hafidurrahman	
LEXICOSTATISTICS OF (SASAMBO/SASAK LANGUAGE, SAMAWA/SUMBAWA LANGUAGE, AND /MBOJO/BIMA LANGUAGE: A COMPARATIVE STUDY.....	570
Moh. Hilmi	
STRENGTHENING OF NATIONAL VALUES AND PANCASILA IN WARDING OFF THE SEEDS OF RADICALISM AMONG STUDENTS OF TANGERANG	580
Mohamad Mahrusillah and Ahmad Suhendra	
MULTICULTURAL EDUCATION FOR RELIGIOUS LITERACY TO PREVENT RADICAL MOVEMENTS AMONG MILLENNIALS.....	590
Mohammad Takdir	
BUILDING A CONTEMPORARY TAFSIR FRAMEWORK: FROM TAFSIR HARAKI (MOVEMENT TAFSIR) TOWARDS TAFSIR MUJTAMAI (COMMUNITY TAFSIR).....	601
Muhammad Aniq	

THE ASPECT OF ISLAMIC ECONOMIC LAW IN UTILIZATION OF NATURAL RESOURCES IN SANDING VILLAGE BANDUNG.....609
Muhammad Asro and Aden Rosadi

BOOKCASE IN COFFEE SHOP EFFORTS TO STRENGTHEN THE LITERACY MOVEMENT FROM TAKENGON 612
Muhammad Hasyimsyah Batubara

OPTIMIZING CONTINUITY OF EDUCATION IN THE ENVIRONMENT COMMUNITY BASED ON ISLAMIC BOARDING SCHOOLS IN MALANG REGENCY..... 620
Muhammad Husni

STRENGTHENING INSTITUTIONAL VISION OF IAIN BONE THROUGH THE LOCUS OF LOCAL VALUE-BASED COMMUNITY EMPOWERMENT 630
Rahmatunnair, Muhammad Rusydi, and Sultan Hasanuddin

ACCULTURATION OF RELIGION AND CULTURE OF JUNGLE PEOPLE IN PROTECTED FOREST PARK TAMAN NATIONAL BUKIT DUA BELAS (TNBD) JAMBI PROVINCE..... 635
Muhammad Shohibul Itmam

COMMUNITY EMPOWERMENT THROUGH TRAINING AND ASSISTANCE OF USE OF MILK KEFIR TO PREVENT STUNTING 652
Neneng Windayani and Tuti Kurniati

DIFFERENTIAL OF LIGHTWEIGHT BASED ON CASSAVA SKINS 661
Netriwati, Etti Hadiati, Nur Asiah, and Ida Fiteriani

ISLAMIC BASED CHARACTER EDUCATION OF MARGINALIZED CHILDREN IN TASIKMALAYA..... 666
Nita Anjung Munggaran and Neneng Maryani

APPLICATION OF COMMUNITY DEVOTION IN HINDU'S MAJORITY ENVIRONMENT IN DENPASAR.....	674
Novena Ade Fredyarni Soedjiwo, Kusjuniati, and Taufik Maulana	
ENGLISH LEARNING THROUGH PLATFORM <i>QUIPPER SCHOOL</i>	683
Novi Nur Lailisna	
THE ROLE OF VILLAGE-OWNED ENTERPRISES (BUMDes) IN FACILITATING COMMUNITY'S ECONOMY OF PASIR JAYA VILLAGE.....	692
Nunu Mahnun, Arief Kurniawan Putra, Rahma Oktriana Hidayah, Yayuk Irwani Ritonga, and Rian Febrianto	
HUMANITY-BASED TRAINING OF QUR'AN READING FOR TRANSGENDER SANTRI AT AL-FATAH ISLAMIC BOARDING SCHOOL, BANGUNTAPAN YOGYAKARTA.....	703
Nur Aini and Rohmat Dwi Yunianta	
LIGHTWEIGHT BASED ON RUBBER SEEDS AS A SPECIAL FOOD ICON OF REJOMULYO VILLAGE, SOUTH LAMPUNG.....	711
Nur Asiah, Netriwati, Ida Fiteriani, and Baharudin	
WOMEN'S LEADERSHIP IN THE POLITICAL SPHERE IN THE FRAME OF GENDER EQUALITY AND ISLAMIC LAW.....	717
Nur Faizah	
ENTREPRENEURSHIP ASSISTANCE TO INCREASE INDEPENDENCE IN DISABILITIES IN BOJONEGORO	724
Nur Laila Rahmawati, Eyrul Mufidah, Indah Fajrotuz Zahro and Asnawi	
MENTORSHIP AND LAW SOCIALIZATION FOR TREATING PEDOPHILE VICTIMS IN CHILD PROTECTION INSTITUTION (LPA) IN MALANG	731
Nur Shofa Ulfiyati	
THE USE HIJAB: BETWEEN NORMATIVE AWARENESS AND POLITICAL COMMODITIES IN THE DEMOCRATIZATION ERA .	738
Nurul Azizah	

**THE USE OF AKAD WADIAH IN MANAGEMENT OF WASTE BANKS
IN PESANTREN DARUSSALAM BLOKAGUNG BANYUWANGI 751**

Nurul Inayah, Aushofun Niha and Ajeng Maulida

**SELF-WAQF DEVELOPMENT FOR BUILDING ISLAMIC BOARDING
SCHOOL SELF-SUFFICIENCY..... 760**

Prima Aswirna and Reza Fahmi

**MODERATION OF ISLAM IN ISLAMIC BOARDING SCHOOL
(STUDY AT GONTOR DARUSSALAM MODERN ISLAMIC
BOARDING SCHOOL)..... 776**

Reza Fahmi and Prima Aswirna

THE DEVELOPMENT OF HALAL ECOTOURISM OF SANTEN BANYUWANGI BEACH

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Abstract

Banyuwangi tourism is one of three advantages possessed besides agriculture and UMKM. Every tourist area utilizes the potential of nature; it is to pay attention to the sustainability of nature. Ecotourism is a tourist trip to a natural environment either natural or artificial and cultural that is informative and participative. While religious ecotourism is lately starting to be developed, combining syar'i tourist attractions following the demands of religion and still maintain the conservation of the nature of his creation. This research aimed at knowing ecotourism combined with the concept of sharia which ultimately became economic independence. The development of eco-tourism based on halal tourism on the coast of the island of Banyuwangi is one of the realizations of economic independence of the district. By carrying the concept of halal tourism and with no heed to the preservation of nature will increase local revenue. It also enhances the economy and welfare of society.

Keywords: *tourism, ecotourism, religious, regional economic independence, halal tourism*

Introduction

Indonesia is a country with the largest archipelago in the world, and it has ± 18,110 islands with a coastline of 108,000 km. Indonesia has natural potential, flora and fauna diversity, ancient heritage, historical heritage, and art and culture, all of which are resources and capital for the development and enhancement of tourism. As a country with the largest archipelago. Tourism in Indonesia carries an extensive process for national income. In June 2013 the Indonesian Ulema Council (MUI) and the Ministry of Tourism and Economy (Kamenparekraf) in the era of President Susilo Bambang Yudhoyono's leadership realized Islamic tourism in Indonesia. Sharia-based tourism prospects in Indonesia are tremendous to see Muslims adhering to around 250 million people or 88.1% of Indonesia's population. Meanwhile, according to the *Pew Research Center Forum on Religion and Public Life*, the world's Muslim population continues to grow from 1.6 billion people or 23.4% of the world's population of 6.9 billion in 2010 to around 2.2 billion or 26% of the total world population 8.3 by 2030 with an average Muslim population growth of 1.5% every year.

Islamic tourism with the concept of halal *tourism* is a new tourist destination in the world. Islamic tourism is a tourism demand based on the lifestyle of Muslim tourists during the holidays. Besides, Islamic tourism is flexible, rational, balanced and straightforward tourism. Tourism aims to make tourists motivated to get happiness and blessings from God Munirah & Ismail, 2012).

Sharia tourism is a tourist need for Muslim tourists today, mainly local and even foreign tourists. At the beginning of 2014 Islamic tourism was considered as a religious tour with a pilgrimage to the tomb of the Prophet or Umrah. However, Islamic with the concept of halal *tourism* does not only prioritize tourist destinations, but Islamic tourism must have standardization by Islamic principles. For example, providing worship facilities, providing halal food and drinks, setting clear deadlines and so on. The behavior of a Muslim is according to the rules of Islam. In Islam cleanliness is part of faith according to the words of the Prophet:

"أَنْ ظَفَةَ مِنَ الْإِيمَانِ." Because tourism is a necessity for everyone, the concept of ecotourism is very compatible with the rules in Islam that existed centuries ago. Every visiting tourist is obliged to maintain natural or cultural preservation.

Ecotourism is a tourist trip to an environment both natural and artificial, and the culture that is informative and participatory which aims to ensure the preservation of nature and socio-culture (Hakim, 2004). Ecotourism relies on efforts to preserve the function of natural resources and culture as an attraction used as a sustainable economic resource by being managed based on the principles of sustainable development (*sustainable development*). Therefore, it can provide benefits to present and future generations (Yoeti, 2000).

Ecotourism experiences development over time. The term Islamic religious ecotourism or ecotourism began to develop a lot. Religious ecotourism places tourism trips that are responsible for the preservation of social and cultural nature under Islamic principles.

The Banyuwangi government carries the concept of halal *tourism* by not closing the possibility for non-Muslim tourists to visit, but must still follow the established sharia rules. Santan Banyuwangi beach tourism combines tourism with the concept of halal-based ecotourism *tourism* which aims to raise the natural potential possessed. In addition to traveling to sharia with predetermined rules, tourists are also responsible for preserving the current nature.

Income from the tourism sector is one form of economic independence owned by a country. Indonesia has a geographical location and is the largest island nation, so it has the potential to form natural or cultural ecotourism. Revenues from the tourism sector contribute significantly to the country's foreign exchange, which comes from local and foreign tourist spending. It is also a manifestation of the country's economic independence in the tourism income sector.

In 2001 the state gave authority to the regional government to regulate its government including regional finance, per Law No. 34 of 2004 concerning financial balance between the central government and regional governments, providing an opportunity for local governments to optimize the ability of regions to finance development in the regions.

Banyuwangi is the most extensive area on the island of East Java, with an area of 5,782.50 km² with the most significant infrastructure needs demanding large needs. In January 2016, Banyuwangi received an award from the UNWTO with a category of public policy innovation and government governance in the world's best tourism sector in the UN tourism sector. The Banyuwangi government is now developing many tourist attractions with the aim of making it a local income, which in turn has become economic independence for the district. In March 2017 the Banyuwangi government opened a sharia beach tour of the coconut milk island of Banyuwangi which received much attention from various groups, both local and foreign tourists and even researchers, and the Tourism Office.

Sharia tourism in the Banyuwangi coconut milk beach stole the public's attention, so many researchers researched the tour. This research aimed at knowing ecotourism combined with the concept of sharia which ultimately became economic independence. This research is entitled "Religious Ecotourism and Higher Education Development: Economic Independence Analysis Based on Halal Tourism Ecotourism by IAIN Jember at Santan Banyuwangi Beach."

Literature Review

This section describes research or scientific work similar to research to avoid duplication. Also, it adds references to researchers for researchers to develop research. The following are scientific works related to tourism development as regional independence because they contribute significantly to regional income.

First, Yuningsih (2005) studies the increasing Regional Original Revenue (PAD) through the development of potential tourism objects of Pangandaran beach in Ciamis, West Java. Regional income which is a description of local financial potential controls elements of local taxes and regional retribution. About local revenues from the levy sector, the regions can explore the potential of natural resources in the form of tourism objects. The Government realizes that the tourism sector is not the most significant contributor to local revenues, but has the potential to increase Regional Original Revenue (PAD). The results obtained in this study are that the efforts made by the Department of Tourism and Culture of Ciamis Regency in developing Pangandaran beach tourism objects are by building a variety of tourism facilities, promotion through mass media and tourism exhibitions. Based on the results of the study it can be concluded that what drives the development of Pangandaran beach tourism is the attraction of Pangandaran beach, which is supported by adequate infrastructure. While the inhibiting factors are internal factors, such as inadequate infrastructures, lack of quality, and quantity of human resources. Lack of awareness from tourism entrepreneurs and the community on sleeping land, coastal abrasion, lack of orderly street vendors and limited funding. While external factors such as tight competition, monetary crisis, external influences, less supportive community culture, lack of tourist awareness and lack of awareness of private institutions towards tourism facilities and infrastructure.

Second, Meirina (2015) explores the regional ecotourism development based on the Minister of Home Affairs Regulation Number 33 of 2009 concerning guidelines for developing ecotourism in regions in Batu city tourism and culture. In scientific writing discusses the role of the Batu City Tourism and Culture Office in developing the concept of regional ecotourism based on the Minister of Home Affairs Regulation No. 33 of 2009 Regional Ecotourism Guidelines. It is motivated by the shifting of the agricultural sector as a priority for development and the high level of income differences for each community. In 2015 the development of ecotourism in Batu city will begin from the many mountain areas. The development of many mountain tourism areas is motivated by several factors, including: (1) the direction of the 2015 APBD policy, namely poverty alleviation and improved welfare of the apparatus, (2) many mountains have the potential to be developed, (3) locations have not been optimally managed, and (4) Perhutani opens opportunities for development cooperation whereas the constraints faced in developing this tourism are budget problems, poor database, poor *valid* synergy between Regional Work Units (SKPD) in Batu City in terms of developing this regional ecotourism.

Higher Education and Economic Independence

The existence of Islamic universities (PTKI) in Indonesia increasingly gets a place in the community, in line with government policies that are increasingly accommodating to institutions that also contribute to educating the nation's generation. There is one government aspiration and also actually is the aspiration of PTKI's founders and management, which is to realize the independence and sustainability of PTKI in Indonesia (Hasyim, 2015).

Based on the guideline of university service to the community by the directorate general of Islamic education than to ensure the implementation of the tri dharma of higher education, especially community, special arrangements are needed as a basis, legal certainty, and guidelines for implementation at the level of Islamic Religious Universities.

That what is meant by community service in this guideline is "University-Community Partnership" (KUM). This term is used to align with the terms used by Law 12 of 2012 and PMA 55 in 2014, the essence of which is an equal partnership between universities and communities. As stipulated in Law 12 of 2012, specifically articles 47, 48 and 49, the scope of serving the community includes the fields of science developed by each university. Therefore, in order to carry out the mandate of the Law, it is essential that universities carry out community service with a new paradigm.

A partnership between universities and the community is critical, so that universities are not uprooted from the roots of society. These two components work together equally to build the nation through various approaches to foster a culture of empowerment through partnerships. Both universities and communities have assets that can be developed to prosper the life of the nation, so that the model of asset-based community development approaches and community-driven development needs strengthening among Islamic religious colleges.

In this partnership paradigm, universities and society are required to be creative in initiating activities that foster the potential of citizens without having to patronize the community. Therefore, citizen-based learning models such as *service learning* and community-based *research* to use. If implemented in a systematic, well-planned and programmed manner, this partnership approach will produce results that are beneficial for universities and the community. Strengthening the distinction of community-based Islamic religious colleges needs to be demonstrated, because the root of Islamic religious colleges is society. PTKI appears and grows because of the community, managed by the community and synergizing with the government, and its existence is for the benefit of the wider community (Diktis, 2015).

In this case, the Islamic Religious College (PTKI) in Jember is in the initialization of these guidelines by utilizing the youth/students in the Faculty of Economics and Business Islam (FEBI). They have a sense of curiosity and high enthusiasm to find and uncover information behind the events by collaborating with what they obtained during their study. Besides that, an essential role of a young man is his ability to make changes. Change becomes an indicator of success against a youth movement. Change is a word that has a dominant magical power that makes the person who hears it vibrate.

The Jember Faculty of Islamic Economics and Business (FEBI) is based on the Regulation of the Minister of Religion of the Republic of Indonesia number 6 of 2015 concerning the Organization and Work Procedure of the Jember State Islamic Institute. It has been approved by the State Minister for Administrative Reform and Reform Bureaucracy Number: B / 5773 / M.PANRB / 12/2014, on December 29, 2014. After the

faculty was established, the interest of the community and the youth was increasing compared to other faculties, such as the Faculty of Education and Teacher Training (FTIK).

The Islamic Faculty of Economics and Business (FEBI) IAIN Jember has an Islamic economic empowerment program that aims to prosper the economy of the people, with this program a young man or student has the space to optimize all his abilities. Implementing community service based on Development The Shari'ah development economy becomes a tight grip for students to optimize the knowledge they have acquired.

Religious/Sharia Tourism, and Ecotourism

Tourism comes from two syllables, namely *pari* and *tourism*. *Pari* which means a lot, many times or circling. *Tourism* means to travel or to travel. So tourism can be interpreted as a trip made many times or circling from one place to another. However, tourism is not only defined as travel but has an expansive meaning, which is related to the objects and attractions of the tourist visited, means of transportation used, services, accommodation, restaurants, entertainment, social interaction between tourists and locals. The definition of tourism also seen as follows: *first*, according to AJ Burkart and S Medlik, tourism means the transfer of people temporarily and in a short period to destinations outside the place where they usually live and work, and their activities while living in a place this destination (Soekadijo, 2000).

Second, according to Prof. Hunzieker and Prof. K. Krapf, tourism can be defined as the entire network and the symptoms associated with the stay of a foreigner in a place, provided that they do not live there to do a remarkable job that provides permanent or temporary benefits (Soekadijo, 2000).

Third, according to the *World Tourism Organization* (WTO), tourism is an activity of someone who travels or lives in a regular place or environment for no more than one year continuously for pleasure, business or other purposes (Law No.10 of 2009 concerning Tourism).

Fourth, according to Law No. 10 of 2009, tourism is a variety of tourism activities and supported by various facilities and services provided by the community, businesspeople, government and local governments (Fandeli, 1995). Ecotourism is a form of travel to natural areas that is carried out with the aim of conserving the environment and preserving the life and welfare of the local population. Formerly, ecotourism was carried out by nature lovers who wanted to remain intact and sustainable in the tourist destination, in addition to the culture and welfare of the community (Ecotourism Society, 1990).

Understanding of ecotourism experiences development over time. However, in essence, the notion of ecotourism is a form of tourism that is responsible for the preservation of *natural areas* (*natural area*), provides economic benefits and maintains cultural integrity for the local community. From this understanding, the form of ecotourism is a form of conservation movement carried out by the world population. *Eco-traveler* is essentially a conservationist. To develop ecotourism is carried out using tourism development in general. There are two aspects to consider. First, the aspect of the destination, then the second is the aspect of the market for the development of ecotourism carried out with the concept of *product driven*. Although market aspects need to consider, the nature, nature, and behavior of natural and cultural tourism objects and attractions are endeavored to preserve their existence and existence (Andeli & Muklishon, 2000).

Unlike the case with sharia tourism, many of these have recently emerged, such as sharia hotels, restaurants, sharia spas, and many others. However, it is different from

tourism that utilizes natural resources that are still native or untouched by many people. Sharia-based ecotourism is also being developed, sharia-based ecotourism is the same as ecotourism in general. Sharia-based ecotourism promotes syar'i values following Islamic rules, for example, providing facilities for worship, providing halal food, providing limits on muhrim, sharia-based ecotourism in addition to shar'i tours also giving equal responsibility to every tourist visiting to preserve nature.

Ecotourism Contructions

The principle of ecotourism development according to the Minister of Home Affairs Regulation No.33 of 2009, namely: *First*, the suitability between types and characteristics of ecotourism. *Second*, Conservation, which protects, preserves, and uses sustainably the natural resources used for ecotourism. *Third*, Economical, namely providing benefits to local communities and being a driver of economic development in the region and ensuring ecotourism business can be sustainable. *Fourth*, Education, which contains elements of education to change one's perception in order to have concern, responsibility, and commitment to environmental and cultural preservation. *Fifth*, Providing satisfaction and experience to visitors. *Sixth*, community participation, namely the participation of the community in the planning, utilization, and control of ecotourism by respecting the socio-cultural and religious values of the communities around the area; and *Seventh*, Accommodating local wisdom (Suwanto, 1997).

The main elements that must be given attention to support tourism development in tourist destinations concerning planning, implementation of development and development include the *first* elements, a tourist attraction which is also called tourism object is the potential that drives the presence of tourists to a tourist destination. *Second*, tourism infrastructure is natural resources and human-made resources that are needed by tourists on their travels in tourist destinations. *Third*, tourist facilities are a complete tourist destination that is needed to serve the needs of tourists in enjoying their tour. *Fourth*, infrastructure is a situation that supports the function of tourism facilities and infrastructure, both in the form of regulatory systems and physical buildings above the ground and underground. *Fifth*, tourist destinations that have a variety of tourist objects and attractions will invite the presence of tourists. The community around the tourist objects that will welcome the presence of tourists and at the same time will provide services needed by tourists.

According to developments, tourism aims to provide benefits for both tourists and residents. Tourism can provide a standard life for local people through the economic benefits derived from tourist destinations. Besides, the development of infrastructure and recreational facilities, both benefit tourists and residents. Conversely, tourism is developed through the provision of tourist destinations. It is done through the maintenance of culture, history, and level of economic development and a tourist destination included in income for tourists, as a result, will make a unique experience of tourist attractions. At the same time, there are values in the development of tourism. By the guidelines, tourism development can increase profits while minimizing existing problems (Marpaung Herman, 2002).

The ecotourism development strategy is designed based on the results of the analysis of the prospective level of each determinant factor. To be able to determine the key factors/determinants in the development of ecotourism can be done two stages of analysis. The analysis in a row is an analysis to identify factors that influence ecotourism development and analysis to determine some, critical factors in ecotourism development that are studied based on discussions with ecotourism experts, institutional experts, and literature studies. The theory developed in ecotourism development states several key

factors that influence ecotourism development. Among these keys are the potential of ODTWA, local government policies, demand for ecotourism, community participation, facilities and infrastructure, security, tourism space management, promotion and marketing, institutional capacity, attraction management, inter-regional cooperation, economic contributions, and community education. To develop regions that do not yet have the potential to become potential areas as ODTW, promotion, and marketing efforts are needed to attract market potential, reduce accessibility constraints through the provision of transportation mode infrastructure, improve management and service according to service standards, fulfill the required standard of accommodation, and increase diversification of tourist attractions. Based on the objective conditions of the current ecotourism development, a development strategy that can be applied is a pessimistic strategy through tourism spatial planning efforts, development of attraction management, promotion and marketing development, regulatory development and ecotourism management organizations, and creating a conducive security situation both inside and outside the region travel (Soekmadi & Kartodiharjo, 2010).

Economic Independence and Effectiveness of Economic Competitiveness

In development theory it is said that development is an effort that can bring people to follow a process to achieve a life that was previously considered to be wrong, or bad, to be better. Even so, the condition of a better society is a condition that cannot be abandoned. This condition has many different sizes and criteria. As a result, a better condition for someone is not necessarily good according to others; it can even be a worse condition. For example, the Government considers better conditions for its people to achieve economic growth. Therefore, the government is trying to open up as many areas of economic growth as possible to support this goal (Kunro, 1997).

National economic independence is strongly influenced by the independence of the regions. One of the efforts done is by utilizing resources in exotic areas to become tourism places. The tourism sector is very instrumental in national development, as a foreign exchange earner, leveling and increasing employment opportunities and community income.

To find out the regional financial capacity in financing local expenditures is to look further at the contribution of each source of PAD to the total PAD, and how effective the planning targets are towards their realization. To measure regional financial independence, it needs the Independence Ratio formula. This ratio also explains that the dependence of local governments on external or external funding sources (Mahardika, nd.). In this study, the independence ratio is measured by:

$$\text{Independence Ratio} = \frac{\text{Local Revenue (PAD)}}{\text{Government Central} + \text{Provincial Transfer and Loans}} \times 100\%$$

Table 1. Regional Financial Independence Interval Scale

Regional Financial Capacity	Percentage of Regional Financial Independence
very less	0,000-10,00%
less	10,01-20,00%

medium	20,01-30,00%
enough	30,01-40,00%
well	40,01-50,00%
pretty good	>50,00%

Source: Research and Development Team of the Ministry of Home Affairs and Social Sciences UGM

Besides, it is necessary to measure the efficiency ratio to measure the extent of the government's ability to the mobility of revenue by the target (Mahardika, nd.).

Effectiveness Ratio = $\frac{\text{Realized PAD Revenue}}{\text{PAD Admission Target}} \times 100\%$

PAD Admission Target

Table 2. Financial Performance Criteria Efficiency Ratio

Criteria	Percentage of Financial Performance
is active	>100%
effective	100%
effective enough	90-99%
less effective	75-89%
ineffective ineffective	<75%

Source: Mahmudi (2011: 171)

Regional Original Income Contribution (PAD)

Tourism as a form of regional autonomy contributes significantly to local revenue (PAD), apart from the local tax and regional retribution sectors. One manifestation of the implementation of fiscal decentralization is the provision of revenue sources for regions that can be explored and used by themselves according to their respective potential based on the Act on original regional income derived from regional retribution, local taxes and the results of regional wealth management (Law 2004 Article 33).

1. Balancing funds, from APBN revenues allocated to regions to finance regional needs. It is in the context of implementing decentralization Law No.32 of 2004 stipulating changes to the flow of funds from the center to the regions. In the Act, the balancing component did not experience changes, but there was a change in the proportion of the flow of funds from the central and regional levels. In the law, the balancing component does not change, but there is a proportion of the flow of funds.
2. Regional loans, from the government, local government, bank financial institutions, non-bank financial institutions, and society.

3. Other Legal Income, consisting of grant income and emergency funding income. The government allocates emergency funds from the state budget for purposes such as unintended natural disasters within the unitary state of the Republic of Indonesia.

Methods

Based on the objectives, this study includes qualitative descriptive research with a quantitative approach. The scope/amount of data sources used as research subjects are in the form of news that is accessed and also supported by database/statistical data. Quantitative methods are numbers in the form of tables and graphs. In addition to using qualitative methods, quantitative approaches are also used by researchers to measure the growth rate of regional economic independence in the sharia coastal tourism sector of the coconut island of Banyuwangi.

In this paper writing, researchers researched sharia beach tourism in coconut milk island in Karangrejo village, Banyuwangi regency precisely in the east of Banyuwangi city. This sharia beach tourism became the first tour that appeared on the island of East Java from halal *tourism*.

Data collection techniques use two ways, literature study, and observation. Literature study is done by accessing data in the form of information from print, internet, and audiovisual media and also using statistical data in the form of tables and graphs obtained from the Accountability Report of the Banyuwangi Regent 2016 Budget Year. Observations are made by coming directly to tourist attractions the beach of the coconut island of Banyuwangi which is the place of research, by looking directly at the tourism potential given the contribution of local income which becomes economic independence for the district.

To analyze the existing problems in this study, it used descriptive analysis techniques by conducting a quantitative approach, including: First, the ratio of regional financial independence namely the ability of the region to self-finance the activities of government, development, and service to people who have paid taxes and levies as sources income needed by the region. Second, Effectiveness and Efficiency Ratios The effectiveness ratio aims to measure the extent to which the government's ability to mobilize revenue revenues according to the target. The efficiency ratio aims to assess the extent to which the government is efficient in realizing revenue (Halim, 2011).

Data collection techniques by observation are carried out as data support and or so that other parties can quickly get a picture of the research object. The use of descriptive analysis is intended to determine the influence of sharia beach tourism in Santen Banyuwangi island on regional income.

The Ecotourism Concept: Building Halal *Tourism* in Banyuwangi

Banyuwangi is the largest district in East Java with an area of $\pm 5,782.50$ km², most of Banyuwangi district is still a forest area, covering an area of 183,396.34 ha or about 31.72%. Besides having a relatively large forest this district also has many beaches, including red island beach, boom, fir, grajagan, blimbingsari, watu dodol or commonly called GWD, bangsring, wasps and March 2017 then the Banyuwangi government forms santen beach to be a beach Sharia is the first time in East Java with the concept of halal *tourism*.

Banyuwangi Regency is currently one of the favorite tourist destinations in East Java. Tourism development, tourism promotion and infrastructure development in the tourism sector can attract both domestic and foreign tourists to visit Banyuwangi Regency. The regency is supported by different tourism potentials ranging from natural tourism to distinctive culture and geographical location adjacent to the island of Bali which is one of the world's destinations. Banyuwangi tourism develops through the concept of "ecotourism." The concept of tourism development carried out by optimizing and simultaneously preserving the natural and cultural potential of Banyuwangi sustainably. The tourism development uses the following principles. *Protecting the environment used. Secondly, actively involving the community in activities tourism. Third, presenting products with learning, education, and recreation, from the characteristic values (true and local culture); Making a positive contribution to the regional economic development. Fourth, pressing as far as possible the negative impacts arising from a series of tourism activities.* In addition to the above principles, Banyuwangi Regency tourism management is summarized in the Tourism Development Area Concept (WPP) known as *Diamond Triangle*:

First, Tourism Development Area (WPP). It is an area with a dominant type of tourist attraction in the forest area and natural scenery. It is suitable for "adventure" (adventure) tourism activities and enjoying the natural scenery, namely Ijen Crater in Licin District 45 km from Banyuwangi City. It has the most massive lake crater on the island of Java with sulfur craters in solfatara at a depth of about 200 meters and containing approximately 36 million cubics of steamy acidic water. Ijen crater supported by hinterland ecotourism includes Kemiren Tourism Village, Kaliklatak Plantation, Selogiri Plantation, and Kalibendo Plantation.

Second, Tourism Development Area (WPP) II It is an area with a type of tourist attraction that is mostly located around coastal waters and has low accessibility, namely Plengkung Beach located on the southern coast of Banyuwangi and located in the Tegaldlimo District with a distance of Banyuwangi around 86 km. Plengkung beach is the best beach for surfing and is commonly called G-Land. May-October is the best month to surf. Plengkung beach supported by hinterland ecotourism includes G-Land (Grajagan Land), Alas Purwo (Goa Istana), Sadengan Savana and Bedul Mangrove Beach.

Third, Tourism Development Area (WPP) III It is an area with tourist objects that mostly have unique natural resources, namely Sukamade Beach located in the Pesanggaran Subdistrict, about 97 km to the southwest of Banyuwangi. Sukamade Beach is a protected forest in East Java which is famous for turtle breeding, where female turtles that usually lay eggs up to hundreds of grains are placed in the sand of the beach. November to March is the season for turtles to lay their eggs. Sukamade Beach supported by hinterland ecotourism includes Rajegwesi Beach, Green Bay, Pancer Beach, and Red Island and Meru Betiri National Park. In the three Tourism Development Areas (WPP) that he has mentioned on tourism, it is not explicitly stated, because the sharia island tourism of Santen was opened and inaugurated in March 2017. Tourism continues to support the concept of ecotourism and is supported by the concept of sharia which has recently begun to flourish in Indonesia (LKPJ, 2016).

Sharia Halal *Tourism* in Santan Banyuwangi Beach

Shariah tourism has been introduced since 2000 from the discussion of the OKI meeting. Islamic tourism is a tourism demand based on the lifestyle of Muslim tourists during the holidays. Besides, Islamic tourism is flexible, rational, balanced and

straightforward tourism. Tourism aims to make tourists motivated to get happiness and blessings from God (Munirah & Ismail, 2012).

The development of Islamic tourism in Indonesia from time to time continues to multiply, this development is motivated by the large number of domestic Muslims whom most of them need sharia-based tourism needs. Banyuwangi as a city with excellent tourism potential continues to develop the tourism sector. Cities with the nickname of *the sunrise of java* have bagged a proud achievement, in January 2016 the Government of Banyuwangi won a prestigious award from the Bureau of Tourism Perserikatan Bangsa United Nations (UN), or UNWTO in the 12th UNWTO Awards Forum was held in Madrid, Spanish in the category of Innovation Public Policy and Governance.

The Banyuwangi government continues to develop and organize new tourist destinations. March 3, 2017, Banyuwangi Regent Abdullah Azwar Anas inaugurated a new tourism tour based on sharia on the island of Santen, Karangrejo village, east of the city center.



Figure 1. The location of Santen Banyuwangi

The distance from the city center is only about 3 km. Named Santen because there are a lot of trees in it that are known to the Banyuwangi people with the name Santen tree. Because of its location close to Bali, this beach offers beautiful views. The coconut milk beach which was initially known as the large field beach, a slum area full of scattered rubbish. So the Banyuwangi government began to organize the beach and to attract local government tourists to carry out the concept of sharia tourism. Taking the concept of *halal tourism* is used because *halal trends tourism* continues to grow and must be responded to develop regional tourism. Also, this concept was taken to differentiate Banyuwangi from other regions.



Figure 2. Banyuwangi Santan Sharia Beach Tourism Concept

Figure 2 shows one example of the sharia concept used, namely the separation of the muhrim place. To the left of the area is a woman and the right is male. Besides, this beach also provides a place of worship complete with all its attributes such as the place of wudhu, mukena, and sarong. It is also regulated by the local government regarding travel rules such as being prohibited from carrying alcohol, prohibited from littering and so on. In addition to maintaining true sustainability, the coconut milk beach also provides tours with the aim of getting a blessing because ecotourism is a tourism activity that relies on efforts to preserve the function of natural resources and culture as an attraction used as a source of the sustainable economy (Yoeti, 2000). Ecotourism combined with the concept of sharia is very suitable, because in Islam itself has been regulated about the preservation of nature.

"And do not do damage on earth after (Allah) fix it and pray to his fear (will not be accepted) and hope (will be granted). Verily the mercy of Allah is very close to those who do good. Moreover, it was he who blew the wind as the bearer of good news before the arrival of his rabmah (rain) until when the wind had brought a dark cloud, we turned it to a barren area, then we sent rain in that area. So we took it out because the rain was a variety of fruits. That is how we raise people who have died. Hopefully, you take lessons. Moreover, good soil, the plants grow with the permission of Allah, and the soil is infertile, the plants only grow miserable. Thus we repeat the signs of greatness (We) for those who are grateful" (QS. Al A'raf 56-58).

The universe, especially the earth which is the place of human habitation, of course, we must protect and protect ourselves together. Some people or even many people who do not care about the environment, these people just arbitrarily damage nature without paying attention to the end (the result) after their actions. Some people not only did damage to things or nature but also damage on attitudes. They do various kinds of disgraceful acts, commit immorality and even still alive like in the days of ignorance. Allah Almighty as God the entire universe forbids humankind to make damage on earth, Allah sends humans as caliphs who should be able to utilize, manage and maintain the earth well, not the other way around which destroys the earth. The surah above also contains the content that as one of God's great gifts is to move the Wind as a sign of His coming. The wind carries thick clouds and is blown to the dry country where there are plants that have died from drought, people's wells have dried up, and people are thirsty. God finally brought rain to the country, and the country that was dying was finally alive again. In this way, the country has lived and with prosperity overabundant plants.

Regional Original Revenue (PAD)

The 2016 fiscal year comes from Regional Original Revenue (PAD), balancing funds and other legitimate regional revenues. The Banyuwangi Regency Government targets Regional Revenues of Rp 3,049,108,326,744.26 and is realized at Rp 2,806,270,608,443.10 or reaching 92.04% as shown in table 3 below:

Table 3. Target and Realization of Regional Revenues in Banyuwangi 2016

No	Description	Target	Realization	%
1	Locally-Generated Revenue	353.260.692.26	367.939.934.10	104.16
	Local Tax	125.304.997.546.00	120.827.802.564.50	96.43
	Regional Retrebusi	32.395.873.742.00	34.591.082.032.00	106.78
	Results Of Local Tax Management	16.166.252.031.00	15.066.252.031.00	93.2
	Other Legitimate PAD	179.393.865.373.26	197.455.797.766.60	110.7
2	Profit Sharing Funds	2.159.039.793.900.00	1.847.137.392.967.00	85.55
	Tax Sharing Funds	95.499.496.000.00	89.415.397.750.00	93.63
	General Allocation Fund	1.400.384.500.000.00	1.400.384.500.000.00	100
	Special Allocation Fund	663.155.797.900.00	357.337.495.217.00	53.88
	Other Legitimate Income	536.807.544.152.00	591.193.281.082.00	110.13
3	Grant Income	131.226.010.986.00	161.577.903.977.00	123.1
	Adjustment Funds	173.946.366.000.00	174.389.854.100.00	100.25
	BHP Funds From The Province Or Regional Government	150.532.440.663.00		112.4
	Financial Assistance From The Province Or Central Government	81.102.726.500.00		106.8

	DBH Central Reception	0.00	0.00	0.00
	total	3.049.108.326.744.26	2.806.270.608.443.10	92.04

Source: Revenue Service of Banyuwangi Regency, 2016, (unaudited)

From the mathematical calculations that the researchers did, the financial performance of the Banyuwangi District Government was quite efficient, which was 92.04%.

Regional Economic Independence

Table 4. Summary of Realization Report for the Year Ended 31 December 2015

No	Description	Target	Realization	%
1	Number Of PAD	303.235.751.986.52	346.992.331.406.82	114.43
2	Number Of Central Government Transfers	452.459.887.392.00	451.403.887.000.00	99.77
3	Number Of Provincial Transfers	306.288.028.065.00	319.132.725.269.00	104.19
4	Loan Amount	334.447.460.074.51	334.490.060.074.51	100.01

Table 4 is the Banyuwangi Government budget in 2015 which was published in July 2016. In the table above it can be seen the level of economic independence of Banyuwangi from the formula of economic independence ratio between Revenue Regional Original (PAD) divided by central and provincial transfers and loans used in 2015 fiscal year, Banyuwangi occupies 31.40% of 2015 economic independence. It shows that economic independence is quite good. The Banyuwangi government revenue from year to year has experienced an increase, but the loans from year to year have decreased. If this continues, then it can be ascertained that the Regency's economic independence will improve.

Tourism as a Regional Revenue Contribution: Independence Resources

One of the priorities for regional development for Banyuwangi Regency is tourism. Tourism is an excellent asset for the district, in addition to local income, with tourism recognizing the area widely, introducing a distinctive culture. Tourist visits from year to year have experienced a significant increase. Regional income derived from both local and foreign tourist spending greatly influences local revenues. The number of foreign tourist visits in 2016 was around 80,000 people, tourist spending was \$ 500 per visit/

person/day, and the average length of a two-day visit. The amount of homestead income is around IDR 500 billion with tourism promotion costs of only IDR 15 billion (Anas, 2017).

The Banyuwangi government continues to develop tourism. It makes people curious about tourism in Banyuwangi, so that many people from outside the city and even abroad come in droves. This success does not necessarily appear. However, this was achieved by the hard work of the local government to develop tourism.

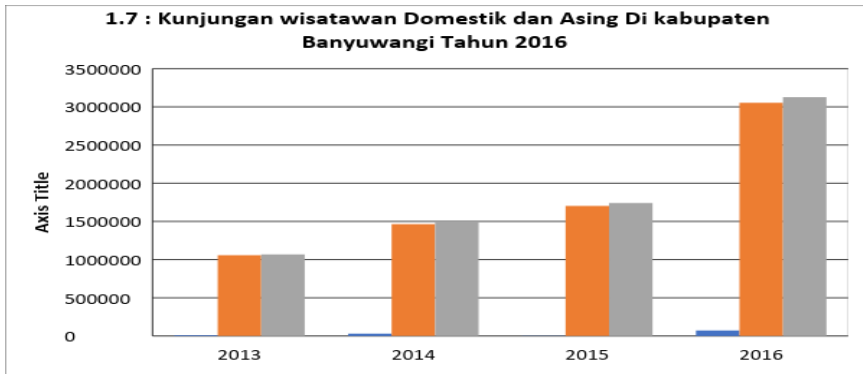


Figure 3. Tourist Visit

Source: Banyuwangi Regency Culture and Tourism Office, 2016

Figure 3 shows that both local and foreign tourist arrivals to Banyuwangi have increased over the past four years. In 2016 the diagram shows a very rapid increase from 1,742,230 people to 3,126,602. It shows that tourism in Banyuwangi is favored by tourists.

Syariah Santan Beach Tourism as One of The Regional Revenue Contributions

The new sharia beach tourism was formed in March 2017 by the Banyuwangi government. But not long ago, the beach has stolen the attention of many people such as the Department of Tourism and Culture, local and foreign tourists, even researchers who want to study this beach.

Coconut Beach has around 30 visitors per day, but when the beach starts to be laid out and repairs are done by adding tourist facilities and changing the stereotype of "immoral beach" into sharia beach that carries the concept of halal tourism. After this beach was changed to sharia beach, the number of visitors increased by 300 people per day. The costs incurred to be able to visit the beach are quite affordable. Rp. 2,000.00 motorcycle parking and Rp. 4,000.00 car, for entrance ticket Rp. Three thousand per head while tourists who want to enjoy the facilities of a set of umbrellas and two sofa chairs made from dacron chairs must rent at a rate of Rp 10,000.00 without a time limit.

Table 5. Analysis of Sharia Beach Revenues in Rupiah

No	Description	Unit	Traveler	Total
1	Motorcycle Parking	2.000	150	300.000
2	Car Park	4.000	150	600.00
3	Entry Ticket	3.000	300	900.000
4	Chair Umbrella Rental	10.000	3000	3.000.000
	Total			4.800.000

Table 5 estimates the income of the local income from the sharia coastal tourism sector in the amount of Rp. 4,800,000.00 per day, so if per-day the number of tourists visiting does not experience high fluctuations, or in other words, tourist visits are quite stable every day. Then it can be ascertained that the visit income from tourists visiting per day ranges from three million to four million minus other expenses, such as tax costs, water, employee salaries (*security*) and other costs.

Local revenue is also obtained from the payment of lease tax for trading. On this beach, many merchants sell various kinds of food, drinks, *souvenirs* Banyuwangi, and so on. Every trader who sells around the coastal land must pay a rental fee of Rp. 5,000 - Rp. Ten thousand per year. The number of traders around the tourist site is 20 *stands* trade place. Regional economic independence is the primary responsibility in the development program is that the community is empowered or has the power, strength or capability. The strength in question can be seen from the physical and material aspects, economic, institutional, cooperation, intellectual strength and joint commitment in applying the principles of empowerment. The ability to empower has the same meaning as the independence of the community. Concerning development programs, the aim to be achieved is to form individuals and society to become independent. This independence includes independence of thinking, acting and controlling what they do (Sumudiningrat, 2000).

Banyuwangi coconut milk sharia beach is one of the regional income points and becomes an independent city. With the establishment of this tour also opens up employment opportunities for the community around the tourist attractions. In addition to preserving nature from damage, the local government also empowers the economy of the surrounding communities, which are mostly poor people.

Conclusion

Banyuwangi is one of the cities in East Java which has the most extensive area with an area of 5,782.50 km² with the most magnificent infrastructure needs demanding great needs. Economic development in this area has increased from year to year; it is motivated by the efforts of the local government to carry out sustainable development. One of the efforts made is by utilizing the area as a tourist attraction. Syariah coconut milk beach is one form of tourism land use with the concept of halal *tourism*, besides continuing to make use of the land for tourism, the Banyuwangi Government is also obliged to maintain its natural sustainability. Ecotourism is a concept used in all tourist attractions in Banyuwangi.

The sharia Santa beach is one of the prima donnas of both local and foreign tourists. This beach contributes significantly to regional income in addition to Regional Original Income (PAD). Per day the number of tourists who come in around 300 people with a parking fee of IDR 2,000 / motorbike, IDR 4,000 / car, IDR 3,000 entrance fee / person and rent a set of umbrellas and chairs of Rp 10,000 / rental, then the amount of income from this beach is around Rp. 4,800,000 / day, fewer expenses.

Banyuwangi was at 92.04% which showed an efficient financial level towards the target and realization of regional finances in the 2016 budget year. While regional financial independence per 2015 reached 31.00% which indicated that the Banyuwangi regional economy was quite good. The number of visits by local and foreign tourists to Banyuwangi has increased from year to year. In 2016 visiting tourists experienced a rapid increase reaching 3,126,602 people from 2015 totaling 1,742,230 inhabitants. Moreover, the government's target in 2017 is the number of domestic tourists 236 million people and foreign tourists 13.0 million people

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PARTICIPATORY ACTION RESEARCH (PAR) IN THE COMMUNITY SERVICE OF UIN SUNAN AMPEL

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Abstract

Community Service through Participatory Action Research (PAR) process aims at learning in overcoming problems and meeting the practical needs of society, the production of the science community, religious and social change processes. Therefore, Community Service is a means to raise the collective critical awareness about the shackles of the ideology of neo-liberal globalization, and of religious normative paradigms which impede the process of socio-religious transformation. A community Service-oriented paradigm of community empowerment starts with something simple and be a part of community life. Further expanding the scale communities that eventually reaches the point of the scale of the wider community. There is the working principle of Community Service transformation that coalesce into a collective work between Community Service teams with a community. They collaboratively construct knowledge for social action and social change.

Keywords: *Empowerment, Transformation, and Community*

Introduction

Community service by universities is still sectoral, divided according to the field of science, and the tendency is incidental, so the results do not touch on the realm of social change. Therefore, there needs to be a pattern that is not incidental, sporadic, and sectoral activities, but rather a systematic, integrated and sustainable effort. How community service is placed in the perspective of community empowerment (especially giving the attention of the *dlu'afa* / weak) towards social transformation. Community service should be positioned and become part of the efforts of socio-religious transformation, become a medium of reflection, and religious education because Islam is the grace of all nature; therefore it must be a culture of a society in an ideological system, thinking and acting piously.

The approach to community service with PAR methodology is the process aimed at learning to solve problems and fulfill the practical needs of society, the production of people's knowledge, and the process of socio-religious change. Therefore, community service is a means to raise collective critical awareness about the existence of the shackles of the ideology of neoliberal globalization and the shackles of normative religious paradigms which hinder the process of socio-religious transformation (Denzin & Lincoln, 2009: 422)

Conceptually the empowerment-oriented community service means 1) The process of developing the power and ability of the weak, marginalized, and oppressed groups of society; 2) Process of, by, and for the community. The position of the community is accompanied/facilitated in making decisions and taking initiatives to be more independent in developing the quality of their lives; 3) Placing the community and its

institutions as a fundamental force for economic, political, social, cultural and religious enhancement and 4) Efforts to release various forms of cultural domination, political pressure, economic exploitation, and hegemony of religious institutions that impede and deter community efforts to determine way of life and improve the quality of life (Hasyim, 2014: 12).

UIN Sunan Ampel as one of the universities that consistently organizes community service with the PAR methodology done through a long process. Since 2005 until now the application of PAR as an approach to community service has become an attractive choice, and continuous improvements are made. Even experiments with various new approaches were also carried out. Community service provides greater meaning and benefits to the community and the university, not just academic rituals.

Applied PAR Methodology in Empowerment-Oriented Community Service

Applied PAR methodology in community service adheres to the principle of empowerment-oriented work. Therefore, community service must fulfill the elements of empowerment. Empowerment must always strive for three dimensions at once: providing needs and solving practical problems, developing science and religious diversity, and the process of religious social change. Thus the community is the primary agent of social-religious change so that the lecturers/students implementing community service are other parties who facilitate the process of change. Therefore, lecturers/students must respect the leading role of the community. Lecturers/students and the community must work hand in hand in a participatory manner to make social changes (Mahmudi, 2002: 2).

Community Service with PAR methodology, the position of empowerment is a method (approach) and not a solution to every problem that occurs in society. Empowerment is an effort to create community independence from the nature of dependence on other parties. If the community has succeeded in establishing independence, social change will occur on its own (Mihardja, 2003: 12 - 15).

This community empowerment-oriented community service paradigm starts with something simple and becomes a part of people's lives. Then expand on the scale of community groups which eventually reach the point of a scale of the wider community. Therefore, any potential that exists in society should be used as a tool of change, such as the potential of religion, culture, human resources (life experience, intelligence, and local wisdom), and natural resources owned by the community. So that, community service by itself is a process of transforming social situations, including the transformation of religious diversity through their collective strength. Then the lecturer/student with community service must encourage community participation and control consistently, to be able to bring out the maximum strength of the community and minimize their dependence on other parties (Mahmudi, 2002: 6). Local knowledge and traditional wisdom are useful tools of change to create community independence. Therefore, a multi-sectoral and multi-disciplinary approach is a way of doing this transformative community service. Not only the approach for the lecturer/student community service team, but also by the community itself. Therefore, critical dialogue must take precedence. The Community Service Team is not allowed to patronize and must avoid doctrinal approaches that tend to impose society.

In detail, the principles of Community Service work oriented toward social change are as follows.

- (1) It enables oppressed groups and classes to obtain creative and transformative leverages as revealed in projects, special activities, and struggles.

- (2) Produce and build a process of socio-political thinking as a means to identify the basis of the community. The purpose of social bases here is potential groups that can be encouraged in the process of social change.
- (3) Develop research together. Like PRA (Participatory Rural Appraisal) or PAR (Participatory Action Research) must be done jointly between facilitators of social change with the community. The ordinary meaning here is collaboration. Collaboration is all those who have responsibility for the actions of change are involved in efforts to improve their abilities. The collaboration group is continually expanded by directly involving as many of them as possible related to the problems at hand
- (4) siding with the most powerless community. Often community development programs do not involve neglected communities. Despite the political rhetoric, the program was built on the suffering of neglected people (read: they were written as targets of community development and empowerment, but never touched).
- (5) Ensure critical rediscovery of history. This is an attempt to selectively rediscover, through shared memories, elements of the past elements that have proven useful in maintaining the interests of the exploited class interests and which can be used in the present struggle to increase awareness. This pattern is generally known as learning from experience.
- (6) Assessing and Implementing Community Culture. It is based on the recognition and understanding of essential and primary values in the community in each region.
- (7) Participation always starts with a small one with small-scale changes. After social groups and individuals can manage and control these changes, then work toward a broader pattern of change.
- (8) Start with a cycle process of planning, action, evaluation, and reflection on a small scale so that it can help people involved in formulating issues, ideas, views, assumptions more clearly. So they can form more powerful questions for their situation as well as the development of their work.
- (9) Establish a mechanism for "community self-criticism" from people who participate and collaborate in the research process, namely planning, implementation, evaluation, and reflection. It is intended to build people who care about their enlightening process for the pattern of relationships between circumstances, actions, and consequences. Likewise to emancipate themselves from institutional and personal fetters that limit their power to live more humanly above the social values they choose and believe in.
- (10) The process of enlightenment in giving birth to critical awareness. This critical awareness must occur for both parties, both those who enlighten and enlightened communities (Rahadi, 2008: 9-11).

These ten working principles are not separate parts but are integrated into a collective work between the community service team and the community. They collaboratively build knowledge for social action and social change. This social action and social change began with the emergence of critical awareness between the community service team and the community on the knowledge of the social situation that occurred. Thus, among them, the process of carrying out an analysis emerged to carry out social movements and technically solve the underlying problems that happened to them (Tandon, 1993: 21 - 23). From here grow new knowledge both technical and non-technical. It is a process of building community knowledge that is more valid, because knowledge is not dominated by researchers or facilitators of community service, but is built together.

Method

Strategy for Empowering Community Service with a PAR Approach

The strategies carried out by lecturers/students implementing community service must begin with micro-actions that have a macro context. The micro action is meant to solve small problems that have an original context and are related to the global context. Therefore, this strategy is carried out with an approach to mastery of the technical knowledge of the community, so that the community directly feels the process of involvement in the social changes built by this community service (Rahadi, 2004: 3).

The next strategy is lecturers/students together with the community to build functional and sustainable community institutions. This institution has a strategic function in creating collective strength and resolving some of the problems that afflict the community. With this institution, a shared learning process will be built while creating collective awareness. It can happen because there is a transformative process of religious understanding (Rahadi, 2004: 4).

Through these institutions, it is also a forum for increasing community participation in determining control, management, and control of natural and human resources (especially economic resources). Even the development of a strategic economic sector can be driven from the community institutions that have been built, of course, a strategic economy that is following local conditions (regions) (Rahadi, 2004: 5).

The next strategy is to build a strategic economic network that serves to develop cooperation in overcoming their limitations in the fields of production, marketing, technology, and capital. If community service is held able to touch this field directly, the results will be felt by the community. It can happen because indeed the problem of most people is related to economic needs. This success proceeds with regional and territorial expansion which emphasizes the aspects of equality and differences in the potential of the community (Rahadi, 2004: 6).

These strategies are also not too rigid but can adjust to the conditions of the community. The principle of PAR is to respect local knowledge, break down the history of the community while respecting differences in perspectives and strategies desired by the community. Then the strategy can change, but the working principle must still be used as a guideline. The social movement cycle in the process of community change to implement the above strategies, following the social movement cycle in Participatory Action Research (PAR), is as follows:

- 1) Preliminary mapping, initial mapping as a tool to understand the community, so that the lecturer/student will readily understand the reality of the problem and the social relations that occur. Thus it will facilitate entry into the community through crucial people and grassroots communities that have been built, such as religious groups (yasinan, tahlilan, masjid, mushalla, etc.), cultural groups (artist groups, and local cultural communities), and economic groups (farmers, traders, artisans, etc.).
- 2) Building human relations. Lecturers/students and accompanying lecturers inculcate and set trust-building with the community, so that there are equal and mutually supportive relationships. Lecturers/students devoted to community and society can become a symbol of mutualism to conduct research, learn to understand the problem and solve problems together.
- 3) Determination of Research Agenda for Social Change. Lecturers/students with the community schedule research programs through Participatory Rural Appraisal (PRA) techniques to understand community issues which subsequently become a tool for social change. In this process, lecturers/students and the community also pioneered the establishment of community groups, under the potential and diversity that existed.

- 4) **Participatory Mapping.** In these community groups, lecturers/students facilitate the learning process by jointly conducting regional mapping. This mapping will produce a general picture of geographical, social, and community problems. Mapping is usually the first step in understanding community conditions. From this mapping, it proceeds with identifying community problems through other PRA techniques, such as Transect, Ven Diagram, Flow Chart, Season calendar, Daily calendar, Community history, and others.
- 5) **Formulating Humanitarian Problems.** The community formulates the fundamental problem of the humanitarian life it experiences. Such as issues of food, housing, health, education, energy, environment, and other major humanitarian issues. An easy technique for formulating this problem is usually a problem tree analysis (problem hierarchy), resulting in objective tree analysis. Furthermore, it is equipped with ranking matrix techniques as a step to choose the priority of which problems will be resolved first.
- 6) **Develop Movement Strategies.** The community devised a strategy for the movement to solve humanitarian problems that had been formulated. Determine systematic steps, determine the parties involved (stakeholders), and formulate the possibility of success and failure of the program planned and find a way out if there are obstacles that hinder the success of the program. The preparation of this movement strategy is an essential step in problem-solving. The natural step to compile this movement is by managing programs in the form of the Logical Framework Approach (LFA).
- 7) **Organizing the Community.** The community is accompanied by lecturers/students to build social institutions. Both in the form of working groups and real community institutions move to solve their social problems simultaneously. Similarly, it forms networks between work groups and between working groups and other institutions related to planned action programs.
- 8) **Launching Change Action.** Action solving problems is done simultaneously and participative. The humanitarian problem solving program is not just to solve the problem itself, but is a learning process of the community, so that new institutions are built in the community and at the same time bring up a community organizer (organizer of the community itself) and eventually a local leader will become the actor and leader change.
- 9) **Establish Community Learning Centers.** Learning centers appear from the needs of community groups that have moved to act on change. Learning center is a medium of communication, research, and discussion on all aspects of the community. Learning centers are as a place to plan, organize and solve social problems. The establishment of learning centers is one proof of the emergence of new institutions as the beginning of the change in the community. Through learning centers, the community can realize a variety of groups that suit the potential and needs of the community, such as study groups of women farmers, groups of women craftsmen, farmer groups, youth groups, and so on. The group does not have to be on a large scale, but the important thing is that the group has permanent members and learning activities run regularly in activities that are programmed, planned, and evaluated. Thus the learning group is the driving force of society to take action for change.
- 10) **Reflection (Theoretical Social Change).** Lecturers/students of community service together with the community formulate the theory of social change. Based on the results of research, community learning processes, and implemented action programs. Lecturers/students and the community reflect all the processes and results obtained

(from beginning to end). Theoretical reflection is formulated together so that it becomes an academic theory presented to the public as academic accountability

- 11) Extending the Movement and Support Scale. The success of the community service program is not only measured by the results of activities during the process but also measured by the level of sustainability of the programs that have been running and the emergence of organizers and local leaders who continue the program to take action for change. Therefore, lecturers/students together with the community broaden the scale of movements and activities. They built new community groups in new areas driven by existing groups and organizers. Even the new communities are expected to be built by the community independently without having to be facilitated by lecturers/students. Thus the community will be able to learn by themselves, conduct research, and solve social problems independently (Hasyim, 2014: 36 - 39).

Such a movement cycle continues to rotate and continue. Therefore, the implementation of community service cannot be carried out in just one or two activities but is continuous. Programs are required to be sustainable, integrated and systemic so that there is a point of social transformation. Therefore, time targets cannot be ascertained. What can be ascertained is only the program target. Therefore, in the short term, the target of program objectives can be ascertained or not. The target of social change cannot be determined when it can be achieved, depending on the quality and intensity of the process of implementing community service to the community that can be implemented periodically in the same location.

Management Policy for Organizing Community Service

Community service at Sunan Ampel UIN was organized by the Institute for Research and Community Service (LPPM) through the establishment of a Community Service Executing Agency (BP) formed by the Chancellor's Decree. Regarding the implementation of community service through LPPM, there are still shortcomings in several aspects. However, when compared with community service with conventional methodologies held by faculties in previous years, the implementation of community service by LPM has several advantages as follows: a) Activities can be carried out optimally because it involves all faculties as an integral part of the service this community. The community service held by the faculty is partial and not integrated between faculties, so that both the location and its implementation are not integrated; b) LPPM requires the location of community service in accordance with PAR criteria, namely a location that creates a conducive situation for students to learn to conduct research and organize the community. While all this time the faculty has determined the location based on aspects of ease of access, namely places close to the city of Surabaya. However, the proximity of access to the city allows students not to concentrate on the location of community service. Likewise, the community is not conducive to creating a learning process, especially in conducting research and organizing, because the community is more *gesellschaft* (*patembayan*); c) LPPM has a special team in charge of PAR so that community service quality assurance using PAR methodology is more accountable. While the faculties so far in the PAR problem are still groping, because they do not have a special team and are still consulting the LPPM; d) PAR requires the process in the field to be carried out by the student (student) in an interdisciplinary manner. So the concept of integrative community service between faculties is the right concept. More precisely if community service is carried out as in 2009 through the concept of cooperation with other universities, namely with UPN "Veteran" East Java, and Universitas Brawijaya Malang. The integrated community service with other PTs has advantages in the field especially in problem-solving

approaches by participants who have a multi-diplomatic background; e) The concept of the chairperson of the implementing body or committee in turns between faculties is considered appropriate. It will be felt fair by all parties involved. All faculties will turn in the order of time and time. The concept of justice and equity present in the implementation of community service. Only the problem is the level of managerial ability of the chairperson of the appointed BP, which will result in obstacles to the implementation of this community service. In this case, LPPM anticipates through a PAR team that there is the primary support for organizing community service. If the BP of community service is not running well, the PAR LPPM team moves.

The pattern of Assistance to Community Service Students

Field Facilitators (DPL) lecturers who have the responsibility for mentoring community service participants at the site had full responsibility and authority for the community service process in the field. However, related to technical implementation, it is still coordinated by the Implementing Agency for community service. Likewise related to the PAR process in the field remain in the supervision and monitoring of the LPPM PAR team.

An important note related to technical assistance in the field is that the field supervisor must understand PAR as a community service methodology so that guidance must be following the PAR concept. If the field facilitator does not fulfill this competency, it will cause problems for the process of implementing community service. The process of understanding the PAR methodology is derived from the process of field experience by students and the community.

Community service assistance was carried out by one village group, one assistant lecturer. It is expected to have collaboration between lecturers and students to make maximum and quality community service. They jointly carry out the learning process of how to apply PAR as a methodology for examining social problems, formulating problems that occur, discovering potential community assets, organizing community ideas, planning community problem solving, taking action with communities, and reflecting on the results of social changes built together.

The position of the field facilitator lecturer is indeed not on location every day, but every week and stays with students. When accompanying lecturers are in the field, together with students, they discuss the research process and mentoring students with the community. They examine the data obtained, analyze the data, and reflect it through analysis of critical social theory and emancipatory research methodology. With this pattern, students will get a good understanding of critical research, so the learning process pattern with "learning by doing" feels more active.

1. Selection of Location of Community Service

Choosing the right location for community service is more challenging locations for students to apply the PAR methodology. Some villages located in urban or suburban areas have created difficulties for students in the process of organizing. It happens because the people of the city or suburbs are individualistic and tend to not care about the presence of students. PAR does not have to be in remote areas of the village, even in the city, it is possible, but for the learning process for students, it seems that in urban or suburban areas it is difficult.

The experience of previous years of community service in the city of Surabaya showed that students had difficulty in building communication and processes in the community. Similarly, community service in Sidoarjo and Gresik, which is a suburb, also experienced the same thing. In 2010, the location of community service was in Madiun, Ngajuk, Bojonegoro, and Magetan Regencies. This location is the right location. However, due to the interests of the district government, there are several locations where the district determines the determination. Thus the placement is often enforced in the Regency. Finally, some locations in the district city in the implementation process were less successful. The main obstacle is that students are less able to build communication. Likewise, the low level of community participation in community service processes. The main reason is not that students are not able to carry out the communication process, more than that because people tend not to be involved and play a role in activities carried out by students.

Areas that are successful in implementing community service, on average, are inland areas of Bojonegoro such as Districts of Sekar, Margomulyo, Ngraho, and Ngambon. Inland areas of Madiun, such as Districts of Kare, Gemarang, Pilangkenceng, and Dagangan. of Inland areas of Nganjuk, such as Districts of Lengkong, Jatikalen, Ngluyu, Rejoso, Gondang, and Sawahan. The area which has been the location of community service of UIN Sunan Ampel is the area occupied continuously. It will create social change significantly and provide a sufficient influence on improving people's lives.

2. Candidate Training for Field Facilitator Lecturers (DPL)

Training of lecturers as prospective field assistants held in quite interesting locations, namely in several areas that can be used PAR research studies appropriately, such as the Gunung Kawi area of Malang Regency, Wonosalam Jombang, Tretes Pandaan, and assisted area communities in Madiun. With a long duration of 6 days. Trained by senior trainers from Insist Yogyakarta and Susdec LPTP Solo.

The things to note in organizing training are 1) The right location, attractive, strategic, and sophisticated social situation makes many things used as the issue of social problems as the object of analysis; 2) A team of trainers who have adequate experience and capacity so that participants can learn very much from the experiences of the coaching team. The team of trainers who have trained is NGO activists from Yogyakarta Insist and Solo LPTP who are known as idealistic NGOs. So that academically and praxis experience of the coaching team can direct the participants to become an academic and field activist; 3) A participatory training process and practical orientation. As much as 70% of training materials are oriented towards the practice of research into the community and report writing. So that requires participants to play an active role and be sensitive to social problems. Participants who have a field research base can respond to training well, even gain new experience in the field of PAR methodology; 4) Addition of popular media material makes the participants intensely learn research and produce research results in audio-visual media; 5) The results of the training are expected in accordance with the needs, namely participants who can assist students in conducting PAR processes and writing PAR results.

3. Training for Prospective Community Service Participants

Training of prospective community service participants is held by dividing into classes. Each class consists of three groups, each of which consists of 15-16 students and female students considering the gender balance. So each class consists of 45-48 participants. Each class is trained by one person who is also a DPL, accompanied by two

DPLs in each village. In one time the community service group usually consisted of 20 classes, 20 trainers, 40 coach assistants, and one coach coordinator.

Training is spread in classes A to P which is placed in four faculties. The location of field simulation practice is spread around the campus of UIN Sunan Ampel. The training time starts at 08.00 to 16.00 with a break time of 12.00-13.00 WIB. With this time allocation, seven days or 420 minutes per day are obtained, so for six days, the allocation is available for 42 hours or 2520 minutes.

The material prepared for this training activity includes: 1) the critical social science paradigm, 2) social analysis, 3) PAR as Methodology, 4) Islam and Social Transformation, 5) steps for conducting critical research / PAR, 6) Communication Techniques social, 7) community organizing, 8) Steps for planning and problem solving, 9) Technique of report writing, 10) techniques for making popular media, 11) techniques of Participatory Rural Appraisal (PRA), 12. Logical Framework Approach (LFA)) 13) Community facilitation techniques.

What is interesting from the results of the training of prospective community service participants are: 1) Many students are enthusiastic and hope that community service is integratively running well. They are students who actively participate in the training process and are disciplined in the class process and outside the classroom. 2) Interdisciplinarity is quite interesting. Students who enthusiastically consider PAR are a new and quite exciting challenge so that those with new friends are fun. The multidisciplinary demand for PAR is another attraction that is considered a new experience; 3) The system has been built as a chairman and secretary. From this enthusiastic group, the group system was built. They have arranged group management since the beginning of the training. Likewise, this enthusiasm was shown by their demands to immediately conduct field observations to ensure the completeness of the accommodation and the next process plan.

Experience and Results of Implementation of the Community Service Process with PAR Methodology

The results of the evaluation and monitoring of the implementation of the community service process of UIN Sunan Ampel are illustrated in the following description.

1. Creating paradigmatic changes for students

PAR paradigm is a paradigm that uses critical research patterns, namely research that is not value free. Research that is in favor of the parties under study. The purpose of research is not just to obtain data, but research is in order to defend the interests of the community and aim for social change. Understanding the critical research paradigm is the primary basis for a PAR researcher. If the critical research paradigm is not owned by a PAR researcher, then his research will be conventional. Alternatively, community assistance is only a developmental (developmentalist) that uses Community Development (CD) theory. The CD paradigm is different from the PAR paradigm. The CD is more positivistic because the theory used is a functional, structural social theory, whereas PAR uses critical social theory. This fundamental difference has implications for social action, especially field processes that are indicated by assistance techniques and educational techniques.

The results of the analysis of students' ability to conduct research and community assistance through community service programs show that there is still a student's understanding of CD. This is influenced by the scientific paradigm which has been obtained through the classroom learning process which is still positivistic. Like student

activities only in the form of free medication to fulfill the wishes of the village head. Likewise, there are villages that only hold events to commemorate Independence Day on August 17, in the form of competitions and pleasant walks. This was done to fulfill the wishes of the village officials. Likewise, there are villages whose activities are in the form of counseling and recitation.

However, many village groups have successfully carried out PAR processes properly. This is indicated by research carried out through the appropriate PRA techniques and the action program carried out is a pattern of student alignments to the community. The research conducted is not for academic purposes only, but is done to break down social problems. Similarly, the process is carried out to find answers through community organizing to determine problem-solving with action programs that are decided jointly.

Examples that illustrate the process are Luworo, Ngepung, Krondonan, Temayang, Pancur, Bakulan, and other villages in the assisted area of UIN Sunan Ampel.

In Desa Luworo District of Pilangkenceng Madiun, the research process was carried out with the community to find social problems. Together with the community, students conducted a Focus Group Discussion (FGD) to determine the main problem, and formulate a problem-solving plan, to hold joint actions in the form of training on making tempeh, making biogas, and structuring religious institutions (Al-Qur'an education park and holy recitation mosque). The action was carried out not only by student initiatives but by the will of the community, as well as the provision of infrastructure facilities supported by the community itself. The role of students as facilitators is evident in the process in this village.

This also happened in Desa Ngepung, District of Lengkong Nganjuk. Students together with the community determine the pattern of problem-solving in the form of the establishment of the Nahdlatul Ulama (NU) branch, not the will of the students but the wishes of the citizens. Students facilitate the selection of administrators, as well as connecting with the Deputy Representative Branch in Lengkong District.

In Desa Krondonan, Districts of Gondang Bojonegoro sub-district, students succeeded in facilitating the connection of water pipes, because for a long time the community had been left by village officials to have water difficulties. Even though the community has been asked for funds to connect the pipe, it has not been realized. The role of students facilitates the community to raise funds again and together with residents to carry out technical solutions to the water problem. This assistance process resulted in the emergence of conflicts between residents and village officials. In this conflict, the students advocated for the community to the Head of Gondang District, so that the problem of submission of water pipes could be resolved, especially concerning electricity as a driver of water pumps.

Of the three examples, it seems that student alignments to the community are very prominent. Research is not just about getting data related to community problems, but research is done to find community problems to defend the interests of the community itself. Likewise, research and problem solving are not carried out by the students themselves but are conducted critically, participative and dialectically between students and the community.

2. Strengthening student competencies in research and organizing the community

Competence of the results of the research and community organizing learning process is primarily illustrated by the ability of students to apply PAR in the field. The application is reflected in the results of community service that have been reported by students in each group. The value of the results of student-student service reports are well

illustrated as follows, namely: 1) Describe the natural conditions and social situations that are reflected in the process to know; 2) Narrating problematic situations in the formulation of problems that are logically analyzed; 3) Describe the dynamics of the planning process and the Logical Framework Approach (LFA) as the planning foundation; 4) Describe the organization of strategic action programs, so as to have an impact on social change; 5) Arrange academic theoretical reflections on research and community assistance; 6) Presenting through popular media such as documentary films, Photo Flash, or posters; and 7) Compile reports in full both action research narratives, academic reports, and reports on film presentations / transitions, photo flash and posters.

However, it is recognized that there are still many students who are affected by common research patterns. They search for data through crucial people, namely religious leaders, and community leaders, as taught in the subject of qualitative research methodology. Whereas in the view of PAR research, the key to society has hidden interests related to its position in society. Students tend to choose a straightforward, practical, and fast approach to obtaining data. Even though the data is inaccurate and biased in importance, such as data obtained from village offices, or data obtained from village officials, environmental administrators (RT, RW) and other community leaders.

The leading indicator of why student research still seems superficial is because some of the findings of social problems are still the problems that are in the form of community complaints, not the main problem that causes these complaints to arise. Students should be able to uncover the main problem hidden behind the complaints of the community.

However, many villages are truly capable of being analyzed in depth by their social problems, for example, Desa Ngepung, Kedung Glugu, Luworo, Randu Alas, Kronongan, Jono, and Pancur. However, from these villages, the analysis of the study is still not in-depth, so it is still necessary to continue further research on the next community service or to deepen in the assistance of other programs.

3. Impact of Changes in Social Results of Community Service Processes

In the implementation of community service in 2015, the results of the evaluation of the implementation of community service showed that 60 village groups had a positive impact on community change. This is a positive result of the community service process. The impacts include: a) an increase in religious activities, which previously did not have activities, b) The formation of the Karang Taruna organization which had no institutions or activities, c) the establishment of TPQ institutions, which TPQ institutions had not previously existed, d) the formation of religious institutions such as takmir mosque, adolescent mosques, adolescent musholla, muslimat, NU branch, and yasin tahlil congregation, e) TPQ administrators and educators were formed, which previously had no administrators and educators who met, f) the existence of cattle breeders, previously not institutionalized, g) the ability of residents to make tempeh, cassava chips, tales, oyster mushrooms, and other skills, which previously had no diverse skills, h) the ability to process animal manure into biogas, i) resolved previous water problems water difficulty community, j) construction of a toilet / public toilet as a trigger for the community to make their own toilet, k) a and the ability of farmers to make and use organic fertilizers, l) the existence of irrigation solutions for farmers who have difficulty irrigating paddy fields with waterwheels as flowers, and m) the existence of bamboo bridges that can connect the interruption of access of two hamlets.

The impact of the results of the research program and organization of community service both directly and indirectly contributes to changing people's lives for the better. This is because the indicator of the success of the PAR process is if the changes occur are based on 1) the problems that occur as a basis for analyzing the implementation of a

program, 2) the programs held are based on potential and resources owned by the community, 3) the establishment of new institutions with new local leaders become the authorized holder of the institution, and 4) the commitment of community members to be able to maintain the sustainability of the program

However, there are also several villages that have no impact on people's lives. There are 15 village groups whose community service implementation process has no impact on the community. This can be seen from the indicators of social change that did not appear. The failure of the implementation of community service that does not have an impact on social change is due to several aspects: a) the inability of students to build humanistic relationships with the community, so that community participation is not well developed, b) Inability of students to analyze social problems appropriately, so that solutions are done not on target, c) error in determining the problem to be solved, so that the impact is not on the main problems of the community, d) Errors in determining program choices as a solution, so that the impact is not felt in the community, e) the use of PRA techniques is not done correctly, so the results are not describing the real problematic situation, f) in organizing the community students do not analyze the social potential or natural potential with precision, so that the program is separated from the context of the community, g) students are trapped in charity activities, so problems Technical matters are more regarded as the main problem, even though the problem is only halo effects, h) students are also trapped in the wishes of the village apparatus and the physical desires of the people, so that the program is separated from the social problem context that occurs.

Success and failure in carrying out community service is determined by student skills in organizing the community. Students who succeed in conducting research well, but who are unable to organize the community to participate in solving their social problems, will find it challenging to develop the program. Conversely, if students are good at organizing the community, but not skilled in conducting research, it will automatically have an impact on program choices that do not solve the real problems that occur. The program will feel charitable and "overlap" existing activities. Therefore, research skills, as well as organizing communities, produce community service that has an impact on the emergence of programs that solve social problems while impacting social change.

Success and failure always arise in the process of implementing community service. Of course, this continues to be an evaluation for the organizers of community service, at which point the weaknesses arise so that the conditions of the process and results of community service are not optimal. The thing that needs to be the primary consideration in organizing community service is that community service must have an impact on social change. However, if it does not have any impact on the community, the community service is only an academic ritual which is troublesome for the community. Therefore, consideration of the implementation of community service in a particular location and the impact it will have to be analyzed and carefully considered and considered. Do not let community service cause new problems for the community.

Conclusion

Applied community service using PAR methodology is indeed not secure to fully implement ideally. However, the implementation effort needs to be tested. UIN Sunan Ampel still consistently applies and improves management of management and strengthening the resources of the lecturers involved. Improving the quality of understanding of PAR methodology and skills for lecturers and students should continue to be sought. This improvement effort was carried out through trainings by the Community Service Institution (LPPM). Even UIN Sunan Ampel continues to drive

community service as an advantage because the existence of the campus is very much determined by the attention and interest of the community as stakeholders.

The success of the pattern of community service with this methodology can indeed be proven, both for the improvement of research competence and student organization, and the impact of social change for the community. Although these results are still not ideal, it touches on the realm of fundamental social change. However, when compared to conventional community service, this community service model of PAR gives more meaning to the community. Therefore, improvement and development of the pattern of implementation always needs to be improved.

Policy support by university leaders is needed. Because the use of PAR as a methodology in community service in PTAI needs to be strengthened with more impartial policies. Both policies related to institutional structure, curriculum, and budget. So that community service and PAR were not underestimated by PTAI. Most community service has only been considered as a complement to the tri dharma of higher education, even though community service should be a unity with other dharma. If the policies of the PTAI leadership are more in favor of the existence of community service and PAR as a methodology, then the implementation of community service in PTAI will undoubtedly be more effective. Community service will be carried out more systematically, programmed with certainty, and sustainable, so that the existence of PTAI in the community will have a better meaning, compared to only ivory towers.

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BANSER NU AND *BRUJUL ADVENTURE PARK* KEBUMEN

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Abstract

This article is about the youth's movement of Barisan Ansor Serba Guna Nahdlatul Ulama (Banser NU) and efforts for developing Brujul Adventure Park (BAP). The research uses a social action perspective. Its location is in Peniron Village District Kebumen Central Java. It aims to know how social action process of the Banser NU Peniron and to know why they do it. It is qualitative research using in-depth interview, observation, and documentation. Analytics uses a model called here as inverse social action analysis and Pierre Bourdieu's social practice theory. The informants are some figures of the Banser NU and the Headman of Peniron Village. It is organized on June-July 2018. The results are: (1) The inverse social action analysis model can uncover the background and reasons why the Banser NU Peniron is very passionate about developing the BAP, and at the same time it places their social action as transformative action, (2) With Bourdieu's theory, there is a hexis action from the Banser's social action based on the Islamic value, obedience.

Keywords: *identity, inverse social action, hexis*

Introduction

There is exciting news about the real progress of the Banser NU in Peniron Village, District Kebumen (furthermore called Banser NU Peniron) on developing *Brujul Adventure Park* (BAP) (Dirabat, 2018). This progress is an exciting *social action*. The news is more interesting linked with The Law of Village Number 6Year, 2014. The Law has influenced the management of village government and also its society. Moreover, the Law has also given space for rising of Badan Usaha Milik Desa (called *Bumdes*, a village-owned business entity) as one of economics institution contributing income for the village (Article 87-90). The BAP is one institution apart of the Bumdes of Peniron Village.

The research will focus on the Banser NU Peniron and developing the BAP in social action perspective. Research formulates two problems: (1) how a process of social action of Banser NU Peniron as their social action on developing the BAP, and (2) why Banser NU Peniron is so brave to develop the BAP. Its aims are: (1) to know the process of their social action on developing the BAP through reflecting some backgrounds of problems and aims, and (2) to know Islamic reason of their social action.

Methodology

The research is qualitative. It uses in-depth interview, observation, and documentation. The informants are some figures of the Banser NU Peniron and the Headman of Peniron Village. It uses descriptive analytics approach. This approach will put the BAP at now as a result of social action. It assumes that the BAP as a result of their social action has factually based on problem analytics and aim analytics built at last. If in

social action model usually begun from problems analytics, aim analytics, and the social action and reflection, so here the model will be inverted from social reality as a social action to understand problems and aims, and then to know some reasons. This new model is called *inverse social action* here. Moreover, this research will also use *the theory of social practice*, Pierre Bourdieu. Combining *inverse social action* and the *theory of social practice* has been done yet before. This research is in June-July 2018.

Social Identity

a. The identity of Banser NU

Peniron Village is a mountain village in northern District Kebumen. Peniron population in June 2018 is 6.529. According to Mustakim dan Taufiq, the population of Peniron is 100% Muslim, and 99% following the NU tradition (Mustakim, interview March, 5th 2018).

Clifford Geertz divides the typology of Javanese society into three types, *abangan*, *santri*, and *priyayi* (Geertz, 1981). The Banser NU Peniron as a part of Javanese people who are Islamic-style NU is closer to the type of *santri*. It is because Banser NU is part of Ansor and NU, while NU itself is identical with pesantren, kyai, and santri. In other words, Banser NU is identical with the santri. The Banser's identity is santri's identity. The santri's identity itself, according to Agus Salim Chamidi, is Muslim who studies, practices, preserves, and lives Islam by following Prophet Muhammad. He has good temperament (*uswatun khasanah*), good ethics (*kebuhugun 'adhim*), which generally he learns to the kyai, who places Al Quran, the sunnah of the Prophet, and other devices as a foundation of his Islamic ethics. He uses the ethics in his daily livings among global society and becomes a person with identity 'complete human' (*insan kamil*) who appears egalitarian builds the world civilization (*khairu ummah*) with the face of Islam *rahmatan lil-'alamin* (mercy for the universe) (Chamidi, 2017: 75 - 90).

Social identity, according to Tafjel in Agus Salim Chamidi's article, is individual knowledge where he feels like part of a group having similar emotions, values, and culture, which then it builds categorization on who the group is (*in-group*) and who the other group is (*out-group*) (Chamidi, 2017: 75 - 90). As well as members of Banser NU Peniron who are members of Satuan Koordinator Kelompok Barisan Ansor Serba Guna (Sarkorpok Banser) in Peniron Village. They will identify themselves as part of a group based on similarity as Banser NU. Consciously or unconsciously, they will make categorization by building an understanding of *in-group* that is different from the other group (*out-group*).

The Banser's social identity can be traced through 3 sources, namely, Basic Guidelines/Household Guidelines of the Ansor, Pledge of Loyalty *Nawa Prasetya Banser*, and *Mabadi Khairu Ummah (MKU) Principles*. The Banser NU Peniron is part of a youth movement called *Gerakan Pemuda Ansor (GP Ansor)* in the Islamic organization Nahdlatul Ulama (NU). In other words, the Banser is part of NU.

Mentioned in Basic Guidelines/Household Guidelines of the Ansor Banser is *core cadre of Ansor* as activator, driver, and cadre safeguard of the Ansor programs, having functions regeneration, dynamization, stabilisation, and catalyst (Article 18:1), with duties for taking social and humanity programs, and developmental programs (Article 19) (Ansor Basic Guidelines, 2016). Whereas according to Decision of the 20th Grand Conference of the GP Ansor 2016, Nomor 15/Konbes-XX/VI/2016, concerning the Banser's Organizational Regulation, is stated that Banser is core cadre as the driving, caring, and safeguard cadre of Ansor programs, which have qualifications: high discipline and dedication, healthy physical and mental endurance, full of fighting and religious power, and

capable of acting as clerical fortress, who can realize the ideals of Ansor in the NU environment for public benefit according to the rules (Article 1:2). The Loyalty Pledge of Banser called *Nawa Prasetya Banser* mentions: (1) Banser is devoted to Allah, (2) loyal to Pancasila and the Constitution UUD 1945, (3) uphold the ideals of the proclamation of independence of the Republic of Indonesia, (4) obedient and determined to Khittah NU 1926, (5) faithful and brave to defend the truth for the realization of the ideals of the Indonesian people, (6) care about the fate of humanity regardless of ethnicity, nation, religion and class, (7) uphold the values of honesty, truth, justice, and democracy, (8) hope for God, and (10) ready to defend the honor and dignity of the nation and state of the Republic of Indonesia (Article 5).

NU itself has a social conception known as *Mabadi Khaira Ummah* (MKU). The MKU itself, according to Agus Salim Chamidi, are the basic principles used to strive for the formation of the ideal and best order for the lives of the people who can carry out the tasks of *amar ma'ruf nahi munkar*. The MKU has five principles, namely, *al-shidqu* (honesty), *al-amānah wa al-wafa' bi al-'abdi* (trustworthy and right on promises), *al-ta'āwun* (helpings), *al-'adālah* (fair), dan *al-istiqāmah* (consistent). What is stated in the Ansor rules and the MKU is a textual conception becomes references for the Banser in general. All later becomes a distinguishing feature and builds a distinctive character as a social identity for the Banser. Likewise, the Banser NU Peniron (Chamidi, 2017: 14 - 30).

b. Identity of Peniron

Peniron Village is a remote agricultural village, northern Kebumen city, about 12 kilometers. This village is famous as the village of *janeng/jamjaneng*, as a village of *janeng* traditional music art. There are 16 *janeng* groups, consist of 14 group *janeng wadon* (*janeng* with female members) and 2 group *janeng lanang* (*janeng* with male members). Each group is based in the mosque (*masjid/mushalla*). The Peniron's *janeng* has developed rapidly since the Kyai Amir Yusuf era, the 1950s. Kyai Amir Yusuf is a figure of *ulama* NU in Peniron. Kyai Amir Yusuf is a pioneer of the *janeng* in Peniron. Leaders of *janeng* called *dalang janeng* at now are mostly his students. One of them is Yu Sar (female) who claimed Kyai Amir had educated her since graduating from elementary school (Yu Sar Dalang Janeng, 2018).

The *janeng* itself is an Islamic traditional music art containing the praise of the Prophet's prayer and other Islamic praise. The accompaniment of musical instruments in the form of drum sounds big drum (*gong*), middle drum (*kempul*), little drum (*saron*), *kenthing*, and *cengklung/kenstrung*. One *janeng* group consists of 15-30 persons. Every year on month of *Muharram* (*Sura*) in Peniron Village the *Janeng Festival* takes place which is attended by the entire *janeng* groups in Peniron Village. This festival becomes the arena of their social, cultural interaction and becomes their place for clarifying and strengthening their identity as Peniron people, called as '*wong Peniron*.' It is in harmony with the Rule of Village (Article 1:1, article 4.c, 4.d).

Social Action on Developing the BAP

The *Brujul Adventure Park* (BAP) is originally only the Perhutani's pine forest (interview April, 15th 2018). Forest utilization is limited with a community institution called *Lembaga Masyarakat Desa Hutan* (LMDH) of the Peniron. The LMDH of the Peniron Village only becomes pine sap pickers. Then, on 2016 the pine forest at Dusun Kelapasawit in Peniron got serious attention from the Peniron's youth who members of the Banser NU Peniron under the influence of Taufik – one youth figure in Peniron. Taufik himself is a

member of Bumdes of the Peniron. In Taufik's management, then the Banser NU Peniron appeared prominent.

Taufik is genetically the elder brother Mustakim, the Headman of Peniron Village, and descendants of the pioneer *janeng* Kyai Amir Yusuf. Taufik is also the brother of Muhsinun a legislator in Kebumen. They live together in a complex known as the *Mushalla Nuruttaqwa* complex. In this complex, some members of the Banser NU Peniron usually gather, including Zaenuri the Chair of the Ansor Peniron and Wasiman the Commander of the Banser NU Peniron.

Starting from *gendhu-gendhu rasa*, a casual conversation happened among rural people on the terrace of the *Mushalla Nuruttaqwa*, the issue of the development of the Brujul Mountain appeared. The conversation proceeds to an effort to create a tourist area in the Brujul Mountain which is later named *Brujul Adventure Park* (BAP). The conversation developed to be a program involving Mustakim the Headman of Peniron Village, and then with Sukijan the Chief of Badan Perwakilan Desa (BPD) Peniron, Rasiman the Chief of Karang Taruna Peniron. They also made discussion with Fuadi the Chief of LMDH Peniron who has been together with the Perhutani. Then, they also involved Faqih Wahyudi the Chief of the Ikatan Pelajar NU (IPNU) and Vita Kharisma the Chief of the Ikatan Pelajar Putri NU (IPPNU) gathering to develop the BAP.

The Banser NU Peniron with support and assistance from many stakeholders also moved to work together '*gotong royong*,' even though the weight of the Brujul field overshadowed them. Finally, the BAP was realized, eventhough its road conditions were still straightforward. The BAP is placed on the north side of the village, occupying about 15 hectares of pine land, finally being inaugurated by the Regent of Kebumen on April 30, 2017. The Banser has a membership of 40 people, about 6% of the total population of Peniron, finally able to spearhead a *social action* developing the BAP.

At now the BAP has been realized. Indicator and evidence of social action activity done by the Banser are the developing of the BAP on about 20 hectares area in Brujul Mountain. In the BAP, now there is pine forest maintained well, and the farmers can still pick the pine sap. 14 stalls are belonging to the villagers. There is one *mushalla*, and the Banser NU Peniron manages three public latrines. There are also facilities of *flying fox*, *zip bike*, and an archery arena there. There is *ojek* (motorcycle service) to the BAP with save and cheap rates. Also, there are other sites, like Sidalang Cave, Elang Jawa Garden, Batu Pandawa Lima Cave, Batu Tumpeng, Batu Centini, Batu Celengan, Batu Gong, Batu Sajadah, Batu Buaya, Batu Semar, and Batu Ambeng site. There are four big gazeboes and 1 stage show. On holidays *Idul Fitri*, the stage is usually used for 16 *janeng* groups appear alternately. Now the BAP is managed by the Bumdes of Peniron chaired by Taufik.

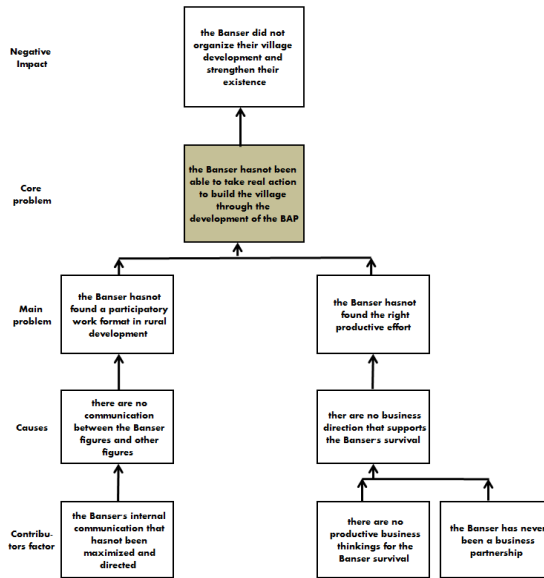
Conclusive evidence of work performance of the social action is as follows:

1. Coordinated by Taufik and Mustakim, the Banser NU Peniron has succeeded in mapping the potential assets of the village and making plans, including coordination with stakeholders.
2. The Banser NU Peniron has shown dedication as the core cadre and supporters of the *local kyai/ulama*.
3. The Banser NU Peniron has being managed some public facilities and having some funds.
4. The villagers have also come to pick up the results of the Banser action.

Discussion

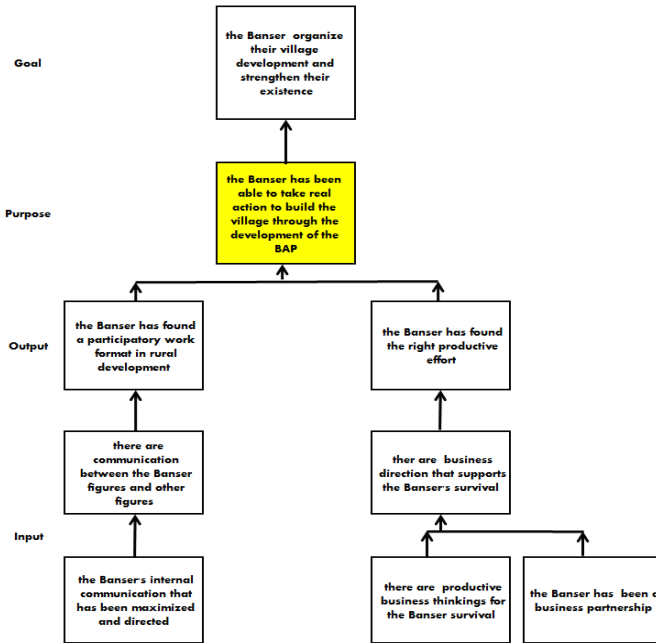
a. Problem and Goal Analysis

The result of the Banser’s social action is a result of their work against the background of some problems and goals. We can use analysis models which have been used on research Agus Salim Chamidi dan Tutik Rodhianna in their research in the State Elementary School 1 of Kutowinangun (Chamidi & Rodhianna, 2018: 1 - 16).



Picture 1. The Problem Analysis

Picture 1 above shows that the *core problem* is *'the Banser hasnot been able to take real action to build the village through the development of the BAP.'* It causes a *negative impact* that, *'the Banser did not organize their village development and strengthen their existence.'* It is caused by two *main problems*, (1) the Banser has not found a participatory work format in rural development, and (2) the Banser has not found the right productive effort. Its *Causes* are: (1) there is no communication between the Banser figures and other figures, and (2) there is no business direction that supports the Banser’s survival. It is caused by *contributor factors*: (1) the Banser’s internal communication that has not been maximized and directed, (2) there are no productive business thinkings for the Banser survival and (3) the Banser has never been a business partnership.



Picture 2. The Aim Analysis

From the results of the problem analysis above, a goal analysis can be made for capturing the values and concepts behind the social reality of the Banser. Picture 2 shows that the *Purpose* is 'the Banser has been able to take real action to build the village through the development of the BAP,' and with *Goal*: 'the Banser didnot organize their village development and strengthen their existence.' Their format of participative action is developing BAP and also finding their productive efforts for their existence. Their activities needed are some communication with internal and external figures to realize their *goal*. Factually, they have to be able to realize though developing the BAP and they have also been found some productive spheres. Indeed, they have practiced a process of social action for themselves and also their society so that they now have the power of ownership, the power of process, and power of benefit over the potentials of their village.

b. Interpreting Social Action

Pierre Bourdieu is a French expert in social science who put forward the concept of *habitus*, *capital*, *arena*, *symbolic violence*, and *strategy*. Mohammad Adib explains *habitus* as the cognitive or mental structure in which persons relate with their social world, and *habitus* dialectively refers to 'product from the internalization of structure' of the social world (Adib, 2017: 91 - 110). Ningtyas calls *habitus* as a person's result of skill accumulation which produced from conditions and practice activities. *Capital* (modal) is the authority which is owned by social actor, which it can take the form of economic capital, cultural, social, and symbolic capital. The capitals can affect the one's habitus. Whereas *arena* (*field*) is the social world as a place of actualization and contestation of the one's habitus and capital (Ningtyas, 2015: 154 - 157).

Mangihut Siregar calls *habitus* as a system, a syntesa, and dialectics between actual structure and subjective phenomena. *Habitus* is a result of the internalization of a structure of the social world or an internalized social structure. *Habitus* permanent internalized and being settle into the one's physical behavior is called as *hexis*. *Capital/ modal* relates with *habitus* used for seizing and maintaining differences and domination. *Arena/ field* is a sphere where social actor/agent sosial compete with each other to get some material resources and symbolic power. All composition of social practice Bourdieu can be formulated: $(Habitus \times Modal) + Arena = Practice$ (Siregar, 2016: 79 - 82).

Using formula Bourdieu above, the practice of the Banser NU Peniron on developing *Brujul Adventure Park* (BAP) is $[(habitus \times modal) + items]$. *The arena* is Gunung Brujul, the BAP and its development, and tourism of Peniron Village. *Modals* are *sosial and cultural modal* (social identities of Banser, NU, and Peniron); *political modal* (traditional Islamic politics, politics of the village government), *symbolic modal* (symbol of the successor of the kyai's struggle). *Habitus* is a social identity of Banser, of NU, and '*wong Peniron*.'

Social action of the Banser NU Peniron on developing the BAP shows *habitus* of the Banser, NU, and also of '*wong Peniron*,' accumulating with their social and cultural modal, political modal, and symbolic modal, in the BAP as *an arena*. Social action built by them is a struggle for the power relation for strengthening their modals.

However, it ia worth mentioning here, that their *habitus* has been integrated into themselves and has become what Bourdieu calls as *hexis*. Their active participation has exceeded the limit of the awareness and becomes *meraga* (integrated with the body). What they internalize from the understanding of the members of the Banser NU and about '*wong Peniron*' (Peniron people) have all merged into themselves and become *hexis*. Obedience, discipline, loyalty, obedient command, and love displayed by the Banser NU Peniron in the not-tired physical works manifestation in the development of the Mount Brujul becomes the BAP is their *hexis*.

What the Banser was doing is also an effort to strengthen their capital and at the same time an attempt to dominate the *arena*. Behind these efforts, they seem to be building a strategy against *symbolic violence* and their fears. The Banser is making an effort to strengthen identity, strengthen capital, and the same time dominate and fight their hidden fears of the others. Some rations and other efforts all show a process where the Banser carries out a social change and social transformation. Power relations in Peniron have changed relatively.

On the other hand, through the Banser's social action, in fact, the Islamic values have surfaced strongly. However, the Banser is a core cadre and the fortress of the *ulama/kyai*. There is an Islamic value raised in the Banser contestation in the BAP, that is, obedience. Their *hexis* is a manifestation of obedience to the *ulama/kyai*. The position of Islamic value (obedience has become internalized in the *hexis* practice in efforts to develop the BAP. It is the Banser's advantage.

Conclusion and Recommendation

The Banser's social action in the BAP has shown a transformative action for themselves and Peniron people. The *inverse social action analysis model* can uncover the background and reasons why the Banser NU Peniron is very passionate about developing the BAP. The Bourdieu's theory can help to know reasons why the Banser NU Peniron is so brave to develop the BAP. There is a *hexis* action from the Banser's social action based on the Islamic value, obedience.

This research recommends the *inverse social action analysis model* as a tool for uncovering the background and reasons why a movement as the social action has

happened in a community/society. Then, usage of he Bourdieu's theory here can help to clarify some reasons.

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ENVIRONMENTALLY SOUND EMPOWERMENT DA'WAH FOR CONFLICT AREAS OF BALURAN FOREST SITUBONDO

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Abstract

The community of Baluran forest in Situbondo got difficulties in accessing social justice to obtain their rights. One of the difficulties is a conflict which lasted for years between them and Baluran National Park management rooted in the differences of perception, knowledge, values, interest, and recognition of land ownership rights. The offered solution is the concept of collaborative management; a form of management that fairly accommodates the interests of all stakeholders and considers the value of each stakeholder as an equal entity in accordance with the applicable values in achieving common goals. The focus of this research is empowerment da'wah; namely advocacy da'wah, economic empowerment da'wah, and environmentally sound religious field da'wah. The research done with Participatory Rural Appraisal (PRA) method resulted in 1) advocacy da'wah functioned to make the community regain the power of management system, the power of ownership, and the power of unity system; 2) economic empowerment da'wah functioned to improve community welfare and increase community participation in the preservation of the surrounding environment; 3) environmentally sound religious field da'wah functioned to provide an understanding of environmental fiqh so that the community concerns about the surrounding environment.

Keywords: *da'wah, empowerment, environment*

Introduction

The empowerment of forest communities is one of the priorities of the Jokowi-JK government. In the 2009-2014 National Medium Term Development Plan (RPJMN) the area managed by the forest community amounted to 7.9 million hectares and increasing up to 12.7 million hectares in the 2015-2019 RPJMN. The policy on community empowerment through partnership program is stated in the Forestry Regulation No. P.39/Menhut-II/2013. The partnership is intended to improve the ability and independence of local communities to optimally and fairly obtain the benefits of forest resources (Adnan et. al., 2015: 5).

The efforts to empower forest communities are also carried out in Merak, a hamlet in Sumberanyar Village, Banyuputih District, Situbondo Regency. Merak is located in the northern suburb of the Baluran forest. In the colonial era, to be exact 1928, it was a Cultivation Rights Title (HGU) land managed by AH. Loedeboer, a Dutchman. In 1974, the one holding the HGU was PT. Gunung Kemitir. PT. Gunung Kemitir engaged in the Agati tree plantations was the material supplier of Basuki Rahmat paper factory of

Banyuwangi. It is the community themselves who cut down forests and cultivated land so that PT Gunung Kemitir did not fund the forest management process.

It was stated in the agreement that the local people were obliged to plant staple crops: the turi trees. The result was 80% for the community and 20% for PT Gunung Kemitir. The community was allowed to plant intercrop plants (e.g. chili) and the results were used for fulfilling the needs of the community itself. All of the planting expenses were funded by the community.

In reality, this percentage was also applied to intercrop plants. Moreover, then, the paper factory went bankrupt so that the Merak area was only planted by intercrop plants. Thus, for a dozen year, the community was "blackmailed" by PT. Gunung Kemitir and, at the same time, took advantage of intercropping system. In 1980 PT. Gunung Kemitir's HGU permit was over, but PT Gunung Kemitir kept taking crops from the community.

Around 1985, the National Park Office unilaterally made Merak a part of the Baluran National Park Hall. In carrying out its action, the National Park used security forces to intimidate the community, but the community insisted to refuse since they have been managing the land for dozens of years. After all, the area was previously not included in the National Park area.

Around 1996, the Salafiyah Syaifiyah Islamic Boarding School, through its administrators, carried out advocacy and community education, but the disputes over lands between the community and Baluran National Park still continue. The community has made complaints to several parties, including to House of Representatives (DPRD).

The community will is actually quite simple. They wish to be allowed to manage the land and takes parts in the forest conservation. Along the time, they actively preserve Baluran forest and fauna. They want to have a partnership program with Baluran National Park. They said, "Why do we, who have been in this area for decades, want to be expelled? Why does the government only want to save fauna? If fauna are kept, why would humans want to be evicted? "Til now, the land status is still unclear. The regional government, however, begins to give de facto "recognition" to the people existence. The indications of which are, among others, the existence of a government elementary school building, the giving of Special Allocation Fund (DAK) for the government elementary school rehabilitation, and the giving of diesel engine grant.

If it is examined further, the plantation policy in Indonesia not only gives birth to and extends the plantation-based poverty enclaves, but also the deletion of local farmers' rights for land mastery and ownership through various forms of land grabbing. Whereas the increasing number of farmers in the effort to keep plantation assets in the current government era shows that the government agrarian politics do not undergo changes at all with the changing regime. This right proves that the spread of structural poverty is not just a fact. The historical pattern of colonial oppression that influenced social structure relations dependent on sources of poverty influences the level of education of plantation farmers, workers and inhabitants.

Because of the current government's lack of sincerity and commitment (political will) on the protection of plantation farmers and workers, people get severe difficulties to access adequate food, fulfill health rights and get social security. The replacement of local

wisdom values by values encouraging capitalism-consumerism are then marking the transition from communalistic to individualistic traditions. (Wijardjo, n.d. : 6)

As a logical consequence of non-populist government policies on complex plantation land disputes, radicalism emerges in various sectoral groups in the enclaves of conflicts over plantation land disputes. One of the problems that now occur is the rampant struggle for state lands by the people or often called reclaiming (Al Araf & Puryadi, 2002: 77).

This radical movement which, then, called reclaiming (reclaiming movement), that is an act of the oppressed resistance to fairly obtain their rights such as land, water, natural resources, and other means of production in order to create prosperity of all. The reclaiming movement has the principle of non-violence and maintains the value of democracy and human rights, so that in its implementation it does not make the peasants a new tyranny. Therefore, the reclaiming movement is closer to the belief process of the peasants or other oppressed communities to give back or at least restore agrarian inequality which causes rural poverty (Perdana, 2000).

According to Tadjuddin, the source of conflict in forest management occurred because of differences. These differences can be absolute, but there are also the relative ones. These differences for example refer to different perceptions, knowledge, values, interests, and ownership rights. To overcome the conflict Tadjuddin offered the concept of collaborative management. Collaborative management is a form of management that fairly accommodates the interests of all stakeholders and views the value of each stakeholder as an equal entity in accordance with the applicable values in order to achieve common goals (Tadjuddin, 2000: 94).

Freitas' research on collaborative management (co-management) is an approach collaborating state-based and community-based approaches (Fretas, 2014: 147 - 164). This approach is very good in utilizing the potential of local communities in which they receive benefits by participating in decision making of natural resources management affecting their welfare. Whereas the government benefit from the lack of authority, the establishment of equal rights over the law and transfers part of their authority to the community.

In this partnership pattern, the trap of the term should be avoided and more attention should be given to the community participation. Putra who examined partnership pattern in Pampang Tourism Village - Samarinda found that the partnership model applied in the area was only a pseudo partnership model and a subordinate combination (Putra, 2013: 189 - 200). The partnership pattern is dominated only by patterns in the form of assistance giving less space for human resource development and lack of community organizing. Therefore, an improvement steps must be formulated regarding the activation of private investments, the placement of reform agents, academics, the expansion of community roles, the provision of savings and loan assistance, and the activation of Village Cooperative System (KUD) as a unifying activity.

In the context of National Park, this collaborative management is very good to implement. According to Anshari, the collaboration should be based on the bonds between stakeholders to solve common problems; clear and easy achievable goals must be

formulated. If it involves several institutions, the collaborative management must be formalized because in general the institution leaders need legality so that they are not considered violating the administrative procedures. The collaborative management is also applied in Danau Sentarum National Park (Anshari, 2006: 30).

Adnan et al provided concrete steps to encourage forestry partnerships, including:

The first step is conducting a situation assessment to understand the current conditions of forest land management and control by introducing a tool to analyze the history of forest land tenure, patterns of forest management through land sketches and landscape/forest, as well as stakeholder analysis. This section then is closed by doing conflicts and potential conflicts analyses. The second step is conducting socialization and preconditions to build a partnership. It is started by creating a socialization team and providing them with material on forestry partnership, multi-stakeholders approaches and participation in forest management. This stage is closed by preparing the community groups that institutionally will be partners. The third step is encouraging the process of forestry partnership agreement, conducting entrepreneurial capacity surgery, developing partnership principles, and facilitating the agreement process. The fourth step is designing observatory mechanisms and participatory evaluation (Adnan, 2015: 99).

The focus of service in this program is community empowerment da'wah that is environmentally sound. There are three fields of work that become the focus of our service, including: 1) Advocacy da'wah. In general, the purpose of this advocacy is to strengthen the community in regaining the power of management system, the power of ownership system, and power of utility. 2) Economic da'wah. Environmentally sound economic empowerment is emphasized here. The aim of this program is to improve the welfare of the community and increase community participation in the preservation of the surrounding environment and improve the partnership pattern with Baluran National Park. 3) Religious field da'wah. It aims to provide an understanding of environmental fiqh so that the community has a concern about the surrounding environment.

This focus was chosen because of several considerations: 1) There is a partnership pattern between the community and Baluran National Park in overcoming conflict. 2) Baluran National Park develops ecotourism. 3) There is an untapped local potential belong to the population, namely cow dung. Hundreds of cows are released in the morning and towards dusk it was herded and gathered to an open place near the people's residences. The people take turns guarding the cow until morning. The cow dung until now has not been utilized. Therefore, it is planned to help them by making biogas and biogas dregs are used as organic fertilizers that will help people in farming. 4) Biogas does not damage the environment because the CO₂ produced can be absorbed directly by plants so that the emissions produced in the atmosphere are very small. If this is implemented it will not disturb the Baluran forest area. 5) The biogas production program can reduce air, soil, water and biological pollutions.

Method

The strategy that can be used in carrying out this empowerment da'wah is to use a community service approach based on Participatory Rural Appraisal method (Daniel, 2008: 241 - 247). By using this strategy it is expected that the data on community problems described above (the results of the preliminary study) can be reviewed and examined together in order to plan the problem solving alternatives together with the community. It fosters mutual awareness because of the community involvement and the team acts only as facilitators.

As for the implementation, this program will be carried out in several ways or methods as follows: First, introducing the situation and gathering community blessing. Second, assessing the regional condition (in general and topical), that is 1) an assessment of the map of the area, 2) the conditions of socio-economic, socio-political, socio-cultural and 3) historical reconstruction of the Merak community in general. After that, it was continued by conducting an in-depth regional study of the social and religious problems of the Merak community by linking the problems and potential of the region in the area. Third, preparing an action plan in a participatory manner with the community, which designing activities in accordance with the problems found from the results of regional studies together with citizens based on their needs. Fourth, carrying out actions, that is carrying out activities or efforts to solve problems that have been studied together with the citizens and carried out together with the citizens as well. Fifth, evaluating and reflecting, namely monitoring and evaluating the efforts that have been made in the previous activities to see the extent of their effectiveness and efficiency. And how to do repairs (compiling the next cycle as long as possible).

Findings and Discussion

Introduction to Execution

Merak is one of the most isolated and marginalized areas. Access to the area is quite difficult. There are two ways to get to Merak. The first is by sea using boat, but the time is scheduled. Around six o'clock in the morning Merak people usually shop or sell their crops to the Mimbo market by boat. As for the return time it is around half past twelve in the afternoon. It was only those times when there was a boat to Merak. The boat distance between Merak-Mimbo is about two hours.

The second is by road. This main road is passed through the Baluran forest area. The road is not paved and still natural, full of rocks and clay. If it is raining, do not try to pass because it cannot be passed. The bicycle will not be able to pass because it is full of soil.

Merak which is located on the outskirts of Baluran Forest is including an area of our assistance that community service activities are often held there for example during the Community Service Program (KKN), "Lintas Dakwah" (community service activities carried out by the Da'wah Faculty), and several other community service activities. The relation between Merak community and the lecturers doing the community service program is getting more solid.

At this stage, home visit to the community members are done to express the intention and purpose of the program and the responses are so positive

General Description of the Area

At this stage the team conducted an assessment on the map of the region, the socio-economic, socio-political, socio-cultural conditions, and historical reconstruction of the Merak community in general. After that, it was continued by conducting an in-depth regional study of the social and religious problems of the Merak community by linking the problems and potential of the region in the area.

The team tried to map the potentials of Merak Hamlet, Sumberwaru Village, Banyuputih District, Situbondo Regency. Mapping is done to get to know all the positions or locations of people's homes, mosques, educational institutions, rice fields, fields, cow pens and others. Mapping is carried out together with the community. Firstly the team gave direction to the community to try to draw a map of the area. Several young men then made a drawing of the area and refined it.

The next step taken by the team is environmental observation with the community. At this stage, the team cannot fully do with the community considering the limited time and the tightness of the community routines that work as farmers every day. They started working from morning until afternoon. The team was then assisted by several young people to see the condition of the community, the team tried to spawn several areas.

In Merak, State Electricity Company (PLN) services have not entered yet. According to the local people, around four years ago, there were only diesel engines for lighting at night. The use of the diesel engine was still very limited, not all residents of Merak can enjoy it. Perhaps because of the distance between houses that many residents are far apart.

The use of diesel engines is also very limited in time; that is from 5.30 to 10 p.m. West Indonesia Time that the condition of Merak Hamlet was completely silent and no lights. Even if there are lights, they come from kerosene lamps of just a few houses while kerosene is now very expensive and rare. The high price briefly explains their reluctance in using stoves. So far, people cook by using wood as the fuel. The wood comes from the house yard or field.

The majority of Merak people do farming. Although Merak is side to side by Java Sea, people prefer to live as farmers. They plant crops in the fields. Facing the very fact, they complained about the expensiveness of fertilizers price and the rareness of fertilizers existence. Therefore, people want organic fertilizers in their area.

In here, there is still a local potential not having been utilized, namely cow dung. There are about 667 cattle belonging to residents. Not only the property of the Merak community, many of the cattle belongs to the outsiders (a "half-result" system).

Hundreds of these cows were released early in the morning on the outskirts of the Baluran Forest. Towards dusk, they are being led to the beach and collected in several "cages" that line the beach. The "cage" is open, there is no roof. Every resident who has a cow takes turns guarding the cow at night.

The potential of these cows - such as their dung - has not been utilized by the Merak community. If later this biogas program is implemented, it will become the property

of the community because the cows do belong to the community. Hundreds of cows are released in the forest in the morning. Towards dusk, it was herded and gathered to an open place near the people's house. Residents take turns guarding the cow until morning. The cow dung, until now has not been utilized. Therefore, we plan to help them by making biogas. And biogas dregs are used as organic fertilizers that will help people in agriculture.

Designing Participatory Action Planning

At this stage the team designed activities in accordance with the problems found from the results of the regional study together with residents based on their needs. This mechanism is applied to encourage joint learning among members of multi-stakeholder groups in this program. The technique for implementing this second step is: Group meetings are used as a mechanism for contemplation, group building and joint planning. Through this forum, each party is encouraged to recognize the problems they face and be facilitated to formulate a solution formula together. This forum is conducted by gathering the community to discuss important issues and then looking for solutions to solve problems. Benchmarking is also part of the contemplation mechanism, groups building and joint planning of several challenges and obstacles that want to be solved collectively. Of course in the step of the shared learning system, the research team members have the opportunity to actively participate in the forums.

From the results of the Focus Group Discussion (FGD) with the community, it was agreed that the focus of our service in this empowerment da'wah program are two. First is advocacy da'wah. The general purpose of this program is to strengthen the community to regain the power of management system, the power of ownership, and the lost power of power. Second is economic da'wah. It is focused more on the environmental empowerment. The aim of this program is to improve the welfare of the community and increase community participation in the maintenance of the surrounding environment and improve the partnership pattern with Baluran National Park. The third is religious field da'wah that aims to provide an understanding of environmental fiqh so that the community has a concern about the surrounding environment. The form of the program is in the form of environmental fiqh (biah).

Implementation of the Action

In this action the local community is involved in the implementation of this empowerment program, while our dedication actions include:

First is advocacy da'wah which aimed at regaining the power of management system, the power of ownership system, and the power of utility system. As for the works having been done are:

1. Meeting with the community and stakeholders. The aim is to improve Merak community condition. They need the enforcement in regaining the power of management system, the power of ownership, and the power of unity based on the religious values adopted.

2. Case identification and advocacy strategies. The aim is to identify cases and develop advocacy strategies for the next five months. Identification findings show that most members of the community feel almost saturated with the land issues because advocacy having been done for years still fail in fulfilling their expectations.
3. Community organizing and allies creation. The purpose of organizing people is to strengthen the base and networking while the aim of allies raising is to ensure similar perception about the importance of community empowerment and good networks to get support from several parties
4. Pressure and Lobby.
5. Conflict Fixing by MoU.

Second, economic da'wah focused on environmentally sound bilhal da'wah, namely training in biogas and organic fertilizer making. These trainings were held because after having discussion with the community in Merak there is an alternative energy that of many helps: the cow dung which can be made into biogas. The waste from the biogas will be made fertilizers that this program will be useful for the community. Biogas does not damage the environment because the CO₂ produced can be absorbed directly by plants so that the emissions produced in the atmosphere are very small. If this is implemented it will not disturb the Baluran forest area. Thus, this biogas-making program can reduce air, soil, water and biological pollutions.

This training was held for the livestock sector. There are more than 667 cattle in the Merak region. Most people do not have their own livestock, but they breed other people's both inside and outside the area. The block with the greatest number of cattle is the Widuri Block. Wild grazing in the Baluran National Park area has triggered the surrounding community to utilize grass as animal feed. Eventhough they have grazed their livestock every day into the forest, still they also take grass to supply their food while in the cage, especially for supplies in the dry season.

Another program is FGD and coral reef and mangrove polling action. This type of forest is found in the coastal areas of the North and East of the Baluran area such as in Bilik, Lempuyang, Mesigit, Tanjung Sedano and Kelor. In mangrove areas that are still good (Moringa and Booth) flora commonly found are Api-api (*Avicenia* spp.), Bogem (*Sonneratia* spp.) and Bakau (*Rhizophora* spp.). In some places there are found high pure stands (*Ceriops tagal*) and mangroves (*Rhizophora apiculata*).

Some other areas such as North Pandean, Mesigit and Barat Bilik are mangrove forests that have been damaged. This area becomes deep mud during rainy season, but will turn hard and dry with a layer of salt on the surface during the dry season. Very few trees grow here and no understorey is found. Some species that grow include Fire-fire (*Avicenia* sp.) and Truntun (*Lumnitzera racemosa*). According to the results of the Inventory Assessment of the Potential of Mangrove Forests in Baluran National Park in 1994/1995 in the area around Bama there was one mangrove tree which was thought to be the largest in the world with a circumference of 450 cm.

Mangroves (mangroves) are tropical coastal vegetation communities dominated by several species of mangrove trees that are able to grow and develop in muddy coastal tidal

areas. This community generally grows in intertidal and supertidal areas that have sufficient water flow, and are protected from large waves and strong tidal currents. Therefore, mangrove forests are often found on shallow bay beaches, estuaries, deltas and protected coastal areas.

Mangrove trees are halofit, meaning that these mangroves are resistant to soil containing salt and sea water. There are also mangroves growing at a higher place, so it will experience a period with a rather long sea water pool. However, some mangrove trees can be found on the river banks about 100 km from the sea, although on the surface of the water where the tree grows is fresh water, but on the river bed there is a slice of water.

Besides mangroves, coral reefs are maintained as well. Coral reefs with branched shapes, flat like a fan, or resemble flower petals are actually a living place for animal colonies and coral plants. The types of coral reefs that occur along the Baluran National Park coast are edge reefs with various width and are in the depth range of 0.5 meters to 40 meters. Zoning of coral reefs in Baluran National Park the waters started from: plain reefs which are located at the depths of 0.5 meters to 3 meters and dominated by small size corals.

The peak of coral reefs is dominated by hard coral species. The reef slopes in this zone are very potential because almost all types of coral and ornamental fish in Baluran National Park waters can be found in this section. The tubir area which is a very interesting area for marine tourism activities is filled with soft coral species and fish species that move in colonies, making it an enchanting underwater natural attraction. Coral reefs functioned physically as a protection for beach from the erosion of sea water (abrasion), functioned ecologically for the survival of various types of fish and other marine biota, as well as functioned economically, especially for coastal residents (fishermen), to be developed as marine tourism objects.

Coral reefs are a unique community among other marine communities and they are formed entirely from biological activities. Basically, corals are massive deposits of calcium carbonate (lime) produced by coral animals with a little addition of calcareous algae and other organisms that produce calcium carbonate. Scientific classification shows that these corals belong to animal groups and not as plant groups. This coral animal enters the phylum Cnidaria, Anthozoa class, order Scleractinia.

Community-based coral reefs management is a collaborative management between community, local government, Non-Governmental Organizations, and related parties within the community who work together to manage coral reef areas having been agreed upon. The purpose of community-based coral reef management is to guard and protect the ecosystem areas or coral reef habitats so the biodiversity can be preserved and maintained from destructive activities.

The third stage of community empowerment da'wah, namely action in the religious field. The field is chosen to strengthen relations with the local community because the people of Merak are very religious, so the programs carried out based on religion will be easily accepted by the people of Merak. An environmental halaqah fiqh is held by presenting material about efforts to create a clean and healthy environment in an Islamic perspective.

In Arabic, the environment is called "al-bi'ah", referring to the physical environment of humans in settlements. The term natural environment includes the land surface, the surface of the water, the flora and fauna that live in it, the layer of soil that covers its surface and the atmosphere contained on it. Environmental health is strongly influenced by the cleanliness of air and water.

Efforts in achieving hygiene, according to the health standards and purity according to the criteria of Shari'a need to be supported by ecological balance and guarantee the availability of natural resources. One of them is carried out through the conservation of natural resources to maintain sustainability and sustainable use.

Reflection and Evaluation

Having completed the action, evaluation and reflection with the Merak community were conducted. The results of the meeting included:

First is advocacy da'wah which aims to regain the power of management system, the power of ownership, and the power of unity system that is lost. At this stage of service program a partnership pattern was formulated.

Second is economic da'wah. In this field environmentally sound economic empowerment da'wah is prioritized. The aim of this program is to improve community welfare and increase community participation in the maintenance of the surrounding environment. In addition, is useful to develop a partnership pattern with Baluran National Park to reduce conflict. This program includes training in organic fertilizers and biogas.

From this program there are several agreements including: first, biogas power is limited, only 1000 watts. This limitation is because the funds are also limited. Therefore, the community agreed that if the biogas program having been initiated successfully, then they themselves would follow up and develop the biogas program. For the first time, there were only five houses, but for one time, one RT, then one RW, and continued to one village because the potential of cow dung is still very possible and now, the total number of cattle in Merak Hamlet is around 667 pairs.

Second, the waste from biogas will be developed into organic fertilizer. The organic fertilizer is for Merak population and the rest will be collected in cooperatives for sale. If the biogas is later developed by the Merak community, of course more and more organic fertilizer and the capacity of the cooperative will also increase.

Third, in the future, alternative energy will also be developed into another alternative energy, namely solar electricity because the potential of Merak Hamlet is very possible to develop solar energy.

Program in advocacy da'wah related to bilhal da'wah is the preservation of mangrove forests and coral reefs. This program is to increase public awareness of the surrounding environment that people feel they have a beautiful environment.

The service will be continued in the future. The people are eager to collaborate with Baluran National Park in developing ecotourism by participating in "home stay"

program that the tourists can directly interact with the community and live or stay in the midst of the them.

In halaqah fiqh, the community considers it important to add knowledge and religious insights related to the environment.

Impacted Changes and the Output of Service Program

As for the impact of changes resulted from the service are, among others: First, people who previously used diesel lighting and kerosene lamps (from kerosene) now use biogas from cow dung. While the price of diesel fuel, namely diesel and kerosene is quite expensive. After all, for the Merak area the two fuels do not exist, must buy outside the area. Thus the program is very helpful for the community to save more on the costs incurred in household spending.

Second, people now use biogas for cooking while previously some of them using kerosene stoves or looking for wood in the forest as fuel. With the existence of the biogas program, the life of the community is more economical and practical.

Third, dregs made from biogas for organic fertilizer. Previously, people bought fertilizer for their crops. Since fertilizer is very expensive, then the community is greatly helped from the economic side. In the future, the organic fertilizer will also be sold that it can increase people's income.

Fourth, the biogas program is also environmentally friendly. It does not damage the environment because the CO₂ produced can be absorbed directly by plants so that the emissions produced in the atmosphere are very small. With this dedication program, the Baluran forest area is also protected. This biogas-making program can also reduce air, soil, water and biological pollutions.

Conclusion

Focus of the service program is environmentally sound community empowerment da'wah with three fields of work, including: First is advocacy da'wah which aimed at regaining the power of management system, the power of ownership system, and the lost power of utility system. In this field, a partnership pattern is formulated. Second is economic da'wah. In this field, the economic empowerment with environmental insight is emphasized. The aim of this program is to improve community welfare and increase community participation in the maintenance of the surrounding environment. In addition, it also aims at developing a partnership pattern with Baluran National Park to reduce conflict. This program includes, among others, trainings on the making of organic fertilizers and biogas. This program is made in the form of bilhal da'wah, namely FGDs and actions on the maintenance of coral reefs and mangroves. Third is religious field da'wah that aims to provide an understanding of environmental fiqh so that the community concern about the surrounding environment. This activity is in the form of environmental fiqh (biah).

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WOMEN EMPOWERMENT THROUGH MANGROVE-BASED AND FISHERY PRODUCTS IN PAITON PROBOLINGGO

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Abstract

The phenomenon of helplessness in dealing with the market is almost taking place in all locations in Indonesia, one of which is also the coastal community of Karanganyar Paiton Probolinggo village. The possible effort besides empowerment in increasing income is awareness of the urgency of women's participation in the domestic sector and creating a general interest and understanding for the community of ecological, biological and socio-economic functions of mangroves. Therefore, this community service program is one of the efforts to overcome the powerlessness of society in the face of markets and globalization in addition to overcoming the effects of global warming which results in abrasion in various parts of the world. This assistance is very interesting to do, seeing the enormous benefits, and being a learning process that is perfect for community developers.

Keywords: *Women's Groups, Family Income, Production, Marketing*

Introduction

Poverty is a significant problem in many urban and rural communities characterized by unemployment, backwardness, and powerlessness. Thus, poverty is one of the leading national issues whose response must be a top priority in the implementation of social welfare development. One of the causes of poverty besides voicelessness is also due to their powerlessness to the State and the market. Thus, one way to reduce poverty is to eliminate the cause of their inability to improve their quality of life.

The phenomenon of helplessness in dealing with the market is almost taking place in all locations in Indonesia, one of which is also the coastal community of Karanganyar Paiton Probolinggo. Karanganyar is a village located about 30 kilometers to the east of the city of Probolinggo, East Java, where the average population works as farmers, farm laborers, and traditional fishers who based on seasonal calendar observations only depend on the tobacco season and the sea season. Likewise, with community production facilities, which are still limited. For example, fishing facilities consisting of 4 boat owners, ten boat owners, ten people.

Karanganyar Village is one of the twenty villages located in the Paiton as sub-district, Probolinggo, which is 30 km to the east from Probolinggo. This Karanganyar village borders the village of Randutatah on the west, to the east by the villages of Pondok Kelor and Plampang, to the south by the village of Sidodadi, and to the north by the sea to the north coast (the Madura strait). This village has an area of up to 538 ha. This function is 320 ha in the form of rice fields, 208 ha for yards and \pm ten burial areas which have an area of 10 ha in total with right conditions. Whereas population data based on data

obtained from the monograph of Karanganyar village in 2006, the total population of Karanganyar village was 5,517 people and 1,555 households. With details of the male population of 2893 people, female population of 2624 inhabitants.

One of the ways to overcome this powerlessness is through the involvement of women's roles in the economic sector. The involvement of women in the public sphere is a dual role which can also mean double burden; multiple roles can be overcome by the process of division of labor in the domestic sector between husband and wife. This problem is indeed not easy to overcome and is conquered in reducing the burden on women, not only men, but also the broad family and the general public who have accepted the division of roles based on gender as objective reality. The involvement of men in the public sector and women in the domestic sector is an objective reality accepted as something standard. The effort to change all of that is an effort to deconstruct the socio-cultural building which then requires awareness.

This problem must also occur in coastal communities in the Karanganyar Paiton Probolinggo village of East Java. Therefore, the effort that is also possible in addition to empowerment in increasing family income is by raising awareness of the urgency of women's participation in the domestic sector which is then followed by the empowerment of family income through the production of mangrove-based processed products and fishery products. Mangrove products and fishery products are one of the local favorites that have the potential to improve the living standards of the coastal communities of Karanganyar Paiton Probolinggo village, which in some villages already exists, although not many, mangrove plantations that require the active involvement of women in their management.

Based on these problems it is appropriate that the program is a local advantage in the form of mangrove products and fishery products that can be used by women in the village of Karanganyar Paiton Probolinggo. Empowerment facilitation for the village is primarily carried out by the power plant company in the Paiton Probolinggo sub-district although, in the end, it does not have much impact on the community resulting from empowerment not based on the needs of the community. Thus, the empowerment pattern that researchers do is in the form of a program to strengthen life skills so that people can explore their potential and dare to act to improve their quality of life. Among them are training in making fish chips, biogas, and other fish and mangrove products that people can use to improve their standard of living. In addition to livestock and agriculture, sea products and mangroves are one of the distinctive features of the Karanganyar Paiton Probolinggo village so that local excellence becomes a product, service or other work of high value, unique and has comparative advantages.

Theoretical Framework of Community Empowerment

The discussion of male and female parallelism is endless; there are those who enthusiastically welcome this discourse and there are also those who submit objection arguments. The debates within the framework of the renewal and development of thought in Islam, have implications for the efforts to dismantle religious dogmas, strip the Qur'an again, even blaspheme hadith. These efforts deserve appreciation as an effort to understand, interpret, and ground God's messages that will continue to roll along with the development of times and times.

Efforts to build alignment can be made by providing product production and marketing training based on local excellence. Production, in this case, is in the form of

activities carried out in order to add value to an object or something so that it is more useful and has more value than before. (Millers and Mainers, 2000: 251; Orynych and Wasiak, 2017: 57 – 62) The elements of input and output are the elements that get the most attention in the discussion of production theory. In production theory, input elements can still be described by type or characteristic of input. (Gaspersz, 1996). While the production function shows the nature of the relationship between the factors of production and the level of production. The factors of production are also known as input, and the amount of production refers as output. The production function is always stated in a formula like the following. (Sukirno, 1997)

In economics, the definition of other production functions is a function that shows the relationship between physical output (output) and factors of production (input). (Mubyarto, 1989: 58) Production elasticity about economics to measure how sensitive changes in the production of an item are to changes in the number of factors of production. In a word that is easier to understand, the production elasticity is how much percentage changes occur in the amount of production if a producer changes the number of production factors by a percentage.

The theoretical or conceptual framework of marketing expected in the process of mentoring and community empowerment includes the overall system of business activities aimed at planning, pricing, promoting, and distributing goods and services. They can satisfy the needs of existing buyers and potential buyers (Swastha and Handoko, 2000: 3). The purpose of the marketing concept is to give satisfaction to the desires and needs of consumers (Kotler and Keller, 2009). The marketing concept can be achieved by trying to identify and formulate consumer desires and needs. Companies in meeting the desires and needs of consumers must develop an appropriate product, price, promotion, and distribution policies by the circumstances of the target consumers.

Both forms of empowerment are part of life skills training or life skills so that people or groups can effectively master the needs and challenges of daily life. (WHO, 1997). Thus, the mindset of the community service process in the form of empowering women's groups in increasing family income through the production and marketing of mangrove-based products in the Karanganyar Paiton Probolinggo village are as follows:

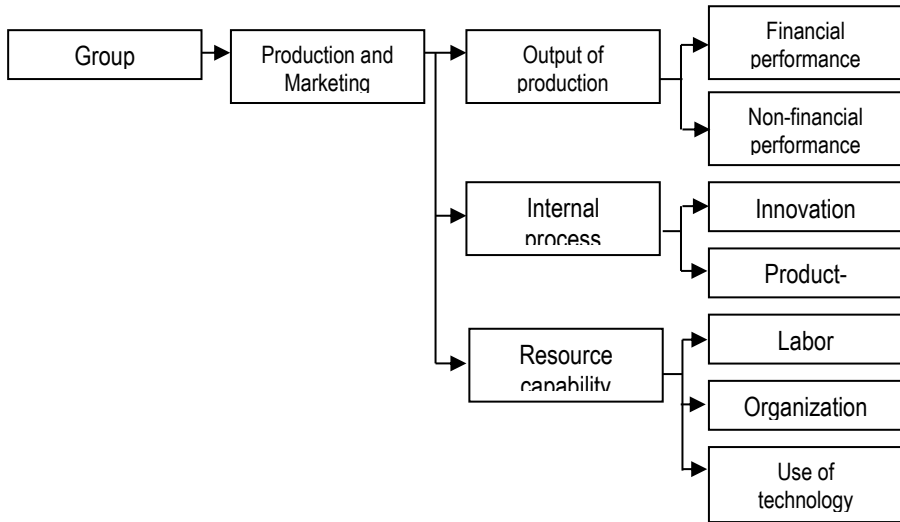


Figure 1. The framework of Community Empowerment

The production and marketing process as shown in the figure shows that the production and marketing processes are intended to shape capabilities in terms of production output, internal processes that exist in production and marketing, and the ability of resources, both in the ability of the workforce, knowledge of marketing organizations and systems production, and the use of available resources.

Method of Community Empowerment

The main hope of this program in addition to coastal rehabilitation from the threat of abrasion is also related to efforts to raise awareness of the local community about the urgency of coastal conservation that also affects the salvage of coastal ecosystems and ultimately leads to the empowerment of women's groups in the village. Based on this, changes related to the results of empowerment measured from the increase in family income have not been seen, considering the duration of time from the implementation of the training to the present is very short so that it cannot yet measure the success of the program. Therefore, community service in this context is carried out with asset-based community development and participatory approach. Participatory; the essential element of the empowerment process for the community is the participation and social mobilization. It was based on the assumption that the assisted people, in general, could not organize themselves without outside help. Therefore, the essential thing in the empowerment process is how to build self-awareness that they are the only actors in the process of change.

In this case, the operationalization of activities is based on local excellence in the community service location. The community service process is carried out with counseling, socialization, training, mentoring and mentoring women's groups in the Karanganyar Paiton Probolinggo village.

Companion activities are carried out using focus group discussions with the hope that there will be a shared awareness of local excellence utilized as more valuable and beneficial for the improvement of the community's economy. While the training activities are carried out by providing activity training in which all the supporting resources can be

obtained from excellence around the location in the form of mangrove forests. So that in addition to the emerging ability of the community to process and produce processed mangroves there is also an awareness of the sustainability of the surrounding environment. The mentoring activities are directed at fostering a continuous and planned process to achieve indicators of product production and marketing.

Result and Discussion

The main hope of this program in addition to coastal rehabilitation from the threat of abrasion is also related to efforts to raise awareness of the local community about the urgency of coastal conservation that also affects the salvage of coastal ecosystems and ultimately leads to the empowerment of women's groups in the village. Based on this, changes related to the results of empowerment measured from the increase in family income have not been seen, considering the duration of time from the implementation of the training to the present is very short so that it cannot yet measure the success of the program. Accordingly, in this service process, several cross-cutting issues indirectly assembled and had an impact, including:

- The impacts of climate change
Almost all Indonesian coastal areas are classified as areas with potential natural disasters including tidal / abrasion and tsunami disasters. Disaster mitigation for coastal areas can be done structurally by planting mangroves and non-structurally by making land use policies and planting mangrove forests by involving local government officials, counseling, and awareness of the urgency of mangrove forests based on their functions based on biological functions, socio-economic and ecological.
Therefore, this program is primarily related to the planting of sea cypress and efforts to build awareness of mangrove functions are expected to be able to overcome the impacts of climate change with disaster mitigation efforts as Article 1 paragraph 6 of Government Regulation No. 21 of 2008 concerning Disaster Management. Among disaster mitigation activities can be elaborated as follows: (1) introduction and monitoring of disaster risk; (2) participatory disaster management planning; (3) development of a disaster-aware culture; (4) the application of physical, non-physical and disaster management measures; (5) identification and recognition of sources of danger or threat of disaster; (6) monitoring of natural resource management; (7) monitoring of the use of high technology; (8) supervision of the implementation of spatial planning and environmental management, and (9) other disaster mitigation activities.
Therefore, the sea cypress planting program is expected to have an impact on efforts to help create a microclimate. It is characterized by the decreasing air and soil temperatures and reducing evaporation due to exposure to strong winds and as a wind embankment that withstands the salt and salt water levels that can break down the invisible plant. The impact on disaster participatory planning was seen in the appreciation of the citizens marked by the active involvement of citizens to participate in guarding the sea cypress plant.
- Gender Equality
The process of environmental damage in Indonesia is progressive and makes the environment uncomfortable for humans, and may even become inappropriate so that it requires the role of all parties, both men and women. About the development of human resources, it is necessary to instill an awareness that humans are part of the environment in which they live. The human social system

along with the biophysical system forms a unit called the sociobiophysical ecosystem so that humans are part of the ecosystem in which they live and not live outside. Therefore, human safety and welfare depend on the integrity of the ecosystem in which it lives.

Based on this description, it is necessary to support all parties, whether male or female. The form of male involvement in this project is the process of planting and treating sea cypress plants. Whereas for the women's group that became the main hope in this project in the form of their awareness, knowledge, and ability in carrying out their roles, not only as housewives but also can add value to the family's income and provide consumption patterns that are also environmentally friendly.

The description of activities carried out in community service is presented in Table 1.

Table 1. Community Service Activities

No	Activity	Results/output	Achievements During the Reporting Period
1.	Establish communication with community leaders	<ul style="list-style-type: none"> ▪ support from local community leaders 	<ul style="list-style-type: none"> ▪ The enthusiasm of community leaders towards the prevention of coastal abrasion threats ▪ Community leaders began to realize the ecological function and its impact on coastal ecosystems ▪ There needs to be further counseling about fir planting, its urgency, and the dedication that will be carried out, including who is involved
2.	Counseling with women's groups	<ul style="list-style-type: none"> ▪ The support and enthusiasm of women's groups for the empowerment activities implemented 	<ul style="list-style-type: none"> ▪ Support and readiness of the program implementation site ▪ Women's groups realize that there are local potentials and advantages not maximally utilized
3.	Counseling to community representatives	<ul style="list-style-type: none"> ▪ The support and enthusiasm of women's groups for the empowerment activities to implement 	<ul style="list-style-type: none"> ▪ Community readiness to maintain sea cypress plants
4.	Search for mangroves seeds	<ul style="list-style-type: none"> ▪ The collection of 1000 mangrove seeds according to the standards set 	<ul style="list-style-type: none"> ▪ The process of planting and maintaining the mangroves

5.	Planting mangroves	<ul style="list-style-type: none"> ▪ Planted 1000 seeds of mangroves 	<ul style="list-style-type: none"> ▪ Mangroves seeds are two months old
6.	Treatment of mangroves	<ul style="list-style-type: none"> ▪ Embedded reserve seeds to embroider dead seeds ▪ Maintenance of marine plants from diseases ▪ Maintenance of mangroves plants from damage 	<ul style="list-style-type: none"> ▪ Efforts with residents to protect plants ▪ The height of the mangroves plant is approximately 2 M
7.	Training in making milkfish brains	<ul style="list-style-type: none"> ▪ The implementation of training in making milkfish brains in order to increase family income 	<ul style="list-style-type: none"> ▪ The ordering of milkfish brains by residents
8.	Training on making crab crackers	<ul style="list-style-type: none"> ▪ The implementation of training in making crab crackers in order to increase family income 	<ul style="list-style-type: none"> ▪ Ordering crab crackers by local people
9.	Plans and preparation for batik training	<ul style="list-style-type: none"> ▪ Preparation of tools and assistance in the batik training process ▪ Assistance communities understand the procedures for making batik 	<ul style="list-style-type: none"> ▪ Preparation of instructors who are ready to assist women's groups during the training and post-training process
10.	Training in making batik	<ul style="list-style-type: none"> ▪ The implementation of batik training in order to increase family income 	<ul style="list-style-type: none"> ▪ There are orders for printed batik via online
11.	Product marketing training	<ul style="list-style-type: none"> ▪ The implementation of product marketing training in order to train and optimize the product marketing potential 	<ul style="list-style-type: none"> ▪ The marketing of some processed products around the mentoring site
12.	Post-training practice in the form of product production and marketing	<ul style="list-style-type: none"> ▪ The emergence of post-training enthusiasm that emerged in the form of mass production and the expansion of product marketing 	<ul style="list-style-type: none"> ▪ There are capital products for marketing ▪ The marketing of some processed products

Based on the project planning matrix as shown in the table above, table 2 is an assessment of the achievement of objectives and results.

Table 2. Objectives, Goals, and Results

The logic of intervention	Objectively verified indicators (<i>Objectively Verifiable Indicators/OVIs</i>)	<i>Source of Verification/SoV</i>	Progress towards achieving goals and results
Objective			
Minimizing the threat of abrasion and developing the potentials of mangrove-based products and fishery products in the coastal area of Karanganyar Paiton Probolinggo village by involving the participation of women in the Karanganyar Paiton Probolinggo village	<ul style="list-style-type: none"> - Increase in the number of mangroves of sea cypress species along the coast of the KKaranganyar PPaiton village of Probolinggo - Public awareness of the disaster mitigation function with the effort to plant sea cypress 	Periodic Reports of Local Governments; photos before and after activities; etc	<ul style="list-style-type: none"> - Progress based on the log frame in this stage is not yet visible because of the age of the plant which still reaches ± 60 cm - Public awareness of the function of mangroves (see more clearly below the log frame table)
Goal			
mangroves in the Karanganyar Paiton Probolinggo village were rehabilitated properly	<ul style="list-style-type: none"> • no damage to mangroves plants • function utilization of mangroves 	<ul style="list-style-type: none"> • Periodic Reports of Local Governments; photos before and after activities; etc 	<ul style="list-style-type: none"> - Active community involvement to help preserve and conserve plants - There has not been any effort

The logic of intervention	Objectively verified indicators (<i>Objectively Verifiable Indicators/OVIs</i>)	<i>Source of Verification/SoV</i>	Progress towards achieving goals and results
			to use mangroves plants based on biological, economic and ecological functions due to the age of plants that have not been possible to utilize
empowering women's groups around the coast of Probolinggo Panganon Karanganyar Village in producing and marketing mangrove-based and fishery-based processed products	<ul style="list-style-type: none"> • women's groups can manage mangrove-based processing and fishery products to become otak-otak bandeng, crab crackers, and fish crackers • women's groups can make batik handicrafts • able to market mangrove-based processed products and fishery products through websites and other marketing media 	<ul style="list-style-type: none"> • Periodic Reports of Local Governments; photos before and after activities; etc 	<ul style="list-style-type: none"> - Women's groups have been able to make mangrove-based processing and fishery products such as processed crab crackers and otak-otak bandeng
Results			
1. public awareness of the function of mangrove forests based on	<ul style="list-style-type: none"> • involvement and active role of the 	<ul style="list-style-type: none"> • Periodic Reports of Local 	<ul style="list-style-type: none"> - The emergence

The logic of intervention	Objectively verified indicators (<i>Objectively Verifiable Indicators/OVIs</i>)	Source of Verification/SoV	Progress towards achieving goals and results
biological, socio-economic and ecological functions	community in planting and maintaining mangrove forests <ul style="list-style-type: none"> • community involvement and active role in producing and marketing processed mangrove products and fishery products without damaging mangrove forests 	Governments; product photos, website; etc	of public awareness of the economic and ecological functions of mangroves as evidenced by efforts to use the results and production of fishery products that live in mangrove areas
2. the existence of gender role awareness in increasing family income	<ul style="list-style-type: none"> • the formation of women's groups that are concerned and active in the production and marketing of processed products 	<ul style="list-style-type: none"> • Periodic Reports of Local Governments; product photos, website; etc 	<ul style="list-style-type: none"> - The formation of women's groups that can produce fishery products based on mangroves such as the production of otak-otak bandeng and crab crackers so that they can increase their family income
3. increasing mangrove growth population in the Karanganyar Paiton	<ul style="list-style-type: none"> • increasing number of 	<ul style="list-style-type: none"> • Periodic Reports of Local 	<ul style="list-style-type: none"> - Increasing population

The logic of intervention	Objectively verified indicators (<i>Objectively Verifiable Indicators/OVIs</i>)	<i>Source of Verification/SoV</i>	Progress towards achieving goals and results
Probolinggo village	mangrove populations	Governments; product photos, website; etc	of sea cypress plants by 1000 mangroves trees
4. the establishment of women's groups capable of producing and marketing mangrove-based and fishery-based processed products	<ul style="list-style-type: none"> • Women's groups can manage processed mangrove and fishery products into cakes, snacks, charcoal, shredded fish, etc. • able to market mangrove-based processed products and fishery products through websites and other marketing media 	<ul style="list-style-type: none"> • Periodic Reports of Local Governments; product photos, website; etc 	<ul style="list-style-type: none"> - Women's groups on the coast of Karanganyar village Paiton Probolinggo can make processed mangrove-based products such as crab crackers and otak-otak bandeng

Thus, the initial step was taken in this community service, namely socialization and dissemination which of course in its implementation requires much struggle to change the mindset of the community. The initial step taken is to coordinate with parties that are expected to succeed in the activity. One of the results of coordination with stakeholders resulted in recommendations: (1) the implementation of training needs to be communicated in order to adjust the time allocation, (2) need to pick up the ball so that group members are willing, and (3) supply of production tools and marketing simulations.

Then training in both production and marketing by involving partner institutions that are competent in the field of training. In this case, this service process involves the surrounding pesantren in order to provide education and training. The training is carried out within three days for each production activity. The training target is 20 people, but participants who consistently attend training from beginning to end are 14 people. The methods used in the communication process are lectures, discussions, practices, and assignments.

Whereas to focus on improving the standard of living the community has seen an increase although not so significant. Therefore, sustainable assistance is needed by continuing to pay attention to the causes that are constraints to the reduced enthusiasm of

the community, which among others is because their preparations are not able to sell or not last long. From the problems found after the Focus Group Discussion activities at Rummyati's house, the facilitator tried to find a way out with several communities.

This assistance is very interesting to do, seeing the enormous benefits, and being a learning process that is perfect for community developers. By assisting in coastal areas, we can better understand the social life of coastal communities. This assistance is interesting because young people are also interested in processing. This assistance still requires sustainability. So that the companion does not stop just an experiment, but will still advance to the next step. Social innovation is needed to create an independent society, and free from any shackles that will harm them.

Conclusion

Based on the description above, the community service can overcome the disparity of husband and wife income in a family by permanent maintain the preservation of the culture of the community and the environment by maintaining mangroves and coastal and marine ecosystems. This dedication departs from a participatory approach and asset-based community development that emphasizes the availability and ability of the community in managing local potential and excellence in the Karanganyar Paiton Probolinggo.

The things to recommend after the implementation of this community service process are; 1) empowerment on a macro scale by considering local potential and excellence is deemed necessary to be carried out primarily by the government, and 2) integration of programs between institutions and ministries that support the achievement of community service goals.

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THE IMPACT OF PSYCHOLOGICAL LEARNING IN ACTIVE LEARNING FOR STUDENTS IN MADRASAH IBTIDAIYAH

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Abstract

Psychology learns to understand the psychic aspects of how Islamic elementary school students do learning activities comfortably, are interested and motivated in the active learning process. Islamic elementary schools are educational institutions that have a large contribution in preparing superior generations and character, children of this age are a golden age in the formation of their personality. This study uses the Participatory Action Research (PAR) Method, involving teachers, students and Madrasah Ibtidaiyah. Study Results 1. Active learning is an important effort to be implemented in the Islamic Elementary School Madrasah. 2. There is a connection to how the learning process in the classroom does not only emphasize the positive, affective and psychomotor aspects, but also involves aspects of learning psychology so that the learning process becomes fun, exciting and empowering students. Active learning in the Islamic Elementary School provides an excellent learning psychological impact.

Keywords: *Learning Psychology, Active Learning*

Introduction

The Law on National Education System No. 20 of 2003 in the general provisions of article 1 paragraph 20 explained that Learning is a process of students' interaction with educators and learning resources in a school environment. Active learning is an effort on how teaching and learning interaction can be accepted, comprehended and implemented and also there is a pleasure motive constituent in the learning process so that there is a dynamic reciprocity that is the students' activeness in the school.

An educator is one of the decisive components in achieving learning objectives. Based on the Law no. 14 of 2005 defines "educator as a professional educator with the main task of educating, teaching, guiding, directing, training, assessing, and evaluating the students in early childhood education through formal, basic, and secondary education."

The achievement of learning objectives in the classroom is influenced by the application of active learning strategies or methods. According to Soengeng, he states that active learning is learning activities that involve the students in doing things and thinking about what they are doing. Active learning is derived from two basic assumptions, they are (1) learning is basically an active process, and (2) different people learn in different ways. While according to PAIKEM learning (Active, Innovative, Creative, Effective, and Fun), defines active is educator must create a condition in which the students will ask, and express ideas actively in the learning process (Soengeng 2012: 4).

Learning psychology leads to mental changes that occur during learning, the influence of learning experiences on individual behavior; the influence of motivation on learning behavior, the significance of individual differences in speed processing the impression of individual limitations in learning and the problem of forgetting processes and the ability of individuals to process their acquisition through transfer of learning. The

subject of the learning situation: The atmosphere and circumstances of the physical, non-physical, social and non-social environment (Djamarah, 2008: 3 - 4).

Learning psychology leads to mental changes during the learning process, the influence of the learning experiences on individual behaviour; the influence of motivation on learning behaviour, the significance of individual differences in processing the impression of individual limitations in learning and the process of forgetting problems and the ability of individuals to process their acquisition through learning transfers. The subject of the learning situation: the atmosphere and the physical, non-physical, social and non-social environment (Khodijah, 2006: 2).

Psychological understanding by Educators towards the students in the process of Active learning should be a focus that should not be ignored because the active learning of students has an effect on willingness, interest and motivation so that it determines the success of an Educator in teaching. Educators are not only teaching, but also involve their students to be active in optimizing their whole potential physically and psychologically so that they can develop optimally. Psychology is the study of behaviour, without seeing psychologically the development and involves the students to be active in the learning process, then the learning objectives are difficult to achieve so that the educators' understanding of active learning needs to be improved especially about the mental aspects that construct activities to build students' intelligence. In fact, the learning process is monotonous because of educators are the main source emphasizing on the cognitive aspects and ignore learning psychology aspects that are fun and empowering the students. Therefore, the focus of this study is to know the impact of learning psychology in the implementation of active learning in Islamic elementary schools by attempting psychological aspects inside it so that the national education goal is to educate the nation's life and develop Indonesian people.

Research Methods

This research uses Participatory Action Research (PAR) method; a research that actively involves all relevant parties (stakeholders) in assessing ongoing actions in which their own experiences as a problem in order to make changes and better improvements in the psychological impact of students' active learning in Islamic elementary schools. Thus, it must explore critical reflections to the historical, political, cultural, economic, geographical and other related contexts (Afandi, 2013: 41). *Participatory Action Research* (PAR) is a combination of social research, education work, and political action using the participatory research concept in the context of historical materialist methodology, defined by Kasam as a research which is compiled through democratic interactions between researchers and oppressed people (Fakih, 2007: 28). *Participatory Action Research* (PAR) approach is research which involves all relevant parties to research actively, this current action (as problems) in order to change and improve them. They carried out it critically by reflecting historically (Reason & Bradbury, 2008: 1). Participatory Action Research is able to carry out by the teachers who are relevant to the current curriculum, which teaches the subjects in the class through self-reflection with the aim of improving his performance as a teacher, so that the outcomes of the students' learning increase (Wardhani & Wihardit, 2010: 225 - 226).

Type and Research Approach

Types and Research Approach is a Participatory Action Research which involves the Islamic Elementary School teachers (Arikunto, 2010: 38). Participation is an integration

the researchers and other parties to emphasize their activities to make the community are involved and interested in the research. Participatory Action Research can be carried out by the teachers in compiling Students' Worksheet which are relevant to the curriculum, and being self-reflection to improve their performances as teachers, so that the students' achievement increase (Wardhani & Wihardit, 2010: 14). Action research can be conducted in groups or individually in order to access their experiences to improve the quality of others' work (Prastowo, 2011: 225 - 226).

Practically, this research is generally appropriate to improve the quality of the subject to be studied. The subject of this action research can be in the form of a class or a group of people who work in industries or other social institutions that try to improve the quality of performance (Anwar, 1998: 5). The research design is qualitative approach which emphasizes on the meaning, reasoning, definition of a particular situation and in certain contexts, and other research. This research also uses quantitative as supporting data, and the emphasis is to answer the research questions through formal and argumentative thinking (Suprayogo & Tobrani, 2003: 167). So, it can be concluded that this study uses Participatory Action Research (PAR) which involves the students and teachers of Islamic Elementary schools in Semarang

Research Subject

The subjects of the research (Sugiono, 2010) are the parties used as samples in a study. The research subjects also discussed the characteristics of the subjects, including an explanation of the population, samples and sampling techniques (random/non-random). In this study, the researcher uses the teachers of Islamic Elementary Schools in Semarang as the subjects.

Data Collection Method

Considering the research is field research, the data collection that is used as follows:

1. Observation method
It is an instrument to observe and listen in order to understand, search for answers, search for evidence of a phenomenon in some time without affecting it. Observation is conducted by taking a note, recording, taking pictures for the discovery of analytical data (Danim, 2002: 130). This method is used to hold observations of the teachers' work to understand the learning psychology aspect in active learning of the students of Islamic Elementary Schools in Semarang.
2. Interview method
Interview is a process of conversation between two or more people where the questions are submitted by the researcher to the subject or group of research subjects to be answered (Wahab, 2010: 1). This research used unstructured interview, that is free communication where the researcher does not use interview guidelines that have been arranged systematically and completely for data collection. The interview guideline used is only in the form of the issues inquired. This interview guideline is carried out to avoid the possibility of forgetting some relevant issues and as a basic guidance on what was revealed.

Interviews were conducted to students and teachers of the Islamic Elementary School in Semarang.

3. Documentation Method

The documentation method is a method to find data about things or variables in the form of notes, transcripts, books, newspapers, inscriptions, minutes of meetings, agendas and others. Data collection through this method was carried out by collecting documents from the Islamic Elementary Schools Teachers in Semarang, then it observed by researchers. In addition, the researchers participated in accompanying, facilitating and joining with the committee in this activity, then together helping the teacher in the activities. In the beginning of the activity, the researchers carried out individual pre-test to find out how much the understanding and knowledge of the teachers about the impact of learning psychology in active learning of the students. The activities refer to the draft actions that have been made together with the committee. In this stage, the researchers observed and participated fully in the activity process to obtain the data regarded the actions taken by the keynote speaker, committee, Islamic Elementary Schools' teachers in the activity. After obtaining deficiencies in the activity process, then the researcher and the teachers make improvement efforts as a reference for the implementation of the following activities.

Theoretical Foundation

1. Definition of Learning Psychology

Learning psychology consists of two sentences, *psychology* and *learning*. These two words have different meanings. Psychology also comes from the Greek word, *psyche* = soul, *logos* = knowledge (Khodijah, 2006: 2). According to Branca in his book *psychology the science of behaviour*, psychology is the study of behaviour (Jalaluddin, 2010: 7). Psychology is generally studied about human psychiatric symptoms related to cognition, emotion, and connotation. These symptoms generally have nearly the same characteristics in adults, normal and civilized humans. Thus, the three main symptoms can be observed through human attitudes and behaviour. Sometimes there is a statement among the behaviours that appear to be a combination of symptoms, so that psychologists append into the four main symptoms to be studied in psychology, they are cognition, emotion, cognitive, and complementary symptoms. Intelligence, fatigue and suggestion belong to the symptoms of this collaboration.

Psychology also studies about mental symptoms related to behaviour (Ramayulis, 2007: 5). The development in learning is as a relatively permanent "change" in psychological aspect. Individuals who change due to mental disorders, possessions, or injuries are not included in the learning category, even though they have a temporary mental impact (Djamarah 2008: 2). According to Oemar Hamalik, learning is a behaviour change that is relatively stable because of the practices and experiences (Hamalik, 2002: 154). In line with *Hintzman*, learning is a change that occurs in the structure of human organisms and animals which are caused by their experiences that can affect the organism's behaviour (Syah, 2010: 65). From the explanation above, it can be concluded that learning is an activity of the soul and body towards a relatively permanent change in the psychological aspects related to knowledge, feelings, and skills. Essentially, learning

encourages positive change and it is a process of transferring value because of the practices and experiences.

2. The Purpose of Learning Psychology

According to Wahab, psychology has the same goal or meeting point, that is behavioural changes in which education changes human's behaviour from one level of development to the next level of development and this is in line with the study of educational psychology related to how an educator's efforts prepare themselves to provide efficient and effective education and learning behaviour. According to Abu Ahmadi, psychology aims to give pleasure and happiness to human life, and people who want to succeed in everything should understand the basics of psychology (Primasari, 2012: 55).

According to Dalyono, the objectives of learning include: making changes within self (bad habits to be good, attitudes from negative to positive), being able to have skills, and increasing knowledge in various fields of science (Wahab, 2014: 1 - 2).

The purpose of studying about learning psychology is to be able to find out about how the learning process takes place and what factors influence its success are important things for everyone, especially for educators and prospective educators, then, the knowledge can help educators in carrying out their duties in order to be able to improve students' learning outcomes maximally (Syah, 2013: 67).

From those understandings above, it can be concluded that the goal of learning psychology is to prepare self to provide efficient and effective education and learning behaviour in order to make a positive self-changes which own skills, and append knowledge in various fields of science in a pleasure way.

3. Definition of Active Learning

According to Dalvin, active learning is "learning that increases student activity in accessing various informations from various sources, to be discussed in the learning process in the classroom, so they gain various experiences to increase knowledge, analytical and synthesis abilities (Dalvin, 2006: 42)."

In the learning process, Educators are necessary to create an atmosphere to make the students actively to ask questions, question, and express ideas. Learning is an active process of the learner in increasing their knowledge and it is not a passive process which only receives the educators' lectures. If learning does not provide opportunities for students to play an active role, then learning is contrary to the nature of learning. The active role of students is very important in order to make them to be creative that are capable of producing something for the benefit of themselves and others. Other expert assumes that learning is an active process of arranging experiences to gain new understanding. Students actively involved in the learning process to construct their own understanding. Constructivism learning theory is the starting point of this learning, so that this learning is intentionally designed to activate children.

Active learning is a teaching approach (approach to teaching) which is used with certain methods and a variety of teaching media accompanied by environmental arrangements so that the learning process becomes active. Then, the students feel attracted and easily understand the knowledge and skills which have been taught. In addition, in active learning, the students can carry out various activities to develop their own attitudes, understanding and skills in the sense that they are not merely "fed" by educators (Sagala, 2003: 150).

It can be concluded that active learning is students' activities in accessing various information from any sources, to be discussed in the learning process in the classroom

through a teaching approach (approach to teaching) that is used with certain methods and various teaching media in the environmental arrangement so that the learning process becomes active which enables the students to carry out various activities to develop their attitudes, understanding, and skills and create an atmosphere to make the students actively ask, question, and express ideas and arrange their experiences to gain new understanding.

4. Functions and Advantages of Active Learning

The function of active learning provides the students with skills (life skills or life competencies) that are appropriate to the environment and the students' need, for example reflective problem solving is very important in learning activities that is carried out through democratic collaboration (Sumantri, 2001: 114). It is also to develop insight into thinking openly and objectively, fostering a democratic atmosphere and developing a tolerance attitude for differences of opinion (Zaini, 2002: 96).

There are several reasons for using active learning, they are: (1) having a strong influence on learning, (2) active learning development strategies are better able to improve the students' thinking skills than increasing the content mastery, (3) involving the students in thinking tasks such as analysis, synthesis and evaluation, and (4) various learning styles can be served by involving the students in active learning activities.

While the advantages of using active learning are: (1) the active students use their main knowledge to grasp the content of learning material, (2) the active students think critically and create their own development, (3) the active students cognitively involved, and (4) the students who are actively applying a wide-ranging reading and learning strategy.²⁸ So, active learning implements a strategy to provide the students with skills (life skills or life competency) that are suitable with the environment and the students' needs, and developing insight into open and objective thinking.

5. The principle of Active Learning

- a. Active learning is seen in the process
- b. Active learning process is in the form of direction, learning is carried out interactively and gives students more flexibility to find out whether their students understand what is being taught (Soegeng, 2012: 4).
- c. Active learning in terms of nature
- d. Active learning is direct to give questions orally when the learning is taking place. It aims to find out whether the students understand what is being taught Active learning is seen from the material provision both individually and in groups. This is intended to help the students work with their own abilities.
- e. Active learning is seen from the liberty in choosing activities. Students should be free to choose the activities they want according to their respective abilities.
- f. The implementation of an active learning system
- g. Students should have active thinking in the learning process which is active in honing and seeking knowledge (cognitive science theory) which involves perception, interest, creativity, memory, problem solving, thinking of using language, and the aim is to make the students try to process the messages with a system of knowledge and intelligence structures.

6. Characteristics of Active Learning

There are several characteristics of effective learning, including (Usman, 2000: 87):

- a. Learning actively both mentally and physically. Being mentally active is shown by developing his intellectual abilities, critical thinking ability. And physically, for example compiling the essence of the lesson, making maps and others.
 - b. Methods that vary, making it easy to attract students and class attention to life.
 - c. Educator's motivation for classroom learning.
 - d. A democratic atmosphere in schools, namely by creating an environment that is mutually respectful, can understand students' needs, tolerate, provide opportunities for students to learn independently, respect the opinions of others.
 - e. Learning in school needs to be linked to real life.
 - f. Conducive learning interaction, by giving freedom to search alone, so as to foster a great sense of responsibility in his work and more confident so that children do not depend on others.
 - g. Giving remedials and diagnosing learning difficulties that arise, looking for causative factors and providing remedial teaching as improvements, if needed (Hamalik, 2002: 56).
7. Active learning involves four basic strategies in teaching and learning which include the following:
- a. Identify and determine the specifications and qualifications of changes in behaviour and personality of students as expected.
 - b. Choosing a system of teaching and learning approaches based on the aspirations and views of the community.
 - c. Choosing and determining procedures, methods and techniques of teaching and learning that are considered the most appropriate and effective so that they can be used as a guide by the teacher in carrying out his teaching activities.
 - d. Establish names and minimum limits of success or criteria and standards of success so that they can be used as guidelines. In evaluating the results of teaching and learning which will then be used as feedback for the improvement of the instructional system in question as a whole (Rusini, 2012).
8. Steps in active learning
- a. A teacher must have more skills than technical skills.
 - b. Understand how students learn.
 - c. Reflecting the ability of the teacher itself is optimally based on teaching innovation and experience.
 - d. Is there a change in our "Concept Of Knowledge", be it the learning process or the role of the teacher itself in accordance with what is desired for the achievement of goals in the active learning process.
 - e. Introduce new ways of learning and can attract students to be more interested in what the teacher teaches (Ahamad, 2001: 63 - 64).

Discussion

Madrasahs are religious-style educational institutions. This position is strategic in terms of culture in which the character of Islam can be established moderately. The school is also strategic in terms of politics where its existence can be used as a parameter of Islamic strength. The madrasah's urgency in a more macro level can be seen as a representation of the face and future of Indonesian Islam. The Islamic Elementary School

whose position is equivalent to elementary school in the Department of National Education is considered to be the most important level of formal education in the development of each individual. It teaches about the basics of science, such as reading, writing, and arithmetic and instill the basics of moral values to each child and understand the psychological development of children in the process of learning in the classroom. Psychologists generally study human psychiatric symptoms related to cognition, emotions, and connotations. These symptoms generally have almost the same characteristics in adults, normal and civilized humans. Thus, these three main symptoms can be observed through human attitudes and behaviour. However, sometimes there is a statement between the activities that appear to be mixed symptoms, so psychologists add to it the four main symptoms studied by psychology, namely cognition, emotion, cognition and symptoms. As for those included in this mixed symptom such as intelligence, fatigue and suggestion (Jalaludin, 2010: 7).

The process of developing Madrasah worlds in this case Islamic elementary schools (MI) in addition to being an internal responsibility of Madrasahs, must also be supported by serious attention from the government development process. Improving and developing the role of Madrasahs in the learning process is a strategic step in building the community, region, nation, and country, but the aspects of learning that relate to the interests and motivation of students.

Psychology learns to understand that every student in actualizing the whole process of learning activities has to do with the motives, interests and sincerity that will encourage success in learning. According to Slameto interest is a sense of preference and a sense of interest in something or activity, without anyone telling Basically, interest is the acceptance of a relationship between yourself and an outside self (Slameto, 1991: 182).

Furthermore, learning psychology also aims to provide solutions or improvements to problems faced by students in learning, so that students have no difficulty in receiving knowledge transfer from Educators and doing learning with fun (Niess, 2011). Thus, it can be said that active learning is a process of intellectual involvement and emotional aspects of students in the teaching and learning process that can enable it to occur:

- a. Assimilation and accommodation processes in the attainment of knowledge.
- b. The process of action and direct experience of feedback in the formation of skills.
- c. The process of appreciation and internalization of values in the framework of forming values and attitudes (Nurdin and Usman, 2002: 119).

Active learning encourages students to mobilize all efforts related to student learning activities. The nature of learning is the process of transactional communication between educators and students in which the process is reciprocal. Transactional communication is a form of communication that can be accepted, understood, and agreed upon by the parties involved in the learning process. Learning is the procedure and method taken by the teacher to make it easier for students to actively engage in learning activities in order to achieve learning goals. The psychological foundation of active learning is many factors that include psychological aspects that can affect the quantity and quality of student learning outcomes. However, among the mental factors of students which are generally considered more essential are as follows:

1. The level of intelligence or intelligence of students
2. Student attitudes
3. Student talent
4. Student interest
5. Motivate students.

Impact Psychology of learning in active learning in Islamic elementary schools has a close connection with the teaching and learning process in the classroom. Students explore active learning activities, but are fun, so as to give birth to behaviours that educate and be aware of. Psychological function certainly affects one's learning. Means learning is not independent, apart from other factors such as external factors and internal factors. Psychological factors as a factor from the inside are of course the main things in determining the intensity of learning a child. Interest, intelligence, talent, motivation, and cognitive abilities are the main psychological factors that influence students' learning processes and results. Motivation is a psychological condition that encourages someone to do something. So motivation to learn is a psychological condition that encourages a person to learn. Research findings show that learning outcomes generally increase if motivation for learning increases.

Linkages of learning psychology and active learning Educators should always adhere to the principles of teaching as follows (Definisi PAR, 2016):

- a. Teaching should consider the previous learning experience (students).
 - The teaching process starts when students are ready to do learning activities,
 - Learning material should attract students to learn it.
 - In carrying out teaching, Educators should try to make students encouraged to do learning activities.
 - The teaching process should pay attention to the individual differences that each student has.
 - Teaching should bring students to actively learn.
- b. The implementation of learning should adhere to the principles of achieving psychological learning outcomes, namely learning is done in stages and increases (Nasution, 1998: 8):
 - From concrete materials to simple materials increases to increasingly complicated or difficult materials.
 - From concrete materials brought to the nature, such as concepts, ideas or symbols.
 - From general materials that increase to material that is analytical, with more complicated studies.
 - Based on the use of reasoning, both inductive (starting from finding facts and drawing conclusions), as well as deductive (starting with the formulation of the concept, then testing it based on the facts experienced).

Conclusion

Based on the results of the study and the discussion, some conclusions can be drawn as follows:

1. The overview of real conditions active learning shows that it is basically programmed but its implementation is often not in accordance with the plan. It is carried out incidentally, when it is needed and conventional, that is, only with discussion without considering the participation directly.
2. Found a positive psychological impact in the learning process of students when the implementation of active learning is carried out.

3. As the limitations of the research, despite the fact that it has been carried out optimally, it still has limitations, among others, the experimental group of the study also as a control group in this study.
4. Implications for the results of this study that the implementation of active learning greatly contributes well to students and educators. Accordingly, in the end it is needed by many students at every level of education. Educators can intensively implement active learning and see positive results in students' learning psychology.

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EXPLORATION OF COMMUNITY-BASED AREA OF BAROMBONG FISHERMEN'S SETTLEMENTS IN MAKASSAR

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Abstract

The focus of the service activity is in the form of exploration of the design of residential areas by involving the local community. It starts from the stage of socialization of activities, field surveys, FGDs, determining the region's vision and mission and design plans so that the community actively participates in planning and organizing the environment. Then, it provides assistance to the community in ensuring the potential of the area that can be an economic selling point to improve the welfare of the community in the fishing settlement of the Village of Barombong. It is expected that the community can then independently continue marketing the area, in order to improve economic growth in the area, comply with the joint rules agreed upon through forums, maintain cleanliness and comfort of the environment and comply with the rules that apply outlined in the planning design regarding development rules, building boundaries, and the requirements for building a comfortable and healthy housing. The stages of the community service method began with the village survey itself, then conducted a potential problem mapping FGD, followed by the drafting of regional planning, socialization and design publications and design publications to the community.

Keywords: *community participation, community service, environmental management.*

Background

It is hoped that the service activities which focus on the planning of Community-based Community Settlement environment, can contain directions for building and environmental planning (RTBL). Also, it can reach comprehensive, integrated and sustainable settlement environment development programs by prioritizing the principles of participatory planning and Tridaya approaches (i.e. the integration between social, economic and environmental development). It concerns with the actualization of the principles of sustainable development as an effort to improve the Human Development Index (HDI).

In the environmental planning process, it is hoped that it becomes a learning medium to build community work procedures to realize changes in people's behavior. It is done by agreeing to the regulations needed in various living spaces so that they can become glue in the respecting and productive life of civil society. It realizes the quality of a healthy, orderly, harmonious, independent and sustainable settlement environment.

The document on the plan for the exploration of the area arrangement has important values which, among others, have also been affirmed in the Minister of Public Works Regulation No. 06/PRT/ M / 2007 concerning General Guidelines for Building and Environmental Planning (RTBL). The uses of the preparation of this document are;

fast, non-directed and uncontrolled phenomena of regional growth that lead to uniformity of face/appearance of the area, and the emergence of a desire to maintain a region's specific superiority as an area of identity. The integration needs of various conflicts of interest in structuring between buildings, buildings with their environment, buildings and urban infrastructure, regional/city context, buildings and environment with public activities, environment with stakeholders. In addition, it involves the need for follow-up on existing spatial plans as well as manifestations of spatial use, alternative needs of controlling devices that can be implemented directly in the field.

The focus of service activities in this case is an activity in the form of exploration of residential area design involving the local community, starting from the socialization of activities, field surveys, FGDs, determining the regional vision and design plan so that the community actively participates in planning and managing the environment and providing assistance to the community in applying the potential of the region's potential which can be an economic selling value to improve the welfare of the community in the Barombong Village fisherman settlement.

The conditions of fishing settlements in Barombong Village can be categorized as slums, where the conditions of settlements are less regular, the number of uninhabitable houses that are around the beach. It has high amount of garbage around the settlements because they do not have polling stations, and most of the population work as laborers and fishermen. The physical and economic potential in the area is in the form of fish auction sites, mangrove forests around the shore, home industries in the form of traditional boat-making crafts, traditional snacks and cakes which can increase its economic selling value.

Barombong Urban Village is located in Tamalate Subdistrict, which is included in the development area (WP) IV (Makassar City Area Development Map 2010-2030). It is on the basis of its main policy: leading to integrated regional development for cultural activity centers, integrated global business center standards international, integrated business and tourism center and integrated sports center. The boundary of the area will be the area of devotional activities of RW4, where the RW is located on the coast with a dense and irregular settlement level.

With a strategic location, Barombong has become the orientation of mass housing development, land clearing, both done by individuals and developers. The potential possessed on the other hand also raises various problems, namely: the high flow of migrant populations requires additional settlement facilities and other supporting facilities. Also, the expansion of new settlement locations by both developers and individuals continue to divert the functions of agricultural land, and the development of intensively mixed settlements along the main roads of the area. The infrastructure network systems are not mutually integrated and poor quality of infrastructure networks, causing impacts and losses for residents, the main road traffic is increasing. It needs to be an alternative handling of the regional transportation system, the gap between fishermen's residential areas and the new settlements that are being developed, due to the development around the Semaki area is modern and increasing.



Figure 1. Map of the Settlement Area of Barombong Village

The current condition of the assisted subject

The location of the priority area is located in Barombong Village, precisely located in RW 1, RW 2 and RW 4, Tamalete District, Makassar city with an area of 7.34 Km². Its geographical position is located at S 05 012'33.3 "and E 119 023'15,1". The boundaries of the Barombong village are the north bordering the Tanjung Merdeka sub-district to the east bordering Kanjilo, Gowa Regency, the south bordering the village of Pakkatta Takalar District to the west bordering the Makassar Strait. The distance from Barombong Village to the capital of the subdistrict is 10 km. The distance to the capital city of the sub-district with motorized vehicles takes 2.5 hours, and the distance traveled to the capital city of Makassar takes 15 minutes by motorized vehicle or 2 hours by vehicle non motorized or on foot. A total of 3 sub-districts in Tamalate sub-district are coastal areas and 7 other sub-districts are non-coastal areas with topography below 500 meters above sea level.

Village	Boundaries		Regional Status	
	Beach	Not The Beach	City	Rural
Barombong	V	-	-	V
Tanjung Merdeka	V	-	-	V
Maccini Sombala	V	-	V	-
Balang baru	-	V	V	-
Jongaya	-	V	V	-
Bungaya	-	V	V	-
Pa'baeng-baeng	-	V	V	-
Manuruki	-	V	V	-
Parang Tambung	-	V	V	-
Mangasa	-	V	V	-

Table 1. Location and Status of Kelurahan in Tamalate District

Source: Tamalate Subdistrict in 2017

Tamalate sub-district consists of 10 villages with an area of 20.21 km². From the area. It was noted that the Barombong Village had the widest area of 7.34 km², the second largest was Tanjung Merdeka Village with an area of 3.37 Km², while the smallest was the Bungaya Village, which was 0.29 Km².

Table 2. Area and Altitude of sea level according to Kelurahan in Tamalate District 2017

Village	Width (Km)	Height From Sea Surface (M)		
		< 500	500-700	>700
Barombong	7.34	V	-	-
Tanjung Merdeka	3.37	V	-	-
Maccini Sombala	2.04	V	-	-
Balang Baru	1.18	V	-	-
Jongaya	0.51	V	-	-
Bungaya	0.29	V	-	-
Pa'baeng-Baeng	0.53	V	-	-
Manuruki	1.54	V	-	-
Parang Tambung	1.38	V	-	-
Mangasa	2.03	V	-	-
Kecamatan	20.21	10	-	-

Source; Tamalate Subdistrict in 2017 Figures



There are various building arrangement patterns, namely scattering and rattling, buildings with simple houses, traditional houses with wood and bamboo construction. The placement of buildings is adjusted to the extent of their land parcels.

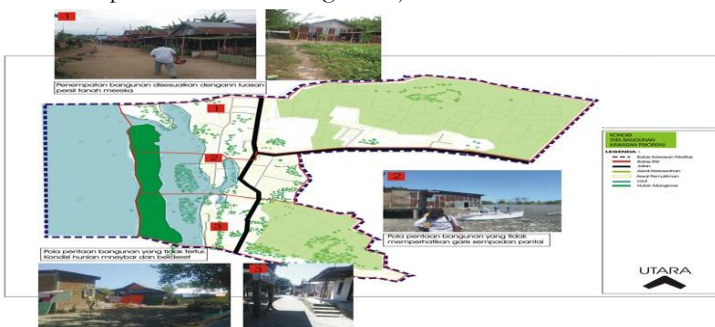


Figure 2. Condition of Settlement Area Building

Green open space is generally not well organized so that it gives the impression of chaos without aesthetic value. Green open space is a part of space in the area whose utilization is specifically for planting vegetation or plants with functions as the lungs of the city and the image forming elements of the region.

Public Domain or public area (par Excellence) is a shared world / space where citizens meet and use regional space in a particular territory in a free and equal degree. Public space in the planning area is in the form of a beach and the edge of the mangrove forest that residents use as a boat parking lot. In addition, residents also use the area for fishing. In addition to the beach, empty land / land is used by children to play

Figure 4. Condition of Public Spaces in Priority Areas

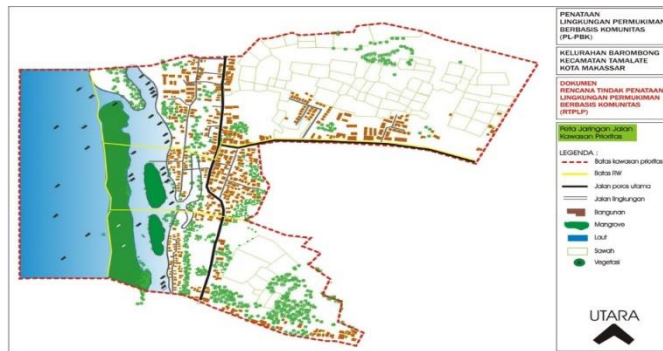


Figure 5. Map of the Settlement Area Road Network

Based on the problem of the subject's condition and to maintain a balance between the environmental development activities and the built-in control activities, it is necessary to have a guideline in the form of Regional Design Exploration Documents that will regulate and direct the growth and development of residential environments, especially the physical environment and environment. a neat, comfortable, safe and sustainable region based on Community Based Development. The implementation of this Regional Arrangement is expected to be a guideline for the community in applying their area in terms of natural, economic potential and regional physical design to the local government,

private sector. Besides, BUMN wants to participate in terms of physical development funds, home industry training and assistance to society.

With this activity, the community is expected to be able to independently market the area, in order to increase economic growth in the Barombong Village Fishermen Settlement. It adheres to the mutual rules agreed upon through the forum, maintain environmental cleanliness and compliance with applicable rules and regulations. The planning design regards the construction rules, distance of building boundaries, and the requirements for the construction of comfortable and healthy houses (Dahuri, 1996, Rudianto et al., 2017).

Method

The strategies used in implementing this activity consist of

1. Preparation Phase The core activities at this stage are the determination of target locations and program socialization through various media such as banners, balloons, calendars, stickers and brochures with emphasis on program orientation workshops involving Local SKPD.
2. Participatory Planning Phase The core of the activity at this stage is to build planning collaboration where between various parties (communities, government and business/private actors) can be mutually open to sharing information, conducting dialogue and consultation, and agreeing to local building rules and planning points and development. These stakeholders then try to arrange sharing the necessary arrangements, and institutionalize them through their respective organizations to realize good governance. The foundation is still consistent in institutionalizing noble values (value based development), principles of good governance and the principles of sustainable development. This stage will be divided into four groups of activities as follows:
 - a. Self-help mapping stage
 - b. FGD Stage
 - c. Preparation of Participatory Planning Process
 - d. Regional Design Exploration Stage
 - e. Stage of regional design socialization
 - f. The physical development stage is the first step in maximizing marketing activities. This is needed so that in marketing activities, the community can easily market regional design products to the local government, private sector or BUMN. They will see that there is seriousness from the local people to start managing the environment, so that it can become the basis for the local government, BUMN or private sector to provide assistance to residents.
3. The Core Area Marketing Stage at this stage is to carry out the marketing process of the area that will be reorganized and available in the document of service activities to various parties. In this case, it involves government agencies (APBN/APBD funding sources) and non-government institutions/institutions such as business institutions social. They cover both at the national and multinational level so that mutually

beneficial cooperation or unilateral contributions such as "channeling" from other agencies/sectors occur.

Results and Discussion

This service activity is a participatory approach that focuses on the results of full community thinking and participation in the participant element when more studio activities are carried out by female fishermen. The stages of the community service method started from the village survey itself, then conducted an FGD mapping the potential problems, followed by the preparation of the concept of regional planning, socialization and publication of the design and publication of design results to the community (Osman & Patandinan, 2017). This service activity emphasizes the process of planning and physical structuring of the area based on community participation.

At present the community living in the Biringkassi Barombong fishing settlements is based on the results of the mapping and FGD that have been carried out with the community, on average 80 percent or about 197 households work as fishermen. Others work as construction workers, shop employees or security guards at PT GMTDC which is a developer company from the Tanjung bunga area

In contrast to fishing settlements in general, the orientation of the houses in the Barombong fishing settlements located in RT 5 RW 4 is on average back to the sea, where the orientation of the settlements goes along the streets, which are next to the road and opposite other houses or along the road and some are opposite waterfront. Settlement patterns are linear, which grow naturally without spatial control.

People living in the Barombong coastal region are actually not left behind. They live surrounded by abundant natural resources. However, so far they have not received more space and participation. This can be seen when the assistance was carried out during this community service activity, on average their enthusiasm was large enough to build and organize their receiving environment. This is very visible starting from the initial stages of the activity to the implementation of the physical arrangement of the area. Even their initiation was very big to change the face of their village actively during the regional discussion and mapping.

The active involvement of the community at the time of mentoring was carried out starting from the survey stage of the village itself. The community maps potential and problems by conducting a study of spatial space with several indicators, including residential buildings, road conditions, the conditions of public space, conditions of green open space, conditions of space for sources of livelihood, and economic conditions (Besussi et al., 2010). Furthermore, the survey results are discussed in the FGD Mapping potential and problems dominated by women fishermen. Together, they map the profession, the type and condition of residential buildings, the main and dominant livelihoods in their settlements, and some of the potential that exists in these settlements. The dominant problem of Barombong fishing settlements based on excavations at the time of the FGD was the condition of residential buildings that were still uninhabitable,

livelihoods were dependent on marine products. The women coastal fishermen were still more dominant in carrying out roles in the domestic sector and no one had done business in groups to sustain family income. Apart from the economic aspect, meeting the needs of clean water also cannot fully accommodate all fisherman households. Because the condition of brackish water and very far from the main pipe.

The next stage after the drafting of the concept of regional planning is the implementation of physical arrangement. The physical arrangement involved local residents ranging from RT heads, RWs, fishermen and fisherman mothers with the construction of fishing village boundaries using galvanized iron material equipped with pendant lights, residential wall facades and prototype fishermen's houses (Imron, 2003; Yasir et al, 2017).

The action activity after the FGD has the potential problems is the preparation of regional planning concepts. At this stage, the participants try to draw a picture of what the face of their dream village looks like. Then, the results are outlined in the form of sketches of several regional planning concepts (Muta'ali, 2013). The planning concepts produced include the concept of regional boundary arrangement with the planning of the gate of the fishing village area with pergola and park construction. It also covers structuring residential buildings with decent, healthy and green residential facade prototypes and meeting the needs of green open spaces with emphasis on the visual aspects through vertical garden. The painting of the walls of the last occupancy on the wall is equipped with aesthetic plants or his plants using hanging pot containers and also functions as a guide (Alfano, 2016).



Figure 6. FGD activities in the form of extracting potential problems



Figure 7. FGD activities in the form of an area design plan



Figure 8. Physical implementation activities of planning design results

Conclusion

Through integrated community service activities in 2018 with the exploration of the physical design of the area in the form of structuring Barombong fishermen providing results to fishing communities and their settlements. There is a space for participation, especially for fishermen communities to participate in building their villages, forming territorial fishing with gates. In view of this, the visual arrangement of the fishing area presents a new sense of place for the people and people visiting the area, and the emergence of new communal spaces. Also, it covers the existence of healthy home standards for fishermen through residential prototypes which can be initiated for the community and stakeholders who want to develop settlements Barombong fishermen.

In the future this service activity is expected to be sustainable which is more focused on the development of fishermen's household livelihoods, in the form of a thematic village based on culture and ethnology. The environment, community and fisherman settlements are livelihood assets that need to be managed.

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IMPROVING EXISTENCE OF SUPERIOR CAMPAIGN “UKM KAMPUNG KRUPUK” SURABAYA THROUGH FAMILY FINANCING MANAGEMENT

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Abstract

Household financial management is a way to maintain the stability of the financial system from the micro side. By providing education about good household financial management, the community will be able to understand how to manage household finances, so that debt for consumption needs will diminish even disappear. The UKM Kampung Kerupuk Surabaya, especially in Gununganyar Tambak village, is a UKM village assisted by the Surabaya Industry and Trade Office. In its development, the UKM is still using simple tools and understanding that is still lacking regarding family-based financial management. Empowerment activities through the Asset Based Community Development (ABCD) concept conceptually focus on assets owned by the community as the primary basis for program development. This approach is present to foster positive mentality and provide encouragement for the community to be accustomed to exploring their potential by referring to the potential that exists in the UKM community, Krupuk Gununganyar Tambak Surabaya village.

Keywords: Family financial management, UKM, ABCD

Introduction

A financial crisis occurs due to the loss of trust between each element in a financial system. These elements include business or corporate sectors, households, and financial institutions, both banks and non-bank financial institutions. Trust is essential in the financial system. Loss of trust between these elements will later lead to the occurrence of a bank run, a condition in which people withdraw funds simultaneously from banks which results in banks experiencing liquidity risk (cash adequacy). Therefore, this trust needs to be maintained to maintain the stability of the financial system in Indonesia. Maintaining trust is not an easy thing to do. Trust must be maintained by every element that exists. If there is one element that violates, then the trust will disappear.

Maintaining trust by financial institutions can be done by regulating and supervising financial institutions to stay within their boundaries and corridors. It is necessary so that those who want to deal with financial institutions do not need to worry if they are going to establish relations with financial institutions. The same is done in the corporate sector. Supervision of corporate actions needs to be done to maintain financial system stability where this can be done by submitting financial statements audited by an

external auditor. The most challenging thing is to maintain the trust of the household sector. It is because there are tens of millions of households in Indonesia.

In maintaining financial system stability, the Financial Services Authority (OJK) is undoubtedly very difficult, even near impossible, to conduct surveillance and regulation of tens of millions of households in Indonesia. Although financial institutions, especially banks which are the closest financial institutions to households, have been cautious in providing funds to households, banks still bear the high risk of default (default) from this household sector. It is due to the absence of existing regulations to regulate financial management in households, as well as in the corporate sector to issue audited financial statements. The household sector needs to be a concern for the Financial Services Authority (OJK) in maintaining the stability of the financial system in Indonesia. You can imagine what will happen if the bank gives credit to households and there is a large amount of default by households. The financial crisis will occur due to this. The Financial Services Authority (OJK) made arrangements so that banks could not readily provide credit. Besides, the Financial Services Authority (OJK) also requires other arrangements as a counterweight to the regulation of the bank. The balancing arrangement is the arrangement of the household sector.

In regulating the household, the Financial Services Authority (OJK) has a blacklist containing the names of parties who often experience a default. It is done to prevent further defaults. The blacklist of the Financial Services Authority (OJK) is indeed able to prevent further defaults. However, the blacklist does not solve the root problem, namely debt. To overcome this debt problem is by not owing or by minimizing debt. No debt and minimize debt can be done if there is sound financial management. Household financial management is needed to regulate debt used for consumption. Meanwhile, the debt used for production can be regulated by business financial management. Household financial management is a preventive or preventive method of the financial crisis (Manurung, n.d.).

This household financial management is a way to maintain the stability of the financial system seen from the micro or small side. What the monetary regulator can do, the Financial Services Authority (OJK), in the micro or household sector, is by providing education on good household financial management. It is necessary because not all communities can understand how to manage good household finances. With good household financial management, the debt for consumption needs will decrease even to the point where it can disappear. This debt for consumption needs to minimize because it has a higher inherent risk than debt for production purposes. With the loss of high-risk at-risk debt, the stability of the financial system will be more easily maintained. Education of household financial management is beneficial for the community to learn to manage their income and expenses. The benefits gained from the education of household financial management is that the public will be able to manage their finances better. Indirectly, this will reduce debt for consumer needs that occur in the community. This reduced debt for consumptive purposes will help create stability in the financial system in Indonesia.

Financial management education will provide understanding to the public about the importance of sound financial management. The community will also understand which are the needs and which are the desires (wants). Understanding these two concepts

will encourage people to be more careful in consuming where this is useful to prevent people who are too consumptive. This prevention is needed so that the community in doing a consumption can focus on what they need, not what they want. Thus, debt for consumption to minimize in the overall debt that households make. Education of household financial management will be sufficient if given to people who have just established a household relationship (Senduk, 2015).

By providing financial management education from the start of the household, the benefits of education will be more felt by the community. With the education from the beginning, the prevention of debt for consumptive needs to start better. This education should also be given to people who have established household life. It is so that people who have already taken debt for consumptive purposes can reduce or stop the existing consumer debt. Also, this education is also not wrong if given to people who are not married. Where also aims to reduce the debt that is consumptive. Education of household financial management will certainly get obstacles and challenges in the future. Communities that are already consumptive and driven by the existing capitalist economic system make it very difficult for society to reduce excessive consumption, which is dominated by consumption wants. To overcome this obstacle, it needs seriousness in providing education (Zuhri & Akbar, n.d.).

Education provided continuously and intensively can undoubtedly change the pattern of consumer behavior. The introduction of risk-free financial instruments (savings, deposits, SBI, SPN, and SUN) will also help the public in managing their household finances. To be able to reap the benefits of education in household financial management requires a firm commitment from the Financial Services Authority (OJK) as a monetary regulator. The Financial Services Authority (OJK) can work with other parties to provide education on household financial management to the community, especially universities. In providing education, the Financial Services Authority (OJK) and other related parties should be guided by "difficult not mean cannot" (Damandiri, nd.).

In Indonesia, Micro and Small and Medium Enterprises are often abbreviated (MSMEs), MSMEs are currently considered as an effective way of alleviating poverty. From the statistics and research conducted, MSMEs represent the most significant number of business groups. MSMEs have been legally regulated through Law Number 20 of 2008 concerning Micro, Small and Medium Enterprises. MSMEs are the largest group of economic actors in the Indonesian economy and proved to be a safety valve for the national economy in times of crisis, and became a dynamic driver of economic growth after the economic crisis. In addition to being a business sector that contributes the most to national development, one of the implications of the effort to overcome poverty is to activate the People's Economy through the emergence of small business units called Micro, Small and Medium Enterprises (MSMEs). In developing countries in general, and Indonesia in particular, MSMEs are one of the economic players who can absorb large numbers of workers and increase the distribution of income equally.

In reality, the contribution of UMKM that is quite strategic in the field of employment and increasing income distribution has not been able to encourage the Government to provide further attention to this sector. It can be seen from the journey of

industrialization in Indonesia which has made MSMEs less considered and have not received optimal attention and policy, so that industrialization is very clearly felt by large-scale businesses (SWA Magazine July 18, 2012).

The city of Surabaya has excellent potential that can contribute to the regional economy. Excellent potential possessed by the city of Surabaya is a product derived from micro, small and medium enterprises (MSMEs). This business not only functions in the absorption of labor but is proven as a form of business activity that has flexibility with socio-economic conditions of the community. Some of the superior products include food and beverages (including tempe chips, crackers, etc.), ready-made clothing, handicrafts, and processed seafood and this has been considered a reliable commodity, but for the improvement of regional financial resources in its management, it is still not optimal (Haryono, nd.).

Small and Micro Enterprises (SMEs) Gununganyar Tambak Krupuk Village in Surabaya, especially in Gununganyar Tambak Village, is an SME village assisted by the Surabaya Industry and Trade Office (Disperindag). The UKM Gununganyar Krupuk village Tambak in its development still uses simple tools and understanding that is still lacking regarding family-based financial management (Haryono, nd.).

A government is essential to be a role, especially the Surabaya regional government optimally. The role of the relevant local government is the Surabaya City Industry and Trade Office can make improvements to the condition of the handicraftsmen. It is regarding providing an awareness process on SME family-based financial management. No matter how much assistance provided by the Surabaya City Government if not accompanied by financial management, the UKM family will find undoubtedly hard to increase income. Continuous empowerment efforts by the industrial and trade offices of the city of Surabaya are significant to do. It is due to the efforts to make cracker products in Surabaya better in the global market in Indonesia.

Reasons for Choosing Mentoring Location

The reason for choosing a mentoring location is the SME Kampung Krupuk in Gununganyar Tambak Village, Gununganyar District, Surabaya City because the krupuk industry opportunity is still ample to be developed with all business managers' housewives. Also, the number of workers absorbed is also significant. Through this assistance, it is expected that SMEs can manage and manage their finances. It is needed to regulate the debt used by SMEs for consumption.

Meanwhile, the debt used for production can be regulated by business financial management. Household financial management is a preventive or preventive method of the financial crisis. This household financial management is a way to maintain the stability of the financial system seen from the micro or small side.

Current Side Conditions

At present, the SME village of Kampung Krupuk in Gununganyar Tambak Village, Gununganyar Sub-District, Surabaya City, has not implemented any family financial management. Furthermore, there is no proper recording while there are only product sales reports (Eksis produksi, 2017).

Through the process of financial planning assistance for the family of UKM owners in Krupuk Village in Gununganyar Tambak Village, Gununganyar Sub-District, Surabaya City, it is hoped that the Krupuk Village SMEs can better manage their family finances so that the minimum level of welfare increases.

Parties related to the Assistance Program

1. Society of SMEs in Gununganyar Krupuk Village Tambak Gunung Anyar District, Surabaya City
2. The Surabaya City Trade and Industry Office, because these SMEs are under the auspices of the relevant Department so that their development and progress will be monitored by the related institutions.

Resources

In the implementation of this mentoring program, it will be handled by a service team that is competent in their field. In this mentoring process involves competent personnel in the economic field and family financial planning and personnel who have the ability in the field of information technology. Also, regarding community conditioning, personnel will be deployed who have good abilities concerning socially and psychologically persuasive.

In general, this mentoring program will be carried out responsibly until the expected goals are achieved.

Conditions of the Assisted Site

The process of financial planning assistance for the family of UKM owners in Krupuk Village in Gununganyar Tambak Village, Gununganyar Sub-District, Surabaya City, it is hoped that the Krupuk Village SMEs can better manage their family finances so that the minimum level of welfare to increase.

Seeing the magnitude of the potential that exists in SMEs in Krupuk Village in Gununganyar Tambak Village, Gununganyar Sub-District, Surabaya City, it is indispensable to do assistance and research. By implementing the assistance of the ABCD method, there will be many things that will be found, including the potential cracker variants of various types of fish found in the area, which has earned the title of the superior village of Surabaya which will facilitate the process of marketing, the management of family financial management. Of course, it will support the arrangement of business capital and family needs (Tim Penyusun KKN ABCD, 2015).

Mixing family finances and business finance is one of the factors that make it difficult for SME entrepreneurs to improve their businesses because the main reason is that the capital obtained from the income set aside sometimes runs out for family needs. Therefore, there is a need for further activities to increase understanding regarding financial literacy in this case family financial management.

The strategy applied

1. Assistance Model conducted by developing an education program for SMEs on family financial management
2. The mentoring model is carried out by jointly solving the phenomenon of financial structuring based on priority needs

3. Focus Group Discussion (FGD) planning of family financial management for members of UKM Kampung Krupuk Gununganyar ponds
4. The model "shapes" the community of discussion and sharing among fellow SME entrepreneurs Gununganyar Village crackers ponds not only in the environment Gununganyar village but in a broad scope through online media.

Results and Discussion

One of the flagship villages in Surabaya that serves various processed fish into krupuk is ready to eat by visitors as well as the ordering, at Jalan Gunung Anyar Tambak Surabaya. Hand-made krupuk typical of Surabaya's creative mothers conjures up pond pests. Namely Payus fish turn into crispy processed food at any time. "In the past, no payer wanted to process it, even it was sold even at a price of Rp1,000, but now many are looking for cracker production" (Interview with Inayah, marketing attendance, 3 March 2018).

Being a superior village with empowerment products makes the cracker village known to the broader community with the flavors served. Processed from various crackers, starting from shellfish, shrimp, dragon fruit, strawberries, guava fruit, carrots, onions, spinach and payus which are typical of SME production in Krupuk village.

Not only that, the kerupuk village is ready to provide raw crackers and crackers that have been fried to bring customers home as souvenirs to the family. The krupuk village also provides wholesale purchases from customers without the Surabaya krupuk brand village for variants other than the taste of Payus fish, because the Payus fish is an icon for its products.

The achievements of the kerupuk village, which is managed by creative mothers of one community association, has caught the attention of several universities such as ITS, UNAIR and UPN as well as the government by contributing appropriate technology that is used to process krupuk such as milling machines, cutting machines, and packing machines.

With the help of Disperindag, the Kerupuk villagers were given the training to innovate in improving the creativity of the essential ingredients of crackers. Duri krupuk starting from the idea of Payus fish processing which is often discarded and not sold, it can bring up a new culinary of Payus fish krupuk which is the icon of the krupuk village. Then it develops again by utilizing fish waste such as thorns and skin.

Innovations began to be made with the help of the Surabaya Department of Industry and Trade, the training was carried out, and the krupuk variant began to grow. Now visitors can enjoy the new variant, namely thorn krupuk from fish spines which are processed into crispy krupuk typical of Surabaya krupuk. Not only that, fish skin often wasted began to be initiated to be processed into krupuk so that there is no waste of fish for the people of Surabaya. Fish-based crackers will make krupuk ready and ready to take by customers without leaving waste when processing. Pamper customers starting from IDR 22,000 to IDR 33,000 for krupuk according to the flavors that can be enjoyed by customers wherever they are.

The problems that occur are the phenomenon of the number of SME players in the Krupuk Village in Gununganyar Tambak Village, Gununganyar District, Surabaya City who have not been able to manage and manage family finances. The purpose of assisting UKM in Krupuk Village in Gununganyar Tambak Village, Gununganyar District, Surabaya City is:

1. Provide understanding to SMEs in Krupuk Village in Gununganyar Tambak Village, Gununganyar District, Surabaya City, about the importance of

- understanding family financial management
2. Improving the welfare of SME players in Krupuk Village in Gununganyar Tambak Village, Gununganyar District, Surabaya City.

In the implementation of Family Financial Planning Assistance for SME Kampung Krupuk Gununganyar Tambak Surabaya, carried out by :

1. Observation
In this activity the entire team came directly to study and analyze the activities of the cracker SMEs, visiting every businessperson in his house (done in 3 meetings or visits)
2. FGD
Inviting mothers to do crackers in one of the management's houses to hold several FGD with the target topics:
 - a. How to solve the phenomenon of financial structuring based on priority needs.
 - b. Planning family financial management for members of UKM Kampung Krupuk Gununganyar ponds
3. Seminar
Conducting seminars, in order to develop education programs for SMEs on family financial management. In this case, first collaborated with RW / RT to hold a seminar on Family Financial Planning for SME Kampung Krupuk Gununganyar Tambak Surabaya. Secondly, cooperation with the OJK to provide a method for conducting family financial management.
4. Form a community
So that activities do not just stop, then we form a community of discussion and sharing among fellow SME entrepreneurs Gununganyar Village crackers not only in the environment Gununganyar village, but in a broad scope through online media.

Conclusion

The family is the smallest organization but has a tremendous impact on all its members, one of which is in the formation of a conscious and wise character in financial management. Almost all family members will face the name of financial problems, not only a housewife, the head of the family and children will experience it. Own money is needed to live a life. Money is needed to buy daily necessities, including food, clothing, housing, education, and medical expenses if sick. The use of money must be regulated wisely; managing finances does not mean being stingy. However, managing finance is an important matter so that the family's financial cycle goes according to financial plans and objectives.

Hopefully the report on Family Financial Planning Assistance in Surabaya's "Krupuk Gununganyar Tambak Village," can bring benefits both for Surabaya's "Krupuk Gununganyar Tambak Village," writers, academics and the report reading community in general.

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PARENTING TRAINING WITH A POSITIVE STYLE IN GIRIMEKAR VILLAGE, CILENGKRANG DISTRICT, BANDUNG REGENCY

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Abstract

The parenting program, which is one of the programs in strengthening family life and Indonesian society, provides one of the strengths in people's lives, especially early childhood development, parenting methods and communication patterns run by most people. The right approach in family education is expected to provide results in the form of strengthening community accessibility to improve the quality of life through family strengthening. Not only using an economic approach but by using an educational approach that is expected to be able to shape the character of Indonesian society in the future. There are still many parents who apply coercive, authoritarian parenting, with violence both verbal and physical violence encourages an increase in skills knowledge, as well as insight for parents to develop positive parenting so that children's growth can be more optimal. Positive parenting patterns are parenting based on compassion, mutual respect, building a warm relationship between children and parents and stimulating child development.

Keywords: Parenting, Training, Positive Parenting Training.

Introduction

The role of parents is sometimes regarded as a trivial matter in the community. In general, people believe that human instincts can lead someone to become a great parent figure for their children. This is not entirely wrong, but as a profession, parents will be more professional to carry out their role if greatly prepared. Compared to other professions, parents are the most unprepared profession (Baswedan, 2016). Therefore, to support the role of professional parents, an effective and on target training is needed.

Parental training based on role or profession becomes an effective approach because it directly discusses the role of parents in daily life, especially when facing their children. Parents' knowledge of parenting style becomes an indicator of their success when accompanying their children. Such as the ability of toilet training in children that is directly proportional to the way parents guide them (retnosari *et al*, 2012). It shows that the success of a child to go through his developmental tasks is closely related to the ability of parents to guide them.

Positive parenting is a system that is shown by the ability and skills of parents to control child's development and overcome problems regarding the children's behavior (Sanders, 2011). With positive parenting, it is expected that the child will be able to grow

and develop significantly in accordance with the developmental tasks at his age and becomes a good prediction of his development at the later age.

In addition, positive parenting is basically to love, respect for parents and children, which creates a good relationship between parents and their children. Children will feel that they are in a friendly and comfortable environment without any meaningless violence so that children as family members are able to fulfill the rights of the child. Children's rights include the right to life, survival, growth, and development, and optimal participation in accordance with dignity and protection from violence and discrimination (Mardiya, 2013; Ganevi, 2013). The benefits of creating positive parenting parents for children include improving the quality of children's interactions with parents, optimizing children's development, preventing deviant behaviors, and detecting child developmental disorders (Kementerian Pendidikan dan Kebudayaan, 2017).

Bad or negative parenting has the opposite effect on positive parenting. Negative parenting is based on negative parental attributions to children's behavior, lack of parental knowledge about parenting, low anger control in parents so that it affects the relationship of parents and children (Sanders, 1999; Mubarok, 2016). In addition, the causes of negative parenting are poverty, mental instability of parents, lack of social support for families, and wrong understanding of parenting (Steinberg, 2000; Mubarok, 2016). Therefore, negative parenting can create a problem in the harmony or relationship of the child's parents, behavior and growth of the child, and other problems that can be anticipated so that negative impacts can be minimized.

Bandung Regency is one of the districts in West Java which has an area of around 1,762 km². In the case of parenting, the majority of Bandung regencies use traditional methods that have been studied for generations from previous parents. But recently it was reported that cases of violence against women and children in Bandung district increased by 230 cases in 2017, of which there were previously 151 cases in 2016, and 100 cases in 2018 to May (Ziyan, 2018). The number of children in Bandung Regency is around 1.2 million people from the population of 3,596,623 (31 sub-districts, 270 villages, 10 villages). Based on these data, reports of violence cases are almost in each sub-district, where violence is dominated by cases of domestic violence involving children under 18 years old. As explained earlier (Ziyan, 2018) that violence is an indication of negative parenting that can be caused by several things. One of which is low emotional control of anger that can impact on forming a family environment which is not being a safe, comfortable, and friendly zone for children.

In the previous description, parenting training was based on the level of violence carried out and focused on how to make child-friendly family behavior (Mardiya, 2013; Ganevi, 2013). It was produced that the training was able to foster a child-friendly family behavior, which was applied in several aspects of daily life such as education, health, care, nutrition, and protection of parents-children. Furthermore, parenting program training that focuses on fostering positive parenting behavior has been implemented in parents in tulip Tarogong Kaler Garut that focus on providing insight related to the parenting (Nooraeni, 2017).

In this report, we focus on forming positive parenting smart parents who had three core competencies, namely the skills to accompany children through their development stages, form effective communication, and how to apply positive discipline. So that positive parenting style owned by smart parents in Bandung regency can provide good contributions, and become pioneers to provide a positive influence in their environment to jointly reduce the number of child abuse, and create a child-friendly family environment.

Method

This activity uses a qualitative approach with descriptive methods in the discussion. Whereas in the technical implementation use the speech method, brainstorming, and dialogue. The choice of this method is made with the aim of achieving the success of training on positive parenting in the family.

The stages in carrying out its activities:

1. Lectures are used to convey general knowledge about parenting programs and approaches that can be used in family education.
 1. Speech methods are used to convey general knowledge about parenting programs and approaches that can be used in family education.
 2. The demonstration is used to provide direct skills regarding how to handling process relating to the problems faced by children in personal, interpersonal and social life in the community.
 3. Questions and answers are used to complete things that have not been accommodated by the two methods above.
 4. Simulation of discussion and counseling activities in handling the problems of children and parents in their families.

The demonstration is used to provide direct skills regarding the handling process relating to the problems faced by children both in personal, interpersonal and social life in the community.

Subjects in this study were mothers who had preschool children (aged 3-5 years) and under 8 years. It is chosen because mothers had a significant role in the development of children's behavior. A mother's involvement in childcare is more than the involvement of fathers in parenting-family (Calzada et al, 2015). The chosen target of this activity is because these participants have the potential ability to develop parenting education programs with positive parenting practically and have the potential

Result and Discussion

Implementation

a. Training 1

The training conducted on July 4 who attended by 36 participants which located at the home of one of the residents in Cilengkrang Village. This training contains Positive Parenting Style on Children. On the first day, the material was delivered about the stages of child development, problems that usually arise when accompanying children, and

some simulations, questions, and answers between participants. The meeting was opened by the head of the UPT (Technical Unit) of Cilengkrang Village, Kab. Bandung, Mr. Ahmad. Then followed by remarks from Mr. Nana as Head of Community Empowerment.

First, the facilitator divides participants into several groups. Each group works in accordance with the instructions of the facilitator to answer several questions about how mothers educate their children, what problems usually arise, and how ordinary mothers deal with the problem. After that, each group presented the results and responded by the trainees and concluded or explained again by the facilitator.

Furthermore, the material from the facilitator is Mrs. Rosleny Marliani, M.Sc. The facilitator on the first day presented the material about:

1. Where and who should do positive care?
2. Why is it important to do positive care?
3. The main principle of positive care
4. What should be understood by parents from the stage of child development both in terms of physical, thinking, feeling, and social aspects of the child's age?

The results of community service in Girimekar Village, Cilengkrang District showed that many questions raised by the mothers related to their children's growth and development, included "Why can't my child be quiet like other children? Why is my child having a hard time focusing when learning? Why my child can't socialize with other children? " and many more questions. What is questioned by these parents can indicate that their children experience has a special needs of children but they do not understand it. So we need to give the information about this problem. The obstacles that researchers got in the field were the lack of personnel/volunteers who can provide earlier information to detect children with special needs and the access to the locations are difficult to reach.

b. Training II

The training conducted on July 5 that attended by 36 participants which located at the home of one of the residents of Cilengkrang Village. This training contains a positive parenting style for children that emphasis on positive communication. The material was delivered by Ms. Rosleny Marliani, M.Sc., who emphasized the importance of parents getting used to communication patterns to bring parents and children closer to understanding children's thoughts and feelings.

In this training, simulation is used about daily children's activities related to positive communication. In this session, a video of a child who was telling her complaint about her mother was shown because she was always distinguished from her brother. The child complained because his mother always put his brother first compared to her. The child was 5 years old, with unusual eyes expressed her feelings. From the video, it can be concluded that the way of mothers' communication to their children is not good. It evidenced by the child's wrong perception of what his mother did. Parents, especially mothers must have the skills to communicate effectively. There are:

1. Active Listening. It can be done with
 - a) Full of caring
 - b) Improving empathy
 - c) Good body language
 - d) Reflection
2. Delivering a message with clear
3. Giving feedback

c. Training III

The training conducted on July 6, 2018, that attended by 36 participants. It located at the home of one of the residents of Cilengkrang Village. The material was delivered by Ms. Rosleny Marlani, M.Si regarding positive discipline. In this session, the material regarding:

1. The purposes of Positive discipline
2. How to make children discipline
3. Applied discipline method

From this session, many mothers complained about children who did not want discipline because of current technological disruptions. Children prefer playing their gadget compared to discipline in learning, eating, and playing with other friends. For this reason, the role of parents is very big because children should be allowed to mobile phones at the age of 12 years. The role of parents to discipline children can be started by reprimanding, explaining what must be done and why praise children if they behave according to what they want and the latter do it or continue until the desired discipline becomes permanent or a habit in children.

Many mothers ask about sanctions given to undisciplined children. The advice of a psychologist is certainly not on physical sanctions but on speech sanctions or a reduction in reasonable playing time or prohibiting something that is very liked by children. For example, children find it difficult to eat on time and spend it. Prohibitions that can be given for example by reducing playing hours. "If the sister does not spend her meal, then she can only play for one hour with her friend. Reducing her play time.

Discussion

The implementation of training and mentoring with the theme of the Training of Positive Parenting Style on Children in Families in Communities in Cilengkrang Village went well. The training is carried out in stages in accordance with the concepts and targets with different materials and simulations. Training I which aims to introduce positive parenting style, as well as the introduction of the development stage as a basis for assisting child development goes well and get positive attention from participants. It was shown by

the number of participants who asked, discussed, and gave opinions when presented in a case study.

The results of community service in Girimekar Village, Cilengkrang District showed that many of the questions raised by mothers regarding their children's growth and development included "Why can't my child be quiet like other children? Why is my child having a hard time focusing when learning? Why my child can't socialize with other children?" and many other questions. What is questioned by these parents can indicate that their children experience special needs, only they do not understand it. So we need information about this. And the obstacles that researchers find in the field are the lack of personnel/volunteers who can provide information about early detection of children with special needs and access to locations that are difficult to reach.

In the next training (Training II), positive parenting is emphasized on the ability of parents in effective communication. The participants explained how they communicate with their children. Some of the things they revealed were those who felt they had never been heard by their children, liked to argue with children, rarely followed when giving advice, and other communication problems. The way to build effective communication delivered by the facilitator is by giving opportunities for children to talk more, listen actively, communicate with their body positions with children, while maintaining eye contact to give full attention, speak in a simple and easy to understand manner, use positive language or terms, reflect the feelings and meanings conveyed, empathize, and pay attention to the child's body language. Effective communication can be seen simply if the delivery of messages can be understood by the recipient of the message, in this case, the child.

In this case, also conveyed the importance of parents familiarizing communication patterns to bring the relationship between parents and children to understand children's thoughts and feelings. In this second training, it was felt that the participants received the most questions and discussion material. It shows that communication becomes an interesting thing and a core problem of parenting that is usually carried out every day. Therefore, for a basis there are several things that need to be avoided in communication, namely blaming children, belittling, many governing, nagging, mocking, insulting, and comparing.

In the Training III, participants were given material on positive parenting through positive discipline. Positive discipline means forming positive habits or behaviors of children with affection and still paying attention to optimal child development. The purpose of positive discipline is to make children responsible for their behavior, provide opportunities for children to develop behavior in accordance with ethics and norms, and teach children to understand right and wrong behavior. The discussion continued with the material on how to discipline children, namely by making a collective agreement, having to be patient, confident, calm while running the process, choosing the right time, forbidden to bring up the wrong behavior of children, not give up easily, be consistent, provide good examples and explain it, and the last to avoid scorn.

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compared to discipline in learning, eating, and playing with other friends. For this reason, the role of parents is very large because children should be allowed to mobile phones at the age of 12 years. The role of parents to discipline children can be started by reprimanding, explaining what must be done and why praise children if they behave according to what they want and the latter do it or continue until the desired discipline becomes permanent in the child or becomes a habit in children.

Many mothers ask about sanctions given to undisciplined children. The advice of a psychologist is certainly not on physical sanctions but on speech sanctions or a reduction in reasonable playing time or prohibiting something that is very liked by children. For example, children find it difficult to eat on time and spend it. Prohibitions that can be given for example by reducing playing hours. "If you don't spend the meal, then you can only play for one hour with your friend."

The smart parents training process with positive parenting as a whole goes well. This was due to the support from the residents who helped during the training process, starting from the process of finding a training place, disseminating information and invitations to get involved in training, and contributing actively in training. The habits of the community about the way care is a challenging factor to equate perception and correct in the real way. In addition, the absorptive capacity of mothers who are a little late to understand explanatory material sometimes has to be repeated in very simple language.

Until the end of the training, all participants felt happy because they got new knowledge, skills, and ways of good parenting. During this time they assume that parenting forces children to follow what they are the best way to raise children. But they admit that they have got a new thing and a better way to provide parenting for their children. In addition, participants asked for advanced training, and several participants asked to get psychological services specifically for the problem. It has become another achievement beyond the training target, namely realizing the importance of mental health and public awareness of the importance of psychological services when it is needed. In addition, in the final section, a questionnaire was distributed about the parents' needs regarding parenting and counseling needed to deal with children with special needs, because most of them complained about the condition of children with special needs whether it was seen from symptom detection or early treatment.

Conclusion

Each participant applies a different parenting style. Some apply a permissive, authoritarian and democratic style. Most of them apply an authoritarian style in various fields. After the training, the participants tried to change the parenting style that they have applied so far to be in accordance with the child's growth and development in the future. Moreover, the effort to change this upbringing comes after they know the rights of children according to the human rights that they have been fulfilling and creating a family environment as the most child-friendly environment.

Recommendation

Children should be allowed to enjoy the playing period because they can improve their self with their freedom. The need for reinforcement for parents so as not to constantly employ their children to earn money with working hard. Gradually, these parents will appreciate a process towards success rather than a lazy culture that has plagued all this time. The need for follow up on parenting training that has been held. This follow-up can be in the form of monitoring the trainees and other supporting activities. The need for training to increase knowledge on how to detect children with special needs (ABK) and how to treat earlier.

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FEMINISM IN ISLAM: RECONSTRUCTION OF CONTEMPORARY ISLAMIC METHODOLOGY

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Abstract

Study of a familiar woman called with Feminism, is a study of contemporary spoken always warm in the middle of an academic employed. This State is supported by the growing intellectual and cultural area studies that are non dichotomic, between pure Islamic studies with knowledge outside of Islam. Science of starts an integral nature since the 19th century, marked by the emergence of various Islamic sciences. Many scholars are doing research on women from various angles, begin the women position in the family law, the stigma of society, even study of women seized, the attention of International scholars, who created the contemporary scholars, response to conduct methodological reconstruction, this action is a form of caring scholars against the occurrence of many women discussed and require special protection. This paper examines the views of two Islamic clerics who battled with Western education, and concern towards women's issues, namely, Khaled Abou el Fadl, who viewed provided a note against the fatwas of the scholars of the Middle East within CRLQ (council for scientific research and legal opinion) and Ziba Mir Hosseini who conducted the study of sacrality and profanity of Islamic law, especially the position of women in family law.

Keywords: *Feminism, Contemporary Methodology*

Introduction

The development of treasures in Islamic law has tremendous strength, this opinion is evidenced by the development of contemporary Islamic thought from various aspects. Ir. Shahrur, for instance, despite having a scientific background in science, he volunteered to pursue Islamic law, so much contribution to the discovery of theories and products in Islamic legal thought. Besides Shahrur, Khaled Abou el-Fadl was included in the list of Islamic Law thinkers who contributed to the jargon from authoritarian Islam to authoritative Islam. Achievements developed by these scientists, indirectly break the complacent root of thought over historical data that the most powerful development of Islam occurred in the time of "Abbasid and difficult to be repeated again (Safwan, 2006: 275). The rejection of the historical negligence, Hasan Hanafi said, will only affect someone who thinks apologetically which reduces the level of one's productivity. This apologetic attitude arises from an understanding of what it is, without seeing the processes and methods used in detail (Nuryatno, 2001: 1; Adams, 1976: 54).

In Shahrur's terms, the absence of someone to the historical data that results in stagnation of thought is termed *musallamatibi al-mawru thab*, namely the acceptance of someone in *kaffah* towards a data, without considering scientific validation. In general, history has noted that there was an attempt to dilute the intellectual freeze cultivated by some Ulama from the middle to the beginning of the 20th century Shahrur, n.d. : 29). This form of business was manifested in the

effort to make *mukhtasar*, *sharh* and *basyiah* which substantially leads to fanaticism, and is considered not comparable with the scholars of *par excellence* in an era which is believed to be the epoch of the glory of Islam (Shahrur, n.d. : 29 - 30).

Muhammad Iqbal in the analysis of Mukti Ali, saw the decline of Islam in the Middle Ages from the external side, which according to him the main consequence of the decline of Islam came from the massive rationalist movement, which resulted in conservatives preferring to take refuge in the opinion of scholars who were believed to be perfect by the way *taqlid* (Ali, 1993: 173 - 174). In addition, the jargon returned to the teachings of religion without seeing the interests of the world called for, and after experiencing the internal weakness of the center of Islamic civilization was destroyed by the Mongol army in 1258 H. According to Iqbal the attempt to disburse to *jumud al ijtihad* was only able to be done by bringing back the spirit of learning and thinking that is tailored to the needs of the times. Therefore Iqbal sees the need to change the system from the authority of *ijtihad* independently to *ijtihad* which is carried out collectively, because in modern times, *ijma'* is the only form of representation of a madzhab (Ali, 1993: 174).

The almost similar view was made by Muhammad 'Abd al-Ja Biri, an Islamic intellectual from Morocco who was famous for his criticism of the interpretation of the Koran. Al-Ja biri argues that the attitude of Islamic fanaticism without modern discoveries will only make the law stagnant, the interpretation of the Koran for example, only sees the time when revelation is revealed, whereas the objective interpretation according to al-Ja biri is the actual interpretation, both in the period and the time of the reader, which is termed by *mu'asiran linafsib wa mu'a s iran lana (li-al qa ri')* (Al-Jabiri, 1998: 80 - 81).

In looking at the decline of Islam, Al-Ja biri also saw that this setback was due to the weakness of the Muslim community towards the romanticism of the past, this view was not without reason, an analogy that only combined the *furu* problems to us, and making the opinions of previous scholars become an undisputed main consideration, becomes an urgent factor that results in the decline of criticism in a person. Looking for the history of the decline of Islam, the limitations of a person to achieve Islamic dynamism are very visible, this view fits the assumption of the results of previous ulama *ijtihad* as teachings or dogma, so that, the dependence of the people at that time seemed very clear, as if one did not dare to face the dynamics of the times. The most effective weapon to deal with modernization is the arguments of past scholars which resulted in someone being attacked by a multi-dimensional crisis.

Harun Nasution explained, that the works of the ulama at that time, which were considered to have the potential to spread the virus of stagnation were works which substantially led to criticism of classical philosophers such as al-Farabi, Ibn Sina and al-Razi. Magnum Opus by Al-Gazali is one of them, its monumental work entitled *Maqasid al-Fala sijab*, *Tabafut al-Fala sijab* and *ihya' Ulum al-Din* in HARUSN perspectif is more likely to offer an *'irfani* (mystical) approach than the *phallafati* approach (*burhani*) which is substantially more functional than the *'irfani* approach which cannot be theoretically and scientifically studied. The idea of al-Gazali is that it is very affected by the Muslim community at that time, so that many people who have the heart to leave the intellectual world and turn to the world of the Sufis through the path of *tariqah* (Nasution, 1985: 43).

The backwardness of Muslims in the scientific arena, is more evident in the project of political aggression carried out by the Mongol rulers. Baghdad as a center of science and civilization was destroyed without leaving any inheritance. The

classical literature along with the monumental work of the previous clerics were scorched, this history happened approximately in 1258 M. This crisis of science and knowledge was recorded in history, ending around the 18th century. Efforts to change the model of scientific thought and dynamics began seeing this dramatic event begins with the awareness of Muhammad Ali Pasha, an Egyptian scientist who felt left behind when Egypt was defeated by the French for the command of Napoleon Bonaparte. Science as a symbol of modern science is so weak that it is rarely even controlled by most Egyptians, being the main reason Pasha ordered her people to study in Paris (Nasution, 1985: 43 - 44).

The efforts of intellectual recovery after that were continued by figures of reformers in various parts of the world, Turkey, for example, was known as a figure of reformer Mustafa Kemal Al-Taturk, Jama l al-Di n al-Afgha, S'ad Zaghlul, Khairudin Pasya al- Tunisi, Abu al-A'la al-Maududi, Dziya 'Gokalp and Muh ammad Iqbal, Fazlur Rahman, Moh ammad Arkoun, Muhammad' Ima rah, 'Abed al-Ja biri, Fatima Mernissi, Amina Wadud Muh sin, Louis Lamya al-Farouqi and his partner Isma i'l al-Farouqi, Ashg ar Eli Engineer, Nas r H a mid Abu Zayd who left Egypt dramatic, and chose Germany as a place to fight for his brilliant ideas. Including the problem that became a debate in the modern era at that time was feminism. The study of feminism is often carried out in various activities of Non-Governmental Organizations (NGO) which call for studies with women's genres. But feminist groups actually believe in a variety of understandings that differ from an ideological basis. This is suspected of the emergence of schools in feminist studies, from liberal, social, radical and cultural schools (Al-Baqi, 1986: 184).

The development of reconstructive and deconstructive thinking of the feminine movement, hereinafter referred to as feminist, is rarely known in detail among the public, even though the movement is the root of gender studies, women's discrimination, women's rights, even in the midst of the feminist movement society has been realized in community activities such as *PKK*, *Dharma Wanita*, youth management of mosques, youth clubs, etc. In Islam, the study of women was originally a taboo study, because in the early days Islam was still influenced by the Jahiliyah tradition, which was accustomed to not giving awards to women. In the case of inheritance, for example, the Jahiliyah community only gave its portion to men, to the brothers of one tribe, and to those who followed the war. After Islam came, the situation changed, women's positions and rights began to be taken into account, in the end in the modern era ideas emerged about the feminist movement that led figures from various backgrounds (Hitti, 1974: 87).

Feminism in Islam: Historical-Methodological Approach

The study of feminism entered the scientific repertoire begins with an unhappy history, because studies on feminism cannot be separated from past stories that reveal the tradition of jahiliyah. In general, the Pre-Islamic Mecca period is known as the jahiliyah period, this period has the characteristics of ignorance in terms of morality and extremes known as Barbarians. Phillip K. Hitti described the society at this time was a society that had no good destiny, had no prophet who protected and was free from the scriptures that were the reference (Hitti, 1974: 87).

Husni al-Khurbuthuli explained the three of legal characteristics used in the time of ignorance: *Racist*, *racist in public life* and *ignorance embodied* in tendency of the group, or the Group overload. Feudalism, in the characteric of society and ignorance of superiority for the favor of the nobility and degrading life of the lower

classes of society. At this time the main holders of the highest authority are the rich community of nobles. Lapidus explained that pre-Islamic Arab society has a sense of pride which is not based morality (Lapidus, 1995: 24). Patriarchist shows that the attitude of the character which is 'boyish' is a stance popularized, they assumed that the male is the holder of the absolute power in terms of relations between men and women. Women get the attitude discriminatory and the presence of women is regarded as a symbol of shame (embodiment of sin), women are not entitled to a legacy, but may be the estate (Al-Khurbuthuli, 1959: 5).

Very sad state of affairs earlier fades into the news came when Muhammad introduced Islam and give enlightenment upfront. Labelling against women as the number two (the second sex), marginalization, stereotype, and subordination in the end become discouraged with the teachings which he carried. Unpleasant actions against women such as violence, multiple roles (multi burden) spread among the public since pre-Islamic Patriarch (Fakih, 1999: 12 - 23).

Islam in the end brings enlightenment and began to transform negative things into positive, putting forward the humanitarian side, and slowly began shifting the Islamic frame of thought in changing the structure of good culture or structure (Q.S Al-Hujurat, 13). Respect for women and the Elimination of all forms of discrimination against women becoming priority schedule. Slavery abolished, women previously identified with the goods, now can even receive inheritance, teachings against men to appreciate women's efforts in taking care of the household in the Malaya. Even women not only are thought to have reproductive benefits only, but the work of though and appreciated (Fakih, 1999).

The coming of Muhammad as lightening proved to be hand in hand with the arrival of Islam, history notes that distance with a time of Apostle greatly affect the flow and quality of thought, which is sometimes different from the Messenger (Lapidus, 1995). During the reign of Umar, for example the prohibition of women as Priests despite the follower, slave male, whereas the Prophet never ordered Umm Waraqa to become Priests or the male sex (Syuqqah, 1993: 138). Restrictions and the political rights of women increasingly feels when He announced the rules ban women out alone, even to worship in the mosque. Ashghar Ali, an engineer, muslim intellectuals from India gave the idea of rational reasons over which he received about that event, the patriarchy cultural heritage and ignorance, understanding the verses and Hadith that gender bias, patriarchy interpretation with a view gender, and story *israiliyat* be major reason the emergence of gender disparity (Engineer, 1999: 9).

Methodology in the study of feminism in Islam experienced a period of fatrah from the time of the Prophet until several centuries later, precisely the 19th century (Engineer, 1999: 9 - 10). An Egyptian- born, young man promotes the spirit of modernity to answer the challenges of the times, according to him the desire of Muslims towards progress must be balanced with efforts to study theory from the west (Europe), according to him the progress of science in Europe in the 16th century was based on freedom of thought (*huriyyat al-fikr*). In fact, he explained that the decline of Muslims that occurred since the 12th century in Baghdad and the 15th century in Spain, which was marked by the collapse of the Islamic scientific tradition (*ijtihad*) was the reason for the Muslim horizon being formed. His progressive Magnum Opus was compiled since he was educated in Paris, like *takhlis al-Ibriz fi talkhis al-Pariz (faransa)*, *manhaj al-bab al-Misriyah fi manahij al-adab al-'asriyah*, *al-murayid al-Amin li al-Banat*, (the discuss about the position of women) he is Rifa'ah badawi al-Tahtawi (Beg, 1987: 1115).

The study of feminism in Islam was again voiced by Egyptian scholars who were keen to fight for feminism, this study came together with the hanging of four Egyptians who clashed with British troops, this incident took place in 1906, which is commonly called the Dinshawai incident, this incident burning the enthusiasm of Egyptian scientists who continuously study Nationalism and the study of womanhood (*Feminism*). One of the top scientists had created a work entitled *tarbiyat al mar'ah wa al hijab* and *mar'ah al muslimah*. His work is suspected of his anxiety over the work of French scientist Prancis D'Haorcourt which illustrates the marginalization of Egyptian women, with comparative methods distinguishing between western and eastern women, for example the issue of freedom, the importance of women's education and generation (Amin, 2003, 85 - 109).

This figure was Qasim Amin, an Egyptian scientist who fought for freedom of space and movement for women. According to him, women must have a higher education to be able to educate their generation, the hijab which is commonly practiced by Egyptians by covering their entire bodies, according to Qasim is a negative habit commonly used to curb women in their homes. the habit of Europeans both (men and women) join and contribute in improving the quality of the Nation and the State. Their struggle continued with contemporary-era Muslim intellectuals, from Egypt carried by Nabawiyya Musa, Malak Hifni, Nashif Bek, Huda Sya'rawi, Shafiyah Zhaghloul and her husband Sa'd Zaghloul, May Ziyada from Lebanon, Ashghar Ali Engineer from India, Ir. Shahrur, Riffat Hasan, Fatima Mernissi, Amina Wadud Muhsin and others (Amin, 2003: 109).

Establishment of Contemporary Islamic Methodology

The needs of the people who are increasingly experiencing improvement, especially in scientific matters, become a difficult task for the ulamas, especially in the contentioust era to reformulate new discoveries that answer the challenges of the times. The lag behind Muslims in understanding the text of the Koran from texts and contexts is no longer an excuse, because the level of thinking that must be carried out by contemporary scholars is no longer in the realm of the actualized re-actualization, but already in the area of reconstruction and / or deconstruction of the methodology that has been considered well established before. Jurisprudence as a legal product by most contemporary scholars is seriously studied again, but it aims to call the demands of an increasingly complex age.

This kind of approach is much loved by contemporary Muslim intellectuals, especially those who have experienced Western education, such as Muhammad Arkoun, Fazlur Rahman, Muhammad Shahrur, Sa'id al-'Ashmawi, Fatima Mernissi, Amina Wadud Muhsin, Khaled Abou el-Fadl, 'Abdullah Saeed, Tariq Ramadan and others.

But in this discussion, the author wants to explain the deconstruction style of some of the scholars who have been mentioned, especially those who have a concept of feminism. Explanation of the style of deconstruction of contemporary scholars, the author will begin with the offer of Khaled Abou el-Fadl, a contemporary thinker born in Kuwait 54 years ago (1963). Khaled's scientific journey began in Kuwait, on the land of his birth Khaled was interested in pursuing Islamic studies. His interest in Islamic studies he got from his life experience living in the area of puritanism. Luckily Khaled had a Muslim father who was obedient and had progressive thinking. His interest in the style of progressive

Islamic thought was realized by continuing his education at Yale University in the United States.

After receiving education in the United States, his academic anxiety had not yet been exhausted, to treat his sense of curiosity in the academic field, Khaled continued his studies at the University of Pennsylvania in 1986 and retired in 1989. The education he formed increasingly shaped his character as a lover of studies in the field of Islamic Studies. Therefore, in 1999 he continued his Islamic studies at Princeton University with a concentration of Islamic studies and legal concentration at UCLA (University of California, Los Angeles) at the same time, leading him to become a professor of Islamic law at UCLA (Sumaryono, 1999: 31).

Khaled Abou el-Fadl in his deconstructive thinking is famous for *ijtihad* from authoritarian jurisprudence to authoritative *fiqh*. The supporting factor of his thinking is his critical study of the fatwas of middle eastern ulama which are framed in the CRLQ (Council For Scientific Research and Legal Opinion) institution which according to Khaled gender bias. Although Khaled claimed that he did not master feminist studies, but as an Islamic legal scientist who loved studies on Islamic Studies Khaled considered that feminist studies should be studied in depth, because many elements discussed women's behavior, regarding this he stated (El-Fadl, 2004)

“I have chosen these responses in particular because, more than any other, they demonstrate the misuse and abuse of god's authority in order to impose a suffocating patriarchy upon Muslim society. Furthermore, I think that gender related issues of some of the most difficult and complicated challenges to contemporary Islamic law, and that is imperative that Muslim legal specialists start to develop coherent and critical ways of dealing with these issues. However, this book does not belong to the genre of gender studies of feminist jurisprudence. I do not have competence to engage these discourses. In addition, my primary aim in this work is to develop a conceptual framework for analyzing the Islamic legal determination according to their own frame of reference. In the Islamic context, gender studies and feminist jurisprudence raise controversies that I am not eager to engage. I leave this to more resolute hearts” (El Fadl, 2003: 55 - 56).

In his presentation Khaled explained that Khaled chose the study of women because the complexity of women appeared so much that there were many challenges that had to be responded to and given solutions to contemporary Islamic law, and this required Muslim scientists to develop methodologies by critically criticizing cases that According to Amin Abdullah, Ikhtiyar Khaled in responding to the fatwa of gender-biased ulama, he did it with a hermeneutic, whose performance was almost not the same as Rahman's, Nasr Hamid's and Farid Esack's theories (Abdullah, 2005; Rumadi & Fathurahman, 2010: 84). If the performance of the hermeneutic approach generally involves text, authors and readers, then Khaled tends to use a critical, linguistic and social approach, which combines the Proposal of Jurisprudence with the study of humanities. Khaled's response to the CRLQ ulema fatwa was expected by Islamic law activists, because in his approach, Khaled refreshed the study of Islamic law as an epistemology and method, which was far from the value of authoritarian Islam and despotism (arbitrary) (El Fadl, 2003: 56).

In the meeting, Khaled aspires to sharpen the role of reason, nature, good and bad concepts that have been initiated by classical Islamic scholars. This *ijtihad* is influenced by the reality of Islamic law, which according to him is not in accordance with the ideals of Islam. Quoting Joseph Schacht, Khaled explained that Islamic law is a representation of Islamic law, but Islamic law is attacked by a radical colonial science, even though modernity continues to develop, this condition is described by

Khaled due to four things that influence, exclusiveness, patriarchy, agrarian-traditional, and the Islamic of Arabic locality is the main cause of the decline of methodology in Islam (El Fadl, 2003.: 85 - 86).

Khaled's idea of authoritarianism - the systemology that is in the body of Islamic legal discourse without addressing the issue of feminism, Khaled saw CRLO Fatwa which was represented by Ibn Baz, Muhammad Fauzan bin Fauzan, al-Utsaimin and Ibn Jibrin was a form of fiqh authoritarianism. Fatwa regarding the prohibition of women on pilgrimages to her husband's grave, the prohibition of women in solace with the aim of deceiving reality (using high heels, using bras, traveling without mahram) etc. according to Khaled is a hasty decision, because the analysis is only comparative, which distinguishes between men and women, so that the mufassir interpreted arbitrarily. Khaled also felt disturbed by the normative assumption of the fatwa, because it was considered not to consider the aesthetic value and comfort (El Fadl, 2003: 86).

In addition to Khaled, Islamic leaders who received a western education and deconstructed feminist studies were Ziba Mir Hosseini, an Iranian woman who decided to become a Gender researcher and in some ways about development. Ziba was diligent in research on gender in the regions of Iran and Morocco, despite his stay in London (Rumadi, 2010: 126 - 127). Iran became the object of study because since the revolution in Iran in 1979, Ziba encountered many inequalities in Islamic law, especially concerning family law, which mushroomed in the Religious Courts, legal aid institutions and other legal institutions. According to him, many women experience discomfort (disharmony in marriage), even the efforts of women who have difficulty finding justice within the Religious Courts, and in the end are recorded clearly in a documentary entitled Divorce Iranian Style. Inside it tells how women (Rumadi, 2010: 127).

In the contestation of Islamic law, Ziba's concern is on an unbalanced stigma, views that justify that fiqh is the area of male study, so women's authority becomes marginal. For his reconstruction of the study of women, Ziba learned from his country's political experience, Iran, which gave birth to assumptions restricting women's rights. Jurisprudence has a contradictory impression, because the assumption that the study of feminism is not integrated with other scholarship, even eliminates the value of Islamic *maqasid* and uncontextualists (Rumadi, 2003: 127).

In addition, Ziba saw confusion among the Iranian people who were unable to destroying the sacred Shari'a region from the profane fiqh. Sacred in the sense that Muslims believe that the source comes from divine revelation, and the main purpose is to map the path to God. However, Islamic law also contains temporal aspects of profane, where Islamic law is a product of the interpretation of jurists for centuries. According to Ziba, the law is formed above the well-developed legal theory and contains a varied arrangement of positive laws. Thus, on the one hand Islamic law has transcendental value, but its main direction is to shape the temporal human reality.

According to Ziba, in Iran the boundaries of the sacred and profane territories became vague especially concerning family law. Islamic family law contains religious ideas and moral values, and by itself contains a clear model of family and gender relations. This model is then claimed by several groups as sacred and absolute commands. For this fact, Ziba did a reconstruction of critical thinking, examining the validity of contemporary gender theory (Hosseini, 2005: 50 - 55).

In contrast to the opinion of the majority of the Iranian government that is historical and endocentric, it does not link feminist studies with other scholarship. Ziba actually relates feminist studies with Islamic law, according to him the family as an example of social life is misunderstood by some people who do not see the sacredness in it. Marriage in Jurisprudence is defined as worldly and temporal (profane) affairs so that it is often underestimated. Contracts in marriage are even categorized in the affairs of *mu'amalah* which are analogous to buying and selling, in which there is an offer manifested in consent, and receipt of goods in qabul. The emergence of female dowry as a medium of *bidh'* (vagina) exchange from men to the women, the prohibition of women's rejection of the invitation of husband's sexuality because the acceptance of dowry in full by women is also an example of Islamic legal thought that needs to be reformulated. (Rumadi, 2010: 127)

In this case, Ziba gave a strong warning to the scientific contestation of Islamic law, that although men have monopolized and controlled the jurisprudence study area for their power which is called as ulama, women will always carry out criticism and the development of knowledge related to women, through socio-political spaces wide open to form a rope of solidarity in social transformation with a mission to change the face of the country.

Conclusion

The emergence of new problem in Islam, resulted in a very urgent need against the methodology used to bring up the law. Problems of feminism must in the reconstruction of methodology, because in this case, it is necessary to understand the incredible detail in understanding the text in order to give birth to the formal justice and legal substantive. Khaled Abou el Fadl was one of the scholars who have new methods in interpreting the meaning of feminism, departing from criticisms that he go to the *mufti* in Saudi Arabia, he took out a theory called otoritarian with Islamic law. The purpose to change the definition of authoritarian towards a jurisprudence of the otoritativ. His opinion is supported by an activist woman named Ziba Meir Hoseini, Ziba illustrates a vague Iran in making a conclusion of sacred and profane, especially regarding family law. She thinks the Islamic family law contains ideas of religious and moral values, as well as by itself contains a mode.

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ACADEMIC INFORMATION SYSTEM DEVELOPMENT IN MANTUP LAMONGAN TOWARD CYBER MADRASAH

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Abstract

Madrasah as an important part of the national education system cannot avoid the development of information and technology progress. One of the problems faced by madrasah related to orientation and role in the information and technology era is the ability of madrasah to make elements of information and technology as a concept of developing the educational process. MA Al-Khoiriyah Mantup as the only madrasah in southern Lamongan must be able to adapt to the rapid advancement in technology and information. To be able to adapt to the development of technology, MA Al-Khoiriyah Mantup needs a Community Engagement in the development of the Madrasah Academic Information System (SLAM). Development of SLAM aims to improve academic services to be more effective and efficient in processing academic data and services to students. The method used in the development of SLAM is Community-based Research (CBR). The result of Community Engagement is a prototype of the Madrasah Academic Information System (SLAM) which can help process academic data to be effective and efficient compared to the manual process.

Keywords: *Community Engagement, Community-based Research, Madrasah, Information, technolog*

Introduction

Science and technology are developing very rapidly in this globalization era. Alfin Toffler argues that the world's greatest strength today is science and technology, humans who cannot master science and technology will fall into the swift flow of highly competitive globalization (Asmani, 2011: 5). The rapid development of science and technology in this globalization era seems very prominent in the field of Information and Communication Technology (ICT). Information and Communication Technology (ICT) brings major changes to all aspects of human life. Bondan S. Prakoso and Rakhmat Januardy said that Information and Communication Technology (ICT) is very influential on the level of progress, welfare, and competitiveness of a nation.

Information and Communication Technology (ICT) is a technology in the form of technical equipment to process and convey information. The development of Information and Communication Technology (ICT) is marked by the presence of computer and internet technology, both in the use of hardware or software (Sutopo,

2012: 1; Sa'ud, 2010: 182). The internet is a global network that is able to access all the information and knowledge needed in human life. The use of computer technology connected to the internet provides freedom of space and time for anyone who accesses it.

The advancement of Information and Communication Technology (ICT) also changes the social and cultural life of society in overcoming all its problems. For example, e-commerce is a change in economic aspects, e-government in the government sector, and e-learning learning media in the education sector. The impact of the development of Information and Communication Technology (ICT) in the world of education is extraordinary. The application of Information and Communication Technology (ICT) to the world of education is a real and current challenge that must be faced and should not be rejected (Asmani, 2011: 8). Various learning materials and learning models all utilize computers connected to the internet such as: e-learning (electronic learning), e-teaching (electronic teaching), Computer Assisted Instruction (CAI), and Computer Based Instruction (CBI) (Rusman, 2012: 128). With the existence of learning materials and learning models that have been integrated with the internet allows teachers and students to find information and knowledge themselves needed in the teaching and learning process.

The development of information and communication technology has changed the perspective, way of working and implementation in the field of learning. This was marked by the emergence of new terms such as eBooks, e-learning, cyberschool. The concept of learning that is currently being implemented in several schools is cyberschool. The cyberschool, namely cyber which in the world of information technology means virtual world. So cyberschool is a school that uses learning models with internet / virtual space assistance. Cyberschool combines the use of computer and internet devices. Cyberschool-based schools aim to improve the quality of education.

Some schools that have used software or cyberschool to support academic activities can actually improve the quality of education. School policies based on cyberschool are able to support all academic activities, because of cyberschool-based, all activities have been integrated by the use of ICT and internet access (Khoiria, 2015). Hartadi's research also showed that the information system (IS) developed in schools was able to actually process academic data in general such as data administrators, administration, principals, homerooms, teachers, and students to support academic activities (Hartadi, 2012). The same thing is also evidenced by Sobari, the results of his research also show that schools that have developed a Web-based Academic Information System can significantly help facilitate data processing and provide academic information such as school data (students, parents, teachers, employees, and principals), lesson data, teaching and learning schedules, student grades, student attendance, finance (SPP) all use internet technology tools in academic information systems (Sobari, 2011). Alpiandi's research also proves that by providing online student report information in the form of student value reports, lesson schedules, and teaching data and other academic data, it is very helpful for school academic services such as speed and quality in delivering academic information (Alpiandi, 2016: 8 - 13).

Mahidah Shah's research shows that the management information system is able to significantly change the academic governance in schools better. With a cyber-based information system, it is able to significantly support the achievement of school goals, formulate strategic planning, division of tasks and responsibilities, and evaluation of the performance of educators and education personnel, as well as students as indicators of school success (Shah, 2014: 2799 - 2804). The Aldarbesti & Saxena's research on the African continent in Nigeria and Zambia shows that management information systems also play an important role in achieving the goals and quality of education in these countries (Saxena, 2014: 36-44). Likewise, the results of Kamile Demir's research show that internet technology-based management information systems have an important contribution in improving the quality of elementary schools in Turkey (Demir, 2006).

Madrasah as an important part of the national education system are also not spared from the rapid development of information and technology progress such as the cyberschool. The problem now is how the orientation and role of madrasah in facing the challenges of an increasingly sophisticated era like today. Madrasah today cannot be separated from the digital era of information technology, it means that madrasah must adapt to the consequences of globalization. One of the important problems faced by madrasah related to orientation and roles in the era of information and global technology is the ability of madrasah to make elements of information and technology as a concept of developing the educational process. Madrasah are challenged to use information and technology facilities as a medium to innovate in all aspects. Among the examples are learning processes, evaluation techniques, new student admission systems, student and teacher attendance lists, institutional information management and much more to do with madrasah for madrasah development itself towards the cyber Madrasah.

Munir explained that the use of information and communication technology in education was divided into three stages, namely the use of audio visual aid, material on the program, and the use of computers in education. In addition, it is necessary to know the model of the use of information and communication technology in education. The role of information and communication technology in the education world can begin to be felt in academic activities. Some state and private madrasah have used information systems that are part of information technology. Academic information systems are very helpful and play an active role in a school. It shows the implementation of academic information systems in terms of teaching and learning processes, arranging schedules, exam schedules which are all tasks of the academic department in the school.

Besides the consideration of the role of ICT in the academic process and learning above, there are other potential crucial problems faced by students regarding the globalization of information technology. The survey results from the Wahid Institute on the level of religious tolerance turned out to be quite striking which shows that intolerance in Indonesia is quite high. The survey was conducted by the Wahid Institute in collaboration with LSI in 34 provinces using multistage random sampling which was released in April 2017. It was feared that intolerance also occurred in students. Given that diversity problems must be resolved as well as possible, the use of ICT must be able to provide good mediation so that radicalism does not infect students. Radicality can also be

easily transmitted through cyberspace content. It is expected that this Madrasah Academic Information System (SIAM) can be a filtering of content that can trigger radicalism and intolerance among students by providing information about anti-radical understanding.

Based on the issues outlined above, then as an initial step towards madrasah cyber, there is a need for madrasah-based assistance with a participatory approach. Therefore, the focus of the community engagement is assisting model design and developing a Madrasah Academic Information System (SIAM) to support academic activities in madrasah.

Reasons for Choosing Assisted Subject / Community

All this time the process of delivering academic information and other important academic activities in the Madrasah Aliyah (MA) Al-Khoiriyah Mantup Lamongan is still manually. Academic information systems such as documentation of score and student attendance are manually, by inputting student score and attendance to students when in class using paper inserted in the folder. After the teacher enters the student's score and presence in a piece of paper, it is given to the school academic officer to be processed and entered into Microsoft Word or Microsoft Excel. Students can only know the value and its presences when taking report cards. Students also do not have a detailed of their score and presence because of the data is has been processed. Then in the dissemination of information such as information for student guardians, midterm activity information, midterm exam information, final exams information and school academic information, more often use bulletin boards or wall magazines in the school. For information to guardians of students, usually the teacher conveys verbally to students, then students will convey the information to the student guardian (parents). This is very concerned about an error because students can also forget to provide the information to their parents. Accordingly, the information provided from the school does not reach the parents.

Weakness in processing data using a manual process is the error of entering data and requires a long time to process data. With the conditions as mentioned above, an information system is needed that can help the school, especially for teachers, students and parents. With this system, it will be easy to know the student's score, student attendance presentations, information for parents and information on school activities. To realize the system, it will be made a web-based Information System. The system is commonly known as the Madrasah Academic Information System (SIAM).

Current Assisted Subjetc Conditions / Community

Madrasah Aliyah Al-Khoiriyah Mantup Lamongan was established in 1984, this madrasah requires simultaneous participatory assistance. The current conditions of this Madrasah can be explained as follows: (1) Educators or teachers of this Madrasah are 26 people from various disciplines and abilities. Among of 26 teachers there are 3 teachers who have completed postgraduate/master's programs. All this time the teachers in carrying out the daily learning process have not used computers, laptops, the internet and other information and communication technologies to support academic activities. (2) This madrasah just has five Education staffs or administrative staffs. With one person with a

bachelor degree (S1) in computer science and two persons with an Education Management degree, and 2 persons in SMK (Senior High School) graduates. Although this madrasah have sufficient ICT infrastructure, the academic staff have not been able to utilize or make adequate management systems for madrasah academic data. As a result, so far many academic data are prone to damage or loss because there is no data processing system. (3) Most students of this Madrasah are from the lower middle class and most of the families are poor. Yet, these students in their daily life have used device such as hand phone and other electronic devices in social interaction and learning processes. Because all this time the madrasah has not utilized information and communication technology as a basis for academic activities, the desire to facilitate students through a comfortable, effective and enjoyable teaching and learning process has not been carried out optimally. (4) Although this madrasah has facilitated by ICT infrastructure in each class, so far there has not been much use of methods and learning media especially audio visual based by teachers in classroom learning activities. (5) This madrasah has not carried out many learning innovations, either in the selection of methods, media and other supporting facilities to improve the quality of learning and overcome problems that often arise in the learning process.

Expected Assisted Subject Conditions / Community

Through community engagement in the development of the academic system, it is expected that there will be changes in the madrasah from a manual-based academic system based on information and communication technology (ICT) or cybermadrasah. In detail, the expected assistance conditions are as follows: (1). The emergence of awareness of the foundations and leaders (managers of institutions), educators (teachers), education staff (academic staff), and students of MA Al-Khoiriyah Mantup Lamongan about the problems faced and the emergence of willingness to make changes. With the awareness to change, the response, enthusiasm and good cooperation in providing information for the advancement and development of a more innovative learning system based on cybermadrasah will be realized. (2). Through this participatory-based assistance, it is expected that educators (teachers) are able to utilize information and communication technology as a medium to innovate in the learning process. By using ICT, it is expected to improve academic quality and learning and make added value for this madrasah as a cybermadrasah-based school. Through the model and developing the Islamic Academic Information System (SIAM) as an academic data base to assist the data management process, it is expected that all parties who need madrasah academic information will be served quickly and accurately. (3). Through this assistance, it is hoped that a group (core group) will be prepared to develop information systems. Therefore, this assistance is expected to be able to form groups that are ready to innovate the academic system based on information and communication technology to realize the creation of cybermadrasah. (4). The realization of Madrasah Aliyah Al-Khoiriyah became a cybermadrasah-based school that applied paperless in the learning process. (5). The emergence of innovations in the learning process, both in the selection of methods, media and other supporting facilities

to improve the quality of learning and overcome problems that often arise in the learning process. With internet facilities bandwidth of 10 Mbps equipped with 5 wifi can be utilized optimally to facilitate the learning process for students. If the ICT infrastructure in this madrasah is used optimally, this madrasah is the only suburban school (far from the city) that has applied paperless in the learning process.

Method

To achieve the objectives of the expected conditions, community engagement strategy in developing the Madrasah Academic Information System (SIAM) in MA Al-Khoiriyah was used by the Community-based Research (CBR) method. This method is used during the implementation process, mentoring and socialization is carried out to management, teachers and students. Community-based Research (CBR) is used because it is in accordance with the service design in order to develop SIAM, where a research-based service method is carried out on a commitment from the community (madrasah which includes madrasah's managers/leaders, teachers, academic staff, and students) for provide support for strengths, resources, and also involvement in the research process in order to produce research products that benefit them, as well as researchers involved in the research process.

Some of the reasons for this assistance were designed using the Community-based Research (CBR) method in the implementation of this assistance as follows: (1) able to identify new, better interventions and preventive efforts for community members; (2) able to identify and provide support for better system development in social life. identify social development priorities that can be focused by social change organizations and agencies; (3) able to develop educational development programs for staff from social organizations or non-governmental organizations that are social change agencies; and (4) able to translate some excellent research questions in the context of meeting the social needs of community members.

Result dan Discussion

Preparations for the activities were carried out by establishing a cooperation agreement, namely between the team of lecturers serving with MA Al-Khoiriyah. The first stage after the agreement was formed between the school and the service team, the teachers and school management were invited to take part in the socialization of the aims and objectives of the development of the Madrasah Academic Information System (SIAM) in MA Al-khoiriyah as shown in Figure 1. Community engagement schedule held every Saturday and Sunday in July and August 2018 with 16 (sixteen) times face to face with a schedule from 08.00-15.00.



Figure 1. Socialization of the purpose and objectives of Assistance

Based on the method of community engagement using Community-based Research (CBR) by following the flow of the Prototyping model in the development of the Madrasah Academic System (SIAM) in the MA Al-Khoiriyah above, the matrix of the strategy stages used in community engagement is as arranged in Table 1 and Figure 2. Prototype from the results of community engagement in developing the Madrasah Academic Information System (SIAM) is shown in Figure 3.



Figure 2. Community Engagement Process of Madrasah Academic Information System Development (SIAM) at MA Al-Khoiriyah Mantup Lamongan

Table 1. Matrix of Implementation Community Engagement in the Development of Madrasah Academic Information System (SIAM) MA Al-Khoiriyah

Stage	Objectives	Activities	Participants
Introduction	The community knows the purpose and objectives of developing the Madrasah Academic Information System	Visit to MA Al-Khoiriyah and make Focus Group Discussion (FGD)	community, Foundation Management, Teachers and staff
Stage of determine requirement	At this stage the facilitator and the assisted subject together define the format and needs of the entire software, identify all needs, and the outline of the system to be created.	Focus Group Discussion (FGD)	community, 10 representatives of management team and teachers
Stage of analyze	System analysis (system analysis) describes what the system must do to meet the information needs of the assisted subject. The analysis also documents information system activities including input, processing, output, storage and control	Focus Group Discussion (FGD)	community and 5 School Admins
SIAM application design	Subjects assisted to explain the academic process and curriculum to the facilitator	Focus Group Discussion (FGD)	community and 5 School Admins
	The subjects assisted were accompanied by the facilitator to design the SIAM	Focus Group Discussion (FGD)	community and 5 School Admins

	application design		
SIAM implementation	The facilitating team accompanied the assisted subjects in the implementation of the Madrasah Academic Information System	Focus Group Discussion (FGD) and Workshop	community and 5 School Admins
	The facilitating team accompanies the formation of the next cyber madrasah application development community	Focus Group Discussion (FGD) and Workshop	community and 5 School Admins
Stage of user riviw	to find out the success rate of the application developed	Workshop	Facilitator team and all teachers, management teams, and student representatives



(a)



(b)



(c)

Figure 3. SIAM Login View b. Student report card features c. SIAM dashboard

Conclusion

Community engagement in the development of Madrasah Academic Information System (SIAM) in MA Al-Khoiriyah using a combination of Community-based Research (CBR) methods and application development with prototyping methods capable of producing prototypes of Madrasah Academic Information System (SIAM) which can assist in the processing of academic data. By using Information and Communication Technology (ICT), if the Madrasah Academic Information System (SIAM) is to be implemented, it will improve the quality of academic services and learning and make added value for MA Al-Khoiriyah as a cybermadrasah. In addition, the Madrasah Academic Information System (SIAM) will become an academic data base to assist the data management process so that all parties who need madrasah academic information can be served quickly and accurately.

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WOMAN EMPOWERMENT IN THE COUNTRYSIDE OF PADANGSIDIMPUAN

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Abstract

Women from the small town of Padangsidimpuan can change social regulation. It can be seen in the women's activities in the countryside of Padangsidimpuan, at the beginning they worked as the clean service, worker, peddlers, tutor, training, and skills. Women produce creations that is embodied in advocacy of Padangsidimpuan women community dedication that's done train the productive young women. Supplying peddle, improving prosperity through home industry. Research method is Participatory Action Research (PAR) is one of the model research that find something to relate the research process in the social changing process. The result of devotion indicate the matters of women problem is finished with the strategies solutions. The women are changed from physic aspects on dedicated themselves. Forcing themselves aspects make the women act in education institution and religion with independently skilled to change social status more honored.

Keywords: *women, change, the countryside of Padangsidimpuan.*

Introduction

Indonesian women on the various kinds and activity work for future. Women as educator have a job to educate nation children. Women as you tuber effort to produce work and income. The celebrity women always make sensation and can be as an inspiration. Woman such the family idol can be the model and motivator to the neighbor. Such as the women in Padangsidimpuan town, base the statistic data in Padangsidimpuan the amount of women are 107.612 spread over Padangsidimpuan town; 3183 as civil servant and the rest are 104.429 as; labor, farmer, housewife, peddle, parking, waitress, servant, laundry, and clean service in town (Jumlah Penduduk, 2015). The all status are not backstop to Padangsidimpuan women change to be the brilliant women and successful (Sarah, 2010: 4).

Thus, the women try to tell to the world that the women can participate in politic party, active in parliament and as a model in every variety of life. The feminine women are not crying but strongly to grow and present themselves anywhere. The women active in social matter can be categorized to the improving social status. To know the efforts of improving social status in order to be more upgrade is necessary to involve activity and doing that is done to survive life.

It is because of every group of society is face pushed to survive their life in many ways to improve the intellectual strata. The objective is to give homogeneity and conscious function itself not only in economy but also in social and politic (Gramsci, n.d. : 218).

The women empowered to move forward, something like in Kelurahan Wek VI Padangsidimpuan Utara, base on the phenomena found that the women who live in the countryside of Padangsidimpuan cannot be stayed, the women effort to grow their children through the improving economy and prosperity. The women who live in the countryside of Padangsidimpuan participate to follow in any religious activity and social in order to improve the social grade. Related the high willing of women in Padangsidimpuan to change the condition of their life, doing, and working. The activities used as a source of reference to the other women in other place, the countryside of Padangsidimpuan is chosen as research area specifically Kelurahan Wek VI Padangsidimpuan Utara in proving the obedience and empowerment the women who are ready to change the human prosperity.

The Reason in Choosing the Subject

The urban people have the variety life movement, in urban society, we can find many kinds of orderly life, they are; native, ethnic and culture (Waluya, 2007: 102). Urban life sometimes has apathy, materialistic, and individualistic. While the relative and family is wished. Kelurahan Wek. IV Padangsidimpuan Utara ha a heterogeneous people and also can be found the hedonism and pragmatism, people, even the hard social intercourse and we can the drug abused that can be found in almost in every alley over the Padangsidimpuan Town. Kelurahan Wek IV Padangsidimpuan in Padangsidimpuan District lays on the countryside having various kinds of people and different jobs, education, race, ethnic, and culture. A group of the women also has different status: the illegal drugs seller, bloodsucker, religion teacher, trader, housewife, teacher, civil servant, laundry, building worker, the member of party, the team campaign of the mayor candidate, the cake seller, sweeping the road, parking assistant. In a specific area, we can find the poor people.



Kelurahan Wek IV Padangsidimpuan Utara is a sample of sub-district by the town government. The Padangsidimpuan religion Ministry as contiguous of *sakinah mawaddah warahmah* family. The program that has ever been done is the training of cleaning the death body. The contest of *Sakinah Mawaddah Warahmah Family*, Miss Bujing Najogi (read: Mr. and Miss of Padangsidimpuan) advocate, Islam Law socialization, dan consultation about drugs to *naposo nauli bulung* (read: mature; men and women).

The laid geography of Kelurahan Wek IV Padangsidimpuan Utara on the edge of town with many offices and mayor office, District Parliament Office, Formal Education; Kindergarten, Elementary, and Junior Highschool near to the center of store and Non-formal Education such as *Takmiliah*. We can find local religion activity like *tablillan, yasin akbar*, and the mosque teenager organization in Kelurahan Wek. IV Padangsidimpuan Utara.

Method

The research used Participatory Action Research (PAR) on of the Research Model that search something that connected the research proses with changed social proses. Practitioner of PAR engage in a variety of research in a variety of context (McIntyre, 2008: 1). In this matter, PAR practitioner engage in any context somehow context about the women and change. Research subject in theory PAR present cycle that used as an indicator of the succeeded research proses. The cycle is known as KUPAR (to Know, to Understand, to Plan, to Action, and Reflection).

Technic of doing research covers: the mapping, building humanity, participatory mapping and organizing society. The steps of solving problem process involves: a. Inculturation melted with the women, b. Organizing people, c. Action plan conducted through Forum Group Discussion(FGD) d. Evaluation done over crossing the temporary respond toward socialization, and the last is e. reflection. Based on the cycles the PAR method has three challenges: social plan, plan of experiences, sociotechnical analysis (Chevalier, 2013: 9).

The source data derived from primer data which is all the women in Kelurahan Wek IV Padangsidempuan Utara. Secondary data derived from books, research as a comparison. Technic of collecting data involves observation, questioner, interview, and focused group discussion.

The place and the action time, this research is done in Kelurahan Wek. IV Padangsidempuan precisely in Kampung Jawa. The process took ten months.

Result

Participatory Action Research is one of the research models that search something that connected research proses with social change proses. The social change is empowering women proses to prove three indicators; people commitment, a local leader in a social and new institution in society, built a base on need. The research subject is the productive mother at the edge of Padangsidempuan as the community members, and participate in the design, implementation, and research execution.

PAR is the proses where the communities battle to study the matter in scientific ways in order to guide, fixing, and evaluating the conclusion and the women action. Base on the first principle, giving skill weaved participative with the expert as trainer who trained. The informant said: "The spirit to get knowledge is felt in the training place, generate the intimate relative and family feeling. There is no doubt and denying if there is something that has to be asked because all the practice and trainer are needed each other" (Febri, interview on September, 5th 2018).

All the women involved in training proses, second, all focus to the object that is being observed, the outer person act, must be positioned as a facilitator, third, the training in getting skill is done contributive. Proses which is done guarantee the active communication and contribute each other in any program, such as studying fiqh regulation, praying practice, handicraft in home industry or convection. The proses to train skill is supported by enough facility like sew tools, kitchen utensil, audiovisual about praying practice, etc. The proses skill and training make all the women engage active and productive. As stated by an informant: "We never felt the weakness of attention and help of the government and also the Padangsidempuan people who have given facility, for instance, sew tools, kitchen utensil and the stuff that will be used in demonstrating" (Ayu, interview on September 6th, 2018).

The following are the steps are done in skill and work training for the Padangsidempuan women:

1. Giving experience directly on the shaped women training, engaged and act every kind that is concentrated and suitable with their competence.
The official work of government sends the expert in developing and training the women in skill that suitable to their willing and talent. Then, from educational institutions also take part in transferring knowledge about skill related to home industry and handicraft (Ibu Lurah, interview on September, 7th 2018).
2. Base on the experience above, every woman imply what they have got, or impress them, including all the women experience who are practicing. This reference generates become the source of the data that will be discussed forward.
3. Processing and analyzing after doing observing steps, the writer discuss all kinds of data in the same time base on the experience. The result of the analyzing is compared to the new experience to study and analyze.
4. Concluding and applying, at last, the practitioners are wished to conclude from the analyzing that they have done. The intention of this concluding steps are oriented to the conducting, applying, or implementation from what they have got at the training. This thing related to the result of the research that is done by Suranto: *The Wisdom of Empowering Industry People Program: Case Study, Implementation of Tegal Business that implementation of home industry present production and quality and can be applied easily* (Suranto, 2014).

The research subject of the PAR theory found the cycle that used as an indicator of the successful proses of the research base empowering people. Moreover, the cycle is known as KUPAR (to know, to understand, to plan, to action and reflection). PAR cycle followed by the systematic invention, reflective proses, participative, and determined by a writer (Yaumi, 2016: 175).

Technic of doing research a. Empowering strategy 1. First mapping, first mapping is done by the researcher by considering the global condition of Padangsidempuan women. From the research that done together through the researcher observe objectively and strength by the cadre of organization empowering the women at the area, know that the matters which is faced by the people here have background, social environment, and different characteristic. As the example, the result of observation, Mrs. Nurmalia Sinaga, she becomes the cake seller in Kodok Market and distributed to many stores because the condition her financial is far from enough.

Moreover, her weakness to compete in the work world because of the human resource that affects her to work hard in fulfilling the family needs caused she is the single parent. House that they stay is rented that size 4 x 7 meters that lay on the edge of the river and if the stream bigger caused heavy rain can be washed away. However, with her hard willing to be cake seller, now her first son become bank Mandiri officer in Banda Aceh. The second son becomes convection owner in Bandung, and the third as a trade Muslim wear owner in Purwekerto. Building the humanity in this phase, the researcher does inculturation and build confidence by taking apart in every activity done by the women in the countryside of Padangsidempuan. She was engaged in several activities to train, make handicraft, such as the table cover made from silk, manage home industry, like turning cassava become hot chips. It shows that women have a great act in turning natural resources (Indriatmoko, 2007: 2).



This case is to understand the way of life from the middle to the lowest class and how to divide the job that is done by people in society to afford family financial matter and to survive under the poorness pressure. Besides that, the researcher also follows in discussions that are being done by the people at the area, for instance, trader community, up to the old man community. The researcher does those steps in order to adapt and close to the people especially the women and teenager, all the people globally at last needing each other can be unity among researcher and people.

The determination of the research agenda for social change researchers realize that researchers need groups that can help in action research, because of the complexity of the problems and characteristics of women who are different from other communities. So the collaboration was built by involving several existing women and girls, this was intended to carry out strategic actions in responding to existing issues and involving all parties. The team from Mrs. Danu (40 years) is a working woman, Ms. Aufar (36 years) as a hacker home of the cassava processing industry into a snack of sambal chips, Ibu Evi (38 years) is a cadre of women empowerment organizations and Silfi (23 years) is a teenager from an elementary family. After the team was formed, researchers compiled a research program with the team to understand the issues involving women which then became a tool of social change.

Participatory Mapping together with a team that has been formed by involving other communities, researchers conducted a mapping of the area on Jalan Durian Kampung Jawa and Jalan Madong Lubis to reveal the strategic issues that exist in the lives of women in the suburbs of Padangsidempuan).

Formulate the problem of the researcher together with the team to formulate the fundamental problems in which women experience critical social institution life. This is done by considering the background, factors, processes, and consequences.

Developing a strategy of movement after formulating and understanding the problems faced, carried out by avoiding social friction that might arise because this empowerment considers the cultural problems that have been adopted by women in the suburbs of Padangsidempuan Town. The organizing of the community researchers assisted the community indicated to experience the most vulnerable conditions in Padangsidempuan Town, following the issues that had been made together with women, a team that had been formed with the participation of women and girls. One key to get the success of the organizing process is to facilitate them until finally, they have a shared view and understanding of the circumstances and problems faced. Launching the action of change carried out by the researcher that is handling by preventing and building the knowledge of women to participate in responding problems surrounding environment and building a new community that brings together people of Padangsidempuan Town often behind the occurrence of women and girls to work hard in non-formal sector.

In the first stage, researchers collaborate with the community and related parties that deal with women's issues involving women and girls by providing community knowledge through socialization of UKM training in the community. This is intended to increase capacity building (community capacity). Second, researchers focus on the formation of communities in the field of home industry economics to create jobs. Reflection (the theory of social change). Building community learning centers based on group needs in carrying out the social transformation. The intended learning center is a medium for communication, research, the discussion in problem-solving. In defining social transformation is explained by how women can bring up local leaders who play a role in moving the power and quality of women so that they are more substantial, then new institutions emerge that are following the needs of women, which brings together women's commitments. In the context of alternative economic based empowerment, women's learning centers implemented in the reactivation of the women's community where women can gather regularly and discuss the problems faced. In this case, realized by optimizing sharing efforts on the sidelines of the routine agenda of the PKK and UKM community, it is also expected to increase women's participation in developing their quality. To launch the program action so that it is done well, researchers in the organizing process involve local leaders to play a role in motivating to solve problems faced by themselves.

Steps of the problem-solving process a. Acculturation as known that the process of acculturation is a process of self-recognition between researchers and women, women with themselves and women with other parties who are part of themselves. In a sense, inculturation is a process of identifying potentials in society so that women understand who they are. In this case, the researchers act as facilitators or bridges who carry out women's awareness raising. Acculturation is an effort to build trust building and establish mutualism symbiosis relationship between researchers and women themselves.

So the process of acculturation indeed requires dynamism between facilitators as bridges and communities. Self-knowledge is carried out on women in the outskirts of Padangsidempuan city by introducing themselves to religious leaders and community leaders, smart, smart, alim ulama. Inculturated with the local village government with religious organizations, women's cadre organizations, Yasin Akbar, Islamic Defenders Front, BKPRMI. This was taken in order to strengthen the existence of researchers in digging up data and finding sources of information.

Besides, researchers also established relationships in the women's community in the city of Padangsidempuan, such as the community of PKK mothers, the community of recitation mothers. Researchers do not experience extreme difficulties when engaging in discussions conducted by women in individual communities. This is not without reason, because researchers at first have established proper inculturation with one of the women's community empowerment organizations in the city of Padangsidempuan. Researchers are also involved in decision making because they are considered as subjects who can help solve the problems of the complex problems of their life. The situation was different when she met Mrs. Sis, a cadre of women's empowerment organizations who became a key informant in women's lives on the outskirts of Padangsidempuan city. Mrs. Mawar was delighted with the arrival of the researchers, who were expected to be able to help and learn together in the process of empowering women. It is not the first time for him to accept researchers to participate in the empowerment process are those who are called from his heart for the lives of fellow human beings.

In organizing the issue of womanhood, the preferred focus is the ideas that emerge from the women themselves. The ideas in the research agenda include natural

resources, human resources, and the problems faced. The point is as a reference in preparing problem-solving steps.

In the context of the problem of extracting skills and expertise in the lives of women, researchers together with mothers conducted a Focus Group Discussion (FGD) agenda as the primary step in identifying problems. From the process carried out reveals the issue of his life and what drives his enthusiasm for experts and skilled in the field of womanhood problems. This Focus Group Discussion (FGD) involved five people consisting of 3 adult women, one adult male and one teenage girl. Mrs. Obrina, Mrs. Rini, Mrs. Zalfa, Mr. Tarmizi, and Sister Lia. At first, researchers started with a discussion about geographical and demographic conditions in Wek IV Village which included the North Padangsidimpunan sub-district. Then in this FGD revealed cases that occurred in the community that involved women as well as talking about the lives of women. According to Ms. Obrina, the woman on Jalan Durian Wek IV Padangsidimpunan Utara worked when her husband who was supposed to be the backbone of the family could no longer provide for his family. Finally, women and girls took part in working hard to fulfill their daily needs (Obina, interview on September 6th, 2018). The problem is that in the midst of a sluggish economy, and even tends to fluctuate, and it is realized that this has an impact and a dilemma situation when there is insufficient income and not enough economic buffer. However, researchers not only stop digging up information and data about various pressures and situations that are experienced but also try to explore information about survival tips or mechanisms developed to survive and in order to develop their businesses, including the potential and social capital of the family.

Action planning for changing action planning in achieving change is an effort to gather ideas that arise from women in problem-solving. Planning is carried out through Forum Group Discussion (FGD). Researchers establish relationships with other parties who are competent in solving problems of economic handling of women, in this case, are non-governmental organizations engaged in the field of economic empowerment and alleviation of human rights. In a Focus Group Discussion (FGD) conducted by nearly six resilient women, it was concluded that there was still a lack of women's participation in responding to and addressing issues of progress.

Launching strategic actions is realized based on the preparation of programs scheduled in action planning. Synergistic action strategies between strategic issues, community power, and cooperation, are built both with the community itself and with other parties who support the implementation of action in making changes. In the context of the problems faced by women, the implementation of the program in action was carried out by optimizing the participation of women in participative in improving the standard of living and skilled and experts in many fields. It needs the emergence of new institutions following the needs of women as well as the idea of social transformation. It also needs efforts to revive social organizations as a forum to accommodate and educate women to be skillful, independent and trained women. The steps are realized by re-optimizing UKM and community associations that bring together women as a forum that accommodates complaints faced by women and the media in launching learning for women so that they can develop their insights.

Orientation evaluation of the evaluation process in participatory action research emphasizes the elaboration of the process of empowerment action. So in the evaluation process carried out to respond to the actions that have been implemented is to consider the shortcomings, strengths, weaknesses, and strengths of the empowerment actions that have been carried out. In holding the evaluation, there is a need for local leaders to monitor and

expand the scale of the network in the implementation of a long-term empowerment program. This is very necessary because of the concerns that arise, given that in the process of creating skilled women who are participatory, of course, will face obstacles that are mostly focused on internal problems, such as the reluctance that arises and because of returning to the busyness of the household. In overcoming the problem. The researcher and the community formed a team that functions to monitor and organize the community.

Conclusion

Wek IV Village, Padangsidimpuan Utara, especially in Jalan Durian Kampung Jawa and Jalan Madong Lubis as the assisted locations, among others, that the spirit of mothers to change by being directly involved with various activities in the community, especially the study of women, created some mothers to be able to work for their households. The mothers who participated in each recitation activity increased their knowledge in educating their children in the family environment. Ibi-mothers who are active in the home industry and convection can open their business opportunities by turning cassava into daily snacks and can be distributed in cake shops to improve the household economy. The diligence of mothers participating in training activities and practices of worship makes mothers more skilled and closer to their God.

To transform themselves into women who are skilled and independent of the condition of women in the village of Wek IV Padangsidimpuan Utara, both regarding conditions and enjoyable activities, it is appropriate to use the PAR (Participatory Action Research) method. This method is expected to be useful to facilitate and motivate so that mothers and young women can identify strengths and weaknesses and their problems, identify the driving factors for change and progress. Develop appropriate strategies and methods to enhance self-existence in the midst of social institutions based on priorities, and with the hope of continuously.

Through several phases, the activity cycle starts from planning, implementing, observing, and reflecting which is implemented in the subjects assisted by housewives and young women carrying out various activities planned in a participatory manner by stakeholders. The results of mentoring/empowerment that occur can be summarized as follows. *First*, the women are able to identify social problems of women by gaining a lot of experience they have ever gained from life, solving problems with solutions they consider strategic, little to know that they need empowerment, and understanding that every human being has the potential for entrepreneurship, depending on the will and can do through work. *Second*, the empowerment has increased self-awareness of women in various fields: the fields of religion, entrepreneurship, social life, personality. Changed from the physic aspect is done by working with all the existing facilities and infrastructure. Utilizing facilities and participating in skills activities so that they can work independently. Changes from aspects of understanding and self-actualization make women able to actively participate in educational and religious institutions as speakers, dai'ah and members of political parties. To work independently with good organization, they require knowledge and skills advantageous to change the way social status to be more equal.

Recommendation

Based on the results of women's assistance in Wek IV Village, North Padangsidempuan, it is expected that the government will pay particular attention to women through the formation and provision of an individual budget because in the hands of women this nation becomes strong and women are the future assets of the nation. Besides, it needs the willingness to change among women should be supported by supporting entrepreneurs, home industries and convection through material and non-material. Finally, women who always try to move forward and change should be given facilities that support their activities as educators, housewives, office workers, and so on.

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INTEGRATION MODEL OF “TRIDHARMA PERGURUAN TINGGI” ON COMMUNITY SERVICE AT RUMAH TERAPI AURA

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Abstract

The presence of a university is still less felt by the community around the campus. As a center for the development of science, its existence is often separate and the application of science is less answer to the needs of the community. Rumah Terapi Aura (RTA) stands to answer the challenge. Driven by lecturers from the Faculty of Psychology UIN Sunan Gunung Djati Bandung as professionals and official teams, also involves students and alumni as the therapist crew, RTA presents unpaid psychological therapy services for Children with Special Needs from poor families who live around the campus. RTA fund uses Zakat Infaq and Sbodagoh (ZIS) from members of the RTA foundation. In parallel RTA also conducts research to improve the quality of services and to help parents handle the children at home, as well as feedback for teaching activities in the classroom. Therefore, what has been done by the RTA since 2014 can be used as an integration model of higher education Tridharma based on community service.

Keywords: *Special needs children, community service*

Introduction

University is higher education organizing unit. Universities are part of the national education system and have a responsibility to take part in educating the community through the dissemination of knowledge and information. However, this role should be balanced by empowering the main community around the university. Often people view the university as an ivory tower. Looks majestic and luxurious but the benefits to the general public are not yet felt.

This view of the community reflects the weakness of the university's strategic role, especially in community empowerment. The concept and theoretical struggles are still the main focus of the implementation of higher education and still exclude the results of applied research that can be used for the welfare of the surrounding community. The purpose of implementing higher education as stipulated in Government Regulation No. 60 of 1999 is:

- a. Prepare students to be members of the community who have academic and / or professional abilities that can apply, develop and / or enrich the knowledge, technology and / or the arts.
- b. Develop and disseminate science, technology and / or art and strive to use it to improve people's lives and enrich national culture.

If you look at the purpose of higher education, the role of higher education is truly strategic for the development of science, technology and art for the community, which if implemented optimally will improve the quality of life of the community.

In an effort to sharpen the function of universities, the government regulates in terms of "Tridharma Perguruan Tinggi". This concept seeks to combine the role of higher education in three important parts, namely *education*, *research* and *community service* (UU No. 12 Tahun 2012, Pasal 1 Ayat 9). *Education* is a conscious and planned effort to realize a learning atmosphere and learning process so that students actively develop their potential to have religious, spiritual strength, self-control, personality, intelligence, noble character, and the skills needed for themselves, society, nation and country. *Research* is an activity carried out according to the rules and scientific method systematically to obtain information, data and information relating to understanding and / or testing a branch of science and technology. *Community Service* is the activity of academicians who utilize Science and Technology to advance the welfare of the community and educate the lives of the nation.

In the context of higher education, the Tridharma of Higher Education becomes the spirit of the administration of higher education which is expected to realize higher education that is competitive and supplies qualified human resources. The concept of implementing higher education *tridharma* must go hand in hand with each other, not something separate. But in reality it becomes separated. There is even a kind of stage in the implementation of the Tridharma. Beginning with education, then research and end with community service. This paradigm causes most universities to still focus on providing education. Even though all should go hand in hand and strengthen each other. This includes the existence of Psychology Study Programs / Programs that currently exist in many universities.

Phenomena

“And be afraid of those who leave behind those who are weak, who they are concerned about. Therefore, let them fear Allah and let them say the right words. “Q.S. An-Nisa verse 9.

Children with Special Needs is one area studied in the study of Psychology. Hallahan and Kauffman (Hallahan and Kauffman, 2006) defined that Children with Special Needs (CSN) are children who need special education and services to develop all the potential they have. ‘Special Needs Kids’ is more appropriate to use because the results of the study showed that these children were indeed endowed with various features that normal people do not have. The large number of children with special needs who have not received education and therapy services are things that need special attention, because they also have the right to receive education treatment, and services in accordance with Undang-Undang Dasar Pasal 31 Ayat 2, namely that every citizen has the right to education. Studies that discuss this include compulsory subjects in the fields of developmental psychology, education and clinical psychology. During lectures, students are provided with sufficient knowledge on campus, but students are still confused when dealing with this type of

interference, because the symptoms that appear to overlap between one disorder and another. In addition, they also do not know how the application of knowledge obtained to intervene.

Community Service

Community service in the dictionary is defined as work done without pay to help people in a community (Merriam Webster, 2018). Community service is an individual activity or group of people who do not have a financial profit orientation aimed at serving the community and providing benefits to the community.

Data from Badan Pusat Statistik (BPS) shows the prevalence of special children currently around 10%. There are 1,6 million children with special needs in Indonesia where the state is only able to serve its needs a little, through extraordinary schools. Therefore, it is necessary to have a self-supporting role of the community to help the government provide exclusive and inclusive education services for special children, which is affordable to all levels of society.

UIN as Islamic university especially Faculty of Psychology has the responsibility to provide services to the surrounding community in order to benefit from the existence of the College. Responsibility for community service to provide services to children with special needs, parents and their families are felt by some lecturers who have an interest in it and make it happen in the form of services to the community. Not only lecturers involved, but some psychology students were also involved in providing therapeutic services. Not only children and families of children with special needs who feel the benefits of this service but the benefits are also felt by students to learn directly the knowledge they have and they get a Certificate (Surat Keterangan Pendamping Ijazah/SKPI) who explained that they had skills that would later be needed as a Psychological Assistant which is one of the profiles of Psychology Education Graduates accordingly Kerangka Kualifikasi Nasional Indonesia (KKNI) (Belmawa Dikti, 2014). Collaboration of services provided is named *Rumah Terapi Aura* (RTA).

Rumah Terapi Aura cooperates in the form of making Memorandum of Understanding (MoU) with Faculty of Psychology as a place for lecturers to do Tridharma Perguruan Tinggi because every lecturer is obliged as a teacher/educator, conducts research, and performs community service by involving final semester students and alumni as therapists.

Method

Rumah Terapi Aura (RTA) was established in July 2014 and began operations in October 2014. Its founding was initiated by several lecturers of Faculty of Psychology UIN Sunan Gunung Djati Bandung with spirit to practice Psychology by serving special children from underprivileged families who have been difficult to access therapeutic services that are identical to 'expensive'. RTA address at Eastern Hills Cluater Pinewood R5, Cipadung, precisely behind the campus UIN Sunan Gunung Djati Cibiru Bandung. This location was chosen with consideration of ease of access for lecturers and to students Faculty of Psychology UIN who became a crew of RTA.

Since September 2015, Rumah Terapi Aura (RTA) Foundation was established to strengthen the existence of RTA as a legal community service. RTA Foundation driven by the husband/wife of the lecturers who take part in RTA. So, on the implementation RTA is a joint property of the academic community Faculty of Psychology UIN Sunan Gunung Djati Bandung. As a non-profit foundation, RTA is funded by Zakat Infaq Shodaqoh (ZIS) from founding families RTA Foundation to pay for therapists and operational costs such as buying therapy media and to fund various activities such as training resource persons and so on.

RTA facilities, including therapist crews who are Islamic, compassionate and have a high commitment, Islamic therapy houses (the mosque is 25 meters from the RTA where parents, therapists and children pray during therapy), child friendly, cool and airy environment and playground and Futsal court (20 meters from home). There is also a swimming pool near the complex gate which can be used as a therapy facility. And no less important is the Price of Affordable Services (Cross Subsidies) considering that similar therapy services in other places have reached hundreds of thousands of rupiah for each therapy.

Services prioritize the availability of affordable psychological services (some of the clients are free) and prioritize special children from underprivileged families, with the following types of services:

1. Psychology Test (Intelligence Test, Talent Interest Test, School Entrance Maturity Test);
2. Counseling (for parents and teachers);
3. Detection of Growth and Development;
4. Behavioral Therapy;
5. Remedial Therapy.

In routine service, the RTA also prioritizes 'life skills' education to develop children's independence, according to their unique potential, with various activities such as learning to cook, learning to shop, learning to clean themselves and home and the environment, learning to drive, learning to serve people others, for example by making drinks, and so on. Also learn to know the Islamic Shari'a and how to worship and carry out according to ability.

In addition to routine therapeutic activities carried out in the RTA where clients are accompanied by parents visiting the RTA, they are also given home visits. This is done if the client is in a condition that does not support to attend RTA undergoing therapy, for example, no one is taking or does not have a transportation fee.

The method of therapy is done by combining indoor and outdoor activities with a duration of one hour each time therapy. The procedure adopted by each client to be able to undergo therapy in RTA begins with registration through the admin. Then prospective clients are observed and tested by psychologists (lecturers who become official teams) to obtain a diagnosis. Then an individual program is created *Individual Education Program/IEP* for each client according to the prediction of their needs. There are clients who undergo

therapy once, twice a week there is even an intensive one every day. Supported by an RTA environment that has facilities such as a futsal field, playground, and a safe and comfortable place to practice driving (bicycle). The following is the procedure scheme to be able to become an RTA client as in Figure 1.

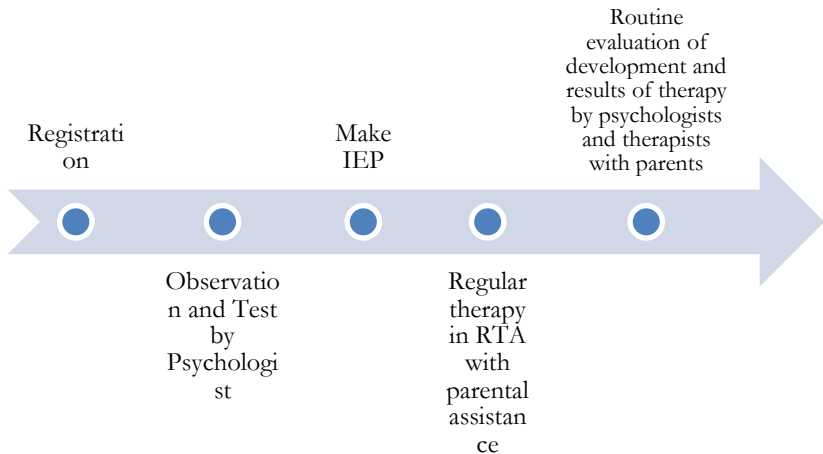


Figure 1. Procedure to become a RTA client

Various activities that integrate all three aspects of Tridharma Perguruan Tinggi (as seen in Figure 2) what is done in RTA uses several methods in between CBR (*Community-Based Research*), PAR (*Participatory Action Research*), and (SL) *Service Learning* especially for students and alumni who are therapist crews.



Figure 2. Tridharma Perguruan Tinggi components

As explained above, one of the activities carried out in the RTA is a research activity by lecturers who become facilitators or official teams. The following is a brief explanation of several research methods conducted on the RTA.

Researches conducted by lecturers and students as the RTA crew are on a road map for community development, especially those with ABK. In collaboration with Forum Komunikasi Keluarga Anak Dengan Kebutuhan (FKKADK) Bandung which currently accommodates around 510 families who have Children with Special Needs, activities carried out by RTA can be classified as community-based research or also called Community Based Research (CBR). Community Based Research (CBR) is seeking a better future of a community through research (Israel et al, 1998: 173 - 202). Three things contained in CBR are members of the community, organizations as movers, and researchers. In CBR there are various research activities that have various approaches. Among them is Participatory Action Research (PAR) and Service Learning (SL).

Participatory Action Research (PAR)

PAR is a research that seeks something to link the research process with the process of social change. Social change is how the process of community empowerment can realize three things, namely the commitment together with the community, the existence of local leaders in the community and the existence of new institutions in the community that are built based on the needs (Afandi, 2013: 55). This method is used in research on family inclusion which aims to strengthen families in caring for and educating their special children so that they can develop optimally. Parents are given knowledge and how to handle their children at home. So do other family members who are involved with children.

Research on the Family This inclusion began with a Psychological Experiment study conducted at RTA clients who had a Down Syndrome diagnosis to help subjects learn Toilet Training using the Shpping and Chaining method in 2016 (Meiza, Puspasari, Kardinah, 2018). From the results of this study concluded that the family must play a more role in the child's therapy process.

Family Inclusion is the active and meaningful participation of parents and families in the lives of their children where openness, warmth and trust are needed that will build equality between parents, therapists, and other stakeholders (Hunter, 2015). This research is targeted in the future to produce modules for parents with special needs children in raising children to be more optimal. Following are the PAR components in Figure 3.

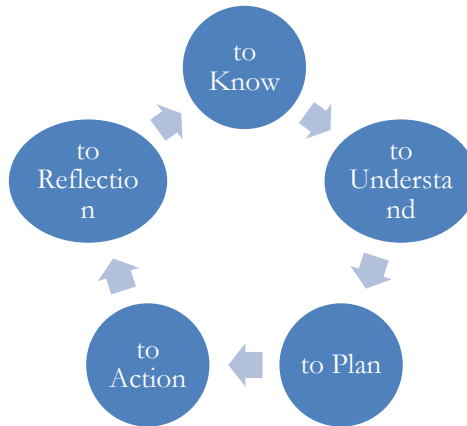


Figure 3. Participatory Action Research (PAR)

The next is about *Community Service Learning* (CSL). According to Cardoza (2015), *Service Learning* is a special teaching-learning approach that uses classroom lecture methods and more interactive practices on educational strategies so that students with the guidance of teachers / lecturers can have experience in serving the community. This activity is expected to involve them in personal reflection on these experiences to build character and to teach problem solving skills and foster responsibility for society. What is done on RTA is very suitable with this method. The involvement of final semester students and alumni of the Faculty of Psychology as a therapist crew for therapeutic services for children with special needs is very suitable for the purpose of Service Learning. Also, through research conducted in RTA involving therapists as executors of research in the field as well as data collectors based on measuring instruments compiled by the research team in this case the RTA official team lecturers.

Results and Discussion

RTA activities are divided into routine activities and incidental activities.

a. Routine Activities

1. Routine therapy services for special children from Monday-Sunday
2. Home visit Therapy
3. Vocational Training for Youth with Special Needs begins on August 2018 in the form of:
 - Training on making cookies
 - Training in making salted eggs

This vocational activity is carried out routinely on the RTA twice a week by inviting professional instructors paid by the RTA Foundation.

The following are photos of therapeutic activities and photographs of Vocational activities in Figure 4 and Figure 5.



Figure 4. RTA therapeutic activities

Next is a Vocational activity which was attended by teenagers with special needs from FKKADK community where these teenagers have graduated from Special Schools but do not have the skills.



Figure 5. RTA Vocational Activities

b. Incidental Activity

In addition to routine therapeutic activities in RTA, incidental activities are also followed by therapist crews and official teams in turn to improve the skills, insight, and knowledge utilized to improve RTA services. Enrichment activities for the RTA crew are in the form of sending crews and official teams to attend outside training and training by inviting resource persons to the RTA. Here are some incidental RTA activities.

1. Mentoring program for recovery of trauma children with special needs
2. Conference Case: Utilization of Therapeutic Art in Psychology
3. Seminar on Sensory Integration
4. Seminar on Theraplay
5. Training Neuro Linguistic Programming (NLP)
6. Kids Yoga Training
7. Enrichment of therapy material
8. Visit to the dried flower workshop 'KembangKamonesan'
9. Workshop on the Psychology Bureau of JABAR HIMPSI
10. Behavioral Therapy training for therapist crews and participants from outside the RTA with resource persons Ignatius Sidharta

In addition, at the end of the year for clients and their families, RTA also held outdoor activities in the form of Family Gathering. Here are some photos of RTA activities related to routine and incidental activities as shown in Figure 6.



Figure 6. Family Gathering Rumah Terapi Aura, Bandung ([https:// rtaura .wordpress.com](https://rtaura.wordpress.com))

Education

In terms of education, the existence of the RTA opens opportunities for the discovery of new things that have not been explained in the lecture reference book, so that this can enrich students' knowledge of psychology. In addition, the client and his parents become resource persons on the subject of Children with Special Needs. It is intended that students know and understand clearly the disturbances that occur and the characteristics of children with special needs that have only been read in books.

Research

RTA also pioneered to become a place for scientific development by conducting studies that took RTA clients as research subjects, both in the form of thesis writing by Psychology Faculty students as well as in the form of lecturer research with various methods as described in the previous section. Some research funding was fulfilled by the participation of lecturers in Litapdimas research with BOPTN funds. In Table A (Appendix), the results of the research that has been carried out have been published.

Action Plan

Currently it has been pioneered and has begun to run the following activities, namely:

1. Participatory Family Inclusion Research to produce modules that can be used by families who have children with special needs in order to be able to care for them at home more optimally.
2. Vocational Activities for the provision of skills for Adolescents with Special Needs as well as being an economic empowerment of underprivileged families who have children with special needs (producing salted eggs and pastries), as well as for
3. Open employment opportunities for adolescents and adults with special needs.

Conclusion

Service to the community is an important social responsibility and must be carried out by the university. *Tridharma* tertiary institutions combine the role of higher education in three important parts, namely education, research and community service (UU No. 12 Tahun 2012, Pasal 1 Ayat 9). *Tridharma* Perguruan Tinggi need to be done simultaneously so that between theory and practice can run harmoniously. Not only people benefit from the program, but students also benefit by learning to apply the knowledge they already have. The lecturers also benefit by maturing the knowledge that has been obtained. The collaboration between lecturers and students makes the RTA program work well and provides services that can be felt by the community. For students who are therapists at

RTA, the program is given to students, which is to train students to develop and apply their knowledge in providing services to the community. Students have previously gained knowledge on campus and when in the RTA they learn to provide services by doing Community Service Learning (CSL). Community Service Learning, namely teaching and learning strategies that integrate meaningful community services and aim to enrich the learning experience, teach responsibility and strengthen the community. Service learning as: a structured learning experience that combines community services with clear learning goals, preparation, and self-reflection (Corporation for National and Community Service under Learn and Serve America, 2007).

Service to the community is the university's social responsibility for the surrounding communities so that they can benefit directly from the existence of the university in their area. The lecturers of the Faculty of Psychology carry out community service by forming a Rumah Terapi Aura that provides psychological therapy services for children with special needs and family strengthening so as to be able to care for and educate their children optimally. This community service program provides opportunities for students to learn and gain experience in the field. RTA is also a medium for lecturers to conduct research and work.

RTA activities reach services to children's needs, specifically for children under 14 years of age, individual therapy is carried out while for children with special needs who are teenagers are given vocational education (skills training). Meanwhile, parents are given knowledge about the disturbances experienced by children, the child's actual condition and how to handle children at home. Also, given education at school about the existence of children with special needs. Furthermore, for students who are involved as a therapist crew, they gain knowledge of various types of growth and development disorders and how to intervene for each type of disorder.

Acknowledgements

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STRENGTHENING THE ROLE OF NON FORMAL RELIGION EDUCATION INSTITUTIONS THROUGH PRODUCTIVE ECONOMIC AND MANAGEMENT

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Abstract

Poor management and management of institutions in Jabo and Tambangan Nagari, X Koto District, Tanah Datar Regency, and funding of institutions that are not yet independent. It resulted in the MDA/TPA in these two villages not going well and suspended. Other causes are the lack of knowledge of the MDA/TPA management in utilizing natural resources and human resources, and the lack of guidance from the government. The purpose of this service is to strengthen the role of the non-formal religious education institutions through productive economic and management. This service uses a participatory approach and a deterrent to economic development and cultural sensitivity. The solution to the above problems is that participants or administrators of both institutions must be given training and guidance on how the management of educational institutions is capable of producing natural resources so that they can be of economic value so that they are independent regarding funding. The next solution is the need for regulation from the local government so that the institutions can play an essential role in public education and become a requirement for the continuation of the formal education of the community.

Keywords: *management training, non-formal religious education, productive economic, role strengthening*

Introduction

Situation Analysis

The background of the assistance to strengthen the role of non-formal religious education institutions such as MDA / TPSA / TPA in Koto Tanah Datar Subdistrict using training in institutional management and productive economy is based on information obtained that in 2013 all Jorong all Tanah Datar received PNPM assistance each of Rp. 300,000,000. Most of Jorong used the funds to establish a non-formal religious education institution building, MDA / TPSA / TPA, even though the institution already existed in every Jorong, but the institution still occupied a local mosque or musalla. It is hoped that with the construction of a special MDA study site, the process of religious learning will be more focused and well-organized. Especially for District X Koto Tanah Datar. Consisting of 4 Nagari and 10 Jorong, non-formal religious education institutions such as MDA, TPSA, and TPA were built in 13 buildings out of the existing 19 MDAs / TPAs.

Problems occur when aid funds have been completed and used up, such as building construction, purchasing tables and chairs, learning tools, even teacher salaries for several months. Most institutions began to falter in their operations, which had an impact on the

process of religious learning. It is because the institution's cash funds mostly come only from aid funds, not from non-governmental organizations. Weak understanding of the community about the responsibility of the community towards non-formal educational institutions that belong to them makes them indifferent to how to improve the quality and role of the institution. They found that with government assistance, their financial responsibility for the operation of the institution was also lost.

The condition is exacerbated by the management of institutions that are still far below the management standards of educational institutions. Institution administrators still overlap with mosque and musalla administrators who are not appointed professionally. Teachers or instructors are not well selected, and not involved in the funding of institutions. It makes these non-formal religious education institutions weak; even some have turned to function as kindergartens, PAUD, and Posyandu educational institutions.

The above problems are not only a problem of education and religious services of the community but also cause problems in the socio-cultural, even economic aspects of the community (Nata, 2001, 2012). Public reluctance to help with institutional funding can be due to a lack of community economy, socialization of institutions and programs that are not carried out to the community, or culture as the impact of the community thinking paradigm that institutions established with government aid funds are government property and government responsibilities in their operations.

Based on the problems revealed, it is necessary to find the root of the problem so that the solution is done accordingly and can overcome the problem. For this reason, through this service, the service team tried to provide a solution so that non-formal religious education institutions in District X Koto Tanah Datar could survive in terms of management of institutions, learning processes, improving teacher quality, increasing community participation in managing and being accountable and want to be responsible for institutional funding. The solution offered is, the service team is assisted and cooperates with competent parties to assist and strengthen the role of non-formal religious institutions by fostering the management of institutions and the productive economic assistance of the institution. The positive impact of this service is that religious non-formal institution in Koto Tanah Datar District X especially, and other non-formal institutions in Tanah Datar District can survive and have a role in the community. Not only in the religious field, but also covers the fields of education, social, economic, and cultural.

While the negative impact if this service is not done, the weakening role and existence of non-formal religious, educational institutions in the community. It will result in the weak education and religious spirit of the community so that moral, social and cultural degradation will occur. Will reduce public confidence in religious institutions and education due to unprofessional management.

Identification and Formulation of Problems

Based on the analysis of the situation, the initial condition of the service partner, the problem of the service program can be identified including:

1. Lack of utilization and transfer of functions of non-formal religious institutions building assistance from PNPM Rural.
2. Weak knowledge of management of institutions and religious learning.
3. Lack of community involvement in the existence, funding, and programs in non-formal religious education institutions.

4. Not independent and innovative institutions and surrounding communities in seeking funding for institutions.
5. The management of the institution is still mixed with the closest mosque management.
6. Not the maximum use of land around the building that has economic value.
7. Decreasing the quality of learning outcomes because the welfare of the teacher is not considered.

Some of the identifications above, it can be drawn the formulation of the problem of this service program to be: How is the effort to strengthen the role of non-formal religious education institutions through management and productive economic training in District X Koto Tanah Datar?

Purpose of Service

The purpose of the service program to strengthen the role of non-formal religious education institutions through management training and productive economy in Koto Tanah Datar Subdistrict. The general objective is to conduct services in the form of business activities to strengthen the role of non-formal religious education institutions through the productive economic and management training in District X Koto Tanah Datar. While the specific purpose of this service includes:

1. To provide guidance and training to the management of the institution how to manage Islamic institutions, so that the institution can operate properly (Arief, 2005).
2. Providing guidance and strengthening so that the institution can be financially independent.
3. Finding opportunities and cooperation with various institutions to create business entities to fund the activities of institutions independently and improve teacher welfare, namely by cooperating with other parties.
4. Changing the mindset of the community, that non-formal religious institutions belong to the community whose benefits will be enjoyed by the community. Therefore, the community is also responsible for the existence and smooth learning

Benefits and Significance of Service

Academically, this service program is expected to find solutions to the problems of management and funding of existing non-formal education institutions. In the end, a concept or model can be found, creating a non-formal religious education institution that is independent and runs on community self-help, both independently economically and management. Practically this service has the following significance:

1. The discovery of the identification of needs, aspirations, capital, opportunities, activities, and challenges to be able to improve the quality of non-formal religious education institutions by funding and management.
2. There is a paradigm shift in thinking and attitudes of the community that non-formal religious education institutions belong to and to the community. Therefore, the community must take responsibility for the quality of student religious learning, teacher welfare, management and management of institutions and funding.

3. Judging from the socio-religious aspect, the existence of non-formal religious institutions helps the community to educate the younger generation to explore the knowledge, understanding, and practice of religion further so that the younger generation avoid bad morals and other negative impacts.
4. For Higher Education, IAIN Imam Bonjol Padang especially in order to make the program in the form of assistance to non-formal religious, educational institutions in the area in order to survive well and benefit. So that Islamic da'wah can spread and be practiced in society.
5. For the regional government of Tanah Datar, BAZDA, and other government institutions to be able to channel funds or soft loans to non-formal religious education institutions for joint venture capital, so that the institution can independently fund the operations of the institution.
6. For other service program implementers, in order to be able to make other service programs related to strengthening the role of other non-formal religious institutions and the economic empowerment of other students (Iqbal, 2004).
The service team, in the future, will be more observant in finding problems related to strengthening the role of other religious, educational institutions and finding solutions with more creative and innovative programs.

Literature Review

At IAIN Imam Bonjol Padang, a community service program conducted formally and competitively for lecturers; this is the second time it has been done. In the program last year, service activities were carried out publicly, in the sense that they were not associated with KKN and post-power based programs. Therefore, in this institution, there has not been a community service program related to the theme of service in 2015. Based on the description above, it is concluded that the service program carried out has its specific specifications to be raised. It is based on students as part of the campus community, also entitled to be given a service program not provided by the campus.

Method

Realization of Problem Solving

1. Based on the above problems, it is necessary to design a plan for how to provide solutions, including: Mapping the problem together between the service team, partners, in this case, the management of the institution, local authorities, and community leaders, in the form of small and large discussions.
2. Making management coaching training for Islamic education institutions administering MDA / TPSA / TPA throughout District X Koto Tanah Datar.
3. Establishment of an institution or organization that houses non-formal religious institutions such as MDA / TPSA / TPA, which functions to accommodate problems and together through meetings to find solutions.
4. Productive economic business training activities that can be carried out by institutions in seeking funding for operational education.
5. Finding opportunities and making cooperation agreements with several parties that can provide funding or capital assistance in the form of soft business loans, such as the Tanah Datar Regional Government, BAZDA, women's savings and loan loans managed by the sub-district and so on. So that the institution can make an economic and independent business.

Target

The target or partners of this service activity are administrators of non-formal religious education institutions, in this case, the administrators of MDA / TPSA and TPA who are also community representatives.

Target Output

Output targets in this service activity are seen in what achievements or changes are expected in the target or partner, including:

1. The goal of change in institutions is to make the management of institutions better so that it has a positive impact on the quality of religious learning.
2. Institutions become more independent in seeking opportunities and businesses to fund agency activities.
3. The existence of ongoing cooperation between institutions and parties providing capital and government and private bodies in the empowerment of productive economic institutions.
4. Establishment of an independent management institution, such as the unmixed management and management of the institution with the mosque.
5. The existence of a body or institution in the form of MDA teacher union in District X Koto Tanah Datar that accommodates all the problems that exist and together find a solution.
6. In the community, it is expected that there will be a paradigm shift in thinking and actions that non-formal religious education institutions are owned and shared. Therefore, the community is also responsible for strengthening the role of the institution.

Activity Method

1. The approach is taken
This activity uses two approaches to solving problems in the field, namely:
 - a. A participatory approach, where partners participate together with the service team and parties involved together to map problems, plan actions, evaluate. Even when the results of the activity evaluation are not satisfactory, partners are still involved in taking action on the next action.
 - b. The economic approach and cultural sensitivity. This approach is an approach to economic empowerment of institutions by involving all Human Resources and other resources to carry out economic activities by the concept of Islam.
 - c. Furthermore, economic interaction must be based on adaptation, communication, and cross-cultural leadership, which means knowing the character of the buyer and what he needs.
2. Form of activity
The community service program is a program that contains how to solve problems that occur in certain community communities followed by action.

Action can be in the form of training, assistance, strengthening, empowerment, and performance. The technique or steps of the activity are:

- a. Small and large discussions regarding the mapping of problems, opportunities, challenges, solutions, and actions to be taken. Discussions were conducted between the service team, partners, local government, community leaders, and local religious leaders.
- b. Then contact the parties who can participate and help core activities in the form of training in the management of Islamic educational institutions and productive economies.
- c. Coaching in the form of management training in Islamic education and productive economy institutions involving all partners.
- d. Create a container or institution for the association of non-formal religious education institutions such as MDA, TPSA, and TPA in sub-districts to accommodate and accommodate existing problems, and jointly find solutions.
- e. Reflections on the activities that have been carried out so that the strengths and weaknesses of the training are known. It becomes a material consideration and input for re-conducting of similar training.
- f. Contact and collaborate with parties who can assist the continuation of service activities such as government and private institutions that can provide capital assistance and soft credit to institutions.
- g. Overall evaluation of activities.

Evaluation Design

Non-formal and productive economic management training activities on MDA/TPA in Kanagarian Jaho and Tambangan District X Koto Tanah Datar District is the first step in resolving problems regarding the management of non-formal institutions and increasing the economic independence of institutions. This activity in its implementation is not natural, before conducting training the service team must make several approaches to several parties. The parties to approach include; sub-district government, Nagari and Jorong government, mosque administrators and institutions, and community leaders.

Before the training the service team needed to build a paradigm of positive thinking and solutions to the problems faced by non-formal Islamic institutions in the two regions. Building this thinking paradigm is very necessary so that all parties think that the problems faced by MDA/TPA in their livelihoods are their problems together and together find a solution for the continuity of Islamic education institutions and become a place to study religion for their children.

After diagnosing the problem and designing the right form of training, the action in the form of institutional management training and productive economy is carried out. The next action is an evaluation of actions; it is necessary to design an evaluation of actions, namely:

1. Evaluate the management of the institution, namely evaluating the performance of MDA/TPA management, evaluating administrative completeness and neatness, and evaluating management problems.
2. Financial evaluation which is the effect and outcome of economic activities carried out later.

3. It needs to be refreshed by the management to provide updates and motivation to always improve the knowledge of institutional management, management of MDA / TPA, mentality, knowledge and so on.
4. If needed, the evaluation is carried out in the form of training and action actions on economic activities.

In this service activity, evaluation is critical to do as active control after formal activities have been carried out. After the dedication, it was hoped that the dedication team would continue to routinely follow up training participants and non-formal Islamic education institutions in these two regions.

Results and Discussion

Service Result

The results of the service to present in this report are describing all findings, designs, and activities which are strengthening activities carried out for non-formal Islamic education institutions, namely MDA / TPA. Activities include:

1. Before the activity

The results of the proposal seminar held on 25-28 May 2015 showed that the community service program in the form of strengthening the role of non-formal religious education institutions through productive economic and management training in Kenagarian Jaho and X District of Koto Tanah Datar District could be held at intervals of 27 July until August 27, 2015. Based on the initial proposal, we will do service in Bukik Barisan Sub-District, Lima Puluh Kota Regency, then transferred to District X Koto Tanah Datar.

The transfer of location made the dedicated team have to start from the beginning such as matching problems, identifying institutional problems, approaches to the assisted community, regional and Nagari government, and so on. After re-observation, the problems that we raised before were also experienced by non-formal religious education institutions in two villages in District X Koto, Tanah Datar District.

The service team in the design before the core activities was preparing the things that were done, including:

- a. Determine the MDA/TPA that exists in the two kanagarians, and map the problems experienced. From this mapping, it was found that:
 - 1) The number of MDA/TPA in the two villages is eight institutions, with a composition of 4 MDA/TPA separate buildings from mosques and four other institutions fused with the mosque.
 - 2) 6 MDA/TPA the management is still integrated with the mosque management, while 2 MDA/TPA are separated. However, people are still the same.
 - 3) 6 MDA/TPA financially still financed by the mosque's finances, 2 MDA/TPA are independent, namely financing their activities from community self-help.

- 4) 5 MDA/TPA is still active in their teaching and learning activities while 3 MDA/TPA are inactive or sometimes active depending on the availability or absence of funds.
 - 5) Eleven teachers among 21 existing teachers are still active, while ten other teachers are no longer active in teaching even though they are still registered and registered as MDA/TPA teachers. The reason is that they are not active because there is no salary or reasonable salary, because the MDA/TPA teacher is just a side job, busy with family affairs and others.
 - 6) 7 The existing MDA/TPA has land and land to use for the economic activities of the institution, but none of them use it.
- b). After obtaining data relating to the existing MDA / TPA, it was decided based on the results that the consultations with various parties were not resolved to strengthen the role of institutions through training in productive economic and management institutions. For this reason, it was determined that the trainees were 16 MDA/TPA administrators who were delegates from 8 MDA / TPA, as well as KKN students in the two kanagarians.
- c). After being agreed upon when the training will take place, the service team determines the theme and material to provide by contacting competent parties in the field of institutional management and productive economy.

2. Training activities

Management training for non-formal education institutions and the productive economy was conducted on August 24, 2015, at the hall of the Nagari Tambangan office in X Koto District. The training was attended by 16 compulsory participants consisting of MDA/TPA delegates in two villages, as well as additional participants consisting of KKN students.

The training was conducted all day, from 8 am to 18.00 WIB, consisting of three sessions with three materials. The material provided is:

- a. Management of Islamic perspective education institutions, provided by Aziza Meria, M.Ag.
- b. Introduction of Islamic economic concepts that can be carried out by the community or institutions by DR. Aidil Novia, MA (in Nasution, 2004)
- c. Motivation to do business, economic empowerment of institutions, forms of business opportunities that can be done by non-formal educational institutions, delivered by Hurriyatul Akmal, M.Sc. (in Rahman, 1995).

During the training, the participants were very enthusiastic about the material presented. They ask and ask for solutions to the problems they face in managing institutions and funding.

The initial design, training to provide to the community includes knowledge of the concepts of institutional management and productive economy by using a contextual and problem-solving approach coupled with field review actions to analyze the efforts that can be made by the institution to fund its institutions independently. However, when they failed to consult with elements of the Nagari, community and MDA/TPA leaders, they requested that the present service activities focused on training in building concepts and knowledge of institutional

management and a productive economy only. They hope that this service will be followed up at another time because they are looking forward to the guidance and guidance of the Fakultas Tarbiyah and Keg Bonjol IAIN Padang community service team.

3. Reflection of training activities

Reflections were made after the training was carried out, along with the reflection of mapping solutions that could be carried out by the management of the institution, the Nagari government, the community, and the teachers. Reflections, which are evaluation activities after the final training, have obtained several agreements including:

- a. Managers consciously acknowledge weaknesses, lack of knowledge, and errors in the management of MDA/TPA management.
- b. Managers and teachers see the potential and opportunities in the form of adequate human resources and natural resources to be productive in order to strengthen the role of non-formal religious education institutions through institutional management and productive economic activities.
- c. Working together and working together with all levels of society to strengthen the role of non-formal religious institutions through religious education activities and community economic development.
- d. Together striving for the Tanah Datar District Government to make regulations by making the MDA/TPA diploma a mandatory condition for entering junior secondary education, so parents tell their children to study at MDA / TPA, and consider education as important at MDA / TPA.
- e. The training provided is only limited to the provision of knowledge in the form of concepts and motivations, which are expected to continue in training that emphasizes action and technical.

Discussion

Based on the activities carried out in order to strengthen the role of non-formal religious, educational institutions in the form of training in institutional management and productive economy, there has been a change in the community. Changes can be seen in the paradigm of thinking, a positive attitude and optimism arise to jointly run the MDA/TPA institution with better management and strive to be more independent regarding institutional funding (Subhan, 2012).

However, from some occasions, they were still seen to be troubled by the fear of not having full support from the Nagari, District or District governments. They hope that the government issues regulations so that the existence of MDA/TPA is as vital as other formal education. Like in the city of Padang, the MDA/TPA diploma is a mandatory requirement for students graduating from elementary school to enter junior high school. The regulation makes MDA/TPA institutions play a significant role in the continuity of formal education, so the role of MDA/TPA is critical. This condition will have an impact on the existence and role of MDA/TPA in the community so that the MDA/TPA is considered by the government and the community both regarding the quality of the institution and its funding.

Likewise, concerning welfare for educators at MDA/TPA, Kota Padang has made regulations relating to the welfare of MDA/TPA teachers by issuing MDA/TPA teacher certification and providing honorariums from the city administration. Whereas in Tanah Datar District, the honorarium for MDA/TPA teachers is given irregularly and

conditionally, such as during Lebaran. It makes many teachers retire from teaching at MDA / TPA, given their insufficient economic needs by relying solely on teaching (Syafarudin, 2005).

While regarding management, based on information from participants of their institutions, it is very far from the management of the educational institutions that should be, management functions do not run in their institutions. This problem is getting worse with the absence of training and management guidance from the local government.

Based on the participant's acknowledgment, the training made them realize that the management and management of the institutions they had carried out so far were still lacking. Therefore, they will try to improve so that the institution can be adequately managed, able to maximize existing HR, proper administration, and proper filing.

Whereas concerning institutional funding independence, so far they have only relied on mosque infaqs and contributions from student guardians. It did not occur to them to use the natural resources around them. Even so, they still expect initial capital to do business on behalf of the institution.

Therefore, based on the report we made, as a community service team, we hope that community service in strengthening the role of non-formal religious education institutions, through training in institutional management and productive economy to follow up the following year.

Conclusions and Recommendations

A. Conclusion

Based on community service activities through training in the management of non-formal religious institutions and productive economics, conclusions can be drawn:

1. The problem that is the reason for community service is the management and management of institutions that have not been good in Nagari Jaho and Tambangan District X Koto Tanah Datar District and funding for institutions that are not yet independent. It has resulted in the MDA/TPA in these two regions not running well and being suspended. Another reason is the lack of knowledge of the MDA/TPA management in utilizing natural resources and human resources, and the lack of guidance from the government.
2. The solution to the above problems is that the participants or management of MDA/TPA must be given training and guidance on how the management of an excellent educational institution can produce natural resources so that they can have economic value so that they are independent regarding funding. The next solution is that regulations from the local government are needed so that MDA/TPA can play an essential role in community education and become a requirement for the continuity of formal public education.

B. Recommendations

1. For the Faculty of Tarbiyah and Teacher Training:
 - a. Creating a guidance program for MDA/TPA in areas in West Sumatra, such as MDA/TPA pilot.
 - b. Encourage local governments to issue regulations on MDA / TPA, so that they have an impact on the role and existence of MDA/TPA in the community.

- c. Collaborating encourages local governments to increase attention and welfare to MDA/TPA teachers or teachers so that they focus on educating and teaching students so that learning objectives are achieved.
 - d. Increasing the budget for service for lecturers to be able to do more intensive service in the form of MDA / TPA.
2. For the Tanah Datar District Government:
 - a. Make a policy about the development of MDA/TPA so that MDA/TPA has a vital role in religious education in the community.
 - b. Entering the MDA/TPA teacher's honorarium in the regional budget line, as a form of local government attention to the welfare of MDA/TPA teachers.
 - c. Improving the quality of MDA/TPA teachers in the form of policies on MDA/TPA teacher certification and providing training and coaching to institutional management and teacher competence.
 - d. Making an MDA/TPA diploma, as one of the mandatory requirements to continue to the regular education level, and poured through regional regulations.
 3. Ministry of Religion Tanah Datar:
 - a. Collaborate with local government in improving the quality and welfare of MDA/TPA teachers.
 - b. Make a program by working with related parties in improving the quality of the management of the institution.
 4. MDA/TPA Management:
 - a. In order to independently improve knowledge in institutional management and increase the competence of MDA/TPA teachers.
 - b. Able to manage and empower HR and SDA to manage agency management.
 5. Collaborating with local governments, Nagari, and the community to improve the quality of institutions so that they can play a role in society.

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THE INSTILLING ENTREPRENEUR SKILL TO STUDENTS OF ISLAMIC BOARDING SCHOOL SUMBER DAYA AT-TAQWA TANJUNGANOM-NGANJUK

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Abstract

Actualizing entrepreneurs in Indonesia have to be done thoughtfully, because of some entrepreneurs in Indonesia recently haven't reached ideal number 4 percent of the total of Indonesian citizens. The instilling of entrepreneurship begins with education sectors, formal, informal, or non-formal. One of them is Islamic Boarding School. The main characteristic of Islamic boarding school is strong independence so that the Islamic boarding school can be one of example auto nous school whereas the Kyai could freely express his ideas in order to carry out all activities with a purpose to improve students' ability. This research-based society service aims to examine strategies of instilling entrepreneurial skills students in Islamic Modern Boarding School Sumber Daya At-Taqwa (POMOSDA) Tanjunganom Nganjuk. This research uses a qualitative method by participatory action research approach. Society service based on this research shows that the instilling of entrepreneurial skills students in Islamic Modern Boarding School Sumber Daya At-Taqwa (POMOSDA) Tanjunganom Nganjuk can be developed through the introduction to marketing strategies. It includes identifying society wants and needs that have been fulfilled yet and arranges how much, determines the market which targets to serve by entrepreneurs and determine the right variety of products and programs to serve the market. The instilling of students' entrepreneurial marketing skills requires creativity to use marketing strategies, including market segmentation, identification of target markets, positioning, and marketing mix elements.

Keywords: *entrepreneur skills, Islamic boarding school.*

Introduction

Realizing entrepreneurs in Indonesia should continue to be taken seriously because the number of entrepreneurs in Indonesia has not reached an ideal figure of four percent of Indonesia's population. The most recent data from the Global Entrepreneurship Monitor (GEM) shows that Indonesia has only around 1.65 percent of entrepreneurs out of a total population of 250 million (Pelaku Wirausaha Indonesia, 2016).

The most strategic instilling of entrepreneurship is started in the education sector, both formal, informal, and non-formal. One of them is Islamic boarding schools. The main characteristic of Islamic boarding schools is their strong independence, making Islamic boarding school an example of independent schools. The Kyai could freely express his ideas in order to carry out all activities with a purpose to improve students' ability (Dofir, 1993: 12; Holt, 2004: 30).

Entrepreneurial ability (entrepreneur) is essential for students because he will expand other abilities in human life. By entrepreneurship, one will find new methods to change products to be more attractive, find new markets to sell their goods, find new sources to expand their businesses, find new prime products to consumers (Imron, Interview June 20th, 2017).

From the results of the proper test in the market, it can be explained to some students at the Islamic Modern Boarding School Pomosda Tanjunganom Nganjuk have succeeded in producing various agricultural products. They are, for example, soybean powder (Masaki), organic fertilizer (Manuto), eucalyptus oil (Mentor), herbal medicine (Root Tanjung), Tanjung coffee, honey (Sari Tanjung), mineral water (Ilaga Tanjung), and red, white and black rice. Until this time they have not been able to expand quickly. The existing agricultural industry products can only fulfill the needs of the boarding school (Imron, Interview June 20th, 2017).

Meanwhile, these Pomosda products when compared to the quality of products from the market, have met market quality standards. In January 2017 the Research and Technology Institute of Nganjuk regency has conducted a survey and researched Tanjung Coffee products and Marasake Soybean Powder. This research institute concludes that the two products have met the chemical standards set by the government. This means that the chemical content in Kopi Tanjung and Marasake Soybean Powder meets the quality standards of products circulating in the society.

Observing to the product farming industry quality of Pomosda's modern boarding school above, then related to the condition of the increasing people purchase of East Java, then the development of sales of the agricultural industry products has been the significant development, but in the reality shows otherwise. Sales of the farm industry are relatively slow and can only meet the local needs of the boarding school. From this fact, there are indeed problems with its sales manager.

In order to solve the above problems, in-depth research is needed to find influential factors, both internal and external factors on the sales (marketing) of the farming industry. Furthermore, follow-up findings in the market by assistance in order to effort expanding the entrepreneurial marketing skills of the agricultural industry to students in the boarding school.

Method

Mentoring Implementation Strategy

Society service is carried out with *participatory action* models. Similarly, in realizing the entrepreneurial marketing program of the agricultural industry is carried out with strategic steps. The strategic steps were carried out with the *participatory action* approach, including the initial stages, planning, action, observation, and reflection.

The initial stage, after identifying the findings of the problem, continued with the action. The expected action was to improve the marketing program of agricultural industry products and foster the attitude of students' entrepreneurs. The final stage is to evaluate the results.

Review of Related Literature

Entrepreneur Skill Functions in Economic Development

Entrepreneurial skills in Indonesia must continue to be encouraged, considering the progress of a nation is marked by the number of entrepreneurs of its citizens. This is important because entrepreneurs themselves are defined as people who have a critical power that combines capital, risk, and technology, as well as human's talent. An entrepreneur doing entrepreneurial activities critically recognizes new products, can motivate him and is tenacious to achieve success. An entrepreneur also has the will to leave the business and start again; they also have the will to learn something new and develop it (Rajeev, 2009). Also, entrepreneurs have many ideas in the form of products or services, expertise, and some concepts to be realized. With an entrepreneur, it is hoped that the needs of human life will be fulfilled, especially those concerning one's physical and spiritual needs.

While entrepreneurship as expertise possessed by an entrepreneur means as creativity to combine capital, risk, technology and human talent. According to the innovation theory initiated by Schumpeter (1949) that entrepreneurship is a willingness to improve results by combining some factors, including new product innovations, new methods, new markets, new sources brought into new organizations.

Schumpeter explained that entrepreneurship is a creative activity that makes new economic products or services provided by entrepreneurs (entrepreneurs). An entrepreneur shows as a development machine. He saw the opportunity to introduce new products, new markets, new sources to supply, new forms of industry that needed to be developed which were supported by many sources. From this concept Schumpeter explained that entrepreneurs carry out innovations with five functions:

First, introducing new products to unknown customers or do not know the quality of the product offered. Secondly, introducing new methods that have never been tried, then it is expected that consumers will accept to be consumed or consumed. Third, open a particular new market as a branch of a company that has not been known to survive or not before. Fourth, conquering new sources to be supplied with raw and Fifth, goods publicizing new industries to the public.

Result and Discussion

Marketing Strategy

Marketing strategies play an important role in developing a business. Marketing is an organization for environmental opportunities and needs. The central and most fundamental fact is that marketing is a universal discipline (Keegan, 2007: 2).⁶ Marketing is necessarily a collection of concepts, tools, theories, habits and procedures, and experience. Together all these elements comprise a framework of knowledge that can be taught and can be learned.

Research findings explain that marketing performance is strongly influenced by product innovation, as well as market orientation indirectly influenced by product innovation (Sukaatmadja, 2017: 1816 - 1845). This can happen because the market tends to the new production model that it knows. The more innovative the product model, the higher the marketing opportunities in the community. Product innovation can be in the form of new forms of goods sold, and other forms can be in the form of packaging models.

As revealed in a journal published by the East Java Research and Development Agency related to the marketing of *tempe* chips in the Malang area, obtaining the results of the market structure that occurs in the *tempe* chips industrial products is included in the monopolistic market. The differentiation of *tempe* chips products includes brand, taste, packaging, and quality (Balitbang Jatim, n.d.).

The same analysis model with the research strategy of the *tempe* chips marketing is also used in previous studies, even though other commodities. Sri Sugiarti research commodities coffee marketing system in Bermani Ulu Raya District runs less effectively. The indications are shown by the low share received by farmers and the spread of margins, costs, and benefits that have not been evenly distributed at the level of marketing institutions. Weaknesses in the coffee business are fluctuating prices, limited capital, decreasing profits, lack of adequate promotion, and low human resources. The coffee business opportunity is the government policy to support the development of coffee, the level of soil fertility that supports coffee cultivation, the technology of cultivation and processing of produce, the rise of culture back to nature, increased purchasing power, increased purchasing power of the community, and massive population growth. Threats in marketing coffee are low prices of buyers, quality assurance from consumers, and subscriptions spread over large areas (Sugiarti, 2010).

Reviewing some of the research above, there are some important things to consider in improving the quality of marketing. First, an alternative marketing strategy can be implemented by increasing the production of government technology. Second, expanding the distribution network and establishing cooperation in the marketing field. Third, improve promotion and improve the planning of promotional programs and price stability with the use of technology.

Kotler and Keller offer a new theory in marketing that marketing depends on two components which need each other, namely between Industry (producer) and market (consumer). These two components are critical to being considered in marketing an item or service. In marketing between producers and consumers need each other. Producers need information and money to consumers, while consumers need good communication and service from producers. From the two directions, each demand requires a balancing between what is given and needed until marketing can run well.

Kotler and Keller offer a marketing theory called the marketing mix to analyze reliable marketing.

Mix marketing theory can be explained that the marketing component consists of four points, first the product. The product consists of; product variation, product quality, product model, product characteristics, product brand, packaging size, service, product warranty, and buyer benefits or benefits. Second, the price. The price consists of; price lists, discounts, discounted rates, payment terms, and credit. Third, the promotion consists of; sales promotion, advertising, sales force, product user community relations, and direct sales. Fourth, the place. The place consists of; distribution, market coverage, location, inventory, and transportation.

Each of the marketing components above cannot be separated from one another because the components with each other strengthen each other. Furthermore, to strengthen the product-market relationship above Kotler explains the theory of the production concept states that consumers will like the products available in many places and low prices. Companies or producers are production-oriented by focusing on achieving high levels of production efficiency and expanding distribution.

The product concept states that consumers like products that offer the best quality, performance, and innovative complement. The company or producer is product-oriented by focusing on efforts to produce quality products and continuously improve them.

The selling concept states that consumers, if ignored, usually will not buy large quantities of products. Therefore, the company or producer must make an intensive sales and promotion effort.

The marketing concept states that the key to achieving company goals is to be more effective than competitors by integrating marketing activities in creating and satisfying the needs and desires of the target market. According to Winer the marketing concept is most widely used in marketing activities (Winer, 2004).

The customer concept states that companies expect to achieve profitable growth by capturing a greater share of each consumer expenditure, building high consumer loyalty and focusing on consumer value.

The societal marketing concept states that the task of a company or producer is to determine the needs, desires, and interests of the target market, and provide satisfaction effectively and efficiently than competitors by maintaining and enhancing social responsibility to consumers and society (Kotler and Keller, 2000: 9).

Practicing in reality, marketing concepts initiated by Kotler and Keller above will significantly give color to sales when production has a strong strategy, which is demonstrated in the field. The strategy is called a marketing strategy. That is a strategy to

change the focus of marketing from products to customers in a broader context. Because knowing everything about the customer is inadequate.

Planting Entrepreneur Marketing Skills

Embedding students' skills in entrepreneurship is a significant concern for all people, especially marketing skills. Therefore it is necessary to get the attention of experts to participate in helping develop with the aim so that the number of community economic experts will increase. From the results of mentoring that has been going on for three months, February, March and April 2018, several things need attention, including, first, internal and external factors that affect marketing skills in Pomosda Boarding School Tanjunganom, Nganjuk Regency, second, alternative strategies that can be applied. In marketing, and thirdly, training processed marketers (students) in Ngronggot Sub-district, Nganjuk Regency.

Internal and External Factors Affecting Student's Marketing Skills

The first internal factor that influences the entrepreneurial skills of the student, especially in marketing, is the internal marketing principle, namely that the product is sufficiently marketed in the family and the students themselves. Departing from this principle, the students' entrepreneurial marketing skills develop a little later, given the limited scope or marketing area in their circles.

Second, the ability of students in processing raw materials is related to the uneven quality of production. This can be understood that the compounding post requires individual guidance to maintain quality (Quality Control), namely direct guidance to workers both on the production process and post-production. Some students must be careful in making the size of each raw material such as the manufacture of marasake soy extract, Manutta organic fertilizer for Japo Chocolate, Japo Pin, Bolu Japo, Sari Tanjung Cape. Blending raw materials from a number of these products requires high accuracy. For the field of compounding the manufacture of agricultural products, not all students can handle, only sure students who have been tested can be deployed in this post.

Third, the student of Pomosda Boarding School is the primary intention of the house is to seek Islamic religious knowledge, while entrepreneurial skills are additional activities programmed by Islamic boarding schools. For this reason, some students were less serious in participating in this activity. Overall students who follow entrepreneurs are obligatory. Moreover, the results can be felt by the students themselves, they are more independent and gain experience primarily in the field of marketing.

Fourth, marketing management in certain events is still dominated by experienced senior students. As a result of this management, once again the attitude of the independence of the students was not optimal.

While the constraints of the first external factor, the stakeholders were not intensive, such as the Industry and Trade Agency to conduct intensive guidance on the processing and marketing of farmed products in Pomosda. As a result, various efforts that have been made by managers and students regarding production and marketing cannot be said to be fast in their development. Secondly, the factor of the pattern of view

of the people who are still fanatical about the significant products that have been circulating, such as rice, corn, soybeans, and peanuts. They still have the best image is Urea or Seta fertilizer. Therefore, to instill this image of society, it is necessary to introduce fertilizer for Pomosda products continuously.

Alternative Strategy Which Can Be Applied in Marketing

Alternative strategies which can be applied in increasing the independence of students in the first marketing, training students in the provision of compounding raw materials for processing processed proud of some products. Like Moringa, Marasake Soy Milk Milk, Marasake Green Bean Milk Extract, Tanjung Root, Manutta Organic Fertilizer for Japo Chocolate, Japo Pin, Bolu Japo, Sari Tanjung Honey, Sulaiman's Lake Healthy Water, Lower Manutta Organic Fertilizer, Liquid Smoke Technology Pesticides (PACAR), vegetable seeds, various types of handicrafts, Steak Numani,, Taliati Healthy Vegetables.

Second, to market processed products via the internet (online). Projected with this online marketing can reach a broader community. By online, the community can consult related to POMOSDA farmed products and solutions when there are technical obstacles. Training POMOSDA students is a challenge in going further. The steps given are using media blogs, social media tools, and search engine optimization.

a. Media Blog.

By using on a blog, marketing is expected to be able to promote the business quickly. By posting the description about product excellence, it is hoped that many people who are so easily attracted to visit POMOSDA's blog. To update information about the product, students are trained to update the contents of the postings frequently, it will become more and more traffic from search engines, and it will increase the likelihood that your blog will appear on the first page of their search engines.

b. Use of Social Media.

As we all have known that the number of social media users is vast in Indonesia, start on Facebook, Instagram, and so on. By using social media, entrepreneurs are expected to be able to promote their business with a much broader target. Employers can also post various information related to the product or service being offered along with its benefits and will make a forum for discussion with customers. Also, with social media entrepreneurs can update various up-to-date information related to things that are positive but there are still elements to promote the product.

This method will be far more effective in introducing the product or service being offered, given that in social media, you can meet a large number of people along with a variety of information about themselves as well as age, work, and their passion. With this information, it can already target for more specific marketing targets. Therefore, social media is a place for business promotion.

c. Search Engine Optimization (SEO)

When someone searches for something on the search engine that has something to do with the melinjo chips business, then one of them is by making the website or blog as attractive as possible. Besides that, it can also create various titles or topics that you want to post with words that people will search for when using search engines. Alternatively, maybe it could also change the name of the headline or link with the website with other social media. So this method can be said to be very difficult, especially if the chips are melinjo business experience is minimal. However, there is nothing wrong to continue to learn things related to search engine optimization for internet marketing needs that are genuinely maximum.

In conducting promotional activities, of course, business people want the right and maximum results. So that it is not uncommon to find businesses like today, many will use internet marketing.

Third, conduct marketing at special events. Like the exhibition, Mujahadah, recitation, bazaar, and others that give the opportunity to open the display. In this way, it is expected to be able to improve and disseminate information on the production of processed cottage farms deeper.

Fourth, holding product promotions to some government agencies, such as the Police Station, the Acting Agency, Directorate general of highway construction and maintenance., National Family Planning Coordinating Agency, Department of Education, Department Communication and Information, the Health Service, Welfare Development and Public Protection and several other agencies. The purpose of this promotion is to introduce new legal products, build interest in product categories, influence certain target groups, building a corporate image that is well reflected in the product.

Fifth, hold a promotion to a tourist destination. This marketing goal is to train students to communicate to people widely. On the other hand, it can provide opportunities for students to develop horizons thinking about social conditions. Psychologically, students will developmentally, by knowing and seeing the atmosphere of people who enjoy the beauty of nature.

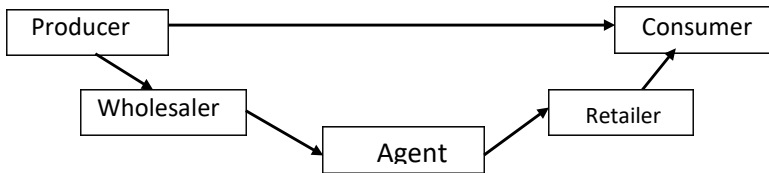
Sixth, create a network. POMOSDA hut has been using promotions directly to consumers, but this time the team provided an alternative development of new marketing that offers a two-lane strategy. In addition to direct marketing, it was also taken indirectly, namely from producers to agents, new retailers to consumers.

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Seventh, to consult products with marketing experts and assistants who are professional regarding industry marketing. From these strategies, for two months the increase in marketing can be felt even though it has not increased drastically.

Figure 1. Two-lane marketing path



Conclusion

Finally, society service based on this research can be concluded that:

1. Instilling skills for Islamic boarding school students of At-Taqwa (POMOSDA) Tanjunganom sub-district, Nganjuk district can be developed through the introduction of a marketing strategy. It includes identifying the needs and needs of the society that have not been fulfilled now and regulate how much they are. Also, it needs determining which target markets are best served by entrepreneurs and determining the right products and programs to serve the market.
2. Instilling of students' entrepreneurial skills especially in marketing requires creativity using marketing strategies, including market segmentation, target market identification, positioning, and marketing mix elements.
3. To improve marketing competence, students need to get many skills. It includes: a) training students to be able to improve product quality by teaching students to mix raw materials for agricultural processing industries b) training in making attractive product packaging, c) designing internet marketing (online), d) train students to go directly to promotions in various links and spots including displaying products sold in this spot.

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APPLICATION OF RICE HUSK SILICA EXTRACT AS PADDY HYDROPONIC FERTILIZER TO SUPPORT COMMUNITY-BASED FOOD SECURITY

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Abstract

The application of hydroponic technology in urban communities is an alternative effort to produce rice with limited land resources as a consequence of the rapid development of infrastructure and settlements. Paddy plants are Si accumulators so that in hydroponic cultivation paddy required additional Si elements. The availability of specific Paddy hydroponic fertilizer is still limited so that farmers are expected to be able to produce Si fertilizer independently. The program aims to enable people in Cibiru District to extract Si from rice husks at the same time increasing the added value of rice husks as a source of income. The community service method is carried out in several stages of activities, respectively workshop, mentoring and evaluation of community service activities. The programs were carried out in Cibiru Sub-District, Bandung City from Juni-July 2018. The review showed that this community service was 85% followed by women, 75% were respondent are housewives, 75% respondent are said the placement of paddy hydroponic installations was easy to place while the maintenance aspect of 40% stated easy. This community services programs can be accepted by the community and run well.

Keywords: *complementary fertilizer, land efficiency, rice husk*

Introduction

The impact of conversion of agricultural land, especially in urban areas for food ingredients for city residents. Supplying food from outside the region is necessary. Based on data from the Department of Agriculture and Bandung City Food Security, the area of paddy fields in 2014 was around 1,400 hectares, the decline in the raw space of the city of Bandung will continue to grow.

The paddy production of farmers in the city of Bandung has only been able to supply the demand of Bandung citizen only 4%, to overcome deficit rice supply government is obtained from outside the region. The efforts of the Bandung City government to maintain the rice stock Bandung citizen is by buying 32.8 hectares of rice fields as an asset to produce paddy grains. (<https://bkpd.jabarprov.go.id> accessed 27/01/2017).

The efficiency of land use in urban areas for the cultivation of food crops using the method of yards, vacant land and roofs of buildings with the hydroponic system of rice is expected to contribute to the supply of foodstuffs. The concept of "urban farming" has

been widely known by the public, but the limited mastery of technology due to lack of socialization, training, and financial limitations is one of the obstacles that must be immediately solved.

Rice plants with hydroponic systems are not as popular as hydroponic vegetable crops. The application of hydroponic rice technology is still low because the knowledge of making the installation and availability of hydroponic rice fertilizer has not been sold freely. Planting rice using a hydroponic system if done individually will not contribute to improving food security for Bandung residents, but if managed in a community at the RT, RW and Kecamatan level, it will help significantly to food security in Bandung City communities, especially in Cibiru District.

Rice plants have the characteristics as silicate accumulator (Si) the addition of Si element into hydroponic nutrition formulations is very necessary even though Si elements are classified as functional microelements (Husnain et al., 2012). The availability of Si in paddy soil is quite abundant, but in hydroponic cultivation, the source of silicate to supply through nutrients provided in the form of AB Mix. Hydroponic plant nutrients that have circulated in the community are generally for vegetables without the addition of Si elements. Hydroponic nutrition applications according to the type or variety of plants can increase production results as well as efficient use of AB Mix fertilizer (Qurrohman, 2017).

The utilization of local potential as a source of Si fertilizer is by utilizing rice husk as a source of Si. Si content in rice husks according to Chandra et al. (2012) around 17%, the yield of rice husk as a by-product of rice mills is 20-22% (Shen, 2017). The high content of Si from rice husks is an opportunity to replace Si fertilizer derived from industrial-made fertilizers. Training in making silicate extract of rice husk is needed to support the success of rice hydroponics. The purpose of this activity is to provide knowledge or understanding especially to the community in Cibiru District about the use of rice husk silica extract as a complement to rice hydroponics.

Method

Time and place

Training Activity on the Use of Rice Husk Silica Extract as Rice Hydroponic Complement Fertilizer in Support of Community-Based Food Security in Cibiru District

The city of Bandung was held in Palasari Village, Cibiru Sub-District, Bandung City in June-July 2018.

Stages and Method of Implementation of Activities

The strategy used in the implementation of this service is divided into several steps including Team coordination meetings, material preparation, training, mentoring, and evaluation (Sa'diah, et. Al., 2015).

1. Community service team coordination meeting
Meetings are held to design and make strategies from preparation, implementation, to evaluation. This coordination meeting is done so that the design used is well organized and what the dedicated team provides the surrounding residents. Coordination meetings are also held with village level regional administrators, agricultural extension officers to determine the appropriate implementation schedule.
2. Preparation of materials and tools

Preparing the needs of ingredients such as chaff made in the form of flour, KOH, rice seeds, fertilizer. Equipment needed such as pots, stoves, filters and measuring cups, sprayers carry

3. Training on Making Silicate Rice Husk Extract

The training carried out in this activity consisted of two materials, namely the manufacture of silicate extracts of rice husk and hydroponic cultivation of rice plants given in theory and practice (Navia and Mardina, 2018). The material provided includes an explanation of the function of silicate extract on rice plants, extraction stages, application methods of rice husk silicate extract, maintenance of rice plants, manufacturing of rice hydroponic installations, rice seeding, and nutrition of AB Mix.

4. Assistance

Mentoring is one of the activities in the implementation stage. Support is carried out when residents get the material related to the making of silica extract and application of silica extract on the demonstration plot field.

5. Evaluation

Every assistance activity is evaluated. Evaluation is done to identify how far the service activities are beneficial for the community. Evaluation results are presented descriptively based on the results of the questionnaire given to the trainees.

Results and Discussion

The workshop activity was carried out on 29 June 2018 at the home of one of the residents of Palasari Village, Cibiru Sub-District, Bandung City (Figure 1). The event was attended by 20 participants representing the community in Cibiru District.

Workshop Activity for produce Silicate Rice Husk Extract

The training activities for producing silicate rice husk extract and rice hydroponics were carried out for one day consisting of several series of actions, respectively the explanation of the process and the stage of making silicate rice husk extract followed by the second session material on rice hydroponics.



Figure 1 Participants presented at the Training on Making Silicate Rice Husk Extract

The stages of making Rice Husk Silicate Extract (Figure 2) include smoothing rice husks into rice husk flour then preparing 1.5% KOH solution, developing clean water, pots and stoves.

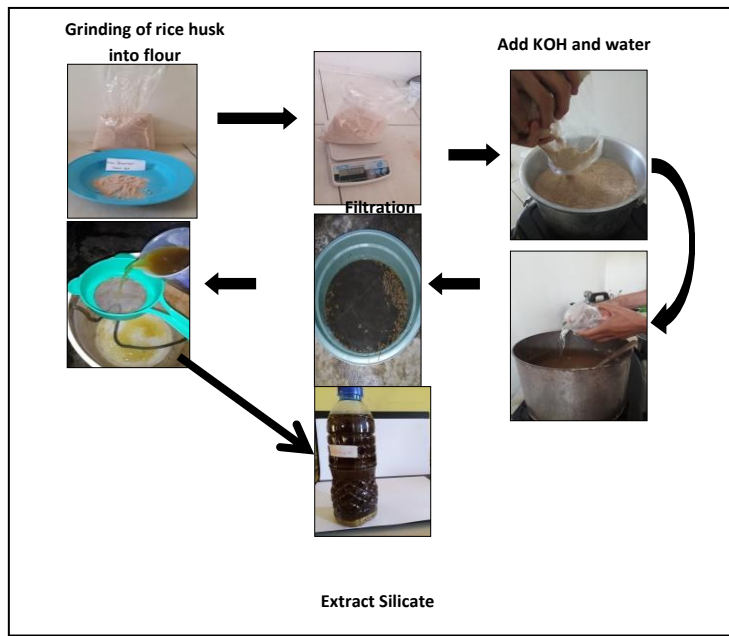


Figure 2 Stages of the Process of Making Silicate Rice Husk Extract

50 g of rice husk flour is taken and put into a pan, then 100 ml of 1.5% KOH, 500 ml of clean water is put into the pan and then heated to boiling. This heating process aims to increase the concentration of the extracted Si. The results of the solution extracted from rice husk are then cooled before being filtered to separate the solid part from the liquid part.

In the discussion session, the enthusiasm of the community was quite high regarding the use of silicate rice husk extracts on other plants. Silicate rice husk extract produced has N, P, K, Si content and other nutrients. The results of research by Islam et al. (2009) showed that the Si element is instrumental in producing quality vegetables (*Brassica rapa L.* Nothovar, besides that the Si element can increase plant resistance to abiotic and biotic stresses.

Training Activities for the Making of Hydroponic Installation and Maintenance

The provision of rice hydroponic installation materials is intended to provide an understanding to the public about the special selection of materials, the shape of the installation and how to make it. Hydroponic installation delivered to the community is a simple and affordable system because it can use used materials, such as styrofoam boxes or glass of used mineral water.

The rice hydroponic system introduced to the community is the result of the modification of the axis system with the addition of a simple autopot using the air pressure difference in a bottle of mineral water with a nutrient bath (Figure 3).



Figure 3 Floating Raft Modification Hydroponic Installation System with the Addition of a Simple Autopot System

The training phase is provided by explaining (Figure 4) that the selection of the right type and material of hydroponic installation can help improve plant growth (Embarsari, et al., 2015).



Figure 4 Discussion Session with Training Material for Rice Hydroponic Installation

Evaluation of Profile of Participants in the Training of Rice Husk Silicate Extract

Identification of participants who take hydroponic training is beneficial for evaluating activity programs that have been implemented and planning similar programs in other regions — typology of training participants regarding gender, and type of work.

Based on the results of the questionnaire analysis filled out by the trainees, the training participants were dominated by women (85%) (Figure 5). Implementation of activities on weekdays and working hours also affects the high number of women attending training activities.

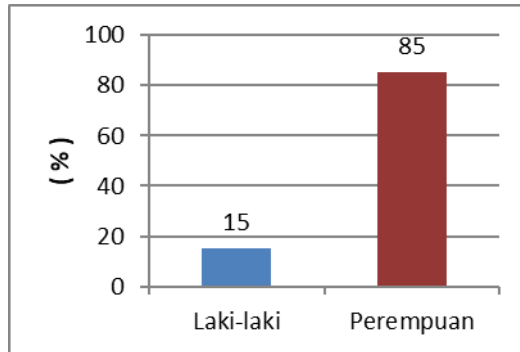


Figure 5 Profile Chart of Participant by Gender

The results of the analysis of the profile of the participants' work were dominated by housewives (Figure 6). The work profile of 100% trainees is participants who have high time flexibility (homemakers, retirees, and entrepreneurs).

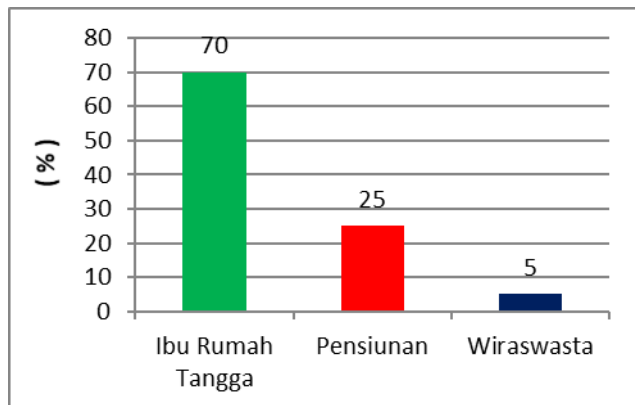


Figure 6 Profile Chart of Training Participants by Job

The analysis results (Figure 6) confirm that the participation of women as the front guard of food security and independence is very strategic. According to (Azahari, 2008) Indonesia's human resource potential can be mobilized and participatory in achieving food security and freedom.

Evaluation of Rice Hydroponic Activities

Indicators of the success of rice hydroponic activities are measured based on the ease of installation and maintenance of rice plants. The evaluation phase is given in the form of questionnaires with three choices in each parameter, namely 1) difficult; 2) enough and 3) easy.

The results of the analysis of participants' responses to the hydroponic installation system used 75% stated that it was easy to place the installation that had been made. Compact and easy-to-move installation systems contribute to the high response of trainees to the ease of placement of hydroponic installations.

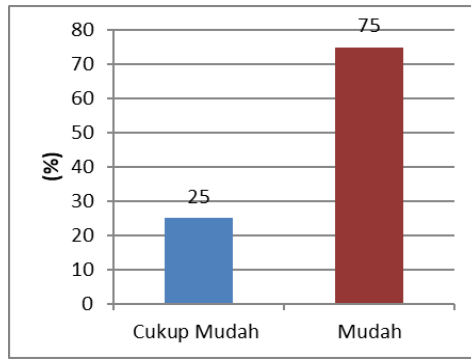


Figure 7 Graph of Participants' Response to Ease of Placement of Hydroponic Installation

The results of the analysis of participants' responses to the parameters of the ease of hydroponic maintenance of rice plants (Figure 8) show that only 40% of the participants stated that it was easy. The results of this evaluation also confirm that the assistance process in maintaining hydroponic rice plants is vital to ensure the maintenance difficulties of hydroponic rice plants faced by the community to overcome immediately. Assistance can use various media such as telephone, SMS, and whatsapp.

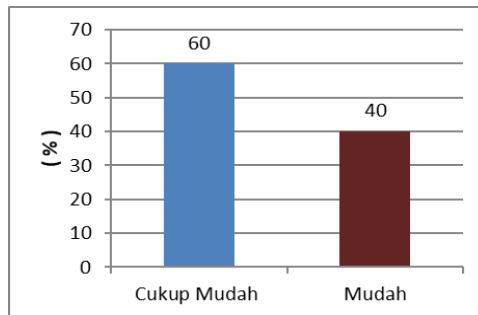


Figure 8 Graph of Participants' Response to the Ease of Maintenance of Rice Hydroponic Plants

Conclusion

The implementation of the Utilization of Rice Husk Silica Extract as Rice Hydroponic Complement Fertilizer in Supporting Community-Based Food Security in Cibiru District, Bandung City can run smoothly and get a positive response from the community. The implementation of activities includes making silicate extract and making hydroponic installations.

The profile of participants participating in the activity was 85% followed by women with work as housewives. The role of women as the vanguard of food security is very strategic.

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UTILIZATION OF MASS MEDIA FOR THE DEVELOPMENT OF ISLAMIC EDUCATION IN AL AMIN VOCATIONAL HIGH SCHOOL

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STAI Haji Agus Salim Cikarang

Abstract

Mass media has become part of everyday life in general, making it difficult to live without media. They can also be used for the development of Islamic religious education. This paper emphasizes how students can use mass media for the development of Islamic Education. The use of mass media that is widely accessed by students of Al-Amin Islamic Vocational school has been used quite well to achieve the process of developing Islamic religious education. In the process, mass media are also used to add insight and knowledge about Islamic teachings, as well as to develop material in the learning process at school. In accessing mass media content, the majority of students' access social/ online media and television media. It is considered more useful and practical to achieve the process of developing Islamic religious education. Also, the mass media has many benefits for students of Al-Amin Islamic Vocational school in the process of developing Islamic religious education. For example, mass media can add insight and knowledge about Islamic teachings, and the mass media can also provide solutions to any problems related to Islamic teachings

Keywords: *media, Islamic education,*

Introduction

The world of Islamic education in Indonesia, especially the Islamic world in general, is still faced with various problems, starting from the formulation of educational goals that are not in line with the demands of the community to the problems of teachers, methods, curriculum, facilities, and so forth. Efforts to overcome this problem are still being pursued, but the problem of education continues to emerge (Azizy, 2003; Daulay, 2004). Therefore, one of the efforts is to use mass media for the development of Islamic religious education.

Mass media has become part of everyday life in general, making it difficult to live without media. However, many do not realize that mass media can influence their views and actions. A small number know that the media influences their interests or what they like or don't like. For example, many parents worry about sex and violence on television and films, but very few protest it even if there is attention, most only the short-term impact of the media on daily life. Visual media, for example, can shape people's behavior towards a better, smarter, more beautiful and handsome personality. For adolescents, the admission process often occurs more subtly, maybe teens today will imitate their idol's speaking style, imitating the way they dress, walk, and so on. As for adults, they communicate the images they see with the images they want them to discuss more clearly. For example, by sitting in a coffee shop discussing something they see on television or newspapers, to the point that they argue with the information that exists, and that is very commonplace and commonplace among the public.

Especially for adolescents and young people, they are not only finished as spectators or listeners and readers, but they are also determinants, where they determine the direction of the media that is popular when they express themselves and express their opinions. Offers made by the mass media can also be a supporter of their users in order to get better or eliminate their confidence. Mass media can also make users feel happy about them, feel enough, or feel inferior to others.

The mass media, like oral and signaling messages, have become an inseparable part of human communication. In essence, mass media are an extension of the tongue and hand which has contributed to increasing human capacity to develop its social structure. However, many people do not realize the fundamental relationship between humans and the media, and mistakenly assess the role of media in their lives.

Human life will depend on the mass media too. Even people who are well-known religious don't need to study with religious leaders anymore, they can learn by themselves through the mass media. Our life is inseparable from mass media publications; from waking up to sleeping again. Our minds are filled with information from the mass media how mass media are so powerful in influencing humans. Various daily needs are also chosen by the mass media. Mass media has become a determining factor in human life.

Mass media are a long "creative" journey for a human child to convey his message to others. It is a form and means of communication (media) so that the messages can be readily understood by those who receive the message. The core work process of mass media as a product and process of communication of modern society increasingly plays a vital role in the act of information (message) of humans. The satellite era is increasingly reducing and shortening the distance of the world, because with the advancement of information technology through mass media almost every incident in the hemisphere can be witnessed at the same time in the other hemisphere.

On the other hand, the mass media - whatever its form (newspapers, television, film, radio, DVD, VCD, and the internet) - its simultaneous/mass nature can have a considerable influence on our education world. It can change perceptions, behavior, and attitudes of his audience massively and suddenly. Various perceptions and reactive responses can immediately emerge when mass media, such as television, create pornographic and violent shows. Slowly but tellingly, the media shape the individual's view of how an individual sees his personality and how an individual should relate to the everyday world.

Concern has arisen not only from educators, parents and the community also spoke up to look at this issue. Starting from the pros and cons to the pessimists, all of them justify and blame each other, so that eventually it becomes an ordinary problem. It proves that mass media has a significant influence on all aspects of our lives, both social, economic, political, cultural and educational aspects. Regarding the last aspect, namely education, it seems that the influence of the mass media is huge and cannot be denied.

If the above is related to its influence in the world of education, then the last point becomes important to note the adverse effects. The case of soap operas opens up opportunities for their loosening of their supervision of their children, not to mention their favorite shows that will become number one rather than the obligation to study or work. It gets worse if the family does not exercise control.

The reality displayed by mass media is a reality selected. The television chooses specific figures to the screen, newspapers dismiss various news and load according to the editorial session. In fact, from this process, both radio, newspapers, and television play an essential role in building the cognitive and image effects of mass media users in a better direction. If the selection process is in line with the values of Islamic teachings, of course, people's knowledge will develop in a positive direction.

However, the negative side is that because the mass media reports the real world selectively, of course, mass media influences the formation of unequal social characteristics, so negative stereotypes or assumptions emerge. Like Muslims, synonymous with terrorism and radicalism, in turn, destabilize our education system. It is where the danger of the mass media feels.

Therefore, the mass media should, as far as possible, be used to pass the goal of Islamic education, so that the mass media does not backfire on Islamic education, but will continue to be a source of light. Thus, the mass media also has implications for Islamic education (Gunawan, 2012). Based on this, it can be seen that whatever form of mass media has a good influence as long as it is designed and set for the benefit of Islamic education which has a positive influence on the progress of Islamic education itself. Based on the background of the above problems, the author raises this issue into a research theme with the title of utilization of mass media for the development of Islamic education (assistance in Al-Amin an Islamic vocational high school in Bekasi).

Method

This research is limited to the problem of how the use of mass media for the development of Islamic religious education in Al-Amin Cikarang Islamic vocational school. How is the use of mass media in developing knowledge about Islamic education for students of Al-Amin Cikarang Islamic Vocational school? What media are often accessed by Al-Amin Islamic Vocational students to develop knowledge about Islamic religious education?

Theoretically, this research is expected to be able to increase knowledge and insight into thinking about problems in the field of study in Islamic religious education, especially those related to mass media, where the authors conduct research (Furchan, 2005). Practically, this research is expected to be input and consideration for the school is reviewing its business and activities in the process of using mass media to develop Islamic religious education.

The data in this study are primary data, namely data obtained from research in the field using interviews, both individual interviews and grouped interviews in the form of discussions (focus group discussion) with speakers and observations. While supporting data is obtained from books, official documents and the results of research in the form of reports (Moleong, 2006). The tool used in this study is documentary data collection, which does not directly indicate the research subjects (Sugiyono, 2007). The documentation studied is in the form of various reading sources. Documents can be in the form of books, scientific journals, articles, internet, papers, individual notes and other documents that can provide answers to the subject matter of the research.

The approach used in this study is a qualitative approach. Qualitative research is research aimed at describing and analyzing phenomena, events, social activities, attitudes, beliefs, perceptions, and thoughts of individuals or groups. Some of the descriptions are used to find principles and explanations that lead to conclusions (Arikunto, 2001). This research is descriptive qualitative, namely obtaining data in accordance with the description, circumstances, reality and phenomena investigated, so the data which are obtained by the author are described rationally and objectively in accordance with the reality in the field, while the location used as the place of research is in Islamic Vocational school Al -Amin Bekasi.

The subject matter is the person or whatever is the source of the data. Data sources in research are the subjects from which data can be obtained. According to Lofland, the primary data source in qualitative research is the words, and the rest of the action is additional data such as documents and others. In research used as a data source are:

- a. Al-Amin Islamic Vocational School Principal
- b. Islamic Education Teacher
- c. Students of Al-Amin Islamic Vocational school

Review of Related Literature

Mass Media and its reality among students

Mass media (often abbreviated as media) is a channel, medium, channel, means, or tool used in the mass communication process, namely communication directed to the people (channel of mass communication). Mass communication itself stands for communication through mass media (communicate with media).

According to Soehadi, media is the plural form of the word medium, which means 'middle' or 'intermediary.' The word mass comes from English, namely mass, which means 'group' or 'group.' Thus, the notion of mass media is an intermediary or tool used by the masses concerning one another.

According to Lexicon Communication, mass media are a means of delivering messages that relate directly to the broader community, such as television, radio, and newspapers. According to Jalaluddin Rachmat, mass media are an environmental factor that changes the behavior of audiences through the process of classical judgment, operant judgment or imitation process (social learning). According to Effendy, mass media are used in communication when there is a large amount of communication and lives far away. The mass media widely used in daily life generally are radio, television, newspapers, and films, which operate in the fields of information, education, and recreation; or in other terms is notice, education, and entertainment. The advantage of communication using mass media is that the mass media raises simultaneity, meaning that the communicant can receive a message with a relatively large amount. So, to disseminate information, mass media are instrumental in being able to change the attitudes, opinions, and behavior of communicants.

Effect of Mass Media on Islamic Education

Whatever its shape is born of this civilization, it certainly has implications from different poles - positive-negative - influential or not. Likewise, with mass media also have implications for Islamic education. Regarding the influence of mass media, Abdul Karim said there were terrible influences produced by the mass media, including:

- a. Make students negligent in carrying out their obligations, due to the time is taken by the pleasure of enjoying mass media.
- b. Bringing strange and deviant behavior into society, such as homosexual and lesbian shows.
- c. Shows examples of lousy morality, which degrades humanity, such as preaching rape and adultery.

- d. Influence on learning achievement, both in elementary school, high school to university, because of students addicted to watching the mass media will forget its primary obligation, namely learning.
- e. Unbalanced reporting and presentation and discrediting certain religious communities will cause chaos in a society which will affect the destruction of the Islamic education system.

Apart from the bad influences above, there are also positive influences taken from the mass media, and only, according to Abdul Karim, the mass media must be used for the following things:

- a. As a means of publicizing science about Islam to provide religious instruction to humankind.
- b. As a means of opposing apostasy (apostasy). It is done as a means of providing design lessons systematically to oppose apostates, atheists or communists by quoting the arguments of the Koran and hadith with a scientific and logical approach.
- c. A program about the crisis of life that hit the West.
- d. Educational programs to instill moral virtue in the self of the people.

Definition of Islamic Education

Education comes from students' words, which contain the meaning of 'deeds,' things,' and 'ways.' Islamic education in English is known as religious education, which can be interpreted as an activity that aims to produce religious people. Religious education is not enough to only provide knowledge about religion but is more emphasized on feeling, attitude, personal ideas and activities of the trust.

While terminologically, Islamic religious education is often interpreted by education based on Islamic teachings (Tafsir, 2004: 12). In another sense, said by Ramayulis (2004: 3) that Islamic religious education is the process of preparing human beings to live correctly and happily, loving their homeland, strapping their bodies, perfect mindfulness (morality), regular mind, subtle feelings, proficient in his job, sweet said he said — both oral and written.

According to Muhammad Arifin, Islamic religious education is a conscious effort to instill religious ideals that have values higher than other education, because it concerns faith and belief.

In the West, Islamic studies are known as Islamic studies, as an attempt to learn things related to Islam. In other words, it is a conscious and systematic effort to know and understand and discuss in depth the intricacies or matters relating to Islam, both teachings, history, and practices of their actual implementation in daily life, throughout its history.

Marimba, as quoted by Tafsir (2004), defines Islamic religious education as physical and spiritual guidance based on Islamic religious laws leading to the formation of the leading personality according to the size of Islam. From this understanding, it is obvious that Islamic religious education is an educational process that leads to proper moral formation or personality.

Daradjat (1989: 87) defines Islamic religious education as a conscious effort to foster and nurture students so that they can always understand the teachings of Islam as a whole (kaffah). Then live up to the goals that ultimately can practice and make Islam a view of life.

According to Muhaimin, Islamic religious education is education that is understood and developed from fundamentalist teachings and values contained in the source, namely the Koran and hadith. Islamic education can be in the form of thoughts and educational theories that are based on themselves or built and developed from these sources.

The definition of Islamic religious education in more detail stated in the Islamic religious education curriculum. It is as a conscious and planned effort in preparing students to recognize, understand, live up to believe; be cautious and noble in practicing the teachings of Islam from its primary sources, namely the holy book of the Koran and hadith. It is done through the activities of guidance, teaching, training, and the use of experience. It also respects the adherents of other religions concerning the harmony between religious believers in society, to realize the unity and unity of the nation (Majid & Andayani, 2004: 130).

From this understanding, can be found several things to consider in learning Islamic religious education, namely as follows:

- a. Islamic religious education, namely the activities of guidance, teaching and training carried out in a planned and conscious manner for the purpose to achieve.
- b. Students who want to be prepared to achieve the goal - in the sense that there are those who are guided, taught or trained - in increasing the beliefs, understanding, appreciation, and practice of the teachings of Islam.
- c. Islamic education educators or teachers who carry out guidance, teaching and practice consciously towards their students to achieve the goal of Islamic religious education.
- d. The Islamic religious education learning activities are directed at increasing the beliefs, understanding, appreciation, and practice of Islamic teachings from students, in addition to forming piety and personal qualities as well as forming social piety (Muhaimin, 2002: 76).

Islamic religious education in schools can shape personal piety (individual) and social piety so that it is expected not to foster an attitude of fanaticism and intolerant attitudes among Indonesian students and society. Also, it is not to weaken the harmony of life among religious believers; and weaken national unity and unity. In other words, it creates *ukhwwah Islamiyah* in a broad sense, namely *ukhwwah fi al-ubudiyyah*, *ukhwwah fi al-insaniyyah*, *ukhwwah fi al-wathaniyyah wa al-nasab*, and *ukhwwah fi din al-Islam*.

In the context of a very heterogeneous and pluralist Indonesian society, both in religion, race, ethnicity, tradition, culture and so on, which are very vulnerable to the emergence of divisions and social conflicts. Therefore, Islamic religious education is expected to be able to play a role in realizing *ukhwwah Islamiyah* in this broad sense.

The religious foundation means the foundation that comes from Islamic teachings. According to Islamic teachings, religious education is the command of Allah SWT and is a manifestation of worship to Him. This foundation is based on the Koran and hadith, among them is the word of God:

"Call (man) to the way of your Lord with wisdom, and good teaching, and deny them in a good way, in fact, your God is He who knows more about who gets the instructions." (Surah An-Nabl: 125)

"Let there be among you a group of people who call on merit, send to those who speak and prevent from evil. Moreover, they are the lucky ones." (Surah Ali Imran: 104).

Also, Islam also teaches that students are equipped with various skills to prepare themselves for living in the world. The balance in fostering students becomes a central point discussed by Islam. Islam requires that the educational process must balance between the formation and development of the physical and spiritual aspects of students. They would have a decent (happy) life in the world also in the hereafter.

The Existence of Mass Media in Al-Amin Students

Al-Amin Islamic Education Foundation (YPI) was founded in 1990, precisely on June 21, 1990, and legalized based on Notarial Deed No. 143 issued by notary Chairunnisa Said Selenggang, SH. The establishment of the Al-Amin Islamic Education Foundation was motivated by the living conditions of underdeveloped people, especially in the field of education. Meanwhile, on the other hand, at that time a large industrial area, the Jababeka Industrial Estate, the area where YPI Al-Amin was established, was only beginning to be built.

Encouraged by a sense of caring and a sense of responsibility towards the community, the idea was born to establish an educational foundation that aims to help government programs to educate the nation's children and improve the dignity of the community through education (Sukardi, 2012).

At the beginning of its establishment, YPI Al-Amin owned assets in the form of a plot of vacant land of 300 m². Thanks to the strong desire of the founders of the foundation, and not long after it was inaugurated by Mr. KH. Noer Alie (late), founder of the Attaqwa Islamic Boarding School in Bekasi, YPI Al-Amin's assets in the form of land increased by 800 m² to 1,100 m², and on the land, six classrooms were built.

In 1994, the formal education of Al-Amin Islamic Middle School was opened with the first number of students being 18 people. Following a year later in 1995 Al-Amin Islamic Vocational school (SMK) was established in the field of Business and Management expertise with two expertise programs, namely the Secretary and Trade department.

The aim of establishing Vocational schools in the Business and Management fields is to respond to the development movement, both at the local and national level, which requires quality human resources.

Al-Amin Islamic Vocational school from 1995 until now has been accredited several times with a recognized title (accredited B). It shows that in addition to the educational institutions being legal, the teaching and learning process runs smoothly. The education process produces graduates both in quantity and quality as well (Eryanto, 2011). Al-Amin Islamic Vocational schools are allowed to carry out independent evaluations, both final semester evaluations and the National Examination (UN).

Al-Amin Islamic Education Foundation aspires to have an ideal Islamic Vocational school. Having an educational institution that refers to the teaching-learning process that is following Islamic law, in line with the vision and mission of the Al-Amin Islamic Education Foundation. Besides that, Al-Amin Islamic Vocational school has national standards and even international standards.

Along with the establishment of several industrial estates, such as the Jababeka Region, Ejjp, Hyundai, MM 2100 and Delta Silicon, public awareness and interest in the importance of education began to grow so that in the following years students who entered Al-Amin Islamic Vocational school increased, which of course requires more adequate facilities and infrastructure. Educational facilities and infrastructure currently owned by YPI Al-Amin are lands with an area of 4500 m². Above the land stands a three-unit building consisting of:

1. 1 unit (1 floor) with three local numbers
2. 1 unit (2 floors) with six local numbers
3. 1 unit (3 floors) with nine local numbers.

The land area of 4500 m² utilized covers an area of 950 m². Considering the increasing number of students, the facilities and infrastructure are still minimal, especially classrooms and other supporting spaces, such as laboratories, teacher rooms, principal

rooms and administrative spaces, the Agency. The board of YPI Al-Amin plans to build a building unit consisting of 4 floors with a local number of 16.

Al-Amin Islamic Vocational school is one of the vocational education institutions that aims to produce graduates who are qualified in their fields and have a noble character who can answer all the challenges of business and industry. To achieve this noble goal, Al-Amin Islamic Vocational school strives to always improve the quality of learning by fulfilling all necessary equipment and teaching materials/practice materials.

From the results of discussions and interviews with students of Al-Amin Islamic Vocational school, it can be seen that the majority of students of Al-Amin Islamic Vocational school often access mass media from television (electronic) media. The majority of these students watch Islamic studies programs on television, such as the Khazanah program on Trans 7, News of Today's Islam on Trans TV, Peace in Indonesia on TV One, Mamah and Aa in Action on Indosiar — which features the popular lecturer Mamah Dedeh — and Islam That Is Beautiful on TransTV. From the existence of the program, according to them, there is much content that can be used as a medium to increase knowledge about Islamic values. The benefits of these programs can also be used as alternative learning material, given the many television programs that display things that are very uneducated and tend to have a negative impact on students. For example, scenes in teen soap operas that demonstrate violence, crime, and even pornography.

Although the majority of students prefer to access television media, some of them also access online/social media. From the results of discussions and interviews with students of Al-Amin Islamic Vocational school, social media that is accessed by some of these students such as Facebook, YouTube, news portals and sites or blogs, which they make as a media to add insight into values Islamic value.

Students who are social media users directly provide and receive information. They share tips and tricks, do it yourself projects and information that is useful for study material. Their ability to access, analyze, hold and share information is increasing with time. Even they are unconsciously developing their abilities.

In this regard, one student said that in addition to providing information to the public, the content in the mass media could also be used as a medium to add insight and knowledge in the teaching-learning process in schools, especially in Islamic Education subjects. In addition to increasing knowledge about Islamic values, there are also those who access social media to be used as tranquilizers. The student said: "I often open YouTube. I usually use it to listen to religious songs and salawat, as well as murotal recitation. The benefits can be a sedative for me. "

YouTube's social media can indeed be used to help students in the process of developing learning, that is by providing audio-visual videos for students needed to clarify learning material.

Outside of social media and television media, there are also film media with Islamic backgrounds. From the results of discussions and interviews with students of Al-Amin Islamic Vocational school, films such as Split Sky in Heavenly America, Assalamualaikum, Beijing, Negeri 5 Menara, Backpacker Hajj, Undisputed and Memorized Heavenly Delay Prayers became favorite teen/adult films featuring moral message and Islamic elements. These films, according to them, are good and at the same time can teach about the norms of Islamic teachings. It is also an alternative film in the midst of the rise of teenage films that take the drama-romance plot that tends not to educate. According to them, the film can also be used as a medium of propaganda, and the process develops according to the development of the mass media itself.

Talking about the benefits of mass media for students, it is indeed inseparable from the content published by the mass media as a source of information and education. It

is also under the function of mass media education according to Sean MacBridg, namely the process of transferring knowledge to encourage intellectual development, character formation, and education of skills and skills needed in all areas of life.

The benefits of using mass media are felt by students of Al-Amin Islamic Vocational school. It was stated by H. Abdul Kodir, subject teacher of Islamic Education. He said, "Students find many new things outside school textbooks, and new things — as well as their development — is obtained from the mass media, because in schools there are indeed Wi-Fi facilities, students are allowed to carry gadgets (cellphones). However, these facilities should only be used to find resources for school assignments. Of course, this also gets supervision from the teacher and the school so that students do not access negative content. "

Also, from the results of discussions and interviews with some students of Al-Amin Islamic Vocational school about the benefits of mass media for the development of Islamic religious education, answers were obtained as follows:

1. The mass media can add knowledge and insight into the teachings of Islam from the content displayed by the mass media.
2. Can know the commands and prohibitions in Islamic teachings from studies that are on television programs or from online media sites.
3. The mass media can provide solutions to any problems related to Islamic teachings.
4. The ease of accessing mass media can attract students to study Islamic sciences.
5. The content displayed by the mass media can make students more motivated to study hard, especially towards Islamic religious education.
6. Content from mass media can increase students' knowledge of how to do good and true worship by Islamic teachings.
7. Can support learning the material on Islamic religious education. That is, mass media can help identify additional content to strengthen or expand student learning.

Regarding disseminating information about Islamic religious education, the media certainly has its planning in the format of news/information and broadcasts. However, in principle, the mass media has the function of education to the community, in this case, students, to build a developed society. Besides, this must also have a moral responsibility in order to improve the quality of education, especially Islamic religious education.

The learning system applied in Al-Amin Islamic Vocational school can be said to be conventional because it still focused on the books in each subject. Therefore, the process of its development, especially in the subjects of Islamic Education, many use the content contained in the mass media. The limited content contained in textbooks to develop from the mass media. It is in line with what was conveyed by Mr. H. Djawidji, teacher of Akidah Akhlak subjects. He said, "The teaching and learning system in Al-Amin Islamic Vocational school is only a textbook. One book if I teach it is constrained, but I have an initiative, which is to develop the material that I teach by taking references from the mass media, such as from sites and blogs that contain studies on Islam. However, if I only focus on the book, then the development of children (students) is only limited to that book. "

Islamic education by being packaged in such a way through the media is expected to increase public knowledge, including among students. In addition to knowledge about Islam, the next target is how they can carry out religious messages in their daily lives. With

good intensity and continuity, models of Islamic religious education carried out through mass media are expected to be able to measure their effectiveness. The effectiveness in question is how they, the recipients of the message and this religious mission, especially students, can change attitudes and ethical behavior, different from the conditions before receiving the religious education.

However, we must believe, of the many users it is certain that a percentage will be able to capture and understand the messages conveyed through religious education through this media. Thus, through the theory of media penetration and continuity, the delivery of religious messages will be able to enter and be well understood.

An ever-increasing understanding of Islamic religious education will undoubtedly be able to bring students to the spirit of worship because not a few students who lack knowledge about Islamic education. Therefore, with the limited time and hours of study in school, the delivery of religious moral messages through mass media is expected to be a specific strategy in advancing Islamic religious education.

Conclusion

From the results of the research described in the previous chapter, conclusions to draw as follows:

1. The use of mass media that is widely accessed/read by students of Al-Amin Islamic Vocational school has been used quite well to achieve the process of developing Islamic religious education. In the process, mass media are also used to add insight and knowledge about Islamic teachings, as well as to develop material in the learning process at school.
2. In accessing mass media content, the majority of students' access social/online media and television media. It is considered more useful and practical to achieve the process of developing Islamic religious education.
3. The mass media are considered to have many benefits for students of Al-Amin Islamic Vocational school in the process of developing Islamic religious education. For example, mass media can add insight and knowledge about Islamic teachings, and the mass media can also provide solutions to any problems related to Islamic teachings.

Suggestions

1. Students are expected to be able to use and use the mass media as well as possible.
2. Students must be able to pay attention to existing norms so they can distinguish between the positive and negative aspects of using and accessing the mass media.
3. The role of all parties, especially teachers and parents, is vital to be able to guide and supervise students in using and utilizing mass media.

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COMMUNITY ECONOMIC EMPOWERMENT THROUGH AGRO-INDUSTRY MANAGEMENT TRAINING IN WARINGINSARI, BANJAR

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Abstract

This paper is based on the phenomena founded as long as KKN SISDAMAS UIN Sunan Gunung Djati Bandung in the mid-2016, precisely in Waringinsari Village, Langensari District, Banjar City. Most of the people in the village have a livelihood as fruit farmers including star fruit, mango, papaya, guava, pineapple, rambutan, and so on. However, the reality in the field shows that the level of the economic welfare of the community is not evenly distributed and that some even fall into the category of pre-prosperous families. The main difficulty faced by farmers in Waringinsari Village, Langensari District, Banjar City is to process fruit yields into packaging products and superior commodities that have competitive and profitable selling values and have implications for improving economic welfare. Therefore, through using a combination of Rapid Rural Appraisal (RRA) and Participatory Rural Appraisal (PRA) methods, Team Work PKM LP2M UIN Sunan Gunung Djati Bandung seeks to provide assistance in the form of training in processing, packaging, and marketing of fruit agricultural commodities with the aim of increasing the economic welfare of farmers in this Village. The main hope to be achieved is to make Waringinsari Village, Langensari District, Banjar City as a center of agro-industry and agro-tourism superior commodities.

Keyword – *community economic empowerment, agro-industry management.*

Introduction

Waringinsari Village is one of the newly formed villages from Langensari District. In 1979 this village was known as Kampung Waringinsari and Kampung Kedungwaringin. As written in Village Profile (2017), the determination of the name Waringinsari Village comes from the history of "Beringin Tree" which means "Waringin" (in Sundanese) means "Banyan Tree," while "Sari" (in Javanese) means "Core."

In the north, Waringinsari Village is directly adjacent to Madura Village and Sidamulya Village Wanareja District, Cilacap Regency, Central Java Province. In the north, it is directly adjacent to the Citanduy River. In the South, it is directly adjacent to Tambakreja Village and Kalapasawit Village, Lakkok District, Ciamis Regency, West Java Province which is namely Sungai Apur as a name as Sewer.

In the East, Waringin Village is directly adjacent to Cintaratu Village, Lakkok District, Ciamis Regency, West Java Province, which is bordered by roads and irrigation channels. While in the West, there are direct differences with Langensari Village and Muktisari Village, the Langen Region, the City of West Java Province, which is bounded by roads and sewers.

Most of the people in Waringinsari Village have a livelihood as farmers, mainly producing fruits such as mango, papaya, guava, pineapple, and so on. Waringinsari Village has long been known as one of the centers that produce agricultural products.

Waringinsari village is known as a rice granary and various kinds of crops, which produce coconut sugar, and now added to California Papaya. According to some parties, this village is the best producer of California Papaya fruit in Banjar City. Great potential in agriculture has made these rural communities prosper, and their income continues to increase.

Also, to support the increase in agricultural production and the economy, local government has carried out various infrastructure developments such as tertiary lining, road, transportation, paving, and road repairs. Until 2015, a lot of road construction has been built in 4 hamlets, such as in Sukanegara, Kedungwaringin, Purwodadi, and Sukarahayu, including road paving in Kedungwaringin Hamlet.

The fundamental problem founded in Waringinsari Village is the level of economic welfare has not been evenly distributed. Whereas if we look the objective evidence regarding natural and economic potential, Waringinsari Village is very promising to create as an "Agro-Industry and Agro-Tourism Region." They have influenced by several factors such as the government attention in improving economic development program is still lacking, human resources development is not optimum, and also natural potential development has been untapped as economic resources. So, Waringinsari Village has not been able to be developed into a superior village, and it is also still economically prosperous.

Therefore, Team Work PKM LP2M UIN Sunan Gunung Djati Bandung strives to empower and to develop the economic community through training of processing, packaging, and marketing of fruits based on management of agro-industry and agro-tourism. The primary objective of this program is to improve the economic welfare of fruit farmers in Waringin Village, Langensari District, Banjar City.

Literature Review

Community Economic Empowerment

The community service program is part of the Tridharma of Higher Education in addition to education and research (see Article 1 Paragraph 11 of Law of Higher Education Number 12 of 2012). Furthermore, in the Regulation of the Minister of Religion of the Republic of Indonesia Number 55 of 2014, and the Decree of the Director General of Islamic Education Number 4834 of 2015 also becomes the reference frame for the implementation of community service programs.

All of the above regulations are essentially encouraged all Higher Education institutions to develop knowledge, prepare smart, knowledgeable, faithful, and charitable citizens for the future of the nation, as well as solemn to the community as a whole and systematic.

In this regard, the community service program of LP2M UIN Sunan Gunung Djati Bandung also uses the principles of the Tridharma of Higher Education. It is integrated into several aspects such as an empathy-participatory, interdisciplinary, comprehensive-complementary, large dimension, realistic-pragmatic, preservation, and development of the environment. It also comprises the implementation of co-creation, through co-financing, flexibility, continuity, and sustainability, including research-based or research-based community services.

Therefore, in the last four years, the work program plan and the implementation of community service activities at UIN Sunan Gunung Djati Bandung have prioritized community participation and empowerment. It is described as a form of giving authority

and opportunity for each or community group to increase the social capacity.

In order to encourage community participation, the economic empowerment program is vital to carry out systemically and simultaneously. Because of the social role as well as the embodiment of the participation in a development process, in order to be able to recognize the problems that are being faced and be able to break them down to a better situation.

As explained by Sedarmayanti (2011: 285) that community economic empowerment can be done by giving stronger ownership of factors of production, distribution, and consumption, as well as strengthening the community to get an adequate salary/wage, and providing opportunities to gain get information, knowledge, and skills.

Community economic empowerment is also not enough just by increasing productivity, giving equal opportunities to do business, and only giving the capital injection as a stimulant, but there must be guaranteed close cooperation and partnership between those who have advanced and which is still weak and underdeveloped.

It is also reinforced by Soemardjo (2004: 2) that the implementation of community economic empowerment should be manifested in various collective actions in order to change the living conditions of the community. The collective action is also a reflection of the capacity of the community concerning managing development independently, starting from the procedure of identifying problems, planning, implementing, monitoring, and evaluating development.

In this case, Chambers (1996: 34) said that participation is in several forms: first, co-option, where the community is the subject of development. Second, co-operation, there are incentives, but the project has been designed by outsiders who determine the entire agenda and process directly. Third, consultation, the community is asked about the conditions and needs, but on the outside side analyzes the complete information while deciding its form of action. Fourth, collaboration, the community works with outside parties to determine priorities, and outside parties are directly responsible for the process. Fifth, co-learning, the community, and program implementers need to share knowledge and skills, to gain mutual understanding, and work together to plan actions, outsiders (only facilitating). Sixth, collective action, namely the community can compile and carry out its agenda, while outsiders do not have a share at all.

Furthermore, one of the concrete and practical efforts to implement the sixth forms of community participation explained above is organizing the training of processing, packaging, and marketing of fruits based on management of agro-industry to farmers in Waringinsari Village, Langensari District, Banjar City.

Agricultural Industry Management Training

Noe, Hollenbeck, Gerhart & Wright (2003: 251) explains that training is a planned effort to facilitate learning about work that is related to the improvement of knowledge, expertise, and the formation of one's business behavior.

According to Cut Zurnali (2004: 24), the general purpose of the training program is everyone can have knowledge, expertise, and established business behaviors that are implemented in the form of real programs and can be carried out in various business activities every day, so that the training has a significant influence on the development of its business activities (Hasibuan, 2001:70).

Stressed by Dessler (1997: 263), through training everyone will also get the knowledge and skills they need to support their work. At least, all training will also direct a person to be more proficient and improve in running his business and able to solve the

problems faced.

Thus the importance of providing training to fruit farmers in Waringinsari Village means that training is not only done before when they have run an agricultural business but also done by what they are doing their work. So, the results of the training provided to the fruit farmers are expected to increase their innovation and skills in processing the fruit commodities they produce.

In this regard, Team Work PKM LP2M UIN Sunan Gunung Djati Bandung conducted several technical training stages for fruit farmers in Waringinsari Village, Langensari District, Banjar City, such as follows:

1. Orientation is aimed to enable farmers to know and understand information about how to increase production and profits.
2. The training process is a process of teaching farmers to get the basic innovation skills needed in doing simulations.
3. Internship on job training is one of the training methods by teaching farmers to be involved in the process of diversification of processing, processing, and marketing of fruits in other established places.

Through the three stages of the training, the objectives of the training can be achieved maximally, namely to be able to equip, improve, and develop work competencies, improve the ability, productivity, and welfare of fruit farmers in Waringinsari Village, Langensari District, Banjar City.

It is also in line with the initial goal of the economic empowerment program through training at the beginning of this paper that adequate training will have a positive impact and is very valuable for proper business planning because the planning aspect is the initial reference for measuring business success. If business planning is not proper, then productivity and business results will be less useful. Therefore, training is one of the most effective solutions to improve the business situation and conditions adequately.

Method

There are two methods used by the Team Work PKM LP2M UIN Sunan Gunung Djati Bandung in the community economic empowerment program in Waringinsari Village, Langensari District, Banjar City:

First is the Rapid Rural Appraisal (RRA) method, which is a method of assessing village conditions quickly. In practice, the activities of RRAS are mostly carried out by "outsiders" with no or little involvement of the local community. Even though it is often said to be a "fast and rough or dirty" research technique, RRA is far better than classical quantitative techniques.

RRA method is an intensive learning process to understand rural conditions, carried out repeatedly, and quickly. For this reason, a typical work method is needed, such as a small work team that is multi-disciplinary, using many specific methods, methods, and techniques, to improve understanding or understanding of rural conditions. This way of working focuses on understanding at the level of the local community combined with scientific knowledge.

Second is the Participatory Rural Appraisal (PRA) method which is an improvement of the RRAS. This method is done by involving more "insiders" consisting of all users (stakeholders) by facilitating by outsiders who are more functioning as resource persons and facilitators than as instructors or teachers who teach.

The basic conception of the PRA method is an approach whose emphasis is on the involvement of the community in the continuity of activities. Also, the PRA method is

also aimed to make the citizens as researchers, planners, and implementers of development programs and not just objects of development.

Both of these methods are translated into the operational designs of community economic empowerment programs through processing, packaging, and fruit-based advice on agro-industry and agro-tourism for the farmers in Waringinsari Village, Langensari District, Banjar City.

Result and Analysis

Community economic empowerment program that has been carried out by the Team Work PKM LP2M UIN Sunan Gunung Djati Bandung in collaboration with the Local Government of Banjar City such as the Social and P3A Office and the Industry, Trade, and Cooperative Office to the farmers is organizing the training of processing, packaging, and marketing of fruit commodities through management of agro-industry.

Fruits Processing Training

Fruit commodities that have been produced by the farmers in Waringinsari Village, Langensari District, Banjar City are Starfruit, Guava, Papaya, Mango, Banana, Pineapple, and so on.



Figure 1. Fruits Commodities

The farmers in Waringinsari Village, Langensari District, Banjar City are generally sold fruits directly to mediators, and only a few of them process it directly into various processed products.



Figure 2. Fruits Commodities

Fruits Packaging Training

Various fruits processed are then packaged by farmers in Waringinsari Village, Langensari District, Banjar City into various packaging products as shown in the picture:



Figure 3. Model of Processed Fruits

However, only a small fraction of fruit farmers in Waringinsari Village, Langensari District, Banjar City packed fruit processed, even though they did not have a specific brand or brand, as shown in the picture:



Figure 4. Model of Processed Fruits

Fruits Marketing Training

Various processed and packaged fruits, then marketed by farmers in Waringinsari Village, Langensari District, Banjar City are carried out either through traditional markets or modern markets as shown in the picture:



Figure 5. Fruits Marketing in Traditional Market

Observations address only a small fraction of fruit farmers in Waringinsari Village, Langensari District, Banjar City, who sell processed fruits in the form of packaging in modern markets, as shown in the picture below:



Figure 6. Fruits Marketing in Modern Market

Based on the activities that have been carried out, the application of the RRA and PRA methods is then implemented into an operational design program for the community economic empowerment program which includes the following stages:

1. Economic Potential Mapping Program
 - a. The practitioners of community service program work together with the relevant agencies to do a mapping of areas that are estimated to have great potential to be developed as Integrated Business Areas (IBA);
 - b. The practitioners of community service program work together with the relevant agencies to determine the priority scale and the primary target of the Integrated Business Area (IBA) object;

- c. The practitioners of community service program work together with the relevant agencies to formulate strategic plans and operational plans for the implementation of the Integrated Business Zone (IBZ) development program.
2. Human Resources Quality Improvement Program
 - a. The practitioners of community service program work together with the relevant agencies to provide education, training, and supervision programs and also provide intensive consultancy services to business practitioners in Waringinsari Village, Langensari District, Banjar City, including:
 - 1) Training of Business Management and Sharia Creative Industry Management;
 - 2) Training of Business Management and Agro-Industry Management based on Sharia Tourism;
 - 3) Training of Industrial Management for fruit farmers;
 - 4) Training of Assistant Personnel for fruit farmers.
 - b. The practitioners of community service program work together with the relevant agencies to assist fruit farmers to get business assistance.
3. Program for Increasing Community Economic Welfare

The practitioners of community service program will be carried out by the Team Work of PKM LP2M UIN Sunan Gunung Djati Bandung is designed such as follows:

 - a. The development of Tourism and Culture Village;
 - b. The development of Leading Commodities or Products Based on Management of Agro-Industry;
 - c. The development of Agro-Tourism;
 - d. The development of the Integrated Commercial Area, and
 - e. Others.

Achieving the objectives of the program, the Team Work of PKM LP2M UIN Sunan Gunung Djati Bandung also organized several stages of activities such as follows:

1. Program Planning Stages

Before the three major programs are carried out, the following stages must be carried out:

 - a. Manual draft on material instruments for coordination meetings with relevant agencies
 - b. Manual Draft on mapping instruments of the program priority scale to implement
 - c. Manual Draft on the various technical instruments for program implementation
 - d. Manual Draft on practical instrument for implementation, monitoring, and evaluation
 - e. Manual Draft on the preparation of activity reports.
2. Stages of Program Implementation

The above programs are implemented at least in 3 months with different intensities classified into three categories, including:

 - a. Short-Term Program is several activities that are incidental, like training;
 - b. Mid-Term Program is a periodic activity, such as supervision, assistance, and also monitoring;

- c. Long-Term Program is an activity that is sustainable, like business activity.
3. Stages of Program Evaluation

The above programs will be evaluated and then also reported in writing and structured which includes:

- a. Substantive reports and evaluations of community service activities;
- b. Financial reports and evaluations of community service activities;
- c. Publication and release of community service activities.

Referring to the stages above, the results of the activities are the management of processing, packaging, and marketing of agro-industry based to fruits farmers in Waringinsari Village, Langensari District, Banjar City based on the existence of the main problems faced by farmers in the village.

Some of the problems include structural inequality in the allocation and control of resources, the indecisiveness of the state's partisanship to develop people's economy in policies. Also, it is relevant to the development of industrialization strategies, oligopolistic market structures, and relatively limited performance regarding classical (human resources, capital, and access to financial institutions, technology, management, marketing, and information). Further, another problem is on distortions and inconsistencies in policies concerning development.

The findings in the field indicate that the industrial management of fruit farmers in Waringinsari Village, Langensari District, Banjar City has not been well surveyed. There are at least 4 (four) general factors that affect the failure of small businesses, namely as follows:

1. Incompetent managerial;
2. Lack of attention;
3. Weak system control;
4. Lack of capital.

While those that affect the success of small businesses are the following 4 (four) primary factors:

1. Hard work, motivation, and dedication;
2. Market demand for products or services provided;
3. Managerial competence; and
4. Lucky.

Also, in some cases, the farmer fruits in Waringinsari Village, Langensari District, Banjar City is in need of management strategies training of processing and marketing agro-industry products, especially fruits commodity. At least, there are four approaches for conducting a training planning, such as follows: (1) social needs approach (social demand approach); (2) manpower approach (human resources approach); (3) profit and loss approach (cost and benefit); (4) low cost approach (cost-effectiveness); and (5) integrated approach.

1. Social Demand Approach

This approach is based on the current needs of the community and focuses on income distribution such as economic empowerment policies towards prosperous families. The challenges of this model approach are: (a) ignoring allocations on a national scale; (b) ignoring the need for employment; and (c) tend to answer the problem of equity by prioritizing quantity rather than the

- quality of economic welfare.
2. **Manpower Approach**
This approach prioritizes the linkages between aspects of employment availability and the demands of labor needs. The swelling of unemployment numbers, for example, is the driving force for finding a gap between the world of employment and wages. Efforts to do this include the implementation of labor-intensive policies or mass-based business and industry activities.
 3. **Cost and Benefit Approach**
In this approach, comparisons are made between the costs incurred for business actors and the profits earned from the results of operations. This approach is to see how business activities as an investment effort must provide tangible benefits for improving the economic welfare of the community.
 4. **Low-Cost Approach**
This approach focuses on the aspect of cost management as carefully as possible to achieve optimal results, both qualitatively and quantitatively. Business activities are also carried out if it indeed provides a relatively definite and continuous profit to be able to form strong economic fundamentals in the community.
 5. **Integrated Approach**
This integrated approach is used to balance the various interests of the objectives or outputs of business activities. In the Islamic economy, there are primarily two practical and spiritual needs, so that the approach is used to manage business activities that can provide certainty for the fulfillment of material and non-material human needs.

Thus it can be concluded that the fruit farmers in Waringinsari Village, Langensari District, Banjar City seemed that they have not yet a good business plan that involving all components of business administration, starting from production process, supervision, finance, facilities, infrastructure, personal, and market opportunities to evaluation of business results.

In the next stage, processing of fruit processing and marketing through business partnerships in the community economic empowerment program in Waringinsari Village, Langensari District, Banjar City also shows that it is not yet fully prepared. Fruit producers in this village do not understand the nature of advice as a process and managerial that makes individuals or groups get what they need and want, by creating, offering and exchanging products that are of value to other parties or all activities that related to products delivery services from the producers to the consumers (Agustina, 2011: 2).

According to Morissan (2008: 2) marketing is a concept that is closely related to a mental attitude, a way of thinking, guiding you to do something that does not always sell things but also sells ideas, careers or jobs, place (tourism, house, industrial location), law or regulation, services (transportation, machine, development, processing), entertainment (meeting, matches), etc.

Marketing management is also an effort to plan and to implement that consists of organizing, directing, coordinating, and supervising or controlling marketing activities in an organization to achieve organizational goals efficiently and effectively.

In sharia economics perspective, marketing organizations are all activities carried out in business organizations in the form of value-creating activities that enable anyone who does it to grow and use its benefits based on honesty, fairness, openness, and sincerity

by the process principled on the Islamic business contract or Islamic business transaction agreements.

Therefore, the pattern of implementing economic empowerment through training of processing and marketing of fruits based management of agro-industry to farmers fruits should be made in written form, managing the scope of the partnership, the rights and obligations, forms of coaching, period, and dispute resolution. This step is significant to be done by the fruit farmers in Waringinsari Village, Langensari District, Banjar City, and their business activity can be more legally guaranteed. Of course, these are also in line with the Law of Micro-Economics Business Number 20 of 2008 that the government (central, regional, or local government), business practitioners, and the public can facilitate, support, and stimulate business activities through mutual need, trust, strengthening and benefit.

Business partnerships between fruit farmers and large business actors should include skills transfer in the fields of production and processing, advice, capital, human resources, and technology transfer. Furthermore, the Minister and the technical minister will arrange the provision of incentives for Large Businesses that carry out partnerships with fruit farmers through innovation and export-oriented product development, employment, the using of appropriate technology and environmentally friendly and organizing education and training.

Through business training programs, it is also certainly not only giving benefit for fruit farmers but also big business actors as their business partners. Fruit farmers tied to various farmer groups that are indeed much easier to foster and have opportunities to build business partnerships with big business actors.

Likewise, the existence of business organizations can also be the potential to expand the marketing network of fruit processed products, not only in the relatively small like retail in marketing segment but also extended to larger market networks such as wholesalers.

The marketing of processed fruit products in Waringinsari Village, Langensari District, Banjar City tend to be supported by the adequate facilities and infrastructure. The local government in Banjar City has distributed the Village Fund Allocation which is larger more than in other districts or cities. Mathematically, almost all villages in Banjar City including Waringinsari Village have great potential to be developed economically.

The planning model of fruit marketing strategy arranged by the fruit farmers in Waringinsari Village, Langensari District, Banjar City consists of three aspects:

1. Setting Goals

In merely, the management of the business is like the management of the organization. It is formed based on the commitment and goals of the organization itself. However, business practitioners often make the same mistakes which they have started business activities and also made decisions without first setting on the framework for goals, especially they took a decision making in direct business practice. The goal is seen merely as the result, the primary goals, or everything to achieve.

2. Market Segmentation

After the fruit craftsmen do the process of setting goals, the next stage of the fruit business actor sets a target market to be asked, which is done in the process of marketing fruit processed products. At this stage, the fruit farmers should set out the target market or target what they want to address in the marketing process, namely the people of West Java in particular and generally all the people in Indonesia. As for the primary target of raw materials and markets in marketing fruit processed products.

Likewise, the target can also apply a partnership pattern as explained earlier.

Fruit artisans can establish partnerships with the companies that incidentally need fruits as raw material for production. For example, it is done with other food and beverage companies. So, capturing the chain of advice can be longer, not directly from producers to consumers as well as for regular household consumption.

Identifying the kind of market segmentation is very important for the distributors because it will increase the sale value of processed fruits. Also, the distribution is not only for small traders or retail, but also can be expanded more broadly into middle and large market segments, or even be able to expand into international market segments like exports and imports.

3. Products

Before a business organization is formed, to do a thriving business activity, there is necessary to do the initial steps, namely developing a product. According to Kotler and Keller (2009: 4) product is anything that can be offered to the market, to satisfy a desire or need, including the physical goods, services, pages, events, people, places, property, organization, information, and ideas.

Conceptually the product is seen as a subjective understanding of the producer that can be offered as an effort to achieve the organizational goals through fulfilling consumer needs and activities, by the competence and capacity of the organization and market purchasing power.

Also, the products can also be defined as consumer perceptions that are described by the producers through their production. The products are also considered significant aspect by every consumer and also used by the producers as a basis for decisions making process.

The products offered in the marketing process are typical fruits products in Waringinsari Village, Langensari District, Banjar City, namely fruit products. It will be offered to the consumers with a more attractive package compared to conventional fruit product. However, there are essential things that become a crucial problem, namely legality or business licensing.

Business license or business legality can support businesses activity to be more expansive. It is critical to fulfilling the legality aspect of production by the fruit farmers before the product is packaged and marketed to the consumers. The legality aspect includes production and marketing permits obtained from BPOM, the Government Office for Health Service, and the Government Office for Industry and Trade.

Until now, the registration of food and beverages process for the entire territory of Indonesia is handled directly by the Directorate of Food Safety Assessment, the National Food and Drug Administration. For domestic food products, the photocopies of industrial permits are needed from the Ministry of Industry and Trade.

Furthermore, the registration form can be obtained at the Administration Section of the Directorate of Food Safety Assessment, Building D 3rd Floor, Jl. State Printing No. 23 Central Jakarta Telp. 021-4245267. If the form is filled, it can be submitted with the product samples and label designs that are following what to circulate.

Likewise, the assessment of registration number is called the food safety assessment. There are two kinds of food assessment classification, namely general assessment and ODS (One Day Service) assessment. A general description is for all high-risk products and new products that have never

received registration numbers. ODS assessment is for all low-risk products and similar products that have received registration numbers.

Taking care of this permit only needs an aversion. About the image of energy and the time, the craftsman has to spend to deal with the legality aspect. Sometimes it has not yet made nausea. It is commonly continuing with the bureaucracy that is also acknowledged clear or not, often giving a less pleasant experience. However, if fruit producers have a vision of building a substantial and lasting business, of course, such reluctance is not worthy of heed.

It is not enough just for licensing, opening a product business in the midst of Indonesian people who are predominantly inhabited by Muslims, the issue of product halal is very crucial. A halal certificate can only be released by the Indonesian Ulama Council (MUI) if a business is considered to have implemented a Halal Guarantee System (HGS). Among other things, halal policies, halal management teams, materials, the products, and halal production processes. At least it takes about three months to arrange, and it will be valid for two years for the halal certificate. The process is a very-quite long process because everything is always checked from the manufacturing process to the supplier.

4. Place

To guarantee the peculiarities of fruit products, they place all of the fruit production processes in Waringinsari Village, Langensari District, Banjar City. It aims to help lift the image of the village to become more known and of course a positive effect on the formation of Waringinsari Village to become a Sharia-based Tourism Village.

Furthermore, to make effective marketing of fruit products can also use various electronic and printed media. So far, it has only been marketed through conventional marketing from sellers directly to buyers through the retail market even though marketing of fruit products can be done through online e-commerce-based purchases, even though the difficulty lies in mastering the information technology system.

Through the training program, the fruit farmers in Waringinsari Village, Langensari District, Banjar City can take advantage of business partner access and also set out the business activity in partnership agreements regarding who is responsible for the legal aspects mentioned above. Shortly, the fruit farmers are not only focusing themselves on the aspect of fruit production but also include all segmentation of its understanding in the line of empowering of economic benefit.

The last is supervision or evaluation. According to Mc Farland (2005: 3), supervision is one of the functions of the organization after planning, organizing, and implementing it. According to Mc Farland, controlling process by which an executive gets the performance of his subordinates to correspond as closely as possible to chosen plans, orders, objectives, or policies. It is mean that the supervision is a process in which the leader wants to know whether the results of the work are carried out by the plans, orders, objectives, or policies determined.

Situmorang and Juhir (2003: 21) have defined supervision as an effort or action to find out how far the implementation of a task is carried out according to the provisions and objectives to achieve. Meanwhile, according to Gito Sudarmo (2003: 89), supervision is an attempt to find out the conditions of the activities carried out whether they have

achieved the specified goals.

In another view, George R. Tery (2017: 13) also defines supervision as determining what has been done, meaning evaluating work performance and if necessary, implementing corrective actions so that the work results are by the set.

Regarding the explanation above, universities, government, and significant business actors should be able to become mediators and facilitators who can unite conglomerates with small and medium-sized businesses. The efforts to rebuild the pillars of the Islamic economic system in Indonesia can be started from the bottom through a business partnership program.



Figure 7

Training on Industrial Management of Fruit Processing, Packaging, and Marketing

The reason for the training of industrial management for the fruit farmers is fundamental to shape the continuity of their business activities. However, the fruit farmers are very dependent on their crops. It is one of the alternative ways that can be done by the government and business people to develop a sharia economic system in Indonesia. It also can become a central economy in the Asia and Pacific region.

Sharia economic development strategies through community economic empowerment and business partnerships can be carried out optimally. It will also foster positive trust from the small and medium business community towards the government and large business actors. The community will also choose them as a priority of business partners because of their support for small and medium-sized businesses.

The level of success in implementing a community economic empowerment program through training of industrial management for the fruit farmers in Waringinsari Village, Langensari District, Banjar City can be seen in the following table:

Table 1. Measure the Success Rate of Fruit Management, Packaging, and Marketing Management Training for Fruit Farmers in Waringinsari Village, Langensari District, Banjar City

Aspect	Preparation	Implementation	Evaluation
Achievement and Accuracy of Objectives	The training plan has been compiled in full, both concerning	In general, the objectives of training activities have been carried out according to	The training activities went well and smoothly according to the plan

	supra-structure and infrastructure	the plan accordingly	
Training Content or Material	The contents or material of the training activities are prepared according to the needs of the participants	The content or training material does not fully meet the expectations and targets according to the needs of the participants	Participants need to be provided with advanced technical training content or material to process fruits
Training Facilitator	Training facilitators represent academics and practitioners	Training facilitators are representatives of relevant agencies	Training facilitators should be academics and practitioners
Training Method	Training methods are designed to develop participant skills	The training method is carried out according to plan but not entirely on target	The application of training methods is not valid and efficient according to the expected targets and targets
Training Organization	The implementation of the training is designed to run well according to the agenda that has been prepared	The implementation of the training runs smoothly under the draft agenda that has been prepared	Participants expect further applied activities

Referring to the table above, it can be said here that the achievement of the objectives and accuracy of training activities have been carried out well and smoothly, except in terms of content and facilitators are not optimal and to have shortcomings, namely participants need more technical content and material applied in processing fruits to have more economic value. Finally, the recommendation of the community service program is a number of the participants expect the implementation of further activities that are more applicable, which is filled by business players, and consist of a simulation of fruit processing, packaging, and marketing into various fruit products that have high selling value.

Conclusion

Referring to the results of this observation and discussion, the essential findings show that the success rate of a training program can be measured based on how far the implementation of the program has been implemented and how long the objective of the program has been succeeded in order with the predetermined activity program goals. Without the evaluation, ongoing training programs cannot be seen as useful. Similarly, new policies related to the program are needed to be supported by data or not. Finally, based on the evaluation of training programs of fruit processing, packaging, and marketing for the fruit farmers in Waringinsari Village, Langensari District, Banjar City has led the author to a recommendation that the policymakers and the practitioners of community services should support the fruit farmers to continue and to improve their business skills in the future.

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MEDIA LITERACY AND SOCIETY EMPOWERMENT

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Abstract

This paper aims to analyze the media literacy and social empowerment. Media literacy is considered the result of the process of media education. Media literacy highlights the idea of empowerment—by becoming media literate, people learn to use critical lenses both as consumers of media messages and as producers of their messages. Media literacy here focuses on children and young people because they are deemed as the most vulnerable elements of society constantly bombarded with media. It is increasingly important that we as a society are able not only identify but also to facilitate the acquisition of those skills and abilities required by the population at large to use today's information and communication technologies effectively and safely. The empowerment model, in contrast, sees citizens as continuously negotiating to mean as they watch, listen or read. This view sees citizens with media sharing the power to determine the influence of media. Without a democratic and critical approach to media literacy, the public will be positioned merely as selective receivers, consumers of online information and communication. Media literacy promises that it can form part of a strategy to reposition the media users—from passive to active, from the recipient to participant, from consumer to citizen.

Keywords: *media literacy, information communication technology, society empowerment.*

Introduction

Society obtains information whenever and wherever they want it. The accelerated pace of technology development, as well as convergence of media platforms, makes a case for media literacy all the more urgent. Selecting the best media requires considering not only cost and the number of readers but also the efficiency with which the medium reaches the target audience. These developments have influenced the media usage habits of target audiences as well as the fit between the product and the characteristic of the medium.

The way we see the world is colored by the experiences and influences we absorbed as children. People of all ages act according to how they reacted to childhood experiences and assumptions as they entered their twenties. Now in their twenties and older, the current workforce perceives work and work performance differently — many factors impact on the way people worldwide--collaborate, interact and perform in the work environment. A condensed list of diversity factors includes culture, age, gender, socio-economic status, literacy, physical ability, and legacy.

Information and Communication Technology (ICT) should be seen both as a pedagogical tool and as a discipline in its own right for the development of effective educational services. These technologies are not merely tools, they inform and shape our modes of communication and our thinking and creativity processes. How should we act so

that the benefit of this ICT revolution accrues to all humankind and does not become just the privilege of a small number of economically highly developed countries? How can we ensure access for all to and linguistic barriers to participation in knowledge societies? How should we promote the online publication of content that is increasingly more diversified and potentially a source of enrichment for the whole of humanity? From the private rooms to the public forums of presidential debates, the media serve as the informational network connecting the many elements of our society. There is no doubt that the press is significant and worth studying.

Literature Review

Media Literacy

Without media and communication, there is no such thing as modern society as the media with its messages connect and hold different communities together. We could say they are society's component and condition; without their dominant and participatory use, individuals can hardly imagine their daily life in which they live, work, learn, and are politically and culturally active. Media are everywhere and can sometimes act intrusively, especially to adolescents and children, who assert themselves concerning media. Media are the scale for 'up to date' (Wakounig, in Ivani, 2013), which enable them to master media content and the capability of creating an appearance of the world, which would be unknown to us without the media.

The broader access to Information and Communications Technology (ICT) in a society, the greater connections between different parts of a community are. More social interconnectedness means the greater ability of members of the organization to work together to promote social benefits like transparency (Bertot, Jeeger, and Grimes, 2010).

Looking at the media, as more than merely a technical grammatical plural, is constructed out of a need to preserve a status outside of it. It concerns to maintain it as other, to be looked upon with the pedagogic gaze through judgments which—in the case of media literacy—are conservative in their preservation of the idea that there exists the media to be critical. The media live no more than literature exists. Both are constructions, demarcated for particular forms of pedagogic attention but neither are read critically, in Gee and Hayes sense by students (Kendall and McDougall, 2012).

Citizenship education (or civics), as it develops in most countries, shares with programs for media literacy a tendency to prepare its recipients to perform conventional roles (as tax-payers, voters, volunteers, newspaper readers, television viewers) in which civic engagement is enacted through a vertical communication path. Neither citizenship education nor media literacy has paid much attention to forms of horizontal communication. Indeed, they have often sought to steer young people away from them. The need now is to expand media literacy intending to encouraging network-building practices and skills. The emphasis here would be upon not only being able to access and issues of common interest; not just sending out signals, but cultivating and responding to the attention of others (Coleman and Ross, 2010).

Children develop media literacy even in the absence of explicit attempts to encourage and promote it. Accordingly, the document begins by exploring the development of the three dimensions contained in Ofcom's definition of media literacy: "the ability to access, understand and create communications in a variety of contexts" (Buckingham, Burn, and Cranmer, 2005).

Society Empowerment

Empowerment is using Information and Communication Technology (ICT) to increase citizen engagement makes the citizens empowered to participate in openness initiatives and to promote cultural support for transparency (Fukuyama, 2001; Johnson, 1998 in Bertot et al., 2010). By changing cultural attitudes that have been accepting of corruption, citizens can ultimately protect themselves from fraud.

Birkerts (1994 in Croteau, 2012: 307) concerned that new media would squeeze out prior cultural forms including reading and rigorous thinking. It's hard not to think of this sort of concern today when observing a group of people in a public space, all engrossed with their laptops and smartphones and all ignoring each other. Jackson (2008), argues that our embrace of new media has produced a sort of attention-deficit culture, expressed through the presence of constant stimulation, interruption, and multitasking. This fleeting culture of distraction. Such a culture undermines our ability too focus, concentrate, and attend to the broader and more substantive issues in life that are the bedrock of intimate social relationships, wisdom, and advances in culture. Powers (2010 in Croteau, 2012: 307), a journalist who covers technology issues, considers what he calls the 'conundrum of connectivity.' The technology allows us to connect to information and people from anyplace 24/7 is an awesome achievement. But history suggests that wisdom, insight, and perspective are gained from being *disconnected*, by creating time and space for solitude and contemplative thought. Carr (2010) argues that the fragmented, transient, and hyperstimulation environment of the internet and other new media contributes to ways of perceiving and thinking that are similarly fragmented and shallow. Carr turns to experimental evidence from neuroscience showing that surfing the internet indeed develops different neural pathways in the brain than does reading a book. The constant stimulus, momentary distractions, frequent interruptions, and pervasive multitasking that characterize the contemporary media environment help produce a decline in people's ability to focus, concentrate and engage in serious thought. The ability to concentrate, think seriously, read profoundly and follow an argument are not instinctual.

Findings and Discussion

Active Citizenship and the Participation Public Sphere

Based on Dewey's intimate linkage between participation and reciprocity, each person has to refer his action with that of others and to consider other's work as providing purpose and direction for one's own. The idea of the media as a space for active citizenship contrasts with the notion of mediation as authoritative dissemination. At least four developments in the late twentieth century began to give credibility to the idea of a participatory public sphere. The first was a growing sense that a new contract needed to be forged between authoritative institutions (governments, broadcasters, public services) and their users and supporters. Secondly, as the concept of "empowerment" came to dominate policy discourse in a range of contexts—from the treatment of school students to global transitions to a postcolonial order—the impact of institutional arrangements upon civic culture was much debated. At stake here was a conception of media citizenship which sought a transcend the binary division between the production and the consumption of public knowledge. Thirdly, visions of a more participatory media culture were indirectly strengthened as scholars abandoned the simplistic media effects models that had dominated communication studies. The public increasingly receives and sends its messages

through mediated channels, from phone-ins to emails to reality television votes, it comes to look remarkably like an active audience. Manin's notion of an "audience democracy" is relevant here. Fourthly, new forms of media production emerged that challenged the claim of mainstream media to constitute the only useful model for public communication.

The first investment capital needed to launch risky online ventures and the traditional media venues (newspapers, televisions, etc.) to advertise and promote them (Harmon, 2001 in Croteau, 2012: 309).

The Social Construction of Media Technologies

A sociological approach emphasizes that media technologies are embedded in ongoing social processes affecting their evolution. For example, the Internet is subject to social forces that help to shape how it functions and how to use it. These forces include legal regulations, social norms, and market pressures, as well as the medium's inherent technical properties (Croteau, 2012). Together these forces—law, social norms, market pressures, and technological architecture—have shaped the internet, just as they have shaped every other communications medium. The development of media technologies entails thinking simultaneously about the technical and the social (Bijker and Law, 1992 in Croteau, 2012). Regarding the relationship between media and society, the most crucial question is not: "What does a new technology do to people?" but, the importance of these forces to the introduction and evolution of various new media technologies (Croteau, 2012: 291).

Building a Culture of Transparency through ICTs

Based on experience and research, it is not known if using ICTs to promote transparency can create a sustained culture of openness. Regarding information access generally, results thus far are mixed. Filtering of internet content by a government is an example in which the amount of information accessible has changed significantly in some countries with divergent reactions by members of the public (Bertot et al., 2010).

Coinciding with technology access is the need for users to be able to understand and use the technologies through which transparency tools are available — the digital divide as the gap between those access to technologies and those who do not. However, there are multiple divides to the ICTs is but one. Embedded within the split are such issues as:

- Technology literacy—the ability to understand and use technologies;
- Usability – the design of technologies in such ways that are intuitive and allow users to engage in the content embedded within the technology.
- Accessibility—the ability the persons with disabilities to be able to access the content through adaptive technologies (in fact, some mobile technologies such as the iPhone are entirely inaccessible to persons with visual impairments due to the touchscreen design which lacks a tactile keyboard); and
- Functionality—the plan of the technologies to include features (e.g., search, e-government service tracking; accountability measures, etc.) that users desire.

Thus, it is essential to both use technologies that are widely deployed to provide a broad base of technology access, but there is also often a substantial need to provide

training and engage in usability, functionality, and accessibility testing to ensure the broadcast ability to participate in e-government services and resources. The use of social media as a core part of transparency initiatives also can create both new opportunities and new challenges. For example, the use of social media in combination with open government data has been promoted as a new way of enabling and facilitating transparency. This approach is typified by the descent and ambitious plan by the Obama administration to make vast amounts of government data available through the www.data.gov site (White House, 2010). These types of transparency initiatives are directed toward the more technically inclined citizen: researchers, technologists, and civic-minded geeks. While everyone can benefit from the data and the by-products and analyses that the more technically inclined citizens would produce, to truly "democratize the data" would ultimately require a better, more conscious effort to make this initiative more inclusive and participatory to all citizens (Bertot, et al., 2010).

As we move into an information society, is media literacy increasingly part of citizenship, a principal means, a right even, by which citizens participate in the community? Or is scholarship primarily a means of realizing ideals of self-actualization, cultural expression, and aesthetic creativity? Will, these goals be subordinated to the use of media literacy, in the UK at least, is part of a package of measures to lighten top-down media regulation? It needs devolving responsibility for media use from the state to individuals, a move which can be interpreted either as 'empowering' or, more critically, or shift from centralized government to proper governance (Foucault, 1991). Perhaps even these economic goals will be undermined by the reproduction of the divisive standards and values of the established cultural elite? Of the research task developed in this paper, namely to extend our understanding of access, analysis, critical evaluation and content creation from familiar to new media, interestingly it is the most crucial to the democratic agenda. Only if these are firmly foregrounded in a definition of media literacy will people be positioned not merely as selective, receptive and accepting but also as participating, critical; in short, not only as consumers but also as citizens (Livingstone, 2004).

This paper has argued that literacy concerns the historically and culturally conditioned relationship among three processes. They are (i) the symbolic and material representation of knowledge, cultural and values; (ii) the diffusion of interpretative skills and abilities across a (stratified) population; and (iii) the institutional, especially, the state management of the power that access to and skilled use of knowledge brings to those who are 'literate'. As we extend conceptions of literacy to embrace new media, the first process—that of skilled interpretation—has much to learn from the well-established traditions of readership and audience reception in two respects. First, media literacy has developed a sophisticated account of the individual skills involved in decoding media texts, although these have yet to apply to the new media. Second, audience research has developed an interactive view of the relationship between reader and writing which, in the context of new ICTs, must also encompass questions of technology. Literacy, by extension, cannot be conceived solely as a feature of the user but must also be seen as a medium—dependent, a co-production of the interactive engagement between technology and user. Further, this paper has argued that to claim that literacy is changing with the widespread introduction of ICT, research establishes that the scholarship associated with the new media, especially the internet, differs significantly from that of print and audiovisual media. The third process—that of the institutional uses of literacy—invites a more critical take on scholarship, particularly insofar as academic research is used to inform policy.

Crucially, however, it is the relationship among textuality, competence, and power that sets those who see literacy as democratizing, empowering of ordinary people against those who see it as elitist, divisive, a source of inequality. Today's anxieties over the digital

divide merely represent the latest steps in a long-standing struggle between critical and enlightenment position whose outcome will influence who will have the power to benefit from information and communication in a technologically—mediated twenty-first century (Livingstone, 2004).

The idea of the communication revolution or the information society is nothing more than a kind of alibi for our true impotence to conduct the planet's fate toward human ends. Might this technological utopia be a mirage? Might we have converted to a technological religion (Noble, 1999) and agreed to be its preachers? If this is so, we would probably have to say that humanity has begun to lose faith in itself, its trust in human beings themselves.

It may seem to be a slight exaggeration, but when the discourse that conducts our society, the communication revolution of the Information Society—laden with rhetoric, promises and forced hopes—are considered, everything seems to indicate that indeed perhaps we tend to accept any technological progress without questioning it. Maybe we have thus anesthetized our critical conscience (Tornero and Varis, 2010).

The Never-Ending News Cycle

A society's dominant media help set the rhythm of social life. Media technologies have also given users more control over time. To watch or listen to a particular program, the audience members need to tune in at a time determined by the broadcaster. *Time shifting* refers to the practice of recording or downloading media content to watch or listen at a later time that is more convenient for the audience (Croteau, 2012: 301).

Drawing together information literacy and media literacy, while media literacy and information literacy have developed as separate traditions, they share many of the same values. In general, the “media literacy” sees media as a lens through which to view the world and express oneself, while “information literacy” sees information as a tool with which to act on the world. Both perspectives are relevant for developing media literacy policy.

In European cities, the importance of media communication in the everyday lives of children and adolescents is growing. Young people explore the world through online resources and participate in social life and politics by publishing audio and visual material. To empower and young people to profit from media according to their needs as citizens of our societies, we need to ensure their media education.

Not only does a skills-based definition of literacy focus on users to the neglect of the text and technology, but it also prioritizes the abilities of the individual over the known arrangements of society. As Hartley argues, ‘literacy is not and never has been a personal attribute or ideologically inert “skill” simply to be “acquired” by individual persons. It is ideologically and politically charged—it can be used as a means of social control or regulation, but also as a progressive weapon in the struggle for emancipation’ (Hartley, 2002: 136). If literacy is not an end in itself, so what are its social and institutional uses? How are these managed by media, governmental, educational, and commercial bodies? And what kind of critical stance should the academy take as policy is developed? These questions are currently pressing for those of us in the UK, for the current Communication Bill (2003) sets a government regulator the original brief of ‘promoting media literacy.’ What does, could, and should this (Livingstone, 2004).

Localism and Virtual Communities

Media technologies have altered our sense of space and place in other ways as well traditional media tended to be rooted in a particular physical location. By affecting our sense of place, media technologies have also altered our sense of community. Bickers (1994 in Croteau, 2012: 302) notes that new media technologies created an entirely new social space, cyberspace, which allows for new forms of interaction with little connection to the physical world. The concept of *virtual community* (Rheingold, 2000) suggests that cities no longer need to be geographically based. People all over the globe can become "virtual" neighbors through the space-bridging technology of the Internet. By "friending" others on Facebook, joining discussions in chat rooms or online forums and playing in virtual worlds, users can employ the Internet to connect with others. Rheingold (2000) stated the Internet can constitute a powerful antidote to the loss of traditional community values and can help reestablish social ties. Finally, the loss of media rooted in distinct social spaces. For example, with the Internet and mobile media, the distinction between public and private has become blurry, and this process is intensified by new forms of mobile media (Ling and Campbell, 2009).

Consumers: Victims or Informed Choosers?

This views of the likes of Milton and Locke are correct in that truth will prevail in an open marketplace, in part because autonomous and rational individuals will be able to discern the difference between reality and falsity. This belief in the analytical abilities of the people who receive media messages is directly responsible for such precepts as caveat emptor. "Buyer beware" assumes that an intelligent consumer will be able to discern nuances in notes- nuances that the designer of the message may have intentionally obscured.

Media use among young people is even more extensive has been increasing significantly in all forms-except for reading, which has found that, by 2009 in the US, young people 8 to 18 years period was due mainly to the growth of the mobile media devices-especially cell phones, MP3 players and laptop computer—which made it easier to access media products anytime, anywhere (Rideout, Foehr and Robert, 2010).

Popular social media are more easily accessible from smartphones than from traditional desktops as many people have 24/7 access to smartphones. Beyond Technology: From Public Participation to Self-Organization ICT, social media and mobile technologies alter the broader context of public participation because they open up new possibilities for policymakers, but perhaps more importantly, they empower and foster the self—the organization of citizens. Social media are a powerful tool for citizen mobilization (Reinout, 2015: 240).

The younger generation that has grown up with new media is less informed, less literate, more self-absorbed and more depressed than any that has preceded it (Bauerlein, 2008; Twenge, 2006). They point to the popularity of social networking as one source of the problem. The immediacy and personalized nature of social networking, emphasizes the value of newness and facilitates an extreme focus on the self and immediate networks of friends. The result is a dubbed "Generation Me" (Such entitlement, meets reality soon enough and younger people have higher levels of dissatisfaction with their jobs and lives than earlier generations).

The trend toward briefer instant messages not only threaten thoughtful communication, but it even promotes the erosion of traditional spelling grammar and punctuation that have long served as a useful foundation for serious discussion (Bauerlein, 2008). Neuman (in Croteau, 2012: 308) used the metaphor of a tug-of-war to describe the push-and-pull between the technical capabilities of new media and other social forces. We have already seen how various media, including the Internet, were affected by social forces as they were developed and deployed.

Regarding access, the literature suggests that children and young people already possess quite high levels of functional literacy—that is, the skills and competencies needed to gain access to media content, using the available technologies and associated software. Older children are generally aware of regulatory mechanisms and systems of guidance, and take these into account in seeking to make their own decisions. The vast majority of young people show some awareness of risks relating to sexual dangers on the internet; although they are less aware of potential economic risks. Several studies in this era conclude that education in media literacy may be a more effective strategy than blocking or filtering. Regarding understanding, there is extensive literature relating to the development of children's knowledge of television. This literature suggests that children's awareness of areas such as television 'language,' the difference between representation and reality, and the influential role of advertising, develops both as a function of their increasing knowledge of the world, and as a result of their broader cognitive and social development. Children also learn to cope with potentially unwanted or upsetting emotional responses and to make media literacy. It is important to emphasize that these areas apply just as much to functional material as to factual material and that critical understanding goes hand—in—hand with the development of aesthetic and emotional responses to media of all kinds. There is considerably less research about how children interpret, evaluate and respond to other media, including the various forms of content found on the internet.

By contrast, when it comes to creativity, there has been less academic research relating to 'older' media such as video and analog radio than to new media, particularly the internet. Research here suggests that there is considerable potential for media to use as means of communication and self-expression, not least by socially disadvantaged groups; that creative involvement in media such as online gaming and mobile telephony provide possibilities for new forms of interaction. Among the barriers to media, literacy are several inter-related factors, of which social class and economic status are the most well-established. These barriers limit children's access to the internet, although not to established media such as radio or television. Potential enablers of media literacy include parents, teachers (both in school and in informal educational settings) and other agencies such as broadcasters and regulators. Research suggests that parental mediation can play an important role in developing younger children's media literacy, for example in understanding the relationships between representation and reality. However, the role of parents depends upon broader beliefs about child-rearing, and many parents do not play history, at least in secondary schools although it remains a marginal aspect of the compulsory curriculum and is rarely found in primary schools. There is a growing body of evidence about the effectiveness of particular teaching strategies, both in respect of the 'understanding' and 'creativity' aspects, although there has been little sustained or systemic research into the learning potential of children at different ages. Media education is also developing in the informal sector, although there has been the little-sustained evaluation of such work. The review indicates several important gaps in the literature. These include specific media (such as radio, mobile phones, and online gaming) and particular population groups (such as younger children, those with disabilities, and ethnic minority groups). There is a particular need for research about children's ability to evaluate internet content;

about their awareness of new commercial strategies in the media; about media production in the home; and learning progression in media education. Of the three areas in Ofcom's definition, 'creativity' is by far the least well—researched (Buckingham, Burn, and Cranmer, 2005).

Conclusion

Too busy to think and the dangerous of 24/7 connectivity. Some of Birkert's early concerns are echoed and developed by later analysts. Maggie Jackson (in Croteau, 2012), a psychologist, argues that our embrace of new media has produced a sort of attention—deficit culture, expressed through the presence of constant stimulation, interruption, and multitasking. This fleeting culture of distraction, she contends. Produces superficial "McThinking" that can be fun and engaging but that provides little intellectual nutritional value. Such a culture undermines our ability to focus, concentrate and attend to the broader and more substantive issues in life that are the bedrock of intimate social relationships, wisdom, and advances in culture. New technologies and media forms will also pose new challenges and demand concerning media literacy, so it is essential that research in this field is regularly updated. There is a case here for more sharing of research findings and methodologies between academic and industry researchers (Buckingham, Bur, and Cranmer, 2005).

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DISABLED COMMUNITY EMPOWERMENT IN PROCESSING EGGHELL WASTE AS FOOD SUBSTITUTION MATERIAL IN BANDAR LAMPUNG

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Abstract

Eggs are one of the foods that are consumed by many Indonesian people. It is about 10% of eggs are shells. Lampung Province especially Bandar Lampung City has the potential to produce eggshell waste. Every day the number of eggs used in Bandar Lampung is approximately 24,700 kg with eggshell potential reaching 2,470 kg. Disabled communities, especially the deaf community in Bandar Lampung, are quite a large number of 114 people. This community still needs attention from various levels of society. The strategy has 4 stage, namely Preparation, Implementation, Training, and Monitoring. The resulting empowerment of the disability community in processing eggshell waste as a food substitute in Bandar Lampung was felt to provide benefits for the deaf community because they had received similar activities and these activities added knowledge and skills used for entrepreneurship provision. The empowerment activities of the disability community in processing eggshell waste as a food substitute have been used for entrepreneurship by the deaf community in Bandar Lampung City.

Keywords: *Disable community, eggshell, food substitution.*

Introduction

Eggs are one of the foods that are consumed by many Indonesian people. For about four years (2015 – 2018), consumption of chicken eggs around 1,4 million tons on a year. It is about 10% of eggs are shells. Based on the data of Department of Agriculture until 2020, consumption of eggs increase for about 1,7 ton on a year. Data Center and Information System of Agriculture ministry estimate that on 2014 consumption eggs will increase 4,74% on a year (Nuryati et al., 2016).

Lampung Province especially Bandar Lampung City has the potential to produce eggshell waste. Eggshell waste to obtain from various sources, such as bread factories, sellers of fried rice, sellers of martabak, sellers of traditional food. Bandar Lampung City consists of 13 sub-districts with 98 districts. There are for about seven large bread factories that scattered in several sub-districts, while the home-based bread factory has 2-3 factories in each sub-district. Sellers of Martabak and fried rice in each sub-district were around of 20-30. Every day the number of eggs used in Bandar Lampung is approximately 24,700 kg with eggshell potential reaching 2,470 kg (Badan Pusat Statistik, 2009-2017).

Eggshells can be thrown away and can pollute the environment. While eggshells contain many substances that are useful for body health. Almost 95% of eggshells contain inorganic Ingredients, 3.3% organic matter (especially protein), and 1.6% is water (Umar,

2000). According to Stadelman and Owen most inorganic materials consist of approximately 94% calcium carbonate (CaCO_3) and 1% magnesium carbonate (MgCO_3). Proteins that make up the eggshell consist of a layer of membrane proteins that form mucin and cretin (Indah, 2017).

One alternative that can be done to utilize eggshell waste is to process eggshell into an alternative source of calcium-substituted in food ingredients. Substituted calcium in food can meet the daily calcium needs of both children and the elderly. Daily calcium needs range from 700 - 1,300 mg. In every one teaspoon (+ 4 g) of eggshells equivalent to 1,000 mg of calcium (Inderawati, 2017).

Lampung Province, especially Bandar Lampung, has a high disability community of around 283 people and 114 of them are deaf communities (Pemilu Untuk Difabel, 2018). Some of the deaf communities are still in productive age so it is essential for them to get skills that can be utilized to improve their economic level deaf communities in Bandar Lampung often get various skills training from the government. The training can make the deaf community live more independently. However, some of the deaf communities who have not been able to live independently, so that it becomes a burden for their families and the environment because they have not been able to apply the skills given.

Regional regulations regarding the portion of labor for disabled people in Lampung do not yet exist. It makes it difficult for people with disabilities to get a job. These conditions require disabled people in Bandar Lampung to be able to become entrepreneurs so that they can live independently and be well-off. For that disable people needs the skill to be good entrepreneurs.

The Deaf community in Bandar Lampung city has been accommodated in an organization called Gerkatin (*Gerakan untuk Kesejahteraan Tunarungu* Indonesia). The other organization is Pertuni (Persatuan Tunarungu Indonesia) and “*Komunitas Lampung Mendengar*” to family members with deaf community children. In general, these organizations have a regular agenda of member meetings. At the meeting, it was possible to discuss various business experiences and share the knowledge and skills needed to work. Deaf communities who are members of various Deaf organizations are generally deaf communities who have received formal education from SLB. There are still deaf communities who have never received formal education, and generally, have not joined the organization. Deaf communities like this are challenging to live independently because it is difficult to get information or skills.

This community service activity is expected to provide understanding and ability for the disability community in managing eggshell waste and improving the skills of making foods that are highly nutritious so that their health and economy will be improved. The use of eggshell shells as a food substitute can be used as a home business for disabled communities, especially deaf communities because they do not have to do verbal communication. The processing of eggshells as a food substitute material also does not involve much of the auditory senses so that it fits well with the situation of the deaf community.

The approach taken through this service can also help reduce the deradicalization that might arise due to lack of attention. Contributions to overcome deradicalization done can be in verbal or non-verbal approaches. Verbally, the closeness and trust built during the service will make it possible for devotees to provide an understanding of the dangers of radicalization for their social and economic life. Non-

verbally, the attitude of the kindness and caring we show them during the devotional process can provide an example for them. Based on the description above, it is important to do "Disable Community Empowerment in Processing Eggshell Waste as Food Substitution Material."

Method

A Condition of Subject

Disabled communities, especially the deaf community in Bandar Lampung, are quite a large number of 114 people. This community still needs attention from various levels of society, including lecturers who can help people with disabilities by applying their knowledge through the tri dharma activities of universities, primarily through community service. Currently, the number of deaf communities in Bandar Lampung is quite widespread in all sub-districts in the city of Bandar Lampung. The deaf community has received various kinds of assistance and skills training from the city government of Bandar Lampung through the social service of Bandar Lampung city.

December is the month of the National Disability Community. In that month the disability community including the community of the tuna could get help from the private sector as well as from the government. Assistance provided to the deaf community includes the provision of compensation funds to purchase hearing aids and the provision of skills training for the deaf community.

The skills were given to people with disabilities, especially deaf communities, our carpentry skills, bridal makeup, sequins on clothes, batik, and sewing. Skill training provided by the Social Service of Bandar Lampung City is very rarely done especially for deaf people. It is due to the lack of human resources in the Office of Social Affairs that can train deaf people because the deaf community needs a language that is specifically for communication. Some of the skills trained in the deaf community have not yet been used to improve the welfare of the deaf community. It is because the skills training given to the deaf community requires considerable capital to be applied so that most of the deaf communities have difficulty using the skills provided. Business capital assistance for disabling communities is also difficult to obtain, both from banks and from the government.

The absence of regional regulations on the portion of labor for the disabled in Lampung also makes it difficult for the disabled to obtain employment. Many private companies do not want to accept disabled people as laborers, because they are considered only to be difficult and bring losses to the company. Conditions like this require disabled people in Bandar Lampung to be able to become entrepreneurs so that they can live independently and be well-off. For entrepreneurship skills are needed that can be done by the disabled.

Disabled communities, especially deaf communities, have limited communication, because of limitations in listening, some even cannot hear and speak at all. This situation will undoubtedly make it difficult for people with disabilities, especially the deaf to entrepreneurship in order to live more independently and release dependence from others. Less hearing will make it difficult to do business that is directly related to consumers. So the disabled community needs skills that can be done to live more independently, but the effort does not require very much verbal communication.

The deaf community in Bandar Lampung city has been accommodated in an organization called GerkatIn. This organization has a secretariat having its address at Puncak Mas, Bandar Lampung City. In addition to GerkatIn, there is a Listening

Community which consists of families with deaf community children. In general, these organizations have a regular agenda of member meetings. At the meeting usually discussed various business experiences and shared knowledge.

Skills in the framework of business independence for the deaf. Deaf communities who are members of various deaf organizations are generally deaf communities who have received formal education from SLB (Special Schools for Disable). There are still deaf communities who have never received formal education, and generally, have not been gathered in sharing the organization. Deaf communities like this are challenging to live independently because it is difficult to get information or skills.

In addition to the Listening Community with family members with deaf community children, generally, deaf communities and communities in Bandar Lampung City have productive- age adults, with ages between 18 - 50 years. The use of the potential of eggshell as a food substitute can be used as a home-based business for disabled communities, especially deaf communities because they do not have to do so much verbal communication. The processing of eggshells as a food substitute material also does not involve much of the auditory senses so that it fits well with the situation of the deaf community.

Expected of subject condition

Empowerment of the disability community in processing eggshell waste as a food substitute in Bandar Lampung in this community service program is expected to provide understanding. It also provides the ability of the disability community to manage waste and improve the skills of the disabled in making foods with high nutritional value. Further, it will affect the improvement of their health and economic level in particular and the people of Bandar Lampung in general.

Also, the approach taken through this service can also help reduce the deradicalization that may arise due to lack of attention. Contributions in overcoming deradicalization done can be in verbal or non-verbal approaches. Verbally, the closeness and trust built during the service will make it possible for devotees to provide an understanding of the dangers of radicalization for their social and economic life. Non-verbally, the polite and caring attitude that we show them during the dedication process can provide them with examples so they can avoid radical attitudes even if we do not need to ask. From the dedication done shows the success with the following size scale:

- a. More than 70% of participants/members of the disabled community can be empowered to process eggshell waste as a substitute for food.
- b. More than 70% of participants/community members can practice making calcium flour extracted from eggshells as a substitute for food.
- c. More than 50% of the participants/community members are willing to share the skills acquired with other disabled people in their respective neighborhoods.

The Strategy Used

The approach to empowerment in the community is a participatory community of disables. Through this approach, disabled communities are invited to participate together to process eggshell waste to build self-awareness that waste that is considered useless can still be utilized. After the can participate with all the shortcomings they have, they can provide benefits to others and indirectly can improve the economic abilities of

themselves and their communities.

1. Preparation Phase

The preparation phase includes:

- a. Survey
- b. Strengthening and determining locations and targets
- c. Preparation of training material
Preparation of training materials/materials, which include: papers and modules for empowering the production of eggshell flour as a food substitute for the disabled.

A community of Bandar Lampung City. The material will then be given to deaf people by applying the "Jigsaw" learning strategy, namely the transfer of knowledge from one small group to another. In the application of the material will be assisted by mediators from Gerkatina Bandar Lampung City to be explained to the five selected deaf people. Deaf people who have received the material are then asked to share their understanding with seven other people.

2. Implementation Phase

First, giving an explanation and understanding of the processing of eggshells as a source of calcium as a substitute for food. Second, is a training session that focuses on abilities to master. This ability is provided through simulation and practice techniques to gain direct experience and enrichment from friends and the coaching team.

3. Training Method

To carry out these activities, it uses several training methods, namely:

- a. Explanation Method: provide an explanation and understanding of eggshell waste processing as a source of calcium to use as a good and real food substitute;
- b. Question and Answer Method: useful for exploring as much knowledge as possible regarding the processing of eggshell waste as a source of calcium to use as a food substitute.
- c. Simulation and Practice Method: provides an opportunity to practice the training material obtained in order to find out its ability to apply eggshell waste processing methods as a source of calcium that can be used as a food substitute correctly and adequately and then identify difficulties (if they still exist) for then solved.

The work stages used are as follows (Rahmawati and Nisa, 2015: 1050 - 1061):

The parties involved (stakeholders) and the form of their involvement

The community service activities involve collaboration between the Ministry of Religion Center as the director, coordination channels, and providers of financial assistance in the research & community service, and institutions of higher education, especially Islamic universities. In this case, it is the Community Service Agency for University of Islamic State Raden Intan Lampung and its executing team, the Faculty of Education and Teacher Training with Disabled communities throughout Bandar Lampung. Also, stakeholders who play no less important are Gerkatina Bandar Lampung City as providers of mediators to become a bridge of communication between writers and the disability community.

Result and Discussion

The conception carried out by the team included several series of activities. The first activity was meeting with the speech deaf community, gathered in an organization known as Gerkatin embranchment of Bandar Lampung. In this activity, the service team approaches to the deaf community without the help of a mediator, who caught to help to communicate. In this meeting, the team caught to communicate with the deaf community but very little. From this meeting, the team has got information about their activities and their plans. From this meeting, we also got information about mediator or facilitator Gerkatin that caught to help this organization to communicate with other. One of information had we got was the plan to entrepreneur activities, for example, they would trade of the meals at Adipura Monument in Bandar Lampung. In this Area, on Sunday is the car-free day, so that this location so quite crowded with the visitor who will relax or sport. The plan is a perfect opportunity for mentoring activities planned.

At the meeting, the service team also obtained information from Gerkatin officials about Gerkatin members who were not persons with disabilities and the members acted as facilitators or mediators who could be spokespersons between Gerkatin and various parties who would collaborate with the organization. Gerkatin Facilitator is a Student of the Special Education (Deaf) Program of Muhammadiyah University of Lampung.

Figure 1. Focus Group Discussion with Gerkatin Members



The second activity is a meeting with a facilitator or mediator. At this meeting, the dedication team put forward plans for activities to be carried out together with the Gerkatin Members in the form of empowerment and assistance in the manufacture and utilization of waste shell or eggshell flour as a substitute for food to increase the calcium content in these foods. The facilitator welcomes the activity plan with great enthusiasm and is willing to be a mediator in the planning and empowerment and assistance activities that will be carried out.

The third activity is the main activity, which is in the form of training for the deaf community (Gerkatin) held at University of Islamic State Raden Intan Lampung. This activity was attended by approximately 35 members of Gerkatin. In this activity, the service team assisted by the facilitator explained the benefits of calcium for health,

especially for bone health. Calcium does not have to be obtained from milk and other processed products that are relatively expensive, but calcium can also be obtained from very cheap ingredients, and the only cost is waste that is just thrown away, namely from shells or eggshells. Next, we explain how to treat eggshells, so they are ready for use or added to food, and how much dosage should be added to help meet daily calcium needs.

Eggshell flour can be added to various types of foods, such as sponge, brownies, donuts and ice cream. In this activity, Gerkatin members were also invited to make several types of food that could be added/substituted with eggshell flour. Examples of foods made in this activity are black glutinous brownies, tape cake, and pudding.

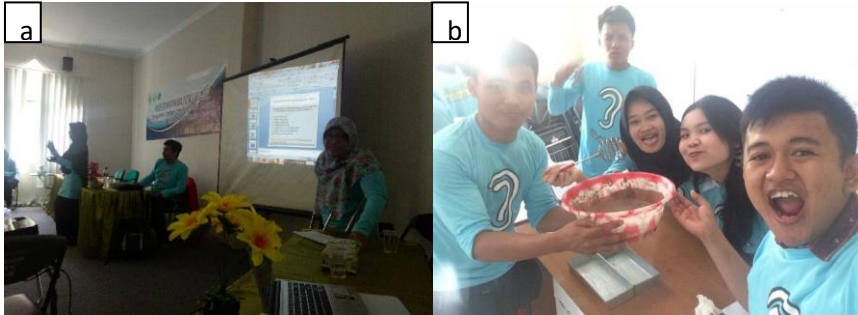


Figure 2. a. Explanation of How to Substitution Eggshell on Food. b. Make a Brownies Cake

In addition to explaining orally, the serving team also provided guidelines for making eggshell flour and also some food recipes substituted with the shell flour. Through this activity, the deaf community, especially in Bandar Lampung who joined Gerkatin is expected to gain knowledge and capability in utilizing eggshell waste to increase calcium levels in various types of food. This activity is expected to be in line with the entrepreneurial plan to sell food in the Adipura Monument, as one of the work programs planned by Gerkatin before.



Figure 3. Monitoring and assessment of eggshell substituted food buyers

Similar training was conducted by Odelia Febrina in the deaf-speaking community in Pematang Siantar District. The research results that have been carried out are the deaf and deaf people who have received skills training from the Pematang Siantar District Social Service, some of whom have received employment at the tailor and

embroidery shop. Some are convinced that they will get similar workforce or the skills acquired can be used in business practices by opening an embroidery or sewing business (Simanjorang, 2013).

Empowerment of the deaf-speaking community through the delivery of Handicraft skills was also carried out at the Rumah Regis Tanjung Barat Foundation in South Jakarta. Skills training activities provided to the speech-deaf community provide positive changes for participants. The deaf speech community who were initially powerless became more empowered, brave (confident) and able to socialize well, even earning income and additional skills (Saidah, 2016).

The next activity is monitoring. The first monitoring was conducted in conjunction with the International Day of Deafness, centered on Bandar Lampung Elephant Park. On that day, various activities were carried out by Gerkatin in Bandar Lampung City, including good walks and various product bazaars made by Gerkatin, one of which was various types of food with food ingredients, drinks, uduk rice, and hamburgers. This community sells food using a boxcar that has been designed to sell food.

The results of monitoring the sale of food products with eggshell substitution, one of which is the result of an assessment of eggshell substituted food buyers, through questionnaires. In the questionnaire, the buyer is required to assess the color, taste, flavor, and texture of the food.

Table 1. Assessment scale of eggshell flour substituted food product questionnaire

No	Assessment	Score
1	Very much like	7
2	Very like	6
3	Likes	5
4	Rather Like	4
5	Rather dislike	3
6	Don't Like	2
7	Very dislike	1

Of the 15 questionnaires successfully filled, the results obtained are listed in table 2 below:

Table 2. Results of the buyer's assessment of food substituted with eggshell flour score

ASPECT	SCORE				
	7	6	5	4	3
Colour	-	0.27	0.54	0.19	-
Flavour	0.28	0.36	0.36	-	-
Taste	-	0.28	0.55	0.17	-
Textur	0.1	0.36	0.35	0.1	0.1

From the results of the buyer questionnaire, it shows that the food products made by Gerkatin substituted with eggshells are favored by most buyers, from all aspects assessed, especially from the taste aspect, which gets a significant enough value. More than 50% of buyers like the taste of food products substituted with eggshell flour. From the questionnaires obtained, food products substituted with eggshell flour are expected to

be a characteristic of GerkatIn business commodities further developed. In addition to assessments using questionnaires, some buyers advise on the food packaging sold. Packaging that looks less attractive causes consumers to be less interested in buying products sold.

In this monitoring activity, the dedication team also met and had conversations with the families of the deaf community about the mentoring activities we were doing. Some families of the deaf community provide an excellent assessment of the service activities we are doing. They even hope that there will be similar activities, with various activities that can encourage and help deaf people to be able to live independently.

Some parents of deaf community members revealed that their sons and daughters are very fond of communicating with social media through gadgets. Accordingly, they hope that the pleasure of communicating with social media can be used as a means of independence of the deaf community, so they hope there is training in the use of gadgets to do business, for example through training in buying and selling online.

Weaknesses in assisting the use of eggshell flour as a substitute for various foods, among others, is the difficulty of communication between servants and deaf people because the service team does not understand sign language correctly and adequately. The lack of skills of participants in making various types of food is also one of the weaknesses in this activity. Based on some of these weaknesses, the following are some suggestions in carrying out similar activities, in the future:

- a. Individual trainers need to be present to train GerkatIn members in making various types of food.
- b. A typical place is needed to market various eggshell substitution food products so that it can become one of GerkatIn's flagship products that have high economic value, so that it can increase the independence of the disabled, especially the deaf community.
- c. Need to design food packaging that is more attractive, so that food products with the substitution of eggshell flour have a higher economic value.

Conclusion

Based on the implementation and results of the implementation of activities empowering the natural disabled community to process and utilize eggshell flour as a food substitute in Bandar Lampung City, the conclusions are:

- a. The empowerment activities of the disability community in processing eggshell waste as a food substitute in Bandar Lampung running smoothly.
- b. Empowerment of the disability community in processing eggshell waste as a food substitute in Bandar Lampung was felt to provide benefits for the deaf community because they had received similar activities and these activities added knowledge and skills that could be used for entrepreneurship provision.
- c. The empowerment activities of the disability community in processing eggshell waste as a food substitute have been used for entrepreneurship by the deaf community in Bandar Lampung City.

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TRAINING LINE FOLLOWER TO ADVANCE COMPETENCE AND SKILL OF THE STUDENTS OF SMKN 1 MAJALAYA

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Abstract

A robot is a system which has the ability to sensor surrounding and responds to the comment based on smart intelligence artificial. Line Follower is one of the robots which is more popular, that is a mobile robot which follows line follower online area so that it can be used in competition as a goods mover, etc. It needs more innovation, carefulness, and diligence to face line challenge. So, it can make to upgrade the student's life skill especially at SMKN 1 Majalaya Kabupaten Bandung. Implementation of public service about line follower analog has six stages of implementation namely problem analysis, problem-solving technology, asset mapping, networking, action, and evaluation. The results of pre-test and post-test analysis showed significant changes after the training that is an increase in understanding about line follower analog after training is about 74%.

Keywords: *line follower, students, public service, robots*

Introduction

A robot, beginning from application-application in an industry is wrapped as industrial. So the robot is moreover in many designs of industry such as manipulating and autonomous. In the hospital, office, and danger area, a robot is part of daily life (Pitowarno, 2006). In this study, the type of robot to develop is robot line follower. Robot line follower is one of the mobile robots that can detect and follow the line on a circuit (Daisy et al., 2014; Ibrahim & Alsanableh, 2009). It works by measuring light intensity that rebound from its line.

This type of robot applies to any system, such as in a case that was unstable. Such a robot is chosen because of the sensitive respond needed, so it can take a long time to have a recovery. Besides, it can be designed based on our innovation so that, it can rise soft skill of students at SMK to the world of work (Daisy et al., nd.; Wibowo et al., 2014). Training of line follower is a skill and knowledge from base electro and microcontroller at SMK (Politeknik Elektronika, 2006). It hopes to be a contribution by UIN Sunan Gunung Djati Bandung as an iconic Islamic university located in West Java to educate students at

SMKN 1 Majalaya Kabupaten Bandung. The students need to raise skill and understanding of robot engineering. Besides, this program can create innovation for the students.

Community Engagement Method

It is shown in the flowchart of figure 1.



Figure 1. Flowchart on Community Engagement (Psmk Kemdikbud, nd.)

The first step is problem analysis at SMK that oriented to the world of work, so need a skill full. Based on UU No. 20 the year 2003 verse 15, vocational education is middle education prepared the students to work on a specific sector (SMKN 1 Majalaya, nd.). It consists of SMK and Madrasah Aliyah Kejuruan.

The second step is a problem-solving strategy based on the aim of education; it will be reflected that there are many resources integrated to the character, attitude, knowledge, and creative behavior (SMKN 1 Majalaya, nd.). Education is a system that has instructional material, teacher-student, method, media, tool, stakeholders. Therefore, training lone follower to the SMK is needed to make well Indonesian, behavior and work ethic, active, innovative, and has nationality knowledge in society, and in the state (SMKN 1 Majalaya, nd.; Rugianto, 2013).

The next step is asset mapping to find assets at SMKN 1 Majalaya to be involved in getting a problem solution. The student is the most critical assets in the state, and it would be the next leader. Public service that will be done is to raft line follower itself to rise life skill of the students, so it needed them who understood about it. Moreover, this school has about those criteria that can be adapted well with technology (SMKN 1 Majalaya, nd.; Mukti et al., 2015).

Networking step is to get the survey to its school, and collecting data about its condition that would be taken as social service place. It held to know how far the knowledge of the students about it, so it can make it easy to have suit training and can be used by them. Moreover, what reaction after doing this training (SMKN 1 Majalaya, nd.; Rusmadi, 2005).

The action is done by giving material of Training Line Follower to the students of SMKN 1 Majalaya Kabupaten Bandung. The last is Evaluation; it is carried out to identify how the effectivity of this training. By doing post-test, and the result will be compared with the pre-test. This process has been done on 2018 May 15 – 16 at SMKN 1 Majalaya, Bandung.

Result and Analysis

The result of the questionnaire used SPSS, that is an application program that can get excellent statistic analysis, descriptive menu and dialog square that will be understood by pointing and clicking a mouse.

SPSS used in many research. The first SPSS is very PC; it can be used for desktop computer, called SPSS/PC + (version DOS). However, it was useless, so it produced the version of window beginning from version 6.0 until the newest version.

A long time ago SPSS made for statistic data tabulation of sociology. SPSS itself is Statistical Package for the Social Science. It expanded to many users, such as the production process at the factory, research of sains, etc. Moreover, now it becomes Statistical Product and Service Solution or SPSS.

It can read any data or input data directly to the data editor. However, the structure of data unfinished, but must be formed to be cases and variables on the data editor. Case informed for one unit analysis, while the variable is information that is collected from each case.

The researches examine the effectiveness of the seminar and training online follower robot to the 40 students of SMKN 1 Majalaya. It used the instrument of a questionnaire. It was shared before and after the training. There are six questions, and Likert scale is used to process the data.

Table 1. Questionnaire

No.	Question	1	2	3	4
1	Do you know Line Follower?				
2	Do you know the meaning of Line Follower?				
3	I know how to craft the Line Follower				
4	Do you know the form of Line Follower?				

5	I understand the kind of Robot it is				
6	I can identify the strip passed by this robot				

Note: 1. I do not know, 2. I know a little, 3. I know some and 4. I know a lot.

Research hypothesis said that training line follower influenced knowledge to the students of SMKN 1 Majalaya Kabupaten Bandung.

Reliability Questioner of Training Line Follower

There are six questions about line follower. Here is the result of reliability questioner of training line follower.

Table 2. Reliability Statistics

Cronbach's Alpha	N of Items
0,816	6

Cronbach's Alpha = 0,816 > 0,6 that is high reliable.

The Result of Wilcoxon Questioner Before and After Training Line Follower

- Hypothesis
 - H_0 : Knowledge of participants before and after training is the same.
 - H_1 : Knowledge of participants before and after training are different.
- Statistics Examination
 - Data scaled ordinal with two samples connected, so it used the Wilcoxon Exam.
- Range of Significance
 - $\alpha = 0,05$ for $N = 38$
- Refusal Area
 - Refuse H_0 if $P_{value} \leq \alpha$, ($P_{value} = Asymp. Sig. (2 - tailed)$)
- Statistics Count

Table 3. Ranks

Ranks

	N	Mean Rank	Sum of Ranks
Before Training - Negative Ranks	0 ^a	.00	.00
After Training Positive Ranks	37 ^b	19.00	703.00
Ties	1 ^c		
Total	38		

a. Before Training < After Training

b. Before Training > After Training

c. Before Training = After Training

Table 3. Test Statistics

Test Statistics^a

	Before Training – After Training
Z	-5.310 ^b
Asymp. Sig. (2-tailed)	.000

a. Wilcoxon Signed Ranks Test

b. Based on negative ranks.

6. Summary

Refuse H_0 , it means that knowledge of participants before and after training are different, so it influenced the knowledge of them

There is much different significance between students who have got training. Thirty-four students (85%) from 40 students said that they got more about line follower, but six students (15%) are still in the same condition.

After training, the students answered the question of line follower. From 40 students, only one student whose answer is excellent, four students motivated, five students are amazing, and 29 students, that they knew more about line follower.

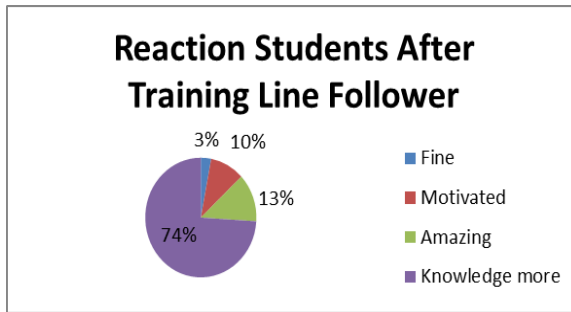


Figure 2. The Result of Statistic Service Process Society

Pie Chart showed that the most significant percentage comes from the students who have more knowledge after training line follower, that is 74%. While 13% of students are astonishing, students motivated is 10% and the students who said the fine is 3%. Those conditions are the same with statistics exam before the training, so it shows that the training influenced the students.

Conclusion

The activities of university-community engagement located at SMKN 1 Majalaya Kabupaten Bandung are useful because the school has the same of the specialized department in line follower robot, that is Electronic Engineering Industry. Besides, it also has a robotic student organization. Students are the best community. Hence they are demanded to develop skill and understanding, especially students of vocational must be ready to face industrial.

Students are the best community to develop skill and understanding, especially at a vocational school that must be ready to face the industrial world. The line follower Training has significantly influenced the students' skill, and the test results showed a 74% increase for their awareness value after training.

Acknowledgment

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COMMUNITY ASSISTANCE: OVERCOMING THE PROBLEMS OF ISLAMIC EDUCATION INSTITUTIONS THROUGH SYSTEMIC THINKING

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Abstract

Institutional problems in Islamic education must be immediately resolved and returned to the meaning of education and the goals of national education. Institutional problems in the city of Jambi cover three problems: lack of infrastructure, lack of equal distribution of teachers and many schools/madrasahs that do not have a certificate. This fact was revealed from data of the Commission D of DPRD in several elementary schools (SD/MI), junior high schools (SMP/MTs) and high schools (SMA/MA). Equalization of teachers and improving the ability of educators to create an atmosphere of learning experience varies in the management of students to fulfill the curriculum, have an understanding or a foundation of education and a good example. Implementing the Decentralization System with a good and correct understanding is one of the strategies to overcome various physical, institutional barriers and administrative constraints, especially the problem of school/madrasah land certificates. The government must carry out its functions by regulating and supervising the administration of education under the applicable legislation, ensuring the availability of funds and the obligation to manage an education unit based on local excellence.

Keywords: *Islamic education institutions, Systemic thinking*

Introduction

In a country that is very large and diverse as Indonesia, data collection is a difficult job. Although the data presented in this article can illustrate achievements at the national level, and in some aspects reach also at the provincial level, it has not yet described achievements at the district level. Many of the most critical decisions that can affect the progress of achieving the MDGs are taken at the district level. Therefore, this article is expected to help introduce the MDGs background to a broader audience, especially decision makers at the regional level.

For some purposes, including poverty, education, health, and environmental protection, Indonesia and other countries, set ambitious targets but are very likely to be achieved. Most of these targets must be achieved in 2015. Therefore, 2010 became important, because this year is the middle of the 2015 target. Looking at the achievements to date, Indonesia should be proud.

The government has tried to reduce poverty, and almost all boys and girls can enter elementary school. However, it still demands hard work in other fields. The high maternal mortality rate and insufficient effort to protect the environment is homework that

must be resolved seriously. Although it has achieved much progress, it still requires hard work to achieve all the MDGs.

Millennium Development Goals (MDGs) are efforts to fulfill the fundamental rights of human needs through joint commitment between 189 UN member states to implement 8 (eight) development goals. They are tackling poverty and hunger, achieving primary education for all, encouraging gender equality and women's empowerment, reducing child mortality, improving maternal health, combating the spread of HIV / AIDS, malaria and other infectious diseases, environmental sustainability, and building global partnerships in development.

A focused education process will bring this nation towards a better civilization. On the contrary, the educational process that is not directed will only take time, effort and funds without results. Thus, the education system as the implementation of national education greatly determines the progress of this nation's retreat (Tilaar, 2009: 50).

Educational goals and learning objectives include three aspects, namely: cognitive aspects, affective aspects, and psychomotor aspects. Until now, the factors that most influence the learning outcomes of these three aspects are cognitive aspects which include perception, memory and thinking while the affective and psychomotor aspects are more complementary to determine the degree of success of children's learning in school (Ahmadi, 2005: 110 - 111).

Education in the era of decentralization differs from centralization. In the education period centralization of everything such as school buildings, curriculum, the number of students, textbooks, teaching methods and so on is determined and held by the government in a convenient manner. The principal and the teachers mostly must carry out what has been determined and instructed — education as a dominant force in the social community to balance the rate of development of science and technology (science and technology) (Barizi & Idris, 2009: 129).

National Education System, Number 20 of 2003 and the National Education Standards Agency (BSNP), states that national education aims to develop the potential of students to become faithful and devout human beings, noble, healthy, knowledgeable, capable of being creative, independent and being citizens democratic and responsible.

Educational goals and learning objectives include three aspects, namely: cognitive aspects, affective aspects, and psychomotor aspects. Until now, the factors that most influence the learning outcomes of these three aspects are cognitive aspects which include perception, memory and thinking while the affective and psychomotor aspects are more complementary to determine the degree of success of children's learning in school (Ahmadi, 2005: 110 - 111).

Veithzal Rivai, Bachtiar and Boy Rafli Amar explained that the leader is someone who has leadership skills, influences without asking the reasons. The leader is the chosen person who can realize goals. These goals will not be achieved without the ability of a leader in regulating and influencing its members, in this case, if it is associated with educational institutions namely the ability of the principal to lead his educational institution (Rivai et al., 2013: 1 - 3).

The principal's performance shows school success. Therefore, principals must understand and develop skills in implementing change through student management if the headmaster they lead becomes effective. Various kinds of educational problems must be immediately resolved and returned.

Review of Related Literature

Thinking of System in Education

In the past year, the concept of the system has gained increasing influence in psychology and psychopathology. Many investigations have been called general systems theory or parts of it. The system comes from the Latin (*systema*), and Greek (*sustēma*) is a unit consisting of components or elements that are linked together to facilitate the flow of information, material, or energy.

A system is a unit of interconnected parts that are in an area and have driving items, general examples such as the country. The state is a collection of several elements of other entities such as provinces that are interconnected to form a country in which the role is the driving force of the people in the country. In principle, each system always consists of four elements: 1) Object, which can be in the form of parts, elements, or variables, 2) Attributes, which determine the quality or nature of ownership of the system and its objects, 3) Internal Relations, between objects in inside and 4) Environment, the place where the system is located.

According to Banathy, systems theory is an organized expression of a series of interrelated concepts and principles that apply to all systems. There are two groups of approaches in defining a system, namely:

1. *Procedure Approach*

A systems approach that emphasizes more on procedures defining the system as a network of procedures that are interconnected gather together to carry out an activity or to complete a particular target.

2. *Component or Element Approach*

A system approach that emphasizes more on components or elements so that the system as a group of elements is integrated with the same intention to achieve a goal. The system has a classification that can distinguish one system from another, the classification of the system as follows:

- a. Abstract Systems and Physical Systems that contains ideas or concepts, for example, a theological system that contains ideas about human and god relations. While the physical system (physical system) is a system that can be physically seen, for example, computer systems, school systems, accounting systems, and transportation systems.
- b. Deterministic Systems and Probabilistic Systems, its operations can be predicted precisely, for example, a computer system. While the probabilistic system (probabilistic system) is a system that cannot be predicted by surely because it contains elements of probability, such as arisan systems and preparation systems, needs the average and the time to recover the number of preparations can be determined but the exact value for a moment cannot be determined with certainty.
- c. Closed Systems and Open Systems, is a system that does not exchange material, information, or energy with the environment, in other words, this system does not interact and is not influenced by the environment, for example, chemical reactions in separate tubes. While the open system (open system) is a system that is related to the environment and influenced by the environment, for example, a trading company system.
- d. Natural Systems and Man-Made Systems, are systems that occur because of nature, for example, the solar system. While the system is human-made (human-made system) is a system made by humans, for example, a computer system.
- e. Simple Systems and Complex Systems is divided into simple systems (e.g., bicycles) and complex systems (e.g., the human brain).

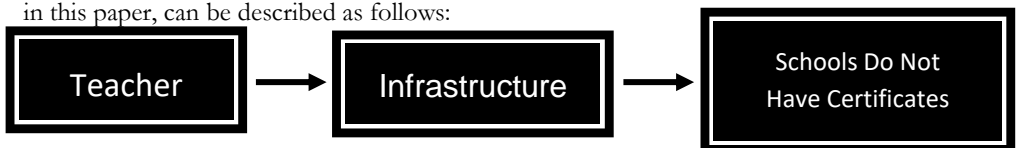
The basic concept of the system, in general, can be explained as follows: 1) System components are interconnected with each other. 2) A whole without separating the components of its formation. 3) Together in achieving goals. 4) Has input and output. 5) There is a process that converts the input into output. 6) There are rules. 7) There are smaller subsystems. 8) There is a differentiation between subsystems. 9) There is the same goal even though it starts differently. To understand or develop a system, it is necessary to distinguish elements from the formation of a system. The following are the characteristics of the system that can distinguish a system from other systems:

1. Goal: Each system has a goal, whether it is just one or maybe many and the purpose of one system with another is different. This goal is what drives the system to work. Without a clear purpose, the system becomes uncontrolled and uncontrollable.
2. Component (component): Activities or processes in a system that transforms input into semi-finished form (output). This component can be a subsystem of a system.
3. Interface (interface): The place where the component or system and the environment meet or interact.
4. Limits (boundary): Descriptions of an element or element included in the system and those outside the system.
5. Environment (environment): Everything outside the system, an environment that provides assumptions, constraints, and input to a system.

The system approach can be linked to the analysis of physical conditions (for example solar systems, machine assemblies), can be associated with biotic analysis (for example: nets ecological, coordination of the human body), and can be related to the analysis of social phenomena (for example: economic life, symptoms of education, etc.). Analysis of the social system is relatively more complicated than the analysis of physical systems and biotic systems, social systems such as education systems are generally open, that is a system that is easily influenced by events outside the system (vulnerable to outside influences). A system approach is needed if we face a complex problem so that an analysis of the problem is needed, to understand the relationship with other parts in the future

System Picture

Picture of teacher equalization system, infrastructure (facilities) and school land that do not have certificates in problem-solving orientation with several theories presented in this paper, can be described as follows:



Role and Function of School Heads

The task of the school principal is now to regulate the course of the school and to be able to work together and connect intimately with the community. The principal is obliged to arouse the enthusiasm of the teachers and school staff to work well, build vision and mission, welfare, relationships with school staff and students, develop the curriculum.

The principal is a functional staff teacher who is given the task of leading a school, the place where the teaching and learning process is carried out or the place where

interactions occur between teachers who give lessons and students receive lessons. The word lead from the formula implies a broad meaning that is the ability to move all the resources that exist in a school so that it can be utilized maximally to achieve the stated goals. Husaini Usman stated that the principal as a manager is required to organize all school resources using the TEAMWORK principle which implies a sense of togetherness, Empathy, mutual assistance, Maturity, mutual obedience (Willingness), regularity (Organization), mutual respect (Respect), and kindness. Good principals' leadership must be able to strive to improve teacher performance through the training program for the ability of education personnel. Therefore, the principal must have a personality or character and ability and skills to lead an educational institution (Karwati, 2013: 37 -38).

The duty of the principal's duty, in addition to regulating the course, he must also be able to work together and connect intimately with the community. He is obliged to arouse the enthusiasm of teachers, and school staff to work better, build and maintain kinship. Group and unity between teachers, employees, and students. That is, developing school curricula, knowing school plans and knowing how to carry out tasks, paying attention to and working on the welfare of teachers, employees, and so on. The duties of the principal like that are part of the supervisory functions which are the duty of the education leader (Purwanto, 2005: 75).

One of the duties of the principal is to guide and guide the teacher to work correctly in the learning process of his students. Learning supervision has three principles, namely: (a) learning supervision directly influences and develops teacher behavior in managing teaching and learning processes (b) supervisor's behavior in helping teachers develop their abilities must be explicitly designed (c) the purpose of learning supervision is that teachers are increasingly able to become facilitators in learning for students and the need for innovation in the education sector that must be moved by the principal.

According to Djonegoro and Suryadi, as quoted by Lias Hasibuan, that innovation in the field of education is not even carried out only in the form of professional skills and expertise for increasing HR productivity. More than that, HR insights that give HR productivity color as a cultural basis. What is more important is that investment in education is not just a process of acquiring knowledge and skills in the form of mere consumption. It returns to the meaning of investment itself, namely as an effort to increase the added value of goods or services in the future, by sacrificing current consumption (Hasibuan, 2004: 60). The main tasks and functions of leadership in the context of the first include:

- a. Combining these differently motivated people with the same motivation.
- b. Work for a dynamic group consciously.
- c. Creating an environment where there is integration between individuals and groups with educational institutions.
- d. Inspire and encourage its members to work as effectively as possible.
- e. Fostering awareness of education that regularly undergoes dynamic change and strives to ensure that the people they lead can adjust to changing situations (Syamsi, 1994: 138 - 139).

The level of school progress is very much determined by the degree to which the principal's leadership abilities in improving student learning achievement. The principal's performance shows school success. Therefore, principals must understand and develop skills in implementing change through student management if the headmaster they lead to be active.

School Head Management

The implementation of school management, both conventional and using a school-based approach, will be successful and run well if it entails the leadership of the principal who is functionally and plays a role following the duties, authorities, and responsibilities. He is required to be able to synergize all the components and potential of the school and the surrounding environment in order to create cooperation and promote the school.

The principal must be able to be an efficient manager and an effective leader. He must reflect the appearance of actual schooling, namely possessing management skills and being able to display attitudes and characteristics as the principal. The term "school" means all the details related to the principal's duties. School behavior is reflected in the crystallization of interactions between organic management functions (planning, organizing, implementing, controlling, and evaluating and reporting) with substantive functions, namely academic, workforce, finance, facilities, public relations, special services, and so on. The function of the management organization is the gear in carrying out substantive functions. Synergy interactions both give birth to ideal school behavioral figures, which can bring the school organization to achieve its goals effectively and efficiently.

The principal does not only manage the school in a static sense but moves all potential that is directly or indirectly related to the interests of the student learning process. The failure of the principal to create effective and efficient learning conditions will have an impact on the quality of achievement and the future of students. All school communities are guided by the principal to realize an active learning process.

Improving the quality of school education is determined mainly by the ability of the principal to empower teaching staff and members of the community as a whole. The principal role of the principal is to develop the school to become an excellent educational institution that is capable of achieving educational goals. The school principal is responsible for maintaining and motivating teachers, students, and school administration staff to be willing and able to implement the rules and regulations that apply in schools. It is where the essence is that the principal must be capable of carrying out the role of the school principal, along with his abilities in the field of school management.

Some of the responsibilities above show the critical role of the principal as a whole. He must strive for work orientation, organizational climate, and school culture oriented to the interests of students. Between teachers and principals must work together in discussing all plans, including establishing a curriculum in schools that are guided by the core curriculum. The school principal, assisted by a representative and teaching staff, is always created and has a conducive atmosphere and a familial nature that supports the ongoing teaching and learning process. He also functions to motivate and make parents actively involved in the process of school development, primarily as funders and providers of other facilities following the needs of the learning process.

The above description means that the role of the principal is significant in determining whether or not the school is successful in carrying out schoolwork tasks to educate the life of the nation and develop a whole person. The good or bad of a school is more determined by the professional ability of the principal as the manager. The function of the principal is not only as a manager but also as a thinker and developer, whose main task is to think about school progress.

The principal is required to be able to play a professional leader. The hallmark of a professional school principal is to master his work well beyond the average of other personnel under the code of ethics of his profession. According to Wahjosumidjo, a successful school is a school that has a successful leader. "Good" school leadership will create a thriving school culture that encourages teachers to work with dedication and students learn hard without coercion. In other words, Wahjosumidjo hints at the importance of school leaders who have high expectations for teachers and students. Besides, successful school leadership will give students the opportunity to be themselves, get used to clean living, and utilize school rules.

The principal runs management functions. Management in school organizations refers to the process of mobilizing all potential human and non-human resources. Management functions to move various organizational activities in achieving goals. The role of the leadership in moving the organization is significant in achieving the success of the goals of the organization it leads. Many factors influence success (Danim and Suparno, 2009: 12 - 15).

Role and Function of Teachers

Teachers and students are the relationships between parents and children, or the teacher is the parents of both students. The teacher knows very well what is right for students, and the teacher is a valuable learning resource. Success or failure in teaching depends a lot on the extent to which the teacher provides real knowledge, skills, skills so that students can understand it (Fakhruddin, 2011: 78).

Many things are known from students' talents and potential needs development. The teacher must also have the character of patience, courteous, understand the heart of students, not easily offended will be more favored by students. Can be ascertained, in this case, that the success of education because the success of the teacher becomes an example of the pupil for his students. Being a teacher based on the demands of conscience is not everyone can do it, because people have to give up most of their lives and lives to serve the world and nation of the world to educate students to become capable, democratic and responsible for their development and nation building (Djamarah, 2005: 32).

The implementation of teacher discipline refers to the provisions of government regulation Number 53 of 2010. It concerns the discipline of Civil Servants Chapter 1 on the general provisions of article 1 paragraph 1: "the discipline of civil servants is the ability of civil servants to obey obligations and avoid restrictions imposed by legislation invitations and service rules, which if not observed or violated are punished by discipline."

The core competency standards of educators are mastering the characteristics of students from the physical, moral, social, cultural, emotional and intellectual aspects. Acting under Indonesia's national religious, legal, social and cultural norms. Inclusive, acting objectively and not discriminatory because of consideration of gender, religion, race, physical condition, family background, and socioeconomic status. Mastering the material, structure, concepts and scientific mindset that supports the field of development controlled and masters the competency standards and basic competencies of the development of the subject being taught (Kunandar, 2001: 78).

Professional teachers are people who have established teacher education programs and had masters degrees and have received state diplomas and have experience in teaching large classes. These teachers are expected and qualified to teach in large classes and act as leaders for other staff members in assisting academic preparation according to their interests (Hamalik, 2009: 27).

Many things known from students' talents and potential must be developed. The teacher must also have the character of patience, courteous, understand the heart of students, not easily offended will be more favored by students. Can be ascertained, in this case, that the success of education because the success of the teacher becomes an example of the pupil for his students. Being a teacher based on the demands of conscience is not everyone can do it, because people have to give up most of their lives and lives to serve the world and nation of the world to educate students to become capable, democratic and responsible for their development and nation building (Djamarah, 2005: 32).

The development of better and healthier school discipline must be started from the leadership of the principal. The principal should be able to build a work team, learn from teachers, administrative staff and students, open to communication channels with the environment, comprehensive access to information. Further, he will be able to develop a positive culture school for the realization of an independent school. The teacher also needs to follow the example of the principal who works in a disciplined manner in teaching.

It is following the Republic of Indonesia's national education minister's regulation No. 41 of 2007 concerning process standards. For process units, for primary and secondary education units which include planning the learning process, implementing the learning process, evaluating learning outcomes, and monitoring the learning process.

To be professional, teachers need to have pedagogic competencies. They cover the ability to create an atmosphere of learning experience varies in the management of students to fulfill the curriculum (1) have an understanding of insight or educational foundation; (2) having an understanding of students; (3) able to develop curriculum or syllabus; (4) able to arrange learning designs; (5) implementing educational and dialogical learning; (6) evaluating learning outcomes with the correct procedures; (7) able to develop the potential of students to actualize their various potentials.

Islamic Education Institution Problems in Jambi City

Schools in the city of Jambi have three problems: lack of infrastructure, lack of equal distribution of teachers and many non-certified schools. This fact was revealed from data collection carried out by the Commission D of the Jambi City DPRD in several elementary schools (SD / MI), junior high schools (SMP / MTs) and high schools (SMA / MA) throughout the City of Jambi.

Secretary of the Commission D of the Jambi City DPRD after hearing (hearings) with the head of the high school throughout Jambi City, in the Kotabaru DPRD building said, Commission D had conducted data collection in schools by giving questionnaires. According to him, commission D had never been given data on schools from the Jambi City Education Office (Disdik) or Jambi City Secretariat Equipment Parts.

From the results of the questionnaire collection, it was found that some elementary schools in the city of Jambi did not have a land certificate. The elementary school was built with Presidential Instruction funds. Then, many elementary schools have insufficient infrastructure, such as study rooms, chairs, tables, and toilets. Due to lack of infrastructure, students are forced to study in the afternoon.

The equalization of teachers in elementary schools is also not balanced like SDN 2 Kebun Jahe. The number of religious teachers in elementary school was six, while in SDN 140 Jambi Timur there were no religious teachers at all. It was also never reported by Disdik. Not only that but from the commission D data collection is also known, some elementary schools are not potential or the number is decreasing.

For junior high schools, the problem also concerns the infrastructure and equal distribution of teachers — however, most questions about the limitations of free education. Likewise, with high school, teacher equity is also a problem. As in SMK 4, one of the fields of study is now short of teachers. It should also concern with efforts to find solutions to overcome this by conducting scientific studies that have a regular flow (Sagata, 2009: 158 - 159).

Solution and Criticism

The concept of systemic thinking in overcoming the problem of education is done by systematizing the solution concerning the need for achievement of solutions and analysis of problems in the city of Jambi. This fact was revealed from the data collection conducted by the Commission D of the Jambi City DPRD in several elementary schools (SD), junior high schools (SMP) and high schools (SMA) throughout Jambi City. The solution to the problem is based on the theory that has been put forward, namely:

1. The principal performs his duties and functions correctly and adequately, namely: combining differently motivated people with the same motivation and striving for a dynamic group consciously. Besides, he can create an environment where there is integration between individuals and groups with educational institutions and inspire. He also encouraged the members to work as effectively as possible, fostering awareness of education that regularly undergoes dynamic change and strives for the people they lead to adapt to changing situations.
2. Equalization of teachers and improving the ability of educators to create an atmosphere of learning experience varied in the management of students to fulfill the curriculum. Besides, it aims to have an understanding of insight or educational foundation, have an understanding of students, can develop curricula or syllabus, and to compile learning designs. Also, the objectives are to carry out learning, evaluate learning outcomes with the right procedures, and able to develop the potential of students to actualize the various potentials they have.
3. Implementing the Decentralization System with a good and correct understanding, namely, decentralization is one of the strategies in the development process to overcome various physical, institutional obstacles and administrative obstacles. Strategies to democratize the political system. In line with this view, autonomy seen as freedom for local people to overcome their problems that are local although the decentralization is not a complete surrender of independence, but freedom in a higher unity so that autonomy is only a subsystem of a larger unitary system.
4. The government must carry out its duties and functions, by regulating and supervising the implementation of education following the applicable legislation. The obligation to provide services and facilities ensures the implementation of quality education for every citizen without discrimination, guarantee the availability of funds for the implementation of education for every citizen. Also, it should be able to facilitate education units with educators and education personnel needed to ensure the implementation of quality education, ensuring the implementation of minimum compulsory education at the primary education level without charging fees. Moreover, it requires the obligation to foster and develop education personnel in education units, the obligation to assist in the development and development of education personnel in education units organized by the community. For instance by allocating funds of at least

20% of the APBD and the obligation to manage education units based on local excellence.

Conclusion

Equalization of teachers and improving the ability of educators to create an atmosphere of learning experience varies in the management of students to fulfill the curriculum, have an understanding or a foundation of education and a good example. The implementation of decentralization is good and right, and the Government must carry out its duties and functions, by regulating and supervising the administration of education by the applicable legislation.

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THE MENTORING OF KARANG TARUNA BINA SWAKARSA IN PANYADAP VILLAGE BANDUNG THROUGH DISSEMINATION

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Abstract

The mentoring of social organization Karang Taruna is the final goal of the community engagement. Therefore, community engagement is an effort to train the engagement team together with the community to form a change agenda prepared for the community, by the community and for the community with an engagement team as mentoring facilitators. As a form of Tridharma implementation, counseling and religious programs have a dual function of the knowledge cycle process. On the one hand, community engagement can be a medium for the application of knowledge gained by academics in the community. On the other hand, it can inspire them to develop knowledge cultivated on the university. Hope that there will be an "integration of science and practice," which in turn will create "knowledgeable society" and "community-based knowledge."

Keywords: dissemination, mentoring, religious programs, social organization

Introduction

Karang Taruna is a youth organization in Indonesia. *Karang Taruna* is a forum for the development of nonpartisan young people, who grow by awareness and a sense of social responsibility from, by and for the community, especially the younger generation in the village area or similar social community, which is mainly engaged in social welfare (Jamaludin, 2015). As a youth organization, the youth organization is a forum for fostering and developing as well as empowering to develop economically productive activities with the utilization of all available potential in the environment of both human resources and natural resources that already exist (Shardlow, 1998). As a youth organization, *Karang Taruna* is guided by the *Pedoman Dasar* and *Pedoman Rumah Tangga* where it has also been regulated about the management structure and tenure in each region starting from the village to the national level. All of this will be a manifestation of organizational regeneration for the continuation of the organization and guidance of the *Karang Taruna* members both now and in the future.

Karang Taruna consists of young men and women (in the *Anggaran Dasar/Anggaran Rumah Tangga* the membership is set to start from youth ranging in age from 11-45 years) and restrictions as Administrators are aged from 17-35 years. *Karang Taruna* was established with the aim of providing guidance and empowerment to teenagers, for example in the fields of organization, economics, sports, skills, advocacy, religion, and the arts.

One of the youth social organizations is *Karang Taruna*, a youth social organization that is engaged in social affairs, which has long been established, and its existence in almost all of Indonesia. *Karang Taruna* is an organization that is equal to the government, at the city, sub-district, village, Citizen Association, and Neighborhood Association levels, it is

certain that the government agency has a youth organization, *Karang Taruna*, one of the Youth Organizations in Panyadap Village, Solokan Jeruk Sub District, Bandung District (*Karang Taruna*, 2017).

The community engagement program regarding the mentoring of youth social organizations through an extension program is vital to implement. *Karang Taruna* as a youth social organization has a uniqueness, namely solidarity and concern for the community is very high. If there is a social problem, then all members and administrators of *Karang Taruna* usually go straight down, to jointly resolve the problem to completion through mediation or arbitration. Also, it is hoped that through the religious activity program, it can help improve the religious behavior of adolescents in the youth organization of the Panyadap Village.

The customs in the Panyadap Village, the custom of association of young people, socialization with the broader community to build the younger generation to be broad-minded and more developed, young people tend to be better at associating with each other in the democratic social sphere through institutions, and youth organizations. With the emergence of youth clubs that are developing more widely. Potential human resources in Panyadap Village: population; there were 5,688 men, 4,826 women, 2,866 families. The number of youth groups is 18 groups. Given this fact, the engagement team felt the need to conduct a community engagement program and discuss more deeply about it.

Method

Teenagers with a maturity mindset that is "awkward" or around the age of 13-17 years, many are found in the Panyadap Village. Teenagers at this age are, on average taking junior high school education. Why "awkward"? According to Widyastusti (2009), "Adolescent or adolescent which means growing towards maturity.

Moreover, maturity in question is not only physical maturity but also social and psychological maturity. "Because it will only enter" maturity "that, adolescents in this age are said to be unbearable. Habits and evil influences from the development of the age that will continue to burn, this is very disturbing, and it was feared that the elders in Panyadap Village. It is because adolescents are so, their mindsets will tend to be worse too, such as having no enthusiasm for learning and higher education which they have an impact on living in a terrible association; namely free sex. It is very worrying because there are already examples of cases that occur, namely early marriage because of free sex earlier. It is not a strange new thing to know because in other areas there are also many more severe cases (Sunnyoto, 2008).

Early marriage is a decision taken because already having sex freely is a frightening specter for parents there. It also became the topic of the problem raised by the service team in the Panyadap Village. Marriage for many people is a happy thing, but early marriage may not necessarily be said that (Suharto, 2005). Marriage at a young age or so-called early marriage is not infrequently, which causes social problems, namely the increase in divorce rates and all problems in married life due to lack of preparation of husband and wife in fostering a family.

Divorce among adolescents who are not ready to foster a home physically and mentally which results in children being born from adolescent divorce neglected, the economic level plummeting, and many more detriment or bad things have become examples on the broader community. Therefore, before more cases occurred from this problem, and as a precaution, the service team in Panyadap Village had decided to carry out

the Dissemination of Early Marriage Impact with Karang Bina Swakarsa as the primary target where ordinary teenagers act in it.

Results and Discussion

The Community Engagement Activities Stage

Early marriage is carried out by adolescents who do not understand the importance of education with less experience and the knowledge of religion as a bringer of life is not explored more deeply. Therefore, the Community Engagement carried out by the service team focused its programs on the following fields:

1. Religious

In dissemination the effects of early marriage, there was a religious study provided by religious leaders in Panyadap Village. This study focuses and assures young people who are present and the general public that religion is the main thing that must be used as a guide and brakes to be able to control life. This study took the form of a firm lecture from religious leaders in Panyadap Village by suggesting a strong reason why this happened, namely because of the deterioration of the religious knowledge that existed in each person, both parents and children who were also lacking in religious upbringing.

2. Education

In this field, dissemination on the early marriage impact, according to its title, focuses on teenagers and parents who attend the counseling to be able to open their eyes that feeling a higher level of education will make someone think better (Soekanto, 1982). Because with education, a teenager cannot fall into bad things like things described in the background. Even with education, a teenager beside his age who is still productive can be more productive as well as his activities. Besides, through education, one can carefully see and observe the effects of early marriage that occur in the surrounding community so that awareness will arise that conducting marriage at an early age is not something that can ease the burden of parents and not easy things to share with the future partner.

Community Socio-Economic and Cultural Conditions Mentor

- a. Social Economy

Panyadap Village, Solokanjeruk District, Bandung District has located ± 3 km from the capital of the sub-district and ± 30 km from the capital city of the district. It is a plain area with fertile rice fields, ± 550 m above sea level with an area of ± 1500 Ha. The population is 11,000. In this area, there are many palm trees so that the livelihoods of the inhabitants are as water tappers. Panyadap used to be surrounded by swamps or *ranca*, about ± 250 years ago, swamps or *ranca* began to mongering and began to be printed by people in the fields at that time, which was pioneered by the great-grandparents of tappers. The rice field was drained from the Cisungalah River, where the water source originating from the upper Citarum River flowed to Panyadap Village which was a vast stretch of rice fields and as a rice warehouse in the Majalaya region at that time. After printing new fields began to appear or grow villages around the area such as Rancakaso, Rancabayawak, Rancaenong, Rancapanjang, Rancanyiruan, and others.

- b. History of the Islam come in Panyadap.

Which has the forerunner of the Islam come in Panyadap namely brought by a cleric who came from Cirebon he was nicknamed the tapper community with the name "*Embab Bnyut Panyadap*" which until now his real name is unknown. In addition to the pioneer of the Islam come in Panyadap, he was also the first founder of the Pusaka Panyadap Mosque, which at the time was only a canopy or a small mosque erected on the banks of the Cisungalah River, which up to eight times have been moved and restored. Then, who is Panyadap's great-grandmother? According to history, Panyadap great grandmother originated from Cirebon, namely Trusmi who was also a soldier of the Cirebon Sultanate and a relative of the Sultan of Cirebon family. At that time the Cirebon soldiers were indeed recruited to spread the Islamic religion to the regions of power and passed by the Cirebon Sultanate. Indeed, the duty of Cirebon soldiers at that time, in addition to fighting, they were also obliged to spread Islam and preach.

The way he introduced Islam was exciting and provoked the desire of the people at that time. He was considered authoritative by the people of Panyadap. Only by saying *Bismillahirrahmanirrahim* he used to lift palm trees as big as the stomach of a buffalo by hand alone. Of course, the people asked at that time very surprised and amazed at him, until finally many people who want to learn more about Islam, and the Allah words written in the Qur'an. In addition to this method, he invites the Panyadap community by giving examples of the qualities of goodness, and by showing the strengths of knowledge based on the verses of Allah, so that the community at that time began to be interested in the teachings of Islam conveyed by him. At that time began to reverberate the syahadat " Ashadu Anna Illaha Illalloh, wa Ashadu Anna Muhammaddarrasululloh " from all Panyadap people who began to enter Islam.

Participation and Engagement of Stakeholders

The target of this program is the youth with the aim of increasing their awareness of early marriage accompanied by guidance from community leaders, especially religious leaders especially after interviews and discussions with several leaders in the Panyadap Village that community awareness of early marriage, especially young people around less attention.

The target in this program is to conduct mentoring and discussion on the impact of early marriage that can be accepted by youth (Koentjaraningrat, 2009). Not only that, this discussion is expected to increase the spirit of community leaders to pay more attention to young people as the next generation. As a facilitator, the engagement team seeks to provide encouragement and facilitate the formation of organizational structures because this structure will later be the person in charge of continuing the results of the counseling and discussion.

Conclusion

Panyadap Village which is a transitional village where a combination of city life but still with a rural mindset still often makes it a problem around it. One of the problems in the community in Panyadap Village is more about paying attention to the condition of the youth as the next generation for the better. From the many cases that have occurred among adolescents, counseling on the impact of early marriage is one form of awareness

raising. It also serves as the planting of religious values as a controller implemented with the final results inspiring youth organizations of Karang Taruna Bina Swakarsa Panyadap Village. It is as the primary target of mentoring to conduct routine studies about religion afterward.

The recommendation on community engagement is that religious education should be further enhanced and considered by village governments and especially parents so that teenagers can fortify themselves from things that are not good. Efforts to be aware of the importance of education should be instilled by every individual, especially parents to their children and generally by the broader community so that the management generation can be better and not confined or fall into things that are not desirable because of inappropriate thought patterns.

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BLOOD TYPE EXAMINATION OF CIGENTUR COMMUNITY AS EFFORTS TO REALIZE COMMUNITY CARE FOR HEALTH

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Abstract

Counseling and early examination of blood type to the community at Cigentur village has not been done before. Blood transfusion from incompatible types can cause immunological transfusion reactions and clinical aspects such as the incompatibility of the blood type systems ABO. The community engagement method consists of direct information to the community by visiting every communities house (door to door). Besides, the engagement was also carried out quietly, namely, the residents came to the post directly located at the Wiswa Anak Yatim Piatu, At-Taqwa. After conducting a health test, people who provide personal information from the results of their blood tests. In addition to identifying blood types, this activity provides more knowledge about the health of each that is related to the utilization that has been identified by the group. The results of this activity can be in the form of initial information to determine the policies of each community in carrying out social activities such as blood transfusion. The types of rhesus tests from the community of Cigentur must be done for information about blood type identification are complete.

Keywords: ABO, blood type, community health care

Introduction

Cigentur Village community located in Paseh district, Bandung Regency is a community that mostly have a home industry in the form of cotton processing and also yarn manufacturing. Besides, some villagers also work as laborers in factories located in the village location. Based on information obtained through community consultation activities, the health aspect is one of the problems in the village and to resolve immediately. One solution that can be done is the existence of service activities carried out by an institution through a programme such as Kuliah Kerja Nyata (KKN) with SISDAMAS concept.

UIN Sunan Gunung Djati Bandung is one of the institutions that carry out its engagement through the concept of KKN SISDAMAS in various cities, one of which is in Cigentur Village, Bandung Regency. The results of interviews with the community of Cigentur regarding health issues show that knowledge of the blood type of each citizen, in general, is still unknown. Besides, most population have never identified blood type and are given an understanding of the types associated with body health and social activities.

Palang Merah Indonesia (PMI) state that the needed of blood in Indonesia show that the Indonesian people still lack in awareness to donate blood. It is due to ignorance about the type of blood type itself. According to the online Pikiran Rakyat (2010) shows that only one percent of the total citizens of the city of Bandung are donors, while ideally, it is two percent of the total number of people who inhabit the Bandung City. Knowledge of the type of blood type itself can function as a controller for everyone because this type

of blood type is related to a person's blood pressure (Harahap et al., 2008). Also, knowledge of the type of blood type can provide additional information to the public regarding urinary tract infections, the risk of which is determined based on the type of blood type (Wibowo, 1998).

Direct identification and provision of information is one solution that is needed by the community such as the people of Cigentur Village, Bandung Regency. These activities expect that the community will concern more to their health and can benefit the surrounding community. Besides, identification of blood type in the village never done as in other cities such as Karangasem Regency (Suyasa et al., 2017) and other cities. Therefore, the purpose of this activity is to identify blood type and provide information about the benefits of knowing the blood type information. This activity can be a forum for the implementation of knowledge for institutions, especially lecturers, and for increasing knowledge for the people participating in this activity.

Methods

This activity was held on August 25, 2018, in Cigentur Village, Bandung Regency. The activity method is the counseling which aims to improve understanding and awareness through a series of activities carried out on the importance of identifying blood type. The hope is that when giving guidance and counseling to the community, it will be a provision of information to apply in their lives. The target participants of this activity were community members in Cigentur Village, Paseh District, Bandung Regency. The stages of community service at Cigentur Village during the implementation of KKN Sisdamas were as follows:

1. *Observation*

Observations are carried out as one of the stages of preparation for the implementation of engagement. This observation stage is carried out by observing the health conditions of the community directly so that the observational data to obtain. Then conducted interviews with the community regarding plans to conduct blood type checking activities, so that data can be obtained regarding the willingness, knowledge, and concern about the importance of blood groups as life support.

2. *Planning Activities*

The chosen service program is the ABO system of blood type examination because it can make the community more knowledgeable and more concerned about their blood type. Also, the community has become increasingly knowledgeable about health following the objectives of the KKN SISDAMAS 2018. The planning of the blood type examination of the ABO system in Cigentur Village consists of a) socialization of the community regarding the examination of blood type, b) the examination of blood type directly and 3) recapitulation of ABO system blood type test results.

3. *Preparation of Tools and Materials*

The preparation of the tools and materials used in this service need to be done so that the activities are going well. The tools and materials used in this community service include blood of community, Anti-A serum, Anti-B serum, Anti-AB serum,

blood type card, blood lancet, lancet pen, alcohol swab, gloves, mask, and toothpicks.

4. *Implementation of Community Service Activities*

The implementation of community engagement in Cigentur Village is blood type examination using experimental methods. According to Kerlinger in Setyanto (2015), experiments are scientific research where researchers manipulate and control one or more independent variables and make observations of the dependent variables. The experiment is research that seeks to see the causal relationship of one or more independent variables with one or more control variables and variables can be manipulated systematically under the research objectives (Setyanto, 2015). In this case, the ABO system blood type test method is a method that is done directly with the control variables is the blood and the serum antigen as an independent variable with the aim to determine the blood type of the Cigentur community through observing blood agglutination. Examinations were held at the Wisma Yayasan Anak Yatim Piatu At-Taqwa, and some were carried out in several houses of the Cigentur Village Community. Determination of the type of blood group resulted from the analysis of blood samples which were then analyzed by the results of agglomeration / non-agglutination reactions on anti-A and anti-B (Mujahid & Dickert, 2015; Malomgré & Neumeister, 2009). After the ABO system blood type examination was carried out, blood type cards were documented to be recapitulated and distributed as a result of community service.

Results and Discussion

The result of the implementation of community service in Cigentur Village is the increase in people's knowledge about their blood types. The number of samples obtained in the ABO system blood type examination was 65 people of various ages and genders (Table 1 and Figures 1 & 2).

Table 1. Results of blood type examination of Cigentur community, Bandung Regency

Age Group	Blood Type			
	A	B	AB	O
<10 year	0	5	1	3
11-20 year	3	2	2	9
21-30 year	4	5	2	8
31-40 year	1	0	1	3
41-50 year	1	3	0	1
>51 year	4	2	0	5

Based on the results of blood type identification (Table 1) it can be seen that out of 65 participants, most had blood type O with a percentage of almost 50%. When viewed from the age group, the people who take the blood type test mostly followed by people with productive age (21-30). Age and type of blood type are one of the criteria that is a

primary consideration in blood transfusions (WHO, 2012). Following this service, the results can be used as a consideration for the community in blood transfusions or social activities such as blood donors. Giving a result of the blood type identification card is done so that the community can find out more about the determination and appearance of each type of blood type



Figure 1. Blood type examination in Wisma Yayasan Anak Yatim At-Taqwa (A) and communities house (B)



Figure 2. Blood type examination results with ABO system belongs to some community

The implementation of the KKN SISDAMAS 2018 in Cigentur Village can be carried out successfully. It can be seen from the enthusiasm, attention, and participation given by the community, especially among the children. However, the achievements are not maximum due to some inhibitions. Based on SWOT analysis (Strengths, Weaknesses, Opportunities, and Threats) which is a way to analyze strategy (Afrillita, 2013), found several supporting and inhibiting factors from this service. The description is as follows.

1. Strengths

- a. Enthusiasm in dedicating themselves to the community through the KKN SISDAMAS 2018 activities.
- b. Enthusiasm in carrying out programs especially the ABO system blood type examination

- c. The knowledge and experience gained from the KKN SISDAMAS 2018 activities as a provision for life in the future.
 - d. Adapting to people's lives directly.
 - e. Can communicate intensely with the people in Cigentur Village using everyday language (Sundanese).
2. Weaknesses
 - a. The activities timing is too close to the closing of the KKN SISDAMAS 2018 so that only a few residents can be examined for their blood type.
 - b. The lack of communication between the examiner and the community so that there is a communication error about the timing of ABO blood type examination.
 3. Opportunities
 - a. Moral and material support from parents.
 - b. Support from the local government includes RT, RW, and village heads.
 - c. Acceptance from the community as an object of ABO system blood type examination
 4. Threats
 - a. The place to conduct ABO blood type examination is carried out in a closed place and private property (owned by one of the community leaders) so that the community is somewhat difficult to come. There is still a lack of public knowledge about the importance of knowing blood type so that not a few are trying to examine because of afraid and also laziness.

Conclusion

Community engagement activities can be done well. The people who take part in the blood type examination are 65 people, almost 50% of whom have blood type O and are mostly followed by people of productive age (21-30 years). There is a further understanding of people's knowledge about their respective blood type, as well as an increased sense of community awareness of the importance of knowledge about blood type as support for daily activities.

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EFFORTS TO USE LATEX COAGULANT AS ALTERNATIVE VINEGAR IN SUNGAI AMBAWANG WEST BORNEO

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Abstract

Morinda Citrifolia, a tropical plant originating from Indonesia, can proliferate in various places and has various benefits. Based on information from a group of farmers who process noni fruit as a rubber coagulant, rubber products are quite good, and the smell of rubber does not sting and is safe in its use. Rubber in the area uses much synthetic acid from formic acid as a latex coagulant included in the dangerous category. The result of this service is that farmers can utilize cheap and environmentally friendly noni fruit as an essential ingredient for making alternative vinegar sourced from nature and safe in its use and can reduce the cost of rubber farmers. The approach method used is Understanding Participatory Action Research (PAR) that allows people to participate in making concrete action plans, actively involving all relevant parties (stakeholders) in assessing ongoing actions (where their own experience is a problem) in order to make changes and improvements in a better direction.

Keywords: *Morinda Citrifolia*, Alternative Vinegar, Latex Coagulant.

Introduction

The environment includes various living creatures and all the surrounding components. For example, physical, chemical, socio-cultural components, and others. A good quality environment will be vital for the creation of a healthy, safe and prosperous human life. This quality can be said to be good if the state of biological elements and physical elements that exist can support the lives of various species. It can be seen by knowing the carrying capacity of the environment for life (Fakih, 2007).

In Indonesia, with the majority of the population having a job as a farmer, they have used their land by cultivating fruit, vegetables and so on. For example, noni fruit. The existence of this fruit by some farmers and the community is only a medicinal plant whose roots, leaves and fruit can be processed into tablets or capsules to cure several diseases. However, they never thought that noni can be adequately processed as a raw material for alternative vinegar making and could be a substitute for vinegar made from chemicals that are widely circulated and sometimes misused by some people.

The originality of this service is the use of noni as an alternative vinegar that is environmentally friendly has never been raised before. Previous researches have been studied, among others, about the use of Noni and Roselle flower petals for the manufacture of Fruit Leather, which is a food product in the form of thin sheets such as skin which has the consistency and distinctive taste of the type of fruit used (Blanco et al., 2003). Also, there is a study entitled Utilization of Noni Juice as a latex coagulation material

using noni juice volume variables, contact time and noni temperature, and observations with a long time. The research carried out did not reach the use of Noni fruit to be used as an alternative vinegar and giving contributions to the community, especially farmers in the countryside. From some of these studies, it was found that the proposed dedication had nothing in common with previous research.

Noni is a wild plant that grows in forests or coastal areas up to about 1000 meters above sea level and has good prospects to be developed in agro-business. This plant spreads and is planted in Malaysia, Australia, New Zealand, Pacific Islands, Hawaii, Puerto Rico, Caribbean, and Canada, to Indonesia (Rukmana, 2002). *Morinda citrifolia* included in Rubiaceae family has many benefits, and as a multipurpose plant, many types of products that can be developed both from roots, stems and fruit and processed products from fruits often found today are fruit juice, capsules, and real spices. The essential chemical content of noni juice is fatty acids which include: acid caproate, Capri lat, palmitic acid, stearic acid, and oleic acid. The content of nutrients contained in noni fruit is protein, minerals (Se), vitamin C as an antioxidant and short chain fatty acids that cause a strong odor.

Noni (*Morinda Citrifolia*) is a tropical plant originating from Indonesia (Winarti, 2008), Noni plants can multiply in the yard of the house, on the sidelines of the farmers' garden or even used as a hedge by farmers, Noni can grow well to a height of 1500 above sea level. This plant has many benefits ranging from fruit, roots, and leaves to use as medicine, and not infrequently noni fruit is also used by rubber farmers as a coagulant before the presence of synthetic coagulants (Hardiyanti et al., 2013).

Coagulation or clumping of latex is a sol phase event into a gel with the help of coagulation material, latex clumping occurs due to a decrease in electric charge that can occur because the decrease in PH (addition of H⁺) decreases in PH due to the formation of acids resulting from bacterial decomposition or addition of chemical compounds.

Based on information from a group of farmers who usually process noni fruit as a rubber coagulant, it was said that the rubber yield was quite good and the smell of rubber was not stinging and safe for use. It was the reason for the proposal team to develop alternative vinegar as a rubber coagulant from noni, where some large numbers of rubber farmers in the region use synthetic acids from formic acid as a latex coagulant. Based on the attachment to Law Number 101 of 2014, formic acid is included in hazardous and toxic substances (B3 material) where the utilization is regulated in the Government Regulation and includes the category 1 (one) hazardous material which is corrosive.

Hazardous and toxic materials if wrong in use both from the safety side of the user will result in irritation and burning of the skin, respiratory problems and if the use in a little concentration for an extended period will also affect health and the environment. Based on the explanation above, the community, especially in Ambawang Kuala Village can better utilize the noni as the necessary ingredient for making a vinegar that is environmentally friendly because it can replace the production of chemical-based vinegar that can endanger the wider community. Not only that, with the use of noni fruit can help farmers improve economic results and create a new product that can be useful for the benefit of the people.

The Proposing Team proposed this service and also based on Law Number 32 of 2009 concerning the protection and management of the environment. Based on Article 4 of Law Number 32 the Year 2009, it is explained that the scope of environmental protection and management includes the planning, utilization, control, maintenance, supervision, and law enforcement. The meaning of utilization within is a reference to raise the issue and focus of service related to environmental law. It is done by using plants as sources of income and environmentally solid objects. It lifts farmers to be more advanced, and their products will have economic value. Besides, it could become products that benefit the community around the service area in particular and the broader community in general.

Method

The strategy undertaken to achieve the normal conditions is to apply the method of approach to Participatory Action Research (PAR). This approach is research that actively involves all relevant parties (stakeholders) in assessing ongoing actions (where their own experience is a problem) in order to make changes and improvements in a better direction (Affandi et al., 2013). Underlying PAR is the need to get the desired change. Research Participatory Action Research is one research model that looks for something to link the research process to the process of social change. Social change in question is how in the empowerment process can realize three benchmarks, namely the commitment together with the community, the existence of local leaders in the community and the existence of new institutions in the community that is built based on needs.

Participatory Action Research involves researching to define a problem or apply information to act as a solution to a problem defined. According to Yoland Wadsworth, primarily Participatory Action Research (PAR) is research that involves all relevant parties in actively researching together current actions (which they experience as problems) in order to change and improve them (Reason & Bradbury, 2008). They do this by reflecting critically on the historical, political, cultural, economic, geographical and other contexts that understand it. Another view is expressed by Mansour Fakhri who said that Participatory Action Research is a combination of social research, education work, and political action using the concept of participatory research in the context of historical materialist methodology, defined by Kasam as research compiled through democratic interaction between researchers and oppressed popular classes. Democratic interaction because PAR is "research by, with, and for people" not "research on people." PAR encourages researchers and people who benefit from research to work together fully in all stages of research. PAR is research that actively involves all relevant parties (stakeholders) in assessing ongoing actions (where their practice is a problem) in order to make changes and improvements towards a better one (Ngakam et al., 2000). For this reason, they must reflect critically on the historical, political, cultural, economic, geographical and other related contexts. Underlying PAR is our need to get the desired change.

Servants in this case together with the community, especially the Farmers in the Kuala Ambawang Village area, researched noni fruit. From the process of the initial stages

of providing materials to be studied, then the Group Discussion Forum is carried out. It presents several speakers to arrive at the final stage of making noni fruit processed. It results in the product becoming an environmentally friendly alternative vinegar as a substitute for chemical compounds contained in vinegar packaging. They are sold freely in the community and harmful to the human body.

Results and Discussion

Assistance was carried out in Sungai Ambawang Subdistrict, especially Ambawang Kuala village because in this area the majority of the population as rubber farmers use coagulants from formic synthetic compounds or ants, where many accidents are using them, both burning, drunk and so on. The nature of materials that are very dangerous when accidentally or unintentionally exposed directly to humans will result in a permanent or permanent disability depending on the concentration of the material that is related to humans; even it is not uncommon to find formic acid abuse used as a tool to hurt someone.

The vast area of rubber gardens throughout in West Borneo is 287,962 Ha with a production of 215,741 tons, and for the Kubu Raya Regency, there is 2,913 Ha with a production of 16,222 tons (Indonesian plantation rubber commodity statistics for 2015-2017). It is a potential to consider where farmers still find it difficult to get cheap and environmentally friendly rubber coagulants. Accordingly, it is our reason that alternative vinegar from noni fruit is a recommendation for rubber farmers. It can utilize the abundant natural resources in the countryside with materials cheap and easy to obtain, to reduce the cost of rubber farmers.

In Sungai Ambawang Subdistrict, Kubu Raya Regency, the majority of people work as farmers, especially rubber farmers. They rely on rubber tapping, from before sunrise began tapping rubber until the process of collecting latex or picking them up. It proceeds until the clotting process becomes very decisive and it is imperative in the processing of natural rubber so that it affects the price of the rubber products. The process of clumping is based on information from farmers and kiosks in Sungai Ambawang District. Many of them use formic acid compounds with the trademark Sintas 90. In the use of crossing 90, it will be diluted based on how to use the trademark, but farmers in their use do not use the procedures because the more concentrated the flashes that they dilute will affect the speed of the process of coagulation. This bad habit is due to farmers' misunderstanding of harmful substances that will affect environmental stability felt indirectly. The toxins caused to the environment in the long term will affect nature, especially in the aquatic environment.

Efforts to maintain the environment are the responsibility of all parties, in accordance with the mandate of the Law of the Republic of Indonesia Number 32 of 2009 concerning the protection and management of the environment, as an effort to preserve the environmental function and prevent pollution and / or environmental damage that includes planning, utilization, control, maintenance, supervision and law enforcement. The strategy to do in this service includes conducting site surveys and collecting supporting data

on activities for farmers in Sungai Ambawang sub-district. Then, it also conducts chemical analysis of noni content associated with latex coagulation reactions; and do a comparative analysis between coagulation compounds commonly used by farmers with noni extract. Therefore, it produces the right concentration and suitable to be recommended to farmers; and conducting socialization of environmental health to rubber farmers in the Sungai Ambawang sub-district. Also, we also involve the Kubu Raya District Government Agencies, including the Sub-District Government Elements up to the Village Head; The plantation service of Kubu Raya Regency, the Environmental Agency of Kubu Raya as an Agency that has the authority to socialize environmental preservation.

After some of the strategies above, we together with farmers in the village of Kuala Ambawang together use Noni fruit with tools such as containers, filters, used bottles, ingredients, noni, and water. Then the manufacturing stage is by preparing five noni fruit, noni fermentation for about two nights after that put it in a container and then do the cracking to separate the seeds by pouring little by little water. Strain the noni juice and pour it into a bottle and the noni extract is ready for use. Examples of its use are as follows: Prepare rubber garden produce about 350 ml of fresh rubber. Pour in a container and pour the noni extract around 6-7 mineral bottle caps (30 ml) little by little and stirring for about 6 minutes the rubber has clumped. The results obtained are environmentally friendly, the smell of rubber lumps does not sting, to agglomerate rubber, it takes approximately 5-10 minutes longer for the noni extract to store better. Because Rubber clots faster than ten medium-size noni fruits, get 1 Liter of Noni extract.

The calculation of the concentration of noni extract to agglomerate rubber is as follows: $30 \text{ ml of noni extract} / 350 \text{ ml of fresh rubber} \times 1000 \text{ ml of fresh rubber} = 86 \text{ ml (0.09 L)}$ This means that for 1 L of fresh rubber using 0.09 liters of noni extract. If 10 liters of fresh rubber produced by an average rubber farmer, at this time, in the Ambawang river, 0.9 liters (900 ml) of noni extract is needed.



Conclusion

From the research that has been carried out, it can be concluded that the majority of the population earns a living, especially rubber farmers who depend on rubber tapping for their livelihoods. From before sunrise, they have started tapping rubber until the process of collecting latex or picking up latex according to the local language. Very decisive and very important in the processing of natural rubber so that it affects the price of rubber products,

in the process of clumping based on information from farmers and kiosks in Sungai Ambawang District, many use formic acid compounds with the trademark Sintas 90, in the use of crossing 90 will be diluted based on how to use the trademark, but the farmers in their use do not use the procedures that apply because the more concentrated flashes they dilute will affect the speed of the process of coagulation latex this is according to researchers bad habits due to farmers' misunderstanding of harmful substances that will affect environmental stability which is felt indirectly but the toxins caused to the environment in the long term will affect nature, especially to the aquatic environment. Utilizing alternative vinegar is an effort to preserve the environment for our assisted areas in the Sungai Ambawang sub-district. Accordingly, the farmers in Kuala Ambawang Village better understand how vital the environment they occupy is for the survival of the future, which must be maintained and controlled from all activities that endanger the environment.

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IMPROVING THE UNDERSTANDING OF SHARIA TOURISM THROUGH THE INTENSIVE SIMULATION PROGRAM

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Abstract

This article aims to improve understanding of communities around tourist destinations on sharia tourism through intensive simulation programs. The method used is descriptive qualitative by analyzing various theories and data, both primary data and secondary data. The simulation program conducted intensively with a case-by-case approach is believed to be able to improve the understanding of the community around tourist destinations on Islamic tourism. This paper produces the concept of intensive case-by-case simulations that are able to improve the understanding of sharia tourism in communities around tourist destinations so as to open up opportunities for sharia tourism development in Indonesia.

Keyword: *sharia tourism, simulation, tourist destination.*

Introduction

Tourism advances along with human needs to extend life expectancy. On the other hand, sharia tourism is an inevitable alternative. Even sharia tourism began to become a lifestyle. The potential of sharia tourism is quite promising. Demographically, according to the Pew Research Center, the 1.6 billion Muslim population in 2010 and will continue to grow until it is reported in 2050 to reach 2.8 billion (Pew Research Centre, 2015).

According to a study conducted by MasterCard and CrescentRating in 2014 there were 108 million Muslim tourists representing 10 percent of all tourists and having expenditure of US\$ 145 billion. It is estimated that by 2020 the number of Muslim tourists will increase to 150 million tourists, representing 11 percent of the segment predicted by spending of US\$ 200 billion (MasterCard and CrescentRating, 2015).

According to the Ministry of Tourism of the Republic of Indonesia, foreign tourist visits from 19 main entrances in 2015 were 9,420,240 people, and the period January - December 2016 reached 10,405,947 people. This means that tourist visits experienced growth of 10.46% (www.kemenpar.go.id).

Innovation and promotion of sharia tourism in Indonesia continues to be carried out to increase the number of tourists, for example by participating in various exhibitions and competitions at the international level. In the 2016 World Halal Tourism Awards competition in Abu Dhabi, United Arab Emirates, 24 October - 25 November 2016, Indonesia won 12 awards from 16 categories contested.

Many studies have been carried out on the development of sharia tourism. Dini Andriani and friends have examined the potential of sharia tourist destinations in Indonesia, analyzing the readiness of each tourist destination through the perception of tourism businesses and tourists in developing sharia tourism in Indonesia. The selected provinces are Aceh and Manado. Based on the results of the study, Aceh has been quite optimal in launching Islamic tourism in its tourism products but still needs some improvement or strategy in attracting foreign tourists, especially Malaysia as its main market. Meanwhile, Manado has not been optimal or is not yet ready for sharia tourism

development and there is still much to be prepared if it will develop sharia tourism (Dini et.al., 2015: 135 - 143).

Sefira Ryalita Primadany and friends also examined the development of Islamic tourism. This research produced findings about the importance of regulations and awareness of local governments implementing tourism development. The tourism sector requires a strategy with a planned or structured pattern of tourism development so that the potential possessed can be developed optimally (Primadany et.al., 2015: 135 - 143).

Efforts to develop sharia tourism must be balanced with the availability of human resources in charge of sharia tourism. In addition, it must also get full support from the community around the tourist attractions. Without the support of the surrounding community, tourism will be difficult to develop. That is, there must be community empowerment related to tourism.

In the 2010-2025 National Tourism Development Master Plan it is stated that the direction of the policy of community empowerment through tourism includes; a) development of potential, capacity and participation of the community through tourism development, b) optimization of gender mainstreaming through tourism development, and c) increasing awareness and role of the community and related stakeholders in realizing *sapta charm* to create a conducive climate for local tourism (Peraturan Pemerintah RI No. 50 2011).

One effort to empower communities around tourist destinations is by conducting intensive simulations on these communities. Intensive simulation will result in the transfer of knowledge and make people around tourist destinations become familiar with constructive tourism steps.

On the other hand, the university as an education and research field certainly produces a lot of theoretical studies that are useful for the community, including in sharia matters. Therefore, the results of this research can certainly be dialogue with the community in meeting their needs, in this case is to increase the role of the community around tourist destinations in the development of sharia tourism.

In the realm of sharia tourism, presumably the intensive activity of sharia tourism simulation for the community around tourist destinations is important. Therefore, how is the intensive simulation of sharia tourism in the context of community empowerment carried out? At the same time, how is the pattern that should be implemented in optimizing sharia tourism by involving the community around this tourist destination?

Thus this paper aims to understand and describe the development of sharia tourism through intensive sharia tourism simulations for communities around tourist destinations. From this paper, it is expected that there will be a real synergy between the university and the community, especially the community around tourist destinations to improve understanding of sharia tourism in order to build sharia tourism in Indonesia.

Definition and Urgency of Sharia Tourism

Sharia tourism is an activity that is supported by a variety of facilities and services provided by the community, businessmen, and government (regions) that fulfill sharia requirements (www.kemenpar.go.id). Tourist products / services, tourist objects, and sharia tourist destinations are the same as products, services, objects and tourism destinations in general as long as they do not conflict with sharia values.

Sharia tourism is not identical only to religious tourism. This is in accordance with Sofyan's opinion which states that Islamic tourism is wider than religious tourism, namely tourism based on Islamic sharia values. The general criteria for sharia tourism are; has an orientation to the common good, has an orientation of enlightenment, refreshment, and

calmness, avoids polytheism and reconciliation, is free from immorality, maintains security and comfort, preserves the environment, and respects cultural values and local wisdom (Sofyan, 2012: 33).

Sharia tourism seeks to serve holidays by adjusting the holiday style according to the needs and requests of Muslim travelers (Ijaj, 2011). In this case, hotels that carry sharia principles do not serve alcoholic drinks and have separate swimming pools and spa facilities for men and women (Wuryasti, n.d.). Halal tourism is tourism and hospitality which are also created by consumers and producers in accordance with Islamic teachings. Many countries in the Islamic world are exploiting the increasing demand for Muslim-friendly tourism services (Razzaq et.al., 2015).

Based on the Global Islamic Economy Report 2014-2015 presented by Thomson Reuters, the total expenditure of Muslims in the world in halal food and beverages reached US\$ 1.29 billion or 10.8 percent of the expenditure on food and drink needs of the world population and would reach US\$ 2,537 billion or 21.2 percent of global food and beverage needs in 2019. Furthermore, in the travel sector, in 2013 the world's Muslims spent around US\$ 140 billion to travel or around 7.7 percent of global expenditure. It is estimated that the number will increase to US\$ 238 billion or 11.6 percent of the travel sector's global expenditure in 2019, excluding Hajj and Umrah. Meanwhile in the media and recreation sector, world Muslims spend around US\$ 185 billion or 7.3 percent of global spending in 2013 and are estimated to reach US\$ 301 billion in 2019 or around 5.2 percent of global spending (Reuters and Standard, 2014).

The aim of developing sharia tourism is to attract Muslim and non-Muslim tourists, domestic and foreign tourists and encourage the growth of sharia business entities in the Indonesian tourism environment. The real step in trying to develop sharia tourism is designing products and sharia tourism destinations. Although the nomenclature of sharia tourism development is unclear, however, Kemenparekraf cooperates with the National Sharia Council (DSN) and Business Certification Institution (LSU) and has compiled Guidelines for Implementing Sharia Hotel Businesses through Minister of Tourism and Creative Economy Regulation No. 2 of 2014 which contains categorization of sharia hotels with Hilal 1 and Hilal 2 categories which are assessed from the aspects of product, service, and management.

According to Chukaew, there are eight sharia tourism measurement standards in terms of administration and management, namely (Chookaew et.al., 2015: 277: 279):

1. Services to tourists must be in accordance with Muslim principles as a whole;
2. Guides and staff must have discipline and respect for Islamic principles;
3. Organize all activities so as not to conflict with Islamic principles;
4. Buildings must be in accordance with Islamic principles. ;
5. Restaurants must follow international standards of halal service;
6. Transportation services must have protection security;
7. There are places provided for all Muslim tourists to carry out religious activities; and
8. Travel to places that do not conflict with Islamic principles.

From the characteristics of sharia tourism described by Chukaew, there are four important aspects that must be considered to support a sharia tourism, namely location, transportation, consumption and hotels.

The location of tourism chosen should be able to improve the spiritual values of tourists. Transportation is carried out by the separation of seats between non-mahram men and women so that Islamic law continues and tourists are comfortable. Consumption needs to pay attention to halal aspects both from its nature, acquisition and processing. Hotels, all work processes and facilities provided run in accordance with sharia principles.

Fatwa MUI Concerning Sharia Tourism

Today's sharia tourism has become a market demand and at the same time has become a lifestyle for Muslims. On this basis, various regulations are urgently needed and of course the MUI fatwa is needed to guarantee compliance shariah. In the Fatwa MUI No. 108 / MUI-DSN / X / 2016 concerning Guidelines for Organizing Tourism Based on Sharia Principles, stated that the general principle of implementing sharia tourism is; a) avoid polytheism, immorality, obedience, tabzir / israf, and kemunkaran, b) create benefit and benefit both morally and spiritually (Fatwa MUI, 2016 no. 108). Furthermore, in the fatwa it is also described about the parties and the types of agreements that can be used by each individual who are involved in the implementation of Syariah tourism. Among the rules used are jualah, ijarah and wakalah bi al-ujrah contract.

The contract between the tourists and the shari'a tour bureaus is the ijarah contract. Whereas the agreement between the Syariah tourism bureaus with the tour guide is ijarah aka or ju'alah. Furthermore, the agreement between tourists and tourism entrepreneurs is ijarah. Meanwhile, the contract between sharia hotel and tourists is Akad ijarah, the agreement between Syariah hotel and Syariah tour bureau for marketing is Akad wakalah bil ujah, akad between tourists and therapist is akad ijarah. As a note, the contract for the provision of tourism, storage, and management as well as the development of tourism funds shall be subject to the applicable rules of the fatwa with the DSN-MUI and the prevailing laws and regulations.

In fatwa MUI no. 108 / MUI-DSN / X / 2016 on Guidelines for Implementing Tourism Based on Sharia Principles, one of the essential things to understand is standardization and human resources (HR), where hotel employees are required to wear clothing that complies with Islamic principles, service guidelines also guarantee service following sharia. For SPAs, massages, and saunas, men's HRDs only serve male consumers, as well as female therapists only serve female consumers. However, there are still many things that require a more in-depth assessment of the various standards and competencies according to sharia.

Sharia Tourism Coverage

Sharia tourism coverage is broader than conventional tourism or religious tourism. Conventional tourism objects are usually around nature, culture, heritage and culinary. While religious tourism objects are usually tombs, historic sites or places of worship. While sharia tourism objects can cover all objects in conventional tourism and religious tourism, the target of conventional tourism is usually only satisfaction for entertainment. Religious tourism targets usually touch the spiritual aspect. While the target of sharia tourism includes both, namely fulfilling pleasure and fostering religious awareness and remaining in the corridor of religious ethics. Religious facilities in conventional tourism and religious tourism are usually complementary. Whereas in sharia tourism, worship facilities are integrated with tourism objects and the ritual is part of the entertainment package (Hamzah and Yudiana, 2017).

In addition to the translation, according to Aan Jaelani, the fundamental difference in sharia tourism with conventional tourism and religious tourism is located in the guide and community relations with tourism objects. In sharia tourism, the guide does not only master information related to tourism objects or figures related to the tourism, but also makes tourists interested in these attractions and at the same time arouses the religious spirit of tourists and can explain the functions and roles of sharia in human life.

Furthermore, the relationship between the community and the tourism environment is not merely complementary material, but integrated, namely interaction based on sharia principles (Jaelani, 2017).

Actually, sharia tourism is not an exclusive tour because non-Muslim tourists can enjoy Islamic ethical services. Sharia tourism does not only cover the existence of pilgrimage and religious attractions but also includes the availability of supporting facilities, such as hotels, restaurants that provide halal food and prayer places. Sharia tourism products, services, and destinations are the same as general tourism as long as they do not conflict with Islamic values.

Sharia Tourism Development

Some things that require urgent development in sharia tourism include; environmental sustainability or concern for true sustainability, digital tourism, and government regulation. Campaigns on environmental concern, especially in tourist destinations must continue to be encouraged. Concern for true sustainability is at the same time a core for sharia tourism (QS. Al-A'raf: 56).

The next development of sharia tourism is digital tourism. To significantly increase the visits of tourists, both domestic and foreign, digital go is an essential strategy because it is now all digital. The world has entered the industrial era 4.0. The tourist market conditions have changed. Nowadays, travelers travel from searching and browsing information, ordering tour packages that are in demand, to paying for them online. The lifestyle of tourists in search and share today, starting from searching for destination information, comparing products, ordering tour packages, and sharing information have been digitally done.

Furthermore, related to regulations on sharia tourism, the efforts made by the government have undergone several stages. The regulated sector also ranges from sharia tourism support facilities to development strategies. In addition, it is also equipped with a fatwa from the National Sharia Council. The legal basis for sharia tourism activities was initially based on Law No. 10 of 2009 concerning Tourism. Furthermore, the government issued technical regulations regarding halal tourism support facilities in the form of Minister of Tourism and Creative Economy Regulation Number 2 of 2014 concerning Guidelines for Implementing Sharia Hotel Businesses. The regulation stipulates two categories, namely, type I sharia hotel and type II halal Syariah hotel. The formulation of syariah I and II hotels is assisted by the National Sharia Board (DSN). However, after running for two years, the regulation was revoked by the Minister of Tourism Regulation Number 11 of 2016 due to various reactions from the industry. Then, in 2016, the Indonesian Sharia Council of the Indonesian Ulema Council (DSN-MUI) issued Fatwa Number 108 / DSN-MUI / X / 2016 concerning Guidelines for Organizing Sharia-Based Tourism.

In the fatwa it was explained that sharia hotels should not provide facilities for access to pornography and immoral acts. Sharia hotels also may not provide entertainment facilities that lead to polytheism, immorality, pornography and immoral acts. Food and beverages provided by sharia hotels must have received halal certificates from MUI. Sharia hotels provide adequate facilities, equipment, and facilities for worship services, including cleaning facilities. Hotel managers and employees must wear clothing that is following sharia. Sharia hotels must have guidelines and guidelines on hotel service procedures to ensure the implementation of hotel services following sharia principles. Sharia hotels are

required to use the services of Islamic Financial Institutions in carrying out services related to finance.

Related to tourists, the provisions for tourists are; a) tourists must cling to sharia principles by avoiding shirk, immorality, evil, and damage, b) maintaining the obligation of worship while traveling, c) maintaining noble character, and d) avoiding tourist destinations that are contrary to the principles sharia.

Some of the provisions of tourist destinations are as follows; a) tourist destinations must be directed at efforts to realize public welfare, enlightenment, refreshment and calm, maintain trust, security and comfort, realize goodness that is universal and inclusive, maintain cleanliness, preservation of nature, sanitation, and the environment, and respect values socio-cultural and local wisdom that do not violate sharia principles, b) tourist destinations must have decent-use worship facilities, are easy to reach and meet sharia requirements and provide halal food and beverages guaranteed halal with MUI halal certificates, c) tourist destinations must be spared from kernusyrikan and khurafat, immorality, adultery, pornography, porno-action, liquor, drugs, gambling, and performances of cultural arts and attractions that are contrary to sharia principles.

Furthermore, for spa, sauna and massage performed must fulfill the following conditions; a) using material that is lawful and not unclean which is guaranteed halal with halal MUI, b) avoiding pornography and pornography, c) safeguarding the honor of tourists, d) male therapists may only do spas, saunas and massages for male tourists. male and female therapists can only do spas, saunas, and massages for female tourists, c) there are facilities that make it easy to worship.

Regarding the Sharia Travel Agency (BPWS), it must comply with the following provisions; a) organizing tour packages in accordance with sharia principles, b) having a list of accommodations and tourist destinations that are in accordance with sharia principles, c) having a list of halal food and beverage providers that have halal MUI certified) using the services of Islamic Financial Institutions (LKS) in conducting tourism services, both banks, insurance, financial institutions, guarantee institutions, and pension funds, e) managing funds and investments must be in accordance with sharia principles, and f) must have a tourist guide that can prevent the occurrence of shirk, khurafat, immorality, adultery, pornography, porno-action, liquor, drugs, and gambling.

While the provisions relating to sharia tour guides, the guides must fulfill the following conditions; a) understand and be able to carry out sharia values in carrying out their duties, especially those related to tourism jurisprudence, b) noble, communicative, friendly, honest and responsible, c) having work competencies in accordance with applicable professional standards as evidenced by certificates, and) polite and attractive appearance in accordance with Islamic values and principles.

Facts of the Success of Sharia Tourism in Indonesia.

A number of regions in Indonesia have successfully organized sharia tours. For example, sharia tourism in West Nusa Tenggara (NTB). With good management, NTB can offer sharia tourism which is known by domestic and foreign tourists. Sharia tourism in NTB has managed to provide some conveniences for Muslim tourists regarding worship and culinary.

Of course with this sharia tour, the image of NTB has turned positive. Regarding tourist visits, the trend is increasing every year. Data from 2015-2016 showed a significant increase from tourist arrivals from the Middle East which increased by 190 percent, while those from Malaysia surged by 34 percent. Therefore, improvement from the tourist destination side, until promotion continues to be encouraged. Until now, NTB has become

a role model for the development of sharia tourism in Indonesia, so that many regions in Indonesia visit NTB to find out, and adopt the development of the sharia tourism segment.

Besides NTB, another area that can be a model in developing sharia tourism is Banyuwangi. In a research report written by Dedy Wahyu Hernanda, it was explained that Banyuwangi succeeded in developing tourism products with a "keroyokan" pattern, namely the existence of cross-sectoral synergies such as religious leaders, TNI, health services, education services, public service offices, cultural and tourism services, official social, cooperative and micro business services, housing and settlement services, agricultural services and the Indonesian Living Community (Hidora) (Hernanda, 2017).

The Sharia island of Santen Banyuwangi is also developing events and developing artificial attractions such as mural villages. Furthermore, in terms of marketing, Santen Island community empowerment is carried out with online tourism marketing through social media and strengthening destination branding to attract the family tourism market, which has five times more shopping than individual tourists and targets the growing Muslim middle-class market. Banyuwangi sharia tourist destinations also conduct environmental development such as training mothers or fishermen's wives in processing and serving fisheries products, empowering communities in managing waste, tour training, entrepreneurship training in the Goes to Entrepreneur Festival. Besides that, there was assistance in the formation of Pokdarwis (conscious tourism groups) (Hernanda, 2017).

Intensive Simulation of Surrounding Tourism Destinations

To develop sharia tourism in newly opened areas does not have to be done through trial and error efforts. However, all parties involved can carry out simulation steps to get started. This simulation is directed to the community around tourist destinations to be directed towards becoming a sharia tourism destination. So the first step that must be taken is to build a framework for understanding the community around the destination about the urgency of sharia tourism.

The background of the idea of the simulation steps is the aspirational spirit of exploring the aspirations of the community. The nature of the activity that arises from the undercurrent aspiration is usually more durable because it is carried out full of inspiration. So the nature of this simulation is more emphasis on bottom up, not top down.

Simulated objects in order to improve understanding of sharia tourism include; worship facilities, cleanliness, and sanctity in worship, time in worship, and the spirit of increasing devotion for tourists. The means of worship do not have to be in the form of mosques but include all the facilities that allow tourists to be able to hold their services. This simulation technique is essential to do to people around tourist destinations because in sharia tourism many components and variables interact with each other. Also, the relationship between variables in Islamic tourism processes is relatively non-linear. Models in sharia tourism also have random variations.

The purpose of this simulation is to study the behavior of the sharia tourism system and develop the interaction of parts of a sharia tourism system as a whole. In simple terms, the sharia tourism system developed with simulation techniques can be illustrated in the following chart.

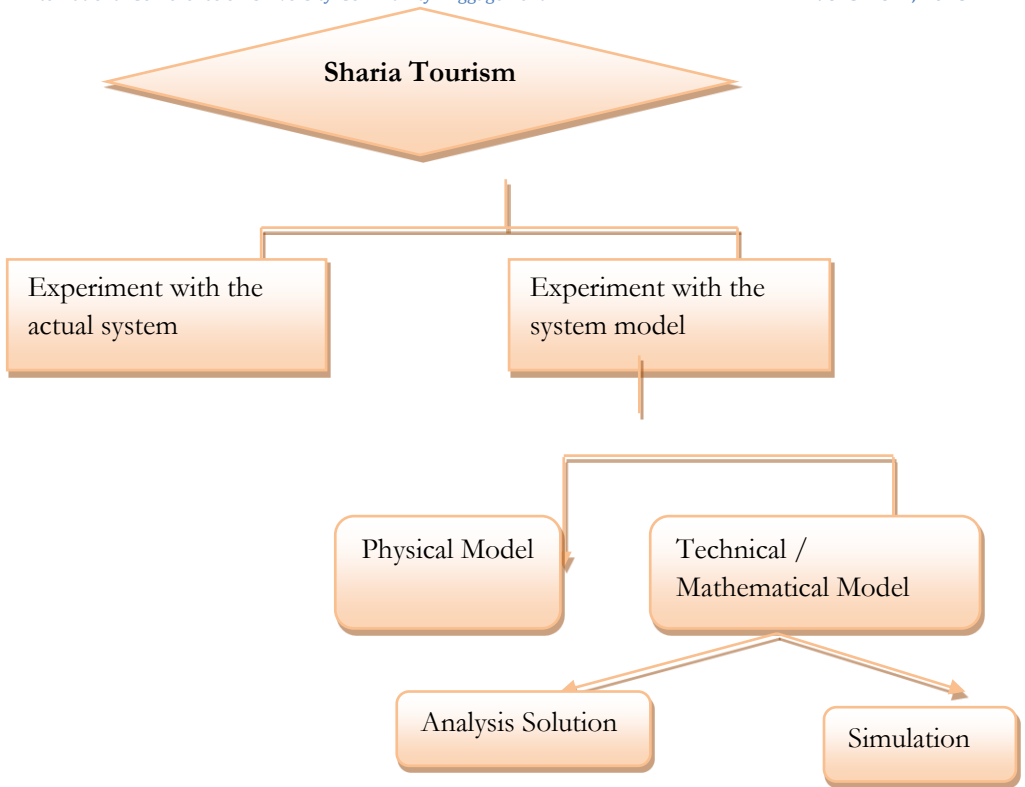


Figure 1. Simulation techniques on sharia tourism

If the sharia tourism system is physically possible and does not cost a lot to operate under the conditions we want, of course, this method is chosen. However, the sharia tourism system that directly applications is undoubtedly costly. Thus for the sharia tourism system which is still in design in specific regions, it can use the model as a representation of the actual system.

After the sharia tourism model was successfully formulated, the model was re-learned whether the model that had been developed could answer questions related to the purpose of studying the sharia tourism system. If the model formed is quite simple, then mathematical relations can be used to find analytical solutions. If analytical solutions can be obtained quite quickly and efficiently, analytical solutions should be used because this method is able to provide optimal solutions to the problems faced. However, often the model is too complicated so that it is complicated to solve with analytical methods so that the model can be studied by simulation. Indeed, simulations do not guarantee optimal results, but at least close to optimal.

The simulation model chosen in the development of sharia tourism is a continuous dynamic simulation model, where it is believed that the sharia tourism system will continue to run and experience changes over time (Law & Kelton, 1991).

Simulation participants to improve understanding of sharia tourism are all layers of society who live around sharia tourism destinations. The involvement of all these

components in order to create synergy between communities in order to support the optimization of the implementation of sharia tourism.

The elements that are simulated to instill awareness of sharia tourism for the community around tourist destinations include access to sharia tourism, attractions, amenities to promotion. Thus an understanding of the importance of the existence of sharia tourism in these destinations can improve people's welfare while increasing the dignity of the community.

Simulation is carried out with a high enough intensity to be able to encourage the acceleration of understanding and movement of people around tourist destinations to realize sharia tourism. Of course, this can not be separated from the cooperation of all parties that make it possible to be invited to succeed in sharia tourism, such as in tourism services, NGOs, local governments, academics and universities, and so on.

Role of the University

The role of universities in developing sharia tourism in Indonesia is vital, especially to prepare human tourism resources. This preparation is carried out through education and teaching efforts. Of course the campuses that open tourism study programs have direct responsibility regarding preparing human resources. The preparation of human resources by universities is vital because tourism development is sustainable, including in sharia tourism. Therefore, the world of higher education can also establish scientific synergy and integration in the issue of sharia tourism because it involves elements of sharia in tourism activities. Islamic universities can play a significant role in this matter.

The scheme of the role of the university in intensive simulation activities to increase understanding of sharia tourism is described as follows;

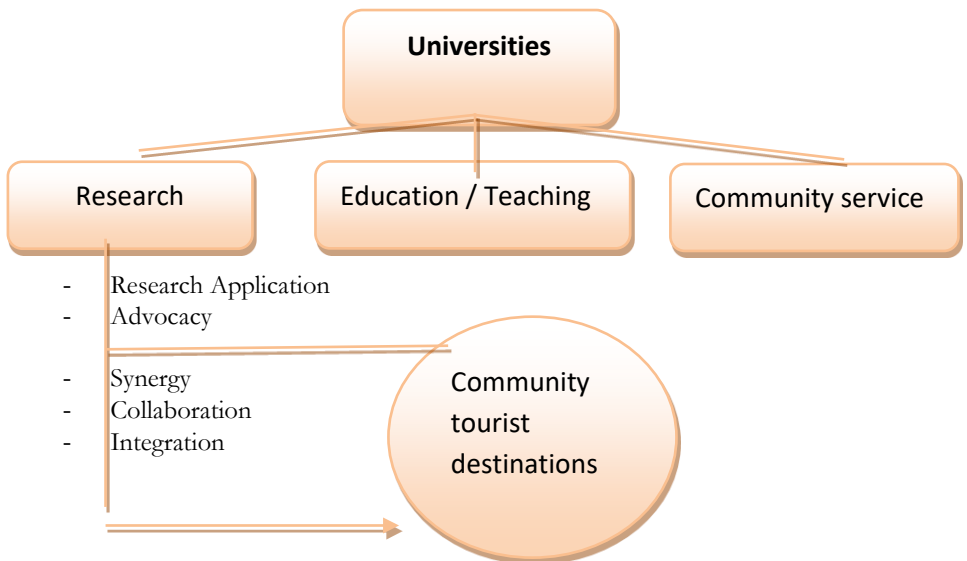


Figure 2. University's role in improving understanding of sharia tourism

The establishment of an understanding of sharia tourism for communities around tourist destinations certainly cannot be done instantly but through various levels and ongoing processes. Stepping to increase the understanding of the community around sharia tourist destinations carried out by the University will run effectively if it is supported by regulations and good reception from the community. Also, there are similarities in the vision and mission of empowerment and compliance with sharia principles.

To improve the understanding of sharia tourism must be started from the creation of his mindset because that mindset will move someone to do his actions. If the mindset of the people around the sharia tourist destination has been well established and has a clear vision and mission, then all of its activities will lead to the vision and mission. However, if the mindset of the people around sharia tourist destinations is still not formed, then the direction, movement, and activities of the people around tourist destinations become unclear and have no definite purpose.

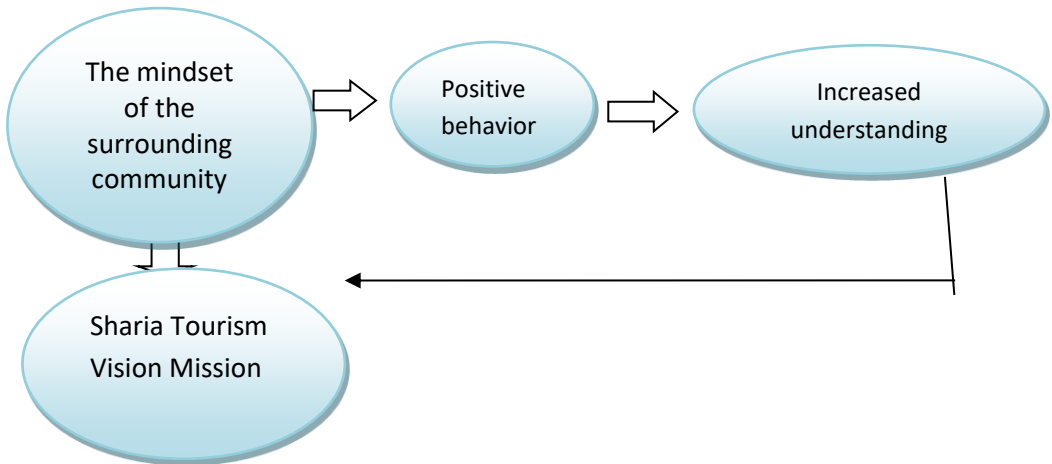


Figure 3. Scheme of linking people's mindsets with increased understanding.

Efforts to improve the understanding of sharia tourism for communities around these destinations require the readiness of the university to synergize, collaborate and integrate with various related parties.

Synergy and Integration of Universities and Communities Around Travel Destinations

To increase the understanding of the people around tourist destinations about sharia tourism, synergy and integration of all parties related to sharia tourism are needed. The scheme of synergy and integration of the role of universities and other elements in improving understanding of sharia tourism for the communities surrounding the destination are as follows;

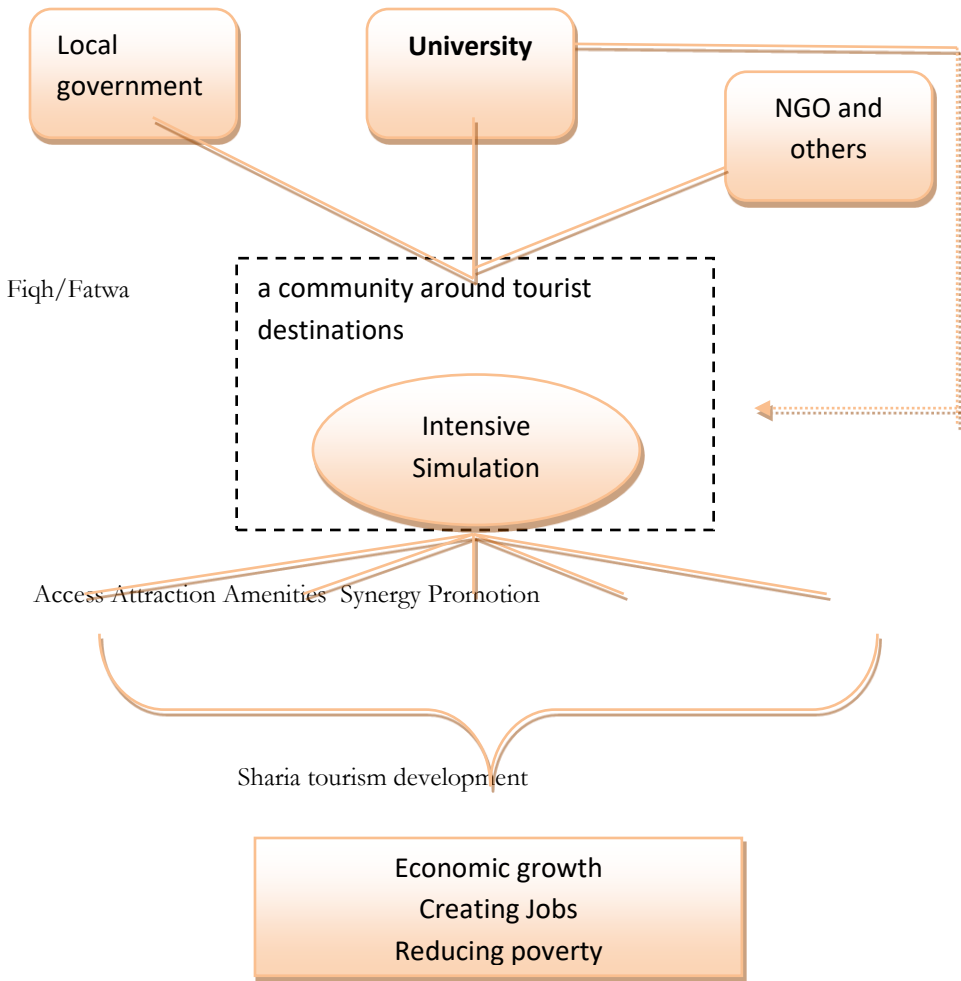


Figure 4. University synergy and integration

The University together with other relevant institutions conducts synergy and integration to conduct intensive simulations on communities around tourist destinations to improve understanding of sharia tourism. Local governments can approach the regulatory side. The university can socialize research results and conduct advocacy related to sharia compliance in sharia tourism. Thus the university can conduct studies and at the same time establish fiqh signs or fatwas relating to the operation of sharia tourism.

The material in the intensive simulation carried out in stepping includes many things related to sharia tourism ranging from access, attractions, amenities, motion synergy to sharia tourism promotion. Of course, all of these have been simulated models. Access to tourism, for example, the availability of convenient roads and routes to sharia tourism objects. Amenities can be in the form of tourism facilities such as restaurants, restaurants, souvenir shops, and public facilities such as religious facilities, health, parks, and others. As one of the supporting elements in tourism destinations, amenities are essential because they play a role in fulfilling the needs of tourists who are not provided by accommodation during the tour. Tourism promotion must follow developments with go digital and so on.

All these simulation efforts are expected to be able to improve people's understanding of tourist destinations to prepare themselves for the creation of sharia tourism which has now become a lifestyle. This effort is at the same time able to realize the development of sharia tourism so that it can simultaneously increase economic growth, create jobs and reduce poverty.

Conclusion

Efforts to develop sharia tourism in Indonesia are currently maximally carried out. One effort that has the opportunity to develop sharia tourism is to improve the understanding of the people around tourist destinations conducted by intensive simulation. This program involves several related parties, including universities so that it must be carried out with synergy and integration with various parties.

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FARMER GROUP STRENGTHENING STRATEGY THROUGH DEVELOPMENT MODEL OF AN-NUR MOSQUE EMPOWERMENT POST (POSDAYA)

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Abstract

The mosque Posdaya Independence as a local Islamic institutional icon is needed in building a local Islamic institution that can become a place for the struggle of the weak economy. Mainstream community empowerment is a community that is empowered and able to identify problems and overcome them independently. An-Nur Mosque Posdaya is carried out with two principles of empowerment, namely collective action and networking. All parties were invited to participate in building and raising Posdaya mosque, then slowly but surely the local Islamic institution was able to empower the board and members, even the community around the mosque. The superiority of data generated from family data collection as the most critical part of the mosque Posdaya empowerment process, which is very detailed microdata, primary data that is periodic, can be used as program support, as a work map of operational target segmentation, and the data collected is almost close to them. The independence of mosque worshipers who are members of farmer groups will eventually change the position of farmer groups as recipients of zakat (muzakki) to be donors of zakat (muzakki) to the mosque.

Keywords: farmer group, the mosque posdaya, zakat

Introduction

The primary responsibilities in the development program are empowered people, having the strength or ability, both physical-material, economic, institutional, cooperative, intellectual strength, and joint commitment in applying the principles of empowerment (Widjajanti, 2011: 15).

The future community service pattern by tertiary institutions is the development of social laboratories by prioritizing the interaction between stakeholders and mindset in the development of partner regions that are still not optimal. Second, designing an understanding of objective reality "social facts" is through the study of institutional settings and to understand the fundamental structure of interaction through the study of conversation analysis between "social actors." Third, the knowledge of social facts and the structure of interaction through social laboratories is expected to develop strategies or empowerment models in building stakeholder capacity (Kemenag RI, 2016: 5).

Community Service Program (PKM) within the Islamic Religious College (PTKI) has a specific orientation, which is trying to encourage the community to have the ability to do humanitarian work to realize its function as khalifa Allahi 'alā al-ardli through concrete efforts in resolving social problems (P3M STAIN Pamekasan, 2015: 5).

The role of khalifah done by individuals in the life of society must run optimally, but often experience obstacles that are caused by not all individuals possessing a complete ability, resulting in the marginalization of themselves, both structurally and culturally towards the surrounding life (P3M STAIN Pamekasan, 2015: 5).

The community empowerment process is generally carried out through several steps in stages according to the conditions and needs of the people who are the target of the activity. The steps in question are as follows: First, the problem-posing stage is done by grouping and determining the problems faced by the community. Citizens, in general, have been aware of their problems, even though they were not disclosed. The role of the facilitator in this stage is to provide explanations, information, and facilitate deliberation or discussion activities among the people involved parties (Zubaedi, 2013: 84).

Second, the problem analysis stage. This stage is carried out by collecting information ranging from the type, size, and scope of the problems faced by the community and making the information accessible to interested parties (Zubaedi, 2013: 84).

Third, the stage of determining goals and objectives. The purpose refers to the vision, long-term goals, and statements about general instructions. One example of a vision of community empowerment is the formation of community life that all citizens are actively involved in the entire process of the program to maintain the environmental system and make existing social and economic factors guarantee their basic needs. The intended target is more specific than the goal. Facilitators determine what they believe will be able to achieve and then develop specific processes and tasks. The target can be long, medium and short, all of which require particular strategies according to the existing problems parties (Zubaedi, 2013: 85).

Fourth, the action plans to stage. This stage is carried out by the facilitators with the assisted community by planning various actions to achieve the objectives. Action planning always pays attention to local human resources, equipment, social networks, funds, available time, supporting and inhibiting factors, and stakeholders parties. Fifth, the implementation phase of the activity. This stage is carried out by the facilitators with the assisted community by implying the community empowerment measures that have been designed. The facilitators are also required to take into account the consequences that might arise as a result of the actions taken. Sixth, the evaluation phase is carried out by facilitators together with assisted communities in a sustainable, formal or semi-formal and informal manner, at the end of the community empowerment process in a daily, weekly, or monthly time span (Zubaedi, 2013: 86).

The process of community empowerment was initially focused on achieving the target of quantitative change indicated by the availability of physical facilities and improvement in the level of material life. The community empowerment facilitators certainly did not stop there. The facilitators make the realization of the target of quantitative change as the initial capital towards a qualitative change process that is characterized by empowering the community, both in the way of thinking, behaving and making decisions. If the community can be independent in thinking, behaving, taking action, being able to be long-term, both macro and substantial, it means that the community is in an empowered stage (P3M STAIN Pamekasan, 2015: 72).

Method

Posdaya Mosque as a Model for Community Empowerment

The community organizing approach consists of three different models, but in practice, the three models are not separate from one another. The model in question is the development of locality, social planning, and social action — local model development (model) approach based on the assumption of shared interests among groups in society. This approach also assumes that through a shared interest social problems can be solved by bringing as many group representatives as possible, each giving input in his or her way.

Community change can be obtained through the participation of many people at the local community level (Shrage, 2013: 40).

Community empowerment always positions the community as the leading actor, both from planning and up to the evaluation process. Mainstreaming community empowerment can only be said, that the community is empowered when able to identify problems and be able to overcome them independently. Mandiri is meant here is that the community understands a level of shared life (share-life) that is desired and works consciously together to achieve it. Empowerment has meaning as a process where individuals and communities are required to be able to have power and act effectively in order to change their lives and conditions (Machasin, 2008: 61 - 63).

One model of community empowerment in another color that seeks to develop the diversity of potential localities is Posdaya -based mosque. Posdaya (Pos Family Empowerment) is a forum for friendship, advocacy, communication, information, education, and at the same time can be developed into a coordination forum for strengthening the family function in an integrated manner. Strengthening these essential functions is expected to enable each family to be able to build itself into a prosperous, independent family, and able to face the challenges of the future better. Posdaya is a vehicle for empowering eight (8) integrated family functions, primarily religious functions, social functions, love, protection, reproduction, health, education, economy or entrepreneurship, and environmental functions.

Posdaya is a movement with a characteristic "bottom-up program," which carries the independence, resource utilization, and local potential as a source of all solutions. Posdaya was developed as a means to improve the quality of life of the community that can be managed through strengthening family functions in an integrated manner. Posdaya continues to reach various villages in the country, even many regents or mayors are so enthusiastic about encouraging community members to establish and develop Posdaya. Posdaya can be developed everywhere, even within the mosque community.

The poverty alleviation program through Posdaya as one of the problems solving was also responded very passionately by PTKIN and PTKIS academicians. Among PTKIN/PTKIS scholars, it is indispensable to be involved in a participatory manner in participating in empowering the poor. The creativity of thought contained in the Posdaya program is also accompanied by creating the Posdaya program into the Posdaya Mosque program.

Mosques for the academics of PTKIN/PTKIS, however, are icons to maintain, develop and empower. The existence of the mosque has so far been used by the general public unequally only in the religious aspect, especially in the aspect of the implementation of prayer. Such a way of glorifying mosques is what moved the Posdaya mosque activists, especially among PTKIN/PTKIS academicians to restore the function of the mosque, as in the time of the Prophet, SAW.

The mosque in the time of the Prophet Muhammad was used to not only serve as a place of prayer but also functioned more broadly in activities that led to the function of humans as khalifah on earth. The existence of a mosque should have an impact on all aspects of the life of the surrounding community, such as aspects of education, health, environment, economy, entrepreneurship, and religious aspects.

The synergy of students, field supervisors (DPL), local government stakeholders, and local villages in the mosque Posdaya program is an essential component in optimizing mosque functions, as is the goal of the Millennium Development Goals (MDGs). The development of family functions is directed at five (5) priorities of the primary targets, namely first, commitment to leaders, elders at the village, hamlet, sub-district and district levels. Second, the development of religious functions, family planning, and health. Third, the function of education. Fourth, the entrepreneurial function. Fifth, environmental functions that give meaning to a happy and prosperous family life. The synergy is needed in the success of the mosque as a locus of empowerment and independence towards a prosperous and independent society.

An-Nur Mosque and Farmer Group in Poreh Village, Sumenep

Poreh Village, Lenteng District, Sumenep Regency is a village with economic conditions classified as a minus. The An-Nur Mosque as the target of the empowerment program is the smallest mosque of the three mosques in Poreh Village. During the harvest season, this mosque usually receives agricultural zakat from the surrounding muzakki. The amount of zakat collected ranged from 15 to 30 sacks of grain (1 grain of rice equivalent to 30 kg). Agricultural zakat collected will be distributed to the community around the mosque.

Agriculture plays a vital role in the economy of a country. Five important meanings of agriculture are 1) the primary source of livelihoods; 2) sources of food and land supplies; 3) principal industrial market; 4) sources of income in foreign markets and 5) sources of supply of resources for other agricultural sectors (Sicat and Arndt, 1991: 401-403). The prosperity of a country often characterized by agricultural effectiveness. The more advanced a nation is, the higher the ability of farmers to support their nation.

Community life in Poreh Sumenep Village, fully supported by agricultural products. Farmer groups around the mosque have long been formed from the previous government program through the guidance of the agriculture department. But not many changes appear on the face of the village. The 16-member farmer group still cultivates with the old model, both regarding the choice of plant species and the quantity and quality of crops.

The smaller population compared to the area of land that causes most of them to have a large area of land, a family head can have many plots. One plot usually varies in size from 600 m² to 900 m² following the pattern and contour of the land. Unfortunately, extensive land ownership is not matched by good land management capabilities, creativity in determining plant types and an adequate number of human resources. This condition is exacerbated by economic powerlessness which causes the lack of capital they have. As a result, many plots become unproductive sleeping areas.

The types of plantation commodities chosen by local farmers are teak with gold teak types. Even though gold teak is a very promising commodity, teak has a relatively long harvest, around 10 to 15 years. If during the waiting period for harvest, the daily needs of the community are not fulfilled, finally they are forced to sell their food which of course is still not ready for harvest, so the price is meager. The fact that often happens, people sometimes even not only sell teak trees but at the same time with the land or land where the teak is planted, so that gradually if this continues to occur the ownership of the land becomes reduced.

As for agricultural commodities, people grow rice, corn, peanuts, and green beans alternately on a portion of their land, while other fields are left untreated. Rice and corn are partly used to meet food needs, while peanuts and green beans will be sold. The capital needed to grow rice on average per plot of rice is Rp. 500,000; - in a year can be harvested two (2) times, with an average yield per plot of rice of 15 to 25 bags of rice (equivalent to 4.5 to 7.5 quintals) with a selling price of Rp. 680,000; - per quintal. For corn, the required capital is smaller, around Rp. 250,000; - with an average yield per plot of rice as much as 15 bags intact (equivalent to 20 kg/bag) and can be sold for Rp. 5,000; - per kg. The last two commodities - peanuts and green beans - provide relatively better prices for the community

Other commodities chosen by the community are tobacco. Madura as the best tobacco producer still makes many farmers pursue the dream of gaining many profits from growing tobacco in the dry season, even though in reality tobacco prices are very easily played by capital owners. The price of tobacco has not been as reasonable as a few years ago, making people lose not only concerning price but energy and time.

Potential of Sumenep Poreh Village

The soil texture and type of Poreh Village are partly rocky soil while others are loose, fertile soils. Some villages bordering Poreh Village with similar types of land are planted with kepok and lombok Java bananas. These two commodities are rare commodities that are on the rise at this time due to the relatively high price, which is around Rp. 100,000; - for bananas and Rp. 115,000 for one kg of dried Java chili. The process of economic empowerment of the Poreh community following the wishes of the farmer group was decided on these two types of plants after observing the feasibility analysis of both businesses. The analysis referred to for each 1000 m² is shown in Table 1 and Table 2 as follows:

Table 1. Feasibility Analysis of Kepok Banana Business (18 months harvest period)

Capital		
With a spacing of 3 x 4, about 100 tree seeds	100 x @ Rp. 4.000;-	Rp. 400.000;-
Plant Cost	100 x @ Rp. 5.000;-	Rp. 500.000;-
		Rp. 1.500.000;-
Treatment	18-month x Rp. 200.000;-	Rp. 3.600.000;-
Other costs (pipes, water, pumps)		Rp. 1.000.000;-
Total Cost		Rp. 7.000.000;-
Harvest		
When the first cob appeared: 14 months when it was ready for a 4-month harvest. Assuming 70% productivity and each banana has three tillers, then in the 18th month it will harvest		
Harvest	100 trees x 70% x @ Rp.100.000	Rp. 7.000.000;-
Moreover, every three months will be followed by harvesting from the same number of tillers, so in a year there will be three harvests with the same amount.		
The total income of farmers after the third year	3 x Rp. 7.000.000;-	Rp. 21.000.000;-

Table 2 Feasibility Analysis of Lombok Java Business (24-month harvest period)

Capital		
With spacing 1,2 m consisting 500 trees		
Mother plant	500 x @ Rp. 4.000;-	Rp. 2.000.000;-
Seeds	500 x 2 x @ Rp. 2.000;-	Rp. 2.000.000;-
Plant cost	500 x @ Rp. 5.000;-	Rp. 2.500.000;-
		Rp. 2.000.000;-
24-month treatment	24-month x Rp. 200.000;-	Rp. 4.800.000;-
Another cost (pipes, water, pumps)		Rp. 2.000.000;-
Weeding cost	2 x 3 x 4 x Rp. 50.000;-	Rp. 1.200.000;-
Total Cost		Rp. 12.500.000;-
Harvest		
At the age of 12 months, plants begin to learn to bear fruit. This plant continues to bear fruit without the season, only when the dry season needs to be watered so that 12 x a year can be harvested. Assuming 70% productivity, then in the second year (12th month s.d 24) will		
First Harvest	500 pohon x 70% x 0,05 kg @ Rp.100.000 x 12	Rp. 42.000.000;-
Assuming 90% productivity, then in the third year (25th month s.d 36) will harvesting	500 pohon x 90% x 0,2 kg @ Rp.100.000 x 12 (1500 kg)	Rp.150.000.000;-
Total		Rp. 150.000.000;-

These plants produce fruit throughout the year as long as sufficient water intake and the age of this plant can reach 30 years or more.

Potential of Agricultural Zakat in Sumenep Poreh Village

The majority of fuqoha argued that zakat from agricultural and plantation products was not obliged to be issued unless it had reached a certain Nisab, namely 5 Sha '(1 Sha' equivalent to 5 1/3 liters) (Mufraini, 2012: 87). The Nisab is counted after harvest or fruit drying. For certain types of fruit, it is permissible to carry out scaling before harvest time arrives.

Sources of agricultural and plantation zakat are all agricultural and plantation products after deducting: a) production/management costs b) self-consumed products c) land rental costs d) daily living costs and e) costs other than debt, rent, and taxes (seeds, fertilizers, and insecticides).

The percentage volume of agricultural zakat and farming is determined based on the irrigation system applied. If land irrigation is determined by rainfall, rivers, springs or other (rainfed land) obtained without experiencing difficulties, then the zakat percentage is 10% of agricultural produce. If land irrigation uses a variety of tools (dams), the zakat percentage is 5%. Whereas if the irrigation in half the period uses rainfall, while the other half period uses irrigation, the zakat percentage is 7.5% (Mufraini, 2012: 91).

Based on these rules, rice fields and fields in the village of Poreh are included in irrigated land, so that simply from reducing agricultural yields with costs it can be calculated the potential of agricultural zakat which will return to the mosque per 1000 m² (if it has reached Nisab) for banana land for

$$= 5\% \times \text{Rp. } 14,000,000; - = \text{RP. } 700,000;$$

$$\text{As for Java chilli} \quad = 5\% \times \text{Rp. } 137,500,000; - = \text{RP. } 6,875,000; -$$

The amount of zakat nominal will be even greater multiplied by the number of members of the farmer group and the number of plots to be managed.

Strengthening of the Farmer Group in Poreh Village, Sumenep

The development of empowerment programs should not only be based on meeting the needs of the target community, but also on fostering mentality. Meeting the needs without building the target community's mentality to become independent, only leads to an endless attitude of dependence (Aflah, 2009: 165).

The program development process must involve the target community because those who know best what is needed are not the organizers of the community empowerment program. Likewise, the process of building a target mentality must also actively involve the community. The mosque members who are members of the farmer group must be involved from the beginning to the end of the process of managing community empowerment, starting to determine what commodities are following the texture of their land, socialization, and provision of seeds, planting, maintenance, harvesting, post-harvesting process until marketing.

The main problem of farmer groups that are incorporated in An-Nur Mosque Posdaya is capital. Initial capital is significant for the needs of the supply of seeds, the process of planting, fertilizing and maintaining. For that An-Nur Mosque Posdaya collaborates with BMT NU Saronggi Branch for funding members. However, because the installment payments made with a monthly system, this is still felt burdensome for members. Therefore, it is currently pioneered by the Sharia Multipurpose Cooperative in collaboration with the Cooperative Office run with the principle of providing seeds, agricultural equipment to fertilizer for members' needs later paid after the harvest. Members can also sell their crops to cooperatives.

The results of the empowerment process are expected to change their socio-economic conditions which ultimately are expected also to change their status from mustahik to muzakki. Agricultural zakat obtained from harvesting agricultural products will return to the mosque and can be used to strengthen local Islamic institutions in the form of Islamic schools or madrasas that do not yet exist.

Result and Discussion

Local Islamic Institution as a Model of Community Empowerment in POREH Sumenep Village

Marginal life experienced by individuals in a particular society or the whole community in a society results in the powerlessness of society to solve their social problems. The encouragement of the Posdaya program through Community Service (PKM) with the aim of the social institutions of the community or the marginal community itself, is expected to help the social problems of the community (Aflah, 2009: 165).

The process of planning and decision making in development programs are often done in a top-down manner. Communities are often "involved" without being given choices and opportunities to provide input. The community is placed in a position that

needs outside assistance. It often creates dependency and in turn, is more troublesome than helping it. Government agencies, NGOs, universities, and other institutions have so far found a sectoral ego of each institution that has the same intention in supporting community empowerment, giving rise to the impression that each institution is running without elegant coordination.

The role of each institution ultimately becomes less optimal, whereas essentially community empowerment is a deliberate effort to facilitate local communities in planning, deciding, and managing local resources they have through collective action and networking. Village communities or communities that should have the capability, independence, economically, ecologically, and socially become inadequately managed (Hidayat, 2013: 136).

Posdaya Independence The mosque as an icon of local Islamic institutions is also needed in order to build a local Islamic institution that is truly capable of becoming a place for the struggle of the weak economy. Posdaya Mosque as a local Islamic institution icon prepares local people to have an independent and sustainable community attitude in meeting the needs of the weak economy. All these things are needed and influence the decision-making process related to public policy at the local level so that it is more oriented towards the poor (pro-poor) and realize good governance (good governance), such as social, economic and environmental aspects (Hidayat, 2013: 136).

The community empowerment process carried out by the facilitator at Posdaya An-Nur mosque Poreh village Sumenep departs from a belief that there is no final word in the community empowerment process. The process of community empowerment in this context is considered as something that is alive, dynamic and brings to the spirit of devotion (Zubaedi, 2013: 53).

Such an empowerment mindset produces the An-Nur Mosque Posdaya program formulation as follows: first, empowerment in agriculture, such as giving additional knowledge utilizing socialization, mentoring, and experiments to produce superior seed varieties. Second, empowerment in the religious field, such as the practice of calculating zakat and zakat management productively. Third, empowerment in the field of management, such as managing an organization in order to develop farmer group organizations.

The An-Nur mosque Posdaya program as mentioned above is what convinced the author to say, that Posdaya mosque can be developed into a local Islamic institution as the vanguard that oversees the independence of Muslims at the local level. Posdaya mosque as one of the local Islamic institutions with community empowerment programs in various fields is not impossible if, in the end, it functions to alleviate the backwardness of Muslims that has been felt for so long. An-Nur Mosque Posdaya has proven all that by staying consistent with the two principles of empowerment, namely collective action and networking. All parties were invited to participate in building and raising Posdaya An-Nur mosque, then slowly but surely the local Islamic institution was able to empower administrators and members, even the community around the mosque.

The An-Nur mosque Posdaya program begins first with Posdaya cadre training. Posdaya management made regular meetings as a forum for friendship, evaluation, development concepts, and evaluation of each planned program. The thing that is often done is to consult with various parties related to the Posdaya Masjid program. The monitoring is carried out by the team and the collaborating parties. POS-POWER Board An-Nur also attended training on family data collection processes organized by Universities in the Ministry of Religion or the Damandiri Jakarta Foundation.

Posdaya officials also often get coaching and assistance from various parties, both from the campus side and related parties such as the Office of Cooperatives and the Agriculture Service. The training followed by Posdaya An-Nur has become a routine

activity to develop the quality of POSDAYA institutions. Managers also often receive guidance and training from village officials, community leaders, entrepreneurs, and teaching staff in the Poreh village in maximizing the development of Posdaya. An-Nur Mosque Posdaya in preparing family data collection, starting with prior socialization to village officials, especially hamlet heads in Bulay Village to get an initial picture of family conditions. Socialization was also carried out on community leaders and community organizations in order to get agreement and full support for the data collection to be carried out.

The next step is to calculate the number and type of assessors, facilitators, prepare the completeness of the data collection instrument, provide an explanation of the training for the data collection staff, create a drawing / sketch of the initial family map to be recorded, determine the schedule, and assignment of tasks to each assessor. The final step is to inform the citizens as the target of data collection.

The assessors on the agreed day made a house-to-house visit according to the schedule to fill family registers using interview and observation methods. The interview process is carried out with one adult family member while still observing the conditions inside and in the home environment that is the object of data collection. The task of the Assistants is to examine the results of the short data collection that has been carried out, and if there is a data acquisition that has not been completed or passed, then the sweeping of the intended family must be carried out so that the data is indeed valid.

The data that has been obtained is recapitulated and used as a reference in determining the stages or levels of a prosperous family as an essential part in the process of empowering An-Nur mosque worshipers. Determining the level of prosperous or pre-prosperous families using the family data coverage, as follows:

- 1.) Name of family head, number of members, and family address
- 2.) Number of family members according to gender and status in the family
- 3.) Number of family members according to age
- 4.) Number of children under five (0-1 years, 1-5 years)
- 5.) Number of children under five who participate or not participate in Posyandu
- 6.) The number of children under five who participate or not participate in PAUD / TK.
- 7.) Number of school-age children (6-12 years; 13-15 years; 16-19 years)
- 8.) The number of school-age children attending school or not attending school according to age groups
- 9.) Number of adult family members who work or do not work
- 10.) Number of families receiving capital assistance (from various sources)
- 11.) Number of housewives who work or not work
- 12.) Number of pregnant women
- 13.) Number of pregnant women who have a pregnancy check up to a facility or health worker
- 14.) The number of couples of childbearing age who are family planning or not family planning
- 15.) The condition of family residence (including roof, floor, wall)
- 16.) Ownership of family latrines
- 17.) Family drinking water sources
- 18.) Lighting sources in the house
- 19.) Stages of prosperous families of each family

These types of data can be added to other data according to the needs and types of activities carried out by each Posdaya or local area. The results of the Posdaya mapping of the An-Nur mosque in Poreh village, Sumenep district, as shown in the picture below:

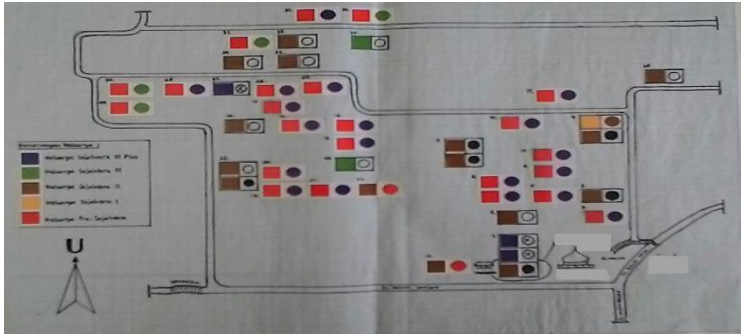
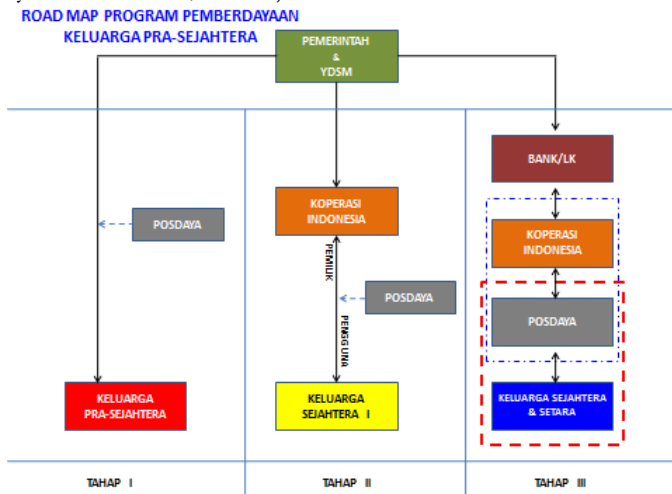


Figure 1. Posdaya mapping of the An-Nur mosque in Poreh village, Sumenep

The six points above if fulfilled, the family is included in the Prosperous Family I (KS I), but if one or more of the questions are not fulfilled, then the family concerned includes the Pre-prosperous Family (Pra KS).

The role of Posdaya mapping of the An-Nur mosque in Poreh village, Sumenep district Mosque in pre-prosperous families is very much needed to provide the best solution to improve their welfare. Posdaya mapping of the An-Nur mosque in Poreh village, Sumenep district with its CSR (Corporate Social Responsibility) method can provide guidance and coaching in the field of entrepreneurship, such as providing business capital loans, determining productive business types, providing guidance in developing a business, and helping market it.

A solution scheme for pre-prosperous family empowerment programs, as stated below (Yayasan Damandiri, 2016: 4):



The family that answers the eight questions above with the answer "yes," then the family belongs to the Prosperous Family II (KS II), but if one or more of the indicators are not fulfilled, then the family concerned includes the Prosperous Family I (KS I). Families who answer the five questions above with a "yes" answer are the family including the Third Prosperous Family (KS III), but if one or more of these indicators are not met, then the family concerned includes Prosperous Family II (KS II). Both of the above indicators are

fulfilled, then the family concerned includes the III Plus Prosperous Family (KS III Plus), but if only one of the two indicators is fulfilled, the family includes the Third Prosperous Family (KS III).

The family map illustrates the condition of each family, especially regarding the status of the family level. This map is placed in the Posdaya An-Nur room. The map created is a representation of the family rather than a broad representation of the size of the house, so that the pictures in the family map are made with the same size (2 x 1 cm), according to the training carried out by Pamekasan STAIN P3M. The images on the map also clearly show the existing public facilities, such as places of worship, markets, health centers, posyandu. Data updates on family maps are done after the next data collection results, or at any time there is a change in data on the status of the family level.

The superiority of the data generated from family data collection is the most crucial part of the Posdaya mapping of the An-Nur mosque in Poreh village, Sumenep district mosque empowerment process, namely. First, the data generated is microdata that is family-based in great detail. Second, primary data that can be updated at any time or periodic. Third, it can be used to make plans for program support at the grassroots level. Fourth, it can be stated in the form of a working map with an overview of operational target segmentation. Fifth, the data collected is the property of the community itself, because data collectors are carried out by cadres or members of the local community who have been trained. Sixth, the data collected is almost close to the actual condition or what it is, because the data collectors and those who are recorded know each other passionately.

The family map that has been produced by Posdaya mapping of the An-Nur mosque in Poreh village, Sumenep district An-Nur even though it functions very significantly, but becomes less useful if not followed by an institution development program through partnership. Organizations and institutions that have partnered with An-Nur Mosque Posdaya are:

1. Pamekasan P3M STAIN Increased knowledge and creativity for all members of Posdaya mapping of the An-Nur mosque in Poreh village, Sumenep district Mifathul Hidayah mosque, the committee cooperates with Pamekasan P3M STAIN. The form of cooperation is in the form of technical guidance or assistance to the management, so that it better understands the objectives and benefits of Posdaya mapping of the An-Nur mosque in Poreh village, Sumenep district mosque through work programs. Pamekasan P3M STAIN also provides specialized training for Posdaya mapping of the An-Nur mosque in Poreh village, Sumenep district officials in enhancing the creativity of empowering the families of rural communities, adding work experience utilized for the common interest. Pamekasan P3M STAIN also provides financial support that can be utilized by the management to improve the performance of the institution, so that the work program carried out correctly.
2. Cooperative Office of Sumenep Regency has limited availability of capital for mosque worshippers whose main livelihoods are farmers, initiating management to form sharia cooperatives. The sharia cooperative operates not only the provision of cash capital but also the provision of seeds and fertilizers. This long-term cooperative is designed to accommodate the results of the members of Posdaya mapping of the An-Nur mosque in Poreh village, Sumenep district farmers.
3. Department of Agriculture and Forestry and Plantation Service (HutBun) of Sumenep Regency Posdaya mapping of the An-Nur mosque in Poreh village, Sumenep district 's main commodities now are bananas and Javanese chili. Managers and members of Posdaya mapping of the An-Nur mosque in Poreh village, Sumenep district collaborate with the Department of Agriculture in

providing seeds, fertilizers, and training on how to maintain these two plants. As for garden plants such as teak, Posdaya mapping of the An-Nur mosque in Poreh village, Sumenep district collaborates with the Forestry and Plantation Service (HutBun). Both SKPD always provides support in the form of thoughts and facilities in various types of Posdaya mapping of the An-Nur mosque in Poreh village, Sumenep district activities.

4. BAZNAS Sumenep Regency The limited availability of capital for mosque worshipers whose main livelihoods are farmers initiates administrators to synergize with BAZNAS Sumenep Regency. BAZNAS Sumenep Regency functions in the initial stage as a provider of cash capital, so that in the long term it can be designed to help Posdaya mapping of the An-Nur mosque in Poreh village, Sumenep district member farmers.
5. Organization outside Posdaya mapping of the An-Nur mosque in Poreh village, Sumenep district The process of forming the Posdaya mapping of the An-Nur mosque in Poreh village, Sumenep district board is inseparable from the support of very interested community organizations. There are also work programs at Posdaya mapping of the An-Nur mosque in Poreh village, Sumenep district that must be realized with organizations outside Posdaya mapping of the An-Nur mosque in Poreh village, Sumenep district. The implementation of religious activities Posdaya mapping of the An-Nur mosque in Poreh village, Sumenep district often cooperates with the Karang Taruna organization Poreh village to realize what has become a common goal. Posdaya mapping of the An-Nur mosque in Poreh village, Sumenep district An-Nur also cooperates with Karang Taruna organization in environmental hygiene and greening.

Conclusion

Posdaya mapping of the An-Nur mosque in Poreh village, Sumenep district mosque places the mosque as a locus. Mosques in such a position are not only as centers of activity but deeper than all of them, namely as a worldview for managers, members, and stakeholders involved, both directly and indirectly. All aspects of activities ranging from aspects of religion, education, health, environment, economy, entrepreneurship come from the mosque and will return to the mosque. The way of thinking, acting, and acting is based on the "spirit of mosque."

Understanding the mosque as a locus requires habituation, both by the management and the community around the mosque. One effort is by mentoring through the Posdaya mapping of the An-Nur mosque in Poreh village, Sumenep district mosque program which synergizes with all stakeholders. The Damandiri Jakarta Foundation and Pamekasan P3M STAIN have one common understanding that empowering the community around the mosque will only be effective and efficient when carried out through a structured and continuous program. The mosque is a local Islamic institution that functions to improve the human resources of Muslims, especially for the people of Poreh Sumenep village in various fields of life in creating an independent and prosperous community.

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RESEARCH PARTICIPATORY ACTION ON MANAGEMENT OF CHILD-FRIENDLY MOSQUE IN NORTH SUMATERA

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Abstract

The issue of child-friendly mosques is crucial when the phenomenon of the problem of violence against children emerges. Violence against children not only occurs in the household, school, but also various places, in cities, and villages, even in the mosques. The concept program of child-friendly mosque capacity building for BKM in Perumnas Simalingkar Village, Pancurbatu sub-district, carried out with Participatory Action Research approach. The mentoring strategies used in this study are three strategies, are, raising awareness, building commitment and capacity as well as participating groups and stakeholders. The findings of this study indicate that the critical thing to note in the problem identification process is the tendency to look at the socio-religious issues that exist at the site. From extracting the information facilitated by the Research Team, almost all participants directed the problem that was not directly related to the management of child-friendly mosques. In the activity of extracting opinions on actions and important steps carried out in the framework of managing child-friendly mosques in Simalingkar Housing, there seems to be a strong tendency to answer religious issues which emphasize increasing education and spiritual knowledge among the community, especially children and adolescents.

Keywords: *child-friendly mosque, participatory action research*

Issues and Focus of Service

The point of child-friendly mosques is crucial when the phenomenon of violence against children surfaces. The violence against children occurs not only in the households, in the schools, but various places, in cities and villages, even in mosques.

The child protection and advocacy and the fulfillment of children's rights have penetrated the cities and villages through the Child-Friendly City/District program. It has been intensively carried out in schools through the Child-Friendly Schools program. It turns out the mosque has not been touched, as if it is considered to have been free from violence, both from shouting, intimidation, marginalization to physical abuse (Masjid Ramah Anak, 2015; 2016).

Everywhere there are not a few children who stay away from the mosque because they are evicted and considered to interfere with the comfort of their presence and not even expected to attend the mosque. People are not aware that the presence of children to the mosque, will have a positive impact on their continuity of activities in the mosque in the future (Al-Ghazali, 1996). Children are the future of Muslims. It needs accommodating so that the mosque will be more prosperous — the sustainability of the congregation to maintain. Accordingly, they are not alienated from the mosque and then spend time and shape their character in an inappropriate place (Muslim, nd.).

All the violence against children either physically, psychologically, visually, or verbally will not last long enough (Perubahan UU, 2014). The terror that a child receives

will traumatize the mosque. It takes time and energy to restore this fear and unfortunately not many do this.

More specifically, the selection of research on the issue of child-friendly mosques is based on the following rationales:

First, mosques have a very central role for Muslims, and the BKM is a group of people as representatives of communities who are collectively authorized to prosper the mosque and ensure the functioning of the mosque as a center of Muslim worship and a social-religious information center.

Second, the negative influence of the environment far from the mosque makes children even more distant from religious values and healthy mental, spiritual development.

Third, the phenomenon of violence against children in the mosque is not only done by worshippers who feel disturbed by the presence of children in the mosque which is considered disrupting the solemn prayer but even worse, it also involves individual BKM and parents who do not have a child's perspective. Therefore, it needs the fiqh paradigm that has not touched character building in children for the long term. Even because of the lack of understanding of BKM on forms of rights violations, resulting in the omission of acts of violence against children that occurred in the mosque.

The Condition of Communities

Silaturrehman Mosque is located in the hamlet of four villages of Perumnas Simalingkar Sub-district, Pancur Batu, Deli Serdang Regency, North Sumatra. The condition of the mosque building is seen from the land area of around 15x20 meters.

Many parents and even BKM officials show lack of sympathy accept the presence of children at the mosque. Many mosque administrators are impatient with small children passing by their presence in the mosque. Not a few of them drove them out of the mosque, or put them in the rear shaf to avoid disturbing other worshippers. There are also regulations written on the walls of the mosque, "Children are prohibited from making noise inside the mosque." So, gradually not many children come to the mosque to attend prayer together. The children felt that the mosque was not comfortable for them and was not friendly to them because many people did not accept them in the mosque — both the BKM, parents and other communities. So, there is a tendency for lazy children to come to the mosque (Ridwan, nd.).

The Expected Conditions

The final goal which in the long term is expected to reach from the proposed program is a mosque that has the quality that is characteristic of a child-friendly mosque.

First, there is a paradigm shift in the thinking of the community from assuming that children only make noise and noise in the mosque to be happy and provide facilities for activities that benefit children in the mosque. So those children are motivated to come to the mosque.

Second, the mosque can provide convenience for children as a place of worship and other religious and educational education (Quasem, 2001). Therefore, a particular location is needed for children in their activities at the mosque.

Third, The empowerment of BKM administrators, clerics/religious teachers, community leaders, parents, and youth mosques and the surrounding community to actively participate in making the mosque child-friendly with its various activities.

Ideal conditions like this are not feasible in a short time — several intermediate objectives must first be created. These include, among other things, increasing awareness of

assistance on child-friendly mosque issues and the need to change current conditions, enhancing assisted knowledge and skills to make changes towards child-friendly mosque activities, and increasing the commitment of assistance to participate in making these changes. These intermediate goals are expected to achieve within the one year of implementation of the proposed program.

The achievement of these intermediate objectives will be seen from the following indicators:

- a. In the initial stage, the beneficiaries showed increased awareness about the issue of child-friendly mosques, and the desire to change the traditions that existed before. This number will continue to increase to include all assisted group members (youth mosques, clerics/clerics, community leaders, BKM) as program activities progress. Ustadzah who teaches the Qur'an with the Iqro method will have knowledge and expertise related to child-friendly mosques. It especially regards the management of fun activities related to their ability to carry out reading the Qur'an with the SMART method (Shihab, 2007a). This method allows teachers to make it easier for children to understand the teaching of reading al-Qur'an correctly, quickly and precisely by increasing effectiveness and efficiency in accordance with the expected goals.
- b. Adolescent mosques have the knowledge and expertise to be child-friendly mosque educators through various activities that can increase the motivation of children to come to the mosque.
- c. The addition of children's learning space by providing several children's learning resources such as picture books, puzzles, fairy tales books, inspirational stories inspire children's awareness to read them. The child's learning space is called the children's reading room inside the mosque. So with the existence of these facilities, the child will feel happy and comfortable in the mosque by channeling his hobbies and desires according to his needs with the facilities in the children's reading room inside the mosque (Shihab, 2007b).
- d. The loss of negative paradigms arises among the community, especially the BKM which is related to policies and practices that are abusive and discriminatory towards children. They had the prohibition of children to pray in mosques, threaten children to not be noisy in the mosque, and prohibit parents from taking their children to the mosque if not can be guarded for no noise in the mosque.

Methods and Techniques Used

The capacity building program concept of the child-friendly mosque for BKM in Perumnas Simalingkar Village, Pancurbatu sub-district is implemented by Participatory Action Research (PAR) approach. PAR, or what is called Indonesian participatory action research, is a form of experimental research that focuses on the impact of direct action by researchers with active community involvement, and with the aim of improving the quality of the community. This research process uses a systematic cycle method which includes planning, implementing actions, observing, evaluating, and critical reflection before planning the next cycle.

The Strategy

The mentoring strategy used in this study are three strategies, namely, awareness raising, building commitment and capacity and the participation of assisted groups and stakeholders.

The initial strategy is awareness raising. In this case, sensitization is intended to arouse BKM awareness, parents, and community leaders that there is something wrong with prohibiting children from making noise in the mosque, with no other alternatives to develop their talents and abilities to carry out their activities as children in the mosque, not just praying in congregation. The capacity of the ustadzah teaching the Koran using the iqro 'method is low. Only a few teachers possess the quality of teaching ability. Some use monotonous teaching methods, rigid recitation material, less conducive and unpleasant places, written prohibition for no-fuss in the mosque. The BKM became a creepy figure in the eyes of children, as well as other objective conditions which are not conducive proved to have a negative impact on the issue of child-friendly mosques. It is not following the output produced. Sensitization is a crucial initial strategy to move on to the next plan of building commitment and capacity to act more professionally.

The building commitment and capacity (capacity building): When awareness begins to develop, strong commitment and the ability to do better are needed. At this level, BKM and the teachers will be trained to work in teams and equipped with knowledge and expertise at the theoretical and practical level related to the management of a mosque that is child-friendly and fun. BKM and the teachers will be introduced to instruments related to child rights such as the Convention on the Rights of the Child, and the child-friendly mosque concept, and will be trained on how to reflect on these concepts in the process of mosque activities.

The participation of assisted groups and stakeholders: Involved involvement and stakeholders are one of the keys to the success and sustainability of this program activity. A partnership is intended not only at the level of notification (information) and consultation. The coordination will also be involved in a higher level of participation: decision making (a type of decision making) about the kind of program activities carried out, as well as the implementation of program activities (acting together) and monitoring/evaluation.

The Mentoring Stages

Mentoring activities for the first strategy (Awareness raising) is the socialization of the issue of the child-friendly mosque (MRA). A one-day socialization session was carried out in the initial phase with BKM, Ustadz/Ustadzah, community leaders, and ordinary people, as well as representatives of children.

The mentoring activities for the second strategy (Building commitment and capacity):

Child-friendly concept training and mosque applications. A three-day training session to hold with participants (BKM, clerics / religious teachers, mosque youth and ordinary people). The training materials included training in writing al-Qur'an in a SMART way, nasyid training and barzanji to the teachers and adolescents of the mosque to enliven the activities in the mosque with various Islamic arts, mosque reading gardens, and child-friendly mosque management. This training was followed up with the implementation of follow-up plans (RTL) developed by each participant during the training.

Peer educator training for youth mosques. Mosque youths are trained to be teachers in child-friendly mosque activities with a focus on participation in creating child-friendly activities and environments in mosques, including creating an atmosphere of fun for children with various facilities.

Mentoring activities for the third strategy (Participation of target groups and stakeholders), namely:

Initial discussion to determine the form of program activities. One half-day discussion session was held with community leaders and BKM to discuss the activities carried out and the role of each of the assistants and stakeholders. The discussion was conducted with brainstorming techniques and focused group discussions.

Monitoring the development of program activities. The program proponent conducts monitoring once a week to the assisted mosque. Observations and interviews are used to collect data on program activities. Each teacher who is accompanied is also tasked with making progress reports on program activities, and this report will be discussed together in a monthly evaluation.

Reflections are carried out with BKM, representatives of ustazah), representatives of youth mosques and representatives of community leaders. This routine meeting discusses the progress achieved, the obstacles faced and future strategies in implementing the program.

The Current Resources

The implementation of this PAR research activity was done by the Institute for Research and Community Service (LP2M) UIN North Sumatra Medan. Academically, the duties and roles of LP2M are very urgent in conducting research and service in the midst of society as an institution that is the heart of higher education. The barometer of the success of universities, one of which is the maximization of activities in LP2M. This institution makes every effort to produce actions that are by the needs of the community, as a manifestation of the Tri Darma Perguruan Tinggi, specifically the Darma Research and Community Service.

The Process of Identifying Problems and Problem Solving Formulations

The Problem of identification activities and problem-solving formulations are carried out in the form of brainstorming discussions. The events which were attended by the head of the environment, the deputy chairman of the BKM Mosque Silaturrahmi, the religious leaders, and these community leaders went quite well in a relaxed and familiar atmosphere.

As the first activity of the Research Team at the target service location, participants were quite enthusiastic both in accepting the presence of the Research Team and in providing information and opinions during brainstorming.



Figure 1: FGD with religious leaders and community leaders

The important thing that needs to note in the process of identifying problems is the tendency to see socio-religious issues that exist in the location. Because of the information extraction facilitated by the Research Team, almost all participants directed problems that were not directly related to the management of child-friendly mosques

In the activity of digging opinions about activities and important steps carried out in the framework of managing child-friendly mosques in Perumnas Simalingkar, there seems to be a strong tendency to address religious issues which emphasize more on improving religious education and knowledge among the community, especially children and adolescents. Therefore, the proposals submitted by the community lead more to solve social problems. They include social issues among teenagers, such as the provision of Koran teaching cadres for children and adolescents - because they have just formed a Koran reading park in the area has been active since the past few months - activities that attract children and adolescents to be engaged in mosques through training and teaching nasyid and marhaban among parents and adolescents. There are religious guidance and consultation for adolescents. Through initial discussions, the community also hopes that there will be a provision of facilities and facilities for the training of Nasyid.



Figure 2. FGD activities at the Silaturrahim Mosque

Judging from the primary purpose of this service activity, of course, the issues raised are not directly related to child-friendly mosques. Nevertheless, the Research Team continued to respond to the information, while at the same time looking for links between the socio-religious issues they faced and other facts not revealed.

Other facts referred to are; first: in fact that the number of non-Muslim communities domiciled in the service area caused difficulties in accessing the community in carrying out and popularizing the activities of managing child-friendly mosques. Coupled with the existence of a church building that only bordered the fence beside the location of the Mosque, indirectly influenced the increasingly difficult access of the people to popularize the activities in the mosque.

Likewise, the existence of state elementary schools located directly in front of Mosque seemed to fill the quarters of the complexity of Muslim movements in this location. Even based on information from the community assisted by the regulation, it is not permissible to wear hijab for Muslim students at the school to become a boomerang for the Muslim community at the location of this service. The position and location of this mosque are very strategic and difficult for the assisted Muslim community.

The second fact: the poor cultural and social environment in the community where devotion is caused by many drug addicts, thugs, gamblers and public car drivers who

always come out of the location causes the community to feel worried about carrying out religious activities in the mosque. Based on the observations of the research team, the existence of public car terminals at the service location caused many outsiders to enter Simalingkar entrance, including public transportation drivers who generally gave terrible influences such as gambling and drinking alcohol to the community in the area of devotion.

Based on these facts, the proposals submitted by the assisted community lead more to solve the problems of children and adolescents among them. So that in making the connection with mosque management, the Research Team considered significant social activities that were social among the community and adolescents. Events such as providing al-Quran teaching cadres, attracting teenagers to be active in mosques through training and teaching nasyid and marhaban among parents and adolescents, guidance and religious consultation for adolescents are relevant activities in answering the needs of the assisted community. Procurement The mosque reading park also supports efforts to manage mosques to become child-friendly mosques. Through this initial discussion, the community also hopes that there will be the provision of facilities and facilities for the training of nasyid and al-Quran reading parks.

The Research Team realizes that these proposals, though not revealed by participants in brainstorming, are a basic need for the Muslim community there to manage mosque activities into child-friendly mosques.

Awareness Raising

By the identification of problems and problem-solving efforts formulated in advance with the participants in the Focus Group Discussion (FGD) activities, in the beginning, is an effort to arouse awareness that they need guidance and mentoring in mental and spiritual strengthening individually and from institutional strengthening aspects of social aspects.

Awareness raising: Sensitization is intended to arouse awareness of BKM, parents, clerics and community leaders that there is something wrong with prohibiting children from making noise in the mosque, with no other alternatives to develop their talents and abilities to carry out their activities as children in the mosque, not just praying in congregation. Also, sensitization is a crucial initial strategy to move on to the next plan of building commitment and capacity to act more professionally.

Building Adherence Commitment and Capacity

1. Building Adherence Commitment

In this commitment building activity, assisted involvement is one of the keys to the success and sustainability of program activities. After the awareness of the public was aroused about the many problems they faced, then consciousness was directed to the importance of strengthening mental spirituality and strengthening institutions so that the community together with the facilitator committed to making changes in community institutions.

The coordination will also involve the community at a higher level of participation, decision making (decision making) about the type of program activities that will be carried out, as well as the implementation of program activities (acting together) and monitoring/evaluation. The commitment was built together and it was agreed that in the field of religion that emphasizes shared life is prepared based on the results of the identification of problems that have been formulated together namely; provision of Koran

teaching cadres, training and teaching nasyid and marhaban among parents and adolescents and religious guidance and consultation for adolescents.

Building commitment and capacity (*capacity building*): When awareness begins to develop, strong commitment and the ability to do more quality are needed. At this level, BKM and clerics will be trained to work in teams and equipped with knowledge and expertise at the theoretical and practical level related to the management of a mosque that is child-friendly and fun.

BKM and clerics will be introduced to the instruments related to child rights such as the Convention on the Rights of the Child, and the child-friendly mosque concept, and to train on how to reflect on these concepts in the process of mosque activities.

The next level of participation is in determining the location and time of activities. The community is involved in making decisions about where and when these activities are carried out.

2. Building Capacity

When awareness begins to build, strong commitment and the ability to do more quality are needed. At this level. The programs are:

2. a. TOT Quranic Teaching with SMART method



Figure 3. The teacher of the Koran with the Smart Method is explaining the method

In this training, the method used to teach Alquran teachers in Perumnas simalingkar is the SMART method that is expected by trainers to understand it for four days. And with four days also teenagers and children can read the Qur'an.

2.b. Nasyid and Marhaban Training for Youth Children

In this activity, the training was carried out for children and adolescents. Age range 10 to 17 years. Each event of the participants was asked to repeat the exercise and practice it at home, and they were encouraged to continue to be the best with minimal facilities.



Figure 4: Distribution of Marhaban groups of sons and daughters

2.c. Procurement of Taman Baca Mesjid

Before establishing a mosque reading park, programs and activities outlined as follows:

1. Collect funds and books for initial capital to establish a reading park.
2. Collect and document Islamic literature, information, and studies needed by the Islamic community.
4. Provide literature information services to the Islamic community.
5. Give encouragement and motivation to love reading and studying science to improve the quality of insight into the thinking of Muslims.
6. Strengthen the mosque's reading park organization and management through education and training in managing the reading park.
7. Establish a system of information dissemination through Islamic studies in the form of discussions and seminars.
8. Establish cooperation with other reading parks that share the same view of the reading park.



Figure 5 Collection of Mosque Reading Gardens

The Evaluation and the Reflection

The evaluation results of activities carried out in the field; Problem identification and problem-solving formulation activities are carried out in the form of brainstorming discussions. The event which was attended by the head of the environment, the deputy chairman of the BKM Mosque Silaturrahmi, religious leaders, and community leaders went pretty well in a relaxed and familiar atmosphere. Silaturrahim Mosque is one of the mosques located in the four hamlets of Simalingkar Village.

As the first activity of the Research Team at the target location of service, participants were enthusiastic both in accepting the presence of the Research Team and in providing information and opinions during brainstorming. The important thing that needs to note in the process of identifying problems is the tendency to see socio-religious issues that exist in the location. Because of the information extraction facilitated by the Research Team, almost all participants directed matters that were not directly related to the management of child-friendly mosques.

In the activity of digging opinions about activities and important steps carried out in the framework of managing child-friendly mosques in Perumnas Simalingkar, there seems to be a strong tendency to address religious issues which emphasize more on improving religious education and knowledge among the community, especially children and adolescents. Therefore, the proposals submitted by the community lead more to solve social problems namely the provision of Koran teaching cadres for children and adolescents. They have just formed a Koran reading park in the area has been active for the past few months. It provides activities that attract children and adolescents to be engaged in mosques through training and teaching nasyid and marhaban among parents and adolescents. There are religious guidance and consultation for adolescents. Through initial discussions, the community also hopes that there will be a provision of facilities and facilities for the training of Nasyid.

The proposals submitted by the assisted community led more to solve problems of children and adolescents among them. So that in making the connection with mosque management, the Research Team considered significant social activities that were social among the community and adolescents. Events such as providing al-Quran teaching cadres, attracting teenagers to be active in mosques through training and teaching nasyid and marhaban among parents and adolescents, guidance and religious consultation for adolescents are relevant activities in answering the needs of the assisted community. Through this initial discussion, the community also hopes that there will be the provision of facilities and facilities for the training of nasyid and al-Quran reading parks.

Conclusion

Perumnas Simalingkar village can be seen concerning religious background that the population of Muslims with Christianity is not much different. However, there has never been a conflict caused by the problem of worship. The issue of child-friendly mosques is crucial when the phenomenon of the issue of violence against children emerges. Violence against children not only occurs in the household, in school but has happened in various places, in cities and villages, even in mosques.

The implementation of Al-Quran teaching training with a quick method facilitated by the Research Team was assessed by the community to be quite useful. In evaluations and reflections carried out through brainstorming discussions, representatives of the assisted groups revealed that the explanation and teaching of the Koran with the SMART method is quite easy to understand and increase the capacity of the assisted community to be more practical in the community later.

Debriefing and training carried out is entirely feasible and may be carried out based on the potential of the resources owned by the local community, of course, it can be followed up with real activities. This kind of thing was emphasized by the research team so that the empowerment program was considered to be genuinely successful, where cadres given debriefing could continue the activities on an ongoing basis without having to be accompanied again by the North Sumatra LP2M UIN Team.

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ASSET-BASED ECONOMIC EMPOWERMENT IN EXODAN WOMEN IN TANGGULANGIN KEBUMEN

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Abstract

This community engagement is motivated by the existence of exodan community groups in the village of Tanggulangin Kebumen, which have difficulties in economic aspects. This difficulty then has an impact on the pattern of family economic fulfillment by involving women. The involvement of exodan women in family economic improvement is vital to improve the economic status of exodan families. Empowerment of exodan women in economic aspects becomes an important factor in supporting family economic stability. Based on the ABCD concept, the framework built is to build a positive mindset about assets owned by the community which then empowers and optimizes that potential into strength. Assets become serious identification material to observe and invent. In observation, cassava is the most important economic asset to the exodan community. Also, trash sea fish (fresh sea fish which are left over from the process and cheap) are also widely available at Tanggulangin fish auction sites (TPI) not processed properly.

Keywords: *economic asset, empowerment, exodan women*

Introduction

One of the *Orde Baru* (New Order) programs in carrying out regional equality and development missions was a transmigration program to several regions in Indonesia. This program has hopes to improve the empowerment of communities and disadvantaged regions throughout Indonesia. However, in reality, the policy not only caused positive but negative impacts with the emergence of friction in the transmigration area. The government-promoted transmigration program caused jealousy in the indigenous people (Iksan, nd.). The house, land and pocket money facilities provided by the *Orde Baru* (New Order) government for the provision of living in a new place for transmigrants became one of the factors (Yulisetyaningtyas, 2008). Besides, the success of transmigrants in the economic aspects and their use of the environment further adds to the seeds of conflict between migrants and indigenous communities. Behaviors and customs that are indeed different from the indigenous people increasingly add to the complexity and lead to an escalation of the conflict. Sarmita (2014) stated:

The conflicts that have occurred in the transmigration destination today are the fruit of a slightly erroneous past policy. Kompas once wrote that during the New Order, the potential for SARA conflicts should not be visible and indeed hidden behind the carpet of "Unity and Unity." Even the word SARA is powerful enough to drag people to prison on charges of subversion "divide," threaten national unity," disrupt national stability, and so on. All of that made the New Order from the outside look like a sturdy house, but actually "termites" named SARA continued to proliferate fertile with political dissatisfaction, inequality in economic growth, injustice, discrimination, arbitrariness, which then gnawed at pillars, making the house fragile and potentially collapsing. Its fragility has now become increasingly evident, with increasingly emerging SARA conflicts in the transmigration destination.

The concern of conflict accumulation finally emerged after the 1998 reform. Decentralization became one of the models for environmental management and economic development resources resulting in conflicts in various regions (Wartiharjono, 2017; Wahyuni, 2018). Conflicts set in economic jealousy using SARA issues (ethnicity, religion, and race) occur everywhere. The conflict that led to the expulsion and seizure of property of the transmigrants. It encourages transmigrants to prefer to return to their home region. This group is then called the exodan, which is a group of people who are victims of conflict from their territory either transmigration conflicts or other racial issues.

Exodans from the city of Kebumen were received by the government of Kebumen district in Central Java by providing a location in the Klirong area, the southern coastline of the city of Kebumen, in the village of Tanggulangin. The Tanggulangin coastal area is the mouth of the Lukulo river which divides the city of Kebumen with the Indonesian Ocean. The distance between the city of Kebumen and the village of Tanggulangin is around 13 km and is 4 km from the center of the Klirong Kebumen district. Travel from the center of Kebumen to the village of Tanggulangin can be reached by motorbike or car 45 minutes, and 15 minutes if from the Klirong sub-district center. Besides that, it can also use rural transportation to Kebumen-Tanggulangin, so that transportation facilities are no longer a problem for Tanggulangin villagers and are more natural.

Economically, compared to other villages in Kebumen Regency in general and Klirong sub-district in particular, the village of Tanggulangin can be categorized as a poor village with fairly slow development. The main work of the community is farmers or fishermen. However, the agricultural sector cannot develop properly due to the condition of the land being classified as barren regosol. The rice fields with an area of 374 hectares are all also rainfed; there is no technical irrigation. As a result, farmers can only harvest once a year. Other agricultural commodities that are mostly cultivated by the community are corn, cassava, sweet potato, chili, long beans, eggplant, cucumber and fruits such as bananas, papaya, and watermelons, oranges (Santoso, 2015). Other alternative jobs are as farmers (chickens, ducks, cows and goats, fish), Lukulo river sand miners, fishers and brown sugar artisans from coconut sap.

Economic conditions that are uncertain make the exodan community think short. Government assistance such as goats for livestock breeds, houses and allowances for the first three months for the exodans, it turned out that it was not enough to continue to live. The various economic and social problems make the majority of the residents of exodan housing unable to survive in Tanggulangin Village. The population of 400 households when the housing was opened, now only 142 families survive (data March 31, 2016). Most exodan residents then choose to return to the village as long as they become transmigrants or migrate to the city in search of work. Only a few residents can adapt and survive with the conditions of the area and potential of Tanggulangin Village.



Figure 1. Home and Exodan Women's Work

At present, some investors are entering this area, some shrimp and fish ponds are being opened. The exodan has the status of a manager with a profit-sharing system. Also, there are also those who are workers in shrimp farms. As a result, the education of many exodan children is less noticed because of the lack of parental attention, or because of economic limitations. The old profession when he became a transmigrant, namely farmers, often made the exodans still confused when they had to live in Tanggulangin which tended to be barren for agriculture. Being a fisherman and a sapper is some alternatives for the exodans.

The pattern of fulfilling the needs or economic responsibilities of the exodan family inevitably has to be done jointly between husband and wife. The involvement of exodan women in improving the family economy is crucial to improving the economic status of exodan families. Empowerment of exodan women in economic aspects is vital in supporting family economic stability. Based on this background we assisted exodan women in Tanggulangin village. Another reason is the suitability of the vision and mission of the campus of the Kebumen Islamic Institute of Nahdlatul Ulama (IAINU) in order to participate in increasing the human development index in Kebumen which in 2015 occupied the last number 2 in Central Java. Also, we seek to increase the empowerment of exodan women in Klirong in the economic aspects so that they can survive by maximizing the geographical assets and social assets that are around them.

Object Conditions

The exodan community lives in the village of Tanggulangin Kebumen, around the southern coast of Klirong. Geographically the land in Tanggulangin village is barren and dry land. The exodans were ex-transmigrants whose first profession was farmers. Assistance and initial capital from the government, namely: houses, 3-month allowances and four goat children for living capital were found to have been sold and eventually added to the burden of life. The obligation to make a living is still the duty of the husband. Many exodan women do not have skills, so economic constraints make them less concerned about education.

Description of The Empowerment Subject

Exodan families at Tanggulangin are marginal or poor people with the following characteristics:

- a. Government facilities are not utilized because they do not have skills. Trauma and the lack of adaptation capacity of exodan communities in the Tanggulangin region have resulted in some aid facilities from the government stalling. Empty houses and abandoned residents. Empty and full of wild grass will appear when entering the exodan area of Tanggulangin. The lack of ownership also makes the existing facilities abandoned.
- b. Neglected children's education. Education is one of the rights of every Indonesian citizen guaranteed by the 1945 Constitution. However, economic constraints, limited opportunities, and limited awareness of parents regarding their children's education due to economic demands make education of exodus and Tanggulangin children less attention. Finally, the lack of education and poverty requires them to work lowly.

Expected exodant condition:

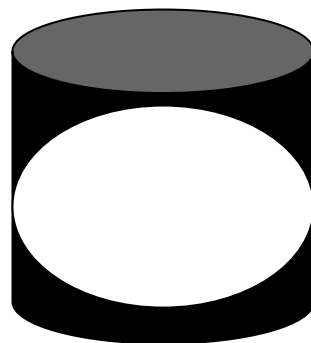
- c. Increased participation of exodan women in improving the family economic status
- d. Increased harmony between exodan and native citizens

Empowerment Steps A\and Strategies

The empowerment step uses the Asset Based Community Development (ABCD) approach. This approach is used to strengthen the community by basing on assets owned by the community. A breakthrough approach is made by estimating the strengths and assets of the community to empower them as a means of prospering the community. Although the history of this approach was born from the development of urban areas, its appreciation in the assessment of the positive side of human resources and other sustainable resources. This approach is unusual in community empowerment through managing both physical and non-physical assets (Annahar, et al. 2007; Septiani, 2017). The concept of ABCD emphasizes positive thinking on all conditions or in terms used by Annahar et al. (2007) with the parable of the contents of the glass as follows:

First statement:

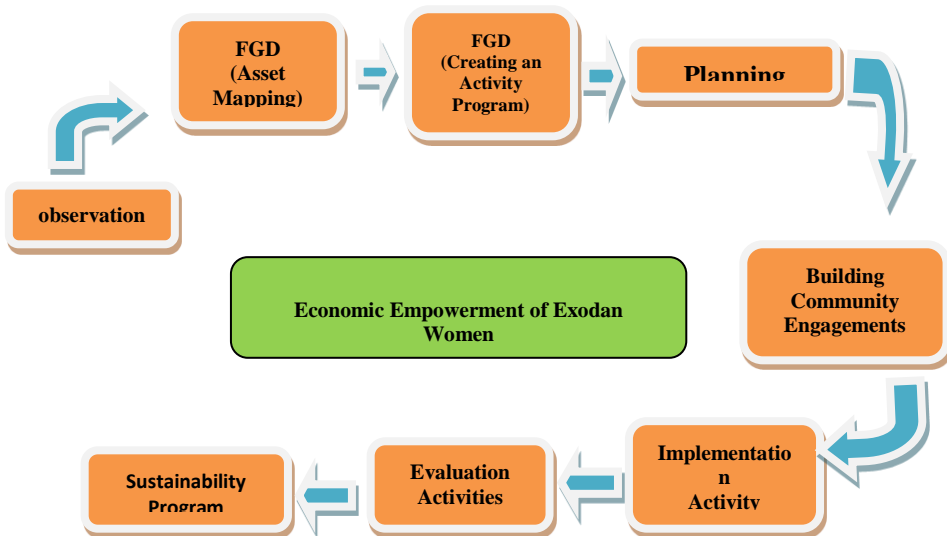
- a. My glass is empty $\frac{1}{2}$
- b. My glass is filled



This approach can then be understood in design as follows: that all assets or conditions existing are considered as strength. So it is not looking to calculate weaknesses. The concept of ABCD is translated in a chart as follows:

Focus on strengths and assets, not problems and needs	Organizing is not mapping
Optimistic	Improvement and empowerment of community conditions based on material and non-material assets
Positive thinking of human resources and other resources	Awareness that assets owned can be used to achieve their expectations

Based on the ABCD concept, the framework is to bring up a positive mindset



about assets owned by the community. Then empower and optimize this potential into strength. The framework that is carried out is

Figure 2. Design Flow of Empowerment

Activities

Observation activities are an essential stage in carrying out community empowerment work. It has become an essential foundation in carrying out the identification of the assisted objects. Observation activities have been carried out since the beginning based on several reports in Kebumen which explained that the exodan groups in Tanggulangin Village had many problems. In the information that developed, the residents of Tanggulangin Kebumen Village experienced many problems such as poverty, lack of jobs, and social disharmony in the community. These problems then have an impact on migration and crime.

The information is followed up by going straight down and observing the economic, social, and dynamics of the environment in Tanggulangin Village. In observation, the problems that occur in the tanggulangin village community are more related to two aspects, namely economic problems and social problems. Economic aspects can be observed from the small amount of work to do, so that more than 50% of residents leave Tanggulangin Village and many empty houses.

As for the social aspect, there is a communication gap between the indigenous people of Tanggulangin Village and exodan residents. It is as acknowledged by the residents of Tanggulangin native and exodan residents in interviews with the team. This disharmony of communication has an impact on the emergence of small frictions that have an impact on feelings of discomfort, especially for exodan residents who are immigrants. Therefore, in this observation activity, the team tried to make a mixed approach so that the residents did not feel they were being observed and conveyed the real conditions that existed openly and without burdens. Although the beginning of the beginning still conveyed with caution, after intense discussion they began to feel comfortable.

The following is an overview of the openness of some residents both exodan and original Tanggulangin residents in observing and interviewing the team as shown in Figure 3 below:



Figure 3. Observation Activities

Based on this fact, we then used the ABCD (Asset Based Community Development) approach in Tanggulangin Village. Assets become serious identification material to observe and invent. In observations, it was later understood that cassava was the most important economic asset to the exodan community. Also, trash sea fish (fresh sea fish which are the remainder of the sorting process and low prices) are also widely available at the Fish Auction Place at Tanggulangin which has not been well managed. Also, the presence of village leaders is also an essential asset in conducting reconciliation and strengthening communication between indigenous people of Tanggulangin Village and exodan residents at Tanggulangin.

The form of buildings and housing complexes are united and well organized, leaving space around the houses of each exodan. It is an asset that can be used by each exodan. A positive attitude in establishing communication with others is the power to change the

conditions of economic constraints into strengths. Knowledge and life experiences during transmigration that they have a passion for struggling to have a decent life are assets that exist in exodan communities and need to be raised again in economic empowerment.

The training center and its contents and the training experience provided by the government to the Tanggulangin community from the fisheries and marine services to the fishermen and their families in the coastal Tanggulangin are very potential assets to be optimized in improving the health of the exodus and Tanggulangin communities.

Building Communication

During the observation phase, we communicated with the village leaders of Tanggulangin, namely Mr. Sabar (58 years). We as a team try to communicate so that we as servants have the legitimacy to move in Tanggulangin Village. In this communication, the Village Head instead gave a positive appreciation and hoped that Tanggulangin Village could become a target village of the IAINU Kebumen.

After communication with the Village Head, it was then continued by gathering to the Tanggulangin Village Hall. It is to strengthen the data and results of observations further so that the steps to take are more focused in the assistance work. Responses from village officials were also positive and even gave way to help map out the problems that existed in Tanggulangin Village. In the explanation of village officials, the economic and social aspects were the most important for empowerment.

We were directed by village officials to contact Ms. Sarikun (48) and Ms. Sri (46) to conduct intensive communication because the two mothers were exodan figures in Tanggulangin Village. Based on these suggestions, then we followed up by meeting the two mothers. From the meeting with Ms. Sarikun and Ms. Sri, we agreed to gather and listen to the ideas of the mothers in the exodan environment.

FGD (Focus Discussion Group) I

The Group Focus Discussion was conducted at the Fisheries Building by requests from Ms. Sarikun and Ms. Sri. The selection of the building is because the building is the most typical place in the exodan community. It is also because houses of the size of only type 36 are indeed narrow for meetings.

The FGD activities were attended by twenty mothers divided into two groups, namely a group chaired by Ms. Sarikun and a group chaired by Ms. Sri. The FGD activities were preceded by introducing them to increase closeness and openness so that the mothers were more open. In this initial FGD activity, more facilitators triggered mothers to be brave enough to express their wishes and hopes.

The husbands of the exodan women at Tanggulangin also much appreciated the FGDs and their assistance. So when the preparation of the place and the activities of the exodan husbands' men also helped both the preparation of the place, energy, as well as the village officials.



Figure 4. Focus Group Discussion

FGD (Focus Discussion Group) II

The second Group Focus Discussion was a follow-up to provoke ideas related to the assets around Tanggulangin residents. In a forum held, mothers then give fresh ideas about their desires. From the wishes of the two groups, namely Ibu Sarikun and Ibu Sri, the idea of making Tiwul Instant was based on sufficient cassava assets and making fried fish meatballs (basreng) based on the amount of trash fish around the Tanggulangin Fish Auction Place.



Figure 5. The Second FGD

Activity Planning

Planning activities are preceded by training in making Tiwul. From the training, abundant cassava is processed into Mokaf flour. This flour is the basic ingredient in making Tiwul. Tiwul produced is quite interesting, because it is an alternative food from rice. Although from cassava, the value of selling Tiwul is quite interesting because the price is Rp. 12,000 (400 grams).

Making Tiwul requires the knowledge and perseverance of the participants. It is because the quality of Tiwul is also influenced by natural conditions, especially the availability of sunlight to help the drying process which is manual and saves money. Good cooperation with the division of tasks between each exodan woman is also a supporting factor in producing the best products to be accepted in the market. This fact is because the process of exodan women's assistance is long-term, in the sense that the results and outputs of the mentoring process are expected to improve the welfare of exodan women in improving the living standards of the exodan families. With togetherness, solidarity, sincerity, and creativity the exodan women can elevate family welfare and increase social responsibility in community life.

A variety of tiwul flavors and colors such as original, chocolate, pandanus, strawberry, mixed, and other flavors, can be created and enjoyed with exodan women during training. Pride, confidence, feelings of satisfaction, optimism, and feelings of brotherhood between exodan women were seen from the FGD, the practice of making, packaging and displaying in the community's creativity center. Feelings of belonging and siblings are also acutely felt between exodans. Training in the making, packaging, and display became a moment in building entrepreneurial skills to improve the economy of exodan women, as well as being able to increase the sense of brotherhood, harmony, and openness of exodan women to the native residents of Tanggulangin. The selection of flavor making was discussed with the participants before making it, a positive start in fostering the solidarity and solidarity of the exodan women. Even though the typology of village women is often hampered by shyness and insecurity in expressing their opinions, they are very enthusiastic at this moment.



Figure 6. Making Tiwul and Results of Packaging Training Products

Rucah fish, which are widely available at the Fish Auction Place at Tanggulangin, is one of the natural capital used in assistance at Tanggulangin. Because of the availability of cheap and affordable materials, the women are exodious especially when the fish harvest season. The strategic location of Tanggulangin, which is often the location of the choice of landings for fishers from Cilacap, Kebumen, and others entering the coastal area of Klirong, makes abundant fish harvest. Also, based on the ease and simplicity of the manufacturing process, one of the arguments in the selection of Fried Fish Meatballs (Basreng). The nutritional content and benefits of the fish itself which contains much protein and can help improve children's intelligence significantly help exodan women to present processed variations, serving family meals to improve children's welfare and health.

Training on making meatballs has made Sri's group enthusiastic in entrepreneurship, because after it became much demand from the market. Even when the manufacturing training was finished, it was followed by a professional packaging training with entrepreneurial women in Kebumen by sending group representatives at the Kebumen district level training event. We direct exodan women to bring and display their work on advanced packaging improvement activities, the results of which are extensive. The production then can be sold. Even for Tiwul, the requests are from outside the city.

Making meatballs in training, minimizing the use of food preservatives or food additives so that the alternative ingredients are taken from seaweed to become ingredients for meatballs. While the savory flavor is produced from leeks and garlic, the high enthusiasm for progress did not make them forget about family responsibilities, so when the training took place, several exodan mothers/women took their children to attend the training.



Figure 7. Making Fried Fish Meatballs and Product Results

Building Community Engagement

For the sake of strengthening production and better marketing, the Team from Kebumen IAINU then built networking with various parties. The first party to build was LP3M IAINU Kebumen to reinforce assistance by affirming it to be a Patronage Village. Then communication was carried out with Indipt and Sarbumi as NGO in Kebumen so that together they could share roles in strengthening the exodan family. As for the strengthening of products, then communication was established with the Office of Trade (Dinas Perdagangan) and the Office of Tourism (Dinas Pariwisata), the Office of Food Security (Dinas Ketahanan Pangan) to help to brand exodan female products. It was later proven by bringing exodan women's products to the UMKM exhibition held at the Kebumen Regional Library. The response was good because many Kebumen people ordered exodan female products, namely instant Tiwul and Fried Fish Meatballs.

Sustainability

The team is aware that the continuation of the spirit of independence and the efforts made by the exodan residents of Tanggulangin Village must be encouraged and strengthened. Therefore, there is a not completed program, namely the management of the

PIRT and the management of POM MUI, so that the products of the exodan and Tanggulangin Villages can be marketed more widely in various regions. This step has already begun by establishing communication with PLUT in Kebumen District to assist.

Conclusion

It is our empowerment by focusing on economic assistance for coastal exodan women in Tanggulangin Klirong Village, Kebumen. This empowerment work is still not finished because there are sustainability aspects in progress. We hope that in the follow-up program a community engagement can be created that can sustain sustainability empowerment in the exodan area of Kebumen.

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DEVELOPING RELIGIOUS CONSCIOUSNESS THROUGH PESANTREN KILAT FOR THE FOSTERED CHILDREN IN TANJUNG PATI, WEST SUMATERA

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Abstract

The community service activities on Development of Religious Awareness for the Children of the Special Development Institution for Children (Lembaga Pembinaan Khusus Anak – LPKA) Tanjung Pati, West Sumatra, are performed by sending the university students prepared in advance as the boarding school instructors. This activity was attended by all the assisted children who were in the LPKA, about 13 (thirteen) students (8 were active in the Pesantren Kilat, and five were waiting for the release period). To socialize, they were assigned to cook food for all residents of LPKA. Pesantren Kilat is held to approach the practice of obligatory prayers, sunnah prayers, zikir, to give information about the correct way of worship, and as the guidance in the prayer practice and reading the Quran. Besides, it also motivates to improve the quality of the religions, to drive, to repent, and to commit not to repeat detrimental mistakes and actions that harm themselves and others in the future. This activity can increase the fostered children's knowledge and understanding of religious practices in daily life. It also will raise the spiritual awareness of the fostered children manifested by the expressions, the impressions, and the messages conveyed in which it will increase their sincerity in participating in all the activities of the Pesantren Kilat. The action received proper appreciation from LPKA officers because it helped the officers to rehabilitate one program that has not yet been implemented optimally in the hope that in the future the similar activities will be continued.

Keywords: *Pesantren Kilat; Lembaga Pembinaan Khusus Anak; Ibadab; Tilawah*

Introduction

Children are the future assets of the nation. Children must get a good education because nowadays children will become future leaders. West Sumatra has a population of 4,827,973 (four million eight hundred twenty-seven thousand nine hundred seventy-three) people (Achirul, 2016; Muhammad, 2014; Tisha, 2016). The population of children (aged 0-18 years) reached 1,933 656 (one million nine hundred thirty-three thousand six hundred fifty-six) people. It shows that 40% of West Sumatra populations are the children (Hallen et al., 2011).

As a part of the Republic of Indonesia that is obedient to Indonesian law, there are children in West Sumatra who are under the supervision of the law, e.g., children in conflict and children of criminal inmates. In 2007, children who were under the Supervision of the law was divided into various Institutions of the Cities/Regencies in West Sumatra (Rafikah, 2017). One of the realizations of the recommendations and follow-up results of research on "Mapping the Handling of the Legal Troubled Children in West Sumatra Province", now all children faced with the law have been fostered at the Children Development Institution (LPKA), Tanjung Pati West Sumatra (Hallen A, et al., 2007).

Based on the information from the Regional Office of Law and Human Rights of West Sumatra, the Children Development Institution Tanjung Pati, West Sumatra, fostered 26 (twenty-six) children. The number of the fostered children in this LPKA has always fluctuated, due to the accumulation of the placement of the new fostered children under the supervision of law and the reduction of the fostered children who have completed their quarantine.

The physical building and facilities and infrastructure of the LPKA are adequate, because in LPKA, besides being equipped with office space, it also fitted with a dormitory for the fostered children. The hall is double used as the badminton field. The facilities include classrooms, workshops, clinics, kitchens, and the An-Nur mosque located in the middle of the complex. There are also facilities for self-development through education and skills, such as workshop tools for making furniture, welding, and music/band facilities that are also available in the LPKA.

Even though the facilities and infrastructure are adequate until now there were not any active programs or activities that can provide specific knowledge and skills for the children as the provision for their life after they leave the LPKA. Even though Law No. 23 of 2003 concerning Child Protection states that "the Government and other state institutions are obliged and responsible for providing special protection to children in emergencies or in dealing with the law..." (Article 59).

Further explained that special protection for children in conflict with the law is carried out through:

- a. Humane treatment for children by the dignity and rights of children.
- b. Provision of escort officers specifically for children from an early age.
- c. Provision of specialized facilities and infrastructure.
- d. The imposition of appropriate sanctions for the best interests is suitable for children.
- e. Continuous monitoring and enumeration of the development of children facing the law.
- f. Giving guarantees to maintain relationships with parents or family.
- g. Protection from reporting on identity through mass media and avoiding labeling. (Law Number 23 of 2003, Article 64 paragraph 2).

On the other hand, the special protection for children who are the victims of criminal acts is by:

- a. Providing the rehabilitation both within the institution and outside the institution.
- b. Protecting by not giving the real identity through mass media and avoiding labeling.

- c. Providing safety guarantees for witnesses of victims and expert witnesses both physically, mentally and socially, and
- d. Giving accessibility to get information about the development of the case. (Law Number 23 of 2003, Article 64 paragraph 3)

The function of the Penal Institution according to the Decree of the Minister of Justice & Human Rights Number: M.01.PR.07.03 1985 Article 2 is:

- a. Fostering the inmates/ students;
- b. Providing the guidance, preparing the facilities and managing the work results;
- c. Conducting social/spiritual guidance for the inmates/students;
- d. Conducting the maintenance of LAPAS security and order;
- e. Conducting administrative and household affairs.

If the implementation of the function as stated in the regulations stated above runs well, the rehabilitation activities for the children will run well. Rehabilitation is the process of renewal from an old state to a new and better condition. LPKA is an institution that seeks to help the rehabilitation process of the fostered children so that in the future they will behave and be productive. However, the reality found in LPKA, the development of LPKA is only focused on d and e functions, while a, b, and c functions are somewhat neglected or have not been optimally implemented. Although the children are at the age of compulsory education, there are no educational activities that can provide the provisions for their lives after they are released. Every day, they spend time without activities while waiting for the released. Therefore, it is not surprising if there is a request from the Head of the Children's Prison to the author to place the KKN students in this LPKA and to participate in assisting fostered children in LPKA for universal spirituality (Masril-head of the Penal Institution -, interview, 2013). However, the implication was still not approved up to this date.

In relation with the protection for the children, especially children who are dealing with the law, we are called upon to hold the community service in giving Religious Awareness Development through Pesantren Kilat for Fostered Children at the Children Development Institution Tanjung Pati, West Sumatra. Through Pesantren Kilat, it is expected that the fostered children would realize the mistakes they have made, beg for forgiveness, repent to Allah SWT, and are determined not to repeat the despicable deeds that they were done. With the provision of the religious values, it is hoped that LPKA-assisted child can fortify their life from the disgracefulness. It is crucial because by fostering spiritual awareness it would be the basis for positive self-development in embodying the other living skills.

The Formulation of the Problems

Based on the background of the activities stated above, the problem was formulated "How to increase the religious awareness of the fostered children in LPKA Tanjung Pati, West Sumatra, through Pesantren Kilat activities" With a focus on these following issues:

- a. How to improve the religious knowledge of the fostered children in LPKA Tanjung Pati, West Sumatra?
- b. How to increase the religious practice of the fostered children in LPKA Tanjung Pati, West Sumatra, through obligatory prayers in congregational, sunnah prayers, and other religious activities during the implementation of Pesantren Kilat.
- c. How to increase the religious awareness of the fostered children of LPKA Tanjung Pati, West Sumatra?

The Approach/How to Solve the Problems

To solve the problems above, the alternative that can be done by the lecturer's group of the Tarbiya Faculties, UIN Imam Bonjol Padang, is holding a community service entitled "Pesantren Kilat for the Fostered Children of LPKA Tanjung Pati, West Sumatra."

The Purposes

The purposes of this Community Service Program are:

- a. To increase the religious knowledge of the fostered children of LPKA, Tanjung Pati, West Sumatra.
- b. To improve the religious practices of the fostered children of LPKA Tanjung Pati, West Sumatra, especially in holding the prayers and reading Qoran.
- c. To increase the religious awareness of the fostered children of LPKA, Tanjung Pati, West Sumatra, by connecting every single aspect of their life with Islamic values and Islamic behaviors.

The Advantages

The advantages obtained through this community service are:

- a. By increasing the religious knowledge of the fostered children of LPKA so they can improve the quality of their worships.
- b. By the increase of the worship practices of the fostered children of LPKA, it will provide more opportunities for them to realize their mistakes they made and repent them in Allah SWT embraces.
- c. By the increase of the religious knowledge and the worship practices, the children would increase their awareness in many varieties.

Theoretical Framework

Pesantren Kilat is an activity held to improve religious understanding and the formation of noble character towards the target group in a limited or short time. Pesantren Kilat aims to promote understanding, appreciation, and the practice of Islam behaviors among the target groups to create a devoted target group as in Islamic values, Allah SWT, to have noble characters, and be useful human beings in every aspect of their lives (Alba, 2010; Handayani, 2011; Junaidi, 2012; Novearti, 2017; Ruliyana, nd).

The activities in Pesantren Kilat include; guidance of faith, moral advice, guidance in the practice of worship, and guidance in reading Qoran. These activities are given to the santri/students in the form of assistance which provides experiences in order to make it embedded within the santri/students. The goals of the activities are to create a generation with positive attitudes and who implemented Islamic values correctly.

According to Farhan (2017); Mujahideen (2017); Setiawan (2012), there are several strategies applied in Pesantren Kilat include:

- a. Experiential approach, e.g., by providing direct religious experiences to the santri/fostered children, so that in their religious behaviors is embedded within themselves. Through this experience, the students were given the opportunity to gain hands-on experience of spiritual life both individually and in groups.
- b. The habitual approach, e.g., by providing opportunities for santri/fostered children always to practice Islamic behavior both individually and in groups in their daily lives.
- c. Emotional approach, e.g., by arousing the feelings and the emotions of the santri/fostered children in understanding, believing, and living in Islam behavior. Here, the students are expecting to always endeavor and develop the religious feelings of the fostered children through evidence of the greatness of Allah SWT and the real stories about the greatness of Allah SWT.

By following the approaches mentioned above in implementing Pesantren Kilat activities for fostered children of LPKA Tanjung Pati, West Sumatra, is expected to increase the children spiritual awareness and to give them opportunities to repent and to prepare for the better future.

Religious awareness in this study covers religious feeling, the Godhead experience, faith, diversity in attitudes, and behavior organized in the rational system of the children's personalities. Because religion involves in all the functions of the human body, consciousness also includes affective, conative, cognitive, and motoric aspects. The involvement of affective and conative functions can be seen in the Godhead experience, religious sense, and the longing for God. Cognitive aspects appear in faith and belief. The involvement of motoric functions appears in religious behavioral, ethical actions and religious movements. In everyday life, these aspects are difficult to separate because it is a system of spiritual awareness that is intact in one's personality.

Religious awareness is a part or aspect that is present (exist) in ones' mind and tested through self-introspection, or it is a mental aspect and religious activity. Hardjana (2005); Himmah (2015); Muljana (2011); Shihab (2005); Subqi (2016); Widiyastuti & Pohan (2004) state that someone awareness for religion is one's mental stability to give an idea of how religious they are. In this condition, the attitude of the diversity of the people is difficult to change, because it has been based on one's consideration and thinking wisely. Whereas according to Abdul Aziz Ahyadi (1988:45), religious awareness includes spiritual senses, divine experiences, faith, attitudes, and religious behaviors organized in the rational system of one's personality (D Hendropuspito, 1983; Dhavamony, 1995; Mustafa, 2016; Rachmat, 2013). This situation can be seen through an excellent deferent religious attitude, the powerful motivation of religious life, comprehensive outlook on life, spiritual thrift, and the devotion to God, also through the implementation of consistent religious behavior, e.g., in performing prayers and fasting (Mustafa, 2016).

The Implementation of Community Service

This community service consists of two stages:

1. Preparation stage before Pesantren Kilat activities.
Before Pesantren Kilat activities for the fostered children of LPKA, several preparations were as follows:
 - a. Conducting literature studies on Pesantren Kilat material needed for the fostered children of LPKA Tanjung Pati, West Sumatra.
 - b. Choosing and training the students as the instructors of Pesantren Kilat. The student's instructors are selected from the students of the Islamic Management Education Department, especially for Islamic Counseling students of the Tarbiya Faculty UIN Imam Bonjol Padang. The counseling students are expected to understand and accept the foster children as a whole and can empathize with the conditions that have afflicted the fostered children. Besides, the two selected instructors have already had the experience of being the instructors of Pesantren Kilat in Padang. The instructor must have adequate religious knowledge, the ability to be the imam in obligatory prayers and sunnah prayer and can read and teach the Quran well.
 - c. From the two classes of Semester V students, there are 3 (three) students selected as the prospective instructors: Riko Kurniawan, Putra, Siddik, and Mahlil. The training was conducted on the requirements to provide the guidance and counseling services for the specific target, so 2 (two) students were selected: Siddik and Riko Kurniawan as Pesantren Kilat instructors for fostered children of LPKA Tanjung Pati.
 - d. Managing to obtain permission and cooperation with the Regional Office of Law and Human Rights of West Sumatra Province to carry out community service activities in Tanjung Pati LPKA.
 - e. Determine the time of execution and the length of the pesantren Kilat activities. Determination of the time and duration of the pesantren Kilat activity is an agreement between the service team and the Regional Office of Law and Human Rights and the leaders and officers of the LPKA West Sumatra Province Tanjung Pati.
 - f. Prepare and buy the tools needed by the fostered children for the implementation of the Kilat Islamic boarding school, which consists of Al Quran and its translation, prayers guidance book, sarong, notebooks, pens, and plastic folders
2. Implementation of the Activities
The application of Pesantren Kilat activities to increase spiritual awareness for fostered children of LPKA Tanjung Pati began on Tuesday, October 6, 2014, and ended on Tuesday, October 14, 2014. The activities were initially planned for a full day, but when actions on the ground were forced must be adjusted to the schedule of the works of the fostered children that have been determined by the leaders of this LPKA. The provisions of this LPKA state that the assisted children must be inside the rooms/cell confinement from 8:00 a.m. until 8:00 a.m., so that the activities planned initially before dawn are postponed to 8:30 a.m. morning to evening and evening.

The instructors for this activity are students from the MPI Department who have experience in the implementation of Pesantren Kilat and were prepared by the dedicated team to become the instructors of Pesantren Kilat for fostered children by providing some tips dealing with the children with legal problems. The instructor must feel safe and comfortable in dealing with child prison and can communicate intently and openly.

Target and Its Achievement

The target group of the Pesantren Kilat is the fostered children of LPKA Tanjung Pati. There were 13 (thirteen) people of the inmates: 8 (eight) were the active participants, and 5 (five) were not present because they were assigned to cook food for the LPKA residents (children and women) every day. Besides, the five assisted children were being prepared to socialize because they were waiting for the days of release. The target audience of the Pesantren Kilat, the current fostered children of LPKA, must undergo the punishment for having committed delinquency, e.g., theft, immoral acts, premeditated murder, murder, drugs, etc.

Pesantren Kilat began with the opening and submission of the equipment of Pesantren Kilat for all fostered children of LPKA.



Figure 1. Head of the Prison presented his speech in the opening ceremony



Figure 2. Fostered Children of LPKA Tanjung Pati, West Sumatra



Figure 3. The fostered children receiving Pesantren Kilat Kit

Pesantren Kilat activity was held at the An-Nur mosque located in the middle of the Pena;l Institution Building Tanjung Pati, with the help and support of all officers of LPKA Tanjung Pati.

Methods

Pesantren Kilat was conducted to solve the problem identified and formulated as stated above. For the Pesantren Kilat activities to run smoothly, the alternative solutions to problems are the Pesantren Kilat which is done by group approach and individual approach. Group approach is held by giving teaching material about thaharah, wudhu, prayer, dua, zikir and reciting the Qoran while the particular procedure is carried out by correcting the reading of prayers and helping to solve personal problems of the fostered children of LPK Tanjung Pati. The models used are:

- a. By conditioning the practice of worship, by performing obligatory prayers in congregation, and other sunnah prayers and zikir by using efficient methods and awareness.

- b. By providing the information about the procedures of worship following religious provisions related to thaharah, prayer, fasting, zikir, and other daily devotions by using the lecturing method, question and answer, demonstration, and discussion.
- c. By guiding the children on the practice of worship under Islamic provisions, especially in obligatory prayers and sunnah prayers by using demonstration, modeling methods, and role-playing.
- d. By refreshing and correcting the recitation/prayer report and the procedure for reading the Quran by using the repetition method.



Figure 4. The participants demonstrate sujud



Figure 5. Reciting Quran guided with the instructor

The instructors were providing the participants with the reading pack

- a. By brainstorming about religious issues that are felt to be discussed, using group discussion methods.
- b. By motivating the children to improve the quality of worship in all activities carried out, using the method of discussion, question, and answer.
- c. By motivating the fostered children to repent themselves to Allah SWT

Evaluation

The evaluation of the objectives achieved in this community service activity, Pesantren Kilat, for the fostered children of LPKA assisted children is carried out in the form of process evaluation and product evaluation. Process evaluation is taken out through the attendance lists in all activities carried out during the pesantren kilat, prayer control books, prayer reading control books, notes from the instructors, and notes on participants' perceptions of community service activities.

Based on the prayer control book, it shows that most of the fostered children of LPKA Tanjung Pati have performed the zakat, Asr, Maghrib and Isha in a congregation which is one of the lightning pesantren activities. This activity is a realization of the conditioning/practice of doing obligatory prayers and sunnah prayers in the mosque. But it was seen that the implementation of Subh prayers was still undisciplined because foster children were still in their rooms/cell confinement. Besides, from the prayer reading control book it can be concluded that most fostered children can memorize the recitation of each prayer movement, but there are still some who are less fluent. This lack of facilitation is corrected by the instructor. The procedure for each change was improved following the provisions of the Islamic values through demonstrations and role-playing.

Results

Based on the results of the interview, the question and answer session with LPKA officers, it can be expressed in several responses, including from Mr. Misno SH (the Head of the Security) as follows.

We are very grateful to the dedicated team for holding this service in LPKA. Moreover, we are receiving lots of knowledge related to the religious approach, in this program. We, the LPKA officer, really need intellectual assistance from the ones who can motivate the fostered children and help foster children in understanding Islamic values.

The same tones were also conveyed by Mr. Jumadi (the Head of Sub-Department of Administration):

This Pesantren Kilat activity is essential for the children of LPKA. One element of guidance that is the responsibility of LPKA officers is the development of religious awareness, but we lack the energy to implement it. Therefore the presence of the service team that has carried out the Pesantren Kilat activities to increase spiritual awareness for the assisted children is significant and beneficial for the assisted children and the officers were assisted by the action. It was said because one of the aspects given in fostering for fostered children of LPKA is by developing religious awareness.

Besides, Mr. Yulmadi stated that he admired the ability of the instructors to make the fostered children aware that they wanted to perform other prayer and sunnah prayers. Eventually, the fostered children could realize their mistakes, repented and promised not to repeat the actions they had already done.

From the fostered children of LPKA, they were very impressed with the activities of the Pesantren Kilat. It is illustrated by the impressions and messages stated by the assisted children as follows:

I am grateful for the presence of Bang Sidik and Bang Riko who have taught me about religion. I am pleased about this event. And I hope that in the future there will be events like this (Riski Muliando and Rian Novrianto)

I have felt a better atmosphere since the arrival of Bang Sidik and Bang Riko... I am happy and comfortable with their appearance. I am very grateful for the dedication and teachings that I need and benefit for my friends and me so far. I hope that this moment will repeat myself... I am amazed at their obedience to teach us and their patience. (Divine Grace)

Thank you very much for Bang Riko and Bang Sidik for guiding me in understanding religious aspect and teaching me to be a fearful person by holding this event. I know understand and will be successful later on (Fiki Fatriya)

With this event, I can be the right person. I get a lot of knowledge, and I can study. With bang Riko's and Bang Siddik, My experience has increased, the knowledge that once disappeared has now returned. I am proud of this lessons; it can make me back to the right and right path. Thank you for Bang Sidik and Bang Riko who made me aware of the sins and so on (Jama)

I am grateful for the Bang Sidik and Bang Riko. I'm delighted. My experience improves a little. Vajri is grateful to have a brother like Bang Riko and Bang Sidik. "Sorry if there are some mistakes. I am sorry. (Vajri Cassanova)

At the end of the impression he wrote a poem: *Kalau ada sumur di ladang
Bolelah kita menumpang mandi Kalau ada umur yang panjang
Bolelah kita berjumpa lagi (Vajri Cassanova)*

I feel happy during this event.

I am also grateful for the presence of Bang Riko and bang Sidik who have taught us here. By studying together, laughing together. Thank you for all that you have given to us. I will not forget this moment. (Eko Roberto)

Eko Roberto further wrote his very poetic commitment.

*Kami bukan penjahat Kami hanya tersesat
dan belum terlambat untuk bertobat
Kami disini ingin berubah untuk yang lebih baik (Eko Roberto)*

Those are the response of the children of LPKA Tanjung Pati about community service activities in the form of Pesantren Kilat written through the impressions and the messages.

Discussion

The community service activities with the topic of increasing religious awareness through Pesantren Kilat for fostered children of LPKA Tanjung Pati are very relevant to the needs of the fostered children of LPK Tanjung Pati. It is said that because based on a preliminary study it was found that spiritual awareness development is one of the coachings

given to the children. LPKA officers found difficulties in holding this due to limited labor, time and costs. With these limitations, the activities of developing spiritual awareness for assisted children were not carried out optimally. The existence of Pesantren Ramadhan activities is as one of the community service programs of UIN Imam Bonjol Padang for the fostered children of LPKA Tanjung Pati.

Besides, based on the impressions and messages conveyed by the children, it can be understood that the activities of the pesantren kilat have provided new and comfortable experiences, knowledge and atmosphere among the children of LPKA. Pesantren Kilat has revived the habit of carrying out religious activities that have been forgotten or abandoned. Thus this activity has been able to increase the religious awareness of children assisted by LPKA and has been able to condition LPKA children to carry out obligatory prayers in congregation and circumcision prayers and the opportunity to repent and commit not to repeat the mistakes already made.

Supporting factors for implementing community service correctly are due to the optimal support is given by Tanjung Pati LPKA officers, and the sincerity and patience of the instructors. Also, the spirit of high-level children to learn religion and the desire to repent to Allah SWT for mistakes made so that this activity can run smoothly and effectively. While the inhibiting factor is the limitation of the time of the Pesantren Kilat (only 80 hours) and the moment that is not right, if this activity is carried out in the month of Ramadan, then the time of the fostered children outside their room (detention cell) will be longer than regular days. Sahur meal activities can also be used to provide experience and habituation to performing tahajud prayers, while after breaking the fast together can also be done in congregational prayers, tarawih, and tadarus.

Conclusion

Based on the description as stated in the previous chapter, it can be concluded that the Pesantren Kilat activities held by the team can improve the understanding, knowledge, practice of the religious acts of the fostered children of LPKA Tanjung Pati. The increased of the religious practice provides an opportunity for children to correct themselves, realize the mistakes that have been made and commit not to repeat the mistakes that have been made and repent to Allah SWT. From the recognition given by the children, their religious awareness increased through the activities of the Pesantren Kilat, and they hoped that this activity could be carried out in the future. The LPKA Tanjung Pati Officer felt assisted by this community service program and expected to have them continuously.

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THE STRUGGLE OF THE VOLUNTEERS IN THE MATAHARIKECIL

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Abstract

The best way to get to know the world is education and the right way to get an education is through learning and studying. Not evenly distributed opportunities for learning can be caused by a lack of learning motivation, family circumstances and an unsupportive environment, unreachable access to learning, wrong relationships and so on. The Matabarikecil was born and wanted to be a solution and lantern in the midst of inequality and social conditions of concern. The purpose of this study is to find out what factors are driving the volunteers of mathematics education students to want to devote themselves in the Matabarikecil (Mk), and any difficulties while being a volunteer Mk. Volunteers take the initiative to help spend their time, energy and thought so that education is available for everyone without exception, with the very high awareness that volunteers work as teachers who provide knowledge, motivation, and enthusiasm so that students in Mk can learn like studying in schools in general. This service method is a workshop, mentoring and coaching of volunteers at Mk to be able to carry out tasks as a mathematics volunteer teacher and know the necessary education and basic tasks of the teacher so that he has a good standard of teacher quality. Mk is a soul, and a spirit of sharing and high social sensitivity helps to ease students' burden on Mk; while the difficulties experienced by being a volunteer are the ability or technique of conveying subject matter and dividing time between lectures and carrying out devotion

Keywords: *Volunteers, Matabarikecil, Education.*

Introduction

The best way to get to know the world is education and the right way to get an education is through learning and studying. The mathematics education student volunteers UIN Sunan Gunung Djati Bandung devoted himself for approximately one semester to share his knowledge and experience with students at the Matabarikecil junior high school (SMP Mk). The goal is very noble with sincere intentions, willing to share and care for middle school students Mk deliver mathematics lesson material. This certainly needs to get appreciation and support for their work as education volunteers. Not evenly distributed opportunities for learning can be caused by a lack of learning motivation, family circumstances and an unsupportive environment, unreachable access to learning, wrong relationships and so on. The Matabarikecil was born and wanted to be a solution and lantern in the midst of inequality and social conditions of concern. Those who are born do

not want to enjoy this life well but the conditions that are compelling that must be willing to survive in conditions that are difficult and concerned (Tim, 2017).

The Mk amount is a tangible manifestation of Indonesia's young generation who care and want to share the spread of goodness. They gather to form a community with the aim of trying to solve social problems in Indonesia through educational and religious approaches. Like the sun which always shines on the earth, it is with that spirit that we move, spread goodness, with the hope of being able to benefit all levels of Indonesian society. These volunteers need to get appreciation and encouragement so that they are able and eager to devote themselves sincerely to sharing knowledge and sharing joys and sorrows in the midst of their busyness as a student.

Mataharikecil was founded by Yasser M. Syaiful, the head of Mataharikecil Amar Shiddiq struggling to give devotion to education, social and religious activities through the Mataharikecil community (Tim, 2017). The field of routine activities is Open Secondary Schools (SMP) where the students are those who are encouraged to want to learn and are encouraged to be able to live and get knowledge as they will in the future so that their future is much better. Mathematical volunteers were present to convey their experiences when they were studying to Mk Middle School students. Delivering mathematics according to its capacity to generate students' motivation to learn mathematics is fun and well understood.

The communities that are targeted by PKM are volunteers or teaching staff at Gading Regency Open Middle School and their students. To be given motivation and learning training and motivation of students to be enthusiastic to learn even though full of limitations. Education is a provision to achieve the future, and the State plays a vital role in determining the direction and program and ensuring education for all. Article 3 of the Law on National Education number 20 of 2003 emphasizes that national education functions develop the ability and shape of classic national character and civilization in order to educate the lives of the nation, aiming to develop the potential of students to become believers and fear of God. Esa, noble, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen (Undang Undang No. 20 Tahun 2003) through an educational process that meets the standards of achieving the expected educational goals.

For the Voluntary Teaching System is a teaching staff in the open junior high school volunteers. In the KBM process, the teaching volunteers are collected in a team per subject. This team is tasked with preparing the best teaching methods given to students. At present the Voluntary Teaching system has entered its fifth period. With a term of service per period is six months (1 semester). Gading Regency Open Junior High School is affiliated with Bandung 8 Junior High School which gives the opportunity to the son who is in the vicinity of Gading Regency housing. With economic, motivational and other limitations students are encouraged to have high enthusiasm for learning through the help of Mataharikecil in the form of complete school equipment.

The achievement of educational goals is due to the synergy between government, society, and students as students. The implementer of education at school is a teacher. Volunteers Mk seeks to help the learning process. With a good education, everyone has the

knowledge and skills, has the choice to get a job, from being more productive to increase income. Thus education can break the chain of poverty and eliminate social exclusion, to then improve the quality of life and realize community welfare (Hasan, 2016).

Method

This service method is a workshop, coaching, and training for volunteers to better understand their role in learning in class, especially teaching mathematics. Activities carried out in the form of documentation studies, interviews and observations to see the volunteer activities directly in Mataharikecil (Mk). Mk was established in order to help friends or residents to enjoy education well.

Implementation

Forms of activities in the form of services and community assistants namely the community to the community volunteers of Mataharikecil administrators, volunteers and Gading Regency open junior high school students who are part of Mataharikecil activities. The preparation of the activity program was based on the program that was scheduled by the LPPM of UIN Sunan Gunung Djati Bandung. The activity method used is the flow of activities as follows: The activity begins with observation and licensing on Tuesday, August 1, 2017. Information about the Mataharikecil (Mk) was obtained from one of the sixth-semester mathematics education students of Mathematics education study program who became the board and volunteer at Mk community. The description of activities that have been carried out are as follows:

a. Motivational training for Gading Regency open junior high school students

Currently, there are 39 students of Gading Regency open junior high school consisting of 15 grade VII students, 11 Grade VIII students, and 13 Grade IX students. The number of students is well selected, and the maximum number is 15 students per class, considering classrooms, budget constraints, and other factors. Students entering open schools have criteria including: coming from economically disadvantaged families, living around / outside the complex and having high motivation to want to go to school. Activities carried out by motivating motivational training to students so that they remain enthusiastic in learning activities even in a limited atmosphere, both parents' attention and economic conditions and limited learning space. Based on direct observation it turns out students are enthusiastic in learning because the Mataharikecil team provides facilities for all students from school clothes and other learning suggestions for example shoes, bags, books and so on.

b. Assistance and Training of learning strategies for volunteers

Mentoring activities in the form of learning methodology training conducted through discussion and teaching training activities. This activity is carried out by teaching simulation namely preliminary activities (opening lessons, apperception), the method of

delivering the material and closing the learning by concluding the material is continued with the delivery of upcoming learning material.

c. The accompanying teacher teaches Mk Open Middle School students

Activity evacuation always involved the Mataharikecil community assisted by the head of Mataharikecil, Mk team members and Open Junior High School teachers on the effectiveness, efficiency, and accuracy of the objectives of the lecturers' Community Service activities, as well as analyzing the constraints and constraints of the Mataharikecil activities in general. Volunteers come from students or scholars who care and are willing to dedicate themselves to the field of education through learning activities at Gading Regency Open Middle School. Volunteers are rigorously selected, and commitment-level interviews will be conducted as Mk teaching staff. Students come from complex environments that are economically limited but have the desire and motivation to learn. The parties involved in Mk are volunteers from students studying in Bandung, Cimahi, and Jatinangor and DKM Regency.



Figure 1 Teaching assistance activities with Mk Volunteers



Figure 2 Motivation Training Activities with Mk Volunteers



Figure 3 students and Mk Volunteers

Results and Discussion

Constructivism is the thinking basis (philosophy) of Contextual Teaching and Learning, namely that science is essentially built step by step, little by little, through a process that is not always smooth (trial and error). This means that knowledge is built by students, students must construct knowledge and give meaning through real experience. The involvement of students in learning must be carried out continuously; students are not only actively accepting lessons, can work on questions but are actively thinking about how and why mathematical concepts are needed. Concerning learning, students build their knowledge through active involvement in constructing mathematics to build new thinking schemes based on the knowledge schemes that have been previously owned. Science is not a set of facts that are ready to be taken and remembered but must be constructed through real experience (Suherman, 2003). The essence of constructivism theory is the idea that students must find and transform complex information into other situations, and if desired the information becomes their own (Sagala, 2010).

There is no right word to achieve the goal is with education. Education is not only formal education, but there is non-formal and informal education as an effort to achieve goals. Education is the process of forming intellectual and emotional fundamental skills towards nature and fellow human beings. The purpose of education is so that the younger generation as the successor of the older generation can appreciate, understand, practice the values or norms of life by passing all experiences, knowledge, abilities, and skills behind the values and norms of life and life. Character education is the education of human moral values that are realized and carried out in real action. Education is the right step to shape

good human character, through imitating, seeing, modeling and learning students will imitate and practice so that proper education will form good character. In character education, there is an element of the process of forming values and attitudes based on the knowledge of why the values are carried out (Soetari, 2014: 116 - 147).

The Voluntary Teaching System is a teaching staff in open volunteers. In the KBM process, the teaching volunteers are collected in a team per subject. This team is tasked with preparing the best teaching methods given to students. At present the Voluntary Teaching system has entered its fifth period. With a term of service per period is six months (1 semester). The majority of the teaching volunteers are students from various universities in the city of Bandung (Unpaid, ITB, UPI, Telkom University, UIN SGD, etc.). One thing we should appreciate is that in the midst of busy lectures (study, assignments, student organizations, etc.), the Volunteer Teachers still maintain their commitment to be present at the time of their duties teaching students without expecting wages. Alhamdulillah, we already feel real happiness, which is when we see the smiles of students hearing the explanation we teach. It is also happy when we can share what we have to those in need.

About the coming of the Holy Month of Ramadhan 1438 H, Mataharikecil held an activity called Step Cahaya, with the Theme: 3DAYS (3 Days Near Religion Come Together). 3DAYS is a social activity that aims to eliminate Gap between the three entities. Intent to eliminate Gap here is to awaken the first entity (street children) that they have the opportunity to have a better life, and by improving the practice of Worship, they can realize that they have God. Besides, the aim for the second entity (the general public) is to make them aware that there are still people who are not as fortunate as they are, especially in the opportunity to live decent lives. It is also hoped that this second entity can transmit the spirit to live better for street children. For us as Team Matahari Kecil (third entity), hopefully, this event can make us more sensitive to social problems, especially those in Bandung City, generally in Indonesia. Moreover, solve these problems positively, creatively, and innovatively. The PKM activities around the 2017 campus are:

a. Learning Methodology Workshop for Mk Volunteers

The activities carried out on the PKM around the campus include workshops for volunteers who will be teaching staff at Gading Regency Open Junior High School in the academic year 2017/2018 which is one of the fields of work in the field of education managing SMP Terbuka where students are educated from economically disadvantaged families located around Gading Regency complex.

b. Giving Motivation and learning with Gading Regency Junior High School Students Activities

Granting and motivation activities for Gading Regency Junior High School students is an activity to equip students to be able to be academically capable even though they are economically limited to keep up with their aspirations despite the limitations. Based on observations and meeting directly with students, Alhamdulillah has high enthusiasm and motivation to learn, this can be seen from the ideas expressed wanting to be doctors, police, military, teachers, etc. This, of course, must continue to be motivated so that their goals are achieved. One of the factors that cause students to have the enthusiasm to learn

is none other than motivational encouragement and the provision of free school facilities from donator Mataharikecil, according to the Mk Family administrator we have the responsibility to manage funds from the DKM to be used trustworthy in student learning activities.

Learning activities during PkM are teaching mathematics. The first impression of teaching mathematics in grades VIII and IX generally students felt learning difficulties in mathematics, this happened because what was in the minds of mathematics students was difficult and did not know how to be able to conquer mathematics. By providing learning motivation, students gradually understand the purpose of learning mathematics and knowing how to solve math problems through fun and practical mathematics. The impression is that students want to continue to be motivated to learn mathematics. The factors that influence student motivation include:

1) School Environment

Schools as formal education institutions have a role in instilling student learning discipline to achieve educational goals. The school not only organizes the teaching process but also contributes to the formation of student personality, a comfortable, clean and friendly school environment indirectly shapes good character and personality so that the goal of implementing education is achieved. According to the school, the environment is one of the factors that influence children's growth and development, especially for their intelligence. The school environment is very instrumental in improving children's mindset because the completeness of facilities and infrastructure in learning and proper environmental conditions are very important to support the creation of a pleasant learning environment (Dalyono, 2010).

2) Family Environment

The role of the family in shaping the character of the child is enormous. From the role of the family the child knows mutual love, mutual respect, responsibility, and others. The role of the family in providing religious beliefs, cultural values, moral values, and skills, is still lacking in its role at this time, one of the causes is because some parents do not know how to educate the good and right (Drajat, 2000). Education is given to a child in the hope that the child can grow and develop intelligently following his potential so that someday he can become a quality nation. Age Mk children are the most appropriate age to shape a person's character. If at this time the character of each child can be formed, then in adulthood he will become a generation with a strong character. This is what causes early childhood education to become the strongest foundation for the upholding of the nation's character in the future (Atabik, 2015: 275 - 277).

The third entity is Team Matahari Kecil. A group of youth with the same interest in the social field and try to overcome social problems without waiting for ideal conditions (read: already wealthy and well-established). It is to awaken the first entity (street children) that they have the opportunity to have a life better, and by improving the practice of worship, they can realize that they have God, a place depends on every problem. Also, the aim for the second entity (the general public) is to make them aware that there are still

people who are not as lucky as they are, especially in the opportunity to live a decent life. Moreover, it is also hoped that this second entity can spread the spirit to live better for street children. Moreover, for us as Team Matahari Kecil (third entity), hopefully, this event can make us more sensitive to social problems, especially those in the city of Bandung to help solve these educational and social problems positively, creatively, and innovatively (Tim, 2017).

c. Mentoring activities for the Mk Volunteers

Mentoring activities for volunteers and administrators of Mk is an activity of providing motivation and direction on the management of education so that the administrators know about how to manage and manage education because the background of the Mk family members feels difficult. For this purpose, treatment is carried out by the management through continuing activities in the form of explanation of national education goals, education standards, classroom management, learning strategies. Through this activity, the management felt helped and gained insight into education governance

PKM activities around the campus given the title: training, coaching and mentoring of volunteers have been carried out correctly and have an excellent impression. According to the organizers, this activity is beneficial considering the background of the board and volunteers is mostly not from the background of education students or alumni from teacher training. The volunteers were netted through an open selection which was attended by almost 160 participants, and those who passed were volunteers as many as 64 people. Of course, this must always be appreciated given the volunteers who were given the task for one semester teaching selflessly following their busyness they want to devote themselves to sharing their experiences and knowledge. Motivational training activities for students must continue to be motivated so that they remain motivated even though they study at the Open Middle School. The obstacles and challenges of activities found in the community are Mk as follows:

1. Volunteers have difficulties in motivating students and mastering the learning methodology
2. Volunteers sometimes "clash" with class schedules or assignments from campus
3. Volunteers lack confidence in communicating convey material to students.
4. Volunteers do not understand teacher administration.
5. The management has difficulty in conveying the learning methodology and motivation for the volunteers, with this PKM activity, it feels helpful and wants to continue to be held in this place.
6. Limited facilities and infrastructure such as study rooms, make students less comfortable this occurs because the sound of learning from the next class is heard or when students are noisy.
7. With limited funds, facilities and infrastructure of the Mk Family Board are eager to devote themselves to taking care of Open Middle School as part of Mataharikecil activities.

Conclusion

Mataharikecil was born as light and hope that illuminated Gading Regency Open Middle School students to achieve their dreams and achieve better hope. Volunteers play a role in reaching that hope through their participation in student learning activities. There is no right word other than a great word, salute and be proud of his participation as an education volunteer serving selflessly without a sign of service on the sidelines of a busy day as a student or as an employee. In the absence of volunteers and the Mk team, Open Middle School students are challenging to realize so that volunteers have an essential role and spearhead the existence of Open Middle School. Volunteer Mk training, mentoring and coaching activities helped to increase insight into strategies, models and teaching techniques well, increasing enthusiasm for sharing and being active in Mk. Factors of difficulty surrounding the implementation of classroom learning are gradually overcome well.

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JEMBER, RELIGIOUS VIOLENCE IN CYBERSPACE AND INTERNALIZATION OF ELITE SOCIETY ORGANIZATION

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Abstract

Technological advances can be seen and felt by everyone. The product form of the progress that can be enjoyed is the internet. Users also many of them access to information, communication and expose activities and understanding in the form of text, photo, or video. Any circle shall have the right to use for their interests, including radical Islamic groups. These people are known as a group of people who act to show violence in teaching their beliefs. , in this case, Islam does not teach violence in any way. While on the social networking these radicals use the improper symbols of violence in Islam. Surely this makes hesitant and restless throughout society, especially adherents of Islam. It took the legal opinion of the elite of the Islamic Society against the symbols of violence imprinted in cyberspace, so as not to affect the image of Islam. By using qualitative methods with field research types (field research) which aims to find out directly the phenomena that occur in the field. The purpose of field research in this study is to examine the perceptions of the elite of Islamic Organizations against the symbols of violence in the name of religion in cyberspace. The results of this study to find out the elite opinion of Islamic Organizations about the symbols of violence in the name of religion in cyberspace and understand the impact given to the symbols of violence, so that prevention efforts can be known and implemented correctly.

Keyword: *cyberspace, radical, technology*

Introduction

Nowadays, among people feel the information is an essential necessary as well as a primary, secondary, and tertiary (Mahasi, 2000: 128). Indeed, that technology has essential role in the process and communication practice in the middle of the industrial community that is transforming to be information community. Technology, information, and communication development changed the way of individual interaction with others. The Internet is being one of a new digital space which creates a cultural space. The Internet also gives and offer many conveniences and comforts that were pampering for its used. Many access to information and entertainment from various parts in the world can be accessed by the internet. Internet enters to the all of user life dimension, time and space which accessible by anyone, whenever, and wherever (Ayun, 2015: 1). One of the forms from internet development is social media.

The Social media is a connector between one of individuals with the others. Social media give an easiness to communicate and information access, so appropriate if many people are like to use it, from a child, teenager, and adults, and elderly or another group that start to show them their existence among of the groups including a group that labeled Islam.

Muslim is not always backward especially to technology science development or social media, but they use it to preach. They attempt to share any group understanding that many kinds and that have the aim for the people can join their group. Not even rare they

assume that Muslim who not be their group is *the kafir*. This understanding gives arise a new discourse that commonly is called an Islamic Radicalism.

Islam is a religion of peace that teaches how to practice a right or peace attitude and search a peace (Madjid, 1995: 260). Meanwhile what is mean by radicalism is a movement that has an old-assume and often uses violence in promoting their confidence and religion (Nasution, 1995: 124). In essence, Islam never justifies use of violence when sharing a religion values, religion understanding, and also politic. But in a history of journey there is an islamic group that use violence to reach a political aim or maintain their religionism rigidly, in global civilization language often called radicalism of Islam.

According to Endang Turmudi and Riza Sihbudi, essentially radicalism is not a problem, during it is only an ideologies thought. Yet, when a radicalism moves to the moval area, so it will give arise a problem, especially when have desire to back into religion base have the hands tied cause other politic power or terrorism (Turmudzi and Sihbudi, 2005: 4 - 5).

Especially in Islam, Greg Fealy and Virginia Hooker in editor escort said that:

"Radical Islam refers to those Islamic movements that seek dramatic change in society and the state. The comprehensive implementation of Islamic law and the upholding of 'Islamic norms', however defined, are central elements in the thinking of most radical groups. Radical Muslims tend to have a literal interpretation of the Qur'an, especially those sections relating to social relations, religious behavior and the punishment of crimes, and they also seek to adhere strictly to the perceived normative model based on the example of the Prophet Muhammad."

From the explanation, can be known that radicalism of Islam is view, ideology or conviction of Islamic religion that have in mind to do change to the people radically, namely give back Islam as life orientation for people or individual. Therefore this changing is done radically, for this view may be done a radicalism action, when the spirit is back to this Islamic fundamentalism basis get an obstacle from politic situation incompatible with it conviction. Islamic radicalism adherent was employing the social media to share doctrine its group. One of it namely use the symbol of religion hardness, it is like poniard and rifle. This matter naturally gives an adverse effect to Islamic image. The Jember region as a Muslim majority, grow any social organization which Islamic base, one of them is such as Nadhlatul Ulama, Muhammadiyah, Hizbut Tahrir Indonesia, and LDII (Islamic Institute of Indonesia). Every organization of society have a different ideology, there is a modernist, traditionalist, and fundamentalist. The researcher interest to research deeply about mass organizations of Islamic thought in Jember that relate to hardness symbols in the name of religion in the illusion world.

Review of Related Literature

The internalization of Jember Mass Organization in Symbols of Religion Violence in Illusion World: Study The Theory of Internalization

Etymologically, internalization show a process. In Indonesia, Isasi word suffix means process. In Indonesian dictionary, internalization is meant as appreciation, profound mastery that takes place through collaboration, guidance, counseling, etc. (Kamus Besar Bahasa Indonesia, 1989: 22).

Internalization is a process of attitude planting into someone's person by guided, guidance, etc. so that the ego dominates abthe value deeply and live so that it can be reflected in attitude and behavior can appropriate with standard (Hadi, 2016: 27). Internalization means application practically to the result of human creation. According to another opinion, internalization is a process of value injection to someone that will shape their mindset to understand a mean of empirical reality. That values can from religion, culture, , and social norm — the using for this value that coloring of meaning and human behavior to itself, environment and the reality around of them.

The objectivity is called definition of value that has been an injection to *the system of belief* in realizing of the human self. In this stages arise a critical question about function, material, urgency and some things that relate with values. The result of rethought is sometimes added with a value of the contemplative behavior, sometimes give birth to a proportion of values or new understanding considered subjectively is better than previously proposition (Menelaah Lia Eden, 2017). Then, the mean of internalization in this research namely internalization of the mass Islamic organization in Jember to symbols violence in the name of religion that is being an illusion world.

Based on exposure about internalization, have to know the mean of internalization as a comparison with internalization so as not to be confused to give meaning about internalization. Externalization is human expression efforts for redefinition to the value that so far believed as truth. This expression is manifested to others or group that are quantitatively larger with the aim of coloring or maybe in extreme conditions change the original values with new values that are believed to be truth. The group that feel to have new confidence proposition is like this is relatively militant and never give up to face pressure from other groups that is bigger (Menelaah Lia Eden, 2017).

Internalization process is a process of throughout human life, namely, start when is born up to the end of his life. All his life a human continues to learn to process all feelings, passion, lust, and emotion that form his personality. The first feeling that is activated in personality when a baby is born is satisfaction and not satisfaction which causing him to cry. Human has talent that has been contained in him to develop various kinds of feelings, passion, lust, and emotion in individual personality. However, the form of activating various kinds of stimuli that are different in the social environment and social environment or culture.

Every day in human life will increase of experience about kind of new feeling, so study to feel happiness, joy, sympathy, love, hate, security, self-esteem, truth, guilt, sin, shame, etc. Besides that feeling, there is developing the kind of desire, especially maintain life. Internalization process can help someone to define who he is by the values in his self and in the society that is created in a norm and practice. According to Lev Vygotsky, internalization includes an internal reconstruction from an external operation in three step. Firstly, an operation that initially presents external activities that are constructed and begin at an early stage. Secondly, an interpersonal process transformed into the intrapersonal process. Thirdly, the transformation is an interpersonal process into an intrapersonal process that is a result from any events development. Based on this opinions can be concluded that internalization essence is a process to instill a something, confidence, behavior, and values that become a charitable deeds. However, that an instill process grows from someone self until on appreciating a value (Humannira, 2016: 16 - 19). According to Indonesian dictionary, elite is the best people (choosing) in a group or can be meant as a small group of famous people (Kamus Bahasa Indonesia, 2008: 283).

According to Suzzana Keller, the elite comes from the word of *belligerent*, namely choose, in a common word, the word has a mean that becomes a choosing in a nation,

culture, age group and also the people that occupy a social position in the high place. In a general, elite show a human group in society that occupy to the high position. In other words, elite is a social group that they have advantage, rather than other society until occupy social power on other society.

The differentiate that may not inevitable between a society and with the others can be stated as a first point for the emergence of groups that have excellence to it turn will joined in a group that s called is elite group. The excellence attached to him will be lead them to join elite groups that have differences with most other communities who do not have superiority. The word of elite as revealed by Suzanne Keller and the thinker that classified in theories elite, surely that is show a group or a class that is being in a society that have excellence or superiority compared with group or other class.

Keller is add the fourth of social process that support of elite development, namely: (1) population growth, (2) growth of occupational specialization, (3) growth of formal organization, (4) development of pure religion. The consequences, the elite group is more and more, many kind and more autonomy (Putra, 2017). Society organization is organization that created by member of Indonesian society. Voluntary from similarities in activities, professions, functions of religion, and trust in God Almighty to participate in development to reach national aim in the NKRI container based on Pancasila. However, the development era, the mass organization at being in Indonesia not only based Pancasila, but there is other mass organization that is not based on Pancasila, especially Hizbut Tahrir Indonesia. The mass organization usually have management at the central, provincial and district/city, but there is also mass organization is like institution such as foundation or associations (Aflaha, 2011: 15).

In this research, mass organization that become an object of research relationships with the internalization of an elite of mass organization in Jember to violence symbols in the name of religion in cyberspace. An Islamic community organization which is studied is Nadhlatul Ulama, Muhammadiyah, Hizbut Tahrir Indonesia dan Lembaga Dakwah Islam Indonesia. Firstly, Nadhlatul Ulama is the biggest of Islamic organization with number of member is the most member in Indonesia and an organization that bases of mass in under leadership of Ulama (Yunus, 1973: 278). This organization is built on January, 31st of 1926 in the field of education, social, and economy. Secondly, Muhammadiyah is an Islamic of modern organization that build in Yogyakarta on January, 18th 1912. This organization takes part in activities social community, then also in other parts, among of them is education at the national to regional levels. Besides the efforts to develop of education is also spirituality of religion namely with the input of the unique characteristics of Muhammadiyah in the form of moral education, *Fiqh*, *Tarikh*, *Al-Qur'an* and *Hadits* and then Muhammadiyah (Rohim, 2014: 24).

Thirdly, Hizbut Tahrir is new Islamic movement in national politic, this organization regard that politic as its activity and Islam as its school. Politic is activities and Islam is its ideology. Hizbut Tahrir is the politic group that up to now in Indonesia do not call itself as politic movement. Hizbut Tahrir is politic organization, not spirituality organization (such as *Tarekat*), not a scientific institution (such as study of a religious institution and research institution), not is spirituality of institution (such as research body), not an education institution (academic) and not also a social institution (that move in parts of society social). The ideas of Islam become a soul and at once a continuity secret of the group (Jonkennedi, 2012: 3).

Hisbut Tahrir come to Indonesia around the year of 1980 era is pioneering da'wah in universities throughout Indonesia. In 1990 era, ideas of Hisbut Tahrir dakwah venturing into the community, by any activities involved in a mosque, office, company, and housing (Hisbut Tahrir Indonesia, 2013). Fourthly, LDII (Lembaga Dakwah Islam Indonesia) is an

organization of dakwah society in Indonesian republic. Following the vision, mission, its main tasks, and functions, LDII has an aim to increase a civilization quality, life, dignity and life dignity in society, nation and state. Besides, it joins to implementation for the human development of Indonesia entirely that is based on confidence and takwa to Almighty God to become true to be Madani society that democracy and cultural fair based on Pancasila (Lembaga Dakwah Islam Indonesia, 2017).

As for what is meant of community elite organization of Islam in this research is the official in the organization, well the elites of Nadhlatul Ulama, Muhammadiyah, Hizbut Tahrir Indonesia dan Lembaga Dakwah Islam Indonesia (LDII). The Theory about symbol base from Yunani is *syimballo* (concluding means giving the impression). Symbol as a means or mediation to make and send a message, compile the system of epistemology and adopted beliefs (Soekamto, 2001: 187).

In the history of thought, symbol have two meanings that very different in thought and religion practice, symbol can be admitted as an illustration visible from transcendent reality, in the system of logical thought and scientific (Bagus, 2005: 1007). Someone's response is not made directly to the other deed but is based on meaning that is given to the other attitude. Interaction between individuals are brokered by user of symbol, interpretation and try each other to also understand each other a meaning of every attitude (Ritzer, 1985: 60 - 61).

A human as the creature who recognize symbols that have an aim to reveal who he is. Because the human in his life may not alone, but a group or is called a society, cause between the one with the others need each other. The human, a member of society in interaction, often use a symbol to make understand his interaction (Wasimah, 2012: 26).

The symbol allows human to relate with material world and social with allow them to give a name, make category and remember an object that they find wherever. In this view, language has essential role that is so important. A symbol complicated human and how to understand an environment. The symbol complicate a human to think. In this meaning, think is considered is symbolic interaction with his self. Symbol increase of human ability to resolve of human problem. Then a human can think with use symbols before do any choosing to do something.

The symbols user make possible to transcendent on from a time, place itself. With a user of human and place,, even them self-symbols of human can imagine how to live in traditional or willingly. They also imagine about their self-based on other perception. The symbols make it possible a human about reality of metaphysical such as heaven and hell. The symbols make it possible of human in order to be not enslaved by environment. They are more active rather than passive to direct himself to something they do (Raho, 2007: 110). Violence in Indonesian dictionary (that called KBBI) is about the hard character, someone deeds or group of people who cause injury death to others or cause physical damage or other people's property. The definition of violence is very kind terminologically. Generally, the violence and user is related with individual motivation behavior, although many violence is done by individual in the name of other people. Juridically, do violence is make someone be fainted or weak. There is also a meaning of other violence is behavior that is done by someone that have a strong position to someone that have a weak position with a means of strength, both physically and non physically deliberately carried out to cause suffering to objects of violence (Ramada, 2008: 15 - 16).

The theory of this Anomi's violence is triggered by Robert K. Merton on 1968th. According to Merton, in society, there are two social norm that have social aim and available facilities) (Weda, 1996: 112). Based on exact point of view religion is considered a word that derived from the word of *sankskerta* that meaning is no messed up which taken

of two word “a” is it not and *gama* is not messed up. This things has meaning that religion is regulation that manage in order that human to be regular.

In Arabic language is known with *al-din* and *al-milab*. The word of *al-din* have many meanings. It can be meant *al-mulke* (kingdom), *al-khidmat* (waiter), *al-adat* (habit) dan *al-ibadat* (devotion). While a definition of *al-din* that have a meaning of religion is name of generally. The meaning is not aimed at tp one of religion, it is name for every beliefs that is being in world (Kahmad, 2000: 13). The symbol of violence in the name religion that mean of this research is violence symbol that his actions exploit every media to break hearth and harming the interests of others, such as swords and rifles. Although the process to drop or hurt not directly, but the effect is given very long up to some decade.

Previous Studies

The Previously Study in Hardness Symbols in The Name of Religion In Illusion World

In the research, researcher stay on observe to the result from the research is first being by other research. This matter is done to examine with research that will be done. So, it is essential to appear some research result that have done previously, among of them: firstly, scientific work it is like Journal that is made by Umi Sumbulah, "Pluralisme dan Kerukunan Umat Beragama Perspektif Elite Agama di Kota Malang." That research is about: firstly, the meaning of pluralism of religion for mass organizations that is variety, same with tolerant, mutual respect, same goal of religion, and realize the fact that there are many religions in this world. Secondly, religious harmony has the meaning as condition where there is no obsession and domination a religion to other religion, deep awareness of diversity, respect for human rights and willingness to spread goodness and love each other. Thirdly, religious harmony can be done by intern efforts with strengthening of faith each other and built awareness for develop a positive attitude to other religion. Externally, to create a harmony is done by dialogue emancipator and cooperation to finish any problems of humanity. Fourthly, positive attitude that support the creation of religions harmony is being will and awareness for understand each other and share experience. Egoism, truth claim, fanaticism, and exclusivism is an attitude, and negative expression that is realized by mass organizations can disturb to build a harmony among of religious community (Sumbulah, 2015: 1). A differentiate with research that will be done is this research more focus about mass organization opinion to pluralism and awareness. However, then the research which will be done is Islamic mass organization opinion to symbols of hardness in illusion world. Similarity that can be gotten from the research is equally reviewing the views if religious elites.

Secondly, scientific work of Zeinudin explains that hardness in the name of religion is a religion behavior that break of religion substantial itself that should teach affection, goodness, peace, and *rahmatan lil 'alamin*. Beside that, awareness is in the name of religion also have broken human rights as organized in state constitution. Thus, the state should be responsible for enforcement of constitution that manage about religious freedom and confidence until religious harmony that we aspire can become true in Indonesia (Zeinudin, 2014: 12). The research is different with the research that will be done is this research is more focus to hardness analysis in the name of religion is reviewed from state constitution than the research is more focus to hardness symbols in the name of religion according to Islamic mass organization view. As for the research equation that is gotten from both of it is study of violence in the name of religion.

Thirdly, the scientific work is like book that have published by Badan Litbang dan Diklat Kementerian Agama Republik Indonesia that the title of “Pandangan Masyarakat terhadap Tindak Kekerasan atas Nama Agama”. This research shows negative relationship between religion knowledge with violent behavior in the name of religion. The good of someone knowledge of religion, the better their attitude especially to do something is like do not any violence in the name of religion, and vice versa that the less knowledge of religion the bigger they do violence in the name of religion. As the same regression between variable of religion knowledge with violent behavior in the name of religion, it is seen if religious knowledge increase an unit, so the violence in the name of religion is decrease 0,366 unit (Zirmansyah et al., 2010: 65). The differentiate of this research with the research that is done is this research is more focus to impact the religious knowledge of someone to violent behavior in the name of religion. The research that is done is more focus to Islamic mass organization understanding to violence symbols in the name of religion. As for the research, both of this research is study about violence in the name of religion.

Method

The cyberspace or that often called with cyber media of internet is one of media or virtual media that intentionally is made to make accessible the humans work or interaction between the one or the others that being in different place. With the variety level of necessary, until internet more tend is called with cyberspace or *cyber world* with a variety function is: Connect people to computers, such as *remote connections* for checking too many servers that scattered in several place (city and state) (Binarto et al., 2011: 5). Connect computer to computer, such as *remote connections* to every PC that connect with LAN network. Connect people to Bank, such as internet banking and others. This research use qualitative approach. It is called qualitative as the research that intends to understand the phenomenon of what is experienced by research subjects (Moleong: 2008: 6). While other research that is used in this research is field research (Hasan, 2006: 5). A field research is aim to know phenomenon that happened directly in field. The research aim in this research namely to study about perception of elite community organization to violence symbols in the name of religion in cyberspace.

Result and Discussion

The View of Muhammadiyah and NU to Media Radicalism: Internalization

Radical community have strong confidence that *jihad* to against *kafir* people, namely non-Muslim, it is an obligation and necessity. They base on their confidence to Hadits Imam Bukhari and Muslim that Nabi Muhammad SAW is sent out to fight human until they admit that no God except Allah and Muhammad is Allah's messenger, build to *salat*, and *zakat*. This when they testify like that, their blood and treasure is safe from the hands of Muslim. Quote by Ibnu Rajab al-Hambali, one of traditional *Ulama* that become a reference of Radical community, in *Jami' al-'Ulum Wa al-Hikam*, “*Fayuqtalu man aba-l' Islam*,” namely "that is killed to anyone that refuse an Islam." By the legal standing, they confidence- that is their hope to Islamic setback era as it is now- when Imam Mahdi and Isa prophet will come in the last era, both of them will kill all human, except say

syahadat sentence. Therefore, according to Mulla 'Ali al-Qari' in *Mirqat al-Mafatih*, "*La yabqa 'ala wajhil ardhi kafirun ma dama 'Isa hayyan fil ardh.*" The meaning is "there will be nothing left on Earth an infidel as long as Isa (that is called Jesus according to Christian majority) was alive on Earth." The interpretations that are followed by NU and Muhammadiyah is not different to radical community interpretation in this *jihad* problem. On 33rd of Mukhtamar NU in Jombang 2015 ago, made formulation, "*Khasha'ish Ahl as-Sunnah Wa al-Jama'ah an-Nahdhiyyah*" that contains unique character which characterize of NU. In this list of characteristics, the Hadits that is about to against to Kafir community until they accept Islam is also discussed.

The Hadits is used as a support *dalil* weighs on other people cause disbelief, beside it the opinion of Abdurrahman Ba'alawi in *Bughyat al-Mustarsyidin* their nation and property of non-Muslim that do not accept Islam can not guaranteeing its vigilance. That meaning is even not somewhat same with radical community, Nahdliyin community is not also confident or believe that blood and treasure of Muslim people that do not accept Islam can not indeed is maintained directly. That is lead to the same tendency as the leaning of the radical undoubtedly. Therefore, the Nahdliyin community have confidence that Nabi Isa will come from the sky to flooding of the earth with human blood. Imam Nawawi ever said, "*Wasb-shawabti anna 'Isa la yaqbalu illa-' Islam.*" the meaning is "The truth is that Prophet of Isa will not accept who anyone from someone except his Islam." that is the meaning as quoted by Imam Suyuthi in *At-Tausyih*.

PBNU, Said Aqil Siradj asking the government to act decisively against radical sites that still can be accessed in this state. In his opinion site contains original content have to block. He explains that every invitation which called by radical sites is very unsettling. Beside that is also misleading society. So, he hopes that government can close the sites that is still relate. Muhammadiyah also says the same things represented by the chairman of Muhammadiyah namely Haedar Nashir declaring that it needs to select content which is radicalism agreed by all leaders. Representatives of branches in the region of Jember, Dr. Aminullah el-Hady and KH Abdullah Syamsul Arifin both of them is the leader of Muhammadiyah and NU said the same word that both of that organization help each other to against radicalism content in Jember region.

The Khilafah Problem: Addressing Web of HTI

If there are three problems besides NU-Muhammadiyah that have agreement with radical community, so both of this Islamic organization that the biggest in this *Zirbad state* can be called weak to face argument from radical community. The radical community is very upholding the existence of the caliphate which according to them Islam will be victorious with it. they have based on Hadits that contained in *Musnad Ahmad* that *Khilafah of Islam* will come once more after the past of the kingdom era that arrogant and so cruel. In their opinion, after 'Utsmaniyyah collapse on 3rd of March 1924 with the Sultan Abdul Majid resignation, the Khilafah of Islam must rearise that suit of Nabi Muhammad promised. So that, many groups in *umat* have tried to rebuild *khilafah* institution since the first Ottoman back off from *minhaj* or they trick that is different in materializing of that idea. The NU and Muhammadiyah people cannot deny the situation cause Hadits that is becoming *hujab* by the radical community is *shabih* based on information of *Hadits* expertise until may not be refused. Such as the *Hadits* is refused, so faith to any talks and behavior of Muhammad Prophet *S.A.W.* Is not perfectly.

Conclusion

From the translation that has done, there is some critical point that is taking a conclude, among of them: firstly, the elites society community agree to against radicalism content, cause against religion existence that Rahmat Lil Alamin. Secondly, to keep a wholeness of NKRI from the support of MAKAR. Thirdly, the government as commander and organizer of state try to filter any contents that is about radicalism in cyberspace.

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THE PILOT PROJECT OF DUCK FARMING ON INCREASING FAMILY INCOME IN PEKANBARU CITY

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Abstract

One of the efforts to improve the family's economy is through increasing women's knowledge and skills, concerning activities that can provide economic value in increasing family income. Duck is one of livestock that has economic value and several advantages, i.e., easier to maintain, more resistant to disease attacks and fairly good adaptability to a tropical climate. The service activities were carried out in the form of Forum Group Discussion, Workshop and the establishment of a pilot project for duck farming conducted in October to December 2016 in the city of Pekanbaru. The results show that the workshop activities carried out can improve the knowledge and skills of women and duck farming can be used as an alternative unit of women business activities. The establishment of a pilot project can foster a spirit of entrepreneurship for women and can fill leisure time.

Keywords: *duck, entrepreneurship, farming, empowerment, women.*

Introduction

Food availability and community nutritional adequacy are very complex problems caused by multifactor and multidimensionality, such as nutritional linkages with the results of food production, prices, food export imports, food insecurity, and poverty. Food issues are not only related to consumption and production but also related to the large carrying capacity of the agricultural sector. Indonesia's participation in the MEA (ASEAN Economic Community) is a government commitment to reduce poverty in Indonesia.

In 2015, the poverty rate in Riau Province had increased compared than 2014. Poverty is seen as an economic inability to meet basic food and non-food needs measured regarding expenditure. The report of Central Agency on Statistic of Riau Province (2015) showed that the number of people below the Poverty Line in March 2014 was 499,890 people rising to 531,390 people in March 2015. The increase in the poverty line by 9.62% was due to the increase in food prices. The role of food prices to increase poverty in Riau Province in March 2015 reached 73.61% while the role of non-food (clothing, housing, education, and health) was 26.39%. Poverty is not permanent but is temporary. Therefore it is necessary to empower the community so that helplessness becomes helpless, from the unfortunate turn into a society that has or has prosperity by the word of Allah SWT in the Ar Ra'd 11 which means;

"Indeed, Allah does not change the state of a people so that they change the conditions that are in themselves and if Allah wants evil against a people, no one can reject it, and sometimes there is no protector of them other than Allah."

Tenayan Raya is one of the sub-districts in the city of Pekanbaru, consisting of 4 villages with a male population of 69,467 people (50.81%) higher than women 67,249 people (49.19%). Approximately 62.59% of residents aged ≥ 17 years. The level of education in elementary school and not graduated are relatively high, 54.57% of the population (Central Agency on Statistics of City Pekanbaru, 2014). The low level of education is one of the factors causing high poverty rates. Moreover in Payung Sekaki sub-district had women 40,563 people (51.64%) was higher than men 37,987 people (48.36%). Data from Central Agency on Statistic of Pekanbaru (2014) showed 28.48% of the population that the education level had an elementary school and not graduated in Payung Sekaki. Education is one of the necessary humans fulfilled in order to achieve sustainable economic development (Central Agency on Statistics of City Pekanbaru, 2015).

One of the efforts to improve the family's economy is through increased women's knowledge and skills, concerning activities that can provide economic value (Ramezani et al., 2014; Abbas et al., 2018). The role of women at this time is not only focused as a housewife but is also expected to be able to contribute and support the family's economy.

Duck is one type of livestock that has economic value and advantages, i.e. easier to maintain, more resistant to disease attacks and fairly good adaptability to a tropical climate, better than the broiler. The problem that often arises in duck farming in the city of Pekanbaru is the difficulty in obtaining superior duck seeds because there is no duck breeding farm. Day Old Duck (DOD) was imported from neighboring provinces namely North Sumatra and West Sumatra with relatively high seed prices of Rp. 7,000 - 7500, - /head and not always available. Preliminary research data in 2015 showed that the productivity of local duck seeds imported from North Sumatra was still low with a hen day average value of 0.66, egg weight of 55.75 g and hatching weight of 31.67 g.

The purpose of this activity is:

1. Application of duck research results so far, ranging from nurseries to processing and marketing of results through learning, counseling, mentoring and the establishment of pilot projects "TANDA GOTIK" for women in Tenayan Raya and Payung Sekaki Districts in order increased income and family welfare.
2. Strengthen and improve lecturer competence and research-based service productivity
3. Increasing the role of lecturers as agents of change for the community in the field of community empowerment
4. Diversification of activities of mothers/women in order to increase income and family welfare

The expected output of this activity is:

1. The formation of community economic centers based on duck farming driven by women in order to increase family income and welfare

2. Active participation in the form of action activities namely mentoring and providing counseling to women as an effort to implement the Tri Dharma of Higher Education that can increase the income of the local community.
4. Publication of public awareness building activities
5. Knowledge sharing of research-based dedication results.
6. Continuous networking with community empowerers and local government

Method

The implementation of community service activities is divided into several activities, namely 1) Forum Group Discussion 2) Workshop and 3) Establishment of a Pilot Project.

The workshop on "Tanda Gotik" (Breeding, Farming and Processing of Meat and Eggs Duck) was held at the Payung Sekaki Camat Office Hall on Monday, November 8, 2016 which was attended and opened directly by Payung Sekaki Sub-District Head Mr. Zarman, S.STp., M.Si., chairman of the BKMT Payung Sekaki Mrs. Hj. Ellya Lina and other officials. This activity was successfully carried out with a total of 100 participants consisting of; Tampan Village (30 people), Air Hitam Village (15 people), Labuh Baru Timur Village (30 people) and Labuh Baru Barat Village (25 people).

The object for the "TandaGotik" workshop activity is;

- Duck Carcass and Processing
- Processing of Duck Products (Duck Meatballs, Meat Nugget of Salted Eggs and Rendang Eggs;
- Seedlings and Selection
- Housing
- Hatching
- Duck Ration
- Maintenance Management
- Disease Prevention and Control

This object has been summarized in the form of a Training Module distributed to each participant.

The "Pilot Project" was carried out in the form of duck maintenance cultivation activities given to 4 participants, namely;

1. Mrs. Saeti
Address: Pemuda Ujung Street Tampan Village, Payung Sekaki District
2. Mrs. Umi Yetti
Address Bakti Permai Street number 08 Bandar Raya Village District Payung Sekak
3. Mrs. Erda
Address: Kapau Sari Street District Tenayan Raya
4. Mrs. Tina
Address: Kapau Sari Street District Tenayan Raya

The early capital (Figure 1) for each participant is given in the form of;

- a. One enlargement cage unit
- b. Feed and drink places, two units
- c. Male DOD 50 head from PT. Sabas Breeding Farm
- d. Starter feed 50 kg



Figure 1. The early capital provided to each the pilot project participants

The composition of the given ration is presented in Table 1. Random weighing was done 20% of DOD to determine the average body weight. The average weight of DOD was 40 g ranged 35-45 grams (Table 2).

Table 1. Composition of Nutrition Ration

Composition	Percentage
Crude Protein	Minimal 19 %
Crude Fat	3-7 %
Crude Fiber	Maximal 5%
Ash	Maximal 7%
Calcium	0,9 – 1.1%
Phosfor	0.6 – 0.9 %
Antibiotic	+
Coccidiostat	+

Participant	n (head)	A weight of Ten DOD (gram)	Means of DOD Weight (gram)
1. Mrs. Sacti	10	400	40
2. Mrs. Umi Yetti	10	450	45
3. Mrs. Erda	10	400	40
4. Mrs. Tina	10	350	35
Total	40	1600	40

Table 2. The weight of *Day Old Duck* (DOD)

Results and Discussion

Success Rate Participants of Ducks Pilot Project

Success in duck farming can be determined by several production parameters such as low mortality, weight gain, final weight, amount of rations spent and feed conversion rates. After 21 days of enlargement, monitoring and evaluation are carried out as well as assistance to the Pilot Project participants.

Data on mortality rates obtained were regular mortality rates (Table 3) in the first week of maintenance, ducks experience adaptation to the environment. The long distance of the DOD seedlings ordered from North Sumatra is one of the causes high mortality rate. In the second week, there was no duck died in all groups which showed that ducks had great adapted to the local environment. Purba and Ketaren (2011) report that the mortality rate of male Mojosari Alabio ducks is 0%. In the third week, four ducks (8%) died in one farmer, Mrs. Sacti. The death occurred after a day the ducks transferred to the enlargement cage owned by the farmer. Observations in the field showed that the cages had dirty floors, and joined cages other poultry such as geese and kampong chickens (Figure 2). We recommend that the cage floor be given litter in the form of husks or sawdust to provide warmth and comfort for ducks at night. However, the range of mortality rates obtained in the four farmers were relatively low.

Table 3. Mortality Rate of DOD to Twenty One Days Aged

Participants	Mortality Rate		
	The First Week	The Second Week	The Third Week
1. Ibu Saeti	0%	0%	8%
2. Ibu Umi Yetti	0%	0%	0%
3. Ibu Erda	4%	0%	0%
4. Ibu Tina	2%	0%	0%
Average	1.5 %	0%	2%



Figure 2. The condition of Enclosures for Duckling in Mrs.Saeti

Data on starter body weight gain was carried out by weighing ten random ducks at each farmer at 21 days aged. Next, the ration conversion value is calculated by dividing the amount of ration given during observation (21 days) with average daily gain.

Table3. Day Old Duck Weight (g), Weight of 21 Days Aged (g), Average Daily Gain to 21 Days Aged (g/h/d) and Conversation Ration Local Duck on *Pilot Project*

Participants	Day Old Duck (gram)	Average		
		The weight of 21 Days Aged (gram)	Average Daily Gain to 21 Days Aged (g/h/d)	Conversion Ration
1. Mrs. Saeti	40	475.00±63.46	21.75±3.17	2.299
2. Mrs. Yetti	45	495.00±76.19	22.50±3.81	2.222
3. Mrs. Erda	40	530.00±71.49	24.50±3.57	2.041
4. Mrs. Tina	35	565.00±88.35	26.50±4.42	1.887

The achieved body weight gain ranged from 21.75-26.50 g/h/d. The highest body weight gain was achieved by Mrs. Tina's farmer's, 26.50 g/d, although the average early weight of DOD's was the smallest compared to other participants. The average male weight gain in the starter phase was better than the reported by Arianti and Ali (2009), states that the average weight gain of meat ducks from local crosses Peking was between 11.61-12.04 g/h/d. It is presumably due to differences in rations given and the types of ducks maintained. Arianti and Ali (2009), reported the ration protein content of rations was

17.98% lower than the crude protein content of the ration given was 19%, and the type of ducks was the crossing of local ducks x Peking ducks. For starter phase ducks until the age of 8 weeks the ration protein requirement is 18.98% and energy of 3,105 kcal/kg (Sinurat, 2000 and Ketaren et al., 2007). Arifah, et al. (2013) showed that the body weight of Magelang duck, Tegal duck, Mojosari duck, and mallard were 349.68 grams; 382.68 grams; 324.49; 512 gram respectively. The productivity of local duck seeds imported from North Sumatra was better than Arifah et al. (2013), even almost rival the body weight of mallard kept for four weeks and even more to farmers Mrs. Erda and Mrs. Tina. Information from the duck farmer that they maintain shows a very high teste so that almost all feed given out does not remain in the feed. Magelang ducks, Tegal ducks and Mojosari ducks are laying ducks that are not expected to have substantial body weight, because when a considerable body weight means that the feed will be converted more to meat than eggs. The condition of duck farms of Mrs. Yetti, Mrs. Erda and Mrs. Tina is presented in Figure 4.



Figure 4. Duck Farm of Mrs. Umi Yetti (left), Mrs. Erda (Middle) and Mrs. Tina (Right).

Genetic factors affected the growth of duck (Susanti, 2003). Genetics determines the ability of livestock that are immature and can be derived while environmental factors provide opportunities for livestock to show their abilities. Livestock does not show a good appearance if not supported by good environmental factors. Besides that, the average egg weight and hatching weight of legal ducks, Magelang ducks and different Mojosari ducks were 66.82 g, 68.89 g, and 66.64 g and 40.22 g, 41.72 g and 38.35 g respectively (Susanti, 2003).

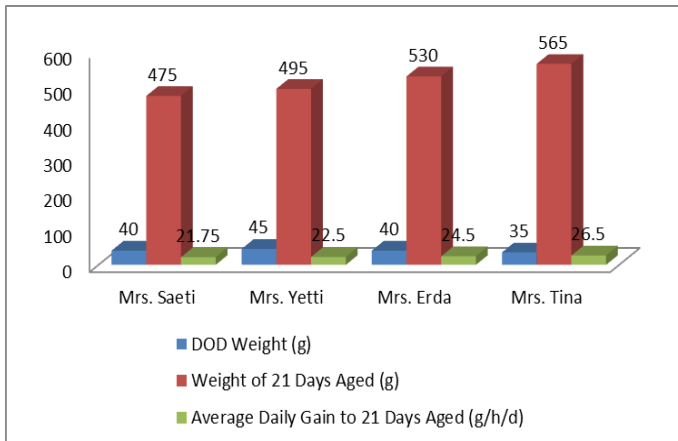


Figure 3. Early Weight (gram), Average Daily Gain to 21 Days Aged (gram) and Average Daily Gain to 21 Days Aged (g/h/d)

The feed conversion value obtained ranged from 2,299 - 1,887. The best feed conversion value was found in Ibu Tina's with 1,887. In general, the value of feed conversion obtained is much better than the results of other studies. The conversion of MA (Mojosari Alabio) duck until the age of 8 weeks is 5.03 - 5.35 (Purba and Ketaren, 2011). Ketaren (2001) the poor feed conversion of ducks is caused by the eating behavior of ducks because it has a full beak that is different from the chicken that eats by pecking, including the habit of ducks who immediately look for drinking water after eating causes much wasted feed to the floor. Low feed conversion means that more efficiently utilize feed ducks that eat into the meat. Suprijatna (2005) states that the conversion of feed as a benchmark to assess how much feed is consumed by ducks into body tissues, which is expressed by the magnitude of body weight is the way that is still considered the best. Low feed conversion means that more efficiently utilize feed ducks that eat into the meat. Suprijatna (2005) states that the conversion of feed as a benchmark to assess how much feed is consumed by ducks into body tissues, which is expressed by the magnitude of body weight is the way that is still considered the best.

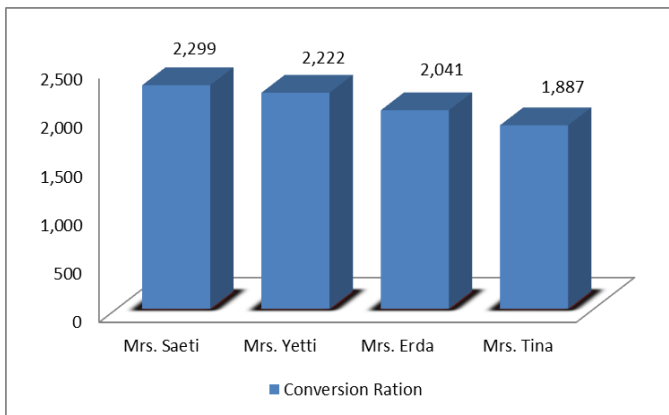


Figure 5. Feed conversion duck until 21 days aged

Through training activities, the establishment of a pilot project and assistance in duck maintenance cultivation can increase self-confidence for women who have only worked as housewives. From the interviews conducted, the four farmers who received assistance felt they enjoyed raising ducks and intend to continue the duck cultivation if the marketing is available. Changes in the mindset of the recipients shown at the beginning of the assistance they are pessimistic whether the seeds given can grow and develop well, and whether later it will not be troublesome because they have to spend time for maintenance, it turns out that all things that are feared are not proven. All farmers feel happy and also become entertainment when they see the growth and development of their ducks are quite good and when they feed. They do not find it difficult to carry out maintenance activities and do not disturb their essential duties as housewives. In addition to being sold they also hope that they will be able to consume these ducks as food so that they can meet household food needs. They also hope to continue this cultivation activity.

Based on this reality, the growth of women's awareness to be empowered shows that there are at least two sources of strength that arise, namely;

1. The desire to change to a better life by exploring the potential of oneself from inability, helplessness to be able and one can be biased
2. Growing entrepreneurial spirit from beneficiaries. An entrepreneur's mindset starts from a view and belief to be able to live a better / more prosperous life. It will lead to hopes and intentions which then give birth to inspiration (obtained through seeing, hearing, reading and asking) and continuing to bring imagination (creativity on wish), so that raises ideas or ideas for entrepreneurship, overcomes and answers problems and seeks opportunities to make money.

Duck is an entrepreneurial opportunity for women because some of its advantages are that it is easier to maintain, more resistant to disease attacks and fairly good adaptability to a tropical climate, better than broiler chickens.

Conclusion

The conclusions of the service activities that have been carried out are summarized as follows:

1. Training and establishment of a pilot project can foster a spirit of entrepreneurship for women so that later women can fill their spare time with activities that are more useful and can play an active role in development through the provision of ASUH food through duck raising.
2. The productivity of starter phase ducks maintained by four fostered farmers has shown satisfactory results with the average mortality rate ranging from 0 - 6%, the average value of starter phase body weight gain is 21.75 - 26.50 grams per day with the range of ration conversion value is amounting to 1,887 - 2,299.

Acknowledgment

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IMPROVING THE QUALITY OF ISLAMIC EDUCATION TEACHERS OF ISLAMIC PRIMARY SCHOOL IN TEMBARAK-SELOPAMPANG, TEMANGGUNG

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Abstract

The art of reading Qur'an is commonly found in student's Musabaqah Tilawatil Qur'an (MTQ) event. In the event, schools usually give full responsibility to PAI teachers to appoint and train students who will be proposed in MTQ. However, most of PAI teachers at MI/SD in Tembarak-Selopampang District, Temanggung Regency have not mastered the art of reading Qur'an or the recitations of Qur'an. Therefore, this service aims stocking PAI teachers of SD MI in Tembarak-Selopampang District in mastering the Qur'anic recitations which include: knowledge of recitation, songs in recitations, and making maqra 'tilawah. The method used is Participatory Action Research. The group of PAI Teachers in Tembarak-Selopampang District is directed to be able to master special skills in the Al-Qur'an's recitations through fostering al-Qur'an recitations. The result of the service is that the PAI teachers of SD/MI in Tembarak-Selopampang District are able to master the teachings of recitation, the types of song in recitations, and the making of maqra 'QS. An-Nisa verse 51.

Keywords: *coaching, recitation of Al-Qur'an, PAI teachers of SD MI, Tembarak-Selopampang District.*

Introduction

Alquran comes from the word *qara'a—yaqra'u-qiraātan* atau *qurānān* which means reading (Munawwir, 1997: 1101). In terms, Qur'an is the word of God which was revealed to the Prophet Muhammad through the intermediary angel Gabriel to the Prophet Muhammad. Muhammad Abduh (1373 H: 17) defining Qur'an as: "Noble kalam which was revealed tthe perfectct Prophet Muhammad and his teachings covered the whole of science. It ia reputablele sourcen which essence is not understood except for holy and intelligent people" (Umar, 2010: 32).

The definition explains the contents of Qur'an which covers all science, its function as a noble source that can only be understood by intelligent and holy-spirited people. Qur'an is the first and foremost source of Islamic education because it is revealed by Allah through His angel, Gabriel. There is no issue, including the issue of education, which is not reached by Qur'an.

The role of educators (teachers) is significant in the education world. Being a reliable and professional educator is not easy. He must have various teacher competencies.

W. Robert Houston defines competence with “*competence ordinarily Islam defined as adequacy for a task or a possession of require knowledge, skill, and abilities*” (Umar, 2010: 91).

This definition means that prospective educators need to prepare themselves to master specialized knowledge, skills and abilities related to the teaching profession. It is intended that educators can carry out their duties well, and can meet the wishes and expectations of students.

Educators who master this specialized knowledge, skills and abilities apply to all educators/teachers, including PAI teachers. PAI teachers are certainly considered to have mastered religious knowledge, skills and special abilities related to religion. It has become a natural thing for a PAI teacher to be proficient in reading Al-Qur'an. Parents will feel satisfied if their children are educated by religious teachers who master in reading Qur'an. However, this is as same as the most people, including in Temanggung Regency, especially the Tembarak-Selopampang District.

PAI teachers in Tembarak-Selopampang Subdistrict turned out that not all of them were proficient in reading Qur'an. Every year Temanggung Regency government must always hold competitions related to reading al-Qur'an for students, or commonly known as Student Qur'anic Musabaqah Tilawatil (MTQ). Thus, how are the role of PAI teachers in preparing their students to join the competition if they themselves are not yet proficient in reading Qur'an, especially recitations of Qur'an.

Finally, the PAI teacher can only ask for help from the local qari'qariah to make maqra' which will be contested. Even more concerning, students who have been appointed to represent their schools have never received education about recitations of Qur'an and must learn maqra' in one night. This is a phenomenon that is very concerning with a very small success rate that can even be said to be impossible.

Tembarak-Selopampang District was once district before, namely the Tembarak District, before finally being split into the Tembarak and Selopampang Districts. In the 80s, Tembarak reached its golden years in the field of religion, especially the field of al-Qur'an recitations. The regular recital competition was held in commemorating the Independence Day of Indonesian Republic, Muludan, and the commemoration of Islamic New Year. At that time, many recitations were held and routinely held. The popular national Qari 'qari'ah at that time were Ustad Muammar and Ustadhah Maria Ulfa. Variations in both songs are often used as a benchmark in practice. At that time, many students were willing to walk to a distance only to be able to take part in an assembly training with the hope that they could take the free pilgrimage if they became the champions later (Umar, 2010: 91).

Based on the description above, it is necessary to foster al-Qur'an recitations for elementary school / Islamic elementary school teachers in the Tembarak Selopampang District of Temanggung Regency with the following considerations:

1. SD/MI PAI teachers in Tembarak Selopampang District do not understand about the Qur'anic recitations, starting from Tajweed to the types of songs in recitations commonly used in Student MTQ. By knowing about the Qur'anic recitations, the teachers are expected to be able to prepare early candidates who will be sent to join the MTQ students, starting from independent training to independent selection in their respective schools.
2. In Tembarak-Selopampang District there are no recitals assemblies as a place to practice al-Qur'an recitations together. With the existence of the assembly, it is expected that later PAI teachers can routinely practice so that they can teach it to their students. In addition to the PAI teachers, it is hoped that later the general public will also participate in the assembly.

Method

The method used in this coaching is a PAR (Participatory Action Research) model. PAR is an action of social groups to take action in scientific studies in order to direct, improve, and evaluate their actions repeatedly by involving all parties in the group to participate in their actions. In the PAR approach, researchers not only study and examine an outcome that occurs in society but also participate with the community as a facilitator for the implementation of an activity (Fuad and Turmudi, 2013: 159 - 160).

The parties involved in fostering the al-Qur'an tilawah sub-district of Tembarak-Selopampang District are as follows:

1. LP3M of STAINU Temanggung
 Servant with LP3M of STAINU Temanggung and students formed a compound team which would help the process of fostering al-Qur recitations of SD / MI PAI Teachers in Tembarak-Selopampang District, Temanggung District.
2. PPAI of Tembarak-Selopampang District
 The team built a collaboration with PPAI in Tembarak-Selopampang District to find out everything about SD / MI PAI teachers in organized by PPAI in Tembarak-Selopampang District. In addition, the team also asked for permission to conduct socialization with SD / MI PAI teachers in Tembarak-Selopampang District during regular PAI teacher meetings at PPAI Office in Tembarak-Selopampang District. Besides, the implementation place of the Al-Qur'an recitations was held at PPAI in Tembarak-Selopampang District which was considered the most strategic location between SD / MI in Selpampang-Tembarak District. Not only the implementation of coaching, the mentoring process was also carried out at PPAI in Tembarak Selopampang District.
3. K3S and K3M of Tembarak-Selopampang District
 In addition to PPAI, socialization was also carried out with K3S and K3M Tembarak-Selopampang Subdistricts in routine K3S meetings so that the guidance did not disturb teaching activities and supported by their respective principals.
4. BIMAS of Temanggung Regency Religion Ministry
 In the implementation of the coaching, the team collaborated with the Temanggung Regency Religion Ministry in order to select the right resource persons for the guidance of the Qur'anic recitations in Tembarak-Selopampang District.

The steps taken are as follows:

1. Team formation
2. Socialization with PPAI, Tembarak-Selopampang District
3. Socialization of K3S and K3M in Tembarak-Selopampang District
4. Development of Al-Qur'aan Recitations of SD / MI PAI Teachers in Tembarak-Selopampang District
5. Evaluation
6. Assistance

The team formation is assisting the process of fostering al-Qur'an recitations in Tembarak-Selopampang District. The team is a combination of servant, LP3M of STAINU Temanggung, and students. The team communicated with PPAI, Tembarak-Selopampang District. From the communication, the team conducted socialization with SD MI PAI teachers in Tembarak-Selopampang District during a routine meeting of PAI teachers at PPAI Office in Tembarak-Selopampang District. The socialization is carried out in order to convey the intent, purpose, and implementation of the Qur'anic recitations guidance.

In addition to the religious teacher association in PPAI, the team also collaborated with the Principal of Working Group (K3S) chaired by M. Adib, S.Ag. After conveying the aims and objectives of this guidance program, the team was given time to socialize to K3S of Tembarak-Selopampang District. This was done so that the training activities did not interfere with teaching and learning activities and also received support from the school.

After the socialization was carried out, the guidance of al-Qur'an recitations was held for 3 consecutive days, namely Monday-Wednesday, 13-15 August 2018 in PPAI, Tembarak-Selopampang District. The material presented was about the science of recitation, the introduction of recitations, and the making of maqra. There were two speakers in the coaching, namely Moh Khomeidi, S.Ag. and Hj. Ertika Nanda.

After the coaching has been completedn evaluation and assistancareis carried out. Evaluation of the coaching is a similar activity for elementary / MI or TPQ students who really want to explore the Qur'anic recitations. The assistance is carried out through the association of tilawah assemblies (jam'iyyatul qurra ') in Tembarak-Selopampang District which is held routinely in accordance with the agreement of the members of the recitations, namely every two weeks at PPAI in Tembarak-Selopampang District.

Results and Discussion

1. Definition of Al-Qur'an recitations

Tilawah derived from the word *tala-yathlū-tilāwatan* which means reading or literature. As for teconcernings of reading al-Qur'an with readings that show the letters and be careful in reciting it to make it easier to understand the meanings contained in it (Munawwir, 1997: 138; Mu 'jam al Wasith, 1:187).

Al-Qur'an recitations are art in reading al-Qur'an. The reading art of Qur'an is recited readings that are enhanced by the rhythm. The requirement for someone to master art in reading Qur'an is that the person must master Tajweed, can read Qur'an well, and understand the theory of singing or tausyech well. The three conditions must be balanced with the regulation of the breath, sound, and also the song so that it will produce beauty in reading Qur'an.

Art is a part of the feeling that is born in humans. As for the reading art of Qur'an, it is known as the Nagam Fil-Qur'an, which is to forget the Qur'anic recitation. Thus the art of reading al-Qur'an is al-Qur'an recitations that are in doubt and born from some of the feelings

that exist in humans. As such, the reading art of Qur'an is recitation readings that people call it rhythms and songs.

Al-Qur'an reading art has existed since the Prophet, era. Qari' or the Qur'an reader at the time of the Messenger of Allah including Abdullah ibn Mas'ud RA and Abu Musa al-Asy'ari RA. In a history narrated by the Messenger of Allāh had passed when Abu Musa was reading the Qur'an. The prophet stopped to hear his friend's reading. He then said, "Indeed he (Abu Musa) was given beauty voice as the beauty of the descendants of the prophet David" (Bukhari 4048, Muslim 79)Sometime after that, when Abu Musa came to the Messenger of Allah, he told him that he had heard the good reading of Abu Musa. Abu Musa then said, "If I knew you were listening, of course I wolly beautify my rea."ng".

The sweet and beautiful voice sung by the Companions of the Prophet when reading the verses of Qur'an become not only a necessity but also became a legacy of

the ancestors of the previous prophets namely the voice of the Prophet David. Between the voice of the Prophet David and what is conveyed by friends in reading the Qur'an describes that the technique is voiceless, the technique of reciting a verse has similarities. Vocal processing techniques in reading al-Qur'an require the ability to fit the body or oral cavity accordintos to produce a beautiful rhythm (Assirjani, n.d. : 227).

Beautifying reading the Qur'an is a recommended thing so that it can generate humility for the readers and listeners. The impression that is generated by listeners wreadingread al-Qurverseses has a beautiful appeal uniguecial charm. It is reported that many friends who embraced Isused because they listened to the recitation of the verses of the Qur'an that were delivered with a beautiful rhythm (Tamrin, 2016).

The command to read al-Qur'an is found in the Al-Qur'an of QS Al-Muzammil verse 4. The word rattil is a command sentence in reading the Qur'an with a beautiful and regular rhythm. So, God is not just recommending but ordering to read the Qur'an with a slow rhytos to proda uce beautiful reading. In addition, the Prophet Muhammad also recommenbeautifyingtify the Qur'anic recitations as he said: "Decorate al-Qur'an recitations with your melodious vice, because the melodious voice adds the Qur'an to be more beautiful." (Shahih al-Bukhari, 3 no. 3140) and "Not from our group people who do not doubt the Qur'an" (Sunan Abi Daud). Also in Sahih Muslim from Aisyah Ra that the Propsaid say: "People who are adept at reading al-Qur'an with noble an.gels"

People who skilled/skilledlld means good reading and memorization. If the change in rhythm causes a violation of the meaning by hiding some letters or distorting or other actions that cause the meaning to change or resemble the singer and the person who is joking, , in fact,fact he is despicable instead of commendable (Hajar as cited in Tamrin, 2016: 329).

The purpose of improving the sound when reading the Qur'an with the correct Tajweed is to encourage listeners to reflect on its contents, submit and be impressed with it.

2. Types of Songs in Al-Qur'an Recitations

The Qur'an is more beautiful when one reads it in a melodious and beautiful voice and is equipped with a beautiful and regular rhythm. The rhythms and songs used in the reading art of the Qur'an are Arabic rhythms or better known as desert rhythms. The history of the growth and development of al-Qur'an songs is divided into two types of flow, namely makkawi songs and misri songs (Anshori, 2011: 35 - 36).

a. *Makkawi's Song*

Makkawi song is a song that grows in Mecca and its surroundings. The songs describe a language dialect of the environmeA reciter of the past performs Makkawi songs in Indonesiapast. From the makkawi songs, several names of songs were introduced such as hijaz, raqbi, banjakka, and others.

b. *Misri Song*

Misri songs are Arabic songs that grow in Egypt. Egyptian songs are softer and more livunderwith the dialect of the Nile valley. These Egyptian songs are more accepted so that they grow faster throughout the Islamic world, including Indonesia. About 99% of people read the Qur'an using Egyptian songs.

In coaching the Al-Qur'an Qur'an recitations, only Misri songs were studied. From the flow of the ,song there are seven kinds of songs that are popular in Indonesia. The seven songs are as follows:

a) *Bayyati's Song*

This song (maqam) is very popular in Egypt, usually performed to start and end reading. In the Qur'an Musabaqah Tilawatil (MTQ) is a compulsory song.

Maqam bayyati has a special characteristic, which is soft and has a slow motion with a sharp tone shift when down and up. Bayyati has a very spacious, flexible and easily accepted space. Because of its flexible nature, the scope of its rhythm is often considered the main song. The nickname of the main song for the song Bayyati is true, because in general someone will be easier to move songs after passing the song Bayyati. In addition, the song Bayyati is also used by some qari 'qari'ah as the base of the starting point and the return of a song composition.

Song Bayyati itself has own variations (levels). The levels are as follows:

- *Bayyati ashli qarar*
- *Bayyati asli nawa*
- *Bayyati busaini nawa*
- *Bayyati asli jawab*
- *Bayyati asli jawabul jawab syuri*

b) *Hijaz Song*

Hijaz is the name of a country in the Arabian Peninsula. The name then becomes a song. It is not known exactly who first gave the name of the song. This song depicts the typical Eastern so it is gorgeous. Some people say camel herders in the desert often echo this song. Again Hijaz grows and develops in the country and unique characteristics of the intonation and dialect of the country of the Hejaz.

This song has a light, fast, agile rhythm, and a lot of sharp ups and downs. This hijaz song is native to Mecca, but this song later grew and developed in Egypt. Because of changes in the nature and dialect of developing places in a new country (Egypt), the song is known as the Hijaz ala Misri.

This hijaz song has quite a lot of branches so that the scope of the rhythm and tone is avastroad. Therefore, qari'-qari'ah feels free to make variations on this song. There are several types of hijaz songs, namely as follows:

- *Hijaz ashli*
- *Hijaz kard*
- *Hijaz kurd*
- *Hijaz kard-kurd*

c) *Nahawand Song*

Nahawand songs have fast and light nature. The branch of the nahawand song is usyaq and nakriz. Usyaq has a fast and light nature while nakriz is slower and tugging. Nahawand is recorded as a charming, interesting and exciting so it is due to the soft and lively style of the rhythm. Maqam Nahawand has the following levels:

- *Nahawand usyaq*
- *Nahawand awal maqam*
- *Nahawand nakriz*
- *Nahawand murakkab*
- *Nahawand jawab*

d) *Rast Song*

The song or maqam rast is one of the songs that has a variety of variations. This song is most popular with Arabs. In everyday life, rast songs are commonly used to call a prayer. The characteristics of this song are dynamic and full of enthusiasm. The rast song has light, fast and agile vibrations. Maqam has four types of songs, namely:

- *Rast awal maqam*

- *Rast syabir*
 - *Rast alan nawa*
 - *Rast jawab*
 - *Rast zanjiran*
- e) *Jiharkah Song*
- Jiharkah is a song that has at least a branch of song variation. The song is not so popular because the rhythm is a little difficult. This Maqam jiharkah only has two levels:
- *Jiharkah awal maqam*
 - *Jiharkah maqam jawab*

Sika Song

Maqam Sika habroadwide scope. It has many branches and various variations. The rhythm of this song has slow motion and hydration. Maqam is divided into several variations, namely:

- *Sika ashli (awal maqam)*
 - *Sika raml*
 - *Sika Turkey*
 - *Sika Iraky*
- f) *Shaba Song*
- The song Shaba has a mild rhythmic motion with a rather flat character. Unlike bayyati and hijaz songs which have many variations in terms of scales, shaba songs have a lot of flat songs, except for the shaba answer. Even so, this song has own advantages, namely its shyness, twisting and playing slowly and even heartbreaking.
- The various Shaba songs are as follows:
- *Shaba awal maqam (asli)*
 - *Shaba 'asyiran/nawa*
 - *Shaba 'ajamy/jawab*
 - *Shaba quflab bustanjar*

The Results of the Al-Qur'an Recitation Activity

The training activities of al-Qur'an recitations are carried out through several sessions, namely: first, preliminary study. This initial activity is also filled with a learning contract so that activities run smoothly from beginning to end. The agreed learning contract is as follows:

- a. Participants are prohibited from leaving the training room before all sessions are finished.
- b. Participants must want to try when the resource person points to try the song that is being delivered.
- c. At the end of the session will be formed jam'iyatul Qura 'which consists of all participants who take part in the coaching.

Second, the presentation of material by experts and resource persons. The material presented in the guidance of the Al-Qur'an recitations is divided into three, namely: recitation of recitation, songs in the recitations of the Qur'an, and the practice of making maqra. Material about recitation is delivered by M. Yusuf, S.H., reciter 'as well as

staff at the Ministry of Religion of Temanggung Regency. This material is primaryasic material in reading the Qur'an. In vowing the verses of the Qur'an, the application of recitation melyrealtrue. In other words, the song to be performed must adjust Tajweed, not vice versa.

The next material, about the introduction of songs in the al-Qur'an recitations, was delivered by Moh Khumaidi, S.H.I., reciter 'as well as the religious instructor of Temanggung Regency who focused on teaching recitations. This material is about the introduction of songs bertilawah, namely bayyati, hijaz, nahawand, rost, sika, jiharkah, and saba.

The third material is the practice of making maqra 'tilawah. The material still delivered by Moh Khumaidi, S.H.I, in this case the maqra 'that was made was Q.S. An-Nisa 'verse 51. Following is maqra' Q.S. an-Nisa verse 51.

سورة النساء اية ٥١

مقامات	مقراء	نمرة
بياتي	اعوذ بالله من الشيطان الرجيم	#
بياتي قرار	بسم الله الرحمن الرحيم	#
بياتي نوى	أَمْ تَرَى إِلَى الَّذِينَ أُوتُوا نَصِيحًا مِّنَ الْكِتَابِ	1
بياتي حسين	أُوتُوا نَصِيحًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْحَيِّتِ وَالطَّاعُوتِ	2
بياتي جواب	وَالطَّاعُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ	3
بياتي شوري جواب الجواب	هَؤُلَاءِ أَهْدَى مِنَ الَّذِينَ آمَنُوا سَبِيلًا	4
حجاز	أُولَئِكَ الَّذِينَ لَعَنَ هُمُ اللَّهُ	5
حجاز كارد	وَمَنْ يَلْعَنَ اللَّهُ فَمَا لَهُ نَصِيرًا	6
حجاز كارد كورد	أَمْ هُمْ نَصِيحَتِ مِنَ الْمَلِكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا	7
نخاوندنكريز	أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ	8
نخاوند جواب	فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ	9
نخاوند جواب الجواب	وَالْحِكْمَةَ وَآتَيْنَاهُمْ مَلَكًا عَظِيمًا	10
راست	فَمِنْهُمْ مَنْ آمَنَ بِهِ وَمِنْهُمْ مَنْ صَدَّ عَنْهُ	11
راست على النوى	وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا	12
جواب راست	إِنَّ الَّذِينَ كَفَرُوا يَا أَيُّهَا سَوْفَ نُصَلِّيهِمْ نَارًا	13
سيكاه	كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا	14
سيكاه جواب	بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ	15
سيكاه جواب الجواب	إِنَّ اللَّهَ كَانَ عَزِيمًا حَكِيمًا	16
بياتي	إِنَّ اللَّهَ كَانَ عَزِيمًا حَكِيمًا	17
بياتي	صدق الله العظيم	#

In this session, the speakers gave examples of songs from one by one, not even reluctant to cut the word-by-word so that the songs could be compiled by participants. Participants who are appointed to try, are welcto practice the verse that was just delivered immediatelyered. Not infrequently, it was precisely the participants who offered to try

because of strong enthusiasm in order to master the soAlotion, there is a proposal from one of the participants so that the training activities of Quranic recitations are carried out regularly, once a week or a maximum of once every two weeks.

This activity ended with the formation of jam'iyatul qurra '(JQ) SD MI PAI teachers in Tembarak-Selopampang District. The JQ was formed as a medium to monitor the development of participants to exercise together in mastering the maqra 'that was created or maqra' and new variatioAlotion, through JQ can hold routine training not only for PAI teachers, but training is also held for students to print qari'ah from the Tembarak-Selopampang District of Temanggung Regency.

Conclusion

Through the implementation of the guidance of al-Qur'an in the area of Tembarak-Selopampang District, Temanggung Regency, it can be concluded that PAI / MI teachers in the region have mastered the science of recitation, as an absolute requirement in reading the Qur'an. Participants also have known the types of songs in the recitations of the Qur'an. With the existing songs, participants are also able to master the practice of making maq correctly and adequately. Thus, the participants did not hesitate to teach their students independently.

The success of this lecturer service activity can be seen from the formation of jam'iyatul qurra 'teachers of PAI SD / MI in Tembarak-Selopampang District. Jam'iyah was formed as a medium to monitor the development of participants to exercise together in mastering the maqra' which was created or maqra' and new variations.

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PUBLIC RELATIONS STRATEGY OF MBS AL AMIN BOJONEGORO IN INSTILLING ISLAMIC MODERATION VALUES

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Abstract

This paper aims to describe and explain the planning, organizing, evaluation, and leadership of the public relations department in instilling the value of Islamic moderation in the MBS Al Amin Bojonegoro PP. This study employs a qualitative descriptive approach. Primary data is obtained from the principal and the public relations department, while secondary data is obtained from books, research supporting literature, and other literature studies. Data collection method of this study by means of free guided interviews and documentation. The results of this study are (1) Planning work programs for the public relations department, carried out and arranged together with other parts, in the Work Consultation. (2) Organizing part of MBS Al Amin Bojonegoro's public relations, organized and implemented in accordance with the existing institutional structure. (3) Evaluations that have been carried out by the Al Amin Bojonegoro MBS PP public relations department are carried out to improve work programs in the form of program adjustments and improvements.

Keywords: *learning, constructive-innovative, model*

Introduction

Public relations are an effort to build and maintain a mutual relationship between an organization and the public (Bungin, 2006 Effendy, 1992). The success and failure of public relations depend on how they build and maintain the relationship. Islamic education or education organizations, can already walk without public relations, but are hobbled and unable to develop properly. Jefkins states that public relations mean a form of communication used in both commercial and non-commercial, public, government and private sectors.

One of the non-profit organizations in Indonesia concerning with education sector is Islamic boarding school (pesantren). Islamic boarding school is the first Islamic education institution in Indonesia that has been used to support the national education system. Islamic boarding schools can make a real contribution because they can produce cadres who are ready to appreciate their scientific potential in the community. As an important Islamic education institution, the Islamic boarding school that forms the same model of education as Islam in Indonesia is born extensively even today. The resilience of Islamic boarding schools, according to Abdurrahman Wahid, is because it's unique patterns of life. Azyumardi Azra assessed the resistance of Islamic boarding school which is caused by Javanese culture which can absorb outside processes of interiosation without losing its identity. Aya Sofia claimed that a boarding school is needed because of the high spirit and entrepreneurial spirit. Hasan Langgulung saw Islamic boarding school as a result of the kiai's personalities who stood out with his knowledge and vision. On the other hand, Ma'shum (1995) reported Islamic boarding school difficulties to come from various conditions of various abilities for the community.

History records that Islamic boarding school is not only able to survive in various ages, but also encourage development and transition from time to time. The contribution of Islamic boarding school in the struggle of the nation to expel the invaders and win Indonesia's independence cannot be doubted. After independence, the Islamic boarding school also played an important role in guarding, maintaining, filling, and interpreting independence. Also, to play strategically in scientific transmission and the preservation of Islamic values and nationality, the Islamic boarding school also works as a center for tafaquh fi ad-din (the deepening and mastery of religious teachings), institutionalization, the organization of ulama, and the preparation leaders.

The manifestation of the development of modern Islam which brought the principle of Islamic moderation in Indonesia was the spread of the teachings of *al-wasathiyah* from Islamic leaders in the Middle East, whether they came to the land or by Indonesian students studying in the Middle East, which developed at the level of Islamic society in Indonesia to date. The spread and understanding had taken place ahead of independence. In general, what is referred to in specific regions in Indonesia, which develops there is a phenomenon of a more conservative Salafism, which in the end leads to radicalism. Phenomena in the fields that show Salafism movements, various elements in various regions in Indonesia that have learned from the Middle East continue to develop the concept of Islamic moderation, especially among students in the Islamic boarding school education environment.

It is undeniable that people and schools are related especially at this time when the government has socialized the existence of decentralized education where schools have the right to regulate their schools. Therefore, public relations management in MBS Al-Amin Bojonegoro is an effort to establish relationships with other institutions outside of education and in order to improve the quality of education. As stated by the International Public Relations Association (IPRA): "Public relation is a management function, of a continuing and planned character, through which public and private organizations and institutions seek to win and retain the understanding, sympathy and support of those with whom they are or may be concerned-by evaluating public opinion about themselves, in order to correlate, as far as possible, their policies and procedures, to achieve by planned and widespread information more productive co-operation and more efficient fulfillment of their common interest.

The establishment of Muhammadiyah Boarding School (MBS) Al-Amin Bojonegoro in the midst of the community (with the development of science and technology, the development of culture) gaining trust from the community is basically the answer to the needs of the community itself to get the right guidance, get assistance and a number of expectations in order to achieve a state of peace, prosperity, both spiritual and material in the world and in the hereafter.

The existence of MBS Al-Amin Bojonegoro cannot be separated from the community, therefore, MBS Al-Amin Bojonegoro must accommodate the demands of the community. The community can be a positive potential for the development of the institution. Therefore, MBS Al-Amin Bojonegoro must be able to use community potential positively, so that it can also contribute positively to the development of the Islamic boarding school. As stated by Sulthon and Khusnuridlo, "The community will be a positive supporter for the development of Islamic education institutions, if the Islamic education institutions are responsive to the aspirations of the community. However, on the contrary, the community will be an obstacle to the development of Islamic education institutions, if the Islamic educational institutions are less responsive to the aspirations of the community."

The relationship of MBS Al-Amin Bojonegoro with the community will be able to help the resources in the community to be utilized for the benefit of the advancement of education of students in this Islamic education institution, due to MBS Al-Amin Bojonegoro, is not a stand-alone Islamic education institution, but an integral part of society. MBS Al-Amin Bojonegoro is an institution with an open system in establishing good relations (cooperation) with the community, jointly building education. This is possible, because in the era of technological and information development at this time, public awareness of the importance of education is the primary capital in building and advancing the nation including the community itself. As stated by Watt, that if an Islamic education institution is open to students, so should the community.

Overview of Public Relations Strategy

Scott Cutlip defines public relations as a management function that forms and maintains mutually beneficial relations between the organization and the public. The success and failure of public relations depend on how to form and maintain mutually beneficial relationships. Edward L Bernays further argued that public relations are an effort to encourage people to have good understanding and ethics; whereas in Webster's Third New International Dictionary, it is stated that public relations are the science of arts that develops mutual understanding and goodwill; The British Institute of Public Relations underlines that public relations are an effort to build and maintain mutual understanding between organizations and the public.

Public relations management is a series of activities to support the most crucial part in improving an educational institution and has a management function that takes place continuously and is designed through community organizations, institutions that seek to establish and maintain mutual understanding, rules and questions designed for common interests. The understanding of public relations management from the perspective of experts, among others, is as follows:

1. According to Frank Jefkins, public relations management is something that summarizes the overall planned communication, both in and out between an organization and all its audiences in order to achieve specific goals based on mutual understanding.
2. According to Wahjosumidjo, public relations management is a process of developing relations between educational institutions and the community which aims to enable parents and residents to actively and meaningfully participate in educational activities in schools.
3. The relationship between Islamic education institutions and society is essentially a means that plays a role in fostering and developing personal growth of students in educational institutions. In this case, educational institutions as social systems are an integral part of a more extensive social system, namely society.

Islamic education institutions and communities have a very close relationship in achieving the objectives of Islamic education institutions effectively and efficiently. On the contrary, Islamic education institutions must also support the achievement of goals or fulfill the needs of the community, especially education needs. Therefore, Islamic education institutions are obliged to provide information about the goals, programs, needs and circumstances of the community. On the contrary, Islamic education institutions must also know clearly what the needs, hopes and demands of society, especially towards educational institutions. In other words, between educational institutions and the community must be fostered a harmonious relationship.

The relationship between Islamic education institutions and society includes the relationship of Islamic education institutions with other Islamic education institutions, Islamic education institutions with local governments, Islamic education institutions with

other institutions and educational institutions with the general public. All relationships are supposed to be pedagogical, sociological and productive cooperation relationships that can benefit and improve and progress for both parties. For this reason, a leader in the field of public relations in Islamic education institutions plays an important and decisive role in achieving the stated goals.

To achieve the stated goals of the implementation of the public relations management function, a leader in the field of public relations in Islamic education institutions requires requirements that must be met, namely:

1. Having the ability to analyze an opinion within the community, as well as the educational institution it represents.
2. Having the ability to influence the opinions or opinions of the people they face.
3. Having the ability to establish good relationships between educational institutions that they represent with the community and vice versa.
4. Having the ability to create two-way communication by spreading messages, information and other publications from educational institutions represented to the community and vice versa.
5. Having the ability to serve the community and provide advice to leaders of educational institutions by not ignoring the public interest.
7. Having the ability to be skilled in translating the policies of educational institutions in a narrow sense and linking it with government policy in the broadest sense.
8. Having the ability to hear about the desires or aspirations contained in the community.
9. More use of oral and written communication as a medium for delivering messages, information from top to bottom and vice versa.
10. Must often motivate concerning fostering enthusiasm and encouragement to other parties.

Based on the description above, it can be understood that public relations management in developing Islamic education institutions is an important link between the relationship between educational institutions and the wider community. Therefore, if the teaching and learning process is to be improved, intellectual, technical and material support must be used appropriately (Anggoro, 2001). Likewise, relations with the community that provide support in the development of improvement programs for Islamic education institutions need to endeavor continuously. Therefore, an effective public relations model must be sought in the implementation of education (Wahjosumidjo, 2011).

Marno and Triyo Supriyatno (2008) gave several formulations of the leadership model of public relations in Islamic education institutions, including the following: a. The analysis is a process where issues from community members are identified, and their relationships are sought, b. Communication is a process of interaction between fellow community members and between educational institutions and community members, c. Engagement is the process of giving a contribution, energy, expertise and other resources from the community to the school and obtaining a way for the decision-making process about educational institutions, and d. The settlement is a planned process to solve problems and to reduce actual and potential conflicts between families, educational institutions and communities

An overview of Islamic moderation

In Islam, the main reference in determining the law is the texts written in the Qur'an and Sunnah. However, in its development, a phenomenon was formed that Islam had many faces. These faces sometimes lead to small and large-scale conflicts. The created conflict has become fairness, *sunnatullah*, even a blessing. "The occurrence of differences in perceptions of problems cannot be avoided, including differences in religious perspectives. Against this, there are among Muslims who are confrontational, accommodating, adaptive, and even among those who are very cooperative " (Moesa, 2007).

The problem is, to say that difference is truly a blessing, can the different people respect each other, not blame each other, not declare the most right themselves, and be willing to dialogue? DR. Ramadhan al-Buthi himself once said, "The problem of fanaticism is the main problem that until now still confines Muslims. Finally, if both parties are still insisting on their opinions, their Islam returns to their respective beliefs. "

Among the characteristics of Islam that God explicitly calls in the Qur'an are the *Wasathiyah* (moderate) characters. This concept refers to the meaning of *ummatanwasathan* in QS Al-Baqarah verse 143. The word *wasath* in the verse means *kbiyar* (best, most perfect) and *adil* (fair). Thus, the meaning of the expression *ummatanwasathan* means the best and fairest people.

It is with this character that the teachings of Islam and their devices will always be flexible and not obsolete at times. As confirmed by DR. Yusuf al-Qardhawy, he stated that one of the characteristics of Islam which is a factor of universality, flexibility, and suitability of its teachings in every age and place is the concept of *wasathiyah*. In addition, there are other characteristics, namely *rabbaniyyah* (sourced from God and maintained authenticity), *al-Insaniyyah* (according to nature and for the sake of humanity), *as-syumul* (universal and comprehensive), *al-wa qi'iyah* (contextual), *al-wudhub* (clear), and *al-jam'u bayna Tsabat wa al-murunah* (harmony between the change of law and its provisions). The concept of moderate Islam itself is referenceless, but to realize the concept of *wasathiyah* that has been demonstrated by the Qur'an, without prejudice to the basic principles of religion, this concept seems has to be actualized.

The moderate concept is to uphold mutual respect for all differences. The moderation brought by Islam prioritizes contextual understanding of all conflicts and problems that occur, in accordance with the principles of the Shari'a which have been outlined by the mujtahid of four mazhab. Because, for a faithful Muslim, asking what is wrong in Islamic beliefs that he adheres to is not a pleasant thing. Right-wrong problems are sensitive issues when linked to differences between groups. Such statements will only make a Muslim feel that in some ways his actions benefit groups that are hostile to Islam, both from within and outside. These actions trigger the formation of Muslim groups by groups that are hostile to Islam. Finally, internal Islamic groups themselves begin to believe that they are different, and among these differences, only one is the most correct. This justification is what triggers radicalism and extremism in the body of religion, ending in violence and intolerance in the body of religion (terrorism). Also, the majority, the tendency to commit violence and intolerance is mostly done by young people.

Islamic Moderation Thought

Islamic thoughts and movements that fight for Islamic moderation have at least nine principles underlying moderate Islam:

1. The Qur'an as an Open Book

Al-Qur'an is a very central guideline in the lives of Muslims. In the textual sense, the Qur'an is the official and closed holy text. This means that the Al-Qur'an text will not change from the time it was revealed so that the end of time. In this sense, moderate

Islam views the Qur'an as an open book. Moderate Islam rejects the view of the Qur'an as a closed book which raises an understanding of the textualistic Al-Qur'an, which is an understanding of Islam which is solely risking everything on the sound or letters of religious texts.

The Al-Qur'an principle as an open book is also based on a view that human life is always changing, while religious texts are limited. Islamic teachings contain fixed provisions (*tsawabit*) and at the same time contain things that make it possible to change (*mutaghayirat*) in accordance with the development of time and space.

2. Justice

The central concept of Islam is monotheism and justice. Justice is a spirit in community life, nation, and state. Justice is considered by the ushul fiqh expert as a Shari'ah goal. In this context, Islam is more than just a formal religion. Islam is a great treatise for social transformation, liberation, and challenges for personal interests. All Islamic teachings lead to the realization of a just condition of life.

3. Equality

Islam is at the forefront of carrying the flag of equality (*al-musawah*) of human dignity. Equality presupposes the existence of human life which respects the similarity of its origin as a human being and the equality of liberation where every human being is gifted with reason to think. Equality is a paradigmatic basis (frame of mind) in affirming a moderate vision of Islam. One of the basic mission of Islam is to destroy the discriminatory social system and exploitation towards the weak.

4. Tolerance

Moderate Islam is also characterized by openness to diversity of views. This attitude is based on the fact that differences among humanity are a necessity (Q.S Al-Kahfi: 29). In accordance with sunatullah, differences between humans will continue to occur. Therefore, coercion in preaching to those who have different views, both in one religion and in different religions, is not in line with the spirit of respecting the differences that become the guidance of the Qur'an.

5. Liberation

True religion was revealed to the earth to regulate and organize human welfare (*limashalih al-ummat*). Therefore, religion should be understood productively as a means of social transformation. All forms of Islamic thought discourse should not display religion as something frightening. Instead, the thought is done in order to free the mind and the behavior and ethics that can form social piety. Therefore, religion should be used as a strength of criticism and not vice versa.

6. Humanity

In the view of moderate Muslims, since the beginning of its presence, Islam has shown great determination in the effort to build a just society and uphold human values. In the view of moderate Islam, the Al-Qur'an teaches that humans as a whole have received glory (*takrim*) from Allah SWT, without distinguishing religion, race, skin color and so on (Surah al-Isra: 70).

7. Pluralism

As the name suggests, Islam is a religion of peace and likes peace. In the framework of peace, the Qur'an views the fact of diversity of religion as the will of God, as well as the Prophet Muhammad as an Apostle of some of the apostles sent to humankind. Religious differences occur because of the difference in millennium adopted by Islam, Christianity, and Judaism. And religion comes from the same source, namely God.

8. Sensitivity

Islam is revealed by Allah as a guide (*hadi*), bearer of good news (*basyir*) and bearer of warning (*nadzir*) for humanity. With this function, Islam has resulted in a change in the

perspective of its leaders towards women. Islam declares the equality of the rights and obligations of men and women before God.

9. Non-discrimination

From the very beginning of its presence, Islam was firmly opposed to oppression, marginalization, and injustice. The exemplary practice of the Prophet in Medina by establishing an agreement on the same rights and obligations between ethnic and religious groups shows equality and non-discrimination are central principles in Islam. Through the principle of equality and non-discrimination among the elements of society, the Prophet built a very modern order of society regarding the size of his age.

PP MBS Al-Amin Bojonegoro

The Muhammadiyah Boarding School (MBS) Al-Amin Islamic boarding school is a community-based Islamic Education Institute which is both formal and religious. Established on May 3, 2015, by the Bojonegoro Muhammadiyah Regional Leadership (2nd period of Ust. H. Zainuddin) and inaugurated by Prof. Dr. Dien Syamsuddin, M.A.

Muhammadiyah Boarding School Al-Amin Bojonegoro is designed and programmed for children and adolescents, which provides a focus of learning with programs like Making Arabic and English as everyday communication languages and memorization programs of 5 juzz every year. Insha Allah, this improvement in the morals of the Muslim community can be done from children and adolescents who practice Islam through the process of education, memorization, understanding, teaching and practicing the Qur'an, with its motivation and appeal, which is *Khusnul Khotimah* (A Good Death) in his life.

Vision: The establishment of a quality educational institution in order to produce Muhammadiyah cadres who adhere to the Qur'an and Sunnah.

Mission

1. Realizing a progressive and competitive Islamic boarding school with an integrated and holistic education system.
2. Creating a comfortable, representative and Islamic boarding school environment.
3. Managing boarding school professionally, transparently and accountably.
4. Building *dzurriyatan thayyibah* who is *faqih* and *hafidz*.

Motto: النَّصِيحَةُ قَبْلَ الْغُدْوَةِ ("Example before advice")

Method

Based on the description above, the author is interested in examining public relations management in developing Islamic education institutions. The author researches MBS Al-Amin Bojonegoro, where the public relations department in Islamic education institutions has been able to develop relationships between educational institutions and the public to instill the values of Islamic moderation. This interest is then written in the research with the title "Public Relations Strategy of MBS Al-Amin Bojonegoro in Instilling the Values of Islamic Moderation."

The approach used is a descriptive qualitative approach with the type of case study research. The location of the study chosen was the Muhammadiyah Boarding School Al-Amin Bojonegoro Islamic Boarding School in East Java which was located at Basuki Rahmat Street Number 40, Sukorejo, Bojonegoro. This data search process was rolled out from an informant to other informants, so the researcher chose informants to develop

according to the needs and abilities of researchers in data collection. This method is known as the snow ball sampling technique of analyzing data using qualitative.

The Result and Discussion

Planning the Public Relations Section in Instilling Islamic Moderation Values in MBS Al-Amin Bojonegoro

Planning is the first set of things to do, how to do it, what to do and who will do it. Planning is the first step in determining the activities to be carried out in the future. Planning is the basic process used to select goals and determine the scope of the assessment. Planning is a basic reference for carrying out subsequent activities. Planning is a tool to achieve the goals of an organization. Planning as a gradual process of organized action to bridge the differences between existing conditions and aspiration conditions. In this case, it can be said that in a good plan there must be 5 W + I H (what, who, why, when, where, and how).

Planning carried out by the public relations department in Islamic education institutions is a series in achieving the goals to be achieved, seen from what must be done, how to do it, what to do and who will do it. From the results of the study, it is known that the planning of work programs for the public relations department of the MBS SBS Al-Amin Bojonegoro is carried out and compiled together with other parts such as curriculum, student affairs, infrastructure and so on, in a "work meeting" activity.

What needs to be emphasized here is that before these parts attend work meetings, each field has designed its work program to be implemented for the next year. In this work meeting, each field only presents the results of the design of its work program, while other fields, listen and add, reduce and provide feedback and input to the work program of the section. Likewise, in the field of public relations, where before attending the "work meeting," this section has compiled several work programs that will be implemented in the next year.

Work Conference:

Each program presents the results of the coordination of their fields while the other fields respond (reduce, add, etc.)

- 1: Public Relations Section
- 2: Infrastructure Facility Section
- 3: Curriculum Section
- 4: Student Affairs

What needs to be known here is for the realization of the vision and mission of PP MBS Al-Amin Bojonegoro, in preparing its work program, the public relations department adheres to the 5W + 1H principle, with the following descriptions;

1. What: What to do, this is done by always referring to the vision, mission, and objectives of the MBS Al-Amin Bojonegoro PP.
2. Why: Why work must be done, this is done using SWOT analysis so that the public relations program is truly in line with the vision, mission, and purpose of MBS Al-Amin Bojonegoro.
3. Who: Who will do it, this is done by dividing the work according to their respective expertise so that the work in providing positive results for the development of MBS Al-Amin Bojonegoro.

4. When: When the work is finished, this is done by the public relations department of MBS Al-Amin Bojonegoro by determining the right time so that the realization is in line with the target, on time and well directed.
5. Where: Where work is carried out, the public relations division of MBS Al-Amin Bojonegoro is carried out by observing what activities, size of activities and other matters related to the work program.
6. How: How will this be done, this is done by the public relations department of MBS Al-Amin Bojonegoro by thinking about how the work program is implemented so that it can be realized successfully.

Organizing the Public Relations Section in Instilling the Values of Islamic Moderation in MBS Al Amin Bojonegoro

Organizing is defined as the activity of dividing tasks into people involved in cooperation in educational institutions. Organizing activities that aim to determine who will carry out the task in accordance with the principles of management of the educational institution. The organizational functions here include the division of tasks for each party, forming a part, delegating, and assigning authority and responsibility, communication systems, and coordinating the work of each employee in a solid and organized work team.

Organizing is the unification, grouping, and arrangement of people to be mobilized as a whole, in accordance with the plan that has been formulated towards achieving the stated goals. Nanang Fatah said that the term organization has two common sense. First, organizations are defined as functional institutions or groups, such as companies, schools, associations, government institutions; and second, referring to the organizing process is how work is organized and allocated among members so that organizational goals can be achieved effectively.

Based on the above, it can be understood that organizing is how work is arranged and allocated among members so that organizational goals can be achieved effectively. From this understanding, it is clear that the essence of the organization includes several things, namely a. Job details, b. Division of work, c. Work union, d. Work Coordination, e. Reorganization. The organization that has been carried out by the public relations department of MBS Al-Amin Bojonegoro is organized in accordance with the existing institutional structure, while in realizing its work program, the MBS public relations department of Al-Amin Bojonegoro, uses the following organizing process:

1. Detailing the work program that will be carried out that has been adjusted to the vision and mission that has been set in MBS Al-Amin Bojonegoro.
2. Dividing several work programs according to the ability of each member of the MBS Al-Amin Bojonegoro public relations section, which is manifested in a committee.
3. Each member of the public relations department of MBS Al-Amin Bojonegoro is responsible for each planned work program.
4. Coordinating work programs with sections related to the work program of the public relations department of MBS Al-Amin Bojonegoro, to minimize obstacles that might occur in the implementation of work programs.
5. Determining the steps of evaluation and improvement of work programs, which are coordinated by all parts of MBS Al-Amin Bojonegoro's public relations which are realized by weekly, monthly and annual meeting.

Evaluation of the Public Relations in Instilling Islamic Moderation Values in MBS Al-Amin Bojonegoro

Evaluation is one of the management functions in the form of assessment, correction so that what subordinates can be directed to the right path with the intent described, evaluation is a function of the system that makes adjustments to the plan, to make deviations from goals, and evaluation is a process to ensure organizational goals and management is achieved as planned. Evaluations conducted in Islamic education institutions are designed to anticipate problems or deviations from standards and objectives prior to completion of activities, to find out which conditions or procedures must be fulfilled before the activity continues, and to measure the results of an activity, find deviations from plans and standards determined and new discoveries that will be applied in the future.

Evaluation is an activity that is very important in the success of an organization or educational institution. To conduct a good evaluation, much needed information comes from inside and outside institutions and educational institutions. The evaluation was applied by the MBS Al-Amin Bojonegoro public relations department, as follows:

1. Reviewing public relations programs that have been implemented, without leaving the mission, goals, and targets of public relations set by MBS Al-Amin Bojonegoro.
2. Assessing the effectiveness of the program that will be carried out by the public relations department, so that later it can make a good contribution to MBS Al-Amin Bojonegoro.
3. Giving new knowledge about how and why the program of public relations section of the MBS Al-Amin Bojonegoro that has been set run well or not going well.

In addition to the above, the evaluation conducted by the public relations department has provided important input and suggestions for planning a better work program for the MBS Al-Amin Bojonegoro's public relations department, especially concerning instilling Islamic moderation values.

The leadership of the Public Relations Section in instilling the values of Islamic moderation. The leadership of the public relations department in Islamic education institutions is a very important thing in maintaining the relationship of Islamic education institutions with the community. Therefore, if the teaching and learning process is to be improved, intellectual, technical and material support must be used appropriately. Likewise, relations with the community that provide support in the development of improvement programs for educational institutions need to be continuously pursued.

A leader is a person who can influence others in his work using power. Strength is the ability to influence subordinates concerning the tasks that must be done. Leadership is the process of directing and influencing a group of members related to their respective tasks. In other words, leaders can not only command subordinates what to do but also can influence subordinates to carry out their orders.

To achieve the objectives set by the public relations department of MBS Al-Amin Bojonegoro, the Deputy Principal of the public relations section of MBS Al-Amin Bojonegoro has done his job well, this is reflected in the ability to lead the public relations department of MBS Al-Amin Bojonegoro PP, namely as follows:

1. Having the ability to analyze various existing problems, especially those related to the community and the problems that exist in the MBS Al-Amin Bojonegoro.
2. Having the ability to influence various public opinions faced by MBS Al-Amin Bojonegoro.

4. Having the ability to deliver information, publications, and so on, from MBS Al-Amin Bojonegoro to the public.
5. Having the ability to convey various opinions from the community to the MBS Al-Amin Bojonegoro school principal, without neglecting the public interest.
6. Having the ability to establish good relations between MBS Al-Amin Bojonegoro and the community.
7. Having the ability to provide enthusiasm, motivation, and encouragement to principals, teachers, and the community, especially in the case of developing MBS Al-Amin Bojonegoro.

In addition to the above, the Deputy Principal of public relations and its members, also strives to maintain good relations with the community by making various approaches such as personal approaches (friendship to parents' homes, visiting sick students, etc.), and also conducting structured meetings or not structured, related to all matters relating to MBS Al-Amin Bojonegoro.

Conclusion

Based on the results and discussion of this study, it can be concluded that: (1) Planning work programs for the public relations section, carried out and compiled together with other parts in the MBS Al-Amin Bojonegoro, in "work meeting" activities. (2) Organizing part of MBS Al-Amin Bojonegoro's public relations, organized and implemented in accordance with the existing institutional structure and in realizing the work program, the MBS Al-Amin Bojonegoro's public relations section, uses the following organizing process: (a) Detailing work programs to be done, (b) Divide several work programs according to the ability of members of the public relations department, (c) Each member of the public relations department is responsible for every work program planned by the public relations department, (d) Coordinating work programs with parts related to the work program of the public relations department, to minimize obstacles that might occur in the implementation of work programs. (3) Evaluations that have been carried out by the MBS Al-Amin Bojonegoro's public relations department are carried out to improve the program in the form of adjustments and improvements to the work program of the public relations department. (4) Deputy Leadership of Principal of Public Relations Section of MBS Al-Amin Bojonegoro has made efforts to integrate all existing components, both the school community and the community outside the school, with the hope of creating a good family atmosphere, and can affect the successful realization of MBS Al-Amin Bojonegoro, especially in the case of developing MBS Al-Amin Bojonegoro.

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DESIGNING EXPERIMENTS OF SCIENCE BY USED GOODS- ASSISTANCE OF SCIENCE TEACHERS IN MADRASAH IBTIDAIYAH BANDAR LAMPUNG

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Abstract

Utilization of used goods as a medium of learning science has not been optimal, though the presence of used goods in nature is a lot. Based on preliminary data, it's known that some of MIN/MIS science teacher in Bandar Lampung have not taught science as science is a process of discovery. Science learning is more on the aspect of scientific knowledge and less balancing on an aspect of the scientific process and scientific attitudes. Therefore, providing science practice skill by used goods is very important for science teachers. The strategy that has been used is a) collecting preliminary data by transect, interview, and Focus Group Discussion (FGD), b) analyze of action plan and social problem that occur, c) design of action strategy while mapping the potential and assets owned, d) build network with stakeholder, e) rally the action, f) evaluation and reflection, and g) build a support system. The development of idea how to use of used well as learning science media is important for MIN's teacher, member of KKGMI. So that, it's important to the assistance of MIN/MIS science teacher In Bandar Lampung to utilize used goods as learning media.

Keywords: *Experiment of science, used goods, learning media*

Introduction

In the AEC (*ASEAN Economic Community*) era, science became a very strategic and crucial issue. Indonesian people can be competed and aligned with other nations in Southeast Asia by the progress of science and technology. Ex Indonesian Minister of Education and Culture, Wardiman Djojonegoro, said that "In order to prepare for AEC, science needs to be taught with good quality in elementary, junior high, high school, and up to college." This statement implies that the importance of quality science education at all levels of education.

Science is still considered a difficult and complicated lesson. This problem may be a cause of the lack of the teacher's ability to design science learning based on the scientific approach. Science should be taught through scientific activities. It means that experimental

methods are very appropriate for science learning. Because it is able to encourage students to find and discover their own scientific concepts.

The focus of this service activity is to improve the quality of science learning at the Islamic elementary school level, because the quality in Islamic education institutions, especially at the *Madrasah Ibtidaiyah* (MI) level, is still concerning. Based on the report of PGMI Student of Tarbiyah and Teaching Faculty UIN Raden Intan Lampung who practice of field experience in 2015, it was concluded that the quality of Science learning at MI in Bandar Lampung City was still low. Some of the science teacher of MIN/MIS in Bandar Lampung do not teach science as science is the process of discovery. During the learning process, the learning activities provided by the teacher do not support students to conduct experiments. Science learning is more on the aspect of scientific knowledge and less balancing on the aspect of the scientific process and scientific attitudes.

To solve that problem, the creativity of teachers to design interesting, innovative, and creative science experiment activities is indispensable. For experimental activities in science learning, the ingredients used do not have to be expensive, but can also be from the remaining material in the natural surroundings. Used goods can be an alternative solution to overcome the limitations of science media. The availability of used goods in nature is very abundant, and this can be a positive activity to create simple science media that are cheap and environmentally friendly. The other reason that Based on the opinion of Jean Piaget, an expert figure in cognitive development, said that elementary school students, ages 6-12 years, cognitive development phases are in the phase of concrete operational thinking (learn through real events and real objects). The positive impact, according to Bruner opinion, it can be a way to guide students to think more conceptually. It means that through direct experience and real objects prepare students to think to a higher stage (the symbol stage (Karlín dan Margareta, 2002: 42). In this regard, the provision of science experiment skills, according to the characteristics of elementary / MI children used well is very important for elementary / MI teachers.

Method

The Strategy of implementation dedication

The service program for science teachers who are members of the KKGMI in Sukarame District uses a community-based approach, so that science teachers become actors, while the service team as facilitators. The strategy for implementing this service is:

1. Organizational Approach at this stage the process of organizational approach was carried out as one of the steps to establish communication as well as coordination with the school and members of the KKGMI of the Sukarame District. The way to do it is to build discussion activities non-formally so that natural conditions are built.
2. Initial Data Collection This activity serves to obtain data or an initial description of the conditions of the assisted subjects while at the same time approaching the teachers of the service participants. There are several ways that the Service Team can do, namely:
 - a. Transect and initial interview in this activity, the Service Team first visited the KKGMI member school. The first school visited was MIN 5 Sukarame, as the main place for KKGMI activities. The purpose of this transect is to see how in the real and direct implementation of the science learning process in the

classroom. This transect also aims to see what potentials can be empowered and developed, both physical assets, natural assets, social assets, and school cultural assets. From the results of direct interviews with teachers of KKGMI members, information was obtained that the use of used goods was still not optimal. Furthermore, the Community Service Team continued the trip by visiting other KKGMI member schools, namely MIN 6 Bandar Lampung, MIN 7 Bandar Lampung, MIS Al-Hidayah Bandar Lampung, MIS Al-Hikmah Bandar Lampung, and MI Integrated Muhammadiyah Bandar Lampung.

- b. Focus Group Discussion (FGD) The FGD was conducted in order to build a discussion with the teachers/teachers of the Sukarame village KKGMI members who had been recommended to be mentoring participants. The FGD is intended to establish a mutual agreement in mentoring planning and to facilitate mentoring performance in the planning of actions and coordination of programs to be implemented.
3. Analyze the action plan and the problems that occur In this case after intensive discussions were built, the escort team with the school and members of the Sukarame District KKGMI analyzed what action plans would be carried out along with the obstacles or problems that would be faced along with solutions/solutions. In this stage also determined what science media used goods will be made. In its determination based on the analysis of the needs of any assistance material that deserves to be appointed. The material assessment raised takes into account the level of difficulty, significance, and adequacy of resources.
4. Designing action strategies and mapping potential and assets

After the above analysis is carried out, then develop an action strategy to realize the plan that has been prepared. The preparation of the action strategy was chosen in accordance with the focus of the science material that had been agreed upon. The operational steps are as follows; a) analyze the main priorities of appropriate science material to be selected as the object of assistance, based on the level of difficulty, significance, and adequacy of resources, b) analyze the suitability of SK/KD competencies and objectives of learning materials with used media to be used, c) results of analysis and b is used to design science experiment activities according to the concept created. d) Test success, if successfully continued with limited and widespread applications & publications, but if improvements have not been made successfully.

The action strategy is divided into 3 program achievements. That is a) the first program of the target for the short term, namely being able to design science experiments with used goods, b) the second program, the target for the medium term is a module (guidebook). In this process it takes a long time because it needs validation, trial, and limited presentation, c) the third program, the long-term target is the formation of a forum, or an organization, or an "*Educative Center*" organization that focuses on producing scientific educational media that can be used in science learning in SD/MI (primary school). This activity is certainly pioneered by teachers who are members of *KKGMI* (Teacher working group of MI) who have participated in the workshop activities in the series of devotion activities.

After the action strategy has been agreed upon, then it is to map the potential and assets in the assisted area to support the process of making various scientific media from used goods. This mapping process includes physical mapping assets, natural assets, HR

assets, social assets, and school cultural assets. This asset will be processed, developed and used to help MI teachers in implementing action plans that have been mutually agreed upon.

5. Build a network with stakeholder

The next activity that will be carried out is to build a network with stakeholders to support and assist the actions that will be carried out by the local community (teachers). Therefore, the relevant parties that are expected to be involved intensively in the assisted process include: (a) the Ministry of Religion as the director, consultant, surveyor and evaluator. The stakeholder is expected to function as a coordination channel and provide financial assistance in the research & community service. (b) LP2M (Research Institution and community services) UIN Raden Intan Lampung and the provincial government of Bandar Lampung City, as well as directors and coordination channels. (c) Academics as organizers of mentoring activities as well as researchers.

In this mentoring activity, many potentials can be developed and utilized as strength resources. Among them, competent and experienced speakers and tutors, support from universities, the Provincial and Central Government. Moreover, the teachers of the mentoring participants seemed more eager to welcome improvement activities in the better teaching and learning process. This collaboration is expected to bring positive synergism between the mentoring team committee and the community (KKGMI member teachers), and stakeholders.

6. Carry out actions who building support systems

After all the steps to prepare for the action are carried out together, starting from building discussion groups to building networks with stakeholders, it is time to carry out action change activities. This activity must go through a mature process because through this action it is expected to have a sustainable impact. Following are the series of actions that will be carried out:

a. Preparation phase

1. Application for a server license and coordination with related parties
2. Determination of resource persons and tutors who have capable capability and credibility, as well as the determination of participant service participants (estimated 30 people) along with the delivery of application letters and invitations.
3. Condition the location or place of service and its equipment.
4. Organize the schedule by determining the resource person, activities of the participant's service activities at each meeting, and coordinating the technical implementation of the service with the committee.

b. Implementation phase (seminars and workshops)

1. Seminar in the context of delivering material by competent speakers about "the importance of the implementation of science and technology which balances aspects of knowledge, process, and attitude." In this seminar also explained the importance of "Utilizing used goods in designing students' experimental activities." Methods and techniques for delivering material

through lectures, brainstorming, sharing between friends, assignments, group work, peer tutors and case studies.

2. Workshop designing science experiment activities. The material that was practiced in the workshop included the process of rain, photosynthesis, the human respiratory system (respiration), the circulatory system of humans, series-parallel electrical circuits, simple planes, rotation and revolution of the earth and their effects on human life. There are a science learning media with new features that have been created and used for example. In the process of designing this science experiment with used goods, the workshop participants were directed to be able to master the process skills for the high class (grades IV-VI). Because the formulation of science process skills is very different between low classes (grades I to III) and high classes. Training methods and techniques design this science experiment activity by direct practice using guided discovery method, inquiry method, and group investigation method.
- c. Evaluation and reporting phase
 1. Conduct an overall evaluation of the implementation of the service program starting from the formulation of the concept to the last implementation activity.
 2. Reflecting in order to obtain research findings and analysis all weaknesses/shortcomings.
 3. Book it in the form of a devotion science module and share it with all devotees.
 4. Submit a service report to interested parties
7. The parties involved (stakeholders) and the form of their involvement
 In achieving the ideal assisted condition, the facilitator team or formal facilitator may not be able to carry out the assisted functions independently without involving the assisted partners or stakeholders. This community service activity in madrasas involves technical collaboration between institutions/agencies and individuals. Their involvement is very positive in facilitating the implementation of this service. The Ministry of Religion of the Republic of Indonesia as the director, line of coordination, and provider of financial assistance in the research & community service. LP2M UIN Raden Intan Lampung and the Ministry of Religion of Bandar Lampung, also as directors and coordination channels. Science experts or lecturers, especially in the PGMI (primary teacher education) study program at the Faculty of Education and Teacher Training at UIN Raden Intan Lampung and the creators of Lampung's recycled goods are very important contributing to enlightenment, guidance, as well as acting as well as resource persons /tutor. Head of MIN (Islamic State Primary School) 5 Bandar Lampung, as manager of KKGMI Districts Sukarame as the committee and coordinator in technical activities in the field. Then, the teachers of KKGMI Kec. Sukarame as a participant or assisted subject.
8. Resources Owned

Institutional capacity of LP2M UIN Raden Intan Lampung is sufficient. Because, this institution has a stake in carrying out the tri dharma mission of higher education namely education and teaching, research and community service with adequate infrastructure. This capacity has been formally juridically indicated by the publication of two Decrees (SK) of the Chancellor of UIN Raden Intan Lampung which

automatically strengthens the existence of LP2M. In addition, the agency already has an office, technological devices (computers/laptops, data processing, recording devices) adequate, and competitive personal or human resources, consisting of Chairman of LP2M, Secretary, Staff who coordinate gender, education and Islamic studies.

LP2M also has a network and a circle with various organizations and institutions both government, private, and Non-Government Organizations (NGOs), including the Lampung Province Government, the Ministry of Religion and the Regional Office of the Provincial Religion Department, and so on. In addition, LP2M UIN Raden Intan Lampung has also been actively carrying out social empowerment activities, both self-supporting, self-supporting and partnership. At the same time, LP2M in order to improve the quality of its activities also constantly updates and improves the capacity of skills and human resource capabilities and methodology. Among the skills and methodology competencies that have been improved over the past 2 (three) years are: "community service methodology training based on Participatory Action Research (PAR)," "organizing methodology training or community organizing (co)," "methodology training for gender research," and others.

Along with the implementation of improved methodological skills and capacity, LP2M also carries out mentoring, service and research activities. Over the past 2 (two) years LP2M has been intensively conducting assistance to the community from various fields. At the very least, knowledge, experience, skill capacity and methodology and institutional capabilities of LP2M, are social capital or strategic resources that have been owned by LP2M and in turn, can be utilized as an accompaniment instrument. With all these capacities and capabilities, it is believed that LP2M UIN Raden Intan Lampung can implement the Mentoring program in 2016 and be able to realize community commitment as expected.

9. Assistance Management

The working mechanism of this assistance program, although proposed by the proposer, cannot be carried out on its own implementation, but involves the role of partnerships from various related institutions including LP2M, Adjacent Community, Diktis, and others. The proposer has a role in preparing all software and hardware including collecting materials (data) through need assessment studies, drafting concepts, designing assisted modules, preparing and implementing programs in the field, to compiling reports on assistance. LP2M acts as a facilitator or dialogue partner who does not participate directly in activities but helps the implementation of collective assistance activities, in the licenses, recommendations, and others.

UIN Raden Intan Lampung which oversees LP2M, acts as director, giving consideration, and at the same time monitors the implementation of the assistance program carried out by the Institution which is below its structural line. Because, institutionally, all activities carried out by institutions that are below the structure line such as LP2M, must always be known by the parties of UIN Raden Intan Lampung. Therefore, directly or indirectly, UIN Raden Intan Lampung will also be responsible for the accountability of the assistance program carried out by the servants in LP2M,

not solely based on consideration of institutional image, but at the same time related to the functions of coordination, supervision, and evaluation that are the responsible institution.

10. Expected Output

From the results of this service, it is expected to achieve three program targets, namely :

- a. Short-term, which is the result of a complete experimental design of science with the main material of used goods and has passed the trial.
- b. Medium-term, a module is formed in the form of a teacher's guidebook to conduct science experiments with media made from used goods that are ready for use and published in academia.
- c. The long-term is the formation of an "Educative Center" organization that focuses on designing science learning media for SD/MI based on used goods. The Educative Center members are expected to be ready to provide training or assistance to other teachers.

Discussion

1. The gap between teacher opinion and the importance of using teaching aids in science learning in elementary schools

Learning media is a tool for teaching and learning. Everything that can be used to stimulate the desires, feelings, attention and abilities or skills of learners so as to encourage the learning process. According to Brigg (1977), learning media is a physical means to convey content or teaching materials such as books, films, videos, teaching aids and so on (Media pembelajaran.Belajar psikologi.com/media-pembelajaran).² Nevertheless, learning media does not fully determine learning outcomes, but the media helps provide students with a more comprehensive understanding of the learning material delivered by the teacher. There is no doubt that all media need to be learned.

Based on observations made by the research team during seminars and workshops for MI teachers in Sukarame Subdistrict, the teacher's interest in science teaching aids that was simulated in the activity was very large. More than 70% of teachers stated that they were very interested in the learning media delivered by the Servants Team. Most of the workshop participants were very enthusiastic about participating in workshop activities and trying out various kinds of simple teaching aids from used items that we showed.

The seminar participants and the Workshop participants in this dedication activity then strongly believed that the learning media was very important to facilitate giving a correct and comprehensive or comprehensive understanding to students. First, according to them (the teacher), the most important thing was all the material in the curriculum, and the student handbook must have been delivered. This happens because of the limited learning time to deliver learning material that is so broad. The teachers are so obsessed with material that often appears in national exams so that conveying all the material to students is a must.

In this regard, the teacher must be motivated to learn to improve their students' understanding. The method that can be taken for this is to maximize the discussion forum in KKGMI. With frequent discussions and sharing and sharing experiences in carrying out duties as teachers in the KKGMI forum, teachers who initially thought that the media to learn science and direct practice were not important, became willing to use the media in carrying out their tasks.

Second, most teachers feel that science learning is done by direct practice or using teaching aids will actually disrupt learning activities in the classroom. Students become noisy and only interested in the media that will be conveyed by the teacher and forget the core material they should learn. Most teachers feel more happy to deliver learning material theoretically. With this learning method, the classroom atmosphere is considered by the teacher to be more conducive, and the teacher will convey the material well and all material in the curriculum will be delivered to students. The limited time for learning and learning material that is so wide that teachers are less attractive to use the media. Teachers prefer to use the "Teacher Center" method to carry out learning activities. The teacher considers that when at the elementary school level students do not need to develop their creativity in learning.

Students only need to listen to the teacher's explanation.

What should happen is that the teacher must understand that the "student center" learning method will stimulate students to find their own problems and the teacher has an obligation to direct students to get an understanding of the material being learned while learning. The more problems found by students, the students will look for logical answers. Logical answers will be easier to obtain if learning is done using media or practice directly.

Third, most of the workshop participants considered that direct practice in science learning could only be done in the laboratory with standard laboratory tools generally provided by the government or held by the school. The existence of learning media or even the absence of science laboratories at the elementary / MI level raises the assumption that science learning for elementary school level does not need to be done with direct practice using the media.

This can happen because the teacher's understanding of the science material is also not good. Teachers are lazy to discuss with fellow teachers in overcoming difficulties during learning activities. Sometimes a teacher is embarrassed to ask fellow teachers who are more understanding of the certain material. In fact, in the form of KKGMI which is a means of exchanging opinions and difficulties for various learning activities carried out by the teacher.

The solution that can be done to overcome this is to increase the teacher's understanding of the learning material that will be delivered through various discussion activities in the existing KKGMI. Schools must also be observant in observing the learning phenomena that occur in schools. In this case, the principal's function is also important in supporting the success of learning activities in schools, especially for science lessons. Teachers must have strong motivation and must be sensitive to the school environment because science learning media can use whatever is in the school

environment. Even used goods can be designed to make cheap props, but it is very useful to give students a comprehensive understanding of the material. The teacher must also have an open attitude towards the problems that occur during the learning activities carried out, meaning, not ashamed to ask friends, not ashamed to say to the principal if there are difficulties in providing understanding to students. If this happens, the difficulties experienced by the teacher will be resolved soon.

Fourth, teachers are less creative in designing learning media by utilizing the circumstances around the school. Teachers are generally only glued to teaching aids that are usually available at the school. If teaching aids are not in school, then the teacher then has the assumption that the use of teaching aids or the media of science learning is not important, because the government has not provided the school. Teachers tend to be lazy to find information through the internet or other information sources to make props or media simple learning that can be used to help to learning activities in the class they teach. Teachers prefer to invite their students to work on LKS. If all the questions in the Student Worksheet have been successfully answered by students, generally the teacher is satisfied and thinks that all students have understood the learning material presented by the teacher.

2. Use of used materials as basic material in making Science Props

In the community service activities carried out in Sukarame Subdistrict, it was emphasized to use used goods. In addition to the cheap use of used goods as props, it becomes something that is very interesting for elementary school age children. When in school students know that used goods that are usually only used to make various games at home, it can be used for practicum activities in science subjects. In this regard, the making of teaching aids for science learning activities must be made attractive and full of innovation. Props to prove the process of occurrence of rain include cans of biscuits and simple stoves. This simple stove is very interesting because it is spirited fuel.

Respirator props are very simple, using the only plasticine as a bottle stopper, drink pipette, test animal and food coloring agent. This tool can be used to prove that respiration or breathing in living things requires free oxygen from the air. The test animals that are placed in a living condition in a bottle certainly become something that is very interesting for children. Thus it is hoped that the children will carry out learning activities with joy. For learning activities that are conducive. The role of teachers accompanying students in learning becomes very important, so that young students are very happy to play not to forget the real learning objectives. When they learned that plasticine was not penetrated by air and was used as a bottle stopper in a simple respirator, surely children would be enthusiastic to assemble their own props that would be used for learning activities.

The circulatory system teaching aids are also made very simple, this tool uses only a few bottles of used mineral water or other drinks filled with red berry dishes that are almost similar to the color of blood. By pressing on a particular bottle that is considered to be the heart chamber or as the heart's porch, lungs, and body. Students will more clearly understand that when from the heart of oxygen-rich blood pumped

from the left ventricle to the rest of the body. After blood circulates from the whole body and carries carbon dioxide, the blood will enter the heart through the right foyer, then forwarded to the right chamber and pumped into the lungs to release carbon dioxide bound by blood. By using the props, blood is clearly visible flowing from one part of the body to another.

Simple airplane props such as pulleys. Single and multilevel pulleys are made using insulating rolls as pulleys. Sloping fields are also made with simple boards. Although using used materials and very simple props are made as attractive as possible, for example by painting sloping fields with various colors. Props from used goods must be made as attractive as possible so that students become interested and happy to carry out practical activities.

3. Public attention to the Islamic Education Institution Ibtidaiyah (MI)

Based on observations made by the service team, the community's interest in the Islamic Elementary School is somewhat lacking. The community has the assumption that learning activities in Madrasah Ibtidaiyah are more lagging behind elementary schools, so the interest of the community to send their children to MI also decreases. Based on observations or observations made by the service team while carrying out community service activities, we got several things that might cause less interest from the community in MI education institutions. Some of the things that we have successfully observed include:

1. Apathetic attitude of teachers who take part in workshops and seminars in the framework of community service activities towards media or Science teaching aids. This will make the quality of students' understanding very low because students only imagine in what dreams are explained by the teacher in the classroom. The absence of props or learning media in learning activities causes students to be less interested and tend to be lazy to listen to the teacher's explanation that is very monotonous. The results of the attitude of teachers who consider Science teaching aids are less important, of course, can be seen when attending various kinds of competition events that compete with students' understanding of learning the material in school.
2. Funds provided by the government are also smaller compared to schools under the Ministry of Education and Culture, so that of all facilities, facilities, and infrastructure owned by MI appear to be less good compared to public elementary schools.
3. The number of MI teachers is generally lacking, especially teachers who are civil servants. This will also lead to poor quality learning because of the small salary that the honorary teachers receive. The lack of income causes teachers to be less than optimal in carrying out learning activities because they argue that the learning activities carried out are not in accordance with the number of wages or salaries received. Finally, the learning activities seemed careless, and the results were also not satisfactory.
4. The lack of community assessment causes the public to be reluctant to entrust or send their children to school in MI. This also causes the poor quality of students in MI, students who are accepted mostly have the ability to receive learning materials. This makes the situation even more difficult, and the success of learning becomes increasingly minimal.

In order for community service activities to design Science learning aids in MI to be more meaningful for teachers who attend the workshop as well as for students and schools where the teachers are assigned, monitoring of the use of teaching aids during school learning activities is carried out to provide motivation to teachers to use teaching aids more often in biology learning.

Monitoring activities carried out can also help teachers find solutions if there are difficulties in the use of teaching aids and difficulties in explaining the material to students. Monitoring activities will be stopped if the teachers who take part in the Workshop that are members of the KKGMI sub-district have a high motivation to use science teaching aids. Even want to make cheap and simple teaching aids as the team has delivered.

Conclusion

After the dedication, the following conclusions were drawn:

1. The Science experiment using used items attracted the attention of MI teachers in the Sukarame subdistrict following the Seminar and Workshop activities.
2. MI teachers in Sukarame sub-district will implement science experiment tools from used goods as a medium for learning Science.

The professionalism of MI teachers who follow this slack is increasing because they have used various methods and teaching aids or instructional media in Science learning activities.

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PESANTREN KOPI: EMPOWERMENT OF RAUNG SLOPE COMMUNITY BY PESANTREN AT-TANWIR LEDOKOMBO JEMBER

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Abstract

Pesantren plays an important role in every community life. At-Tanwir Islamic Boarding School is a boarding school located on the slopes of the Raung Hamlet of Sumber Gadung Jember Village which has a unique and distinctive character in conducting da'wah to the community. At-Tanwir Islamic Boarding School has around 500 students from different social backgrounds and comes from the families of migrant workers and plantation workers. In fostering his students, Kyai Danil as a caregiver frees all of his students' living expenses by developing a pattern of independent of Islamic Boarding by making inroads managing coffee land as a source of input to support his student and his Islamic boarding. This service uses Participatory Action Research method in empowering. This service produces several things; first, the creation of an understanding of the At-Tanwir Islamic Boarding School to increase its coffee business into premium coffee that is worth selling, the formation of a coffee farmer group "Pesantren Kopi", and creating premium coffee products with branding of coffee pesantren in order to create new markets for farmers and more coffee absorption maximum.

Keyword: *Coffee Pesantren, Premium Coffee, Participatory Action Research*

Introduction

Pesantren is the oldest Islamic education institution in the archipelago which has an important role in every aspect of community life and is one of the foundations of the nation and state. Various scientific literature states that pesantren has a direct role and function to the community in providing education and teaching of humanitarian and Islamic values for santri and their communities with a mainstreaming pattern of the concept of balance in establishing relationships with God, fellow humans and the environment (Hablum min al-Allah, Hablum nin an-Nash, Hablum min al-Alam). The world life pattern of pesantren consists of several elements, namely kyai, santri, dormitory, and community.

At-Tanwir Islamic boarding school is a boarding school that was pioneered since 2006 by a young cleric named Zainul Wasik. This pesantren is located in the hamlet of Sumber Gadung, Slateng Village, Ledokombo District, Jember Regency, East Java Province, right in the slope of the Raung Mountains which is an active volcano located at the eastern end of Java with an altitude of about 3332 meters above sea level.

As an Islamic institution in general, the At-Tanwir Islamic Boarding School operates its institution in general, namely education with a pattern of integrating general and religious education. However in the context of the approach to santri and the community, Kyai Danil (Kyai Zainul Wasik's nickname) has different quite an approach is compared to most Islamic boarding schools in general which is adapted to the conditions of the community where the majority of people in the Sumber Gadung area in particular and the Slateng Village generally worked in the agricultural, plantation and migrant workers (TKI) sectors.

Kyai Danil and At-Tanwir Islamic boarding school have been carrying on da'wah in several sectors. In the education sector, the At-Tanwir Islamic boarding school has formal school institutions, are At-Tanwir Islamic Middle School and At-Tanwir Islamic Vocational School, while non-formal school institutions have Madrasah Diniyah that have been well-organized, and also carry on non-formal education in the form of illiteracy alleviation programs for the community in the form of reading for old-age, domino recitation for ex-thugs (blater), and other activities targeted the community directly. In carrying on its education and mentoring, Kyai Danil and the At-Tanwir Islamic Boarding School freed up the costs of all their santri needs, ranging from meals, dormitories, even providing clothes and other elements. In the public health sector, the At-Tanwir Islamic boarding school provides intensive health consultation and services to the community by providing facilities directly to the community who wants mild consultation and medication at the Pesantren Health Service Post. For people who must go to hospitals immediately, the At-Tanwir Islamic Boarding School provides facilities by taking the community to the hospital and managing administrative matters that often people did not understand. For people who want medication outside the medical route, the At-Tanwir Islamic Boarding School also provides therapeutic treatment services named thibbun nabawiyah. In the legal and public administration sector, the At-Tanwir Islamic Boarding School is often used as a reference and asked for help by the community to manage education administration such as arranging KTP, Birth Certificates of Children, Family Cards, marriage administration at the Office of Religious Affairs and Divorce Administration in the Religious Courts, as well as matters other administrative departments such as land and building tax administration, buying and selling and so on.

Whereas in the economic sector, the At-Tanwir Islamic boarding school has made many breakthroughs that help the community directly, one of which is the transfer of unproductive and worthless economic crop land functions such as making the grave land becomes economical by planting papaya whose benefits have been felt directly by the community. Also, the At-Tanwir Islamic boarding school also organizes santri and the community to manage the coffee land even though it is still in a traditional way.

The pattern of da'wah of the kyai Danil and At-Tanwir Islamic boarding school is the different and unique compared to pesantren in general. At present, the At-Tanwir Islamic Boarding School has nearly 500 students, most of whom are children of plantation workers, children of Indonesian Workers (TKI), orphans and part of children born from outside marriage. None of the students who study and live there are charged fees by At-Tanwir Islamic boarding school. The At-Tanwir Islamic Boarding School did not make a

distinction between students who were socially and financially capable based on the concerns of Kyai Danil on the social conditions of the community. Almost all of the At-Tanwir students in their Daily lives do not have mentors and guidance in their daily lives. The profession of plantation workers on the slope of the Raung Mountain who work to take pine sap, besides managing coffee does not give enough time for people whom to go home, so they usually stay in the mum in weeks, even the month when the planting and harvest season comes. This affected their children not being treated at home, even before there was the At-Tanwir Islamic Boarding School, their children tended to work and stay on the plantation. For children whose parents are Indonesian Workers (TKI) and orphaned children, they have a more worrying fate, because they almost never meet their parents. While for unlucky children because of their biological parents they have not been married because the background of their parents' work as sex workers is outside the city. Not a few of these children bear more social burdens than other children because often they are considered as a source of conflict and the culprit of family conflict. The choice of Kyai Danil and At-Tanwir Islamic Boarding School to accommodate them as santri is an option that must be taken without looking at other problems in the future (such as clothing, food, and shelter). Aside from being a mission of da'wah, kyai Danil and At-Tanwir Islamic boarding school have provided direct assistance to them in this context.

By way of an independent institution that cares santri and the community, Kyai Danil and the At-Tanwir Islamic boarding school have various problems, which is related to economic and fiscal pesantren. Supplying the daily needs of clothing, food and shelter for santri totaling nearly 500 people is certainly not a trivial matter and requires a high cost. In this case, Kyai Danil continues to make observations and social learning of the community, especially ways to cover the above needs. Kyai Danil studies quite promising natural potential and market opportunities, so he chose to manage coffee from plantations owned by the state through Jember Public Corporation of Perhutani which is located on the western slope of Raung Mountain in Sumber Gadung Hamlet, Slateng Village, Ledokombo District, Jember Regency which is a fertile region with the main commodities being agriculture and plantations.

Kyai Danil chooses to manage coffee plantations by well consideration, one of them was the opened of fertile forest land to be managed by the broader community through the Cultivation Right title system on Slope of the Raung Mountain by the government through Perhutani Jember, the availability of productive human resources, the small risk of pests of copo, opened the coffee market and the continuity between the At-Tanwir Islamic boarding school and the community. Da'wah of At-Tanwir Islamic boarding school and Kyai Danil to the plantation community includes cross-sectoral, both to plantation workers, traders, and entrepreneurs, and to the Perhutani. Da'wah also covers a variety of topics, starts from daily religious law, fiqh, economics, health, humanitarian and environmental relations, and national education, but not in politics. The primary vision of Kyai Danil and At-Tanwir Islamic boarding school are to educate nationality to change the community paradigm and create sustainable business opportunities. Kyai Danil and At-Tanwir Islamic boarding school also have aspirations to decrease and even lose the habits of people to work as migrant workers who are large in number and from this profession,

tend to bear the work of people outside the region or abroad in prostitution because there is not human resources and skills to work in the city. Until now the At-Tanwir Islamic Boarding School has managed HGO (Cultivation Right title) land which is planted by coffee for approximately 40 hectares.

The management of coffee plantations by the At-Tanwir Islamic Boarding School and the local community is still conventionally and traditionally. Until now, there are not still institutions that provide intensive and on-going mentoring and education to the At-Tanwir Islamic Boarding School and the community. Although, most of them are in the form of mentoring that short time, is not sustainable and less intense, such as the implementation of the Student Work Lecture (KKM) program in several universities in Jember.

Through reflection and description above, the issue and focus of research and community service are carried out in Sumber Gadung Hamlet, Slateng Village, Ledokombo District, Jember Regency, East Java Province, located on the western slope of Raung Mountain. Demographically, the people of Sumber Gadung Hamlet are adherents of Islam and Madurese ethnic. At-Tanwir Islamic Boarding School as the primary stakeholder of immortality and research is considered representative and very suitable because Kyai Danil and At-Tanwir Islamic Boarding School have a high social position in the community, especially Madurese who always makes Kyai and Pesantren as the central locus in every community life in all aspects and their lives sector, even more, influent than the government.

The pre-elementary Research, team, found various research problems, potential and opportunities related to coffee management in the service area, mainly related to the At-Tanwir Islamic Boarding School and the Community. It is divided into two major segments that require the role of ongoing mentoring, namely the intra-community segment and the inter-community segment. The intra-community segment is a segmentation of preliminary data findings that focus on problems, opportunities and also the strength of the community regarding the relationships among people who are involved directly in the management of coffee plantations. This segmentation consists of community paradigm issues related to coffee plantations, land management competencies and coffee seeds, development of coffee varieties, understanding of markets and awareness of association and community cohesiveness when dealing with middlemen. The inter-community segment is the understanding of the community to do social relations through various organizations and other institutions. This awareness does interconnection that is expected to be able to increase public understanding of the importance of distribution, packaging, and development of products that have high quality (premium products).

Reasons for Choosing Research Object

The selection of At-Tanwir Islamic Boarding School, the hamlet of Sumber Gadung, Slateng Village, Ledokombo District, Jember Regency, East Java Province, was the subject of assistance because of academic factors, also for the following reasons:

- a. At-Tanwir Islamic Boarding School with Kyai Zainul Wasik (Kyai Danil) as a young educator and has a unique character and has da'wah approach to the community, primarily through various sectors of community empowerment, particularly empowering the pesantren and community sustainable economic strengthening and independence sectors through the management of coffee plantations.
- b. Education step besides on the agricultural sector and the strengthening of the economy community, the majority of the population become migrant workers (Indonesian Workers / TKI) so that with this service and active partnership with the At-Tanwir Islamic Boarding School will have a positive impact on the community to pay more attention to potential nature resources of the region so that they have the foundation and courage to be empowered in their own country, especially in building an independent mentality of future generations.
- c. The absence of farmer groups or cooperatives that specifically handle coffee in the assisted areas. This has an impact on the unstable market prices of agricultural and plantation products, especially coffee in the assisted area and the market structure is still dominated by middlemen and local seller who do not pay too much attention to community welfare together.
- d. The absence of intensive and ongoing mentoring at the At-Tanwir Islamic Boarding School and Sumber Gadung community in managing good coffee, especially in the transfer of technology for planting, maintaining, harvesting, packaging and opening new market opportunities.
- e. The establishment of intensive and excellent communication between the At-Tanwir Islamic Boarding School and the service team for the latest few years is a valuable asset and capital in strengthening the community empowerment relationship which is expected to be carried out continuously and solidly.

Conditions of Assisted Community Nowadays

Preliminary study data mentions several things related to Assisted Community, including:

- a. Most of the assisted communities work in the agricultural sector and migrant workers/migrant workers. The following are the latest data we got:

Tabel:

No	Livelihood	Slateng Village	Percentage
1	Laborer	3.657	63.19%
2	Farmer	1.903	32.88%
3	PNS	25	0.43%
4	Seller	29	0.50%
5	Retired of PNS/TNI/POLRI	14	0.24%
6	Craftsman	15	0.25%
7	Bricklayer	144	2.48%
8	Others	-	

- b. The primary commodities of the agricultural sector on assisted areas are rice and coffee.
- c. Management of agriculture and plantations is carried out individually using traditional techniques inherited from generation to generation.

- d. Prices of agricultural and plantation commodities are determined by middlemen or Local Seller.
- e. Do not have a coordinated community in the form of farmer groups.
- f. No packaging for agricultural products, meaning that agricultural and plantation products are sold as crops.

Expected Assisted Community Conditions

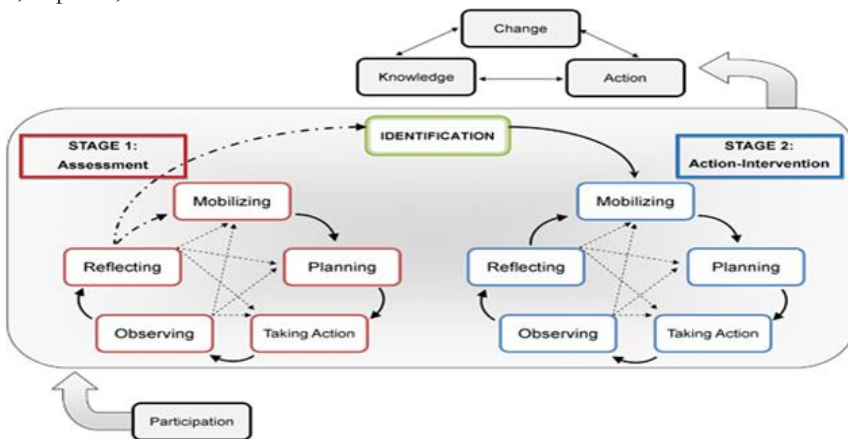
This community service is community empowerment in real terms. This activity involves stakeholders who help provide training and mentoring of good land system, better marketing and not only manage coffee land but also will explore cross-sectoral empowerment that will be carried out continuously and sustainably, such as the education sector, economic improvement, services for access to law, religious counseling and so on. Our mentoring strategy is segmented into two segments. There are mentoring the intra-community segment and mentoring the inter-community segment.

- a. The Intra-community segment is a segment that we intend to change the community paradigm about the potential within themselves and their environmental potential (both the community and natural resources). There are several mentoring programs in this community intra-community, including:
 - Mapping individual assets of assisted communities;
 - Mapping the social assets of assisted communities;
 - Mapping the physical assets and natural resources of assisted communities;
 - Map the product priority scale (variety) of coffee of the assisted community;
 - Establish community or farmer groups;
 - Complete farmer group tools;
 - Making At-Tanwir as education center of the coffee commodity.
- b. Inter-community segment. We mean this segment for the development of assisted communities, especially regarding coffee management as the primary commodity. We consider this segment to be feasible if the programs in the first segment are successfully implemented. There are several mentoring programs in this segment, namely:
 - Map the coffee commodity market;
 - Establish cooperation with various stakeholders relating to the management of coffee comprehensively;
 - Creating premium coffee commodity brands;
 - Establish farmer group cooperatives.

Dedication Method

1. Participatory Action Research (PAR)

Considering the potential that we described earlier, Research-based service by involving the pesantren chooses Partatory Action Research (PAR) as a paradigm as well as a method. We consider that the practices of the At-tanwir Islamic boarding school life and the coffee farming community around it as a good theory for community development. As a method, PAR is built by the spirit of liberation, resulting from a process which lower-class social groups (coffee farmers) control science, power and political power through adult education. This has been described by Corey (1953) who said action research is a process by which social groups attempt to study their problems scientifically in order to direct, improve, and evaluate their decisions and actions.



Long before, Lewin (1946) stated that action research was a spiral process which included; (1) planning actions that involve careful investigation; (2) implementation of actions; and (3) finding facts about the results of actions, and (3) finding new meanings of social experience. Moreover, then, we saw PAR as a social research approach with principles; (1) the production of knowledge by the community regarding their life agenda; (2) participation in data collection and analysis; (3) their control over the application of research results. In general, the way PAR works are described in the following cycle:

To analyze the cycle, we used eleven workflows in PAR at the Pesantren Kopi as follows:

- a. Preliminary mapping. The initial mapping will be carried out for a month by ten field assistants (volunteers) who are tasked with conducting the initial observation and mapping that set the following targets:
 - Knowing the history of the At-Tanwir Islamic Boarding School;
 - Knowing the habits and culture of the community around At-tanwir cottage;
 - Conduct demographic data collection of the community around At-tanwir cottage;

- Map the potential of villages around At-tanwir cottage;
- Specifically to ensure the variety and potential of coffee.

The demographic mapping of the community and also the potential of pesantren and the community around the Pesantren is done by using a geographic information system (GIS) application that has been trained by the research team and stakeholders to field research assistants.

- b. Building Relations with the Community. This activity was carried out by the volunteer team within two months. The first month includes the mapping activity plus a month. There will be an emphasis on the community as the First basic formation for the program to be carried out. The relationships targeted are the following:
 - Get to know the village officials and community leaders;
 - Get to know and get along with youth and youth organizations in the village;
 - Follow every activity in the village (splice/community service, tahlilan, recitation, etc).
- c. Determination of Research Agenda for Social Change. After two months of observation, mapping and building relationships to the community, and after the second target was achieved, a research agenda for changing began. This agenda is carried out by a team of experts consist of a team of technical faculty, health services, planners and the community as consideration for the agenda will be formed or not. The determination of this agenda will be carried out for a week in the third month.
- d. Participatory Mapping. Participatory mapping is a mapping agenda carried out by the target empowerment community. The aim is to obtain comparative data to verify data previously recorded by the volunteer team. Then there will be a common perception with the existing reality. So the data that will be used for the program is data that is taken from the existing phenomenon. Participatory mapping will be conducted for a week in the second week of the third month.
- e. Formulating Problems and Developing Movement Strategies. The problem formulation is carried out by representatives of all parties involved in this program. So the problem that must be solved is a real problem that needs to be handled according to the portion and place. After that, decided the number of types and the number of props needed. This fifth agenda will be held in the third week of the third month.
- f. Community Organizing. Community organization is expected to create a team, consist of:
 - Establish a coffee farmers community;
 - Initiate coffee farmers cooperatives;
 - create a team of coffee growers;
 - create a team of coffee harvest experts;
 - Post coffee harvest managerial team; the team in charge of distribution and financial regulators needed and produced from coffee plantations;
 - The team of evaluators and supervisors; the task is to supervise and evaluate the existing team.

- This step will be carried out for two weeks until the first week of the 5th month.
- g. Make a change tools. The making of props is based on the results agreed at the 5th point. Tool making will be carried out for two months in the 6th and seventh months
- h. Launch change action. The change action program will be carried out in two stages:
 - The first stage is the program socialization and campaign stages which will be held for a month on the 6th month. Socialization will be carried out by using several media which include; print media (newspapers, magazines and madding schools) electronic media (radio) and other media such as tahlilan, recitation, PKK, etc.
 - The second stage is the stage of the change/implementation of the change program. This action will be carried out and supervised by all teams that have been created with the target in several time agreed.
- i. Building Community Learning Centers. The learning center meant is a court that will be used:
 - To support program coping that has taken place to be sustainable. In addition, it was also used as a community information center regarding the programs carried out.
 - As a training center for the development of program movements and support to be implemented in other regions.
 - As the head office of the "coffee as foster care" program. That is a fostering scholarship program for underprivileged school students (especially those who excel) to be implemented if the managed coffee has become a commodity that can bring profits.
 - As a community library.
- j. Reflection (Theoretical Social Change). This program will be implemented every month starting from the 7th month which aims to:
 - Conduct a global evaluation related to the program that has taken place
 - Plan the program to be carried out for the next month
- k. Expand the action scale. The success of the PAR program is not only measured by the results of activities during the process but also measured by the level of sustainability of the program that has been running and the emergence of organizers and local leaders who continue the program to take action for change. Therefore, the research community expanded the scale of movement and activities. They build new community groups in new areas that are built by the community independently without having to be facilitated by researchers.

2. Involved Parties and Forms of Partnership

The following are the parties involved in this service and research program:

- a. At-tanwir Jember Islamic Boarding School as the subject of direct community assistance.
- b. Common Corporate of Perhutani Jember as the land provider.
- c. The government of Slateng Village, Ledokombo District, Jember Regency, as the policy maker in the assisted area.
- d. The Regional Government of Jember Regency as the policymaker.
- e. Directorate of Islamic Higher Education (DIKTIS) Ministry of Religion of the Republic of Indonesia as the provider of community service funds.

- f. LP2M UIN Maulana Malik Ibrahim Malang as coach of the concept and technical service.
- g. Indonesian Coffee and Cocoa Research Center as mentors and extension agents for coffee farmers.
- h. Rural Technology Development Institute (LPTP) Palur Karanganyar Central Java as mentor.
- i. Barista Community, Roaster Community, Coffee Lovers Community, Café Coffee and shopping and shopping centers, as the network marketing and product evaluator for East Java Province.
- j. Tanoker Jember as the marketing network and product evaluator.
- k. Malang Young Researchers Community as Field Assistant.
- l. Research Team and Service of IAIN Jember and Research Team and Service of Sunan Ampel UIN Surabaya as Sharing Partners and Method Discussion and Social-Spatial Mapping.

3. Place and Time of Activity

The place where the service was held was at the At-Tanwir Islamic Boarding School, Sumber Gadung Village, Slateng Village, Ledokombo District, Jember Regency, East Java Province. Formally, the service is carried out in June - November 2018, but informally this activity has been carried out since July 2017.

Results and Discussion

As mentioned in the previous explanation, this community service program uses the Participatory Action Research (PAR) method with several stages of activities consist of planning, action, observation, and reflection. The process arises in the field in every activity is carried out by the dedication team:

- a. Assistance Planning. Planning in this service is based on the pattern in the PAR concept that is arranged in a participatory manner by involving several elements and stakeholders. Planning discussion activities were held several times, namely:
 - Planning 1: This activity was carried out to look deeper at the conditions of the At-Tanwir Islamic boarding school, santri and the community which always intersect with the At-Tanwir Islamic boarding school, especially relating to the management of coffee gardens by the At-Tanwir Islamic boarding school. From this planning discussion, data was obtained from what was conveyed by Kyai Danil and agreed by senior students who said that the At-Tanwir Islamic boarding school in managing coffee plantations still used the old and conventional patterns. This is based on habits that have been carried out from generation to generation. That pattern then affects the harvest that is also still conventional and traditional. The harvest is picked according to the traders' needs who buy raw materials at prices determined by them. In addition, during this coffee management process started from planting to the post-harvest process that has not been touched by supporting technology. From the results of this discussion, a solution was found in

the form of a commitment to try to use various methods in order to improve the development of coffee. This is suitable with the service target, namely implementing the Intra Community segmentation in the form of a reflection and education process related to the orientation of coffee and better coffee management.

- Planning 2: This activity is carried out to see the condition of the coffee farmers in Sumber Gadung. This activity was carried out by a research team with the At-Tanwir Islamic Boarding School and involved the coffee farming community. From this discussion, it was obtained data that the management of community coffee plantations using land that owned by Perhutani Jember was also carried out in the traditional way and accordance with the habits carried out for years. In discussions with the community, another problem was found in the form of dependence on the coffee farming community with the season conditions and the availability of chemical fertilizers to increase coffee productivity, besides the need for much energy in maintaining coffee also became a separate problem for coffee farmers. In addition, the price of coffee is uncertain because of the absence of a market that can stabilize prices every year is also a problem with coffee farmers. From the discussion, a solution was found to the importance of mutual awareness to solve the problem together and need a community to protect the interests of coffee farmers.
- Planning 3: this activity is carried out by a devotees team along with Kyai Danil and the village government and hamlet as policymakers, as well as the Perhutani as the provider of land managed by the community. In this discussion and reflection, the issue of the absence of village law is more specifically discussed the Development, land management, and coffee yields. The village head also assumed that the coffee plantation land was not the domain of the power of the village government. In this context, the village can only be a community facilitator to form a community that deals with coffee. While from the Perhutani also said that the Perhutani domain in forest management is more focus on the management of pine plants as segmentation of its production than as an environmental conservation measure. According to Perhutani, coffee is the second commodity in the development of Perhutani Jember. The results of this discussion are found a sustainability solution in the form of commitment from Perhutani and the village government to pay attention to the management of coffee in the future and how to brand coffee in the future will become superior coffee. The village government is also committed to providing more attention and special finance for the coffee segmentation in order to make this region a center of coffee in Jember district in particular.
- Planning 4: this activity was carried out by a devotees team, Kyai Danil, and the LPTP Team as stakeholders in the field of rural technology, the community, and the Malang young research team as field assistants. In this discussion, we discussed the issue of how to create better coffee management, release community dependence on fertilizer, and create market opportunities by improving the quality of production and creating empowered groups that will become a tool for collective empowerment and create cooperative management of results and create

new markets. This planning found a joint solution to implement improvements in various sectors of coffee plantations and crop management.

From some planning discussions, problems and solutions are solved as follows:

- Management of Coffee traditionally and conventionally as practiced by the At-Tanwir and Community need to improve the quality of maintenance and results become better. In this context, the At-Tanwir Islamic Boarding School and the society are pleased to improve the existing pattern with a better pattern in each sector.
- At-Tanwir Islamic boarding school and the community are ready to learn the procedures for better and cheaper also Green environment fertilizer management by the process of technology transfer from several parties which will be followed together.
- The village and Perhutani governments welcome the process of coffee education and management to be better and ready to support and make improvements for coffee production to the branding process.
- There is a commitment to educate various stakeholders to support the acceleration of coffee management comprehensively.
- At-Tanwir Islamic boarding school and the community are ready to be given training and direction in the coffee management process and are ready to implement it. They are also ready to provide test land, and raw materials for every activity planned completely.

b. Implementation of Activities

1. Cycle 1: Preliminary mapping. This activity was carried out by the dedication team together with Kyai Danil, senior students, and community elements. In the initial mapping data was found that the Sumber Gadung hamlet was one of the hamlets of five hamlets under the administration of Slateng Village. Sumber Gadung Hamlet has three neighborhood units (RW), namely RW 17, RW 18 and RW 19. RW 17 has 3 RT (Rukun Tetangga), RW 18 has 3 RT (Rukun Tetangga), RW 19 has 4 RT (Rukun Tetangga). While the results of the initial mapping of Attanwir Islamic Boarding School namely At-Tanwir Islamic Boarding School was established in 2002 and experienced development since 2006 with the establishment of Attanwir Islamic Middle School and At-Tanwir Islamic Vocational School and obtained legalization from the government in 2017. At-Tanwir Islamic Boarding School has land area also the area that has either become a building or is prepared as a boarding school development is approximately 1.5 hectares. While the coffee plantation owned by the At-Tanwir Islamic boarding school is 40 hectares located in RW 19 RT 4 (Slerok), RW. 19 RT. 01 (Petung) and RW. 18 RT 01 and 02 in the Sumber Gadung area, in addition to being in the jungle raung slope about 28-hectare
2. Cycle 2: Building Relationships with Communities. This activity was carried out by the community service team with Kyai Danil, students and the community which can be mapped into several sectors, namely:
 - Activities of Hubbul Wathon At-Tanwir. This activity was carried out by a team of devotees along with research assistants and students in the form of educational activities that included awareness of the dangers of the rush, maintaining the environment and analyze the potential of coffee for the future. The activity is in the form of a cottage clean

- competition, activities to maintain Plantation per child five plants, sorting coffee, defending the country and cleaning the environment.
- Pesantren Kopi Pak-Bapak School. This activity is in the form of an educational discussion with the fathers related to various social sectors, such as discussions on the agricultural, plantation, religious issues, health consultations and examinations, and other sectors. Not only in indoor activities, these activities also made outside the room in the form of a pigeon marathon (totta'an) and cleaning irrigation and slaughtering sacrificial animals.
 - Pesantren Kopi Buk-Ibuk School. This activity is in the form of educational discussion activities with housewives related to food security, nutrition, family health, family-based natural resource management, and health checks. This activity is carried out every Friday every week.
3. Cycle 3: Participatory Mapping. This activity is carried out jointly by all elements start from the team of devotees, field assistants, Islamic boarding schools and students, the community and stakeholders. This activity was carried out by conducting comprehensive and cross-variable mapping using Quantum GIS-based social and spatial census methods, measurements, captions, photos and tracking which were then contained in a 3-dimensional map. This mapping was also carried out to map the potential of coffee land, coffee stands, the volume of harvest and the extent of coffee land owned by the At-Tanwir Islamic boarding school and the Community.
 4. Cycle 4: Formulating Problems and Developing Movement Strategies. This activity was carried out in the form of FGD (Focus Group Discuss) which was conducted several times to ensure activities.
 - FGD 1: Performed by a team of devotees with the At-Tanwir Islamic Boarding School and the community to formulate problems related to seeds and pre-harvest maintenance. This activity led to an agreement that became a movement strategy in the form of having coffee farmers' groups.
 - FGD 2: carried out by a team of servants, the At-Tanwir Islamic boarding school and the Pesantren Kopi Farmer Group to solve the problem of Fertilizer Dependence, Superior Seeds and post-harvest processes.
 - FGD 3: carried out by a team of devotees with the At-Tanwir Islamic boarding school and the Pesantren Kopi Farmer Group to discuss the management of crop governance, marketing strategies and product formation and product branding.
 5. Cycle 5: Organizing Communities. Organizing activities are carried out with various methods that are integrated with pesantren activities. Starting from general recitation, slaughtering sacrificial animals, routine discussions of Pak-Bapak, Buk-ibuk, planning to procure festival activities that all activities cannot be separated from coffee.
 6. Cycle 6: Make a change tools. This activity was driven by the At-Tanwir Islamic boarding school along with the coffee farmer group of Pesantren Kopi. The step taken is the procurement of jointly owned equipment. Change tools are equated with production tools. This was done in the form of procurement of grafting schools, buying cuttings, grinding tools (Pulper and Huller), drying equipment (cormorant), sorting equipment, traditional

roasting equipment (roasting and roasting), packing and labeling, and BP POM and halal certification , planning the formation of cooperatives and coffee schools.

7. Cycle 7: Launching a change of action. This activity is the core of this service. This activity was carried out by the At-Tanwir Islamic Boarding School, the Pesantren Kopi Farmer Group, the assistant team, and the stakeholders. The following details of the actions taken and will be carried out:
 - Establishment of a farmer group consists of 36 administrators under the name "Pesantren Kopi Farmer Group." This activity has been carried out well. The purpose of this action is to organize the community together with pesantren in building coffee governance.
 - Seed, grafting and Fertilizers school. This activity was carried out well for three days by inviting mentors from Jember Research Center and Faculty of Agriculture, University of Jember. The school aims to educate the At-Tanwir Islamic Boarding School, farmer groups and the community to sort out good coffee nurseries.
 - Post Harvest Processing School. This training activity was carried out well for two days in this harvest season. This activity was followed by all elements and invited experts from the Malang Sejuta Kopi who were experts in post-harvest coffee processing. In this activity, participants were taught theoretically and practically traditional and modern coffee processing techniques in the form of natural wash, honey, and wine process techniques.
 - School sorting, roasting, and cupping. This training activity was carried out well for three days in this harvest season. This activity was followed by all elements and invited experts from the Malang Sejuta Kopi who were experts in the field of post-harvest coffee processing, roaster and barista experience. In this activity, participants were taught theoretically and practically sorting techniques, medium, premium and other types of coffee. This activity also teaches traditional and modern roasting techniques with Light one crack, light to medium, double crack and dark coffee patterns. In this activity, participants were also taught how to understand the taste of quality coffee through cupping and brewer processes.
 - Procurement of production equipment. This activity was carried out by the Attanwir boarding school along with the Farmers Group of Pesantren Kopi and the dedicated team. Procurement of production equipment is funded through a service fund and from the membership fee and the funds of Attanwir Islamic Boarding School. The equipment purchased is in the form of an Oxygenation Tool, Polly back seedlings, seedling equipment, sorting tools, drying equipment, milling equipment (huller and Pulper), roasting equipment, sowing equipment with various variants, packing and labeling tools.
 - School of Label Design. This activity was followed by the At-Tanwir Islamic boarding school students and group administrators. Trained by field assistants who expert design techniques.
 - Participate in various even and create events in order to brand production results. This activity was carried out by group members, students and the dedicated team with research assistants. The event that has been carried out takes the form of enggrang festival on Tanoker,

- festivals at UIN Malang and plans to make its festival in the form of a roasting festival which is planned to be held at the end of October 2018.
- Establish Management of Pesantren Kopi. This activity was carried out by creating a creative production and marketing management team from the students, group members, and the dedicated team together with the field assistants. The task this management are branding, socialization, looking for market opportunities from various sectors, including social media. The management of Pesantren Kopi also created a coffee processing team centered in two places, at the At-Tanwir Islamic Boarding School and Malang City.
 - Management of BP POM and PIRT has not been carried out due to waiting for time and results of work evaluation and achievement of results. In 2019, the management of BP POM and PIRT will be carried out because production has been running for one year according to existing requirements. While the halal certification will be made by the management team of the Pesantren Kopi along with the dedicated team that will collaborate with the LP2M and Halal Certification Center of Maulana Malik Ibrahim State Islamic University Malang, this is done as a form of synergy between At-Tanwir Islamic Boarding School through the management of the Pesantren Kopi with the Servant Team and LP2M of UIN Malang so that institutional synergy will always work together continuously.
8. Cycle 8: Building Community Learning Centers. This action plan had been carried out by establishing Pak bapak and buk ibuk schools, but these activities are still cross-sectoral and not specific to the issue of coffee. However, the plan to build a learning center that is specific in the coffee field will be implementation priority in the next program through the formation of the COFFEE INSTITUTE and COOPERATION "DARUL FULUS WAL KAHWA" which was initiated by the Service Team with Kyai Danil and the Farmers Group. This plan has been prepared carefully, and several administrators have been formed, such as the creation of a pesantren curriculum in the form of a coffee recitation, and the direction of the At-Tanwir Islamic Vocational School to the program of concentration in plantations, agriculture, fisheries and livestock.

Conclusion and Reflection

1. Constraints

Based on the results of the discussions and reflections carried out by the team of devotees with the At-Tanwir Islamic boarding school and the Pesantren Kopi Farmers Group, several obstacles arose at the field, but these obstacles landed well. The following constraints:

- a. At-Tanwir Islamic Boarding School and the community have a Weak human resource for the work plan of the empowerment program. This condition requires the service team to work hard to provide approaches and education related to social empowerment program was done.
- b. Less understanding of the At-Tanwir Islamic boarding school and the coffee farming community related to the process of the coffee business makes them still think conventionally as coffee farming and sold as raw even though

coffee business with a good and right process gives excessive value to coffee farmers, especially for the At-Tanwir Islamic Boarding School and the community in order to increase the level of welfare of their lives through the coffee sector.

- c. The busyness of the pesantren program and community in other activities besides managing coffee is being a challenge for the team to accelerate the process of community service.
- d. The orientation of coffee farmers to get money quickly becomes a patent paradigm that is difficult to lose, while the process needs complicated processes to create quality coffee is a challenge for the service team, so that need a long and intense Education. This effected on lack of enthusiasm of farmers to create quality coffee products and have a higher selling power than usual through the right way to harvest coffee.
- e. Instability trust from the At-Tanwir Islamic Boarding School and the former group will be the availability of the market for premium quality coffee so that they tend to feel more comfortable with the local market which does not require many processes even with relatively low prices.
- f. The habit of local and middleman traders to bind farmers by giving money to farmers at the beginning has an impact on the farmers' commitment to harvesting their coffee. Local middlemen and traders also have more control over coffee prices when the rolling season has an impact on the lack of certainty and strong ties between the At-Tanwir Islamic boarding school and the dedicated team to bind coffee farmers to grow coffee by paying attention to the quality of the coffee.

2. Problem Solving Strategies

Although there are obstacles in the implementation of community service by the At-Tanwir Islamic boarding school and the Servant Team, through intense and good discussions there are efforts to find solutions to these obstacles, namely:

- a. The process of educating the public must be carried out continuously so that coffee farmers and pesantren at-tanwir become more enlightened.
- b. Tasting coffee (cupping) to some cafes and coffee centers both in Jember or both in Malang. This solution seems trivial, but it will have an impact on building awareness of the At-Tanwir Islamic boarding school, and the farmer group of the Pesantren Kopi will compare coffee and the price of coffee outside. This psychological step will be useful if they compare with the condition of their coffee.
- c. Be patient and learn to compromise with the time and business of the At-Tanwir and Community must be carried out by the service team, remembering that this activity is an activity to build public awareness.
- d. The process of education must be carried out continuously and intensely until the level of farmers feels the change in the production of coffee.
- e. Open opportunities and create new markets outside Sumber Gadung through a modern and marketable production and marketing management system in the city. This activity has been carried out through the branding efforts carried out by the service team along with the serving assistants through social media and the production of packaging at prices above the customs at Sumber Gadung provides a special attraction for the sustainability of the program. Product marketing activities must also be carried out with a variety of strategies, starting from making packing, labeling, halal certification and

arranging food health permits through BP POM so that marketing has bargaining power, branding is carried out well, and farmer sales value is maximized.

- f. Middleman is a problem in every effort of the community. At-Tanwir Islamic Boarding School does not fight the market in a confrontation, but the steps taken in addition to creating a new and better market.

Outcomes

- a. At-Tanwir Islamic Boarding School can understand well the prospects and process of managing coffee comprehensively through various stages of activities and actions. The indicator of the success of education program can be seen from the formation of a community of Pesantren Kopi Farmers Group who are also pleased to follow the pattern created so that it creates Premium Coffee and has high selling power.
- b. Providing understanding to the At-Tanwir Islamic Boarding School, santri, groups and the community about the great potential that can be appropriately utilized by the At-Tanwir and Community so that the standard of living is organized and run better.
- c. The formation of the branding of new products in the form of PESANTREN KOPI effected on the clearer coffee market and the great prospects in coffee management. It also has an impact on the creation of new markets in marketing coffee with the income of the At-Tanwir Islamic Boarding School and the community that is better than before.

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STRENGTHENING THE *MADRASAH ALIYAH* INDEPENDENCE IN CENTRAL ACEH TO MAKE ALQUR'AN HADITH E-LEARNING

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Abstract

This article is about strengthening the independence of Madrasah Aliyah in Central Aceh District in making e-learning resources. The purpose of this service is 1) to help madrasah Aliyah stakeholders to recognize the assets and resources they have, 2) to synergies all the resources in the madrasah to collaborate in making e-learning. The method used in this service activity is Asset Based Community Development. Activities that have been carried out are assessment, interview, focus group discussion and workshop. The result of this service activity are 1) the inventory or assets and resources owned by madrasah Aliyah, 2) the synergy of all resources in madrasah to collaborate in making e-learning.

Keywords: *Independence, madrasah Aliyah, e-learning, Alqur'an Hadith*

Introduction

The industrial revolution 4.0 have been affected almost all aspects of human life, including the education sector (Spector, 2008). Education is no longer centered on the teacher. Students can learn from various sources including sources available from electronic media and from media that can be accessed by using the internet. On a national scale, for example, online learning applications or sites have occurred. Students can learn only by using their gadgets and fewer interactions with teachers (Rahmawati, et.al., 2015).

In addition to the fact that *madrasah* students interact more with their gadgets and computers than interact with books or other print learning resources, today's *madrasah* students are the generation that was born when information and technology became part of their lives. In theory, their generation is called generation Z or *iGeneration* as known as internet generation (Putra, 2017:129).

The opposite condition is in the Alqur'an Hadith teachers. The teachers are who were born before the digital era existed. They are not familiar yet with gadget and internet usage. While technology and information changes continue to move forward, there is no choice for teachers except adjusting to the reality of the times that have changed. Something that is very important for everyone to face in the fourth industrial revolution is the ability to learn new skills, accept new approaches and cope with continual social change (Lewis). These three things should also be owned by teachers and other *madrasah* stakeholders.

However, the reality that happened to *Madrasah Aliyah* in Central Aceh is currently not like that. There are no electronic learning resources that can be accessed by students anytime and anywhere. Meanwhile, in *madrasah*, there are assets and potential resources that can be used to make electronic learning resources. Existing assets such as computer facilities and internet schools have only been used for school administration purposes. School computer operators have also only been limited to school administration. They have skills and abilities in utilizing information and technology that can be synergized with teachers to make electronic learning resources (e-learning).

Some researchers related to the use of e-learning as a source of learning in intermediate education level generally says that its use in learning is very effective (Pratama, 2014). The research related to the use of electronic learning resources (e-learning) in the Alqur'an Hadith subjects, Zainal Muttaqien's thesis on the use of blogs as a medium and alternative learning resource for Alqur'an Hadits at the *Madrasah Aliyah* level. The results of this study indicate that free webs in the form of blogs are considered as alternative media and learning resources that are very strategic to enrich the learning material of the Alqur'an Hadith at *Madrasah Aliyah* level (Muttaqien, 2011).

To respond to the learning goal for this digital generation, there needs to be an effort to give reinforcement to a *madrasah*, so that, they can independently create electronic learning resources in each of their *madrasah*. So, students as recipients of educational technology can feel that the means of technology and information are also present in their learning process. The hope, the use of gadgets and computers by digital generation is not only for social interaction in cyberspace but also for their learning interests (Jenkins, 2009:107).

Method

The assisted subject is the *Madrasah Aliyah* in Central Aceh. The assistance was focused on the Alqur'an Hadith teachers and *Madrasah Aliyah* computer operators. The purpose of this service is to increase the capacity, independence and participation of *Madrasah Aliyah* in Central Aceh District in responding to the learning goal in the digital era.

To realize the strengthening of the independence of the assisted subjects in the development of electronic *Madrasah Aliyah* learning resources, the mentoring was carried out with an asset and resource-based empowerment approach found in each of the assisted madrasas. In the concept of empowerment, this is known as the Asset-Based Community Development (ABCD). In simple terms, ABCD is defined by the sustainable community development strategy based on assets and resources owned by the assisted community (Mathie, 2002).

By using this ABCD approach, it is expected that *madrasah* realizes that they have assets and potential resources that can be used in making electronic learning resources. In this case, the service team only introduces *madrasah* stakeholder that they have the

resources and assets that can be utilized. So far, these assets and resources have not been used optimally regarding making electronic learning resources.

With the ABCD approach, the intervention of the service team was few. The *madrasah* is free to determine the choices and decisions they make without being affected by the service team which is an outsider who does not know everything about real conditions in the *madrasah*. There are eleven *Madrasah Aliyah* in Central Aceh. Consists of three State *Madrasah Aliyah* and eight Private *Aliyah Madrasah*.

Many parties or elements are involved in this service. The Alqur'an Hadith teacher is the party most involved. Teacher involvement in FGD, and workshop. Computer operators are involved in FGD activities and workshop. The computer operators are furthermore highly expected to continue making e-learning resources in each of their *madrasah*.

Other elements involved were the headmaster of the *Madrasah Aliyah* in Central Aceh and the Head of the *Madrasah* Education Section of the Ministry of Religion Office in Central Aceh Regency. Both were involved in the FGD. The involvement of *madrasah headmasters* is to regulate and manage including making regulations and policies in their respective *madrasah* related to the creation and use of e-learning resources for the Alqur'an Hadith subjects and other subjects. While involving the *madrasah* education section because they are responsible for implementing *madrasah* education, they must also direct the FGD course and at the same time also receive feedback from other FGD participants. Students as e-learning users are involved in collecting initial study information in the form of assessments to be discussed with other stakeholders through FGD.

Results and Discussion

Based on the purpose of this community service to create the independence of the *madrasah*, two efforts have been made. The first is to map the assets and potential resources contained in each *Madrasah Aliyah* in Central Aceh. This mapping aims at identifying the assets of *madrasah* including potential resources that may not have been known by the *madrasah* so far.

After the identification of assets and other potential resources in *madrasah*, the next effort is an effort to brainstorm and raise awareness of *madrasah* to utilize their assets and potential resources by synergizing with each other. In this case, the intervention was carried out by providing training for the relevant parties to reinforce the expertise of each element to further optimize in making e-learning.

1. Identification of Assets and Potential Resources of *Madrasah Aliyah*

The initial process of mentoring is knowing the assets and resources owned by the *Madrasah Aliyah* to realize learning using e-learning resources. Knowledge of assets and resources was done by collecting data through assessments and interviews with relevant stakeholders in schools. Interviews are conducted with teachers, students, and computer operators. The assessment results are then discussed in discussion forums through Focus

Group Discussion (FGD). FGD participants were teachers of Alqur'an Hadith, computer operators, headmasters of *madrasah Aliyah* and *madrasah* education section head office of the Ministry of Religion of Central Aceh Regency.

Through the FGD, all data found during the initial assessment, both interview data and direct observations in *madrasah* were confirmed and confronted with each other. The participants freely conveyed the real conditions in each madrasa without being distinguished by the stratification of their positions.

The results of the FGD obtained accurate information from *madrasah* stakeholders regarding the availability of assets and resources that varied in each *madrasah*. There are computer labor facilities, internet facilities, and projector in MAN 1 Central Aceh. Teachers are accustomed to using a projector to display presentation slides and sometimes display videos in learning. Even teachers sometimes use other media in learning, but not in evaluating learning outcomes. Nevertheless, the national exam still uses computers. Students may bring laptops to school, but may not carry a smartphone. Almost the same data is also found in MAN 3 Central Aceh. The difference is, this *madrasah* already has a digital library, and the teacher uses multimedia in evaluating learning outcomes.

The conditions of the two-state *madrasah* above are different from MAN 2 Central Aceh. Even though both government-owned *madrasah*, but there is no use of the projector in learning by the Alqur'an Hadith teacher of MAN 2 Central Aceh. In fact, in this *madrasah* the projector facilities are available. In this *madrasah*, there are also internet facilities that have strong signals. However, its use is limited to administrative matters and activities in the computer laboratory. Students are allowed to bring laptops to school, but not with smartphones.

Whereas eight private *Madrasah Aliyah* assets and resource potential are quite diverse. Regarding internet facilities, only found in MA Darul Mukhlisin, MA Blang Mancung, and MA Ulumul Qur'an, while the other five madrasahs have no internet facilities. The computer laboratory is only available to MA Silih Nara, MA Arrahman and MA Ulumul Qur'an, while the other five *madrasahs* do not have this facility. There are four *madrasah* that has projector facilities for MA Darul Mukhlisin, MA Blang Mancung, MA Ulumul Qur'an and MA Al-Huda. Of the four *madrasah*, only the last two *madrasah* use projector for classroom learning.

All of the schools, both state and private, there is a piece of common information in each school that every *madrasah* has held a computer-based national examination (UNBK), and students are trained to face the exam. Regarding administrative matters, only one *madrasah* does not use the internet, namely MA Darul Amal. Every *madrasah* allows students to bring laptops to the *madrasah* except MA Darul Mukhlisin, MA Arrahman, and MA Ulumul Qur'an. These *madrasahs* do not allow their students to bring a laptop because the laptop is not used in the learning process. While smartphone use in *madrasah* is only permitted by MA Blang Mancung and MA Silih Nara, while the other nine *madrasah* did not allow their students to bring smartphones to *madrasah*.

Based on the asset and resource data found in the eleven *madrasah* above, the FGD participants determine the choice of e-learning resources that will be made which can be accessed offline using a computer. FGD participants did not choose e-learning online

because not all *madrasah* have internet facilities. The FGD Forum also agreed that the e-learning that was made was the e-learning AlQur'an Hadith X level.

Besides, the FGD participants also recommended that there should be collaborative efforts with various parties outside the school to improve the ability of teachers and other relevant stakeholders in madrasas to meet the changes in the learning process in the future. The first collaboration was held with a service team to strengthen the capacity and independence of madrasas in preparing to learn in the current information technology era. The collaboration is focused on mentoring the creation of e-learning learning resources so that it can be used by teachers and students in *madrasah*. Furthermore, the related parties such as the Working Group of the *Madrasah Aliyah* Headmasters and the forum of AlQur'an Hadith Teacher will collaborate with the program of study Ilmu AlQur'an and Tafsir STAIN Gajah Putih Takengon in many sectors.

2. Workshop on Making E-learning

Among the recommendations of the FGD is that it requires training to increase the capacity and independence of madrasas to accommodate the development of technology in learning. The training was held in the form of a two-day workshop.

The workshop was held to train and guide participants to be able to make e-learning resources for AlQur'an Hadith subjects. Workshop participants are AlQur'an Hadith subject teachers and *madrasah* computer operators. These two elements are synergies in making e-learning. The involvement of computer operators in workshop activities with the aim of being able to help *madrasah* teachers in making e-learning is taught during the workshop. Another goal is for the operator to play a role in continuing the mentoring of e-learning resources for other subjects in their *madrasah*.

Workshop material is making flash player using Macromedia flash 8 and iSpring suite 8.7.0. In addition to making flash players, participants were also asked to present the flash player they made. The result of the workshop was the availability of the e-learning AlQur'an Hadith Subject for X level of *Madrasah Aliyah*.

The first day participants were introduced to several offline e-learning options in the form of HTML help/chm and flash player. After being offered by the dedicated team, participants chose the type of e-learning in flash player format. The choice of flash player with the reason that the teacher has been able to make presentation slides through Microsoft office. Before the end of the first day activities, participants were given the task of making presentation slides based on X level textbooks.

On the second day, participants were guided to make flash layers from their respective slides. After completing the e-learning, participants were asked to practice e-learning in front of the forum. After they presented their e-learning, other participants gave suggestions and inputs related to e-learning that were made.

This workshop was considered successful in improving the ability of AlQur'an Hadith teachers to make AlQur'an Hadith e-learning. The indicator of the success of developing the ability and independence of the teacher is by producing the e-learning Al-Quran Hadith X level. Previously the participants were not able to make their e-learning.

Another indicator of improving the ability of teachers and workshop participants is an increase in insight measured by the results of pretest and post-test. The questions asked in pretest and post-test about the sources of e-learning learning and references in making learning resources. The pretest is carried out using tests written on distributed questions, while post-test is carried out online. Online post-test questions are found at the site address http://bit.ly/postwork_e-learning.

The workshop was also considered successful based on the evaluation obtained from the participants. Participants fill the workshop evaluation form online through the site address http://bit.ly/evalwork_e-learning. In this evaluation form, participants are free to give an assessment. To maintain freedom of assessment, this evaluation form does not include the identity and origin of the *madrasah* participants. Participants were asked to assess the implementation of the workshop with a scale range of 1 to 5. Score 1 for dissatisfaction, Score two less satisfied, score three is quite satisfied, score four satisfied and value 5 is very satisfied. The following is the percentage of the evaluation score of the workshop:

No.	Rating Items	Percentage
1	Comfortable event room	4
2	The capacity of the room is relevant to the number of participants	4,38
3	Training aids (sound system, projector, material, etc.)	4,69
4	Adequate consumption and snacks	4,62
5	Affordable Workshop location	4,23
6	Supporting facilities (parking, places of worship, toilets)	4,38
7	Room arrangement and equipment	4,38
8	Material according to the workshop topic	4
9	Systematic arrangement of material	3,69
10	There are examples of applications	4
11	Workshop materials are easy to understand and interesting for participants	4,08
12	Workshop materials enhance participants' knowledge and abilities	4,31
13	Readiness of facilitator /service team in delivering workshop material	3,85
14	Facilitator competence	4,08
15	The ability of the facilitator in delivering material according to the time available	4
16	The ability of the facilitator to answer participants' questions	4,31
17	Clarity in the delivery of material by the facilitator	4
18	Ability to communicate orally with participants	4,23
19	The ability of the facilitator in creating active and communicative situations	4,15
20	Voice clarity and intonation of the facilitator in bringing the	4,46

	material	
21	The workshop method is in accordance with the material	4,38
22	Methods to help participants absorb the material	3,62
23	Evaluation of the ability and knowledge of participants before and after (pretest and post-test)	3,69
24	Attitude and service to participants	4,38
25	Tidiness and cleanliness	4,38
26	Cooperation between facilitators	4,38
27	Timeliness of the event	4,31
Overall average		4,18

Table 2

The level of satisfaction of the workshop participants on the implementation

Separately, after the workshop, a collection of e-learning made by workshop participants was then submitted to a team of experts from peers to be assessed and given input. In this case, the assessment is requested to the lecturers of Alqur'an and tafsir subject and lecturers of learning media subject. There is input from colleagues to perfect the appearance by including the verses of the Alqur'an and hadith in e-learning. There are also suggestions for e-learning to continue for the XI and XII level of the *Madrasah Aliyah*. So that e-learning is created in the Alqur'an Hadith subjects for the whole *Madrasah Aliyah*.

Conclusion

Through the activities of assisting in making the source of e-learning Alqur'an Hadith, many benefits are felt directly by many people. First, the Alqur'an Hadith teachers in Central Aceh district received the knowledge and experience of making e-learning resources that can be applied to students. The teachers have also been provided to be able to develop the making of e-learning on Alqur'an Hadith subject for XI and XII level. This can answer the challenges of education in the digital era where teachers can be more creative in dealing with students who are a generation of technology and information literacy.

Second, the school as an educational institution that receives infrastructure assistance from the government can also develop various existing facilities. These facilities can be utilized as best as possible to improve the quality of education, especially in the subjects of the Alqur'an Hadith. Third, students as direct users and beneficiaries will become more enthusiastic and diligent in learning the Alqur'an Hadith to increase the mastery of the material and scientific quality they have.

Finally, all the assistance activities that have been carried out have opened up opportunities between STAIN Gajah Putih Takengon and *Madrasah Aliyah* in Central Aceh. Various forms of synergy can be carried out to create more massive and progressive benefits in strengthening the capability and independence of the *Madrasah Aliyah* to

produce qualified graduates. The graduates will eventually be absorbed by the STAIN Gajah Putih Takengon campus as students who can increase their achievements and expertise so that they become candidates for future scholars in the future.

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ECONOMIC IMPROVEMENT OF BONAI TRIBES THROUGH MAKING OF COW FARM BIOGAS AS RENEWABLE ENERGY

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Abstract

The Bonai Tribe is one of the indigenous tribes living in the interior of the Rokan River. Bonai Village is known as one of the livestock producing areas. This vast population of cattle is directly proportional to the production of livestock manure. Cattle dung that is not utilized to the maximum will have implications for environmental conditions that are not environmentally friendly. This service aims to produce appropriate technology through the use of solid and liquid waste from livestock manure as a source of biogas. The service method is counseling and mentoring about biogas, making mini-scale biogas and making household-scale biogas. The parameters observed were the degree of acidity (pH) and flame test. The results of biogas observation showed that the final pH ranged from 7.9 to 8.2 which showed that the biogas had good quality. The longest flame results for 44.67 seconds. Biogas produced 1 kg CH₄ = 40 Liters of CH₄ Gas and 1 m³ of CH₄ gas is equivalent to 0.62 Liters of Kerosene.

Keywords: Service, Bonai, Biogas, Waste, Livestock

Introduction

The Bonai is a community belonging to remote indigenous communities in the category II. Bonai Village people live by moving, living in the river waters area, and they meet their daily needs by fishing, they interact with other communities very limited, they interact with outside communities when they sell fish and buy staple food supplies. The Bonai tribe is one of the isolated tribes in the Riau Province. In addition to other tribes namely Sakai, Talangmamak, Kubu, Forest People, and Sea tribes or Akit tribes. The Bonai tribe is one of the indigenous tribes who live far in the interior of the Rokan River. This community is difficult to reach and socially isolated. They live from the results of mobile farming, fishing, and gathering. The Bonai community is far from touching the development of the Riau Province government, even the majority of the population or people of Riau who lives outside of their village do not know who they are. Even if there is an outside community who knows about the Bonai tribe, generally they only know the Bonai tribe because of the cultural peculiarities and traditions

Bonai Village, Bonai Darussalam Subdistrict, Rokan Hulu Regency, Riau Province, Rokan Hulu, besides having the potential of agricultural land, namely rubber and oil palm plantations of 40,000 Ha, has also been known as one of the livestock producing areas in Riau Province, especially cattle and buffalo cattle. There has been no management so far. As time goes by and to succeed the government policy, Rokan Hulu Regency through the Department of Fisheries and Animal Husbandry has launched a million cattle program starting from 2011-2016. For 2011 alone the population in Rokan Hulu Regency

was 30,552 (Rokan Hulu Regency Fisheries and Livestock Services, 2012). The latest data is that Rokan Hulu Regency has the highest Cattle population compared to Regencies and Cities in Riau Province, while the cattle population in Rokan Hulu Regency is at 43,197 tails (BPS, 2016).

The population of cattle is directly proportional to the production of manure produced in the form of feces and urine. Cattle manure that is not utilized to the fullest will have implications for unfriendly environmental conditions, and the spread of livestock diseases will often occur. Therefore, there is a need to use livestock manure technology as biogas production with household scale digester design. Biogas derived from livestock manure has environmental characteristics and can be renewed because fossil fuels have been rumored to be the cause of global warming. Fossil fuels with incomplete combustion can cause CO₂ to rise to the surface of the earth

Biogas is a gas fuel produced by anaerobic activity or fermentation from organic materials including human and animal waste, domestic (household) waste, or anaerobic degradation of organic materials by anaerobic bacteria. Methane in biogas, if burned, will be relatively cleaner than coal, and produce more energy with less carbon dioxide emissions. Biogas is defined as the gas released when organic materials (such as animal waste, human waste, straw, husks, and vegetables) are fermented or undergo a process of mechanization. Biogas consists of a mixture of methane (50-75%) CO₂ (25-45%), as well as a small amount of H₂, N₂, and H₂S. The use of biogas has several advantages compared to oil-based fuels derived from fossil fuels, including biogas having environmental friendly and renewable properties. Fossil fuels whose combustion is less than perfect produce CO₂ which is one of the gases that cause global warming

Therefore, the need for biogas design technology is expected by the farmers and breeders in the Indigenous Group (KAT) of the Bonai Tribe to be able to start switching for cooking and lighting needs from conventional biogas use to biogas production from animal dung which is environmentally friendly.

Reasons for Choosing Subjects Side

- 1 The Bonai are KAT Category II citizens who generally live using shifting cultivators who are their orbital areas in sustaining life, the technology used is relatively more varied, and has been able to interact with the outside world (Minister of Social Regulation, 2012).
- 2 Land transportation access to the KAT settlement area of the Bonai Tribe is very difficult because the construction of road infrastructure has not been maximally implemented.
- 3 Not yet optimal utilization of cattle dung which is very abundant in the group of farmers and breeders of the Bonai Tribe, Bonai Darussalam District, Rokan Hulu Regency
- 4 Not yet understand the technology of using cow manure both feces and urine as an alternative to household-scale collapsed energy
- 5 The biogas application is not optimal in the community groups of farmers and breeders in the farmers and breeders of Bonai Tribe, Bonai Darussalam District, Rokan Hulu Regency

The condition of Subjects Side by Side

1. The economic condition of the community of farmers and breeders of the Bonai tribe, Bonai Darussalam sub-district, Rokan Hulu district, clearly visible the difference between households that are categorized as poor and very poor
2. Has a population of 4299 people, consisting of men: 2254 people, women: 2045 people and 1140 families
3. The entire Bonai tribe is Muslim because almost all the people in the Bonai tribe are indigenous, the Malay tribe. Although there are migrants, the numbers are still very little or almost invisible. In acquiring religious knowledge, they learned from local ulama scholars who were considered capable of teaching religion

Devotion Action Strategy

1. Analyzing the economic and social conditions and development of the farmers and breeders in Bonai Tribe of Bonai Village, Bonai Darussalam Subdistrict, Rokan Hulu Regency, especially those related to the cultivation of livestock that has been carried out, including identification of breeders, methods of breeding and conditions of farmers
2. Motivate to change the cattle maintenance system that previously used an extensive system (released throughout the day) to become a semi-intensive maintenance system (released and caged)
3. Motivating the community in Bonai Tribe Bonai Village, Bonai Darussalam Subdistrict, Rokan Hulu District, improves and analyzes knowledge about biogas processing technology by fermentation
4. Motivating livestock groups in Bonai Bonai Village, Bonai Darussalam Subdistrict, Rokan Hulu District, improves and analyzes knowledge about biotechnology in developing cattle breeding integration with Islamic values
5. Conducted joint training with the farmers and breeders' communities related to the material of biogas processing technology by fermentation

Material and method

Time and Place

This service has been carried out for five months starting in April-August 2018 in Sontang Village, Bonai Darussalam District, Rokan Hulu Regency, Riau Province and the Laboratory of the Faculty of Agriculture and Animal Sciences, UIN Sultan Syarif Kasim Riau

Service Activities Method

There are several stages of service activities:

Phase I Location Survey and Assistance for Biogas Production

The survey was conducted to find out the condition of the subject being assisted at present regarding economic, social, education and religion. The method used in this

companion is active learning and participatory learning which includes lectures and practices/demonstrations. The counseling material presented regarding the understanding and making of biogas includes: a) preparation of materials and tools, b) steps for making biogas and, c) factors that influence the success of biogas production. At the time of the extension, it was continued with an interactive discussion. Mentoring materials delivered to trainees are given in the form of leaflets.

Phase II Assistance for the Making of Mini Scale Biogas (Small)

The method used in making mini-scale biogas is by CBR (Community Based Research) method. The materials and tools used include: gallons of water as a 19-liter mineral biodigester, PVC hose, large funnel, plastic glue, T thread, brass faucets, rulers, pens, knives, pH meters, thermometers, solder, scales, digital cameras, and benen. This activity was carried out by conducting group-based research related to biogas processing material by fermentation. The method used in this step is the exploration method with descriptive analysis. The treatment for all stages in this service is:

P1: Biogas with 100% faeces ratio + 0% urine

P2: Biogas with 80% faeces ratio + 20% urine

P3: Biogas with 60% faeces ratio + 40% urine

Furthermore, the biogas that has been produced is analyzed:

1. The degree of acidity (pH) In the decomposition of anaerobic pH factors play a role because, in the pH range that is not suitable, microbes can not grow optimally and can even cause death which inhibits the acquisition of methane gas. The pH value needed for the digester is between 6.2 - 8 (Amaru, 2004)
2. The flame test is conducted to ascertain whether the biogas produced contains methane gas or not. Methane gas specifications are marked by blue flame (Wati, 2014).

For more details, the design of mini-scale biogas can be seen in Figure below:

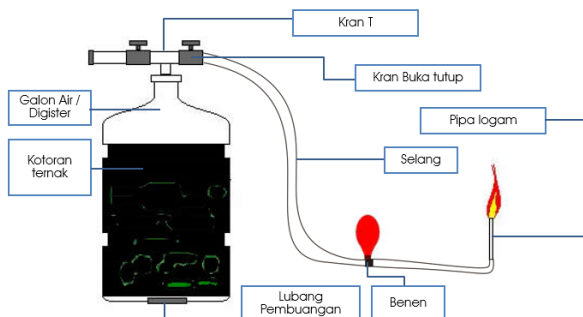


Figure 1. Biogas Design (Modification of Abdillah, 2012)

Phase III Development Assistance, Making Household Scale Biogas

At this stage are the construction, physical development, and development of a household-scale biogas processing installation in collaboration with the bonai tribal community, Bonai Darussalam Subdistrict. Biogas built has a capacity of 6M3 with the ability to cook more than two households. Biogas capacity is affected by the availability of animal feces and urine. Availability of feces and urine is influenced by the type of cattle used and the maintenance model. To be able to obtain feces and urine in large quantities, the maintenance carried out must be semi-intensive and intensive maintenance. For more details, the design of household-scale biogas can be seen in the figure below

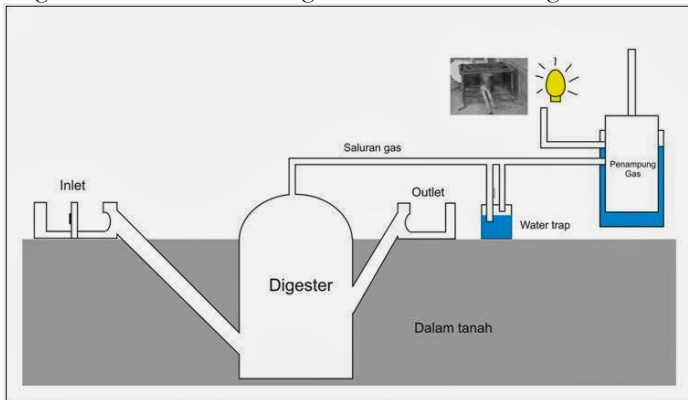


Figure 2. Household Scale Biogas

Stakeholder Engagement

This activity involved several stakeholders, namely the Rokan Hulu Regency government, the private sector, universities and farmer/livestock groups themselves. The involvement can be seen below:

1. Synergizing integrated agricultural management programs through biogas processing technology carried out by university lecturers in Riau Province
2. Technical and non-technical assistance from the local government for the development of sustainable agricultural and livestock learning media that is safe for farmers and breeders so that the technology of managing biogas can be an example of managing new energy sources.
3. Local governments and universities can integrate ideas and implement integrated community empowerment programs to serve the community and improve welfare and independence.
4. Farmer / livestock groups motivate the community to participate in improving and analyzing their knowledge about their own lives and conditions, so that they can make plans and actions that are more economical so that it can prove that the biogas processing business can be used as one to change improving economic conditions Bonai Tribe community, Sontang Village, Bonai Darussalam District, Rokan Hulu Regency.

Results and Discussion

Conditions of Service Location

Community Service activities carried out in Sontang Village received enough feedback on the implementation of the dedication they had made. Bonai tribal community livestock development training activities resulted in 80-90% feedback from the community, even though most of the Bonai Baru tribe community had a low level of education but still easily understood the training material presented by the resource person. Training activities begin with resource person presentations relating to the manufacture of Biogas.

Coverage of various activities to be able to provide understanding in increasing knowledge of the Bonai tribe community regarding the manufacture and utilization of Biogas. Based on the analysis that training activities have supporting factors including the willingness and hard work of the Bonai tribe to learn how to make Biogas well with the concept of renewable science and technology, the nature of Bonai tribal community is clear coordination between rural communities so that all communities have a sense of belonging understanding of the technology from the supporting factors of the training activities, the direct impact that can be felt by the Bonai tribe is to provide information about investment opportunities in the field of processing of potential livestock waste, providing information and knowledge to develop livestock businesses, especially waste processing, especially in the Bonai tribe while the impact indirect is a business model for making an efficient and sustainable biogas model.

For more details, the initial economic and social conditions of the Bonai tribe can be seen in Figure below.



Figure 3 Condition of the Bonai Tribe's House



Figure 4 Discussion with the Community

Assistance in the Making of Mini Scale Biogas

Training activities begin with resource person presentations relating to the processing of livestock manure which is viewed from economic value. This activity also involved several students. The design of the tools used for mini-scale biogas production can be seen in Figure below.



Figure 5 Making Mini-Scale Biogas

Based on the observations and measurement of the acidity level of the initial pH of biogas during the study is presented in Figure 6

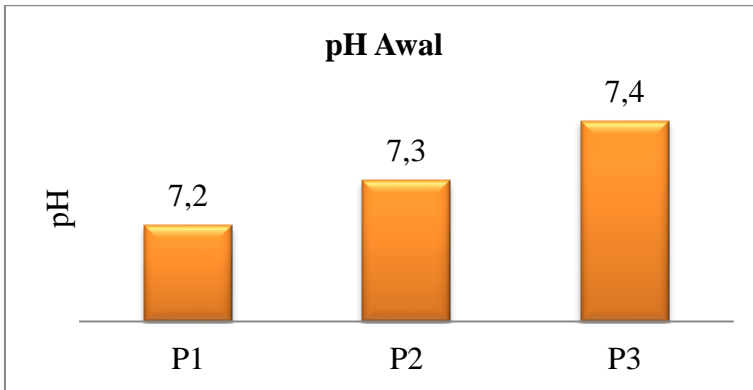


Figure 6 Initial pH of Biogas

Based on Figure 6 shows that the initial pH content ranges from 7.2-7.4. This shows that biogas has good quality for bacterial growth. The range of 6 to 8.0 is still allowed by Sari et al (2013). The initial pH measurement which is a pH is close to neutral by spurring the development of methane (methanogen) bacteria. The pH that plays a role in acetic acid breaker bacteria grows optimally, this has an impact on the biogas produced. This is supported by the research of Sholeh et al. (2012) stating that the initial pH of entering biogas material reaches 6.8 and shows the appropriate values of conditioning at the design stage.

Furthermore, the results of observation and measurement of the acidity level of the final biogas pH during the study are presented in Figure 7

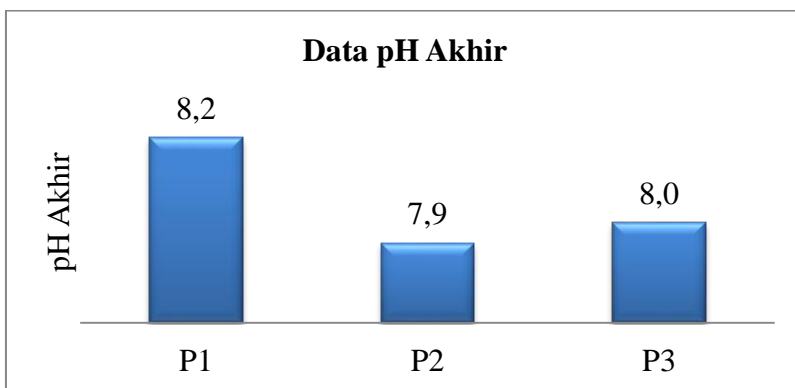


Figure 7. Final pH of Biogas

The results showed that all treatments produced pH above neutral (7.9 - 8.2). This is because all treatments have a range of composition of cow feces and urine that are not much different, causing the pH produced is not much different. This is supported by Sari

et al's (2013) research, the final pH results obtained ranged from 7.10 to the condition when methane production was in stable condition. The final pH measurement is due to the decreasing volume of biogas so that methane bacteria that develop are less optimal (Hashimoto et al., 1980).

Measurement of flame test aims to determine the success rate of the fermentation process based on the observations and measurements of the biogas flame test during the study presented in Figure 7. A positive test is marked by a greater and less intense flame. Ihsan and Musafira (2013). The highest duration of the flame produced from P2 treatment with a range of 44.67 seconds and the shortest flame duration was produced in the P1 treatment with a time span of 18.67 seconds. This is caused by P2 the growth of microorganisms that can degrade organic matter optimally so that an increase in the initial stage of bacterial activity has occurred. Yonathan et al. (2012) stated that the addition of basic ingredients in the form of organic materials would function as a carbon source which is a source of activity and bacterial growth.

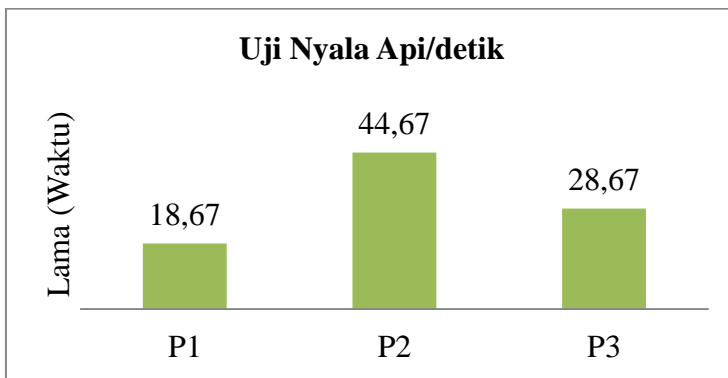


Figure 8 Fire / Seconds Test Results

Development Assistance, Making Household Scale Biogas

The physical development of biogas from the beginning to be used by the Sontang Village community for cooking can be seen in Figure below



Figure 9 Digester Hole Making Process



Figure 10 Process of Digester Physical Development



Figure 11. Finishing Biogas



Figure 12. Making Biogas

The principle of making biogas is the anaerobic decomposition of organic matter (covered from free air) to produce a gas that is mostly in the form of methane (which has flammable properties) and carbon dioxide. The process of anaerobic decomposition is assisted by a number of microorganisms, especially methane. A good temperature for the fermentation process is 30-55°C. At these temperatures, microorganisms can work optimally overhauling organic materials (Ginting, 2007).

Calculation of Biogas formation with a capacity of 6 M³ can be seen in the explanation below:

Biogas (Digester) Normal = 1 m³ = 11.6 kg/hr

4 m³ = 11.6 x 6 = 69.84 kg/hr (Faeces + Urine)

1 Kg CH₄ = 40 Liter Gas CH₄

6 M³ = 69,84 X 40 = 2793 Liter Gas CH₄ (2.8 m³)

1 m³ gas CH₄ equal to 0.62 Liter Kerosene

Means 2.8 m³ x 0.62 = 1.736 Liter Kerosene (One family)

Result : 2.8 m³ = 1.736 Liter Kerosene /day

Obtained from animal waste :

1. Adult female cattle produce Faeces = 10 – 17.5 kg/day and Urine = 3.5 – 4 Liter/day
2. Average needs Faeces dan Urine around 13 kg/day
3. A female cow that can be kept in a cage to produce 13 kg/hr (faeces + Urine) adalah 69,84 kg/13 kg = 5.37 ekor (5 – 6 tail)

Conclusion and Suggestion

Conclusion

The conclusion of the activities as follows:

1. Solid and liquid waste from cattle dung can be utilized with simple and applicable technology to become renewable energy biogas.
2. The Bonai tribe community in Bonai Darussalam Subdistrict is very enthusiastic and enthusiastic in training activities on the use of solid and liquid waste of cow dung into biogas
3. The use of Biogas from solid and liquid waste from cow manure carried out by the Bonai tribe can save the cost of purchasing gas for cooking purposes and others
4. The number of cattle used to produce solid and liquid biogas is at least 2-3 heads.

Suggestion

1. There needs to be attention from the local government to develop biogas technology like renewable energy by utilizing livestock manure.
2. There needs to be an advanced program on the processing of solid and liquid waste of cattle in the Regency / City of Riau Province so that the utilization of renewable energy is maximized.

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THE LEGAL TREATMENT OF SHARIA ECONOMY TOWARDS CIBIRU WETAN VILLAGE CITIES OF CILEUNYI DISTRICT, BANDUNG

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Abstract

Islamic economics has two main things that become the legal foundation of the sharia economic system, namely the Qur'an and Sunnah of the Prophet, the laws are taken from the two fundamental principles in concept and principle are fixed (cannot change at any time and anywhere). The purpose of Islamic economic law counseling was carried out on the residents of Cibiru Wetan Village, Cileunyi District, Bandung Regency: insight and skills to counseling participants about the superiority of sharia economic law. To solve the problems that have been identified and formulated above, so that counseling can run smoothly as an alternative problem solving is as follows: counseling is carried out with individual and classical approaches. The classical approach is carried out when giving theories about sharia economic law, and an individual approach is carried out during training. Based on the results of service to the Islamic economic law counseling community in the community of Cibiru Wetan Village, Cileunyi District, Bandung Regency; 1) Islamic economic law counseling activities for the people of Cibiru Wetan Village, Cileunyi District, Bandung Regency, benefit the community. This can be seen from the enthusiasm of the community in questioning and motivated to develop their business creativity. So that this activity needs to be carried out on an ongoing basis and 2) The forms of activities carried out are intensive counseling with the following stages: Lecture on the introduction of the importance of sharia economic law; Lecture on Islamic economic law theories; Lecture on the development of sharia economic law; Demonstration of steps in the preparation and development of sharia economic law; Exercise law application simulation.

Keywords: *Counseling, Sharia Economic Law, Community Service*

Introduction

Islamic Economics is a branch of science that seeks to view, analyze, and ultimately solve economic problems with Islamic methods, namely based on the teachings of Islam, namely the Qur'an and Sunnah of the Prophet (P3EI, 2012:17). Islamic economics has two main things that become the legal foundation of the sharia economic system, namely the Qur'an and Sunnah of the Prophet, the laws are taken from the two fundamental principles in concept and principle are fixed (cannot change at any time and anywhere). Here are some understandings of Islamic Economics from several sources book:

- 1) According to Monzer Kahf in his book *The Islamic Economy* explains that Islamic economics is part of an interdisciplinary economic science in the sense that the study of Islamic economics cannot stand alone, but it needs good and deep mastery of the sharia sciences and supporting sciences as well towards

sciences that function as tool of analysis such as mathematics, statistics, logic, and ushul fiqh (Rianto and Amalia, 2010:7).

- 2) M.A. Mannan defines Islamic economics as a social science that studies people's economic problems inspired by Islamic values (Mannan, 1992:15).
- 3) The definition of Islamic economics based on the opinion of Muhammad Abdullah Al-Arabi (1980:11), Islamic Economics is a set of general economic basics that we conclude from the Qur'an and the Sunnah, and is the building of the economy that we established on the foundation the basics are appropriate for each environment and period.

Lack of public awareness of Cibiru Wetan Village, Cileunyi District, Bandung Regency, on Sharia Economic Law affects the low level of awareness for economic interaction with the Islamic economic system. This extension activity was carried out and was followed by community representatives from 19 RW's in Cibiru Wetan Village, Cileunyi District, Bandung Regency.

Identification and Formulation of Problems

Sharia Economic Goals are aligned with the objectives of Islamic law itself (maqashid asy shari'ah), which is to achieve happiness in the world and the hereafter (falah) through a good and honorable system of life (hayyah thayyibah). The objective of the Sharia Economy to be achieved includes the micro or macro aspects, including the world time horizon or the hereafter (P3EI, 2012:54).

An Egyptian fuqaha named Prof. Muhammad Abu Zahrah said there were three objectives of Islamic law which showed that Islam was revealed as a mercy for all humankind, namely (Rahman, 1995:84):

- 1) Cleansing the soul so that every Muslim can be a source of good for the community and its environment.
- 2) Upright justice in society. Justice in question covers aspects of life in the field of law and muamalah.
- 3) The achievement of maslahah (the peak). The scholars agreed that the maslahah which became the peak of the above targets included five necessary guarantees, namely: the safety of religious beliefs (al din), the salvation of the soul (al nafs), the salvation of reason (al aql), family safety and descent (al nasl) and property safety (al mal).

The implementation of Islamic economics must carry out the following principles (Sudarsono, 2002:105):

- 1) Various resources are seen as gifts or deposits from Allah to humans.
- 2) Islam recognizes private ownership within certain limits.
- 3) The main driving force of Islamic Economics is cooperation.
- 4) Sharia economy rejects the accumulation of wealth controlled by a few people.
- 5) Sharia economy guarantees community ownership and its use is planned for the benefit of many people.
- 6) A Muslim must fear Allah Almighty and the day of determination in the hereafter.
- 7) Zakat must be paid for wealth that has met the limit (Nisab).
- 8) Islam forbids usury in all forms.

Like a building, the Islamic economic system must have a foundation which is useful as a foundation and can sustain all forms of economic activity to achieve noble goals. The following are the basic principles in Islamic economics, including (Ali, 2008):

- 1) Do not hoard (Ihtikar). Hoarding, in Arabic, is called al-ihthikar. In general, ihtikar can be interpreted as an act of buying merchandise with the aim of holding or storing the item for a long time, so that the item is declared a rare and expensive item.
- 2) Do not do a monopoly. Monopoly is an activity to hold the goods from being sold or not circulated in the market so that the price becomes expensive. Monopoly activity is one of the things that is prohibited in Islam if the monopoly is created intentionally by hoarding goods and increasing the cost of goods.
- 3) Avoid prohibited sales. Buying and selling activities that are in accordance with the principles of Islam, fair, lawful, and do not harm one of the parties are those who are greatly appreciated by Allah. Because indeed that everything that contains elements of munkar and disobedience is unlawful.

The theory that is the basis of PkM

1. Definition of Fiqh Mu'amalah.

Understanding fiqh mu'amalah is composed of two words, namely fiqh and mu'amalah. The word fiqh is etymologically rooted in the verb, namely: – in form of the verb which are: *فَقَّهَ - يُفَقِّهُ - فِقْهًا - فَهَّمَهُ أَيْ فَقَّهَهَا* – which means understanding, understanding, smart and intelligence. Shows to "the meaning of something" or "science." Terminologically, fiqh is a practical 'shara' law (amaliah) obtained from detailed arguments. While mu'amalah is derived from the word: "aamala - yuaamilu - mu'amalatan," which means to do and practice one another. Whereas mu'amalah in terms of terminology can be interpreted as the rules of God which regulates the relationship of man and man in his effort to obtain the tools of his physical needs in the best way.

According to the above definition, fiqh mu'amalah can be defined as sharia law 'which is amaliah which regulates human relations with other human beings in their efforts to meet the needs of life.

2. Distribution of Fiqh Mu'amalah

The division of fiqh mu'amalah is very related to the view of fuqoha in defining the understanding of fiqh mu'amalah in the broad sense or narrow meaning. According to Ibn 'Abidin, your fiqh mu'amalah is divided into five parts:

- a. Mu'amalah Maliyah (Law of Materiality).
- b. Munakahat (Marriage Law).
- c. Muhasanat (Procedural Law).
- d. Mandate and "Ariyah (Loans).
- e. Tirkah (Heritage).

Whereas Al-Fikri in his book "Al-Mu'amalah al-Madiyah wa al-Adabiyah" stated, that mu'amalah is divided into two parts, as follows:

- a. Al-Mu'amalah al-Madiyah, namely mu'amalah who examines from the object's eyes. Some scholars' argue that mu'amalah al-madiyah is mu'amalah which is material because the object of fiqh mu'amalah includes things that are halal, haram and shubhat for sale; dangerous objects; and things that bring benefit to humans. Therefore, a Muslim's business activities are not only oriented to obtaining material benefits, but business practices must be based on sacred religious values, in order to get the pleasure of Allah SWT.
- b. Al-Mu'amalah al-Adabiyah, namely mu'amalah which is reviewed from the way exchanging objects, which originate from the five senses of man, whose elements of enforcement are rights and obligations, such as honesty, hash, envy, and

revenge. Mu'amalah al-Adabiyah what is meant is the rules of God that must be followed in relation to human activities in social life which are reviewed in terms of the subject, namely human as the culprit. This Adabiyah revolves around pleasure between the two parties when making a contract, so there is an element of lies or cheats in it.

3. The scope of fiqh mu'amalah

Based on the division of fiqh mu'amalah above, then the scope Mu'amalah Fiqh is divided into two, namely:

a. The scope of Mu'amalah Adabiyah.

The scope of mu'amalah which is adabiyah is consent and qabul, mutual mercy, no compulsion from one of the parties, rights, and obligations, the honesty of the sword, fraud, forgery, hoarding and everything that has to do with the distribution of property in community life.

b. The scope of Mu'amalah Madiyah.

The scope of discussion of Mu'amalah Madiyah is the issue of buying and selling (al-bai 'wa al-tijarah), pledges (al-rahm), guarantees and dependents (kafalah and dhaman), companies or partnerships (al-syirkah), property companies and energy (al-mudharabah), rent (al-ijarah), granting rights to use (al-a'riyah), entrusted goods (al-wadhi'ah), found goods (al-luqathah), land cultivation (al -muzara'ah), rent of land (al-mukhabarah), wages (ujrah al-'amal), lawsuit (syufah), contests (al-j'alah), sharing of shared wealth (al-qismah), giving (al-hibbah), liberation (al-ibra), peace (as-sulhu), and coupled with contemporary problems (al-mungasirah) such as the problem of bank interest, insurance, credit, and others.

Methods

To solve the problems that have been identified and formulated above, so that counseling can run smoothly as an alternative problem solving is as follows: counseling is carried out with individual and classical approaches. The conventional approach is carried out when giving theories about sharia economic law, and an individual approach is carried out during training. The methods used are:

1. Lectures vary.

This method was chosen to convey essential concepts to be understood and mastered by counseling participants. The use of this method with the consideration that the lecture method combined with pictures, animation and displays can provide a relatively large amount of material in a stable, fast and easy way.

2. Demonstration

This method is chosen to show a work process that is the stages development of sharia economic law. The demonstration was carried out by the instructor in front of the participants so that participants could observe the methods and techniques directly for developing sharia economic law.

3. Training

This method is used to give assignments to counseling participants to make a simulation of the application of Islamic economic law.

Results and Discussion

This service activity was held in collaboration between UIN Sunan Gunung Djati and the community of Cibiru Wetan Village, Bandung District in 2018. This extension

activity is one of the important stages of community service activities as part of the Tridarma of Higher Education held on May 7 to August 27, 2018, Counseling was carried out in the Cibiru Wetan Village Office Hall, Bandung Regency. The one who gave the speech in this counseling was the secretary of Cibiru Wetan Village, Bandung Regency. While as the resource person of this extension activity was Dr. Iwan Setiawan, S.Ag., M.Pd., M.E.Sy, and Mr. Dr. H. Ramdani Wahyu Sururie, M.Ag., M.Sc., both of whom are lecturers of the Faculty of Sharia and Law of UIN Sunan Gunung Djati. In addition to giving lectures on the counseling, the resource person also distributed brochures on Islamic economic law. The activities take place smoothly with a very thick atmosphere of village comfort. In its implementation, the extension activity was attended by various levels of society.

Community leaders in attendance included the Head of Cibiru Wetan Village, the Secretary of Cibiru Wetan, PKK women, along with all RTs and RWs. In addition to community leaders were also attended by the heads of organizations in the community, heads of business groups, as well as small and medium-sized entrepreneurs. The people in attendance seemed very enthusiastic to listen to the information given, this was evident from the many people who asked and wanted to get a more in-depth explanation of how they can develop economic law in their village area. As a concrete manifestation of this service activity, the outcome was the establishment of the "Cibiru Wetan Islamic economic group" which was built in collaboration with the community and this village.

The hope of the community can be useful for the long term, so they need guidance from competent parties. The extension activity was conducted by lecturing method, question and answer and showing films of the processes of the sharia economic activities of rural communities from other regions. This film screening also intends to motivate people's desire to develop creative ideas that are owned to utilize the resources available in their area. The potential of Cibiru Wetan resources is very diverse, and the prospects are designed to support the sharia economic community.

Here has a fascinating place to develop as an effort to improve welfare. The most important resource that is owned is the human resources held by the village for the development of a creative economy. Because of that, the substance of the content of the extension material that is delivered is adjusted to the potential of the resources in the village. The implementation of counseling given to the community is an appropriate step to motivate the business taste of the community. The relationship of the role of counseling to the increase of income in rural communities is a result of the counseling process that has been carried out. Through counseling, the community gets information and insight, so that people can understand deeply about the creative economy and its benefits for increasing its income. Even according to Saadah, Anwar Sulili and Bining Deserama (2011) mentioned that understanding the community before getting counseling after getting counseling affects understanding up to 56%.

The success of sharia economic law instructors aimed at receiving new ideas continues until the use of new ideas by the community (the main actor function) takes place in a system of sharia economic law counseling in which there are several functions that can influence each other, namely 1) research function, 2) function regulation, 3) service function and 4) extension function (Dayat, without years). Based on this function our activities have an extension function, this can be seen from the activities of the local community, easily accepting new knowledge and wishing to implement it. However, to get maximum results, what can be done is that further activities are needed that are community assistance so that they can continue to pursue the business that will be made. The obstacles encountered at the time of counseling were adjusting the community's schedule to the activity schedule because almost all of them worked as workers during the day.

Conclusion

1. Islamic economic law counseling activities for the people of Cibiru Wetan Village, Cileunyi District, Bandung Regency, benefit the community. This can be seen from the enthusiasm of the community in questioning and motivated to develop their business creativity so that this activity needs to be carried out continuously.
2. The forms of activities carried out are intensive counseling with the following stages:
 - a. Lecture on the introduction of the importance of sharia economic law;
 - b. Lecture on Islamic economic law theories;
 - c. Lecture on the development of sharia economic law;
 - d. Demonstration of steps in the preparation and development of sharia economic law;
 - e. Simulation exercise of the application of Islamic economic law; and
 - f. Evaluation of results.

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LEARNING MANAGEMENT BASED MULTIPLE INTELLIGENCES

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Abstract

Everyone has the intelligence but it appears in different types and has the ability to improve and strengthen their intelligence. Furthermore, it can be changed and can also be taught to others because intelligence is the reality of a compound which appears in different parts of the brain system or the human mind at a certain level. Intelligence is a unified whole, the child basically has the same intelligence, but has a kind of intelligence that differ from one to another to cooperate and support each other. Based on this fact, the author discusses the inclusive education by looking at the intelligence as something that is infinite. The school gives priority to explore and develop the students' potency, while the exclusive school is the opposite that is the school that promotes academic, such schools are only suitable for children who wants to be smart. Therefore, this paper shows that education based on Multiple Intelligences indicated that the education should be based on the students' interests. The curriculum is based on students' needs, neither based on the teachers' interests, nor the school, and even the interests of regional heads.

Keywords: *intelligences, learning, management*

Introduction

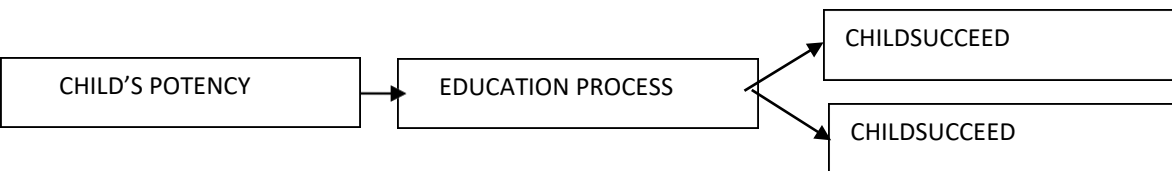
The Qur'an Surah Al-Mulk verse 23 explains that God has granted to all human beings born with the same potential, namely the potential *والأبصار*, *السمع*, and *النفذة*, Sam'a (auditory, sensitivity, or caring), Al-Abshor (sight, views, or insight), and Af'idah (understanding, observation, and analysis), this potential is something that is fundamental because it is owned by humans since birth, this potential can be grown and used to the maximum, because it is very relevant to human nature.

Our national education aims to develop students' potency to be a faithful person and devoted to God Almighty, be well-mannered, healthy, knowledgeable, skillful, creative, independent, and be democratic and responsible citizens. The fundamental and the orientation of the education is a conscious and deliberate effort to achieve atmosphere of learning and the learning process so that learners are actively developing their potency to earn their spiritual power of religion, self-control, personality, intelligence, character, and skills that which is needed for they themselves, society, nation and state (Governmental Regulation No. 19, 2005 on the National Education Standards (SNP), the Law on National Education System No. 20, 2003, Chapter I, Article 1, Paragraph 1).

The function of education is to develop skills and character and so is civilization of the nation's dignity in the context of the intellectual life of the nation, while the purpose of education is for the development of students' potency to be a faithful person and devoted to God Almighty, be well-mannered, healthy, knowledgeable, skillful, creative, independent, and be democratic and responsible citizens. Furthermore, (SNP, the Law on National Education System No. 20, 2003, Article 5, paragraph 1) explains that "Every citizen has the same right quality", (paragraph 2) explains that "Citizens who have physical, emotional, mental, intellectual and/or social defect are entitled to have special education".

Inclusive education considers intelligence as something that is infinite, the school gives priority to explore and develop the students' potency, on the other hand the exclusive school is the school that promotes academic, such schools are only suitable for children who want to be smart, but there have been only a few students' potency that have been excavated, and even tends to be ignored, it was due to the fact that there has been no change at the system used to provide a better education improvement significantly so that many schools or madrasas and some educational elements are still not in line with the proportionality of the educational system.

Theoretically, if they have the equal potency and intelligence, being taught by the same teacher, using the same method, studying at the same class, the allocation of the same time, then the result will be the same that all students will be successful. Regulation and the description above show that education based on Multiple Intelligences indicated that the education should be based on the students' interests; the curriculum is based on students' needs; it is neither based on the teachers' interests, nor the school, and even the interests of regional heads; so education must be in accordance with the students' potency that should be developed, so that the educational paradigm is as follows:



The scheme shows that every child has the potential to be developed, those who develop their intelligence potency then their life will be successful. According to Gardner (2006) intelligence is the ability to solve problems or fashion products that are consequence in an atmosphere of culture, problem-solving skills make someone come closer to the situation and the objectives to be achieved, the ability to find a way or the right way towards the target. The chart also shows that ideally all well-educated students should be successful in their life; indeed, the real education is based on the excellence that is the intelligence potency of the children to develop.

On the other hands, the base of the education in schools or educational institutions is based on the weakness, the weakness of the children that will be developed. Furthermore, the academic learning management is only based on the academic oriented

not strive to develop students' intelligence potency suitable to students' special talents. The concept of education based on Multiple Intelligences believes that every student is intelligent, every students is unique, each of the students have and tend to one of their own intelligence, therefore each of the students should be successful when they are accompanied by teachers and parents to discover and develop the type of their own intelligence.

Musrofi in (2013) explains that in a study conducted by a lecturer at the University of Nebraska USA on "Education and Training Reading" to more than 6.000 people, in pre-tests shows that the weakest readers get 90 words per minute, while the fastest readers get 350 words per minute. The study shows that after getting "Education and Training" the slowest reader who get 90 words per minute increases to 150 words per minute; it increases (80 words) or it increases up to 67%, while the greatest readers who gain 350 words per minute increases to 2,900 words per minutes or it increases up to 729%, this is very surprising, because if it is based on the first results, so it just simply goes up to 67% or increases 584 words to be enough. The study also indicates that "education and training" oriented to "strengths oriented" will bring a very proud achievement on the other hand, education oriented to "weaknesses oriented" basically such education will deliver the children on the pressure "inner or even stress".

Human intelligence can be likened to a knife which has a sharp edge or classified as the advantage and also has a blunt side or classified as the weaknesses; if the sharp edge is continually honed, it will be sharper; however, if we sharpen the blunt side, we will not find the satisfying results. Weakness is as strengths complementary, and as a tool for strength, weakness, therefore should not be abandoned or removed, what else discarded, but also do not need to be developed because it would be useless, if learning to develop weakness achieving the highest is just an average course, the following is an illustration of the differences in learning-oriented to "weakness" oriented to the "Excellence".

Learning in "weaknesses oriented" will not get the maximum results, such this study model does not motivate children's learning or working, but it will decrease the confidence, and will make students stress, otherwise education in "strength oriented" will produce 4E, namely enjoy, (enjoying his job), easy, (easy to do), Excellent, (producing a superior product, and Earn, each of done activity is always productive. The strength when continuously refined, educated and trained will lead to the satisfying and proud successfulness and ultimately will lead to success, philosophically if one develops his power to the maximum level, then it will cover his weaknesses.

The Facts

The facts show a different result with the theory that the same intelligence potency, taught by the same teacher, using the same method, using the same class, and using the same allocation of time, but results in different as this paradigm:

If the above concept of learning is associated with the facts on the ground depicted on the scheme, it shows that some children who are well-educated are successful and there are some who are failed or even unsuccessful, it means that after they complete their

education, they still do not have the skills and are not able to resolve the problems in their life. Therefore, there has been a learning management that does not match to the students' intelligence. All types of intelligence will work together, compact and integrated, the strongest intelligence tends to "lead" and "train" another weaker intelligence in solving the problems faced by humans, so if the learning management in accordance with the kind of students' intelligence and trained in accordance with their life skill then all children who are educated will be successful. It is felt sorry, if so far as these students who have the kind of certain tendencies are not supplied to each tendency for schools or educational institutions just pay attention and develop to one kind of intelligences, namely logic mathematic intelligence and linguistic intelligence known as IQ, on the other hand it does not develop and even ignores other types of intelligence which is basically a unique students' intelligence (Armstrong, 2002).

Our education system tends to ignore the type of students' intelligence, the school as an educational institution develops the IQ intelligence only, starting since the new admissions system, the learning process, as well as the assessment system since the admission tests, Middle tests Exam, Final Exam, until the UN (National Examination) are only focused on testing with regard to IQ intelligence and are oriented only on the cognitive domain, and the exclusion of other domains, namely affective even psychomotor; on the other hand, in the selection of jobs that a person needs to be successful in a way, they have to choose jobs that suitable to their life skills (Zohar & Marshall, 2001). This happens because the learning management process managed by our educational institutions, starting from the central government, local government, education authorities, principals, homeroom teachers, teachers, and parents always develop education based on the "weakness". Let's take a look at the reality only if there is a student has the strength of speaking (linguistic) while the subjects of math (logic mathematics) lower, then all the power since the governors, regents, mayors, heads of departments of education, principals, homeroom teachers, teachers, and parents bend over backwards and mind to give extra hour or math tutoring, but there is no any difference in their learning process with their daily learning process in the school such as the number of hours of study, teachers who teach, study methods, even the number of students in the classroom equals to the number of students in regular school classes.

If so, then even though the curriculum is alternated; however, the results remain the same. Whatever the name of the curriculum; if teachers are forced to the textbooks, then the materials in the textbook which is becoming the reference, while the teacher does not find the other source references as additional and learning method. The only method used is the favorite method, namely one-way lecturing, because the lecture was easy, without fund, without power, without elaborating preparation. Lecturing method is a method that is highly controlled by the majority of our educators, because it was under their control, never a teacher taking children around the school for the learning environment, the teacher never brought his students to experiment in the outdoor area of the school, the teacher does not carry a real expert directly come to the class explaining his profession, and so on (Majid, 2005).

Educational administrators continuously focus their energies to rectify the student's weaknesses and ignore their strengths, teachers continuously work on the activities that do not yield better results, 80% of the annual plan in our academic institutions, schools, family and educational organizations always follow the unwritten rules, that always fix to the students' "weakness" and let the students' "excellence" to develop. Often we hear, believe, and even execute aberrant expression that "Remedying our weakness will make us strong"; in fact, it will only make us become normal or average on learning ethos and will have an impact on our ethical work.

Human Development Report (HDR), United Nations Development Program (UNDP) reports that in 2011, the ranking of Human Development Index (HDI) in Indonesia in the field of education, health, and income per capita are in number 124 of 183 countries in the world, while Singapore is in the (26th), Brunei Darussalam is in the (33rd), Malaysia is in the (61st), Thailand is in the (103rd), Philippines is in the (112th), and a little better than Vietnam in the (128th) and Myanmar in the (149th), due to the lower quality of our educational management, which is a direct result of our teaching learning in educational institution that do not develop the excellence of our students.

Images in our educational system (kompasiana.com April 2015), Education Development Index for all Indonesian decreases from rank 65 in 2010 to rank 69 in 2011. Based on the data in the Education For All (EFA) Global Monitoring Report (2011): the Hidden Crisis, Armed Conflict and Education issued UNESCO, Indonesian Education Development Index in 2008 was 0.934 (ranked 69 of 127 countries). This position is far behind of Brunei Darussalam (ranked 34) and Japan (ranked one of the worlds). While Malaysia is ranked 65, the Philippines (85), Cambodia (102), India (107), and Laos (109).

Singapore and Malaysia have a much higher index compared to Indonesia which is 0.83 percent and 0.86 percent, this also occurs at the level of the Indonesian higher education Index which is also still considered low at 14.6 percent, in contrast to Singapore and Malaysia which has already had an educational index at better level that is at 28 percent and 33 percent. Report from The Human Development report of the United Nations Development Program (UNDP) in 2011, on the Indonesian Human Development Index (HDI) seems do not give us the trigger to pursue the education.

In fact, there is a few implementation of our education as a formality-routines. There are still many teachers come to school only to provide a task or note, then they left the classroom without any explanation of the lesson. When the bell is ringing they just go back to the classroom to collect the task, a lot of time in learning activities are wasting, because many of the students who left by the teacher will play or leave the classroom. It frequently happens in lower class level, while the upper level of students would just felt their most effective learning when the test execution is imminent (Budiningasih, 2004). The centralized education managed by the central government is only concerned with the cognitive domain, while affective domain gets less attention even psychomotor domains tend to be ignored, so it is not all well-educated people can be successful in their life.

Ideally, all well-educated children are going to be successful in their life; however, the fact is that there are so many well-educated children but they are not successful in their life, it was due to our education is not based on children's strengths but rather based on the

children's weaknesses, our learning management is still academic oriented, it does not appreciate the students' multiple intelligence, and does not find and develop students' life skills, in fact the concept of multiple intelligence believe that every children is intelligent, every children is unique, each of the students has his/her own special talents, then s/he must be successful (Dalton, 1990).

Howard Gardner (1983) in *Frames of Mind: The theory of multiple intelligences*, New York, Basic Books, The second edition was published in Britain by Fontana Press, says that virtually every child is intelligent, even intelligence is not imprinted on the limited level and defined when a person is born. "Everyone can develop intelligence in various ways, according to their preferences. The entire person's intelligence will work together to solve specific problems in a compact and integrated, the strongest intelligence tends to "lead" and "train" another weaker intelligence, every human being has their own way of solving problems and almost everything is studied naturally.

Our education functions to develop the ability and character and development of the nation's dignity civilization in the context of the intellectual life of the nation, it is aimed at developing students' potency in order to become a faithful person and devoted to God Almighty, is well-mannered, healthy, knowledgeable, skillful, creative, independent, and democratic as well as responsible citizen. Gardner (2006) Psychologist from the US Harvard University, known for his "Multiple Intelligence". The theory of multiple intelligences is more humanizing learners in their learning process that is by applying this theory in the learning process, with the hope that learners can maximize their talents and potencies.

Most schools and educational institutions are still using the final assessment as a measuring tool that is able to determine the students' success in their future life; this cannot be a benchmark for the students' success in their future life. It was due to the areas of students' potency and latent that are still hidden and teachers are not able to bring it up yet. Therefore, teachers should try to humanize their students more in the learning process by taking into account to multiple intelligences (Brualdi, 1996).

This system will impose an IQ (Intelligences Quotient) test method in the acceptance of their students, and is still widely used by practitioners of education, especially in helping students who need extra lessons or special attention. IQ Test is originally initiated by Binet then reassembled and developed by a psychologist named Prof. Terman of Stanford University, Terman tried to formulate in scores on IQ test questions by dividing a person with a mental age and actual age. In practice, the intelligence test that first discovered is not only to select and determine the grade for the students but rather further than that for screening the population to the selection of employment, even though people with high IQs do not automatically get a high position on the governmental institutions and private sectors.

Chatib in the school of Human (2012) says that there are three concepts of multiple intelligences, namely: (1) intelligence is not limited to formal tests; (2) Intelligence is multidimensional; and (3) Intelligence is found out by discovering abilities.

Howard Gardner says that the greatest challenge in human resource management is "how to profit as much as possible of the uniqueness of each person which reveal the

different intelligence" then, Gardner believes that intelligence is an ability to solve problems encountered in one's life, ability to develop new problems, ability to make something or do something useful in his life. Everyone has the intelligence but the type is different, humans have the ability to improve and strengthen their intelligence. Furthermore, it can additionally change and can also be taught to others because intelligence is the reality of a compound which appears in different parts of the brain system or the human mind at a certain level, intelligence is a unified whole, the child basically has the same intelligence, but has a kind of intelligence that differ from each other in cooperation and mutual support (Gardner, 2006).

Allah says in the Quran surah Al-Lail verse 4 that all people are created in the same state, but they have a unique and respective capabilities *إِنَّ سَعْيَكُمْ لَشَتَّى*, "Indeed, your effort is different. (Al-Lail 92: 4), in another verse of Quran Allah asserts that *إِلَّا يُكَلِّفُ هَلَا زَنْهًا إِلَّا وُسْعَهَا*, "God will not burden a person beyond their ability" (Al-Baqarah: 286).

Geneticist named Kazuo Murakami in Musrafi (2013) says that every person is unique, there are no two sets of genes or genomes are exactly the same, we have similarities in our genome, but there are no two people who have a genome that is exactly the same, the difference is manifested not only on a person's face or appearance, but also on the nature and capabilities. For example, Rasullulloh SAW. has the advantage of placing each companions, according to the abilities, talents, and their readiness such as: Ali bin Abi Talib placed in the position of the judiciary, Muadhibn Jabalis placed in a scholarly, Ubayis placed in matters concerning the Quran, Zaid is positioned in faraidh problem, Khalid bin Walid in the jihad issue, Hassan is charged in matters of Islamic law, Qaisibn Thabit assigned in terms of speech and etc. If we examine more deeply about the above description that man would be successful by developing their given potency in accordance with the uniqueness of each individual, and will not be burdened with the task of others that he cannot be able to do.

Excellent attitude, having a superior attitude, according to the World English Dictionary attitude is the way a person sees something or inclination to behave towards it, in other words, attitude is as the way a person carries himself. Excellent relation, a superior ability in having relation, humans need other humans there is no man who performs his activity by himself, a successful person is one who can develop himself with others, the successful people are those who have the ability to establish relationships with others superior (Amri, 2008). Excellent skill, having superior skills, having good character and attitude is the foundation to be a good leader, but it has two things that are not enough, we must have a superior skill that enables us to be successful, it is hard skills and soft skills. Compelling vision, building an actuating vision, vision is a meaningful future reflection that will be actualized, create an educational vision that motivate us to become superhuman.

Conclusion

Education functions to develop the ability and character and development of the nation's dignity civilization in the context of the intellectual life of the nation, it is aimed at developing students' potency in order to become a faithful person and devoted to God Almighty, be well-mannered, healthy, knowledgeable, skillful, creative, independent, and be democratic and responsible citizens and responsible for the academical mandate and duties. Therefore, we need the intelligence to be able to work together in solving a particular problem in a compact and integrated, even though every human being has their own way of solving problems and almost everything is studied naturally.

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DISASTER RISK REDUCTION FOR THE LUT TAWAR LAKE TOURISM

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Abstract

The Lut Tawar Lake is an icon of the Central Aceh Regency and the leading tourist destination. The terrain is mostly pervaded in highland (Gayo Highland) shows a hypnotic scene; a diverse and rich majestic beauty of nature. As a leading destination, the lake has become a central role in enhancing tourism and economic sectors of the region and its surroundings. Contrast decreased the number of visitors has driven people involved to be mutually aware of the situation; including to provide more facilities and infrastructure and emphasize the concept of disaster risk reduction. This article publishes a report on a public service initiative of disaster risk reduction program in the area. This concept aims to minimize the potential natural disasters which damage social, economic, and other sectors. This process has strengthened the relations among the government, tourism managers, and local communities in an effort of building safe and comfortable tourism.

Keyword: *Tourism, Lut Tawar Lake, Disaster Risk Reduction*

Introduction

To some people, the word "Aceh" may link to certain occurrences like "Tsunami or armed conflict." Not many people realize that besides its popularity, the province also treasures numerous tourism sites. The Lut Tawar Lake (or called Danau Lut Tawar/DTW) is one of the leading tourist destinations in the Aceh province – besides the cities of Banda Aceh and Sabang- locates in the Middle Aceh Regency, Takengon. Other than the lake, this highland also offers beautiful views, biodiversity, historical sites, and the uniqueness of cultural attraction. As a major tourist destination in Aceh province, the Lut Tawar Lake possesses distinctive and iconic featured differentiated from other destinations. Local people have been developing and preserving its forest and ecosystem, as it was intended to make the Lut Tawar Lake as a proper destination for traveler locally and internationally. Therefore, the existence of the appropriate facilities and infrastructure has become everyone concerned about promoting the better Lut Tawar Lake tourism.

Both local government and tourism service providers demand the novel form of participation to build, manage, and provide attraction presenting improved service for tourists. In the other part, local community, as beneficiary, requires an initiative of engagement to offer their unique culture inform of by introducing community customs, cultural dance, handicrafts, etc. This later could lead to economy and community skill improvement through tourism interaction. The last part, the environmental observer,

commonly shows an absent role. But their discipline could shout stronger voices of preservation and conservation of forests or ecosystem around Lut Tawar Lake along with profit-oriented and selfish tendency which used to be seen from tourism service providers behavior.

One effort initiated by the Central Aceh Government in developing the Lut Tawar Lake tourism is the implementation of eco-tourism (Priono, 2012:51) and disaster risk reduction (DRR) concept (Ariantoni, et al., 2009:28). One target of implementation is developing creativities of tourism activities in utilizing more environmental services such as the attractiveness of the Lake Lut Tawar, the landscape, biodiversity. This expects to dig more potential community life skills and cultural diversity with higher concern to the sector of conservation, education and local community empowerment.

The Disaster risk reduction (DRR) integrated by the Government into the development of the tourism area of the Lut Tawar lake refers to the National Action Plan for Disaster Risk Reduction (RAN PB). There are five priority actions taken, namely: (1) placing disaster risk reduction as a national and regional priority and its implementation must be carried out by an appropriate institution, (2) identifying and assessing any forms of disaster risks and setting up an early warning system, (3) using information, innovation, and education as base to create a custom of safety and resilience at all levels, (4) reducing disaster risk scope, (5) improving disaster preparedness at all levels to encourage more effective responses (BKNPB Writers Team, National Action Plan for Disaster Risk Reduction 2006-2010).

Based on the regional government performance of the Lut Tawar Lake tourism development through the concept of ecotourism and disaster risk reduction, a public service was then initiated. The forms of the implementation of this service are to educate and mentor the local people around the area in order encourage awareness of potential tourism and enlarge the economic opportunities of the locals. Awareness was also intended to form responses scenario due to potential disasters which could threaten both the local community and tourists. Therefore, this community service initiative expects to bring an essential change in managing the Lut Tawar Lake tourism area by prioritizing the concept of ecotourism as an effort to reduce disaster risk as small as possible to create sustainable natural and community development.

Implementation Method

This initiative used CBR (Community-Based Research) method through community participation. Community involvement was done by assigning the community in a balanced and equitable position to produce sustainable improvements (CBR Writers Team, 2015: 4). CBR in this community services is adapted from Rena Pasick of the University of California, San Francisco, quoted by Prof. Dr. Dede Rosyada, MA (Rosyada, 2016). It stated that the community comprises six (6) processes, namely:

1. The initiative began with building community participation in formulating any important issues which demand intervention to bring change to the community around the Lut Tawar lake area.
2. The community was later invited to participate in the formulation, improvement, and enrichment of the service initiatives to bring the desired output.
3. This also involved representatives of the community in each village around the Lut Tawar Lake area.

4. The representatives of the community, as a subject of initiative, were engaged in designing the framework model that would be performed in the local community around the Lut Tawar Lake area, and also participating in the preparation of measurement instruments in both moment while choosing the community and developing instruments to measure the successful interventions.
5. Some community groups were also asked to gather in the service process of using model designs while program intervention carried out in the development of ecotourism disaster risk reduction.
6. Finally, other people from subject communities were also involved in the final formulation of the service outcome, focus group discussions, and dissemination to other community on how the outcome of this service could be implemented in the field.

Result and Discussion

The General Features of Location

The Lut Tawar Lake tourism area locates in the center of Takengon, Central Aceh Regency, Aceh Province, at positions of $4^{\circ} 10' 33''$ - $5^{\circ} 57' 50''$ North Latitude and $95^{\circ} 15' 40''$ - $97^{\circ} 20' 25''$ East Longitude. Central Aceh Regency borders the North to the Bener Meriah Regency, the Gayo Lues Regency at South, East Aceh Regency at east, and the Regency of Nagan Raya and Pidie at west. It has an altitude of ± 200 – $2,600$ m above sea level where this area as a whole is pervaded by $4,318.39$ km² mountains area. Central Aceh Regency is also known as a cold city with temperatures ranging from 10 - 20° C (BPS Kabupaten Aceh Tengah, 2017:3).

Administratively, the area of Central Aceh Regency has 14 Districts, 20 *Mukim* (sub-district) and 295 villages with the district capital is Takengon. The origin tribe is Gayonese, follow by other tribes live in this regency such as the Acehnese, Javanese, Minangese, Batakese, Sundanese and Chinese, with the major religion of the population are Muslims (Badan Pusat Statistik Aceh Tengah, 2017:8). The Lut Tawar Lake area is surrounded by mountains and forest with an area of $5,472$ Ha with an average length: 17 km, average width: $3,219$ km and has an average depth of 51.13 meters. There are 25 streams which flow into Lut Tawar Lake consisted of rivers, grooves, stream, with a total discharge of $10,543$ liters/second. The flow came out of the Lut Tawar Lake through Krueng Peusangan and ended to the Malacca Strait with a discharge of $5,664$ liters/seco9nd. The lake located in the middle of Central Aceh Regency and is the largest lake in Aceh Province (Arma, 2009).

Figure 1. The Lut Tawar Lake, Takengon and the Surrounding Settlement and Forest Areas



There are four sub-districts, and 27 villages close to the Lut Tawar lake, and the focus of service is as follows:

Table 1. Village (*kampung*) Around Lut Tawar Lake, Takengon

No	Bebesem District	Kebayakan District	Lut Tawar District	Bintang District
1	Kampung Kemili	Kampung Lot Kala	Kampung Toweren	Kampung Bamil Nosar
2	Kampung Keramat M.	Kampung Mendale	Kampung Rawe	Kampung Bale Nosar
3		Kampung Kala Lengkiu	Kampung One-One	Kampung Mude Nosar
4			Kampung Hakim Bale Bujang	Kampung Kejurun Syiah Utama
5			Kampung One-One	Kampung Mengaya
6			Kampung Asir-Asir	Kampung Bewang
7			Kampung Bale Atu	Kampung Kala Bintang
8			Kampung Dedalu	Kampung Kuala I
9			Kampung Boom	Kampung Gearang
10				Kampung Merodot
11				Kampung Linung
12				Kampung Kala Segi
13				Kampung Kelitu Sintep
14				Kampung Genuren

Source: data obtained from field observations

Based on the data, service performed by taking one village as a representation in each sub-district served as the subject of service. The selected villages were categorized on the existing tourist attractions and the number of visitors. They are (1) Bebesen district: keramat Mupakat village with the existence of a lake dock; (2) Kebayakan district: Mendale Village with the historical tourist attraction of ancient humans; (3) Lut Tawar district: One-One Village with culinary tourism spots' (4) Bintang district: Genuren Village with the presence of beaches and horse racing tourist attractions.

Tourism Destinations and Management of Lut Lawar Lake

Currently, Central Aceh Regency attempted to optimize tourism resources to boost regional and community income, increase employment opportunities. Several tourism potentials were built up in the form of natural, cultural/historical, and artificial tourism. Of the three tourism potentials, natural tourism is a leading and dominant tourism which was often visited by tourists and commonly attracted by the beauty and uniqueness of the landscape, biodiversity, and lake ecosystems. According to Widiarta (2016:124), the kind of process arises from sustainable and proper management. In tourism, like other management theories, management activities consist of planning, organizing, implementing and supervising. Good management is not only carried out by the formal authorities but also engages public and the private sector. Co-integration results in a common goal for the future.

For the most common Indonesian in Sumatra Island, Takengon might be popular for the Lut Tawar Lake, as the main tourist area in Central Aceh Regency. The Lake is so vast that its existence is precious for the locals who make it as the source of livelihood. The Lake is often visited as a tourist spot by domestic and foreign tourists who commonly spoke about its beauty of natural panorama. The scenery around the Lake is flanked by two hills, whereas in the lake store a wealth of flora and fauna. One of them is Depik fish; a popular species of fish exist in this Lake only. Other than its popularity, Takengon is also branded for its coffee; the Arabica Gayo Coffee Shop, culinary tours of Depik Fish, Jalan Putri Ijo Morning Market, and religious tours of the Takengon Ruhama Mosque. The management of Lut Tawar Lake tourism support by Mountain Natural Adventure Tours, Cultural-History Tours, and Artificial Tourism. The location of tourist destinations around the Lut Tawar lake can be seen in the table below.

Table 2. Name of Attractions Around the Lut Tawar Lake

No	Nama Lokasi Wisata	No	Nama Lokasi Wisata
1	Umah Pitu Ruang Kemili	21	Pantai Ketibung
2	Dermaga Lukup Penalan	22	Sentra Ikan Depik Gegarang
3	Bur Telege (Bur Gayo)	23	Pantai Gemasih
4	<i>Bird Watching</i>	24	Desa Wisata Kelitu
5	Sentra Kuliner Teluk One-One	25	Resort Ujung Paking
6	Waterpark Mimi Nawa (Kolam Renang)	26	Ulung-Ulung
7	Lekas	27	Danau Laut Tawa
8	Ujung Neneng	28	Ujung Senan
9	Goa Loyang Koro	29	Loyang Putri Pukes
10	Kekil	30	Batur Teluk Maper
11	Ujung Noangi Kenyeran	31	Kiding Karang
12	Lung Toweran	32	Loyang Mendale (Situs Manusia

			Purba)
13	Ujung Batu Atas	33	Atu Taman Resort
14	Gunung Batu	34	Pantai Pukes
15	Ujung Peningon	35	Rumah Raja Baluntara
16	Air Terjun Mengaya	36	Istana Reje Uyem
17	Ujung Bintang	37	Masjid Tue Kebayakan
18	Ujung Sere	38	Umah Balohen
19	Pantai Menye	39	Makam Muyang Gerpa
20	Sentra Tembakau Hijau		

Source: data obtained from the Central Aceh BPS and the Regency Tourism Office Central Aceh Regency.

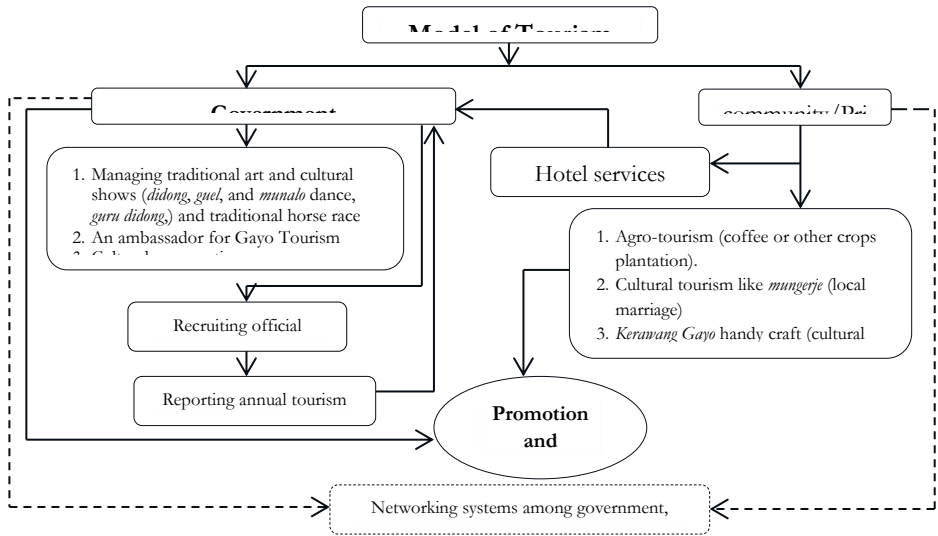
From the data, it shows that there are 39 tourist sites listed and registered with the Central Aceh Statistics Agency and the Central Aceh District Tourism Office in 2017. This shows that the extent of the potentiality of the Lut Tawar Lake has led to the development of tourist sites around the lake. The availability of tourist sites, however, has not been managed optimally by local government, tourism service providers, and local communities. Seemingly, it contributes to the number of tourist visits and regional and community income. This situation is recognized by the local government, especially the Central Aceh Regency Tourism Office. The development of the Central Aceh Regency Tourism Development Plan (RIPARDA) has been discussed in the Central Aceh District Representative Council (DPRK). The Tourism Office expected that there would be a separate lake tourism authority in managing tourism in Central Aceh Regency. The map of tourism destinations in Central Aceh District can be seen in the picture below.

Figure 2. The Map of Tourism Destination in the Central Aceh Regency



Further efforts made by the local government, especially the Central Aceh Regency Tourism Office continually carried out the framework of tourism management and development in Central Aceh District. The tourism management model used by the Central Aceh government and the community can be seen in the diagram below:

Figure 3. Model of Tourism Management in Central Aceh Regency (Khaironi, 2017:101).



This tourism management model run by the Central Aceh District illustrates that there is a division of tasks in managing tourism in Central Aceh. The government is in charge of organizing tourism and arts events, choosing tourism ambassadors, cultural preservation and routine tourism maintenance. This is due to the responsibility of the government for promoting, developing, and maintaining tourist sites. Thus, the local/private community oblige to fill the activities held by the government, manage tourist attractions, and explore the potential that exists in the community both social, cultural and artistic structures and the environmental potential that surrounds the community's dwellings. Indeed, the good and rhythmic collaboration between the government and the public/private sector is required. This is so that there supposed harmony in managing and developing tourist destinations around the Lut Tawar Lake and tourist destinations in other Central Aceh Districts.

Developing The Lut Tawar Lake Tourism Area Based on Disaster Risk Reduction

One thing the people most aware is how tourism industry defenseless to various natural disasters is. The industry could be affected by the emergence of a disaster or oppositely trigger the emergence of the disaster itself. Besides other influences covering important areas of life, any industry involved in tourism require to heighten their awareness of disaster risk management (and crisis). They contribute a wide range of international movements and links, especially related to humans as tourists, local communities, and destination managers, whether government or private sector. The

relation between the tourism industry and disaster result in susceptibility, or at the same time became a resilient industry (Dalidjo, 2015).

Generally, the local government and the community showed enthusiastic efforts in developing tourism areas was due to the economic interest but often forgot the principles of nature conservation and disaster risk reduction. This is as explained by Soemarwoto (1993:134), that the development of tourism is a complex activity, involving tourists, activities, infrastructure, objects and attractiveness, supporting facilities, environmental facilities and so on. Therefore, in its growth must pay attention to the environmental quality improvement. Allotment layouts are expected to avoid conflict between tourism interests and conservation. Through proper zoning, diversity can be maintained, so that tourists or visitors could have a pleased activity. Oetomo (2002:28) added that at least there must be goals and sustainable spatial planning for zoning and Tourism Destination Areas (D'TW) to aim at arrangement directed towards the prosperity of the locals and the environment prosperity that could be passed toward generations. At present, the Central Aceh District Government is positively aware of how significance tourism developed and the existence of several tourist areas that are included in disaster-prone areas.

Disaster risk reduction (DRR) approaches to disaster management are required due to unpredictable disasters occurrences. While tourism possibly stands as a susceptible industry to natural disasters, minimizing impact, a plan and development of the approach are undeniably indispensable. Disasters could reveal in any pattern and be hard to be handled, ranging from natural disasters to social disasters or accidents/misuse of technology. Disasters affect in the long-term period and threaten human life and business, including infrastructure, services, transportation, accommodation, and other elements of tourism. Disaster and crisis risk management involved an integrated process (multi-sector and stakeholders) to minimize costs and maximize opportunities directly or indirectly from the emergence of the disasters and crises affected the tourism industry. The process or system emphasized is the organizational and human aspects (managers, local communities, and tourists) (Dalidjo, 2015).

In this day, tourism initiatives on disaster management and PRB perspectives of a destination have raised due to natural disasters, starting from increased mobility/tourist arrivals to the extent of environmental damage due to climate change phenomenon (global warming). It is not just how to make it a sustainable industry, but also to make the industry and its destination to be more resilient. To dig more economic potentiality in vulnerable areas, all industries involved shall adopt and mitigate more (better prepared and response) in order not to cause enduring harm. As much as possible, tourism can provide both opportunities and control over people who live nearby to preserve their uniqueness, in nature and historical-culture.

The Phase of disaster and crisis risk management comprises of three parts; pre-disaster, disaster, and post-disaster. In initial step - which is essential to do - is collecting information (database) in the form of risk group occurred in a destination area (natural vulnerability) and the extent of vulnerability to the people nearby. Both will be linked to various tourism activities so that various risks could be analyzed. At this moment, it is necessary to enhance capacity, typically for local communities and management staff, before the destination being developed. Capacity building (knowledge and awareness) means that it has a relation to the quality of life of the community. Many cases prove that the level of people welfare in its destination area is positively proportional to the level of preparedness. With the existence of both human development efforts together with the development of mitigation infrastructure, it hopefully could strengthen the adaptability of a destination.

In the second phase, disaster preparedness efforts are considered not enough to provide signs or information boards. Disaster evacuation plans and systems should be built and tested (implementation strategy). The way of communication to tourists is vital so that they would not feel disturbed and even feel safer. In a case when a disaster occurs, all actions should begin where decision making carried out promptly and accurately as an emergency occurrence.

The last phase, post-disaster stages start as a period of recovery, restoration, and reconstruction. Focusing on the community, tourists and management staff is vital at the moment, then the physical/material (aspects of nature conservation and historical-cultural sites) as a serial concentration. In this phase, victims need to be treated medically in both physical and mental aspects. It is expected that they are returning as the main actors who will build damage destination. The process of monitoring and evaluating disasters suppose to be more flexible to the entire risk management plan, meaning that it follows changes in space and time. Disaster management and DRR approaches require the involvement of various parties in each process (Dalidjo, 2015).

Based on this understanding, the service then equates perception with the Central Aceh District government in the context of developing the Lut Tawar Lake tourism area based on disaster risk reduction, such as:

1. In the first phase, the local government mapped the tourist destination area and made tourism zoning based on the district tourism destination, the district's strategic tourism area, and the district tourism development area. Based on the mapping, it was found that there were several tourist areas around the Lut Tawar lake considered as disaster-prone area. Then, the regional government through the Regional Disaster Management Agency (BPBD) of Central Aceh Regency routinely conducted monitoring and building posts, when visitors number increased, especially during national holidays. BPBD later trained the local communities, and tourist owners for disaster prevention and evacuation treatment in case of disaster occurred.

The service than performed to inventory the tourism and disasters potential around the Lake Lut Tawar. Collaboration with the Central Aceh District BPPD was run to establish a disaster prepared communities. The disaster preparedness communities were trained, then planted trees in the tourist sites around the lake, as a form of environmental awareness and disaster risk reduction.

Figure 4. Mapping, Formation, Training the Disaster Preparedness Communities and Planting Trees Around Lake Lut Tawar



2. In the second phase, the regional government installed pamphlets in the disaster-prone areas involving community in order to, a) increase the capacity and role of the community in the development of tourism; b) raise community economic opportunity in the tourism sector; c) strengthen the tourism awareness and understanding for the community; d) encouraging people to have a vision of tourism, e) encourage the locals and tourism actors to implement the “sapta pesona” (cleanly, comfortable, cool, beautifully, friendly and memorable). The service then conducted a disaster campaign, installed pamphlets in the environment and engaged the disaster preparedness communities in preventing forest fires and cleaned lakes from garbage.

Figure 5. Disaster Campaign, Pamphlet Installation, Forest Fire Prevention and Cleaning Lake from Trash



3. In the third phase, the local government made recovery efforts from the post-disaster scenario. This is done in the form of handling victims during the disaster, collecting victims, restoring and repairing facilities damaged by a disaster. In this highland, the regional government had always faced landslides and flash floods around the Lut Tawar lake area every year. The cost was not only material but also people life. This situation also raises the importance of handling and managing the Lut Tawar lake tourism area based on disaster risk reduction.

Other than those parts, the service also inventories the catastrophic events published by printed and online media, field observation, and local information from the people exposed by the disaster.

Figure 6. Disaster Inventory; Field Observation, and Community Assistance by Making a Medicinal Park Around the Lake

regional.kompas.com/read/2015/10/24/09043831/Aceh.Tengah.Darurat.Bencana

Aceh Tengah Darurat Bencana

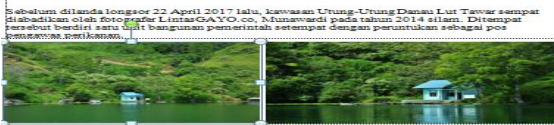
KONTRIBUTOR TAKENONG, IWAN BAHAGIA
Kompas.com - 24/10/2015, 09:04 WIB



KOMPAS.COM/IWAN BAHAGIA Ruas jalan provinsi Isaq-Peregen, Kecamatan Lings, Aceh Tengah, Aceh, yang amblas akibat hujan deras yang mengguyur daerah itu beberapa hari ini.

[foto] Asrinya Utung-Utung Lut Tawar Sebelum Longsor

Sebelum dilanda longsor 22 April 2017 lalu, kawasan Utung-Utung Danau Lut Tawar sempat disediakan oleh fotografer LintangAYO.co, Nunawardi pada tahun 2014 silam. Di tempat tersebut berdiri satu unit bangunan pemerintah setempat dengan peruntukannya sebagai pos kesehatan.



Utung-Utung Danau Lut Tawar sebelum longsor. (foto : Nunawardi)



Utung-Utung setelah longsor



Based on the intervention done by the Central Aceh District government and this service activity on the development of the Lut Tawar Lake tourism area based on disaster risk reduction, it showed that tourism management in Central Aceh District had adopted the principle of disaster risk reduction in the pre-disaster phase, the occurring-disasters

phase, and recovery phases (recovery, restoration, and reconstruction). Indeed, interventions that been done in the development of tourism areas are not away for any form of shortcomings and limitations. For this reason, there is the requirement of a cross-sectoral collaboration between the government, local/private communities and tourism service providers to develop tourism emphasizing the principles of conservation and disaster risk reduction.

Problems of the Lut Tawar Lake Tourism Areas Development

Efforts to develop tourist areas is not a trivial matter. It involves many things such as the development of facilities, enhancing the skills of local communities, preserving the surrounding environment and etc. There are several obstacles faced by Lut Tawar lake tourism area development. These constraints are reflected in the data on the number of tourist visits obtained from the Department of Culture of Youth and Sports Tourism of Central Aceh Regency, from 2004 to 2017. The data showed the dynamics number of tourist visits, typically from the foreigner. It was characterized by a decreased number of tourists at existing hotels, as well as the number of visits of leading tourism objects such as Mengaya Waterfall, Pantan Terong Peteri Pukes and other objects in Central Aceh Regency (Gantara, 2013).

Those problems of tourism development in Central Aceh had been disclosed on the District Central Tourism Development Plan (Ripparkab) of Central Aceh Regency in 2018-2025. Some of the problems identified in RIPPARKAB Central Aceh are grouped on four main issues, including tourism destinations, tourism marketing, tourism industry, tourism institutions.

Of the four main issues on tourism development in Central Aceh, some major issues addressed in the development of tourism are:

1. Tourist attraction (DTW) in Central Aceh District is mostly in the stage of being developed; only a small portion of the indicated as advanced, with some indicators of facilities built, proper management of tourism activities, and retributions.
2. Some tourism areas are located in disaster-prone areas
3. The quality of service and management of tourist attractions could still be improved
4. Minimum Public awareness of tourism development
5. Minimum utilization of tourism sites and other cultural-wealth appointed as one of the Middle Aceh tourism icons.
6. Many tourist attractions are unequipped with standardized facilities.
7. Following Islamic value, cleanliness is a part of faith. In term of tourism, it showed the minimum effort of cleanliness and environmental sustainability. This is also in accordance with the concept of sustainable tourism where one of them is maintaining and preserving the environment, referring to the Aceh Province RIPPDA in 2007.
8. Geographically, Central Aceh District locates in a susceptible area. The economic potential of the Regency is not yet comparable to other regencies in Indonesia. For this issue, development in this region must be prioritized by the central government.
9. Central Aceh region located in the middle of Aceh Province creates limited connectivity. Road Travel from the capital city of Banda Aceh took more than 8-9 hours while air travels are still very rare, even though the airport is available. Tourism activities - according to the concept of tourism - are always related to travel, destinations and entertainment. It cost a long and tiring time to travel to this area. Up

to this reason, tourism facilities are required such as rest areas, accommodations, and adequate restaurant.

10. The shortage of tourism support facilities such as representative restaurants or inns outside the capital city of Central Aceh Regency.
11. Damaged and narrow road conditions in several lanes, especially local roads to tourist attraction areas.
12. Minimum IT-based tourism marketing.
13. Limited tourism services business in the areas of tourism transportation services, travel services, food and beverage services, accommodation, even though there are 13 tourism-related service business categories.
14. The absence of tourism associations in Central Aceh Regency.
15. The absence of institutional coordination to embrace stakeholders in accelerating the development of tourist attraction networks and tourist visits.
16. The shortage of human resources in providing services in accordance with standards, especially in the frontlines.
17. Lack of consciousness among tourism actors of how the tourism sector as an economic subsystem associated with other subsystems which consequently requires extensive networks are needed among the groups of actors.

The problems that have been raised in RIPPARKAB Central Aceh are reinforced by the statement of foreign tourists. One of the American tourists, Ben Scemeller, said that "The Gayo Highlands Tourism has its potential that has not been fully explored and developed." "the beautiful panorama of the Gayo Plateau showed by nature untouched, has already magnetized tourists, though in a situation of unequipped, inadequate tourism facilities and infrastructure. It has the possibility to Central Aceh tourism become like "Parapat in Lake Toba, North Sumatra" (Gantara, 2013).

Conclusion

The tourist area of Lut Tawar Lake, Takengon is one of the leading tourist destinations in Central Aceh Regency. It is offering the concept of a comfortable, natural atmosphere, landscape beauty, and cultural diversity. As a leading tourist destination, the Lut Tawar Lake tourism area has a vital role in advancing the tourism sector in Central Aceh Regency and developing the economy of the local communities around.

As an effort to develop the Lut Tawar lake tourism area based on disaster risk reduction, three phases have been carried out in the Central Aceh District. The first phase, mapping the area of tourist destinations and tourism zoning based on places and disaster vulnerability. Then, capacity building of local communities and owners of tourist attractions was conducted in the context of disaster prevention. The second phase showed how to deal with disasters, by publishing a disaster campaign, installing pamphlets with environmental concerns and engaging disaster preparedness communities to prevent forest fires and cleaning lakes from garbage. The third phase was a post-disaster scenario, performed how to handle the victims during a disaster, collect the data of victims, recover and repair facilities damaged by a disaster. Furthermore, it also inventories the disaster events through printed and online media, together with field information from the people who were directly exposed to the disaster.

At present and in the future, the government and related stakeholders must improve proper facilities and infrastructure and also implement disaster management among local tourism industry. The tourism development orientation had been carried out to strive for natural conservation has to be relying on adapted and mitigation patterns

(better prepared and response) to disasters. Its implementation is required to minimize the environmental damage and casualties due to disasters occurrence.

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INVOLVEMENT OF HIGHER EDUCATION IN RESOLVE THE PROBLEM OF THE COMMUNITY OF PLURALISM

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Abstract

Indonesian Islamic Higher Education was an important vehicle in the formation of future Indonesian civilizations, and resolve social problems. The presence of universities must be able to provide enlightenment for the community around STAI Nurul Falah Air Molek addressing community problems so that the results of research and community service were of higher quality, and the wider community can feel the impact. This service contribution was carried out in the community to build superior human resources, have the spirit of an advanced, prosperous, just and prosperous spirit. Cooperation with this ministry of industry will continue to be explored for the first two years in the form of seminar and training services, and continued with further collaboration programs. This service aims to describe Islamic higher education with its journey which was quite contributing until now. Only its role was not optimal in this society, with its various potentials higher education prepares human resources in all areas of life, it is not impossible to become part of this nation to bring Indonesia to progress.

Keywords: *Islamic higher education, quality, society, empowerment.*

Introduction

Educating the life of the nation includes the national goals championed by the founders of this republic. To make intelligent society, the role of universities in the community was needed so as not to be shackled in ignorance and backwardness. People realized the strategic role of educational institutions in educating this nation people. This awareness encourages various parties to organize schools/madrasah to universities. Through higher education institutions, we hope to be able to print trained groups of people who were able to develop the desired mission. And take part in determining the direction of nation-building or giving color to the socio-cultural developments in this country.

What is the role of Private Islamic Higher Education in the midst of society? Many parties determined the answers to these questions. There was a role that must be performed by the lecturer, and there was a role that must be performed by students and from the community itself. Islamic Religion (PTKIS) only gave birth to prayers, imam of mosques and mushalla, where the alumni if called kyai were also not scientifically ready, and if they were called intellectuals the progress of their alumni in the fields of government bureaucracy, politics, economics, social and culture was also still far behind the other alumni of the Public Higher Education (PTU). What is the condition now, is this still the case? One of the Islamic Religious Colleges (PTKIS) was STAI Nurul Falah Air Molek, located in Riau province. STAI Nurul Falah can be said that it was still very far from urban areas, the communities around this campus were Malay and talang mamak. Even in the last

few years, Indra giri upstream district has often been made the object of KKN by the college in the city as well as the local PTKIS.

Thus the existence of a collaboration between campus institutions and the community was expected to lift the dignity of the local area, can motivate them, especially the tribes of talang mamak who were still thick with their customs. Therefore, the entry of students - our students to various corners will provide a distinctive color for the community because the children who live in this community will contribute fully also bring multiple other programs, one of which will later be pioneered by a team of lecturers in the field of service.

STAI Nurul Falah Academic Education Institution par excellence was inseparable from a number of shortcomings suffered so as not to be alienated from the development of contemporary thinking, PTKIS could not well on Islamic puritanism discourse which tends to generate religious spirit on the basis of secular rationalism through jargon "back to Alquran and alHadist." PTKIS academic tradition was time to be developed by transcending the dichotomic boundaries of modernism versus traditionalism. So that students and alumni change their vision (visionary), and care about the problems faced by the people today, both concerning politics, economics, social and cultural.

This service tried to see the contribution of Islamic Higher Education in the midst of the community regarding its students in community development. This service explicitly prioritizes the social responsibility of an organizational unit called the campus, namely the relationship between social responsibility of a university that was profit oriented with the college, which is not merely seeking profit? According to Rowe and Mason, an organization has responsibility for the social environment and the natural environment. Furthermore, it was stated that organizations have responsibility for the social and natural environment because organizations (both profit-oriented, semi-profit oriented and social oriented) are legal entities. As a legal entity, it can authorize groups of people who gather in it to act in and out. The opinion which was almost the same was stated by Hadiwijaya (2012) who said that in essence, every person, group of people and organization has social and environmental responsibility.

Furthermore, it was said that social and environmental responsibility was ethics and the ability to do good in the social environment based on the rules of values and needs of society. The two opinions implicitly said that campus as a legal entity had social and environmental responsibilities, and therefore becomes legitimate take certain actions that ensure the social environment of the community and even the natural environment.

Higher education cannot be separated from Tridharma, namely Education, Teaching, and Research on Society. Thus several key questions can be underlined from the background exposure of the problem. First was the policy and implementation of Campus Social Responsibility STAI Nurul Falah Air Molek (2) What is the impact of the application of the STAI Nurul Falah Air Molek campus in the community? How can PTKIS be able to give birth to socio-cultural observers? Concerning that, then as a solution to these problems, the activities were carried out in the form of community service carried out jointly by lecturers and students.

The significance of this Service with the community was not just the right choice, but it was also urgent to implement. Through the Professional Services Team, besides being able to broaden their horizons, they also strengthen togetherness and have positive devotional abilities to anticipate and counteract any unexpected disturbances from certain parties, so that the gutters can live side by side and mutual understanding, mutual respect, religious beliefs and understandings that exist and live in society.

Based on the background above, it can be seen that PTKIS not only produces students who were intelligent from the intellectual aspect, but also includes emotional

intelligence, and spiritual intelligence. The equal balance between the three elements is one of the strengths of PTKIS in fostering its students. In addition, intelligent people developed in PTKIS are not only selfish but also fulfill their responsibilities as citizens and as part of a large family of Indonesians who has their personalities. One of PTKIS's missions is to develop scientific integration and be beneficial to society.

The current conditions of the assisted subjects were those, which were still inland and did not have access to proper education. These assisted communities also belong to the talang mamak who still need guidance and enrichment that was still too far away in urban areas.

The benefits expected from the activities were: 1. One of the real objectives of STAI Nurul Falah Air was to give an opportunity to the entire community, especially the Indra Giri hulu regency with talang mamak bridges to obtain learning opportunities at the higher education bench. The students' of PTKIS, most of whom were domiciled in the regency/city concerned, played a role in conveying the knowledge gained to the community through educational institutions or social and religious institutions. Some regions in advanced Indonesia concerning the quality of understanding and practice of religion cannot be separated from the Role of PTKIS including the STAI Nurul Falah in that area. The role in fostering communities in rural or remote areas was possible because most PTKIS students come from rural areas and are already familiar with the village community and the image of a good community is formed. The formation of campus imagery will enhance superior mid and long-term competitiveness, become a shield during the crisis, increase attractiveness exclusively, increase the effectiveness of PTKIS's marketing strategy.

Theoretical Frameworks

a. Preliminary Research

1. In 2014, Dr. Hidayat Syah, MA with the title: "Intensification of non-formal education in the Plural Society to Anticipate the Potential of SARA-Dayzontal Social Conflict in Ukui District, Pelalawan Regency." With the results of the service were very good because until now the program that had been implemented had continued.
2. In 2012, Dr. Kadar, M.Ag with the title: "Islamic dakwah strategy towards transmigration communities in Kampar District." The results of this study indicate that the program that has been implemented provides its own color, namely in the Dakwah program which provides a very large contribution, to the present the mission it continues to run and spread to various regions in Kampar district.

b. Basic Theory

1. Image of Higher Education

Education that involves "can be interpreted as, an educational process that involves students (students, students) actively; can also mean an educational process that involves parties outside of educators and students; but, 'involving' can also mean 'involving yourself' in finding solutions to real problems in society. The writing below was more in line with the last meaning. The involvement of Higher Education (PT) in overcoming the problems that exist in the community (especially) was mandated by the third dharma of the Tridharma PT namely community service. The form of service may indeed differ between study programs, departments, and faculties, but in my opinion, the primary purpose was the same, namely community empowerment for the achievement of sustainable livelihood, a condition which among others was characterized by increased community welfare (income, health, and level education is getting better), natural resources and the environment were more sustainable, and income distribution was more evenly distributed (Kusnadi, 2005; Ihat, 2007). In the process, community empowerment did not only lead to unidirectional benefits, from PT citizens (civitas academics) to the community but also vice versa.

Referring to Sutisna's opinion in the context of the company, the actual campus image can also be built through a variety of useful activities. These various activities which in turn will be perceived by the public, along with the time that Sutisna called "formed by processing information from multiple sources at all times.

These activities, according to Gronross quoted by Sutisna "must be oriented towards the benefits that have been given or received, and as desired by the target audience, the benefits displayed through service quality are quite realistic and impressive.

The good image had been presented based on the company's ability, pride, values of trust, honesty and easily understood by the public as the target audience. A good image arose from the results of a public assessment or response to various activities, empathy, achievements and reputation of the company during multiple activities.

The term community empowerment was a term that was derived from the results of research by a non-formal education scholar Suzanne Kindervatter in his book *Non-formal An Empowering process*, meaning that empowered people had "power" or could live worthy of their friends' fellow human beings. Education as an effort to educate the nation means empowering every citizen to be able to do a good balance in mind, words and deeds, between rights and obligations, become citizens who behave and act democratically towards fellow human beings towards a community that understands their rights, authority and responsibilities in all aspects of national and state life.

The Chamber states that community empowerment was an economic development concept that summarizes social values namely people-centered, participatory, empowering and sustainable.

Another understanding conveyed by Tjokrowinoto was this concept was broader than just meeting basic needs but also providing a mechanism to prevent further impoverishment (safety need).

Sumodingrat stated that empowering the community was an effort to increase the dignity of the people who were unable to escape from poverty and underdevelopment. In other words, community empowerment intends to develop the ability of the community to stand alone to have the skills to overcome their problems. The process of community empowerment means a person's ability to understand and control his

social, economic and political abilities which were very necessary in the effort to improve his position in the community, in other words the empowerment process was an educational endeavor that aims to raise awareness/sensitivity and sensitivity to citizens towards social development, economics, and/or politics so that in the end the community has the ability to improve and improve its position in society, or become an empowered society. A empowered society was a society that lives in a civil society, namely a society that believes on the ability of its members to create a better life and the community who were aware of their rights and obligations in living in a society where the conditions of empowerment will be realized if community members get the opportunity to be more power.

Based on the brief description above it can be concluded that empowerment was synonymous with education and was the essence of education itself, because of what was called with education including out-of-school education or non-formal education was an effort to empower people, enable humans, develop talent that was in humans so that their abilities/potential can be developed through education/learning (Tilaar, 2000). The process of community empowerment through non-formal education is an effort that enables the community with all its existence to empower itself. With the center of activity should be in the hands of the community itself with a starting point from the community, carried out by the community and the benefits for the community or in other terms community-based education.

In relation to this, according to Yunus (2004) there were five basic principles that should be noted: (1) concern for problems, needs, and potential / community resources; (2) mutual trust from program servants and from the program owner community; (3) facilitation (government) in assisting the convenience of the community in various process activities; (4) the existence of participatory, namely efforts to involve all components of the institution or individuals, especially citizens in the process of activities and (5) protecting the role of the community and the results achieved.

For the service process to be carried out through campus programs, the empowerment process must include characteristics as follows:

- 1) Need-oriented, namely an approach that was oriented and based on the needs of the community;
- 2) Endogenous, namely an approach oriented and prioritizing the suitability of local authenticity values, by exploring and using the potential of the learning community.
- 3) Self-reliant, namely an approach that builds self-confidence or an independent attitude in every citizen of the community
- 4) Ecologically sound, was an approach that is oriented, paying attention and considering aspects of environmental change and,
- 5) Based on structural transformation, namely the approach taken based on changes in system structure, both concerning social relations, economic activities, financial dissemination, management systems, and local community participation.

2. Community Empowerment Approach

Several approaches need to be used in non-formal education which emphasize the empowerment process, among others, which was suggested by Kindervatter in Kusnadi (2007: 222) consisting of:

- 1) Community organization, which was a characteristic that aims to activate the community to improve and change their socio-economic conditions. Things that need to be considered include (a). The role of participants was involved in group management or assignments; (b) the role of the tutor was only as an intermediary,

guide and motivator and facilitator; (c) methods and processes prioritizing problem-solving methods, organizing the community as a basic force.

- 2) Participatory approaches, namely approaches that emphasize the involvement of each member in all activities, the need to involve leaders, community leaders, and local experts
- 3) Education for justice, which was an approach that emphasizes the creation of situations that allow citizens to grow and develop their analysis and have the motivation to participate.

3. Campus External Social Responsibility

The social responsibility of STAI Nurul Falah Air Molek on external campuses is implemented as follows:

- Nearby environments include:

- 1) Social service

As a form of concern for the community around the campus who are less fortunate, routinely the STAI Nurul Falah community conducts social services in the form of basic food assistance to the talang mamak community.

- 2) Khurban

Every Idhul Adha feast day, STAI Nurul Falah Air Molek carries out sacrifices by slaughtering cows and goats to be distributed to the community around the campus.

- 3) Mass circumcision.

Mass circumcision activities were carried out to realize social care for the poor and neglected and disadvantaged children around the campus while promoting health and increase awareness of the importance of health, as well as helping our less fortunate brothers and sisters.

- 4) PK-Lima structuring and coaching around the campus

Where there was a request, there is an offer. Students who were thousands in number were potential buyers for their needs, and it was rational if the campus grows street vendors to fulfill the request. STAI gives space to them while providing guidance so that the community environment remains beautiful, comfortable and clean.

- 5) Discount Expo

Although the implementation of the expo aims to train students to be able to plan and organize an event an equally important goal is to prepare goods for the community at low prices.

- 6) Elderly gymnastics.

The instructor was prepared by the campus with high quality so that it truly benefits the people who want to join the old gymnastics group.

- 7) Built Village

As a manifestation of other concerns for the local government, STAI Nurul Falah Air Molek has a built village with the aim of helping the community to accelerate the development process in the village concerned and at the same time can be used as a laboratory for STAI Nf academics to conduct KKN

- 8) Greening

A form of concern for the environment, every year at the same time as the implementation of the STAI Nurul Falah Air College Real Work Lecture conducts greening in the areas of the villages where the Community Service Program was implemented

- 9) KUMK Management Training

4. Impact of Social Responsibility on Campus Image

Aliami and Sutejo argue that the formation of a good university image will provide positive benefits for the community, namely superior competitiveness for the medium and long term, becoming a shield during the crisis, increasing attractiveness exclusively, increasing the effectiveness of marketing strategies and saving operational costs.

1. Increase in the number of students. The number of students enrolling in STAI Nurul Falah Air Molek over the past five years has experienced a significant increase in the five study programs owned. The community has told a positive thing about STAI Nurul Falah Air Molek to the community. as Tjiptono said that the benefits of customer satisfaction are customer loyalty, the potential to be a source of future income, reduce customer transaction costs in the future and become a positive gethok tular recommendation officer.
2. Demand for internships in business/government increases. One of the tasks of PKL supervisors is to provide a debriefing to prospective apprentices and request feedback for student performance during PKL. According to the data collected by each faculty that organizes PKL activities, their performance at the internship stated in the knowledge, skill and behavior indicators was above the average. This was what motivated external parties to request more student staff for internships.

Methods

The community service activities have been carried out in the Talang Mamak community, Kec. Pasir Penyu, Indragiri Hulu, Riau on May 27, 2018. This activity was basically in the form of Community Service activities.

First, increasing individual capacity and quality which includes various aspects related to each individual's existence which include: physical condition, including health, intelligence, mastery of science and skills and spiritual conditions including faith and devotion to Allah SWT. Increasing the capacity and quality of individuals will improve their ability and competitiveness to participate in various religious, social and economic activities and increase the ability of access to multiple resources in order to meet their needs and increase the capacity and quality of individuals will also improve a person's ability to interact, socialize and adjust to their social environment, so that it is hoped that the harmony of social life will be realized while at the same time enhancing the welfare of the community.

Second, improving community welfare was in line with the development of a cool and peaceful religious and family atmosphere with the support and attention of the sub-district or village government in every religion through routine activities such as prayer in congregation, maghrib recitation, and so on and other religious activities so that It was hoped that harmony and peace could be created. So that activities become more enthusiastic without the burden or obstacles in the community.

Third, increasing togetherness and cooperation in all forms of sub-district or village development. Togetherness and collaboration in the sub-district or village now seem to be dimming, along with this reality, the sub-district or village government has the responsibility to be able to inspire cooperation in particular in all forms of sub-district or village development.

The basic principles of community service were based on the principles of participation, empowerment, inclusiveness, gender equality and justice, environmental friendliness, accountability, transparency, partnership, sustainability, volunteerism, benefits, the interrelationship of science, charity and social transformation with this service

community service dedication, namely community service activities carried out intensively and participatively to achieve independence from the community or partner groups which were included in the scope of mosque-based community service with a participatory approach in which the service team participates in the implementation of service.

Parties Involved and Participation:

1. The Regent of Indra Giri Hulu Regency is the protector of the implementation of community service.
2. Head of the Office of the Ministry of Religion of Indra Giri Hulu Regency as an advisor for the implementation of community service.
3. The Servant Team as the coordinator in charge of planning, directing, fostering, developing, controlling and evaluating the implementation of the program, and reporting on developments and results to the government of Indra Giri Hulu Regency, and as the director responsible for the smooth implementation of the program. The service team has scientific capabilities and educational background related to the field of study that will be used as objects in service. Besides, the team also has extensive links because in the community life the service team has a high social sense, such as joining community organizations, dakwah institutions, and so on. The service team names are as follows:
 - Juni Erpida Nasution, S.Pd.I, M, Pd. I (Chairperson of the Service Team)
 - Rahmadanni Pohan, M.Pd.I (Member of the Service Team)
4. The Technical / Operational Officer who is tasked with implementing Islamic Education actively, intensively, politely, and wisely and reports its progress regularly to the coordinator. The executor is responsible for the smooth running of Islamic Education in accordance with the scope of their respective work areas, namely the management of the mosque and several local people who have participated in training and are recruited as dakwah.
5. The partners in community service are administrators of local mosques, non-governmental organizations (NGOs), and mothers who have joined in the study of Majelis Taklim. These service partners act as facilitators, mediators/liasons, evaluators/supervisors/ monitors, motivators / supporting in the implementation of service to achieve quality improvement in the implementation of community service.
6. The assisted community has the competency as the implementer of service activities, users of dedication, the support of resources needed in community service in the form of energy, assistance in facilities and infrastructure, thoughts / ideas / ideas, opinions, aspirations, criticisms and constructive and progressive suggestions for improving the quality of community service and things that can support togetherness, progress and social care. Besides that, it is also a resource for providing information that is useful for the development of community service.

Results and Discussion

In general, this activity aims to increase community empowerment, knowledge and understanding. So after carrying out this activity, the entire program of activities by students and lecturers can be felt in the community of talang mamak. PTKIS's contribution could perpetuate and enhance its role in the midst of society. This role was not easy in a society that is in a lifestyle, materialistic, consumptive, and hedonistic. Even though this role was heavy, everything would run smoothly if we all have strong motivation, sincere intentions and were able to gain community support.

Community service activities were a means of learning and self-empowerment of the service team, residents of PT. For lecturers, service activities are opportunities to recognize reality in the field that can enrich teaching material in the classroom. Without field knowledge, lecturers will only become 'deliverers of the contents of a textbook' that are not connected to the real conditions in the field. The service activity was an opportunity to apply research theories and findings directly. In the field, lecturers can also explore local wisdom, the knowledge that can be a source of the development of science. For students, the experience of participating in service activities not only improves communication skills and acts to solve real community problems but also sharpens students' sense of empathy, especially in marginalized groups.

Conclusion

Through this community service activity, it can be concluded that overall this activity had achieved the stated target. In other words, through this service, this activity had contributed new knowledge and understanding to the community which is still in the remote category.

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EVALUATING TSUNAMI MITIGATION FOR STUDENTS AS THE IMPLEMENTATION OF RESEARCH-BASED COMMUNITY ENGAGEMENT IN PANGANDARAN

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Abstract

Indonesia has a high degree of vulnerability to tsunami hazards. Until now Indonesia has the highest number of casualties due to the tsunami disaster. To reduce the casualties and environmental damage caused by the tsunami, one that can be done is to educate about disaster mitigation to people living in tsunami-prone areas. Mitigation is a series of efforts to reduce disaster risks, both through physical development and awareness and capacity building for disaster threats. The paper discussed the implementation of community service and dissemination of research about the recommendation of embankment construction to withstand tidal wave. The paper proposed six stages of implementation namely problem analysis, problem-solving technology, asset mapping, networking, action research, and evaluation. The results of pretest and posttest analysis showed significant changes after the training that is an increase in understanding about tsunami mitigation by 78%.

Keywords: disaster, mitigation, Pangandaran, student, tsunami

Introduction

Indonesia, which consists of thousands of islands, has a very high potential for disaster and also varies in the types of disasters. The condition of nature and the existence of the diversity of population and culture in Indonesia can cause the risk of natural disasters, human-caused disasters, and complex emergencies. In general, the risk of natural disasters includes disasters caused by geological factors (earthquakes, tsunamis and volcanic eruptions), disasters caused by hydrometeorology (floods, landslides, droughts, hurricanes), disasters due to biological factors (human diseases, plant / cattle diseases, plant pests) as well as technological failures (industrial accidents, transportation accidents, nuclear radiation, chemical pollution).

Tsunami is a tidal wave generated by the occurrence of tectonic earthquakes, volcanic eruptions in the oceans, or landslides. Tidal waves can also be generated by storms, especially in countries with relatively long shallow beaches and large oceans (e.g., Bangladesh). Tectonic earthquakes generate about 85 percent of the tsunami. Some of the earthquakes followed by the tsunami in Indonesia, occurred on the West Coast of Sulawesi

(23 February 1969), Sumba (19 August 1977), Flores Island with 7.5 magnitude (12 December 1992), Banyuwangi, East Java with 7.2 magnitude on the Richter scale (2 June 1994), Biak Island, Irian Jaya with a magnitude of 8.2 on the Richter scale (February 17, 1996), and the latest is in Nangroe Aceh Darussalam with a strength of about 8.9 on the Richter scale (26 December 2004, 07.59 am) and Pangandaran in 17 July 2006 with magnitude 7,7 SR. Also not less powerful was the tsunami caused by the eruption of Mount Krakatau on Monday 27 August 1883 at 10:02 am (Jokowinarno, 2011).

A tsunami is a natural disaster that cannot be predicted when it will happen. Scientists can only examine which areas have potential tsunamis. Furthermore, scientists can predict how high the tsunami wave will be in a potential tsunami area. But to reduce the victims and adverse effects of the tsunami disaster, efforts should be made for infrastructure preparation, spatial planning, early warning systems, and socialization to the community about the characteristics of the disaster especially people in tsunami-prone areas (Marwanta, 2005).

This paper will discuss the evaluation of the effectiveness of tsunami disaster mitigation education for students in Pangandaran. This paper is the result of the integration of the LPPM-funded regular research grant in 2016 entitled "The Role of the Embankment in Reducing Sea Waves Propagation Using the Lattice-Boltzmann Method" and a grant from the Research-based Community Services program of 2017 which entitled "Technology-Based Tsunami Disaster Education for Students in Pangandaran " funded by Institute for Research and Community Service (LPPM) UIN Sunan Gunung Djati Bandung.

The Theory of Tsunami Mitigation

Tsunamis are tidal waves arise from the occurrence of earthquakes at sea, submarine volcanic eruptions or landslides in the sea. But not all of these phenomena can trigger a tsunami. The primary requirement of the tsunami is the deformation (change of formation in the form of sudden removal or decreasing of rock blocks on a large scale) under the sea. There are four factors in the earthquake that can cause the tsunami, namely: 1). The epicenter of the earthquake occurred at sea, 2). Earthquakes with large magnitude, 3). The depth of shallow earthquakes, and 4). The presence of vertical deformations on the seafloor. Tsunami waves move very fast, reaching 600-800 km per hour, with wave height can reach 20 m (Badan Nasional Penanggulangan Bencana, 2008).

A tsunami is a series of waves that travel very long periods and wavelengths, caused by unexpected displacements from the seabed; the most common cause is submarine earthquakes. In the deep ocean, the tsunami may not be visible because of its small wavelength. The tsunami speed can reach 900 km /h and, when the waves enter the low coastal waters, their speed slows, the wavelength shortens and the wave height increases (Figure 1). When it reaches the mainland, the wave height can reach several meters. As the tsunami waves flooded the low coastal areas, it creates strong, potentially damaging land currents that block their path (United Nations, 2015).

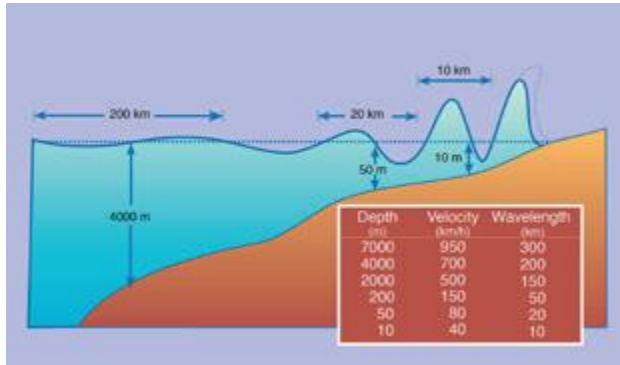


Figure 1. Effect of water depth on wavelength and tsunami velocity (United Nations, 2015)

A technology capable of predicting tsunamis is currently very limited. If a Tsunami accompanies an earthquake, the only thing that can be determined is to record the level and center of the earthquake and then detect the arrival of the Tsunami in the tidal station network. Besides, it can be calculated, the time when the tsunami will arrive at the coastal location, but it is not yet possible to predict the wave height, the number of waves, the duration of the risk, or the power generated from that wave at a particular location. Computer simulations need to be developed for this purpose (Arya and Agarwa, 2006).

Tsunami simulation has been done using several methods, such as smoothed particle hydrodynamics (SPH) and large Eddy simulation (LES). Tsunami simulations using the lattice-Boltzmann method have also been performed for tsunami propagation simulations and beach pools using the shallow water model.

The lattice-Boltzmann method or lattice Boltzmann method (LBM) is one of the computational methods of fluid dynamics that has been applied in various fluid problems. LBM was first introduced by McNamara and Zanetti in 1988 as an alternative technique to overcome the shortcomings of lattice-gas automata (LGA). LBM can also be viewed as a discrete form of the Boltzmann equation. This method is known to have advantages in handling complex boundary conditions, complex geometry, modeling single and even multi-phase phases, and can be applied in parallel computing. In contrast to traditional computational methods, LBM does not solve Navier-Stokes equations directly, but the alternate way remains with the Navier-Stokes equation (Hamidi and Nuraiman, 2016).

Many applications in fluid dynamics require free surface treatment, including in tsunami simulations. Several free surface treatment methods integrated with LBM have been developed, for example by combining LBM with a particle level set method (PLSM). Another method is a method similar to the volume of fluid method (VOF).

Water is a fluid that has a small viscosity. Under certain conditions, fluid flow allows turbulent flow. Turbulent flow is a flow in which fluid particles move irregularly due to mixing and spinning particles between layers. Standard LBMs cannot handle the turbulent flow. LBM requires additional models to handle the turbulent flow, such as Smagorinsky's turbulent model.

The research used as the basis for community service activity simulates and analyses the extent of effectiveness of embankments in reducing tsunami propagation in coastal areas. Besides, there are also investigations of changes in water levels in some locations along with the travel time as estimates for early warning systems. In this study, LBM will be used for two-dimensional tsunami simulations with the Bhatnagar-Gross-Krook (BGK) approximation. The observer is positioned from the side view. Therefore, this simulation requires a free surface treatment method. Besides, Smagorinsky's turbulent model will also be used to tackle turbulent flow.

The impact of the tsunami can be reduced by the alertness of people around the coast, early warning at the right time, and effective response. The impact of the tsunami disaster can also be minimized by building embankments along the coast. The dike serves to reduce tsunami propagation, slow the arrival of water, and reduce water pools in coastal areas (Hamidi and Nuraiman, 2016).

The use of several tsunami early warning technologies has been widely implemented. But early detection equipment can not predict the time and location of the tsunami. This equipment must also be synergized with the right information system to minimize casualties and damage that could occur due to the tsunami disaster. The Japan Meteorology Agency compiles one of the integrated information systems that have been applied. This system integrates the early detection technology of earthquake and tsunami with the management of decision makers from various parties involved.

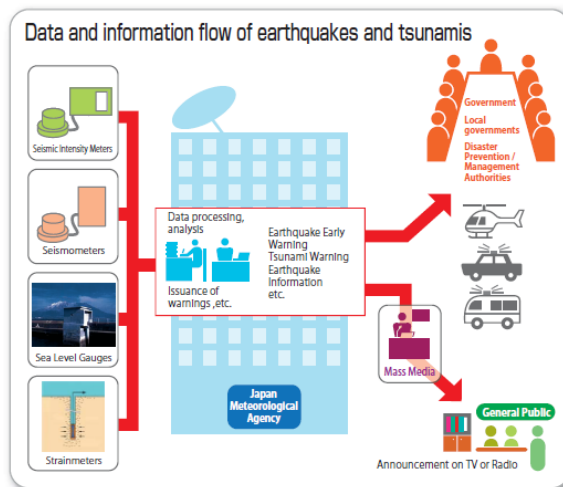


Figure 2. The flow of information for tsunami mitigation in Japan (Japan Meteorological Agency, 2009)

Prevention and mitigation activities undertaken, aiming to avoid the occurrence of disasters and reduce the risk posed by the disaster. Mitigation measures seen from their nature can be classified into two parts, namely passive mitigation and active mitigation (Badan Nasional Penanggulangan Bencana, 2008).

Precautions that are classified as passive mitigation include:

1. Preparation of legislation
2. Preparation of disaster-prone maps and problem mapping.
3. Preparation of guidelines / standards / procedures
4. Preparation of brochures / leaflets / posters
5. Research/assessment of disaster characteristics
6. Disaster risk assessment/analysis
7. Internalizing disaster management in local education content
8. Establishment of a disaster task force organization or unit
9. Strengthening social units in society, such as forums
10. Mainstreaming of disaster management in development planning

The following preventive measures included in active mitigation include:

1. Preparation and placement of warning signs, danger, prohibition to enter disaster-prone areas, etc.
2. Supervision of the implementation of various regulations on spatial planning, building permits (IMB), and other regulations related to disaster prevention.
3. Disaster basic training for officials and communities.
4. Displacement of people from disaster-prone areas to safer areas.
5. Counseling and increasing community awareness.
6. Planning of temporary shelters and evacuation routes in the event of a disaster.
7. Building structures that serve to prevent, secure and reduce the impact of disasters, such as dikes, dams, coastal erosion retarders, earthquake resistant buildings and so on.

Method

Six policies must be done in Indonesia and other disaster-prone areas to minimize the number of victims and damage during the tsunami that is (Jokowinarno, 2011):

1. Protected the coastal life, infrastructure, and environment. The development of early warning systems and the building of protective buildings are examples of protective measures that can be developed.
2. Increasing the understanding and participation of coastal communities against tidal wave mitigation activities. This policy can be done in various ways, such as socializing and raising public awareness about natural disasters and environmental damage, developing disaster information and damage including developing database and disaster risk map and explore the various local wisdom in disaster mitigation.
3. Increase community preparedness for disaster. This policy can be implemented in the following areas: developing systems that support communications for early warning and emergency situations, organizing exercises and simulating responses to disaster and damage, and disseminating information on disaster stages and signs that accompany disasters.
4. Improve coordination and institutional capacity of disaster mitigation. Implementation of this policy includes increasing the participation of synergic cooperation from various parties, the development of coordination forums and integration of programs between sectors and between systems of government levels.
5. Establish effective legal rules in the effort of realizing disaster mitigation efforts, that is, by way of the compilation of legal products that regulate the implementation of mitigation efforts, development of rules and guidelines for planning and

- implementation of disaster retaining buildings, and implementation of law enforcement and enforcement related to mitigation.
6. Encouraging the sustainability of economic activities and improving the welfare of coastal communities by conducting mitigation activities that can increase the economic value of the region, improve the security and comfort of coastal areas for economic activities.

The integration of the policy as mentioned above proposals with the Participatory Action Research (PAR) method, will be discussed in this paper. PAR is a study that actively involves all stakeholders in reviewing ongoing actions (where their own experience as a matter) to make changes and improvements in a better direction. To that end, they must make a critical reflection on the historical, political, cultural, economic, geographical and other related contexts (Afandi, 2013).

Based on these principles, a strategy scheme for implementation of research activities as shown in Figure 3 is made.

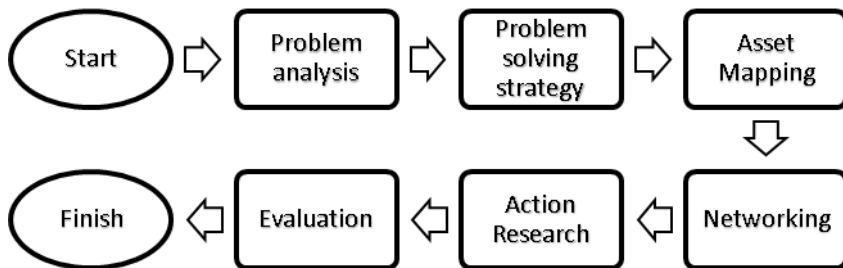


Figure 3. Flowchart of community services Implementation

Pangandaran is a potential tsunami area. In 2006 tsunami hit pangandaran with huge losses. On the other hand, Pangandaran is the most famous beach tourism asset in western Java so that the socialization of research that becomes the reference for this activity is most sufficient to be done in Pangandaran.

Development of tsunami early warning system in the form of infrastructure development such as the use of tsunami detector and signs for evacuation guidance in case of the tsunami has been done in Pangandaran. The next thing to do is to increase the understanding, participation, and preparedness of coastal communities of Pangandaran concerning the use of tools and infrastructure that have been built. The key factors to reduce the potential losses due to the tsunami are awareness and readiness (Arya and Agarwa, 2006).

The most important thing in a disaster is how to alert people as end users of warning information. Therefore, an effective disaster warning system should now be built, and not only consider the information facilities between disaster-related organizations but at the same time be balanced with the method of notification to the population. On the other hand, the ability of hosts to receive alert information is also crucial to improve system efficiency (Hada and Goto, 2005).

The problem analysis stage yields the conclusion that the community has not been directly involved in tsunami mitigation. So, problem-solving creates a strategy to involve potential community leaders as other community leaders to provide socialization and education on tsunami mitigation in technology.

Potential mapping and assets appoint students as technology-literate communities as agents of change in society to mobilize awareness of the importance of technology-based mitigation education. This conclusion makes the next stage in building a partnership network more accessible, so coordinating with schools is part of the networking process.

At the action research stage, the educational process focused on disseminating some research on tsunami mitigation based on technology. This is done to change the participants' mindset about the importance of technology understanding in minimizing the impact of disasters. The evaluation stage should be sustainable to find out what the next problem is and to scale the movement of change.

Results and Discussion

Evaluation of action research effectiveness is done by making the test at the beginning of the activity and the end of the activity. The test topics provided are presented in Table 1. The purpose of the pre-test and post-test is to provide an overview of the ability of the participants after the end of the delivery of training materials. Besides, this stage is done to determine the effectiveness of the provision of materials as part of action research that has been done. Post-test results compared with pre-test results that have been done, so that will be known how far effect or influence of teaching that has been done.

Question No.	Question Topic	Score
1	Understanding the tsunami disaster	1-4
2	Understanding of tsunami early detection	1-4
3	Tsunami at Pangandaran	1-4
4	Tsunami preparedness	1-4
5	Tsunami Mitigation	1-4
6	Evacuation process during the tsunami	1-4

Table 1. Test Question

The number of samples examined is 41 people. Questions on the questionnaire amounted to 6 questions, and the processing was done using the Likert scale.

The hypothesis estimated in this study is:

$H_0: T_1 = T_2$: Knowledge before training = knowledge after training (no influence)

$H_1: T_1 \neq T_2$: Knowledge before training \neq knowledge after training (influence)

Since two related samples and ordinal data (rankable) are used, the Wilcoxon marked rank test is used. The significance level is $\alpha = 0.05$ for $N = 41$. The sampling distribution is calculated using the formula:

$$Z = \frac{T - \frac{N(N + 1)}{4}}{\sqrt{\frac{N(N + 1)(2N + 1)}{24}}}$$

Because $N > 25$ then the test criterion used is $p_{value} \leq \alpha$, with the p_{value} value obtained from the normal distribution, Z . By using SPSS software, the results are presented in table 2 and table 3.

Table 2. Test Statistics

	pasca – pra
Z	-4,962 ^b
Asymp. Sig. (2-tailed)	,000

- a. Wilcoxon Signed Ranks Test
- b. Based on negative ranks.

At the Test, Statistics table obtained the value for Asymp. Sig. (2-tailed) = 0,000. This value is the value of p_{value} so it can be concluded that $p_{value} \leq \alpha$ which means H_0 rejected. From the above calculation can be seen there is a significant difference between the knowledge of students before and after the workshop on tsunami mitigation. Of the 41 people, 32 people (78%) felt additional knowledge after the seminar, while the remaining nine people (22%) felt no more knowledge.

Table 3. Ranks

	N	Mean Rank	Sum of Ranks
post – pre			
Negative Ranks	0 ^a	,00	,00
Positive Ranks	32 ^b	16,50	528,00
Ties	9 ^c		
Total	41		

- a. post < pre
- b. post > pre
- c. post = pre

After the workshop and counseling about the tsunami, participants were asked to respond to the seminar. Of the 41 participants of the seminar, one person answered

reasonably well, one person felt motivated, six people answered interesting/memorable, 33 people answered add knowledge/insight.

It can be seen that the most significant percentage is the percentage of participants who feel increased knowledge after the seminar is 81%. While 15% of participants thought that the seminar was interesting, participants who felt motivated by 1% and participants who said that the seminar is good enough is 1%. This is consistent with the results of previous statistical tests which state that the seminar has a significant influence on the students' knowledge of the tsunami.

Conclusion

The improvement of infrastructure and community empowerment is an inseparable part of reducing casualties and tsunami damage. High technology in early tsunami detection must be balanced by the high understanding of the people about the tsunami. The information flow of mitigation and tsunami must be well understood by the community. Implementation of research-based community service aims to raise the potential of students as subjects who understand the technology and could be part of the change in society. The statistical hypothesis estimated that 78% of participants experienced increased understanding of tsunami mitigation. This is in accordance with the results of the participants' questionnaires indicating that 81% of the participants felt increased knowledge about the tsunami and its mitigation.

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GROCERY STORE ASSISTANCE: MODEL OF KKN TEMATIK UIN SUNAN AMPEL SURABAYA

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Abstract

The implementation of Community Service Program (KKN) is an implementation of the tri dharma of higher education in the aspect of community service. In this connection, UIN Sunan Ampel Surabaya tried to respond to various social problems that occurred in the form of KKN. Regarding the approach used in implementing KKN, it implemented two methodologies; PAR (Participatory Action Research) and ABCD (Asset Based Community Development), and other methods that are more beneficial to communities and universities. The range of community service areas is varied. In the East Java region, KKN activities are carried out in urban, rural and remote areas. One type of partnership KKN implemented in urban areas is KKN Ekonomi, collaborating with the Surabaya City Trade Office. The students assist grocery store owners in Surabaya. It uses the ABCD approach. The implementation of the ABCD technique in mentoring this grocery store focuses on the asset approach. The grocery store owner is aware of the assets owned. Therefore, mentoring techniques begin with the awareness of grocery store owners in the form of mindset changes and knowledge strengthening. For the change in mindset and knowledge possessed, then in a participatory manner, the grocery store owner will make an effort to make changes.

Keywords: *Economic Community Service, Grocery Store, ABCD*

Introduction

The role of Small and Medium Enterprises (UKM) in improving the economy is no doubt. UKM has contributed to absorbing the laid-off labor force by the corporate sector. The UKM sector has proven to be a pillar of a resilient economy in times of economic crisis (Ministry of Finance, 2015). Therefore, the government in this case including the Surabaya City Government is very concerned in improving the development of UKM, including UKM Grocery Stores. The Grocery Store has become a favorite business with Surabaya residents, considering its home-based nature. Many business managers are mothers who choose to open a grocery store while carrying out their role as a housewife. According to the records of the Surabaya City Trade Office, there are 2065 UKM Grocery Stores located in Surabaya. At present, the majority of Grocery Stores face problems in the development of their businesses. The Grocery Stores must face the reality of unbalanced business competition with large companies of modern retail and self-service business managers. Now the growth of modern supermarkets is so fast, on the streets of Surabaya, there are many supermarkets or minimarkets, even at the end of the alley.

In addition to experiencing problems in business competition with retail business managers and modern supermarkets, The Grocery Stores also face obstacles concerning managerial business. The results of research conducted by various groups in various

regions in Indonesia finally converged on a conclusion that was relatively the same, namely, three general aspects became the problematic of UKM so far, namely: aspects of capital, market, and managerial perspectives. The presentation of the results of the study immediately explained that the element of capital is not the only obstacle faced by UKM, as has been predicted by many circles. There are many non-capital constraints which are precisely crucial problems (Analisis Problematika UKM di Yogyakarta, 2015).

Various financial approaches (capital) that have been carried out by the government, both in the form of revolving funds through related departments or agencies as well as BUMN revolving funds intending to empowering UKM over the years, often end up with a lot of bad loans that have an impact on UKM performance. The financing pattern that is expected to be able to bring up the snowball effect and is eternal, in fact only gives birth to a candy effect, which shrinks from time to time until it is finally gone. That is, how many UKM get financing stimulants, will not produce significant benefits, as long as they are not followed by improvements to the UKM own institutional and management systems.

Related to the improvement of the institutional and management systems of UKM, universities must play their role. Higher education not only acts as an educational institution but also as an institution that carries out community service. In this regard, the Faculty of Economics and Islamic Business UIN Sunan Ampel Surabaya has experience in conducting various programs related to entrepreneurship, both concerning curriculum reflected in entrepreneurship courses developed in several study programs, as well as in the framework of implementing the third Tri Dharma of Higher Education. Namely Community Service in the form of Real Work Lectures (KKN) with the theme of Islamic entrepreneurship and economics, internship programs, and entrepreneurship training for lecturers and students. These programs have had a positive impact on the community, government programs and business (industry).

As an educational institution that produces formally educated personnel with soft entrepreneurial skills, the Faculty of Economics and Business (FEBI) UIN Sunan Ampel is committed to contributing to overcome the problems of the grocery store, especially related to managerial. Based on these thoughts, FEBI UIN Sunan Ampel considers it important to participate in the problem-solving efforts of the Grocery Stores in Surabaya. This program collaborates with the Trade Office City of Surabaya. Assistance will be carried out using the ABCD (Asset-based community development) approach. With the method of assets owned by the community, this assistance requires the establishment of a social life system in which the community becomes the actor and determinant of development efforts in their environment.

The community is made aware of the assets they have. This asset includes physical assets, the ability of individuals, financial groups, groups, and local institutions. Therefore, mentoring techniques begin with public awareness in the form of mindset changes and knowledge strengthening. For the difference in mindset and knowledge possessed, then in a participatory manner, the community will conduct a joint effort, and in the end, policy or policy will be realized. With this assistance, it is hoped that it can improve a good and sustainable cooperation network between universities, the city government, and the UKM grocery store manager; enhance the quality and performance of UKM Grocery stores in business management and development; improve the quality and relevance of college graduates to the needs of the business community; and can produce prospective young entrepreneurs who have new ideas in creating jobs.

Results and Discussion

1. Theory Study

a. Community Empowerment

Empowerment is a translation of the word "empowerment," and "empower" according to Webster and Oxford English Dictionary, the word empower contains the first meaning is to give power or authority to which means to provide power, divert power or delegate authority to other parties. Meanwhile, two is to provide the ability to or enable that is as an effort to provide skills or abilities. Referring to the two meanings above, empowerment tends in two processes. First, the empowerment process that emphasizes the process of giving or diverting some of the power, strength or ability to the community so that individuals become more empowered, and second, emphasizing the process of stimulating, encouraging or motivating individuals to have the ability or empowerment to determine what their life choices are through the process dialog. So, the community empowerment approach focuses on the importance of independent local communities as a system that organizes themselves so that they are expected to give roles to individuals not just objects, but instead as the subject of development actors who determine the future and life of society.

b. Community Assistance Method ABCD

The ABCD approach is an approach to community empowerment that leads to an understanding and internalization of its assets, potential, strength, and utilization independently and maximally. An asset is everything that is valuable, valuable as wealth or treasury. All that is of value has the purpose to fulfill needs.

The ABCD strategy stage for the realization of assistance used by facilitators and carried out with the community is as follows:

- 1) Discovery (find),
- 2) Dream,
- 3) Design (design),
- 4) Define (specify), and
- 5) Destiny (make sure).

Meanwhile, the principle of asset-based community development (ABCD) is as follows: Half is filled with more meaning, all has potential, Participation, Partnership, Positive Deviations, derived from the community, and leads to energy sources (Salahuddin, et. al., 2015:26).

2. Focusing on mentoring

The focus of mentoring in the form of this Economic Community Service Program is related to managerial assistance of UKM Grocery Stores, including:

- 1) Store financial management
- 2) Making simple financial statements
- 3) Management of stockings, displays, and sales of goods.
- 4) Shop room management
- 5) Promotion and marketing strategies
- 6) Tips and tricks for increasing grocery store sales turnover

3. Mentoring Method

Assistance in the form of KKN uses the ABCD approach. Assistance with the ABCD approach uses several stages of strategy, namely:

- 1) Inkulturation (introduction)
- 2) Discovery (search for positive things)
- 3) Design (identification of opportunities and formulation of strategies)
- 4) Define (implementation of work program)

5) Reflection (monitoring and evaluation)

Activity details at each stage are shown in table 1.

Table 1: Activities in the ABCD Method Steps

1 st and 2 nd Week					
Stage	Aim	Activity	Indicator Success	Tools / Media	Evidence
Inkulturation (Introducing)	The Tokel owner knows the purpose of the companion team to assist.	Greetings to the owner of the Grocery Store	The Tokel owner accepts the presence of the companion team and is willing to be visited again	Recorder and Camera	Field notes and photos
	The emergence of Tokel trust to the accompanying team.	<ul style="list-style-type: none"> • Following the activities of stockings, displays, and sales of goods in a family atmosphere • While participating in trade activities, the companion team gave examples of stocking tips, displays, and sales of goods, good financial management. 	<ul style="list-style-type: none"> • A familial relationship exists between shop owners and a companion team • The Tokel owner wants to practice sales tips and financial 	Recorder and Camera	Field notes and photos

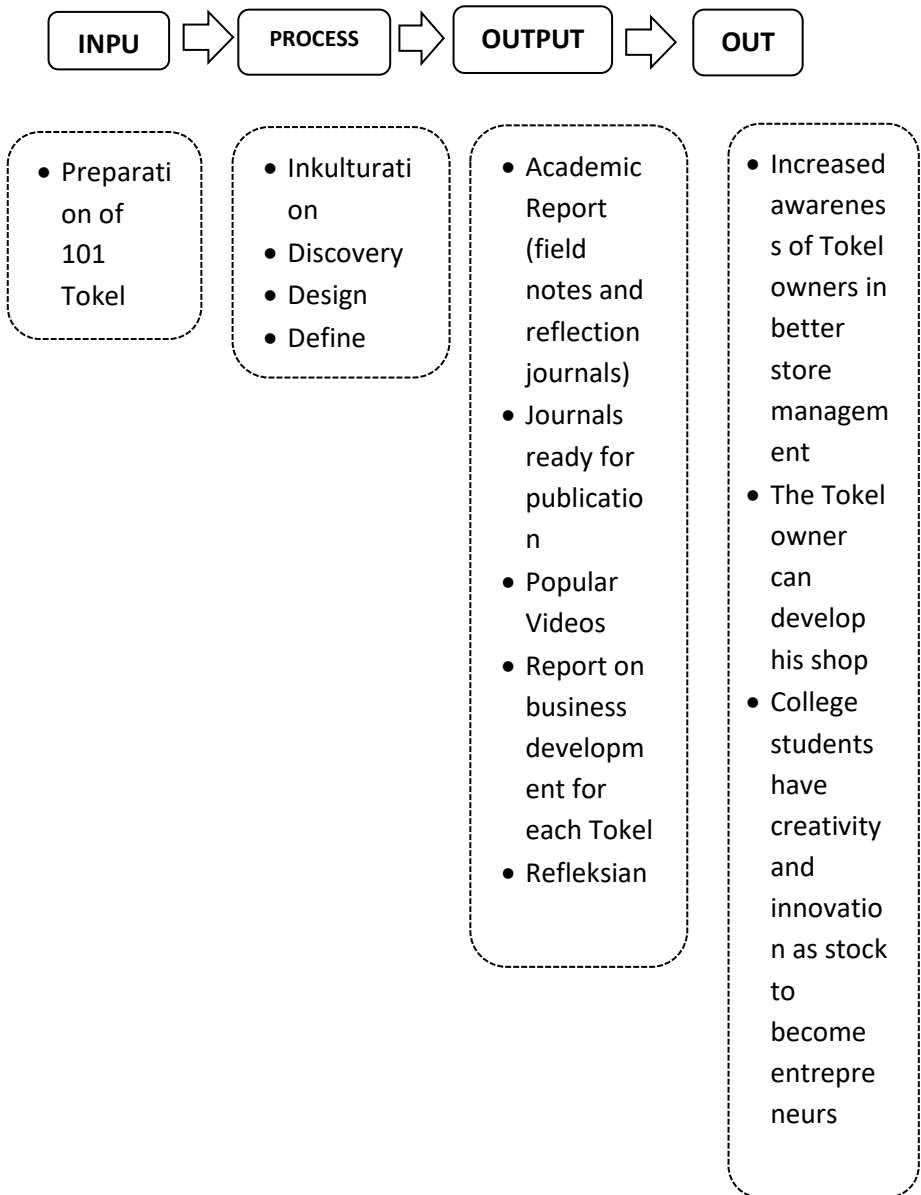
Discovery (Search for positive things)	The service team identifies the assets and potential of the Grocery Store	Do asset mapping through in-depth interviews.	Detailed asset mapping <ul style="list-style-type: none"> • Personal assets • Social assets • Institutional Asset • Financial Assets • Spiritual and Cultural Assets 	Appreciative inquiry, community maps, transect, individual inventory skills, financial circulation analysis	Physical mapping results, field notes
3 rd Week					
Design (Identification of Strategy Opportunities and Formulation)	Knowing the assets owned The Tokel owner is aware of the positive power he has	Discuss and explain the results of asset mapping to Tokel owners	The Tokel owner is aware of the positive power he has	Low hanging fruit, Venn diagram, the flowchart	Photos and FGD results
	Identify opportunities	Identify opportunities	The owner of Tokel is moved and eager to mobilize assets and strengths owned		
		Plan work programs	The Tokel owner contributes to the Planning Work Program.		Work program table
4 th Week to 11 th Week					

Define (Work Program Implementation)	Implementation of work program priorities	Facilitating the implementation of mentoring programs <ul style="list-style-type: none"> • Shop financial management • Making simple financial statements • Stocking management, display, and sale of goods • Storeroom management • Promotion strategy 	The Tokel owner can: <ul style="list-style-type: none"> • Record store finance • Separating shop finance from family finances • Make simple financial statements (income, profit, and loss) • Arrange stock items according to shop needs • Doing promotion 	Monitoring/evaluation sheet, work program design	Field notes of activities and photos
12 th Week					
Reflection and (Monitoring Evaluation)	Knowing the extent to which the program has an impact on change	Monitoring activities	Tokel owner <ul style="list-style-type: none"> • Also contributing to provide input. • Responding to the assistance provided and willing to continue the program. 	Monitoring sheet	Monitoring results and reflection on journals . .

4. **Implementation of Assistance**

Implementation of mentoring follows the following paths:

Flowchart of UKM Assistance Program Implementation Grocery Store



5. Companion Consultant

The companion consultant for this activity consists of students and lecturers. One UKM Grocery Store will be accompanied by 2 (two) students participating in the KKN Ekonomi. Ten student groups, guided or accompanied by one lecturer. Terms of KKN Participants are as follows:

- 1) Students are at least Semester (V).
- 2) Smooth Reading of the Koran.
- 3) Has passed the Muamalah Fiqh subject.
- 4) Has passed the Entrepreneurship course.
- 5) Has passed the Introduction to Accounting course
- 6) Has Passed Information Systems Course
- 7) Has passed the introductory management course

Students participating in the Economic Community Service Program are assistants to the UKM Grocery Shop's Action Assistance program. The number of field supervisors (DPL) is 20 lecturers.

6. Excellence in mentoring programs

This UKM Grocery Shop mentoring program will have at least 3 (three) advantages, namely:

- 1) This assistance is proactive and intensive. This means that program implementation consultants are active, day to day, plunging into the field to help the Grocery Store, together looking for and finding solutions to every problem of UKM Grocery Stores in the field;
- 2) Assistance uses a practical and applicable approach. That is, various strategies and policies of consultants/facilitators are directly piloted at a reasonable level so that they can be measured how effective the idea or problem-solving consultant is for the progress of the UKM Grocery Store. No longer limited to concepts or discourses;
- 3) Assistance emphasizes the success of the personal approach. That is, this program is in dire need of the ability of consultants/mentors to take heart in the perpetrators of UKM Grocery Stores. How entrepreneurs can trust and want to follow various suggestions and input consultants without seeming to be patronizing.

7. Feasibility of the Companion Team

The accompanying team of the Faculty of Economics and Islamic Business consists of academics who have the attention and experience on community engagement. Besides, mentoring to this grocery store also involves students who have high enthusiasm and motivation and have gained entrepreneurship theories in lectures. Moreover, before mentoring students have been given a briefing/workshop on mentoring materials that focus on the grocery store by the supervisors of each group. Therefore, the synergy between students who participated in KKN and the supervisors also contributed to the success of the grocery store mentoring.

Conclusion

KKN Ekonomi is the implementation of the university's tri dharma in the aspect of community service. Mentoring grocery stores are useful in encouraging the realization of a better grocery store business management in the city of Surabaya. Through the ABCD approach that focuses on the disclosure and strengthening of assets owned by the assistants, awareness of these assets will encourage changes in mindset and strengthening the knowledge they have. Thus for the change in mindset and knowledge that is owned, then in a participatory manner, the grocery store owner will make an effort to make changes in a better direction in the form of changes in grocery store management.

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WEBSITE DEVELOPMENT AS A COMMUNITY INFORMATION IN LEBAK MUNCANG VILLAGE KABUPATEN BANDUNG

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Abstract

Everyday life in this era of globalization cannot be separated from the use of the internet. One of the internet developments in the village of Lebakmuncang is a website, in fact, in Lebakmuncang Village the use of this website is still lacking. It can be seen from the lack of information or content presented on the village website of Lebakmuncang itself. After analyzing several problems in managing the website in Lebakmuncang village is lack of knowledge and insight to develop the website. Therefore, the form of dedication carried out by the author by helping to develop the village website that already exists to become a useful information tool for the villagers of Lebakmuncang. Website development carried out by the author by helping to fill content so that the website looks more alive and, and gives an understanding of the function and usefulness of the website itself.

Keywords: *Website, Lebakmuncang Village, Development*

Introduction

Problem Analysis

The universities have a role and share in community development. Sunan Gunung Djati State Islamic University as a University in Bandung, this year dropped students to participate in community empowerment. This participation is realized by the SISDAMAS Real Work Lecture in 2018. One of the areas that are used as a location for SISDAMAS KKN is in the village of Lebakmuncang, Ciwidey District, Bandung Regency. Several problems exist in Lebakmuncang Village, namely the question of garbage and the lack of optimal human resources. The lack of optimal HR is one of the factors caused by the lack of effective use of technology.

Along with the development of technology and the entry of the era of globalization, it is required that every society must be able to use technology effectively and wisely. In this KKN activity, one of them is to develop the Lebakmuncang village website as a means of information for the Lebakmuncang village community. The development of this website is done twice a week and collaborates with the village website operator Lebakmuncang. Of course, the target of developing this website is the village operator (Suhendra, 2006). The expected outcome of the development of this website is the development of the Lebakmuncang village website to be a proper and correct information facility for the Lebakmuncang village community.

Identification of problems

Lebakmuncang Village is one of the Agronomy Villages located in the south of the capital city of Bandung Regency, West Java Province, with cool natural conditions of rice fields, hills, and mountains. North: Rawabogo Village, Nengkelan Village, Ciwidey District East Side: Panyocok Village, Ciwidey Subdistrict South Side: Alamendah Village, Rancabali District West Side: Mekarwangi Village, West Bandung Regency Community organizations in Lebakmuncang village include RW, RT, Kelompok Seni, Karangtaruna. Nearly 95% of the Lebakmuncang Village community adheres to Islam. There are problems in the village of Lebakmuncang which is about the use of the village website which is still lacking. The problems that exist in Lebakmuncang Village need attention and assistance so that the issue can be resolved to realize a village that is independent and has high competitiveness. With the development of the Lebakmuncang village website and community service, it is expected to overcome the problem in the form of a lack of village website development.

Objectives and benefits

In connection with the Analysis of Problems and Identification of the Problems above, the purposes of this program are:

1. Add insight and knowledge about the use of the website properly
2. Cooperating with village operators so that the existing website can be developed again.
3. Making the village website as a means of public information.

Method

According to the Large Indonesian Language Dictionary (KBBI) method is a regular method used to carry out a job to be achieved under the desired or systemic way of working to facilitate the implementation of actions to achieve the specified goals. The method used is the development of village websites that collaborate with village operators, so that it is expected that with the development of this website can advance the village information system of Lebakmuncang.

This website development activity is carried out once a week twice during one month collaborating with village operators, making various content and information related to what is in the village of Lebakmuncang. In the website itself, many features are provided, one of them is the information in the form of pop-up information, in the article, there are several categories such as crime, fire, environment, etc. The holding of this activity is expected to help the development of the Lebakmuncang village website so that it can be a useful information tool for the community.

Results and Discussion

Stages of Community Service

The initial stage is carried out before carrying out the work program, and the authors survey the people who will be targeted in empowerment regarding technology. The target community that is used as the main focus of the empowerment object this time is the village operator Lebakmuncang. The point that is the focus of the survey is whether the target community knows the website, the extent to which the target community knows about the use of the website, as well as the importance of the use of the website itself to the target community and the community, can or not using the website (Andoyo & Sujawadi, 2017).

During the survey process, the target community, namely village operators, village secretaries as data collectors to be posted on the website, and the village head's mother gave a positive response to the arrival of students of the SISDAMAS KKN UIN Sunan Gunung Djati Bandung. This positive response is proven by the freedom given by the village of Lebakmuncang to carry out the empowerment program that has been designed. From the village of Lebakmuncang, they provided facilities and infrastructure during the website development and even gave admin access rights to 3 people of the KKN IT Team UIN Sunan Gunung Djati Bandung.

From the results of the survey, it concluded that the presentation of the website as a means of information in the village of Lebakmuncang had not been well managed, the obstacles that were obtained after discussing with village operators were due to the lack of data from the village community so that it had not been entered into the website, and there was no content creation innovation. The contents and articles that can be entered on the village website of Lebakmuncang, as well as the lack of understanding of village website management correctly and adequately so that it becomes an obstacle in developing the village website. The author also tried to collaborate with operators to fill in website content so that this website is not empty, and become an effective and efficient information tool for the community.

Results of Community Service

Along with the entry of the era of globalization, technology has experienced rapid development. Technological progress has spread to almost all levels of Indonesian society (Nandari, 2013; Hartoyo & Merdekawati, 2016). Children in the area have been contaminated by things that smell with technology. But in reality, there are still many people in Lebakmuncang Village who still cannot use technology, especially computers. In connection with the theme of the SISDAMAS Community Service Program UIN Sunan Gunung Djati Bandung regarding community empowerment, it is essential to know if empowerment is a development process in which the community takes the initiative to begin the process of social activities to improve the situation and conditions themselves (Fahrudin, 2011; Sudyono, 2007).

Community empowerment can only occur if citizens participate. In this case, the author designs a delivery technique where the target community participates directly. Dedication made by the author in the form of socialization of website development in the

village of Lebak Muncang and training for village operators so that village operators can apply it. The following is a picture of the socialization activities carried out:

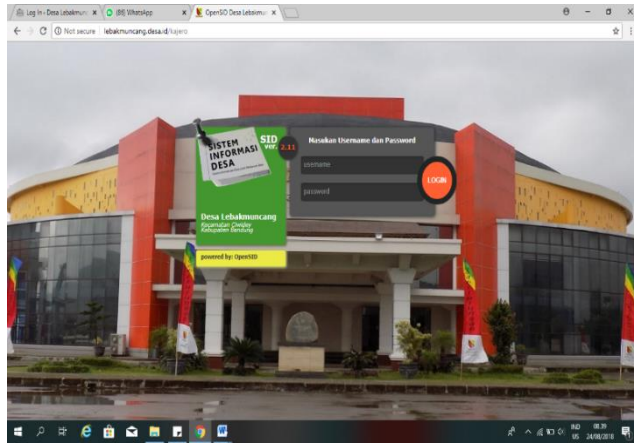


Figure 1. Display of Lebakmuncang Village Website

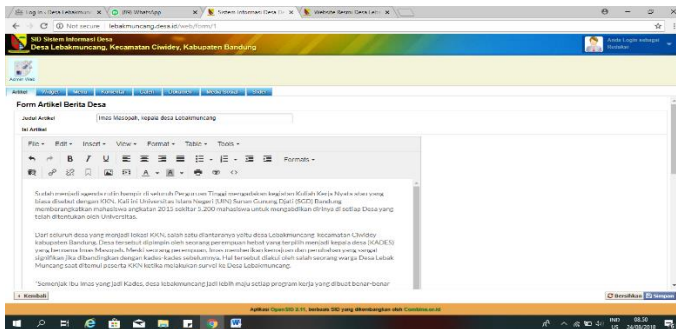


Figure 2. Writing Articles The village website of Lebakmuncang

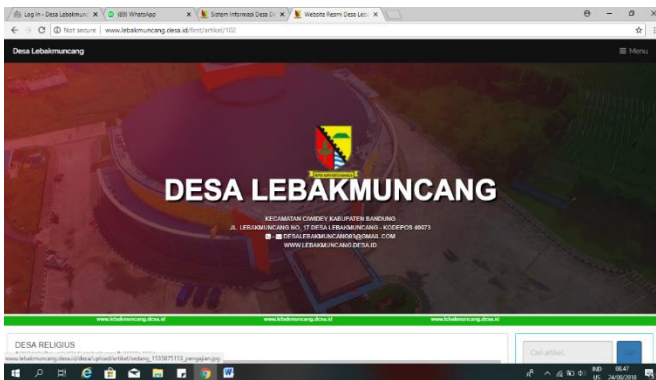


Figure 3. Initial Display of Lebakmuncang Village

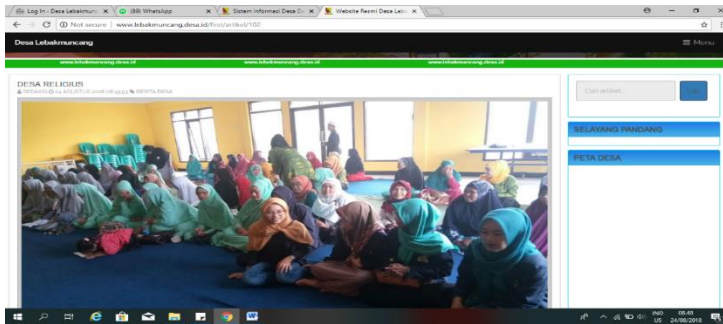


Figure 4. Display of one of the contents filled by the author on the village website

Conclusion

From the explanation above, it can conclude that the Lebakmuncang villagers, especially those who are involved and participate, are very welcoming of the program carried out by the author. It is evident from the response of the village operator who gives admin access so that the author can manage the village website and develop it to be a useful information system for the Lebakmuncang village community. Besides this, the that Lebakmuncang Village is not only known as an agricultural village but also known as an advanced village for good and right website management. The author also hopes that Lebakmuncang Village will be increasingly known for its potential owned by Lebakmuncang Village so that it becomes an attraction by the wider community. It is expected that Lebakmuncang village website development activities are excellent if managed and developed even better. The concession owned by Lebakmuncang Village is vast, so the authors suggest that the village website is always well managed and developed again.

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IMPROVEMENT EFFORT OF WOMEN'S WELFARE THROUGH *SOCIOECOPRENEURSHIP* EMPOWERMENT OF WOMEN AT SALAKAN VILLAGE SEMARANG

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Abstract

The women in Fatayat Salakan village are a part of poorness community who try to freedom of economic problem. Therefore, empowering the women in the poor household is an urgent problem in poorness alleviation strategy. The concept of entrepreneurship in socioecopreneurship which is offered in this community service is an effort to give perception and motivation to assist community and to grow the creativity and independence financially. Entrepreneurial awareness is not only oriented towards profit but also cares about social and environmental aspects are the expected target in this activity. Creative products from organic waste such as banana peel and cassava peel are processed become new food product and deserve to sell. Forty-five women take part in this empowering guided home industry at Salakan village Desa Mangunsari Gunungpati Semarang. The assistance activities are production, packaging, and marketing.

Keywords: *welfare, socioecopreneurship, empowering*

Introduction

Women in poor communities generally try to break away from the shackles of economic difficulties and seek a better economic life in certain forms or tricks by optimizing their potential. Indonesia is a country with 240 million populations, of which 49% populations are women who are vulnerable to helpless condition. Economically, the male labor force participation rate (TPAK) is much higher (86.5%) than women (50.2%) (Yunus, 2015). Therefore, empowering women in poor households are an urgent problem in poorness alleviation strategies. If women's economic independence has been achieved well, then women will be able to get out of poorness. One solution is through entrepreneurship.

Empowerment is the ability to manage a value that is in the human resources both in groups and individuals that aims to be able to be self-sufficient-able according to desire. While the women empowerment in small scope is the steps taken to obtain an improvement value that is useful to humans, nowadays, the improvement of Indonesian civilization grows up in the scope of culture and practical ideology thus leaving a negative impact on various aspects of life and society structure, along has made gender inequality (Kuncoro and Kadar, 2016:46).

Empowerment refers to the ability of people, especially vulnerable and weak groups, so they have the power or ability to fill up their basic needs, then they have freedom of starving, ignorance, and pain. Besides, people can also reach productive resources that allow them to increase their income, obtain the goods and services that they need, and be able to participate in the development process and decisions that affect them (Hapsari, et.al., 2015: 210). Sulistiyani in Amin Kuncoro and Kadar etymologically explained empowerment comes from the basic word "power" which means "ability. Based on this information, empowerment is the ability possessed by a person or organization to

make it competitive. The measurement of women's empowerment is measured by using indicators of strengthening women's organization, enhancing the function and roles of women's organization, the involvement of women's group (Kuncoro and Kadar, 2016: 47).

Ecopreneurship comes from the words *environmental* and *entrepreneur*. It means a combination of *environmental* and *entrepreneurial* terms. It can be said that *ecopreneurship* is the entrepreneur that has environment conception in running a business. Traditionally, business management that has environment conception focuses on efforts to become a greener company (green corporate). It is lots of time and effort to realize the company to grow sustainably and be responsible for environmental sustainability (Sukoco and Muchyi, 2015: 157).

Self-development by looking at natural resource opportunities by paying attention to the environment is one of the principles of *ecopreneurship*. *Eco-Preneurship* can be interpreted as the ability to think creatively and innovatively to create something new and different by taking advantage of opportunities that surround the environment and become products that can generate financial benefits. *Eco-Entrepreneurship* begins in 'green business' discourse. That is, businesses by paying attention to things that are detrimental to nature; on the contrary, they provide benefits that function as sources of business are still able to be sustainable (Imtikhanah, 2016).

Hanik in Santosa defines that *Social Entrepreneurship* is a derivative term from *entrepreneurship*. It is a combination of two words; *social* means community and *entrepreneurship* means entrepreneurship. A simple understanding of Social Entrepreneur is someone who understands the problem of social and uses the ability of entrepreneurship to make social changes, especially welfare, education, and health sector (Listyorini, 2012: 49). Furthermore, this dedication concept gives social value as a form of concern for others. This social value emphasizes that social entrepreneurship has a role in creating social usefulness. Besides, social entrepreneurship also needs a broad role for civil society in optimizing social capital which exists. Therefore the existence of social entrepreneurship marks the need for encouragement of social change in society to produce sustainable, beneficial transformation.

The appearance of *Socio Ecopreneurship*, it makes booming and developing in the middle of our society, and that is a signal because productivity and creativity are the main elements in improving the welfare of life. The concept of *Socioecopreneurship*-based mentoring carried out later will not only focus on improving the economic level of the assisted citizens but also pay attention to environmental and social issues. The collaboration of these three things is *socio / social* (social) - *eco/ecology* (environment) - *preneur* (taking) which means taking (business opportunity) by paying attention to social and environmental aspects (Nugroho, 2013: 14). This approach will be used in community assistance and empowerment activities.

Socioecopreneurship is one of the solutions to build community independence to be able to become *entrepreneurs*. Entrepreneurship, in this case, is *social entrepreneurship*. The nature of *social entrepreneurship* in the opinion of Dees (in Rahmawaty, et al) can be understood as follows: (Rahmawaty, et.al., 2011:6).

1. Functioning as an agent of social change
 - Adopt a mission to create and maintain social values (not just personal values), recognize and pursue new opportunities to realize the purpose, carry out a process of continuous innovation, adaptation and learning, act bravely without being limited by resources, and increase accountability to constituents served and work.
2. Creative and innovative
 - Creativity refers to the formation of new ideas, while innovation is an attempt to produce a problem by using these new ideas. Innovation is hard work that follows the

formation of ideas and usually involves the efforts of many people with varied but complementary skills.

3. Discipline and work hard

An entrepreneur has a high sense of responsibility and does not want to give up, even though he is faced with obstacles that are impossible to overcome. There are many obstacles to be faced such as identifying the root of social problems, getting capital, funding, managing programs, generating community participation, communicating ideas/ideas to others, and so on. All these problems can only be overcome with mental discipline and hard work.

4. Altruist

A moral attitude holds the principle that every individual should help, serve and help others in need. The purpose of the action is public welfare in general. Social entrepreneurship must have this altruistic nature because the desire to overcome social problems drive all of its actions.

Administratively Salakan village is located in Mangunsari Village, Gunungpati sub-district, South Semarang. Salakan village keeps the potential resources of citizens who are less maximized, especially women. This means that there are still groups of women in the city of Semarang who experience and feel powerless both in the economic and social sectors of society. This downturn does not necessarily dampen the sense of religion in their lives. There are still religious activities that are routinely carried out by women in the *Salakan village* which is incorporated in *Fatayat, Salakan village*. With the existence of this fatayat organization, a servant aims to give social and environmental friendly *entrepreneurship* awareness.

Seeing the condition of the assisted people in *Salakan village*, Mangunsari Village, Gunungpati, Semarang, it is very necessary to do lecturer service with productivity and creativity development using the *Socioecopreneurship* approach with the focus of service is on four things:

- 1) Providing counseling to the subjects assisted with the theme: The Importance of Socioecopreneurship for Women.
- 2) Empowering assisted subjects by maximizing their potential in the form of training and production practices to marketing environmentally friendly foodstuffs and those that have to sell value in the form of *home industry*.
- 3) Providing opportunities for independent and sustainable entrepreneurship to improve the economic welfare of processing environmentally friendly food products;
- 4) Utilization of chips for *home industry* waste in the form of banana peels and cassava peel to be processed into food ingredients (banana peel chips and cassava peel) which have high selling prices as an effort to reduce creative and environmentally friendly household waste production.

The women's empowerment program in *salakan village* is very useful for the poor, because there are still very few people, especially women in Salakan village who can be independent and sustainable because of weak economic factors and supporting factors including low levels of education, lack of creativity and productivity, lack of facilities to maximize their potential.

The four focus issues will begin this year; those are very prospective for sustainability. Counseling assisted residents, pioneering home industry for environmentally friendly food, the ability to utilize home industry waste, and providing facilities for women *fatayat, Salakan village* to want to learn entrepreneurship needs to be worked on in a very

long time. When this program is successful, the economic program in national development proclaimed by the Government will succeed and benefit the poor in *Salakan village*, Semarang.

The selection of welfare enhancement activities through *socioecopreneurship* in empowering women in this *Salakan village* took the subject of the assistance of *Fatayat Salakan village* group as follows:

1. The concept of *socioecopreneurship* is very appropriate to be applied as an approach for micro-entrepreneurs because a *sociopreneurship* system that is not only oriented to the interests of profit alone but the desire to help others in the welfare of life. Whereas the environmental concept (ecology) offered can reduce the impact of environmental pollution because it recycles organic waste in the form of banana peels and cassava peels.
2. *Salakan village* is an area that has the potential to develop, it can be seen that there are an industrial micro home "various snacks" which have been established since seven years owned by residents who can empower five employees.
3. *Salakan village* is one of the villages with a lower level of welfare of its people, with low education, and does not have a clear or well-established job structure;
4. The religious spirit of the *Salakan village* community is so high that it requires the development of the economic potential of the community through an institutional approach through the *Fatayat assembly*.

The members of the *Fatayat Salakan* group are rural women who are classified as poor, have the low education (a maximum of high school with a small percentage) and do not have a clear or established job structure. The activities that will be developed include entrepreneurship counseling, training, and business assistance, providing entrepreneurship facilities. This program has the aim to provide skills to assisted subjects to be able to be economically independent. Economic independence is believed to bring positive implications for the bargaining position of women in the household.

Fatayat Salakan village in *Salakan village, Mangunsari Village, Gunungpati, Semarang* is a subject that will be used as an assisted group. *Fatayat* is a community in *Salakan village* with 45 members. It is only about 33% of those who have permanent jobs. Fifteen (15) people have jobs, twenty-five (25) people as housewives and seven (7) people are widows. This women's group does not yet have an awareness of itself as a complete human being and position in its culture. The level of education only reaches the level of SMA / MA with a small percentage of 30%, while others only reach the elementary / MI and junior high school / MTs levels. The mothers claimed that they needed guidance and motivation to build self-confidence, creativity, productivity, and knowledge for marketing as a follow-up to the products that had been made. The following are the conditions of the subjects assisted in more detail:

1. The majority of women are housewives (without work) and depend on economic needs for their husbands, while widows must slam themselves and still rely on natural resources to be sold only to fulfill their daily needs.
2. The lack of creativity and productivity makes most of them pessimistic to develop, be independent, and be able to improve the level of family welfare.
3. Based on interviews with the *Fatayat group* in *Salakan village*, most of them claimed to be confused about starting a business with a lack of skills and funds. They also do not have the confidence to be able to market the results of their business.

The alleviation of rural poverty through the empowerment of women is expected to bring about changes in women's groups in the *Fatayat* of *Salakan village*. The

implementation of the *socioecopreneur* approach is expected to enable the community to solve social problems faced by changing, disseminating solutions, and convincing other community members to be involved in making changes. With the role of various parties who have awareness and concern to grow community businesses, it is expected that many new businesses will be born based on the community in the *Salakan village* area. The following conditions are expected in detail:

1. Community members have the confidence to further hone their entrepreneurial spirit and knowledge about home industry-based products so that women can be more independent.
2. The growth of creativity and productivity makes the community able to independently improve economic prosperity by way of mutual compassion, compassion, and fostering among community members so that new business chains can emerge sustainably.
3. The assisted community is skilled in processing waste products of banana and cassava peel into chips with high economic value by paying attention to environmental security, being able to market the products product creatively, and having strong awareness, willingness and determination to act by improving their performance.

Method

In order to strengthen the realization of the *Salakan village* community with a high religious spirit and make the business of processed banana peel chips and cassava peel as centers in improving economic welfare and independence of assisted subjects, the approach used in this mentoring is a *socioecopreneur* approach, while the strategy to be carried out is as follows:

1. Mapping the economic potential of the community
Before the mentoring process is carried out, the first step that needs to be implemented is mapping the economic potential of the community. This is done to look at productive economic facilities in the *Salakan village* area, compile guidelines as a direction for the assistance process strategy in developing the economic potential, and develop several mentoring activities as a form of solving problems arising in *Salakan village*.
2. Assessment
Assessment activities are carried out after data on the economic potential of the community is obtained, both data on natural resource potential and human resources. The assessment aims to get some qualified *socioecopreneur* candidates who are committed to mentoring programs to achieve better change so that they can assist in mobilizing other group members.
3. Making small business groups
After prospective socioecopreneur initiators are obtained, the next stage is the formation of small business groups. The socioecopreneur approach focuses more on group mentoring programs, so it is necessary to establish business groups. Each group member consists of 5-10 members who will later form management consisting of at least one chairman, one secretary, and one treasurer.
4. Focused Group Discussion (FGD)
The FGD will be carried out by involving all relevant parties, the community/population, community leaders, academics and chips industry players.

5. Counseling and training
Next is the implementation of counseling and training activities. In this activity, each group member will play an active role in working on the manufacture, processing, and marketing of processed food products. Extension and training activities must have an impact on increasing skills, pleasure and self-confidence or optimism.
6. Provision of stimulants or production business tools
In order to support the smoothness of the production process, each group formed will be given several production business tools as initial capital.
7. Assistance
The implementation of a socioecopreneur acts as an actor mentoring process. Socioecopreneur learns about the knowledge, skills, and experience of the companion. The facilitator acts only as a facilitator and places socioecopreneur as the subject of development. The facilitator acts as a technical mentor, motivator and dynamism.
8. Monitoring and evaluation
Monitoring or monitoring and evaluation of Salakan village community empowerment assistance program aims to measure progress, quality of the assistance program productivity, and output as a form of follow-up. Monitoring activities are carried out by internal monitoring by involving the implementing team and partners.

The parties directly involved in the community empowerment activities of Salakan village, Mangunsari Village, Gunungpati, Semarang and the forms of their involvement are as follows.

Table 1. Involvement of Related Parties Community Service Activities

Number	Position	Function
1.	Headman of Village	Permitting empowerment activities
2.	The headman of RW/RT	Permitting administrative and population data
3.	Entrepreneur	Providing counseling in the form of motivation in entrepreneurship.
4.	Mrs. Puji Astuti	The owner of home industry, naming “Aneka Snack Nur Chasan” she helps “training in Making Banana Peel Chips and Cassava Peel” and supply waste banana peels and cassava peels as new foodstuffs.
5.	Fatayat of Salakan	subject
6.	Micro, Small, Medium Enterprises (UMKM) “Jaya Mandiri”	Providing understanding to all parties involved in the empowerment program, and encouraging community involvement in all processes (motivators, facilitators, dynamists).

Results and Discussion

The women's group of Islamic organizations *Fatayat Salakan* twigs in Salakan village, Mangunsari Village, Gunungpati, Semarang were the subjects who were made as the assisted group. The implementation of community service activities was quite successful in encouraging the growth of entrepreneurial interest and spirit among the community, especially assisted residents. Like for example in the initial activities, the activity was carried out which was to provide counseling on the theme of the importance of women's independence in facing economic problems which were attended by all participants of the assisted object as many as 45 people.

In addition to counseling, further strengthening activities for community service are to provide food production processing in the form of banana peel chips and cassava peel chips. Previously assisted residents were given insights on how to process by bringing in resource persons from chips business owners in the local area who also became contributors of raw materials in the food production. Procurement of raw materials in the form of banana peels and cassava peels in this production activity also involves fried vendors. This is done as an effort to minimize production costs.

Production activities are carried out by dividing the beneficiaries into five working groups. Residents get assistance in the form of equipment procurement, while the procurement of leather materials is carried out by each group. The Chairperson, secretary, and treasurer are selected by each group to fulfill the organizational structure as a step for managing and orderly business administration. Each group member will play an active role in working on the manufacture, processing, and marketing of processed food products. The initial stage of production activities is carried out in groups in each group chair's house. Then as a product test, the servants and assisted residents to try to market the microscope by entrusting food products in several stalls in the Gunungpati area.

Processed food ingredients of the home industry that environmental friendly is named FAILS. Chips only stand for two weeks because it is not using food preservatives, and the packaging is still simple. After going through FGD with related parties and getting input to improve the quality of packaging so that the product quality is more durable, then the packaging switches to use paper-based zip lock standing pouch. Besides, labeling of packaging used sticker is also done to attract more purchasing power. Although production costs are higher than before, this is positively correlated with the interesting buyer to this product. The uniqueness offered from this innovative food product has become a special attraction for the community. Each pack sells for Rp. 12,000, - with a profit of Rp. 3,000, -. There is no production target every day because it depends on the procurement of raw materials and hot weather conditions for the drying process.

Marketing is the most important link in a business. The results of selling banana peel chips and cassava peel chips use offline and online marketing strategies. The offline strategy is carried out by participating in Car Free Day (CFD) activities on Sundays by using a car as sales stand. By creating brochures and spreading to potential people become consumers in several strategic places, it is done to introduce a new food product and innovative food products. Besides, entrusting the products in the typical Semarang gift shop is also an offline sales strategy. In the online marketing strategy by utilizing social media accounts in the form of Facebook, Instagram, and WhatsApp to introduce widely the innovative products of banana peel chips and cassava peel chips going to the public.

For assisted citizens, this activity is a new thing that inspires. Even assisted residents also took the initiative to develop processed chips with various flavors. In the

following month production activities (manufacturing, processing, packaging, and marketing) are carried out in the home industry. Location of training is the house of a citizen who is used as a place to do all activities related to community service. Monitoring and evaluation activities are carried out every two weeks. The results of these routine monitoring and evaluation activities found obstacles encountered in the field, including the procurement of raw materials, especially cassava peels were not always available.

Conclusion

Empowering of women in the poor household are one solution for poorness reduction strategy. This activity of community service is using entrepreneurship concept with approaching *socioecopreneurship* that gives perception and motivation for the community to grow up the creativity and independence financially. This empowerment uses 45 women in empowering *home industry* at *Salakan village* Desa Mangunsari Gunungpati Semarang. Some activities of community service do counseling, accompanying of the production process to distribution, and monitoring and evaluation through FGD.

Processed creative products based organic waste are banana and cassava peel. These products become new products that eligible for sale and environmentally friendly. Online and offline shop are marketing strategy to sell FAILS snacks. Monitoring and evaluation are carried a regular basis to know the progress of business activities to be done by the community. The suggestions of some others become motivated to improve the production and quality.

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ANTI-BULLYING ASSISTANCE FOR TEACHER CADRE TO FOSTER CHILD-FRIENDLY SCHOOL ENVIRONMENT IN KERTOSONO

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Abstract

Based on the data from KPAI, bullying is the first of the most reported community case in the educational sector. SAKTI PEKSOS PA of Nganjuk regency states that the bullying case has increased from 2016 to 2017, with the most cases happening in Kertosono sub-district. By the "Anti Bullying" guidance, it is expected that the teacher is capable of doing pre-detection of the students who suffered from bullying, capable of creating the "anti-bullying" policy in school. The implementation of this community service uses the Asset Based Communities Development (ABCD) approach. The result of the research shows that the teachers are capable of detecting the bullying act, have an understanding about bullying act, and give education to the students. As the system, it involves school police, cooperation with the police force, a "Pojok Diam" and also bullying character reinforcement.

Keywords: *Guidance, teacher, anti-bullying.*

Introduction

Violence is one of the most feared actions for everyone, includes adults, teenagers, and children. Violence can consist of verbal, psychological, or physical violence. Abuse can occur on a broad spectrum in social life, such as at home, in the neighborhood, at work, or in an educational setting. One of the most common types of violence in school is bullying. Bullying denotes as an intimidating act done by a loud party to another party who is considered weak, which can occur in many forms (Coloroso, 2003). Bullying can happen to anyone, regardless of age or gender. Usually, bullying targets weak, shy, reserved, or a particular person (child with disabilities, closed-off personality, smart, pretty, or have distinct body characteristic) that can be ridiculed (Astuti, 2008).

Based on the data released by the Indonesian Child Protection Commission (Komisi Perlindungan Anak Indonesia or KPAI), bullying cases in educational sphere ranked the highest on public complains. Data for school bullying to children from 2011 to 2016, with the children as perpetrator and victim presented in the diagram below :

Data of Child Violence in School KPAI 2011-2016

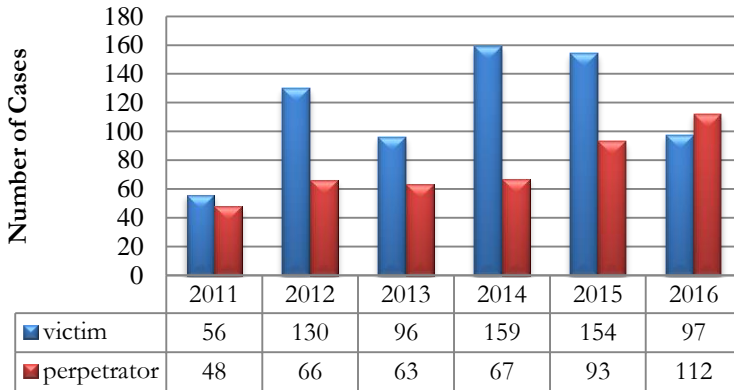


Figure 1 Data of Child Violence in School

Satuan Bakti Pekerja Sosial Perlindungan Anak (Sakti Peksos PA) in Nganjuk Regency revealed that until the end of June 2017, 38 cases of child violence have occurred. The number is escalated when compared with the total cases in 2016, which were 41 cases. Most of the events happened in Kertosono subdistricts, which were 7 cases. Following was the child violence data compiled by Sakti Peksos PA team in Nganjuk, as displayed in the diagram below:

Child Violence Data SAKTI PEKSOS PA Kab. Nganjuk 2016-2017

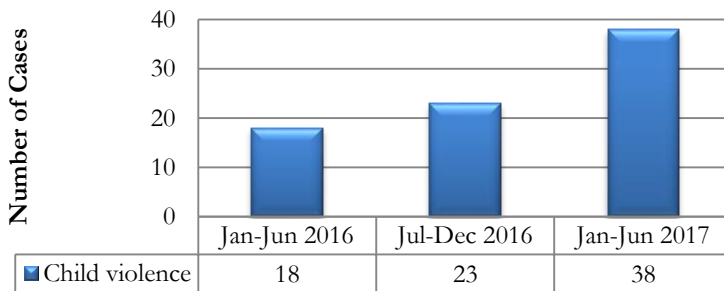


Figure 2 Child Violence Data in Nganjuk
(Sakti Peksos PA Nganjuk 2017)

Bullying impacts in the elementary school environment can be severely damaging, especially for the victim. They could suffer from low psychological well-being disorder, where they feel uncomfortable, afraid, inferior, and not valid as a human being. They might struggle to mingle with their social environment, indicated by refusing or being frightened

to go to school, pulling themselves from their circle of friends, their academic achievements might deteriorate due to inability to concentrate when learning, or worse, suicide tendency may appear to escape from the pressure received, such as punishment and mockery (Januarko and Setiawan, 2013:384).

Based on the facts elaborated above, an assistance program for the teacher through anti-bullying training was necessary to enable them educating their students to avoid bullying, beside to prevent and handle the victim and perpetrator of bullying. Moreover, by this training, it is expected that every elementary school in Kertosono will be able to develop an anti-bullying system to achieve a child-friendly school environment.

Child-friendly school defined as a safe, clean, healthy, green, inclusive, and comfortable school for physical, cognitive, and psychosocial development of students, both male and female, including those who need special education and special service education. This is in line with Section 9 Paragraph 1 on Law No. 35 of 2014 on Amending Laws of Child Protection, which stated that "every child is entitled to get protection in educational setting toward sexual abuse and violence committed by educator, educational staff, fellow students, and/or other parties" (*Undang-undang No. 3 Tahun 2014 tentang Perlindungan Anak*).

Child-friendly school model heavily emphasizes actual prejudice toward children, because the teacher is aware of their different potential, thus providing chances for the students to choose activities based on their interest (Aqib, 2008).

The community service team chose elementary schools/Islamic elementary schools in Kertosono as assisted subject was based on following reason: 1) teacher is responsible for creating safe and comfortable learning environment for children to foster an environment that is free from bullying; thus, the role of teacher is vital here, 2) some teachers consider bullying as regular and frequent occurrence; hence, if they receive reports from their student who gets bullied, especially verbally, they often disregard it, and 3) teacher has not been educated about ways to prevent and handle school bullying, as such, rather than following up to solve bullying acts, they resorted to only punish the perpetrator without following up to answer the event.

Bullying happens in most schools in Indonesia, and Kertosono was not an exception. Bullying act has transformed into a negative culture; It makes it particularly hard to eliminate because there were no real measures done by the parties involved to prevent school bullying. The teacher could not take severe measures in responding to bullying cases due to lack of understanding and sensitivity toward bullying cases occurred to their students. For example, when a student verbally bullied by his/her friends until it drowns his/her confidence, the teacher often brush it off as the student feel shy around his/her friends.

Through assisting the elementary school teachers about anti-bullying in school, it is expected that 1) teacher will be able to detect the students who might suffer from bullying as early as possible, both from perpetrator and victim perspective, 2) the teacher who already completed anti-bullying training have understood about bullying and its handling, which commonly occurred on students, 3) teacher will be able to educate their students to avoid bullying, and 4) teacher will be able to develop anti-bullying policy in school to lessen the bullying acts on students.

Method

This community service was implemented using Asset Based Communities Development (ABCD) approach that has been modified to include six phases:

1. **Preparing**

This phase is aimed to select the community service location, which was Kertosono. Kertosono was chosen because it contains as the top five of the most populated subdistrict in Nganjuk that consist of a heterogeneous society. Geographically, Kertosono is one of the two main connecting routes, both intercity and interprovincial, and also borders with Jombang and Kediri. Some district/city/subdistricts also conduct their main activities here.

Kertosono is the oldest subdistrict in Nganjuk, so do the schools here. In some regions, school complexes are adjacent with each other. Aside from that, the residents here were highly educated, compared with other subdistricts. Thus, the schools here are often used as references for other subdistricts or cities.

2. **Participatory Program**

In this second phase, the community service team compiled the data about the number of elementary schools in Kertosono. The data was gained from the coordination between the team and UPTD Dinas Pendidikan Kecamatan Kertosono and PPAI (Pengawas Pendidikan Agama Islam) Kertosono. Based on the data available, it concludes that there were 43 elementary/Islamic elementary schools in Kertosono.

Asset Reinventing

In this phase, the team coordinated with the parties involved, namely UPTD Dinas Pendidikan Kertosono and PPAI Kertosono. Both parties will be the mediator to refer the team with elementary schools teachers here. The team also compiled the data about the activities done in elementary schools in Kertosono. Aside from that, the team also documented bullying case happened to the students in Kertosono from the data available.

Data mining process was also done by interviewing Sakti Peksos PA team from Nganjuk, the teacher, and the students in elementary schools in Kertosono about bullying that constantly occurred to the students. The interview and coordination result then will be used as a recommendation in developing community service program.

3. ***Designing***

In this phase, the team developed the program implemented in the community service activities. The program was created based on the findings in real life and the advice from UPTD Dinas Pendidikan Kertosono and PPAI Kertosono.

4. ***Communicating***

This phase is done by observing the program created by the team to UPTD Dinas Pendidikan Kertosono and PPAI Kertosono, also to the elementary schools in Kertosono. This phase is conducted to determine the exact time and place to execute the community service program.

5. ***Implementing***

In this phase, the team executed the program as planned, which is assistance for the teacher about ways to prevent and handle school bullying through anti-bullying training. This training was held for two days.

6. *Evaluating*

Evaluation is conducted to check the teachers' understanding of the training material through a series of test. Besides, teachers are expected to develop anti-bullying system or policy in their schools.

After that, UPTD Dinas Pendidikan Kertosono and PPAI Kertosono executed the follow-up by monitoring the implementation of anti-bullying policy in schools.

The activities were conducted through these steps as follows:

1. *Observation*

Observation is performed to directly witness the actual condition in schools, such as the number of elementary schools, the teachers' status, and the school activities. Permits were submitted to the subdistrict officer and UPTD Dinas Pendidikan TK, SD, dan SLB Kecamatan Kertosono and PPAI Kecamatan Kertosono, which then forwarded to elementary/Islamic elementary schools in Kertosono.

2. *Socialization*

Promoting "Anti-Bullying Training as An Effort to Foster Child-Friendly School Environment in Elementary/Islamic Elementary Schools in Kertosono" to educate and provide understanding about bullying.

3. *Collecting Participants Data*

Data was collected from elementary schools teacher in Kertosono to organize the assistance program.

4. *Implementation*

Assistance program was delivered by a psychologist, Nuril Bariroh, S.Psi., M.Psi, as the primary facilitator. The assistance program was conducted on August 18-19, 2018, at 8.00 – 14.00 in Sekolah Tinggi Agama Islam Miftahul 'Ula building.

Result and Discussion

Teacher assistance activities were divided into two phases, namely implementation and outcome explained as follows:

1. *Implementation*

The preliminary stage conducted by the community service team before the assistance was to cooperate and communicate with UPTD and PPAI Kertosono, to understand the initial condition of the schools in Kertosono and promote the assistance program for elementary schools teacher about anti-bullying in school. Then, the team, along with UPTD and PPAI Kertosono, sending emails to the headmasters of elementary schools in Kertosono to promote anti-bullying assistance program for the teacher, that is expected to help to reduce the number of violence occurred in an educational environment.

The community service itself was held for two days on August 18-19, 2018, assisted by a psychologist named Nuril Bariroh, M.Psi. Psikolog, in 3rd Floor Hall Sekolah Tinggi Agama Islam Miftahul 'Ula.

a. First day

The first assistance was held on August 18, 2018, attended by 39 teacher representatives from 43 elementary schools in Kertosono. The community service team began the activities by distributing worksheets to check their initial understanding about bullying. After finishing the sheet, the facilitator showed a video about school bullying; then the participants got the opportunity to share their experience about school bullying happened in their respective schools. The facilitator then delivered the material about bullying, including ways to identify the perpetrator and victim, signs of bullying, bullying impacts towards the perpetrator, victim, and witness, solutions to mitigate bullying, and teachers' role on preventing bullying in school, along with guideline to handle bullying.

b. Second day

On August 19, 2018, which was the second day, 38 participants attended the assistance. Activities were more focused on bullying prevention practice in school. In this activities, participants are divided into seven groups to apply role play on handling bullying (as victim, perpetrator, and witness), and drafting bullying prevention program in school. The event went smoothly, and the participant was enthusiastic throughout the whole activities — the game concluded by working through the worksheet to check their understanding.





Figure 3 Teachers Activities

The event rundown for the anti-bullying teacher cadre assistance listed as follows:

Table 1. Event Rundown

No	Day/Date	Time	Activities
1.	Saturday, August 18, 2018	08.30-09.30	Opening
		09.30-09.45	Worksheet completion
		09.45-10.00	Video screening about bullying news
		10.00-10.30	Sharing experience about bullying in school
		10.30-13.30	Bullying material
		13.30	Closing
2.	Sunday, August 19, 2018	09.00-10.00	Grouping and Discussion
		10.00-11.30	Role-play about Handling Bullying
		11.30-12.30	Presenting the Design of School Policy Program
		12.30-13.00	Worksheet Completion
		13.00	Closing

Results and Discussion

The initial result was teachers generally understand bullying as individual or group behavior that treat their friends with pressures and abuse their friends, even humiliate and embarrass their friends. Bullying includes mockery, threat, and degrading comments about an individual, both physically and verbally. For the teacher, they considered the reports received about bullying is nowhere near alarming, such as asking things or money forcefully and alienated the victim. The teacher took measures usually was providing understanding that bullying is wrong, advising the perpetrator, and create games to reinforce the value of respecting each other.

The first follow-up after assistance program resulted in the general understanding of teacher that it is essential to handle bullying correctly. Bullying is a serious concern in education fields, and thus as an educator, they should be able to prevent and manage this case in school. Moreover, the deterrent effect which initially used as a primary way to handle bullying case was deemed inappropriate. Schools are initiating anti-bullying system and expected that every school elements could avoid and handle bullying cases appropriately, mainly concerning the consequences of bullying and the way victims are treated. Ideas for anti-bullying system or policy were based on the teachers' desire to gain public trust toward school institution, that school can provide a safe and sound environment for learning activities. Aside from that, the school is expected to end the school bullying cycle.

The second follow-up indicated that the assistance program was able to create a new system or policy enforced in school in the attempt to respond on bullying case happened in the respective schools. The method and procedure here are helpful in assistance program attended by the teacher for two days. Thus, the system and strategy were developed by considering the actual condition in each school. Some of the system and policies enforced in various schools is explained as follows:

- a. Enforcement of School Police
It was a way to include students in safeguarding and being responsible for the safety and comfort of the school.
- b. Cooperation with the police force
This cooperation is intended to educate the students about violence, by assuming students will gain more understanding if it is explained by experts who are commonly involved in handling criminal and violence.
- c. Compulsory literacy
The teacher heavily promotes literacy, in the hope that the students can get involved in positive activities, aside from expanding their knowledge horizon.
- d. Silent Corner (Pojok Diam)
Silent Corner is created as a haven for students, where they can tell every problem faced in school. In other words, Silent Corner is a place to channel their feeling. This is a form of counseling where the student is expected to reveal their concerns in school, as a way to address the lack of desire by the student to access counseling service.

- e. In the majority of schools, reinforcement about anti-bullying characteristic is given through socio-drama video about bullying, role-playing, emphasizing by the teacher, and structured reward in a learning process. Besides, the school also installed Anti-Bullying Corner, where students can put pictures and posters about anti-bullying
- Some system or policies implemented were parallel with child-friendly school objectives. The objectives are listed as follows:
- a. To prevent violence toward kids and other school residents
 - b. To avoid children to get hurt because of food poisoning and an unhealthy environment
 - c. To avoid accident school due to exposure or natural disaster
 - d. To prevent the students from becoming an active smoker and drug user
 - e. To build a healthier, closer, and the more eligible relationship between school residents
 - f. To streamline the monitoring process of children in school
 - g. To simplify the means to achieve education objectives
 - h. To create a green and organized school environment
 - i. To make students feel welcomed in the school
 - j. To make students familiar with positive habits (<http://www.kla.id/sekolah-ramah-anak>).

Conclusion

The assistance program for anti-bullying teacher cadre indicated that teacher was able to detect bullying act, provide understanding, and educate the students. The knowledge achieves that bullying is one of the serious concerns in the education field that needs to be prevented and solved. Schools are initiated anti-bullying system, in the hope that every school elements will be avoided from bullying and the case will be handled appropriately. The system and policies are essential because the teacher and school wanted to end the bullying circle that often happened in school. The method and procedures developed in the form of school police, cooperation with the police, compulsory literacy program, and Silent Corner, plus the reinforcement of anti-bullying characters. The whole community service team expected that:

First, the system and policies developed by the school will continue to be implemented and adjusted as the time goes. Therefore, it will not be stopped and still able to prevent and handle bullying.

Second, schools need to work together with UPTD or PPAI to follow up on the programs implemented; thus the program can run smoothly and orderly.

Third, evaluation needs to be conducted every semester or academic year to improve the system or policies, so that the system and procedures will continue to run correctly to suit the needs of their respective schools.

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INTERNALIZATION OF VALUES, ATTITUDES AND SOCIAL CONCERNS IN URBAN THROUGH YASINAN ACTIVITIES IN JAMBI

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Abstract

Urban society is a society that has a very heterogeneous population. The revolution of industry, transportation, technology, and the market gradually changed the conditions of the social life of the urban community, including the people in the Jambi city, as the result of the revolution, the individualism ideology comes up in the urban community. The internalization of values, attitudes and social concerns of the urban community through "yasinan" activities from house to house can be an alternative solution to various forms of urban individualism. This dedication uses the Community Based Research approach through the stages of diagnosis, action plan, action, and evaluation. The used method is focus group discussions, lectures, questions and answers, demonstrations and practices. The implementation of the activities includes the delivery of Islamic values, social values, and the concept of yasinan along with its arguments, the benefits of activities and the urgency of activities for the social life of the community, as well as demonstrations and training used to provide right skills in reading yasin and its prayers. This dedication can improve religious values, faith, knowledge, and harmonious social life so that it can increase the serenity and tranquility of a prosperous and religious independent life.

Keywords: *Social Attitude, Urban Society, Yasinan*

Introduction

Urban society is a society that has a very heterogeneous population. We can see that from various aspects, for example from the level of life, education, culture, how to get along and so on. The urban life system of the city has a certain style of life that is much different when compared to the village community. In general, the urban community has a higher standard of living than the village community. Demand for living expenses as a means of satisfying unlimited needs causes people to compete in looking for business or jobs for personal or family survival.

As a result, an attitude of self-restraint arises in the community, and a concept of selfishness is fostered. Each individual has soul autonomy or personal independence that Djojodiguno calls it the term of Patembayan community. It is precisely the original personality of the Indonesian people which is cooperation delivering the community form of the Paguyuban which has faded from the life of the urban community (Mansyur).

According to Gendhotwukir the industrial revolution, transportation, technology, and the market gradually has changed the conditions of social life. Industrialization changes the pattern of people's life from agriculture to industry. On the one hand, there are positive things like economic growth that is growing rapidly. On the other side, there are social problems that arise as an impact. "The ideology of individualism arises because of the arrogance of the industrialists who gave rise the practice of slavery to create a class level."

In the current context, urban people are often accused of having a minimal spirit of togetherness due to the impact of the various revolutions. In short, social classes are created with a class spirit that seems to be selfish and ignores the interests of other individuals. Humans live in boxes in cubicles, specialties, partitions, apartments, and clusters that make the occupants more distant from the environment. Gendhotwukir said that in this era of globalization, a person tends to have his world, but in his deepest heart, he wants to socialize. Then it's no surprise that social media is the channel. (Republika.co.id. Tuesday, August 30, 2016).

That is the lifestyle of an urban community, as well as Jambi city as the largest city in Jambi province, has some unique and complex and diverse characteristics in all fields of life, either social, culture, economy or politic that holds a lot of hope for villagers from various regions to fight in this city. Even easier the community has a house at this time which is supported by government programs through housing subsidies, the more immigrants from the region try their luck in Jambi city where the majority are young people who have just started economic and household life.

Urban society will be easily carried away by the flow of individualistic or selfish city life. In their social life, they are in the position of marginalized groups, but they make many efforts to support their life needs. The difficulty of living in urban areas because of the economic crash sometimes makes them forget everything. They spend their daily life on the streets and at work. Their daily activities have made them can't remember their obligations as a Muslim who must obey religious orders to establish a relationship with Allah (*hablum minallah*) and social relations with fellow human beings (*hablum minannas*).

From the conditions above, slowly there will be a change in values in the lives of an urban community, which in turn will lead to a situation: (1) the desire to limit relationships, especially to people or groups outside the environment or class. (2) The existence of conflicts of interest of each group or individual as a result of coercing the will of one group or individual against another group or individual, which is rooted in the egocentric thinking of each group or individual without considering the interests of the group or other individuals. Both of these are the main causes of the dominance of individualistic behavior in urban life, which at the same time is one of the characteristics of city life.

Having seen the social lifestyle of the urban community that is worrying, we, Muslims, feel touched to make a change which one of them is by da'wah. The efforts to deliver Islamic sharia through the path of da'wah are needed to preserve the teachings brought by the Prophet Muhammad. Moreover, da'wah is intended as a guide and direction to control human life. Da'wah is an important part of the Muslim community because da'wah activities work to change the psychological behavior or attitude of the target of the mission to the life desired by Islam.

The daily yasinan activity of the community in RT (Rukun Tetangga) that are carried out from house to house is one of the solutions to increase religious understanding, to grow the values, attitudes and social behavior of the community in dealing with the problems of living in a very complex urban area. The activities have unwittingly made people who previously lived individually and did not even know the neighbors next to their own houses begun to be eroded started to know their neighbors and also to each other

with residents of one block or one RT. This process of planting values, attitudes and social behavior will be the case in this study.

Based on the background of the problems above, this house-to-house yasinan activity can be an alternative solution to various forms of urban society's individualistic attitudes, and they are expected to form the values, attitudes and social concerns of the people in Jambi city. From this activity the writer wants this yasinan activity to be used as a reference in the scientific development, especially the development of da'wah in targeting problem-solving in urban areas. Practically-operationally, this activity can be used as an extension of insight and additional knowledge as well as development steps to overcome individualist and selfish problems in urban society that can erode the spirit of cooperation of the nation which has been the characteristic of Indonesian people.

Theoretical Framework

Individualist behavior as a result of the nature of urban life

Bintarto (1989:54) said that the busyness of every citizen in a higher tempo could reduce attention to each other. If this is excessive, it will cause indifference or lack social tolerance. With this phenomenon and seeing the nature of urban life that tends to conditions: 1) heterogeneity, number and population density that is high enough, 2) the nature of competitive, egocentric and personal relationships based on personal interests and economic benefits, urban society tends to address these conditions in some ways like:

- a. Only know each other especially in one role, for example as a conductor, shopkeeper and so on. Therefore, it is also said that the nature of city-community personal relationships is not primary, but it is more secondary (based on their roles and attributes).
- b. Protect yourself excessively so that there are not too many personal relationships, given the consequences of time, energy and costs. Urban people must also protect and limit themselves to relationships that are considered potential harm to him. The result is the frequent occurrence of personal contacts marked by a kind of reserve, indifference, and suspicion.
- c. Tending to make personal contact which is not with a desire based on common interests, but most of the relationships are only used as a means to achieve the goals and benefits of each individual.

The realization of individualist behavior in urban communities

Individualist behavior in urban society, in general, can be divided into two aspects, which are the realization in physical expression (spatial, material and form), and the embodiment of attitudes and behavior. Both elements together seek a "defense" or "resistance" to the conditions of urban life.

The embodiment of Individualist Behavior in Physical Phrases

The individualism of urban society tends to be reflected or expressed in a physical expression in the form of territory or expression. The physical expression in the form of area can be fixed or a condition that is relatively unchanging, but it can also be non-permanent. This is in line with Lang's opinion (1987: 76) that territoriality is one manifestation of ego that does not want to be disturbed, and is an embodiment and privacy. What needs to be considered is if the desire for the realization of privacy is very excessive, this is an indication of individualist attitudes and behavior.

Some examples of physical expressions as an embodiment of individualistic behavior in urban society such as:

- a. The installation of the front yard fence is very high and massive, reflecting the closure, suspicion, circumspection, and lack of "welcome" to guests who will visit.
- b. The realization of building forms that are not in harmony with the environment, just because it is to fulfill the owner's ego so that it is not equated or does not want to be the same as the environment so that it is considered to be a higher level than the situation.
- c. Writings or hints that have indications to show that an area is a private property, not for the general public so that the general public cannot enter the area, or at least reluctant to enter considering the risks that may arise.

The realization of individualist behavior in attitude and behavior

Individualistic behavior in addition to being manifested in physical expression, it is also widely found in the attitudes and behavior of the urban community. This can be seen in several examples:

- a. Less familiar with neighbors in a residential complex or village, because each person has been busy with his affairs.
- b. Each neighbor feels no need to say hello when he meets on the street because he thinks that the neighbor is a foreigner. Other possibilities of those conditions are those people don't want to say hello, because his mind was indeed filled with a variety of busy work that day.
- c. Lack of tolerance in behaving and acting.

The Role of Social Education to Change the Attitudes and Behaviors of Urban Communities

In general, education is an effort related to the development and fostering of human personality. Thus the role of education is broadly intended to change the human character, which in turn it is a change in human attitudes and behavior in general. The difference here is in the form of enhancing and improving the quality of social behavior, which will improve the quality of the community environment or the wider community.

When linked to problems in urban communities, which tend to be less adaptable and individualistic, there is a need for facilities to change these conditions, for example, the need for social education for residents and prospective city dwellers. General understanding of "social education" is an effort to provide provisions and insight in the form of self-adjustment concepts as stated by Cole (1953), one of which includes the dimensions of social development. In the aspects of social development, among them are mentioned: 1) to be able to develop their potential without causing conflict to both themselves and their community, 2) self-relationship with others without harming and violating the rights of others.

At a glance of what Yasinan is

Yasinan recitation is a series of activities carried out by reading surah yasin, and it is usually together with tahlilan. According to Haidar (Siti Nafi'ah, 2011), Yasinan is conducted on religious activities in the community such as either every Friday night, after people die from the first day to seven days, commemorating the forty days of people who have died, one hundred days, two years, or a thousand days.

The reading of Yasinan and tahlil according to Mustafa in the basic Wijayati in the activities of Yasinan and tahlil is reading the surah of Yasin which consists of 83 verses,

reading the letter al-Fatihah, surat al-Ikhas, al-Falaq, al-Nas, al-Baqarah verse 1-5, al-Baqarah 163, al-Baqarah 284-286, letter Hud verse 73, al-Ahzab verses 33 and 56, reading khauqalah, istighfār, tahlīl, tasbīḥ, shalawat and closed by prayer.

Furthermore, Baraja stated that the benefits and content of yasin letters were: (1) it explains about faith on the final day; (2) it uses the tone of speech that inspires our feelings when mentioning that God created us; (3) it is great disappointment for those who deny and disbelieve in Allah, because they cannot return to repeat their lives in the world, and the door of repentance has been closed; (4) it is the retaliation to the faithful which is to have the honor of greeting from Allah SWT; and (5) Yasin's letter shows God's greatness in the universe.

Whereas according to Abdullah the benefits are: (1) being a motivation for someone who is lazy to read al-Qur'an the existence of Yasinan and tahlilan, forcing them to participate in reading together accompanied by dhikr; (2) Yasinan and tahlilan can form a relationship of friendship. Daily activities can be collected into one assembly in the Yasinan congregation by performing religious rituals in the congregation. Automatically, news and information about neighbors or other residents, for example, someone who is sick, wants to go on Hajj, or things related to neighborhood or residents; (3) differences in society sometimes become an enmity and contention, with the existence of Yasinan and tahlilan, they are automatically meeting, shaking hands, sitting together unconsciously they are reconciled; (4) food or just a snack in Yasinan has a role in strengthening the relationship between people. Every citizen eats the food provided by other residents who become the host so that it unwittingly affects the body that has eaten from his brother to attach brotherhood between them; and (5) Yasinan and tahlilan provide positive activities for citizens. At a minimum, it becomes a spiritual splash to strengthen faith and piety which is interspersed with recitation, as well as being a media of da'wah in improving the quality of citizens always to get closer to Allah SWT.

The role of the recitation of Yasinan, especially on Friday night as a good day for the Muslim community, becomes important in various Yasinan activities ranging from reading tahlil, shalawat, yasin, reading tayyibah sentences, as well as adding al-maw'izah al-hasanah from the speakers. This is done to improve religious values in the lives of surrounding communities as the spearhead of the attack on religious modernization.

Yasinan is usually done on Friday nights held in mosques or residents' homes in turn. In addition, Yasinan is also carried out to commemorate the haul and "send" prayers for families who have died. The community believes that the prayers will be fulfilled and sent to people who have died through the prayers they are offered, one of which is through reading Yasin. Yasinan can also be used as a medium and istikharah for people who want a certain purpose for convenience, for recovery from illness, and other expectations by the wishes of the community (Hidayatullah, 2012).

According to Mulyono in the context of the historical-social development of the civilization and culture of Muslims, it seems that Yasin occupies a special position in the traditions and rituals of Muslim society. Yasin has become so popular among Muslims because it is used as reading material in almost every religious ritual event commonly referred to as "Yasinan." The Yasinan tradition as a religious ritual process is a part of the tradition that is seen as a desire to obtain blessings and expectations to a better condition. At first, Yasinan was part of the tradition of Slametan (Mulyono, 2009:114).

With many objectives to be achieved in the Islamic activity and considered as a good, pious and symbolic activity of obedience to religion, yasinan also develops in a diverse city community and has a different social background, education, culture, and even religion. This is proven by the fact that most of the Neighborhood Associations in Jambi City have yasinan pilgrims and have a routine yasinan schedule from house to house

between residents in the RT, most of the yasinan routine schedules are held on Friday night, but on some RTs yasinan is done on other nights starting from Monday night until Sunday night, depending on the agreement and busyness of the members of the Yasinan congregation. Even found in some RTs, the members of Yasinan follow two or more worshipers who are followed. This shows that yasinan activities are accepted in the urban community and continue to develop as a social and religious container.

Internalization of Society's Values, Attitudes, and Social Concerns through Yasinan Activities.

Yasinan activities as a means of da'wah can be classified into the concept of da'wah, Aziz revealed that da'wah must be based on the atmosphere that surrounds it. The da'wah approach is also applied by Aqil Siradj, namely through a cultural approach, an educational approach and a psychological approach (Sunarto AS. 2013:355). In this case, Yasinan activities can fulfill all three approaches.

The results of research conducted by Mulyono, Yasinan can deliver the transformation of society from abangan society into a religious society. Yasinan as an NU da'wah strategy to deliver ordinary people to religious values makes an empowered understanding of NU's practices lead to its existence in propagating da'wah. In the social environment of modern society, the role of the Yasinan congregation as a da'wah strategy of NU citizen must continue to be maintained, given the increasing complexity of the problems faced by the community (Mulyono, 2009:122). Although this activity is currently considered not only as an NU community activity because this activity is followed by various life across organizations.

Yasinan is crucial for Muslims to move the values of da'wah, as a representation of the practice of al-Qur'an and al-Hadith values for the glory and benefit of the whole Muslim community, namely rahmatan li'l-'alamin. The Council of Yasinan has become a foundation in the development of da'wah management, the existence of the Majelis Ta'lim Yasinan, both fathers or mothers, is used as a media of da'wah by improving the management and mechanism of the assembly of Yasinan to be enriched by fulfilling the substance of the da'wah movement exemplified by the Prophet (Suara Islam.com).

According to research conducted by Hidayatullah, the Yasinan tradition can also be seen as an adhesive to the social relations of citizens, when participating in the Yasinan event, residents whom yesterday did not know each other would become acquainted. The Yasinan program can strengthen the relationship between fellow citizens, especially neighbors and the surrounding community. In addition, the participation of citizens in participating in the Yasinan program can foster a sense of empathy and sympathy from the community to feel what is felt by those who hold the Yasinan event. In preparation for serving food, women and men work together to make dishes that have been financed by the host who has a duty. Therefore, the Yasinan event is very influential on the solidarity of the citizens, because they help each other.

In more detail Hayat explained substantively, the role of the study of Yasinan has an impact on the social and religious life of the community, such as: First, the social impacts that arise are: (1) togetherness and cooperation among the community in maintaining their social environment. Yasinan as a group or community groups with various backgrounds and conditions, when in one assembly, then lose his identity, all that exists is how closeness between fellow citizens can be awakened, a sense of togetherness becomes a unity in the Yasinan group, because in it there is solidarity in reading it and in

intertwining indirectly or directly between citizens, whether done in small dialogues, or just sharing stories on the same occasion, even so, the impact of togetherness in Yasinan becomes a habit in aspects of social life; (2) information on the situation and condition of the community can be directly transformed into announcements at the Yasinan recitation. The Yasinan group is not only oriented to everything but Allāh, in which there is a system of minannas, namely various information related to the community and various agenda activities involving the community, can be transformed directly and can be discussed to get agreement with consensus; (3) all forms of social activities can be decided and agreed upon in consensus in the recitation of the Yasinan; and (4) improving the quality of social psychology and sensitivity to other community conditions. The impact of each group of people who gather like in Yasinan has a value of sensitivity to their fellow communities. This is influenced by the habit of meeting each Yasinan done, namely growing human values with various community activities, and contributing to increasing sensitivity to the dynamics of the developing community.

Second, the religious impact arising from the Yasinan recitation activities are: (1) increasing faith and belief in the practice of Islamic values; (2) a container of self-introspection for individuals in various unfavorable behaviors; (3) become a motivation in doing various goodness with the principles of Islam according to law and Shari'a; (4) being a reflection of building peace in religious tolerance as a strengthening of the Islamic paradigm as *rahmatan li 'l-lamālamāin*; and (5) the transformation and development of religious knowledge is increasingly absorbed in contemplation and muhasabah in the delivered recitation.

Third, the impact on yourself as an individual who is related to his God. Humans in principle believe in kindness and faith, even though atheism. Every human being has an awareness of his creation which is endowed by his God. Every human being is born in a holy state or Islam, only the development process in life itself which changes the thinking and paradigm of what is seen, heard, experienced and done. The power of irrationality is more mastering the mind than rationality in the course of human life.

Hayat stressed that Yasinan has a coherence towards social life by creating togetherness, harmony, continuity among fellow citizens, and making sensitive to social situations and conditions, mutual respect, and cooperation in friendship to build a better society. Because in the Yasinan group, what is often read is a good sentence, good for yourself as an individual and good for the people who read it, including good for the environment in which Yasinan is carried out because it contains prayers for safety, welfare, and kindness for all citizens and the surrounding environment.

Furthermore, Izzah explained that the benefits of the Yasinan recitation tradition were to create a sense of brotherhood among Muslims, a friendship, a means of praying for fellow Muslims, and to increase a sense of unity and togetherness among fellow citizens. It is a means to improve the quality of the community itself to be horizontally or vertically better.

From the explanation above it can be understood that yasinan has many important functions, but in general yasinan has functions, such as: First, to invite the community to worship because reading the Qur'an is a form of worship in Islam and second, yasinan invites the community to socialize because in the yasinan activities the community gathers and knows each other so that it can build a sense of sympathy and empathy between communities.

Community Service Strategy

The efforts to internalize the values, attitudes and social concerns of urban communities through yasinan activities from home to home have strategic steps:

1. Determine the location. This service took place in Jambi City, Jambi Province.
2. The target. Some newly formed RT (Rukun Tetangga) in the district Alam Barajo. Jambi City, namely RT 01, RT 44 and RT 15 which consists of young, old and retired groups who have different occupational backgrounds, including entrepreneurs, traders, civil servants, private employees, workers, former employees, and so on.
3. Objectives of activities. Community empowerment through Yasinan activities aims:
 - a. To accompany the community in forming a community or group of citizens.
 - b. To provide training in readings or practices that are read when yasinan activities, and adjust them to the conditions and background of the organization and understanding of the religious community.
 - c. To create a social community that upholds the spirit of deliberation, cooperation, prosperity, and religion.
4. The activity approaches. This activity was carried out using the CBR approach. There are several principles in organizing CBR, namely:
 - a. Society is seen as a unity of identity.
 - b. Based on strength and resources in society.
 - c. Facilitating collaborative partnerships that uphold the value of equality at each stage.
 - d. Encouraging the co-learning process (mutual learning) and developing the capacity of all partners.
 - e. Integrating and getting a balance between developing knowledge and actions to provide mutual benefits
 - f. Using the recycling process for reflection.
 - g. Addressing urgent local issues faced by society from various perspectives.
 - h. Dissemination of research results to all partners and sharing opportunities to disseminate to various public media.
 - i. Long term oriented and caring for a commitment to sustainability.
5. Strategy activities. To achieve the expected strategy, this service implements:
 - a. Create a goal analysis hierarchy.
 - b. Make a problem analysis
 - c. Determine the vision, target, treatment, and products produced.
 - d. Using a Community Based Research (CBR) approach that goes through the following stages, namely: a). Diagnose (diagnosing), which identifies the main problems that exist to become the basis of a group or organization so that changes occur, the way taken by holding discussions (focus group discussions) and interviews. b). Make an action plan. The Community Service Team and the target population together understand the subject matter and then proceed with developing an appropriate plan of action to solve the existing problem. The action is carried out by the available resources. c). Take action (action taking). Community Service

Teams and target communities together implement action plans in the hope of solving problems. The target team and residents determine the place and time of implementation. d). Evaluate (evaluating), After the implementation period (action taking), the Community Service Team and target citizens who take part in the activity evaluate the results of the implementation (training).

6. Community service activities use methods in the form of skills training through lectures, demonstrations, question and answer, and practice.
 - a. Lectures are used to convey general knowledge about the concept of yasinan and its arguments, the benefits of activities, and the urgency of activities for the social life of the community.
 - b. The demonstration is used to provide right skills in reading yasin and prayers.
7. Questions and answers are used to complete things that have not been accommodated by the two methods above.
8. Training aimed at target audiences by involving participants who have a strong desire and have a fairly good reading background.
9. Carrying out yasinan activities that involve as many residents as possible.
10. The relevance of this Community Service activity for the target population in Jambi City is expected:
 - a. Build a group of yasinan and be developed in a continuous study group.
 - b. Develop collective awareness through religious education and skills.
 - c. Building a musical social group that functions to develop cooperation. So that it is expected to create a religious, social environment.

Thus, the activities of internalization of values, attitudes and social concerns of the individualist community in urban areas through yasinan activities from house to house in Jambi city carried out by the community service group team in the neighborhood in Jambi city will add religious values, faith, knowledge, skills, and a harmonious social life, so that it can add calm and tranquility and a prosperous and religious independent life.

Conclusion

The community service team has carried out various mentoring in instilling the values, attitudes and social concerns of the people of Jambi city through "yasinan" activities from house to house, among others:

1. Personal skills: the delivery of Islamic religious values, the concept of yasinan and its propositions, the benefits of activities and the urgency of activities for the social life of the community, the delivery of social values and providing direct skills training in reading yasin and prayers
2. The response of the target audience and training participants in participating in this activity is very good. This can be seen from the attendance during the activity which was very enthusiastic to follow from the beginning to the end of the activity. The results of the training have provided yasin leadership skills and prayers for the trainees. And finally, an RT yasinan group is formed that became a partner of the university in continuing the community service activities.
3. Planting values, attitudes and social concerns of the city community through mentoring the formation of a yasinan group from home to home is one form of

concern for universities in implementing the Tri Dharma of Higher Education which is very useful and beneficial for the community, so it can create the community in Jambi City towards the harmonious, prosperous and religious socialism community.

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ASSISTING THE INTER-RELIGIOUS YOUTH COMMUNICATION FORUM IN BUILDING INTER-RELIGIOUS YOUTH DIALOGUE IN EAST JAVA

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Abstract

It is our duty as citizens of Indonesia to safeguard religious harmony in Indonesia, as a country that consists of various ethnic groups, religions, and cultures, we must have an attitude of tolerance towards people of other religions, not impose the will of the truth we have to force others, because every religious person has their own beliefs. This study uses the participatory action recovery method, which is approaching and participating in the field by involving all stakeholders in solving problems in the community. In this case is the Inter-Religious Youth Communication Forum in the province of East Java, along with all elements of youth across religions. From the results of studies in the field, there are problems faced by inter-religious youth organizations in recent decades, namely information hoaxes, radicalism, identity politics and the lack of dialogue between inter-religious youth. In solving this problem, the young generation communication forum among religious people made various preparations including mapping the problem, developing an action plan, involving the community in implementing the program, action in the field, and reflection and evaluation.

Keywords: *Inter-religious Dialogue, Peace, Youth*

Introduction

Every religion has two universal teachings that both appear to be contradictory to each other. The first tendency is to teach its believers that the religion he embraces is the rightest, absolute, and superior religion of all other religions and even guarantee for the safety in the afterlife. The second tendency is to teach its believers always to respect other religious believers, not to impose their faith to other believers, and the advice to do good deeds to their fellow human beings and even doing good to all fellow human beings sometimes seems to be the core of the teachings of the religion (Daya, 2004).

In the history of religious life in the Republic of Indonesia, some tensions and even conflicts involving religion occur, including the incident of mosque burnings in Tolikara Papua in 2015, and the persecution toward the Shiites in Sampang East Java in 2012 (CRSC UGM, 2015). Also, it mentions the sectarian conflict in Ambon in 1999 and 2001 (Safi, 2017), religious strife in Temanggung in 2010 (Suparto, 2013), and the Poso riots (Cinu, 2016) in 1999. Another conflict is the inter-religion conflict in Tasikmalaya in 1996 (Sujani, 2004), and the abuses against Confucian minority since 1965. Such a battle continued during the New Order era through Presidential Instructions (Instruksi Presiden/ Inpress) No.14/ 1967 concerning the prohibition of Chinese religions, beliefs, and customs and required its adherents to carry out religious teachings internally within the family (Suryadinata, 1984).

Indonesian society is known as a multicultural society, consisting of various tribes, religions, and cultures, as well as multiple groups (Central Statistical Bureau, 2010). In connection with the relationship between religious believers, the ancestors of the Indonesian people have passed down from generation to generation the spirit of tolerance, peace and uphold the spirit of living pluralism in the diversity of cultures and religions that are believed to be a form of the spirit of tantularism (Suja, 2000). The tradition of tantularism is the historical root of the formation of the Republic of Indonesia (*Negara Kesatuan Republik Indonesia*). Also, Pancasila which is the meeting point of civilization and cultural diversity and the value of local wisdom of the Indonesian people in their harmony also underlies the forming of a harmonious relationship between religious communities (Basuki, 2015).

In the last decade, the issue of peace and inter-religious relations has drawn much attention of all religious harmony activists, such as religious leaders, community leaders, scholars, and the government, in realizing the idealized dialogue between religious communities. It is caused by the increasing desire and potential of the population in doing intolerant actions in the name of religion. A study conducted by the Center of Strategic and International Studies in 2012 revealed that the religious tolerance of Indonesians is still low. The survey found that as much as 59.5% of respondents did not object to neighboring people with different faiths, and about 33.7% answered otherwise or objected if they have neighbors who were not believers. This research was conducted in February 2012 in 23 provinces and involved 2,213 respondents (CSIS, 2012). Based on a survey conducted in 2017 by the Wahid Institute, it was revealed that the potential for increased intolerance to groups that were not favored by Muslims increased by 57.1%. This results improved from the previous year of 51.0% in 2016. Among all of the respondents, 13.2% agreed with *jihad* using violence (Wahid Institute, 2017).

Even at the youth level, issues and potential for violence in religion (radicalism) also have the potential to grow, data from the State Intelligence Agency (Badan Inteligen Negara, henceforth BIN) at a hearing with the House of Representatives in April 2018 stated that radicalism had begun to penetrate universities. From the investigation carried out, it was found that there were three campuses indicated to spreading radicalism. Currently, the three colleges were under surveillance. Even more alarming, according to BIN, 39% of students were reported being exposed to radicalism (CNN Indonesia, 2018).

Youth are the successors in determining the future of the country, if they have been exposed to intolerant attitudes, the relations between religious communities in the country are threatened. The dialogue between youth across religions is a solution to foster an understanding of youth towards the reality of the plurality of the Indonesian people, even further inter-religious dialogue can reduce the potential for the growth of radical understanding.

In the Indonesian context, the inter-religious dialogue was held between Islam and Christianity in 1960. It was conducted by the government after realizing the unharmonious relationship between Islam and Christianity. The government with its large project "Inter-religious project," which at that time was still limited to the level of its religious leaders, especially in agreeing on some rules that govern the harmonization of ethical practices. But in the following year, the inter-religious dialogue began to organize into better institutions. This inter-religious dialogue is not only facilitated by the government, but also by non-government organizations, as well as academic institutions (universities) (Bagir et al., 2010).

Inter-religious dialogue is a communication built by two religious institutions in developing cooperation to create religious harmony. Supporting this understanding; each

religious believer needs to understand his religious teachings in depth to be able to see and understand the meaning of doctrinal religious harmony (Purwanti, 2015).

Inter-religious Dialogue

The inter-religious dialogue in Indonesia, especially between Islam and Christianity, was first carried out in 1969, this refers to a book written by Zainal Abidin Bagir from CRCS UGM (Bagir, 2010). It was stated that in 1969 the inter-religious dialogue, especially between Islam and Christian, was held at a Catholic College attended by Muslims, Christians, and Catholics, but in fact, it has been taking place so long in this country. When there is a new religion, a meeting between the new religion and the existing religion will take place, which then leads to a dialogue between religions at different levels, even to theological dialogue (Bagir, 2010: 4).

Interfaith dialogue means dialogue between individuals or different religious communities of faith, both individually and communally while the inter-religious dialogue is a process of dialogue that is carried out between religious people individually and collectively in an organized manner, either directly or indirectly involving religious institutions (Bagir, 2010: 6).

Gullen stated that inter-religious dialogue between Islam and other religions is an integral part of ethics in Islamic religion long forgotten. To create cosmopolitan Islam in the world, Gullen proposed two models of dialogue namely "dialogical Sufism" and "dialogue institutionalization" as solutions to various problems in inter-religious, intercultural and civilizational dialogue (Khamami, 2012). According to Gullen, the effort to conduct dialogue must be carried out in a standardized way, namely the attempt to institutionalize inter-religious dialogue by establishing multicultural education institutions based on social and religious harmony.

Meanwhile, according to Mukti Ali, inter-religious dialogue is a meeting of hearts and minds between followers of different religions. The inter-religious dialogue aims to find truth and cooperation in various activities involving the common interests of religious people. A discussion is a medium for meetings between religious followers without feeling superior or inferior (Basuki, 1989). According to Mukti Ali, there are several themes of dialogue that can be carried out, including dialogue on life, the dialogue in social life, dialogue on religious experience, dialogue for joint prayers and talks relating to theological matters (Khotimah, 2011).

The dialogue aims at building mutual understanding not to seek victory (Naim, 2011), as conveyed by Leonard Swider stating that the purpose of dialogue is to study the changes and development of perceptions, and understanding the reality and to act according to the fact (Daya, 1992).

By conducting an intense and systematic dialogue, religious people will be spared from a narrow understanding or exclusive attitude in religion. The unique position in religion can give rise to intolerance and lead to acts of violence against the believers of other religions. People with such attitudes have been exposed to radical understanding, one of the characteristics of extremist groups is that they often make truth claims and blame other groups that are not the same, other characteristics are rough in interacting, loud in speaking and emotional in preaching (Masduqi, 2012).

The inter-religious dialogue aims to build tolerant attitudes and accept differences existing outside their group, so that in principle, the inter-religious dialogue can stem the growth of radicalism, in this context especially among the youths.

Method

This study employed participatory action research (PAR) method. In various literature, PAR refers to multiple designations, including Action Research, Learning By Doing, Action Learning, Action Science, Action Inquiry, Collaborative Research, Participatory Action Research, Participatory Research, Policy-oriented Action Research, Emancipatory Research, Conscientizing Research, Collaborative Inquiry, Participatory Action Learning, and Dialectical Research (LPM, 2011).

There is no standard definition of what is meant by Participatory Action Research. However, several explanations have been put forward by experts including Yoland Wadsworth. He states PAR is a term that contains a set of assumptions underlying a new paradigm of science and contradicts traditional or ancient knowledge paradigms. These new assumptions emphasize the importance of social and collective processes in reaching conclusions about "what cases are happening" and "what are the implications of the changes" that are seen as useful by people in problematic situations, in delivering to conduct the preliminary study.

If conventional science is to give a group of people the power to determine the truth of themselves and on behalf of others, this new paradigm emerges from a world that has various versions of truth and reality. It is as a way to help people achieve truth through the fact of their own experiences, and also to include the truth in others. The significance of this shared understanding is found in the topics chosen by PAR scholars - most of which relate to difficult situations of social change, the loss of human ways to fulfill their needs, and the threat of violent alienation (LPM, 2011; 70).

PAR is research that actively involves all relevant parties in assessing ongoing actions where their own experience is the problem to make changes and improvements towards a better one. For this reason, they must reflect critically on the historical, political, cultural, economic, geographical and other related contexts. PAR is conducted based on our need to get the desired change (Arikunto, 2010).

PAR consists of three terms that always relate to one another, namely participation, research, and action. All analysis must be implemented in response. However, a study has its consequences — everything changes as the result of research. The new situation caused by examination can be different from the previous case. PAR is a conscious intervention that is inevitable against social conditions. PAR-based research is designed to study something to change and make improvements. It often arises from poor situations which then encourages the desire to adapt to a better position. However, it can also emerge from well-experienced experiences that promote the desire to reproduce or spread it.

The movement towards new and better actions involves creative moments of transformation. It requires imagination that departs from the world as it is to the world that should exist. PAR does not conceptualize this path as the development of predictive causal theory (if so, so). In contrast, PAR has the slogan that "the future is created, not predicted" (if we do this, then the results are probably so). It is more a possibility theory than a predictive theory. The primary challenge for all PAR researchers is to design processes that can create maximum creativity and imagination.

However, it is not possible to conduct social research without human participation. In the study, there could be one or more researchers, subjects involved and people who will benefit from the research (researched for) — all parties involved in the research participants in all research processes from the social analysis, action plans, actions, evaluation to reflection. The question that arises is: who is treated as a participant, how

much they have to participate, in what ways they must attend and how their participation is explained.

According to Haworth Hall, PAR is a research approach that encourages research and people who benefit from research (for example, families, professionals and political leaders) to work together fully in all stages of research. With particular emphasis on the results of the study and how the results are used, PAR helps to ensure that the results of the analysis are useful and genuinely make a difference in the lives of all parties. All members of the PAR team were involved from the beginning of the study to determine the following:

1. Identifying research questions
2. Designing research programs
3. Carrying out all research activities
4. Analyzing and interpreting the data
5. Making use of research results in a way that is useful for families

More specifically, the process of the process above can be designed in the following cycles:

1. Preliminary mapping
Initial mapping is used as a tool to understand the community so that researchers will readily appreciate the reality of the problems and social relations that occur. Thus, it will make it easier to enter the community through crucial people (community key) and grassroots communities built, in this case, the researcher tries to map the problems faced by the East Java Inter-religious Youth Communication Forum.
2. Building the human relationship
The research was carried out by assimilating with the community and building trust with them so that an equal relationship between researchers and the community was established and mutual symbiosis was created between the two. It is done by understanding the problem and solving the problem together (participatory). In this context, researchers build good relationships with members and administrators of the East Java Inter-Religious Youth Communication Forum.
3. Deciding the research procedure for social change
Together with the community, researchers schedule a set of processes through the Participatory Rural Appraisal (PRA) technique to understand the problem which then becomes a tool for social change while pioneering to build community groups, following the current potential and diversity.
4. Participatory Mapping
Together with the community, researcher maps the area, as well as problems experienced by the community. Mapping is carried out in the regions that are vulnerable to the occurrence of disintegration and divisions in society, primarily related to inter-religious relations.
5. Developing strategy for actions
The community develops a strategy for efforts to solve humanitarian problems formulated, determines systematic steps and the parties involved, and expresses the possibility of success and failure of the planned program and proposes solutions if there are obstacles that prevent the success of the program.
6. Organizing the society
Accompanied by researchers, the community builds social institutions in the form of working groups and community institutions that work to solve their

social problems simultaneously. Likewise, communities form networks between working groups and institutions that are bound to planned action programs.

7. Acting the changes

Action to solve problems is done participatory and simultaneously. The humanitarian problem-solving program is not just to solve the problem itself but is a community learning process. It aims to build new institutions in the community and at the same time bring up community organizers and eventually will bring up local leaders who become actors and become leaders of change.

8. Disseminating the scale of action and supports.

The success of participatory action research does not always have to be measured from the results of activities during the process, but also the sustainability of the programs that have been running and the emergence of organizers and local leaders who can continue the action for changes. Therefore, researchers together with the community disseminate the scale of actions and activities. Together, they build new community groups and areas driven by the already existing groups. It is even expected that the community will independently initiate their community groups without being facilitated by researchers. Thus, the community will develop the ability to self-study, conduct research, and independently solve social problems (LPM, 2011: 85).

The East Java Inter-religious Youth Communication Forum

The history of the establishment of the East Java Inter-religious Youth Communication Forum (FORKUGAMA), began when the National and Political Unity Agency (*Badan Kesatuan Bangsa Dan Politik Pusat*) under the auspices of the Ministry of Home Affairs in 2012, invited all chairmen of the Forum for Religious Harmony (FKUB) of each province to gather in Jakarta. It was along with youth representatives to initiate the concept of a forum of harmony that affects the youth segment.

This forum is under the FKUB auspices in each province. Based on the recommendations resulted from FKUB discussion forums and meetings, it was decided to establish an inter-religious youth communication forum, East Java province in 2013, which was confirmed by the chairman of the Provincial Inter-Religious Harmony Forum East Java, Hendro Siswanto, M.Si and Deputy Governor of East Java Drs. Syaifullah Yusuf (Gus Ipul) taking place at the Utami Hotel Sidoarjo.

The East Java Inter-Religious Youth Communication Forum or commonly called FORKUGAMA consists of the youths representing each Religious Assembly in East Java province. They are the Hindus (Organisasi Peradah of East Java province), the Buddhist (Organisasi Budhis Muda Indonesia/ BUMI), the Kong Huchu (Organisasi Gerakan Pemuda Kong Huchu/ Gema Konghuchu), the Catholic, the Christian, and representatives of Islamic youth (NU and Muhammadiyah) (Interreligious Harmony Forum, 2013).

Representatives of various youth elements from each of the religious assemblies show how the FKUB develop a forum for inter-religious youth harmony. It aims to find successor candidates to struggle for spiritual peace in the province of East Java. By preparing the generation of harmonious youth from an early age, it is expected that harmony in all elements of society in the region of East Java can be maintained.

Not only at the provincial level, but have the Inter-Religious Youth Communication Forums also been established in 38 cities throughout East Java. Therefore, along with the

growing enthusiasm to foster inter-religious youth harmony, the regeneration of harmony agents in the province of East Java will continue to develop.

In every activity carried out, FORKUGAMA always coordinates and formulates it with the Inter-Religious Harmony Forum as the institution that auspices it. These activities included the annual meeting of the Inter-religious youth of East Java and the peacebuilding school for inter-religious youth. FORKUGAMA also collaborated with other parties, among which are initiating Inter-religious Youth Camps and reforestation activities in Trawas in 2016 cooperating with the Religious Affairs Section of the Ministry of Religious Affairs of East Java Province. They also had an inter-religious youth meeting in 2014 in collaboration with the Youth and Sports Affairs Office of East Java, and strengthening nationalism activities for youth in 2007 by collaborating with the National Unity and Political Agency. Another program is the socialization of the dangers of drugs to inter-religious leaders and community leaders in East Java in 2016 in collaboration with the National Narcotics Agency.

Problems of inter-religious youths

Diversity in social life is always faced with various issues that can indirectly create conflicts between groups that are different both internally and caused by other factors if the dispute is not managed correctly (Hermawati, 2016). Factors that might drive the conflict are economic factors, differences in political views or differences in beliefs.

Likewise, Inter-religious youth organizations also face lots of problems in their community, among which are:

1. Hoax information

Hoaxes or false news are all untrue information that is intentionally carried out by the spreader with the intent and purpose of driving public information per the wishes of the hoax spreader. Recently, hoax continues to spread from one media to another. It is very unproductive to the public; moreover, the source of information cannot be accounted for (Rahadi, 2017).

One of the hoax information that happened some time ago was about student riots in front of the Constitutional Court building (Liputan 6, 2018), this irresponsible information is widely-spread through social media such as Facebook, Instagram, Twitter, and other social media. One of the goals of the hoax dissemination is to lead public opinion specifically for the youth to prepare themselves for a demonstration to aspire to the demands of the people for the government.

Not long after the information spread on the social media, the police clarified that details on the massive demonstrations carried out by students in front of the Constitutional Court building were a hoax. The police confirmed that there was indeed a crowd in front of the Constitutional Court building, but it was only a demonstration simulation. But the news was engineered as if the demonstration had taken place. Videos that are spread in the community are events that have taken place some time ago that in such a way have been edited. The police then urged the public not to be affected by the hoax. The police ensure that the national security is still under controlled in the facing the upcoming political year.

Wrong information like this is undoubtedly contra-productive in the community — information that was deliberately made to make people nervous so that the stability of national security became disrupted. News like this also becomes part of cyber problems faced by inter-religious youth that there is indeed

no benefit at all in religious life, even more, directed to the desire to disrupt security conduciveness.

2. Identity Politics (ethnicity, religion, race, and inter-group relations)

Pluralism in Indonesia is a historical fact that cannot be separated from national life in this country. Ethnic, religious and cultural diversity is one of the strengths of this nation. However, in recent times, national pluralism has begun to erode along with the strengthening of the issue of identity politics that can destroy the diversity of the nation inherited for a long time. In the Indonesian political world, identity is used to reinforce political power while being used to bring down political opponents. A regional election in Jakarta is one of the proofs of how identity politics is played by political groups to bring down political opponents, ranging from religious and tribal issues used in winning political candidates.

The use of identity politics in a nation will form large-scale domination for a particular group of interests to get rid of or defeat political opponents or minority groups. The politics of religious identity is still very dominant recently. The understanding of dogmatic religious teachings presents an attitude of exclusivity in the majority group which then grows to result in social conflicts at the grassroots level as well as acts of intolerance and hostility in politics in this country. This condition is hazardous for the integrity of the nation in Indonesia because every citizen has the right to get his political rights. However, the behavior of some politicians who use the issue of religious identity politics is often done, even though the risks are so complicated.

This issue is also part of the risk of conflict arising from inter-religious youth. The point of religious and cultural differences is often used by political elites only to gain power without considering the impact on conditions of religious harmony at the grassroots level.

3. Radicalism

One characteristic of radical groups are claiming the existence of a single truth and cannot accept the reality from the outsider so that every truth outside the group is wrong and can be alienated. The claim of fact seems to only exist in his group. Other characteristics of radical groups are rude in interacting and emotional in their preaching (*da'wah*) (Masduqi, 2012).

An example of radical action that recently occurred was the Church bombing incident in Surabaya on Sunday, May 13, 2018 (BBC Indonesia, 2018). The public was indeed stunned to see this incident. Surabaya, which is always calm in the life of the nation and religion, was suddenly shocked by the bomb blast in three churches in a short period of time, namely the Pentecostal church at Arjuno street, the Catholic church "*Santa Maria Tak Ber vela*" at the Ngagel Madya Utara street, and Indonesian Christian church at Diponegoro street. A more surprising fact is that one of the culprits involved in the incident was a high school student in Surabaya. It is in line with the data presented by the State Intelligence Agency that youths have now begun to be exposed to radicalism potentially.

This problem is trying to be solved by the inter-religious youth communication forum in East Java province, mainly because every year radicalism continues to increase. Inter-religious dialogue becomes one of the solution models offered to erode the understanding that truth belongs only to one group and ignores the truth from outside the group.

4. The lack of inter-religious dialogue

The inter-religious dialogue is one of the main tools of East Java FKUB in maintaining inter-religious harmony in its territory. At the youth level, East Java FKUB also has inter-religious youth empowerment programs through regular dialogue between youth across religions. This dialogue brought together youth from different religions to build interreligious youth communication. The Buddhist is represented by Indonesian Young Buddhists, from Hinduism represented by Peradah Hindu, from Konghucu represented by Young KongHuchu Movement, from Christianity represented by Christian youths, from Catholic served by Catholic Youth, while from Islam is represented by Islamic Youth consisting of various elements namely NU and Muhammadiyah. This inter-religious youth dialogue is one of the breakthroughs carried out by FKUB to build tolerant youth and respect the existing differences. Therefore, the understanding of the reality of the plurality of the nation is expected to be able to ward off youth from exposure to radicalism. In the dialogue, there are verbal and non-verbal actions with the same goal, namely to foster an attitude of understanding of the reality of diversity and tolerant attitudes in the soul of inter-religious youth in East Java.

However, the awareness of each party to engage in intense dialogue to discuss various issues related to religion is still lacking. So this is also a problem for inter-religious youth. Therefore, we need to invite all elements of the young generation to promote dialogue between young people across religions so that all neglected issues in religious affairs can be resolved immediately.

Assistance Stages of Problem Solving at Inter-religious Youth Level.

Several stages that are carried out together in solving some of the above problems are;

1. Mapping the problem, before resolving issues in the community related to the above problems, first the East Java Interreligious Youth Communication Forum conducted a mapping of the issues so that issues could be dealt with in a focused manner until the completion stage. The mapping of the problems in the field is part of a strategy carried out by East Java Interreligious Youth Communication Forum in solving all the problems in the area. Also, the purpose of mapping this problem is to facilitate handling and solutions offered in solving the problem. In connection with hoax information, the East Java Interreligious Youth Communication Forum mapped out that this was a virtual world problem, related to religious identity politics classified as a matter of religious politics. Radicalism was an internal problem of religious people, so it was left to each elite or leader religion, whereas for the problem of lack of dialogue mapped as an internal problem of the organization.
2. After mapping the problem in each case, the next step is to develop a strategy for actions that will be carried out to solve problems in the field. This stage is the most critical part because it relates to an agenda plan designed to solve problems in the area. In connection with hoaxes that address religious issues, the East Java Interreligious Youth Communication Forum plans to clarify to every spiritual leader and especially to the youth who is social media users. The answers obtained from the religious elite will then be spread widely through social media to counter the hoax issues that are circulating. In connection with

- identity politics, the East Java Interreligious Youth Communication Forum plans to hold an audience with political elites to refrain from using the issue of religious identity politics the East Java. Confirming and speaking to the political elite is expected to reduce the political problems with religious identity. The question of radicalism is an internal issue of religious people. In this case, inter-religious youth plan to tackle radicalism by coordinating with the leaders of each religion to give lectures on themes of tolerance and religious harmony, not with dogmatic topics relating to the jihad verses by committing violence. Besides, it is also planned to conduct inter-religious dialogue activities to provide an understanding of the reality of religious plurality.
3. Involving all elements of society in every step of the solution taken, in this case, the East Java Interreligious Youth Communication Forum involves elements of the Religious Harmony Forum. It also includes various other youth organizations under the auspices of each religious assembly, such as Gema Konghucu (Young Confucian Movement), BUMI (Indonesian Young Buddhists), IPNU-IPPNU, Muhammadiyah Youth, Peradah (Hindu Dharma Youth), Catholic and Christian Youth. They participate in tackling the issues that could threaten the harmony of religious life in Indonesia, especially in East Java. By involving all elements of society or stakeholders in solving problems, it is expected that the existing issues will be resolved quickly.
 4. Acting, this stage becomes the most crucial in handling problems in the field, because the determination of the planned solution must be carried out by the plan so that it is carried out in the area well. In connection with hoax information related to religious issues, the East Java Interreligious Youth Communication Forum clarified all information that was considered awkward and could divide the unity of harmony religious. Only after all answers were collected and sorted, can only then clarifications were carried out so that the news was confirmed and did not cause anxiety in the community. After the information has been approved, then it is disseminated through various social media networks by all members of inter-religious groups so that he can immediately reduce the turmoil in the lower levels of society. In connection with identity politics, the East Java Interreligious Youth Communication Forum promotes dialogue with political elites, because in any case, it involves all political elements, especially elites, not to use all means to gain power, especially by using the issue of identity politics. Also, by providing understanding to religious communities so as not to be provoked by all the models of political movements that use religious differences as the main issue, because basically, this will damage the order of spiritual life in society. The problem of radicalism should be solved by each religious assembly by promoting religious harmony at the youth level, such as by conducting inter-religious youth camps, inter-religious youth gatherings or limited inter-religious youth discussions, as well as various other events that can unite inter-religious youth in harmony. It was also carried out by the East Java Interreligious Youth Communication Forum in increasing inter-religious youth harmony, namely by conducting youth dialogue, both verbally and non-verbal dialogue.
 5. Reflection and evaluation, all the results of the designed activities and solutions that have been carried out in the community are then evaluated, so that the results achieved and the parts of the problem not resolved can be identified so that new solutions can be sought immediately.

Conclusions

Diversity is the reality of the Indonesian nation that has existed since time immemorial; it consists of various religions, ethnicities, and cultures. Therefore, every citizen who lives in Indonesia must have the spirit of tolerance and be able to appreciate the reality of plurality that is owned by this nation so that all parties can maintain harmony in society. Inter-religious dialogue is one of the agendas that can be used to strengthen relationships between different religious individuals in the spirit of differences. At the youth level, dialogue between youths across religions is a practical solution in providing understanding to youth about the reality of religious diversity in Indonesia.

Youth Communication Forum of East Java is one of the forms of institutionalization of inter-religious dialogue initiated by the leaders of each religion. In the forum, there were various young people with different religious backgrounds as representatives of each religion. Some of the problems that are often faced by this organization are the issue of hoaxes, radicalism, religious identity politics, and the lack of interest in youth to engage in inter-religious dialogue as a means of fostering a sense of tolerance in religion. To deal with various problems in the field, there were some things that were carried out by this forum, namely mapping issues, developing action plans, involving the community in implementing the program, action in the field, and reflection and evaluation.

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COMMUNITY SERVICE PROGRAM THROUGH CAPACITY BUILDING LECTURERS AND STUDENTS IN STATE ISLAMIC INSTITUTE OF PONOROGO

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Abstract

The low interest of lecturers in carrying out community service duties due to the lack of awards, both in the form of credit numbers, small funds, normative rules, policies, and individual laziness. Capacity building was carried out with a participatory approach, at IAIN Ponorogo held in 2016-2017. Data is obtained through FGD, participatory dialogue, and documentation. The results of the mentoring show that four community service designs have been carried out by P3M / LPPM, namely: KPM, Competitive Grant Program for Lecturers, Madrasa Patronage, POSDAYA-Masjid. Recommendations to improve the effectiveness of community service programs by lecturers and students, among others, the design of community services by students must be more creative and innovative with several designs: regular KPM, independent KPM, collaborative KPM with regional governments and KPM in Southeast Asian countries. Community service development for lecturers has carried out with sustainable programs through design: Madrasah Empowerment, Islamic Boarding School Empowerment, and Village Empowerment.

Keywords: *Community service, capacity building, madrasah empowerment, networking*

Introduction

The main task of Higher Education in Indonesian is the Tridharma Perguruan Tinggi (Tridharma of Higher Education) scheme includes learning, research, and community service (Law Number 20 of 2003). Common symptoms indicate that lecturers are only concerned with improving the quality of learning and research, while community service activities have not become the main choice for academics in universities. One reason is the low valuation of credit for community service (Program Pengabdian kepada Masyarakat or PpM) -that is a maximum of 10%.

Furthermore, various questions arose for academics. Why do you do community service? Doing the main tasks of learning and research need much time. The value of its usefulness for the development of knowledge, expertise and higher education institution is it significant enough if the lecturer should do community service? Standardization of community service outputs has not been maximized, for example, periodical/journal/publication, proceedings, and other models. Another reason, the task of community service is not easy because, it must have clear objectives, according to potential, community needs, continuous time, energy, not small costs, collaborative performance, and other reasons. This is the community service problems that I have found in universities.

Lecturers as professionals, academics, scientists have the main duty to transform, develop, disseminate science, technology, and art through the task of education, teaching, research, and community service. The three dharma undertaken by lecturers must reach a minimum credit score of 12 and a maximum of 16 (SKS) each semester. Lecturers are also obliged to disseminate their ideas and research results to enlighten the public through books, scientific works in the form of journals and proceedings (STAIN Ponorogo Renstra Documentation for 2015-2018).

Subject Conditions

The current condition of the subject is an institution that has just transferred status through Presidential Regulation No. 75 of 2016 dated August 1, 2016, regarding the transfer of status of the State Islamic High School (STAIN) Ponorogo to the State Islamic Institute (IAIN) Ponorogo. This transfer status of IAIN Ponorogo requires an improvement in academic management, research, and community service to seize the opportunity for Ponorogo IAIN to be equal to the other best universities, both regarding facilities, lecturers, educators, students, and other superstructure resources.

First, the condition of the resources of students, lecturers, and education staff. The increase in the number of students in 2016 were 5,460, and in 2017 there were 7,665 students. Likewise, the human resources of Ponorogo IAIN in 2017 amounted to 215 lecturers and 57 education staff. With details: 112 permanent lecturers from the State Civil Apparatus (ASN), 56 permanent lecturers from non-PNS (DTNP), and 47 outstanding lecturers (DLB). Thus the ideal ratio for the number of lecturers with students can be achieved, namely 1:35 students.

Secondly, in 2016-2017, the average permanent lecturer of ASN gets education and teaching assignments between 14-18 credits per semester, while Non-PNS and DLB Lecturers get a teaching load of between 16-22 credits per semester. The teaching burden of lecturers who tend to overload is one of the reasons for the reluctance of lecturers to carry out research and community service assignments. In addition, there is no quality standard that regulates explicitly that community service is one of the main performance indicators of lecturers and has implications for improving welfare (Interview with LPPM Staff, and Vice Chancellor I, April 2017).

Third, the offer of competitive grants to lecturers through research and community service programs by the Center for Research and Community Service (P3M) in 2016 and the Institute for Research and Community Service (LPPM) in 2017 is still limited to permanent lecturers of PNS and DTNP, while DLB have never been involved in research & community service programs. A total of 215 lecturers owned by IAIN Ponorogo, who received grants in 2016 totaling 77 lecturers (33.5%) with details, 62 lecturers received research funding, 15 lecturers for community service programs. In 2017 there was an increase of 87 lecturers (40.5%) with more information, the number of 72 lecturers received research funding and 15 lecturers for community service programs. Thus it is assumed that, in the amount of 66.5% of lecturers in 2016, and a total of 59.5% of lecturers in 2017 conduct dharma research and community service independently, or write scientific papers in journals. Based on the data above, this assistance was carried out to find answers to the causes of the lecturers' low awareness to implement the community service dharma, and to obtain solutions for improving community service program policies in Islamic universities.

Expected Conditions

This institutional-based community service program is expected to help resolve the problem of the low awareness of lecturers to carry out the service of the community. Strengthening human resource capacity is carried out through a focus group discussion technique, participatory dialogue with lecturers, students, stakeholders including LPPM, Deputy Chancellor I, former officials who have managed community service programs. The answer that the author wants to know are a) their understanding of the community service program at Ponorogo IAIN. b) to find the design of community service that is suitable for lecturers and students so that the service program becomes more effective. c) the improvement of the quality standard of service to the community so that LPPM can provide services by the minimum quality standards of PT to increase the motivation and interest of lecturers in implementing the dharma of service.

The purpose of strengthening capacity of lecturers and students are:

- 1) To develop lecturers' knowledge about approaches to community service such as Participation Action Research (PAR), Community Based Research (CBR), RAR, Asset Based Community Development (ABCD), Family Empowerment Post (POSDAYA), participatory research and implementation techniques of various approaches in the community.
- 2) To develop lecturer skills in assisting students. Students can have a dialogue with the community, stakeholders and local government. Students have independence in carrying out community service assignments (KPM) by the chosen approach.
- 3) Lecturers are willing to become community facilitators. The community can solve its social problems by developing networks with stakeholders, local governments, and interested parties.
- 4) To develop student skills in applying social mapping techniques, dialogues, FGDs, role plays, implementing SWOT, creating Venn Diagrams and so on.
- 5) Students are willing to be agents of social change, actively participate in solving social problems through networking with stakeholders, the government, and interested parties.

Review of Related Literature

Effectiveness is a measure of achievement of targets in quantity, quality, and time. Effectiveness means the results are divided into the expected results (Asmani, 2012:126). One effective indicator is to measure how effective a program meets its objectives (Asmani, 2012:126). For example, in order to find out the effectiveness of community service programs carried out by looking at the achievements between inputs including priority programs, activities, set goals, cost allocations, and expected targets, the accuracy of targets and the successful implementation of community service processes by lecturers and students, and carried out by looking at the target obtained from the whole dharma of service. As stated by Peter Drucker "is no efficiency without effectiveness, because it is more important to do what you have proposed (the effectiveness) than to do something else that is not necessarily concerned" (Wibowo & Mardiasmo, 2012:134). Ariel Sharon also argues that effectiveness is related to achieving policy goals or targets (outcomes). Effectiveness is the relationship between output and goals or objectives that must be achieved. Operational activities are said to be effective if the activity process reaches the policy goals and final goal (spending wisely) (Sumenge, 2013:75).

So the effectiveness of the community service program is a common understanding between lecturers, students, stakeholders so that programs, goals, objectives, and strategies for community service can be achieved effectively.

Capacity building definitions according to Katy Sessions (1993:15) are "capacity building usually is understood to mean helping governments, communities, and individuals to develop the skills and expertise needed to achieve their goals. Capacity building program, often designed to strengthen participant's abilities to evaluate their policy choices and implement decisions effectively, may include education and training, institutional and legal reforms, as well as scientific, technological and financial assistance" (Regulation of Ministry of Research and Technology Chapter I, verse 2, number 44, Year 2015, about *National Higher Education Standard*, 30).

Capacity building is a strategy to help governments, communities, and individuals to develop the skills and expertise needed to realize their goals. Capacity building is usually designed to strengthen the ability of program participants, to evaluate policy choices, implement decisions effectively, education and training, institutional and legal reform, as well as the assistance of science, technology, and finance. "Furthermore Grundle (1997: 1-28) emphasizing capacity building is a combination of strategies directed at increasing the efficiency, effectiveness, and responsiveness of government performance, with attention, focused on this dimension: (*ibid*).

1. Development of human resources;
2. Strengthening of the organization; and
3. Institutional reform.

Katty and Grindle's explanation of capacity building includes education and training, regulatory and institutional reform, financial, technological and scientific assistance (UNESCO-IICBA, 1999). From the definition of the experts above, the capacity building intended for community service programs in the process of improving abilities, skills, talents, potential possessed by individuals, groups of individuals or organizations to strengthen themselves, innovate, and maintain community service programs in the global era.

Capacity building for LPPM and faculties include (1) Strengthening lecturers in planning actions, maximizing the implementation process and achieving the maximum results of community service programs, reporting in the form of scientific work. (2) Strengthening LPPM to be more creative and innovative in planning, organizing programs, implementing and evaluating programs to meet quality standards in implementing community service policies, strategies, and rules for obtaining maximum results. (3) Find the design of community service that is by the needs of the people of Ponorogo and its surroundings. Establishment of cooperation and partnerships with related institutions both at the local and national levels.

The LPPM strategy in realizing the expected goals the author uses the theory of Horton et al. (2003), through six steps in planning, organizing, implementing, and evaluating community service programs to be more effective, as follows:

Step 1: Monitor the external environment to identify needs and opportunities for organizational change.

The action that needs to be done by LPPM is the involvement of institutions in monitoring and studying the external environment on an ongoing basis. It is important to conduct discussions and dialogue with the community, local government, social services, educational institutions, partner universities, and stakeholders. Intensively study the patterns of international policy, nationalism, major trends in-service programs in various countries and so on. The need to

identify and ensure the needs and opportunities for local and national scale organizations.

Step 2: Plan the organizational strategy.

Planning for the LPPM organization's future vision, mission, goals, plans, and strategies for example, for example, choosing a service model in community service, a community assistance model, and a community empowerment model. Capacity building needs can be identified or explained through this process. This can be done by visiting cross-sectoral organizations.

Step 3: Identify capacity requirements and capacity development plans.

Understand the external environment and strategy of the organization, making it easier to identify capacity needs, and to ascertain whether the assumptions on needs are appropriate. Use the capacity matrix to identify capacity needs at the organizational level. Provide details of what capacities need to be developed, for example, the capacity of skills, knowledge, understanding, attitudes, leadership, management style, standards, equipment, and others. Then, design activities that will enable organizations to develop capacity. The results of the analysis must be shared with the target organization. It is recommended to develop a logical framework based on identified capacity needs.

Step 4: The results of the planning are discussed and agreed upon with the LPPM, the Quality Assurance Agency (LPM) and stakeholders to obtain the support and availability of adequate infrastructure.

These interventions and support are important for the provision of equipment and training that will be made by the Community Service Division of LPPM IAIN Ponorogo which was agreed at the beginning of the intervention. Determine strategies - how to maintain and expand interventions after withdrawing IAIN services. It is important to ensure how organizational commitment to evaluating requires how much time, availability of resources for service programs (for example, registration fees, workshops costs, program implementation costs). It is recommended, at this stage, to plan how to monitor and evaluate capacity building activities. This is needed, at least, to identify indicators that will help achieve targets.

Step 5: Carry out and manage the capacity building process and support by decision makers in the organization.

In this case the Chairperson of the LPPM, Community Service Division, LPM, and other stakeholders. The capacity building process is carried out for organizational change, management effectiveness, and creating an environment conducive to the changes needed. If effective management is not supportive, it is necessary to plan to develop effective management and a supportive environment in implementing community service programs. If management supports, it is recommended to involve managers and decision makers in the project, to involve them in workshops/conferences, meetings with them, and establish communication and exchange information regularly.

Step 6: Monitor and evaluate the capacity building process

Institutions - in this case, the Community Service Division, do not have to be tied too much to the goals/targets set at the beginning of the project as the only capacity development process. Capacity building is not a "project" in a strict sense as a project that only aims to achieve certain goals within a predetermined period. The aim is not only resulted, but what is important is the capacity building process, so monitoring the process is very important. Based on the

results of periodic monitoring and evaluation, the Community Service Division needs to discuss and negotiate the strategies implemented with the organization.

Result and Discussion

To find the effectiveness of strengthening the capacity of lecturers and students in the community service program by IAIN Ponorogo, the authors conducted a focus group approach, interactive dialogue, and individual and group discussions. Focus group discussion with students of the 5th semester Tarbiyah PAI-D and PAI-E Department on December 22-23 2016, participatory dialogue with lecturers and stakeholders of all faculties was conducted on December 30, 2016, interviews with stakeholders until April 2017. Quantitative data were obtained from LPPM documents 2016-2017. The results are as follows:

1) Community Service according to the Lecturer and Student Perspective

Understanding of lecturers and students about community service programs shows that there are four models of community service programs offered by the LPPM Division of Community Service at Ponorogo IAIN in 2017 (*Interview*, Faiq Ainurrofiq, Rodli Makmun, Mukhibat, and Mukhlison Effendi).

First, the Community Service Lecture (KPM) model for students is held from February to the end of August. Details of activities: workshops for prospective DPLs, theoretical, technical and environmental insight for students for two days at Graha Watoe Dhakon, the contents of the theoretical briefings include an introduction to community service theory, participation action research (PAR) approaches, asset-based community development (ABCD) and family empowerment post (POSDAYA). *Second*, introduction to the Profile of Subdistricts occupied by KPM by Camat, Office of Religious Affairs (KUA) and stakeholders, potential human resources and natural resources owned, problems that exist in society in general, social conditions, culture, economy, education, politics, security, health and so on. *Third*, lectures in the class conducted by the field supervisor (DPL) are about deepening the material and implementing PAR, ABCD and POSDAYA approach, social mapping, Venn Diagrams, SWOT analysis, dialogue techniques with the community and so on.



Figure 1. Fifth Semester Students of Tarbiyah Department

The 2016 regular KPM participants numbered 1046 people with the POSDAYA-PAR approach, and in 2017 there were 1056 students in the POSDAYA-ABCD approach. As a result, the implementation of KPM with the POSDAYA PAR and ABCD approach turned out to be ineffective, because there were several disadvantages, namely, on social

mapping after students found the problem tree, analyzed social needs, analyzed assets owned by the community and formed the Organizational Structure of the Community Management. The next step for the KPM group is generally to take steps to do (a) activities that serve the needs of the community (50%) especially basic education (kindergarten, elementary, MI, junior high school), religious education (Al-Qur'an Education Park, Diniyah, tausiyah in majelis taklim). (b) Mentoring activities (32%) Youth Organizations, PKK, farmer groups, youth religious organizations (IPNU-IPPNU) home industries, and others. Moreover, (c) community empowerment activities (18%) are carried out for the development of religious, economic, and other resource knowledge. This is due to financial limitations and time and network. As a result, various activities of student services and assistance to the community, once the KPM students returned to campus, these activities could not be partially resumed due to limited resources (KPM Group Report Documents for 2016-2017).

Second, the service model through competitive grants for lecturers, in 2016 there were 15 titles, and in 2017 there were also 15 titles for community service. In this program, the Lecturer must collaborate with students. The implementation starts in February completed in September. This program is planned for community empowerment. However, the results of the evaluation of the grant program show, *first*, that the service pattern is still top down and is service-based - for example, the Kitab Kuning Salary for mothers once a week - this program is actually good for community religious education but the reports made do not show a pattern of empowerment 'knowledge' of the mothers who were accompanied. *The second* is mentoring, and the *third* is empowering - for example in the form of training in the use of used paper and used plastic for decorative and household appliances. For community service programs usually carried out by the lecturer in question directly, the weakness of the service model such as this if the lecturer finished the program, then the service activities in the community occupied were completed. Meanwhile, the mentoring and empowerment program in the implementation of the lecturers concerned tended to apply like an event organizer, lecturers took students and invited experts as resource persons for the community - in fact, lecturers only managed activities and were not directly involved in community empowerment programs.

Third, the Madrasah Assisted program that has been carried out since the 2000s. This program has been a form of concern for IAIN - the downstream region - in empowering Madrasahs - upstream areas - as the core of Indonesia's main Islamic Education. The service model is service and mentoring, and the expected outcome is that madrasahs have quality managerial and learning knowledge to have high-quality graduates' output, and they want to continue their studies to Ponorogo IAIN. LPPM as program coordinator usually gets six packages of top-down madrasah workshops every year, targeting the Ponorogo, Madiun, Magetan, Pacitan, Nganjuk areas. Workshop contains a) management: administration, and library; b) learning: curriculum development, lesson plan learning tools, strategies/methods, media, classroom management, empowerment of women boarding schools; c) the central issue they need.

The program of the Madrasah program has changed its pattern since 2011, due to the inability of P3M-LPPM to coordinate activities, so in 2012 the implementation of the Madrasah Assisted was delegated to the Department of Tarbiyah, Syari'ah, and Ushuluddin. The model of the Madrasah Program guided, finally adjusted to the interests of the department and study program respectively, which involved structural officials in the Department and existing study programs, ordinary lecturers are rarely involved (Interviews with Miftakhul Khoiri and Ju'subaidi. Interviews with Miftakhul Khoiri and Ju'subaidi).

Fourth, the POSDAYA mosque-based program that was held from 2012 to 2016 collaborated with Malang's Maulana Malik Ibrahim UIN and received funding support

from POSDAYA Damandiri. Lecturers get intensive soft skills training from UIN. This program gave birth to 40 POSDAYA Masjid, 13 of which have performed in family empowerment programs according to Damandiri criteria. Because of various problems that occurred in Damandiri, one of which was the resignation of Prof. Haryono Suyono, then since 2017 funding support for POSDAYA at Ponorogo IAIN has automatically been stopped, this affects the continuity of the POSDAYA program.

The results of discussions with students (discussions and dialogues with seventh semester students of Tarbiyah Department Class E and F totaling 70 students) in general, the awareness of students as agents of change has begun to grow well, they understand that the KPM program is a lecture with the community, to raise awareness of students about social reality, so they want to develop and devote their knowledge and experience while studying on campus to serve, assist and empower the community. For that, they have a clear picture and dream about the plan they want to do when the KPM in the 6th semester is good for the model of service, assistance, and empowerment of the community. While a small proportion of students who understand KPM activities are only a prerequisite for completing final thesis assignments, it has implications for the emergence of pragmatism thinking and actions.

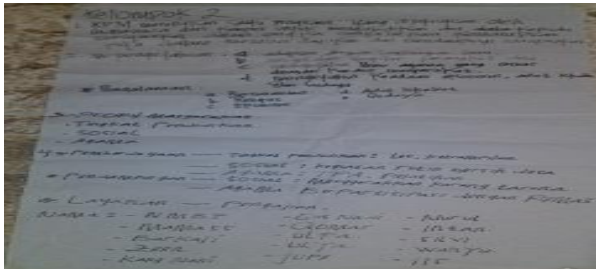


Figure 2. Discussion result

Dialogue with junior lecturers, senior lecturers, and stakeholders of LPPM, Quality Assurance and Deputy Chancellor 1 produced the following presentation. Historically the community service program carried out by universities in Indonesia has developed according to the political direction of the existing government. In the 1970s and 1990s, the Real Work College (KKN) was based on a government development program, all costs borne by the government. Becoming lecturers and students is only a tool for all programs carried out by top-down because the State needs to socialize its programs to the community with the output of the soft skills and hard skills of the community. Building awareness to plan a prosperous family (KB), infrastructures such as bridges, dams, irrigation canals, bathing, washing, latrines (MCK), environmental security posts and others. Superstructure about the importance of hygiene, health, education, religion, social, culture and security, science and technology and others. After the 4th lamp of this model was stopped because it was considered sufficient.

In the 1980s IAIN Sunan Ampel Ponorogo, Community Service Institution (LPM) at that time was led by Drs. Marsudi with Head of Subdivision Drs. Suchamdi, a community service program for lecturers was carried out with a very good mechanism, supported by orderly administrative services. Each lecturer is structurally forced to carry out community service on a scheduled basis. They get a letter of assignment while being given a transport fund to carry out the task. At that time the network of IAIN was very broad, various MOUs were agreed with the Regional Government of Ponorogo, Ministry of Religion, Religious Courts, BRI, Hospitals, Detention Houses, Various Universities:

UNMUH, UNMER, ISID, SD / MI, SMP / MTs, SMA / MA. This harmonious collaboration is a symbiosis of mutualism, we exchange the necessary human resources, we provide each other the services that are needed between us, said Sugihanto, IAIN has experts in the social-humanities field - expert in religious lectures, Friday / Marriage / sermon sermons We care for Fitri and Adha, the Ramadhan lecture that we gave to the community and IAIN received support from other PT lecturers in order to overcome the shortcomings in the sciences, languages, mathematics, biology, and science, general and trade law. In the 90s changes in state political policy and changes in the status transfer of Sunan Ampel's IAIN to STAIN Ponorogo automatically became a different pattern of community service.

2) Community Service Design for Lecturers and Students

The community service design that has been carried out for five decades from the 1960s to 2017 with a variety of extraordinary experiences from IAIN SA in Ponorogo / STAIN / IAIN Ponorogo has learned, worked and acted together with the community to develop science and transform lecturers' expertise and students to the community. This shows that higher education as a condromimuko crater for agents of change has a high awareness and concern for the community (Interviews with Aksin Wijaya, Faiq, Erwin, Sugihanto, Rodli Makmun, and Basuki).

Sharina with lecturer and



Figure 3. Sharing with lecturers and students

The expected PTKI output nationally from the start was to print academics as skilled experts. The main tasks and functions of lecturers in carrying out the education and teaching practice, research and community service require high awareness so that they are willing to develop their knowledge and expertise professionally along with their three dharmas. To achieve this nationally, it is regulated by the pattern of 'Administrative Work', namely each lecturer is obliged to fill out SIAKAD every day, Lecturer Workload (BKD) every semester, and Employee Work Target (SKP) every year, and to increase awards and achievements and welfare (reward) to lecturers, a lecturer must also propose KUM and PAK so that his career increases. In order that the lecturers' tri dharma in PTKI can be carried out in a balanced manner, the capacity of lecturers from soft skill is needed, for this requires policy support from the synergistic work of various policy makers (stakeholders) for example between LPPM, LPM, Planning, and Warek I so that quality standards are born "Community Service Program" that synergizes with Vision, Mission, and Objectives of Ponorogo IAIN according to the statutes outlined in the five-year Strategic Plan, the Year 2015-2018 "The Humanist University Scholar Printers Are Excellent, Professional, Moral and Competitive".

To design a Community Service Lecture for Students to be more effective, various service models were developed: regular KPM, KPM Mandiri, KPM in collaboration with several Regional Governments, KPM, and PPL in Southeast Asian countries. The service orientation is improved from just a service pattern to being mentoring and empowering. For the program to be sustainable, LPPM is important to recruit volunteers as staff who assist the community so that the mentoring and empowerment program after KPM is completed still exists in the community.

The design of community service for lecturers to be more effective and to meet quality standards. It is necessary to develop a service model:

- 1) Internal with various models and approaches desired. This service is individual and group, for example, the availability of competent lecturer resources, adequate soft skills as a companion for students to be more independent and skilled so that the output and outcomes of KPM are more qualified according to the expectations of the community and the mission of the institution.
- 2) External with various models and approaches desired. This service is based on sustainable community assistance and empowerment based on the stages: a) Observations; b) needs analysis with the community; c) planning of service programs; d) implementation; e) evaluation; f) results in the analysis; g) next service plan. This cycle continues until the community empowerment program on the object and subject in question is seen as sufficiently empowered, independent, prosperous and the quality of life of the community increases. To implement this program, you need:
 - i. LPPM establishes networks at regional, national and international levels to support the strengthening of resource capacity, infrastructure and funding.
 - ii. LPPM together with all institutional elements of the Ponorogo IAIN collaborates synergistically to redevelop the external service model to be more standardized and quality such as the Madrasa Patronage, Patronage Islamic Boarding School, POSDAYA-guided Mosque and Village by the Vision, Mission, Objectives, and targets of Ponorogo IAIN.

Conclusion

Conclusions from the Effectiveness of the Community Service Program through Strengthening the Capacity of Lecturers and Students at IAIN Ponorogo are: Four service models that have been implemented by LPPM in the form of KPM, Competitive Dedication of Lecturers, Madrasahs of Assistance, POSDAYA-Mosques have run well, but have not been sustainable due to time, energy problems, lack of funds and networks.

For the community service program for students to be more effective, it is important to develop a design: regular KPM, KPM Mandiri, KPM in collaboration with several Regional Governments, KPM and PPL in Southeast Asian countries for lecturers developed internal and external service designs.

Recommendations for Ponorogo IAIN institutions so that a) make quality standards "Community Service Program" that are by the Vision, Mission, Objectives, and objectives to be achieved. b) building networks at regional, national and international levels to support the strengthening of resource capacity, infrastructure and funding.

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COMMUNITY SOCIO-ECONOMIC EMPOWERMENT THROUGH TRAINING ON RELIGIOUS AWARENESS AND LIVING SKILLS IN NAGARI PADANG CAKUR

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Abstract

The community services on Community Socio-Economic Empowerment through the Training of Religious and Living Skills Awareness in Nagari Padang Cakur, West Sumatra, were conducted in multi-years, divided into 2 phases. The first phase was by providing religious awareness training and living skills training for the second phase, which will be held this year. The participants of these activities were the people who live in Nagari Padang Cakur. There are about 40 (forty) participants, consisting of men and women, with the criteria of middle to lower economic conditions. Religious awareness training activities are conducted by giving an understanding of Islamic values and encourage people to apply them in order to upgrade their living conditions. In addition, they were also provided with some knowledge and motivations about entrepreneurship as the basic understanding to increase the productivity of Padang Cakur people. There are three approaches applied in conducting these activities, i.e. experiences, habituations, and emotional approaches. These activities would hopefully enhance religious knowledge and experiences of the Padang Cakur people. The increase of religious knowledge and experiences will affect socio-economic empowerment of the community since it will give the people the motivation to change their living standard and to pursue a better future.

Keywords: Socio-Economic; Religious Awareness; Living Skills; Social Empowerment

Introduction

Social empowerment is a concept to give people greater responsibility in doing their job. Social empowerment will not be successful without the support from the entrepreneurs, the leaders, and the groups in a structured manner by constructing good working customs. The concept of social empowerment is related to the notion of the community development and community-based development (Hadi, Agribusiness, & Agrikarya, 2009; Karsidi, 2001, 2002; Nasdian, 2014; Prasojo, 2004; Roqib & Ag, 2009).

Human resource empowerment programs have been conducted by the government for many years. This is in line with Indonesia's development goals in developing the quality of Indonesian people as a whole. The development must be a

social change that does not only occur in their daily activities but also every element related (Ali, 2009; Kristiawan, 2016; Sudarsana, 2016). The development would bring human as the subject of development.

Community empowerment in reducing poverty is a joint commitment between the central government and the local governments. This is attributed by Murdiansyah (2014); Narutomo (2015); Sholichah (2017); Solikatun & Masruroh (2018); Suryawati (2005); Wrihatnolo & Dwijowijoto (2006); Yacoub (2013); and Yulianto (2005), who stated that poverty is a social welfare development problem caused by various developmental fields, e.g. unemployment, isolation, and lack of powers. Poverty, especially the ones that suffered by the poor, is a major national problem.

The prevention of poverty cannot be delayed anymore. It should be a top priority in implementing social welfare development. To prevent poverty is not an easy job since poverty has become a long-standing problem. The poor had experienced many limitations in terms of education, skills, business facilities, and assets. The offers of MSME credit from entrepreneurs and banks are difficult to access by the poor, because of the limited ability and assets they have. The government, in this case, the social service, seeks to find an effective pattern so that the poor can obtain access to business capital without collateral while still encouraging joint responsibility through an integrated pattern of Joint Business Groups (KUBE) and Microfinance Institutions (MFIs) in the framework of community empowerment.

Social empowerment has two major tendencies, i.e. first tendency and secondary tendency (Ariesta & Susilowati, 2014; Aziz, n.d.; Jaya, Kadir, & Yunus, 2009; Oktaviany, 2010; Primadonna, 2013; SARI, n.d.). The primary tendency is the social empowerment that emphasizes on the process of giving or transferring some of the power, strength, or abilities to the community so that the individual becomes more empowered (*to give the power* or *to give the authority to*). The Secondary tendency is the social empowerment that emphasizes on the process of stimulating, encouraging, or motivating individuals to have the ability or empowerment to determine them in pursuing their choice (*to give the abilities to* or *to enable*). The concept of social empowerment in community development discourses is always linked to the concepts of self-reliance, participation, networking, and justice. Basically, empowerment is placed on the strength of the individual and the social levels.

Participation is an important component in generating independence and in conducting social empowerment. Every element of the society must be involved in the process so that they can pay more attention to their lives, to gain confidence, to have self-esteem, to get knowledge, and to develop new skills. The process should be done cumulatively so that the more skills a person has, the better his ability would take places (Irpawa, 2016; JUMADIN, 2015; Karlina, Pi, Si, & Idris, n.d.; Melatisnoh, 2017; Nahrudin, 2014).

The purpose of the social empowerment refers to the situation or the outcome that is intended to be achieved by a social change by the empowered society that has the power, the knowledge, and the ability to meet the needs in physical, economic, and social e.g. by having self-confidence, the ability to convey their aspirations, proper jobs, participating in social and individual activities to make living (Hatu, 2010; Mikkelsen, 2011; Munandar, 2008;

Nasdian, 2014; Wahyudin, 2012; Wisarja & Sudarsana, 2017). Socio-economic empowerment is an effort to provide the knowledge, skills, and to encourage self-confidence and willingness in a person in order to enhance a better socio-economic life of their own. In short, socio-economic empowerment aims to create independent human beings socio-economically. Socio-economic empowerment can essentially be pursued.

Through various activities including training, mentoring, counseling, education and organizational involvement to encourage and to strengthen the motivation in life and in pursuing business. It also will increase the development of people's knowledge and skills in living and working.

The economy is the basic assets of the development. Here, the development needed in the countryside is a development strategy that is stimulated to improve the economic and social life of the villagers.

Reasons for Choosing the Accompanied Subjects

Pariaman is a sloping lowland stretch located on the west coast of Sumatra with the elevation of 2 to 35 meters above sea level. The land area of Pariaman is 73.36 km², and the beach length is ± 12.7 km. The area of the sea waters is 282.69 km² includes 6 Small islands, i.e. Bando Island, Gosong Island, Ujung Island, Tengah Island, Angso Island, and Kasiak Island.

Pariaman is in a wet tropical region that is strongly influenced by the western winds and has very short dry months. Annual rainfall reaches around 4.055 mm (2006) with 198 days of rainy days. The average temperature is 25.34°C with an average humidity of 85.25 and an average wind speed of 1.80 km/hour. Pariaman consists of 4 (four) subdistricts, i.e. South Pariaman (*Pariaman Selatan*), Central Pariaman (*Pariaman Tengah*), East Pariaman (*Pariaman Timur*), and North Pariaman (*Pariaman Utara*). Pariaman has 71 (seventy one) settlements/villages incorporated in 12 (twelve) Nagari.

One of the settlements located in North Pariaman District is Padang Cakur settlement. Padang Cakur is included in the red zone since it is located on the edge of the beach with a high tsunami risk. The information obtained based on the results of the interview conducted by the LP2M team of UIN Imam Bonjol Padang with Pariaman Social Service officers (April 2016), Padang Cakur is a quite extensive and fertile area combined with lack of willingness and motivation of the people in working and developing its potential. Furthermore, the head of the Social Service stated that the social conditions of the Padang Cakur community could be described as follows:

The mosque is mostly deserted, which shows the lack of enthusiasm of the community to be in the mosque.

Lack of Imams' power in Padang Cakur community.

The number of poverty is increasing.

The existing business opportunities are relatively limited.

The productive economic business among the community is not steady.

The market accesses for business groups are limited.

Derived from the problems identified, the problem that will be resolved in this community service is how to empower the socio-economic conditions in Padang Cakur through

religious awareness training and living skills. The community service activity in Padang Cakur is considered as the first step to establishing Padang Cakur as one of the Fostered Villages of LP2M UIN Imam Bonjol Padang.

Purposes

The purposes of this community service are:

- a. To increase the knowledge and experiences of the people of Padang Cakur
- b. To strengthen the motivation of the people of Padang Cakur in order to be positive and think creatively in utilizing the used goods to obtain useful goods and halal outcomes.
- c. To improve the skills of Padang Cakur people in producing liquid soap, dish soap, and floor cleaning as an embodiment of vocational skills in order to improve socio-economic values of the community.

Significances

The significances of this community service activity are:

1. For people of Padang Cakur, the community service could enhance their religious knowledge and experiences in religious awareness.
2. For the chief of Padang Cakur settlement, the community service would help the chief in developing the community in order to improve socio-economic conditions of the community.
3. For the instructors, the community service would provide their opportunities to enhance the development of the religious knowledge and experiences skills in improving economic and social conditions of the people of Padang Cakur.
4. For the team of LP2M UIN Imam Bonjol Padang, the community service is an opportunity to do charity in the form of community service, especially in marginalized communities.

Expected Community Conditions

Through training in religious awareness and living skills conducted in this community service, the community is expected to:

1. Enhance religion and entrepreneurship awareness of the people of Padang Cakur by creating religious groups and joint ventures.
2. Provide the people to be aware of the religious values and entrepreneurial spirit in developing productive socio-economic conditions.
3. Offer alternative businesses to the community to improve family welfare.
4. Empower the potential of the people of Padang Cakur settlement in order to increase family income through socio-economic improvement.

Implementation Strategy

To achieve the conditions of the community as expected, here are the following implementation strategies:

- a. By providing the understanding about Islamic values that encourage people to do their best in order to enhance their living conditions.
- b. By providing the insight and motivation about entrepreneurship as the main assets in developing productive businesses for the people of Padang Cakur settlement.

As suggested by the reviewers, in order to improve religious awareness of the people, the activities were focused on the two activities mentioned above. The strategies to develop the productive economic enterprises are by forming joint business groups based on the potential of the people and potential of the settlement and by demonstrating various living skills as the alternative to develop entrepreneurial spirit of the people of Padang Cakur settlement will be conducted on the community service activities in the following year.

The intentional target audiences in this community service were the people of Padang Cakur settlement. The number of the participants are 40 (forty) people, consist of men and women, with the criteria of middle to lower economic conditions.

Theoretical Review

Linguistically, the term *awareness* (n) comes from the root *aware* (adj.) means having knowledge or perception of a situation or fact. It was derived from the late Old English words *gewær* (watchful, vigilant) from the Proto-Germanic **ga-waraŕ*; Old Saxon *gimar*; Middle Dutch *gheware*; Old High German *gimar*; and German *gewahr*, from **ga-*, intensive prefix, + **waraŕ*, “wary, cautious” from Proto-Indo-European root **wer-*, “perceive, watch out for.” *Aware* in Modern English, as defined by dictionary.cambridge.org, has the meaning of concerned, well-informed, being confident, feel the importance, acknowledged, and understood about a particular situation or development.

The meaning of *awareness* (n), defined by dictionary.cambridge.org, is the state of concerned, well-informed, being confident, feel the importance, acknowledged, and understood about a particular situation or development. Thus, the meaning of *awareness* in question is the state of knowing, remembering and feeling or conviction of himself to the actual circumstances (Fitri, 2014; Sandra, 2016; Syamsidar, 2018; Wahid, 2017). Religious words come from the basic word "religion" According to (Bauto, 2016; Diron, 2015; Khaliq, 2009; Mirhan, 2017; Wahid, 2017; Zalikoh, 2011).

Religion holds the meaning of trust in God (the Creators) by practicing worship and obligations related to one's particular belief, e.g. Islam, Christianity, and Buddhism. The term *religion* means embracing (running) the belief; worshipping; obeying one's religious values. According to Bais (2016); Chotib (2016); Fauziyah (2015); Harahap & Abidin (2015); Kasetyaningsih (2015); Noer, Tambak, & Rahman (2017); Tarikhuddin (2017) the term *religion* (bahasa: *agama*) comes from the words: *ad-din*, *religion* (*relegere*, *religare*). The word *Agama* consists of; a (*no*) and gam (*go*) means not going away, staying in a place, or inherited from generation to generation. Theoretically, according to them, religion is the practices that God revealed to mankind through an Apostle.

The term religion in Semitic means rule or law, in Arabic (*al-din*) means: Mastering, subjugating, obedient, debt, reward, and habit. Religion does carry rules which are laws that people must obey. Religion does control a person and makes them obey and

follow their God by doing religious activities and abandoning His prohibitions. Religion, in the further explanation, carries the obligations which if they were not carried out by its people will become the debt. Understanding obligations and obedience also lead to the understanding of retaliation. Those who do their obligations and those who obey will get good retribution, while those who do not do their obligations and who do not obey will get punishment.

The religion comes from the Latin word *relegere* (to collect, to read). Religion is indeed a collection of ways to serve God. This is collected in the scriptures that must be read (Aziz, n.d.; Saleh, 2012). The term religion also comes from the word *religare* which means *binding*. Religious behaviors do have a binding nature for humans. In religion, there are also the bonds between the humans, spirits, and the Mighty God. Religion does indeed bind men and God. In this case, the essence contained in the terms above is bond. Religion, related to the terminology, means bonds that must be held and obeyed by humans. This bond has a profound influence on everyday human life. The bond comes from a higher power than humans: a supernatural force that cannot be sensed with the five senses of a human.

According to Chapra (2000); Hardjana (2005); Mutahhari (2007); Qomar (2002); Rachmat (2013); Shihab (2005), religion can be defined as:

1. Recognition of the existence of human relations with supernatural powers that must be obeyed.
2. Recognition of the existence of supernatural powers that dominate humans.
3. Bind yourself to a form of life that contains recognition on a source that is outside the human self and that influences human actions.
4. Belief in a supernatural force that creates a certain way of life.
5. A code of conduct derived from something supernatural powers.
6. Recognition of the existence of obligations originating from a supernatural power.
7. Worship of magical powers that arise from feelings of weakness and a feeling of fear of the mysterious power contained in nature around humans.
8. Teachings that God revealed to humans through a person Apostle.

Motahhari (2007); Saleh (2012) stated that the most important elements contained in religion are:

1. Magical power: humans feel weak and have an interest in strength unseen as a place to ask for help. Therefore humans must establish good relations with these supernatural powers. This good relationship can be realized by obeying the command and prohibition of the supernatural power.
2. Human beliefs: human well-being in this world and its life in the hereafter depend on the existence of good relations with the magical powers in question. With the loss of good relations, the prosperity and happiness search will disappear too.
3. An emotional response from humans: the response can take a form of fear or a feeling of love for God so that the response can take the form of worship or service towards God, and also the response can take the form of a way certain life for the person concerned.
4. The existence of a sacred understanding in the form of supernatural powers, in the form of a book which contains the teachings of the relevant religion and

informs certain places.

The fact shows that religion is God-centered as a measure that determines which should not be ignored. It is also noted as belief. It means that religion is the attitude or way of adjusting to the environment more broadly than in the physical world environment that is bound to space and time. In this case, the meaning of the space and time is the spiritual world).

Understanding religious awareness includes religious emotion, divine experiences, faith, attitudes, and behavior. They are organized in the mental system of the human personality. Because religion involves all functions of the human body and soul, the various consciousnesses include affective, conative, cognitive, and motoric aspects. Affective and conative aspects are seen in the experience of God, religious emotion and longing for God. Cognitive aspects are seen in faith and belief while motoric aspects are seen in actions and religious behavior movements.

In this essay, the definition of religious awareness in question is all behavior experienced by someone in the form of pursuing, remembering, feeling, and having religious experiences (including affective, conative, cognitive, and motoric aspects) to devote themselves to God with the sincere feelings and soul, so that everything ones do is because of their religious attitude and to fulfill one's spiritual needs.

Religious Awareness Training is an activity to increase people understanding, to practice religious values, and to build noble character towards the target group in a limited or short time. Religious Awareness Training aims to improve the understanding and to practice Islamic values on the target groups. Religious Awareness Training in the Muslim community would create the target group as the devoted Muslim and to be noble human beings.

Religious Awareness Training activities include guidance on faith, moral guidance, guidance on worship practices, and guidance in reading the Quran. These activities are presented to the Padang Cakur people by providing the experiences that are embedded in the community. The training appears to build positive attitude and habit by applying Islamic behaviors.

The strategy of Religious Awareness Training activities is carried out by using several approaches, including:

1. Experimental Approach is to provide religious experience directly to the people of Padang Cakur, so that in the religious values of the community are embedded. Through this experience, the community is given the opportunity to gain direct experience about religious life both individually and in groups.
2. The habitual approach provides opportunities for the community always to practice the Islamic values both individually and in groups in their daily life.
3. Emotional approach is an effort to arouse the feelings and emotions of Padang Cakur people in understanding, believing, and implementing Islamic values. It is endeavored the people to always develop the religious feelings through the evidence of Allah's greatnesses and the stories that contain the truth and greatnesses of Allah SWT.

By implementing these approaches in Religious Awareness Training in the social, economic empowerment of the Padang Cakur community, the training will give the people the opportunity to think about changing their living standard and to face the better future.

The Implementation of Community Service

Initially, community service activities were designed for two activities, i.e., religious training activities to improve community religious awareness and living skill training for socio-economic empowerment of the community. However, in accordance with the reviewers' suggestions and agreements during the proposal seminar, this service activity is only focused on increasing community religious awareness, while entrepreneurship training will be held next year with the same target object.

The implementation of this community service consists of two stages:

The Preparation of Religious Awareness Training

Prior to the Religious Awareness Training in Padang Cakur, several preparations were held as follows:

- a) Conducting literature studies on religious education materials needed in order to stimulate religious and business motivation of the people of Padang Cakur.
- b) Selecting lecturers to be the instructors of religious awareness training. The lecturers are selected from the Tarbiya and Teaching Faculty lecturers and the Da'wah Faculty of UIN Imam Bonjol Padang who are mastered in religious, social, and psychological sciences; must be able to understand and accept the conditions the community as a whole (acceptance attitude), and able to empathize with the condition of the people in the field. In addition, the three instructors selected have had the experiences of being the ESQ Training instructors, motivators, and religious instructors in various activities in Padang.
- c) Determining the implementation of the time and duration of the training. The determination of the time and duration of the training was an agreement between the team and the head of Padang Cakur settlement.
- d) Consulting the people who will take part in the training according to the criteria set by the team with the help of the head of Padang Cakur settlement.
- e) Preparing the administration needed for the training, i.e.:
 - Invitations for the participants.
 - Invitations for the instructors
 - Attendance List of the Participants
 - Attendance List of Instructors
 - List of Participant Transportation Money Receipts
 - Training Kit for the trainees (books, pens, and plastic folders)
- f) Ordering the snacks and lunch for trainees, instructors, and the operational teams.

The Implementation of the Community Service

The implementation of Religious Awareness Training in socio-economic empowerment of the people of Padang Cakur was held for two days, on Wednesday – Thursday, 25 – 26 October 2017. The implementation of the activities was originally planned for a full day but was forced to be adjusted to the schedule of the community. In

the end, the activities were only headed from 09.00 AM – 5.00 PM in the afternoon after Ashar prayer in congregation at the mosque.

The instructors for the activities are lecturers who have experiences in the implementation of religious counseling and ESQ. The motivators are prepared by the dedicated team to become instructors of religious awareness training.

Goals and Target Achievements

The target group of this Religious Awareness Training is the family (husband and wife) of the Padang Cakur community by following the criteria of middle to lower economic conditions. Initially, the participants planned for 20 families or 40 people, but at the time of the implementation, there were 48 participants or 24 families (husband and wife) and their children.

Noting the high enthusiasm of the participants to participate in this activity, the dedicated team was very grateful, but the team had to add more kits, snacks, and lunch that initially only provided for 40 people to 48 participants. *Alhamdulillah*, it can be overcome, and thanks to the help of the settlement officers to grant additional snacks and lunch at the nearest food stalls and restaurants.

The Religious Awareness Training was held at Ar-Raudhah mosque which was located next to the Padang Cakur settlement office where the training kit was handled to the participants. The activity was welcomed by Mr. Syaiful, the head of Padang Cakur settlement.

The Religious Awareness Training activity began with an opening event consisting of:

- Opening/MC Nelmawarni, M.Hum, Ph.D.).
- Recitation of the Holy Qur'an Ak Quran by Riko Putra.
- Foreword from the Team (Dr. Martin Kustati, M.Pd.).
- Foreword by the head of Padang Cakur settlement, Mr. Syaiful.
- The official opening and opening ceremony by the chief of LP2M UIN Imam Bonjol Padang/Member of the team by Dr. Hj. Ulfatmi, M.Ag.
- The symbolic handing over the training kit to the participants from the Team to the Head of Padang Cakur Settlement.
- Prayer, led by Ms. Elfi Tajuddin.



Figure 1. The male participants were listening to the explanation of Mr.Syaiful.



Figure 2. The female participants were listening to the explanation of Mr.Syaiful

Following the opening ceremony, the activities were continued with coffee break. Then the instructor invited the participants to do the Dhuha prayer because this activity held in the mosque and the participants had been asked to bring their prayer equipment. After the Dhuha prayer, the activities were followed by the first lecture by Instructor Mr. Rusli, M.Ag. about “God’s Purpose in Creating Humans and the Event of Our ancestors, Adam and Eve, descended to the Earth.” After the lecturing session, the activities were continued with the question and answer session, followed by Duhr prayer in congregation. During the Duhr prayer, the team also invited the community to do the kabla and bada zuhur prayers. Then, it was followed by the lunch with the instructors, trainees and the team.

After lunch, the training continued with brainstorming from participants about the human's duty related to the first lecture, the creation of a human being that had been explained in the first lecture. All participants are conditioned to actively participate in answering the questions according to their perceptions and abilities. Based on their answers, the instructor directs the participants to discuss what humans must do to achieve or to realize the purpose of Allah SWT in creating humans on earth is to worship Allah

SWT. The instructor explains that whatever is done by humans if it is intended to seek Allah sake and to worship Allah, it is called ibadah.

This activity is followed by the explanations/lectures on religious services that can be done in daily life along with the procedures for doing so. The lectures ended with a question and answered session, and continued with Ashar prayers in congregation. After the prayer, the participants were asked to reflect on what they had done in worshipping Allah SWT. Then the participants were asked to explain to their friends who sat next to them to state their commitment about what was done in the future by using the think pair share technique. Then after completing think pair share the team ended the activity on the first day at 5:00 p.m. and it is expected that the participants must attend the second meeting (Thursday, October 26, 09: 00-17: 00, located at the Ar-Raudhah mosque).



Figure 3. The participants were listening to the lecture.

The training activity on the second day began with the Tayatul Masjid prayer, the Dhuha prayer, and the religious lecture about the need for "The Efforts to Change the One's Fates." The lecture ended with a question and answered session. Then, it continued with watching a film entitled "*Saya Bisa – I can.*" After watching the film, the activities then were followed by a discussion about the participants' responses related to the contents of the film. All participants expressed their opinions in their respective languages, which in essence stated that humans need to be enthusiastic about navigating their lives. People who have deficiencies (disabilities) could be the champions if they desire and try. Normal people should have more effort and be more active in achieving the goal because *God will not change the fate of a people if the people do not attempt to change it themselves.* The session ended with the Duhr prayer in the congregation and the kabla and bada Duhr prayers. After the prayer, the instructor, the participants, and the team had lunch together.

After lunch, the program continued with exploring the need for assessment needed by participants for the next community service. The men asked the team to

provide agricultural or livestock trainers, while the women expected practical activities, such as making liquid soap, dishwashing soap, making super mops, softeners, detergent, and to reprocess the used goods. These requests illustrated that participants have begun to be motivated to change their fate by being more productive. Then, the participants were invited to watch the film entitled "*Hidup adalah Pilihan – Life is a Choice.*" After watching the film, the participants were also asked to discuss what they have watched and chosen whether to be 'the players, the spectators or not to be players and spectators.'" Almost all participants chose to be the players. The session ended with Ashar prayers in congregation and the confirmation of the participants' to commit in facing their future. After the Ashar prayer, the closing ceremony was officially held by the Padang Cakur team. In the closing ceremony, the participants and the Settlement Head really hoped that this activity could be continued in the future.

Approaches and Methods

Community Socio-Economic Empowerment through Training on Religious Awareness and Living Skills in Nagari Padang Cakur were held by following the following methods:

1. Conditioning the practice of worship, by performing obligatory prayers in congregation, other sunnah prayers, and zikir by using persuasive methods and by building self-awareness.
2. Providing the information about the procedures of worship in accordance with religious provisions on thaharah, prayer, fasting, zikir, and other daily worships by using the lecturing method, question and answer, demonstration, and discussion.
3. Simulating the audiences by screening the film that can increase the motivation of the trainees.
4. Brainstorming the participants about religious issues that are needed to be discussed in group discussion methods.
5. Mediating the participants to do the self reflects and self-evaluation on what has they done and their demands on everyday life.
6. *Think Pair Share* to share their problems and difficulties so that they can make the commitment to change lives for the better.

Evaluation

The achievement evaluation of the community service objectives in socio-economic empowerment of the people of Padang Cakur through religious awareness training was held as the process evaluation and product evaluation. Process evaluation is carried out through the attendance lists, responses, and participants' satisfactoriness in all training activities.

Based on the attendance from the beginning of the activity, the participants who were invited were only 40 people, but there were 48 people present. Moreover, the attendance of these participants is stable until the activity ends. Even though some are late, they were still present until the end of the session every day. Participant responses can be seen from the sincerity of the participants in participating in all the requested activities both in groups and individually. Participants did not hesitate to ask or question things they did not understand to the instructors. They also responded to the

activities/tasks given by the instructors. The participants requested that this activity should be continued, said Mr. Muin.

During the participation in the activities, the participants were very enthusiastic about listening to the instructors' explanations, asking questions, discussing, or watching a movie together. When they were asked to do sunnah prayer, all participants did well. However, when asked whether the kabla and bada prayers are obligatory in daily life, some participants stated no, because they were often in a hurry or forgotten. The participants hoped that this activity would be held out frequently and said "if we don't have enough palm, then we can hold them on the bucket," said Tini.

Conclusion

Based on the description as stated in the previous section, it can be concluded that the community service activities in the Padang Cakur settlement in the form of Religious Awareness Training conducted by the Community Service Team of UIN Imam Bonjol Padang would increase the knowledge, religious experience of the community. With the increase in knowledge and religious experience has an impact on the socio-economic empowerment of the community where this condition can be seen from the motivation of the willingness to change destiny and prepare for the future towards better conditions. The response given by the participants of the Padang Cakur religious awareness training and their enthusiasm while participating, carrying out the training showed that the Padang Cakur community was very appreciative of this activity. This was also supported by the statement and request of the head settlement of Padang Cakur, Mr. Syaiful, to the team to always remember the Padang Cakur people and to continue this activity with various other activities that were beneficial for the Padang Cakur people.

The head settlement of Padang Cakur and Staff especially those in charge of community empowerment felt helped by the community service program carried out by the Imam Bonjol UIN Servant Team and hoped that the service team could continue this activity continuously. The Head settlement of the Padang Cakur community also hoped that the living skills and entrepreneurship training activities in accordance with identified community needs could be realized in the upcoming activities.

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COMMUNITY PARTICIPATION IN BUILDING FOR COASTAL AND MARINE ECOSYSTEMS REHABILITATION AT TONGAS PROBOLINGGO

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Abstract

Coastal and marine ecosystems in the Tongas Subdistrict, Probolinggo are currently in a damaged condition, one of which is due to destructive fishing practices. Destructive fishing practice causes a decreasing of fish catches, both in quantity and size. The issue and focus of this community service are to explore problems and solutions through an approach that focuses on the active role of the community of Tongas Subdistrict, Probolinggo in preparing planning, implementing and evaluating research results related to the rehabilitation of coastal ecosystems in Tongas Subdistrict, Probolinggo. The strategy used in this community service is participatory methods in community-based research, through (1) mapping potential and problems of the community; (2) preparation of programs that contain the results of problem identification, problem solving strategies, development of various options for community participatory activities, implementation plans, and monitoring or evaluation; (3) training activities to improve the capacity and competency of the community; and (4) program implementation including the build of artificial reefs with a mixture of shellfish wastes, the location of deployment of artificial reefs determination, and artificial reefs deployment.

Keywords: *artificial reefs, community-based research, Tongas.*

Introduction

The coast is a unique area. In the context of a landscape, a coastal area is a place where land meets the sea (Kay and Alder, 1999; Arkema et al., 2015; Wescott, 2004). Coastal communities in their daily life are directly related to the sea. This makes coastal communities rely on marine resources as the primary source of livelihood. Thus coastal communities are very dependent on nature, mainly the weather and the conditions of coastal and marine ecosystems. The quality of coastal and marine ecosystems is strongly influenced by anthropogenic activities (Mukhtasor, 2007; Pramudyanto, 2014; Setiawan, 2014), namely land-based pollution such as waste disposal, and marine-based pollution such as destructive fishing practices using bombs, potassium (fish poison), and trawl. This destructive fishing practice results in very serious damage to coastal ecosystems.

At present, the majority of coastal ecosystems along the north coast of Java are in a damaged condition. Likewise the condition of the ecosystem in the coastal district of Tongas, Probolinggo. From the observations that have been made, the massive and continuous use of bombs and trawlers has greatly affected the quality of the ecosystem on

the coast of Tongas Subdistrict. Damage to the coastal ecosystem in the region has resulted in a decrease in fish catches, both in number and size.

The issue and focus of this community service are to explore problems and solutions through an approach that focuses on the active role of the people of Tongas, Probolinggo, especially the people in Tongas Kulon and Curah Dringu, in planning, implementing and evaluating research results. As previously mentioned, the main problem experienced by fishing communities is the decline in fish catches due to damage to coastal ecosystems in the Tongas region. Therefore, community service team together with the community plans, implements, and evaluates research programs in rehabilitating the damaged coastal ecosystem of Tongas Subdistrict.

The assisted subjects were the fishing community in Tongas Kulon and Curah Dringu, Tongas Subdistrict, Probolinggo. The strongest reason underlying the selection of assisted subjects is the awareness and willingness of the community to change. This is evidenced by the initiative of the community to form an organization that cares for the environment. In addition, the Tongas sub-district is one of the areas with the considerable potential of fisheries, especially crabs, so that there are crab processing centers in this region. The next reason, based on reports from the local watchdog group (Kelompok Masyarakat Pengawas/POKMASWAS), the level of destructive fishing activities, especially the use of bombs and trawls in which are still very widespread. This in addition to damaging the marine ecosystem massively, it is also an act that violates the law.

This community service program is part of a community transformation program that aims to foster awareness of assisted communities on the importance of protecting the coastal and marine environment, one of which is by no longer conducting fisheries activities that damage the environment. In addition, this activity is also expected to create an active, enthusiastic, independent and learning assisted community as the main capital for improvement and development in their environment.

Methods

The strategy used in this activity is to use participatory methods in community-based research. This approach focuses on the active role of the community in planning, implementing, and evaluating research results. The assisted community is the main actor, while the facilitator is a partner companion who maximally tries to increase awareness and participation of the assisted community. Together with the service team, the community map, formulate problems, plan and carry out program activities, monitor and evaluate each program implementation.

To achieve these goals, the strategy or approach used is through the following stages:

1. Mapping the potential, problems, and challenges of the community that is a follow-up of preliminary research by the facilitator. Participatory rapid appraisal method is used in this activity. This is because the research process conducted in a collaborative-participatory manner leads to positive changes that bring benefits that can be felt by the community and encourage the realization of social equality (Ochocka, 2014). All community stakeholders are accompanied to conduct an environmental survey. The purpose of this activity is to get a complete and objective delineation of the basic map

- of needs, potential, and problems faced by the community regarding the rehabilitation of the damaged coastal ecosystem of Tongas Subdistrict.
2. Preparation of activities/programs that contain the results of problem identification, problem-solving, coping strategies, development of various options for participatory community activities, implementation plans, and monitoring or evaluation activities. This activity is carried out jointly by the service team, the community, and relevant stakeholders. Some formal and informal forums are used as a means to carry out this activity process.
 3. Training activities to improve the capacity and competence of the assisted community. The training material is adjusted to the results of the identification of skills and technical management needs needed by the assisted community. This activity is part of the process of preparing support groups carried out by the facilitators so that the assisted communities expected can implement programs in the effort to improve and manage community-based coastal ecosystems.
 4. The process of implementing activities/programs. In this activity, assisted communities were directly involved in efforts to improve and manage coastal ecosystems, including in the process of building artificial reefs with a mixture of shells, joint studies on the location of artificial reef deployment, and jointly carrying out the deployment of artificial reefs.

At each stage of the process, the community service team tries to build an atmosphere and create an inclusive condition, provide various inputs to increase capacity, and open access to various stakeholders. This community service activity lasts for five months, starting from February to June 2018.

In its implementation, the service team involved the "Lestari Desaku" as one of the active partners. This organization is located in Tongas Kulon, Tongas District, Probolinggo and has been registered and has a clear legal entity, issued by the Indonesian Ministry of Law and Human Rights. The "Lestari Desaku" acts as an extension of the community service team in facilitating the community service program in Tongas Kulon and Curah Dringu, Probolinggo. In addition, this program is also supported by the Human Resource Research Agency, Research and Development Agency, Ministry of Maritime Affairs and Fisheries (Badan Riset Sumberdaya Manusia, Badan Penelitian dan Pengembangan, Kementerian Kelautan dan Perikanan/BRSDM Balitbang KKP) and related agencies such as the Environmental Service (Dinas Lingkungan Hidup) and the Fisheries Office (Dinas Perikanan) of Probolinggo. The support from the agencies was in the form of a guest speaker in several training activities and discussions. With the support of related institutions, the assisted communities are more enthusiastic and support the success of the program.

Results and Discussions

The mapping activities carried out in the early stages of this community service activity provided information that the assisted community had many skills that supported the development of the economy and village development in general, ranging from the expertise of timber shipbuilding and nets and machinery. Besides that, togetherness in the assisted community is still very well maintained. This activity supported by the existence of Pesantren Al-Amin (the majority of assisted communities are Muslims) and the "Lestari Desaku" in the region. However, the assisted communities, most of whom were fishers,

also complained about the diminishing fishing yields and increasing expenditures, especially for repairing damaged nets and boat engines, due to worsening conditions in the coastal and marine environment. This is partly due to the use of trawlers by fishers from other regions. In addition, the results of the mapping activities also revealed that besides producing fish, such as soldier croaker, mullet, white and red snapper, largehead hairtail, and grouper, the Tongas coastal area, Probolinggo is also a producer of vaname shrimp, crab, and shells. However, so far the waste produced by crab and shellfish processing has not been used optimally, especially shellfish (Figure 1).



Figure 1. Abundant seashell waste in Tongas Subdistrict, Probolinggo

(Source: Researcher documentation, 2018)

The community service team carries out some informal approaches (Figure 2) and formal approaches in the focus discussion group (Figure 3) in efforts to overcome problem solving and implementation plans related to efforts to rehabilitate coastal and marine ecosystems in the Tongas, Probolinggo. The results were obtained by building artificial reef solutions using a mixture of shellfish waste which is abundant in the Tongas, Probolinggo. Shellfish can be used as a mixture that has enough strength as a concrete mixture (Siregar, 2009). In addition, artificial reefs with a mixture of shellfish waste are expected to increase fisheries productivity and stop the practice of fishing using trawling in the Tongas, Probolinggo.



Figure 2. An informal approach is taken by the service team
(Source: Researcher documentation, 2018)



Figure 3. The formal approach in the form of socialization as well as discussion of the importance of coastal area management and its sustainability
(Source: Researcher documentation, 2018)

As a follow-up, an artificial reef workshop and training were held on March 25, 2018, with the main speaker Mr. Rudhy Akhwady from BRSMD Balitbang KKP, who was also an artificial reef originator (bottle reef type) using shellfish material, environmentally

friendly and sustainable material. In the training activities were also present the Chairperson of the Probolinggo Environmental Service and representatives from the Probolinggo Fisheries Office. After the training was completed, the assisted community immediately practiced the process of building artificial reefs in cooperation. The assisted community participates in the process of determining the number of artificial reefs that will be produced and deployed in the waters of Tongas, Probolinggo.

The process of building artificial reefs using a mixture of shellfish waste is carried out such as building concrete using a mixture of cement, sand and gravel and water in the stirring process. The difference lies in the use of shellfish waste as a substitute for gravel material. The use of shellfish waste in building artificial reefs is also expected to attract more fish to enter into artificial reefs. The building of artificial reefs by assisted communities is shown in Figure 4. The assisted communities can produce an average of three artificial reefs in one day. After building artificial reefs is complete, it takes a waiting time of approximately one month so that the artificial reefs produced are of good quality.



Figure 4. Building artificial reefs: a) workshops and training; b) material preparation; b) stirring and pouring dough into artificial reef molds (Source: Researcher documentation, 2018)

Then a study conducted by the service team and assisted communities related to the location of the artificial reef deployment, precisely the radius of the deployment area of the coast. The deployment location considered the oceanographic condition and social territory constraint. This stage is carried out by involving the assisted community and related stakeholders, including RT-RW (Indonesian neighborhood-community association) representatives, community leaders, and experts so that the decision of deployment

location has considering multistakeholder input and social - marine science perspectives. The results of measurements made by the community empowerment team indicate that the highest tide in the Tongas Probolinggo area is around two meters. Based on this and paying attention to the condition of the sandy substrate, the location of the deployment of artificial reefs was established on the border of the Renek-Tongas region. The discussion forum also produced several agreements related to the exact deployment location so that no territorial disputes occurred. In addition, it is expected that all fishers from the assisted community could get optimal benefits from the agreement.

Next is a stage to look at the condition of the sea floor at the deployment location (Figure 5). The survey was conducted as a basis to ensure the accuracy of the deployment of artificial reefs. From the results of a survey conducted by the community empowerment team, the agreed location fulfilled the criteria for the deployment of artificial reefs, especially from aspects of environmental parameters. Then the stages of transporting artificial reefs to the deployment location are carried out in cooperation using facilities owned by the assisted community. The transport phase begins by moving artificial reefs to the beach then transported into the boat to the deployment location (Figure 6).



Figure 5. Survey of seafloor conditions at the deployment location



(Source: Researcher documentation, 2018)

Figure 6. Transportation of artificial reefs to deployment locations

(Source: Researcher documentation, 2018)

Deployment activities are carried out using fishing boats of assisted communities (Figure 7). The deployment process carried out by dividing the assisted communities, most of whom were fishers, into several groups. Some fishers must remain in the boat to immerse the artificial reefs, while some other fishers are in the waters to dive and adjust the position of artificial reefs and deployment distances. This stage accompanied entirely by the empowerment community team. The important thing to do before the deployment process is the provision of artificial coral ropes. This is intended to facilitate tracking the position of artificial reefs and the monitoring process. This deployment process is known by the agency and relevant authorities to maintain smoothness during activities.



Figure 7. Deployment of artificial reefs
(Source: Researcher documentation, 2018)

Conclusions

Participating in the community assisted by Tongas Kulon and Curah Dringu to rehabilitate coastal and marine ecosystems in the Tongas, Probolinggo area has been carried out collaboratively with the community empowerment team. The activities carried out included the building of artificial reefs with a mixture of seashell waste, joint studies on deployment locations, and the deployment of artificial reefs. This was motivated by damage to coastal and marine ecosystems in the Tongas, Probolinggo which resulted in a decrease in fish catches, both in number and size.

One of the indicators of the success of the activity can be seen from the enthusiasm of the assisted community in discussing informally and formally as well as in every activity carried out related to efforts to rehabilitate coastal and marine ecosystems in the Tongas, Probolinggo. In addition, indicators of the success of activities can be seen from the sustainability of coastal and marine environmental management programs in the Tongas, Probolinggo area by the community even without assistance. Thus, in the action activities of sustainable management of the coastal and marine environment in the Tongas, Probolinggo, support, and monitoring from related parties such as Local Communities, Academician, Local Governments, NGOs, and Watchdog group needed to build an inclusive community development.

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THE INCREASE OF COMMUNITY KNOWLEDGE ABOUT FOOD BIOTECHNOLOGY

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Abstract

The application of biotechnology can be found in various aspects of life. One of the most frequently encountered for example in food production. Biotechnology is the use of microorganisms to improve the quality of food. One of them is biotechnology products, namely yogurt and nata de coco, a type of beverage that is often consumed by the public. Simpang Village, Pasir Kuda Cianjur Subdistrict, is used as the location of the training site because of the available material that can be processed. The purpose of this training is to increase public knowledge in making Yogurt and nata de coco. The method used is an observation with research instruments in the form of knowledge questionnaire and response questionnaire. From the results of the training, the average score of community knowledge was obtained before 48.1, (less category) after 78.8 (good category) and the community response to training was 58.8 (most responded well).

Keywords: *Biotechnology, food, production, microorganisms.*

Introduction

Biotechnology is the use of living things to improve the quality of goods and services. Yogurt is a type of beverage come from milk that obtained by fermented with using of microorganisms. Yogurt is a milk product obtained by fermentation of lactic acid bacteria. Generally, the lactic acid bacteria used in making biotechnology products are *Lactobacillus Bulgarica*, *Streptococcus lactis*, or *Streptococcus thermophilus*. Nata de coco is an example of food biotechnology products produced by the fermentation of coconut water. While coconut water itself has many benefits, fermentation in making nata de coco is generally done by the bacteria *Acetobacter xylinum*. The Bacteria convert glucose and fructose contained in coconut water into polysaccharides or cellulose.

This research activity is focused on the processing of foodstuffs, namely milk and coconut water using microorganisms. Milk becomes yogurt with the using of *Lactobacillus bulgaricus* and *Streptococcus thermophilus*, while coconut water becomes nata de coco with the help of the bacteria *Acetobacter xylinum*. Milk and coconut water are chosen because they are available at the training place and the raw material is easily stale so that with the using of microorganisms fermentation the raw material becomes more durable and increases its nutritional content. The general purpose of this education is in the form of a workshop conducted on the importance of converting foodstuffs into other forms of food which are nutritionally valuable and last longer regarding storage. Besides that to increasing public knowledge about the process of making yogurt and nata de coco as a food biotechnology product.

Yogurt is also useful to help people with lactose intolerance, prevent diarrhea, reduce the risk of cancer or tumors in Legowo et al., (2009) in Suhartatik and Rahmawati (2015). The results of the research, according to Fuller (1992) in Soeharsono, et al. (2010, 118) many experts who use other microbes namely *Lactobacillus acidophilus* and *Bifidobacteria*. Some researchers categorize *Lactobacillus bulgaricus*, *Streptococcus thermophiles*, *Lactobacillus acidophilus*, and *Bifidobacteria*. Besides including lactic acid can also be grouped into probiotic are living microbes that can improve the condition of the digestive tract so that improving health.

The process of making yogurt as follows Yogurt in the manufacturing process requires the following ingredients and tools (The Lecturer team, 2017:24)

- a. Tools and materials needed are pan, stoves or other heating devices, limits paper/ PH paper (conditional), thermometers (conditional), measuring cups (conditional) glass jar and cover, aluminum foil, Bunsen (candle)
- b. The process of making yogurt:
Fresh milk of 1000 ml (1liter) or Low Fat/No Fat (Low Fat) ; Pure cultures *Lactobacillusbulgaricus* and *Streptococcus thermophiles* (can be replaced with flavorless yogurt); heating milk that can be fermented at temperature 75°C for 15 – 30 minutes (fresh milk or if it is Low Fat (packaging) enough heated 40°C; Put the heated milk into a glass jar and then close it tightly; Let the milk that has been heated until the temperature reaches 40°C (lukewarm) if fresh milk if Low Fat (packaging) then the temperature is already 40°C; Added cultures *Lactobacillus bulgaricus* dan *Streptococcus thermophilus* as much 2%-5% from the amount of milk that has lukewarm, then close the place of milk; When put bacteria culture, bring it closer to bunsen (candle); Save the milk that has been added to the bacteria at temperature for 24 hours in a closed container to produce sour taste and thick form; cooled milk that has reached pH 4-5 and then packs it in bottles or other places. Can be added sugar, syrup, or other fruit flavors.

Nata de coco itself has many benefits. Sihmawati et al. (2014) nata de coco is low-calorie cellulose, Kadar serat 2,5 %, dan having Kadar air 98 %. The fiber in the nata de coco is very important in physiological processes. It can help people with diabetes and facilitate digestion of food or in the digestive tract. In addition, According to Iguchi et al (2000) in Hamad & Kristiono (2013) composed of microbial/ pellicle tissue which is a cellulose type that has a chemical structure such as cellulose formed by high-level plants. In its growth, *Acetobacter xylinum* requires nutrients C, H, and N and minerals and then carried out in a controlled process in a coconut water medium. Coconut water contains some of the nutrients needed, however, the need for a macro substrate such as C and N must still be added so that the result is optimal. So that the lack of nutrients needed must be added to the fermentation process.

The process of making nata de coco as follows:

- a. Materials for making nata de coco
Materials for making nata de coco are water, sugar, glacial acetic acid 95%. The bacterium *Acetobacter xylinum*, the sugar contained in coconut water is converted into a gel-like substance (data) and formed on the surface of the coconut water. The gel is a polysaccharide known as extracellular cellulose with a water content of about 98% Teodula (1976) in Judoamidjojo (1989). The sugar components of extracellular

cellulose include glucose, mannose, rhamnose, and glucuronic acid comparisons 3: 1: 1.

b. The process of making nata de coco

Prepare the starter bacteria *Acetobacter xylinum* is done by microbial culture breed in a large bottle containing the same media with the media to make nata de coco. Making coconut extract is cleaned from dirt by filtering it with a filter cloth. Then, mixed of sugar and glacial acetic acid 95% with details for 10 liters of coconut water is added 1kg of sugar and 70ml of glacial acetic acid, boiled while stirring. It aims to boil sugar besides those killing microbes that may be present in coconut water. After boiling for ±1/2 hours, coconut water is cooled to a temperature of ±60°C.

This media is inserted into clean and dry jars — each jar filled with 0,75 liters of media. After all, media is inserted then closed with a lid on the jar to wait until it's cold. The cold media is inoculated with a starter which comes from a culture in large bottles that have been prepared in advance. A large bottle of culture starter is used for ten jars. These jars are replaced with paper serbet (a kind of tissue paper). This closure aims to keep air in and out, but dust or insects cannot enter.

During the fermentation phase, jars cannot be disturbed or rocked because the bacteria used is *obligated aerobic* type. If there is a bacteria shock that grows on the surface will sink so that bacteria growth cannot grow and eventually die. After two days began to appear there is a thin transparent white layer on an increasingly thickened surface. If in two days there is a thick layer (as a thick as the media) then it can be ascertained that the results are elastic and soft on the jar.

Method

The method implemented is a training method by using observation techniques using the instrument in the form of a knowledge questionnaire and response questionnaire. Based on the framework of the solution as follows:

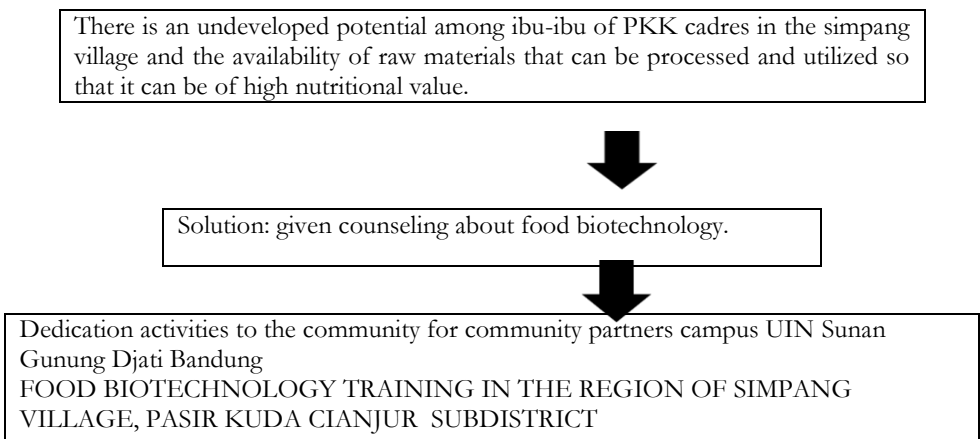


Figure 1. Framework of Solution

Implementation

Counseling activities about the use of milk into yogurt and the use of coconut water becomes nata de coco provide insight for PKK counseling activities and other cadres to apply it in daily life to improve community nutrition. The phase of the activities carried out are as follows: Table 1.1:

Table 1. Brief Description of Training Activities

First day

Number	Phase/Time	Training Activities	Target Activities
1.	Opening: 15 minutes	1. Opening greetings 2. Speech 3. Introducing yourself through MC 4. Explain the subject and the purpose of counseling. 5. Share module	Answer greetings Pay attention Pay attention Pay attention
2.	Implementation: 2x100 minutes	Workshop Speaker 1 1. Explain what is nata de coco 2. Explain the benefits of nata de coco for health 3. Explain and mention the materials for making nata de coco 4. Explain the process of making nata de coco	Pay attention Pay attention Pay attention Listen
3.	Practice/ Training for making nata de coco	1. Interviewees share the materials and tools for making nata de coco 2. Participants practiced making nata de coco guided by a facilitator.	Practice

4.	Discussion 20 Minutes	The discussion session was aimed at both speakers for exposure and problem faced so that this session is expected to complete the workshop activities that have been passed.	Question and answer interaction
5.	ISOMA (Rest, prayer and eat)	<ol style="list-style-type: none"> 1. The workshop participants do personal activities, like rest, prayer and eat. 2. Participants are conditioned to be in the workshop area until they finish <i>resting time</i>. 	Do personal activities resting time
6.	Termination: 5 minutes	<ol style="list-style-type: none"> 1. Express thank you for the participant's participation 2. Asking for messages, impressions, criticism, and suggestions against ongoing activities 3. Giving of door prize for trainees 4. Closing greetings 	Listen Answer Greetings

The Second Day

No	Phase/Time	Training Activities	Target Activities
1	Pembukaan: 15 Minutes	<ol style="list-style-type: none"> 1. Opening greetings 2. Speech 3. Introducing yourself through MC 4. Explain the subject and the purpose of counseling. 5. Share module 	Answer greetings Pay attention Pay attention Pay attention
2	Implementation: 2x100minutes	Workshop Speaker 2 <ol style="list-style-type: none"> 1. Explain what yogurt is. 2. Explain the benefits of yogurt for health. 3. Explain and mention materials for making yogurt. 4. Explain the process of making yogurt. 	Pay attention Pay attention Pay attention Listen

3	Practice/ Training for making yogurt	<ol style="list-style-type: none"> 1. Interviewees share the materials and tools for making yogurt 2. Participants practiced making yogurt guided by a facilitator. 	Practice
4	Discussion 20 Minutes	The discussion session was aimed at both speakers for exposure and problem faced so that this session is expected to complete the workshop activities that have been passed.	Question and answer interaction
5	ISOMA (Rest, prayer and eat)	<ol style="list-style-type: none"> 1. The workshop participants do personal activities, like rest, prayer and eat. 2. Participants are conditioned to be in the workshop area until they finish <i>resting time</i>. 	Do personal activities resting time
6	Terminate: 5 Minutes	<ol style="list-style-type: none"> 1. Express thank you for the participant's participation 2. Asking for messages, impressions, criticism, and suggestions against ongoing activities <p>Giving of door prize for trainees Closing greetings</p>	Listen Answer Greetings
7	Closing	The closing of all training activities	

Result and Discussion

a. Community Knowledge About Making Yogurt and Nata De Coco

To find out the knowledge of the community before the training, the speaker gives a test of knowledge about yogurt and nata de coco in the form of multiple choice questions with two options. The simple choice of questions carried out to provide convenience to answer to the community, which is mostly ladies and gentleman who are not PKK cadres. After being given a question at the beginning of the activity it turns out that the community knows about yogurt and nata de coco, but how the process of making and the bacteria involved in the fermentation process do not know it. This can be seen from graph 4. As follows:

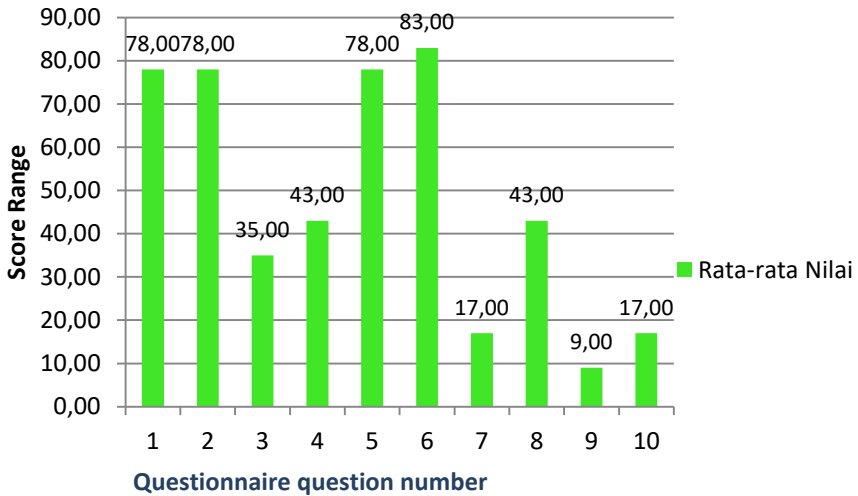
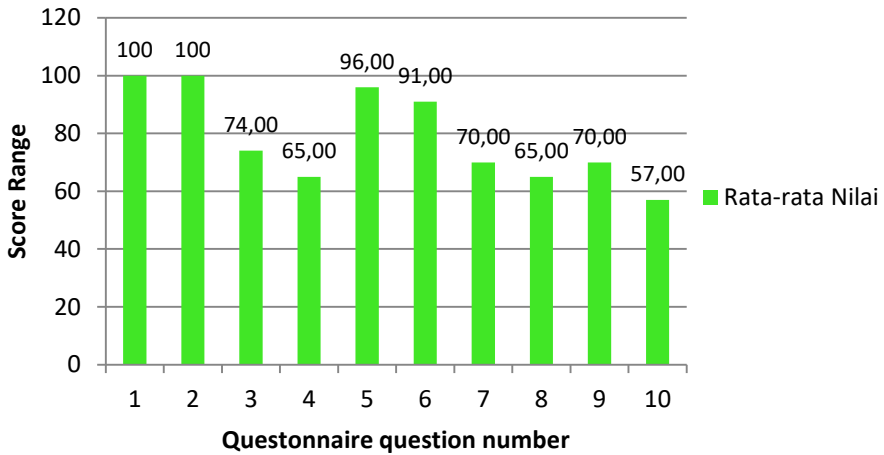


Figure 2. The first knowledge questionnaire community about Nata De Coco and Yogurt

From the data of figure 4.2. It appears that the knowledge of the community is good about what yogurt and nata de coco are shown with a score of 78 (good category) in questions no.1 and 5. In addition, the community knows well the basic materials of nata de coco and yogurt are indicated by a score of 78 (good category) and 83 (good category) in questions number 2 and 6, while the name of microorganisms involved in making nata de coco and yogurt and the term fermentation of the community is less known (very low). This can be seen from the average score in question number 3 about the term microorganisms and number 4 about the name of microorganisms involved in making yogurt, 35 (very low category) and 43 (very low category); Question number 7 about the term of microorganisms and question number 8 about the names of microorganisms involved in making nata de coco, 17 (very low category) and 43 (very low category); The fermentation terms and their meanings in question number 9 and 10 with an average score of 9 and 17 (very low category). Low knowledge of the community about the term microorganism and fermentation because the community is generally farmers and housewives. These terms, scientific terms that are less well known in the community. As the term bacteria is known to be germs and the term fungi is known as yeast in making a tape.

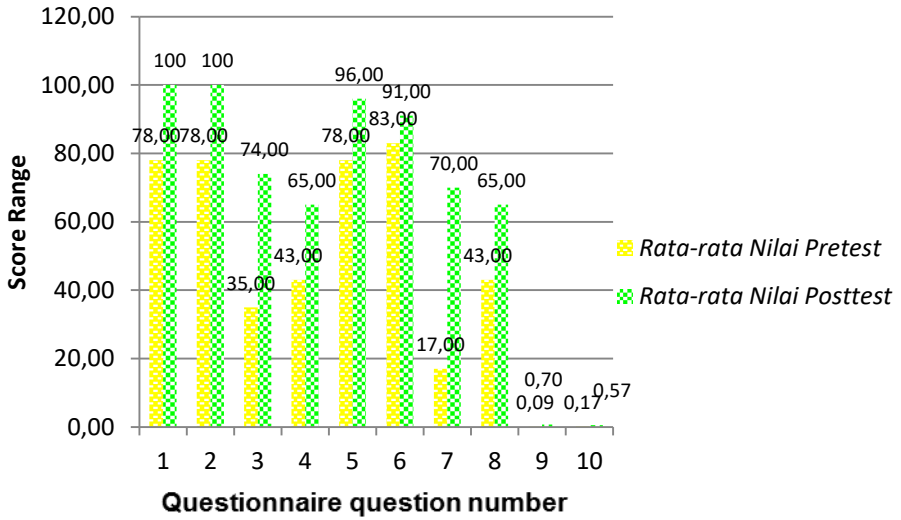


Picture 3. The knowledge Questionnaire after participating in the training of nata the coco and yogurt.

After the training, the participants are given a questionnaire again to find out the changes in their knowledge. Changes appear to occur as shown in figure 4.3. 100% of the knowledge of the community changes to understand more about the entire training process, even though in some aspects the answer is not optimal.

High achievement score on question 1 about yogurt, question 2 about the basic materials of yogurt, question number 5 about nata de coco, question number 6 about the basic materials of nata de coco obtained on average score 100, 100, 96 and 91 have excellent criteria. For question number 3 about the term of yogurt microorganisms. Question number 7 about the term microorganism nata de coco and the term fermentation question number 9 obtained a score of 74,70 and 70 with a good category. In addition, the average score obtained in question number 4 about the name of the microorganism involved in making yogurt and question number 8 about the names of microorganism involved in making nata de coco, 65 categories enough, while the acquisition of the average score in the low category in question number 10 about the term fermentation.

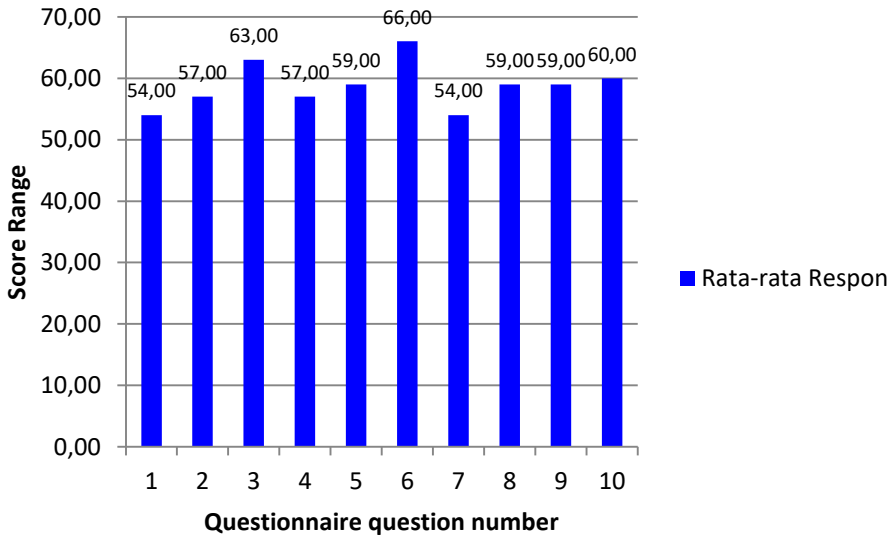
This happens because the term is different and rarely heard by the public, while the community knows the term fermentation like *diperam/dipeyem*. Overall the increase in community knowledge after the training program can be seen in the graph as follows:



Picture 4 The average community knowledge before and after training

From figure 4.5, the above appears to be quite significant in clearly increasing each item of a question to capture the knowledge of the community. The average score of the initial knowledge of the community is 48,1 (less category) and the ending 78,8 (good category).

b. Community Response to Training Activities



Picture 5. The Community Response To Training Nata De Coco and Yogurt

The community response to the training in the making nata de coco and yogurt is shown in the graph and figure 4.4. The response of the participants, in general, most responded positively to the food biotechnology training activities that had been carried out. For the highest average acquisition is question number 3 about gaining new insights, statement number 6 about the presentation of complete materials and statement number 10 concerning the use of assistive devices in a row obtained an average percentage of questionnaire 63.66 and 60. Moreover, the question number 5 about convenience it can be practiced making yogurt and nata de coco, statement number 8 concerning the interaction of interviewees with participants and statement number 9 about mastering the instruction interviewees obtained an average of 59. While for statement number 2 about the activity gives benefits and statement number 4 about pleasant atmosphere obtained an average score of 57. Then statement number 1 concerning the timeliness of activities and statement number 7 on easy to understand presentation obtained an average percentage of questionnaire 54, this is due to the time determined by the arrival of the subdistrict which is concurrent and the preparation phase is quite a time consuming for the average score of community response to training activities obtained an average of 58.8 with the category of most community responding well to training activities.

Conclusion

From the results of biotechnology training activities conducted in Simpang Village, there is an increase in knowledge about making yogurt and nata de coco the average score of community knowledge was obtained before 48.1, (less category) after 78.8 (good category) and the community response to training was 58.8 (most responded well).

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THE ROLE OF ISLAMIC HIGHER EDUCATION IN KEEPING THE VALUES OF ISLAM

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Abstract

Islamic Higher Education has a significant power to create a big change in maintaining the soul and the values of Islam. This paper explores how the Islamic university takes a significant role in keeping the values of Islam. The main soul of Islamic universities is developing Islamic religious values, by teaching the wisdom of Islam to improve the side of morality, humanity, good character, and ethical behavior. If Islamic values integrated with scientific aspects, it would be an extra value for the graduates of Islamic Higher Institution. If this noble intention is realized, Muslims around the world may be proud of having an Islamic university. Islamic Sharia contains two aspects of values; aspects of worship values and trade values (muamalah). To realize these values, Islamic higher education must have proper planning: 1) Find the Affiliation to Islamic tradition and faith 2). Find the sufficient time allocated to Islamic studies 3). Finding Inclusive Islamic studies 4). Internalize the Islamic values by building Characters 5). Designing environmentally curriculum on campus.

Keywords: *Islamic higher education, Islamic values*

Introduction

Islam came to the world through peace to complete the value, and guide human to a better life. Islam must be a foundation to change the world paradigm. Moreover, Islamic university as a representative of Islam has a key to create the right paradigm among the Muslim community.

The position of Islamic higher education has a significant role in maintaining the balance of life and keeping the values of Islam especially for students who will be the next generation of Islam. The value of Islamic religion contained in the teachings of Islam, and it becomes the basis and benchmark regarding standardization of human character. The values of Islamic religion need to be planted in the all community especially university students so that they are more appropriate to shape human character by Islamic teachings. Before embedding Islamic values, let's study the teachings of Islam which include spiritual life and social life.

University that holds a significant role in education must give guidance on keeping the values of Islam in social life. By giving paradigm of Islamic values through the emphasis of teaching and learning. The emphasis of ethical values in higher education to observe because this aspect is increasingly gaining strength in the expansion of the vision of higher education. The three visions are: first, a quality that prioritizes student's needs for the development of intellectual capabilities; second, community access with an orientation to provide unlimited learning opportunities for all citizens; and third, autonomy where universities need to prepare quality and efficient education process to encourage Islamic life.

Flashback from the function, existence, and role of Islamic higher education in the context of a plural society moreover in Indonesia are very strategic. First, Islamic higher education has a lot of students and participants, second Islam as a religion that is full of noble and complete values can be an essential reference and the most trusted moral fortress in maintaining the excellent character among the community. However, all can be realized if Muslims community truly practice these values in the order of religion, nation, and society. To do that, Islamic Higher Education is the right place to take part. The position of Islamic universities, as academic institutions and religious institutions, is in a decisive position where Islam can make valuable contributions to the next generation and nation of Indonesia through discourses, studies, and in-depth research regarding Islamic values

Second, Islamic colleges are in Muslim community bases with all their variants. At the same time, Islamic universities are in a sociological environment that is diverse concerning ethnicity, language, and religion. Besides, Islamic universities are also assets of local governments. This position is very beneficial because then Islamic universities will become "buffer regions" which function is as guardian of morality, stability, and social harmony based on religious values.

Maintaining the value of Islam for Islamic higher institutions is a big challenge because the disparity (gap) between Islamic universities is vast. The disparity includes quality, access, accountability, autonomy, competitiveness, and institutional image which is not good. The autonomy of higher education management is still far from optimal. The moral character of the graduates from Islamic university is still far. The image of Islamic Higher Education in public, especially in association with leading universities in our country, is also still far from expectations. Nearly no difference between the graduates of Islamic university and the graduates from a state university.

For Islamic universities, keeping Islamic value among society is not an easy and instant job. It needs a long time, regularly (istiqomah), responsibility, patience, and ethical commitment and intention to realize it. However, this attitude is not maximum if not accompanied by professional attitudes such as confidence, high discipline, hard work, having a clear and sharp vision, the ability to compete healthily (fastabiqul khairat), creative and innovative. First of all, this attitude must be owned by the leaders of Islamic universities. If the leaders of Islamic universities have such high capacity and capability and integrity, we hope that the ideals to create the excellent character of the young generation will be realized.

We know that the values of Islam nearly drowned into a deep. So by this writing, the writer hopes the Islamic university is taking a good actor in keeping the values of Islam. The main soul of Islamic universities is developing Islamic religious values, by teaching the wisdom of Islam to improve the side of morality. Islamic values integrated with scientific aspects will be an extra value for the graduates. If this noble intention is realized, Muslims around the world may be proud of having an Islamic university.

The values of Islam

The definition of value as cited below according to Webster (1984), is "a principle, standard, or quality regarded as worthwhile or desirable," namely value is a principle, standard or quality that is considered useful and indispensable. Value is "a belief and trust that is the basis for a person or group of people to choose their actions, or judge a meaningful for their lives." Value is the standard of behavior, beauty, justice, and efficiency that binds humans and should be carried out and maintained. Values are part of a person's human potential, which is in the spiritual world (inner, spiritual), intangible, invisible, untouchable, and so on. However, it is a powerful influence on each person's actions and

appearance. Value is a normative pattern, which determines the desired behavior for a system that has something to do with the surrounding environment without differentiating the functions around its parts. This value prioritizes the functioning of maintaining the pattern of the social system. So Islam Has two core values; spiritual value and social value.

To understand the value of Islamic education, we try to interpret value based on Islamic education. Value is the level, quality, nature (things) that are important or useful for humanity (Poerwadarminta, 1982).

According to Milton Rokeach and James Bank quoted by H. Una, explained that "value is a type of trust that exists in the scope of trust where someone acts or avoids an action or about something that is appropriate and inappropriate to do" (Thoha, 1996).

Education in Islam is a process of guidance on spiritual and physical growth according to Islam with wisdom to direct, teach, train, care and supervise the application of all Islamic teachings. The value referred to Islamic education is something concerning a specific identity in the teachings of Islam. As is Zakiah Daradjat revealed that the value of Islamic education is a device beliefs or feelings that are believed to be a member identity a particular style of thought, feeling, attachment, or behavior (Arifin, 1994).

Harmonizing the Values of Islam

The positive role of religion, pointedly Islam cannot be ignored for the revitalization of moral principles having a universal approach for unification of humanity in achieving objectives of fairness, impartiality for all sections of society.

Islam is a distinct tradition which is accomplished by customs, society, people and their understanding of and interaction with it. Legal practices and theoretical formulations of norms shape each other in a dialectical life. This tradition is based on the interaction between two social practices; namely the rendering of judgments in courts on the one hand, and formulating normative Islam on the other one (Waardenburg, 1978).

In Islamic Law, take theoretical formulations into account and consider their sources, and the logic of their judgments, to provide new insights into judgments in various Muslim life, Muslim scholar must develop the different points of views regarding the role of Islam religion in Muslim community.

Shariah (Islamic Law) taken reference from the Quran and Sunnah. Apart from this „modernist“ and „orthodox“ approach, reformists do not accept all the external values unconditionally. Both the reformists and traditionalists are orthodox in belief and practice, but they retain their interpretations themselves (Kulinia, 2007).

According to Mahmoud Syaltout, Sharia is the rules or points outlined by Allah so that humans hold on to him in regulating human relations with his God, with human, with nature and relations of human life. According to Abdullah (2002), Sharia contains two values; aspects of worship values and trade values (muamalah). These values include:

- a. Discipline, in activities, to worship. It can be seen from the command to pray with specified times.
- b. Social and humanity, for example, zakat contains a social value, fasting foster a sense of humanity by experiencing distress and feeling hunger experienced by the poor.
- c. Justice, Islam upholds the values of justice. It can be seen in inheritance, buying and selling, haad (punishment), as well as reward and sin.
- d. Unity, this can be seen in congregational prayers, making recommendations decisions and deliberations, and recommendations for getting to know each other.
- e. Responsibility, with the rules of human obligations as a servant to God, is to train people to be responsible for everything done.

Role of Islamic Higher Education in Keeping the Value of Islam

Islam may look confusing, and it is sometimes misunderstood by a community of people around the world, especially those from Westernised cultures. Community from the other cultures may be surprised when they learn the life for Muslims including a system of socio-economic and practices for daily life. Business activity in Islam is considered to be a socially useful function. For example, Prophet Muhammad involved in trading around Makkah, Madinah, and Syria, nearly for most of his life (Ezzi et al., nd.).

Islamic Higher education especially university constitutes the best and most available model of an educational system which is highly appreciated by the citizen in Islamic countries. It is one of the components of the educational approach in viewing the real Islam. More importantly, its primary function is to gain useful knowledge and provide advanced scientific knowledge, as well as this institution must ensure methodological training for different ranking of humanity. At the same time, the university had often been being an arena for teaching, learning, and research, and also for promoting the culture of Islam. In so doing, it keeps abreast of Islamic development and supports the building of social structures, through training efficient in the community (Strategy for promotion, nd.).

To understand the roles of Islamic Higher Education or university in the Islamic community. It must plan many steps in planting the Islamic values to the community's perceptions (Diallo, 2016).

A. Finding the affiliation to Islamic tradition and faith

Islam is not only a private matter. Islam is a treatise or mission of life that must be fought for by its people. Islam is a flow of life and ideology whose values must travel on the face of the earth. Muslims must have a clear affiliation with the faith movement that aims to make the message of Islam a flow and ideology that directs people in their lives.

Affiliation (intima) to Islam and the da'wah movement is a reliable measure of Muslims in their struggle. Isn't this a form of personal gratitude for all the blessings and gifts of God that he got? Islam is the ideology and treatise of God that must be conveyed to all humans to be a blessing for all humans, even for the universe. The task of carrying out this Islamic treatise requires people who have strong affiliation and loyalty to Islam and the da'wah movement. In this framework, activists express their gratitude in the form of loyalty and affiliation to the da'wah movement.

An overwhelming number of the Islamic community rated studying Islamic studies as 'extremely important.' The students must be affiliated with other relationship to know many cultures from other men. Then feel that Islamic culture is more humanity and better. It does not mean that we will teach them to disrespect others but to plant the good faith in their heart. Faith that we call iman is the first doctrine in Islam.

B. Finding the Sufficient time allocated to Islamic studies

Many Islamic higher education institutions got challenging to manage learning time efficiently and effectively due to ignorance of how to organize. Though this is a significant thing to pay attention to. Because if the learning time is set correctly, then learning will be more efficient and effective.

A demand in sufficing for The Islamic studies are essential to the Muslim community for identity construction. However, for most participants, the time allocated is mostly insufficient. They go forward a range of reasons, including limited teaching and learning time, the broad curriculum, and the community's unrealistic expectations, given the available resources.

C. Finding Inclusive Islamic studies

In this context, there is still the severe problems the spirit of religious education, seen from the vision, goals, curriculum, teachers, literature, and attitudes to many pluralities having various problems. These various problems include for example lies in the still unclear epistemology of science -religious science, the material is given is very sectarian and, the curriculum is still overlapping, as well pattern that still dwells on exclusivism in Islam.

Ituniversity shows that overwhelmingly the respondents expect Islamic studies to provide the Muslim students not only with the Islamic knowledge and the Quranic and Arabic literacy skills they need to maintain the Islamic culture and faith — also, values of Islam by preparing them to engage with the mainstream culture. The Islamic higher education can help community or students to maintain their Islamic values.

D. Internalizing the Islamic values by building characters

Internalization means here is the imposition of Islamic values to students by the teacher in a learning process. Value is the essence attached to something that is very meaningful to human life (Lubis, 2009). Values are qualities or valuable or useful things for humanity According to Muhammad Noor Syam, as quoted by Muhaimin, and Abd Mujib in Educational Thought that "Value is a determination or quality of an object that involves a type of appreciation or interest. That value is practical and useful in the soul and human action and objectively institutionalizes in society. This value is a legal reality as a valid and contradictory ideal. It is contrary to false or biological ideals.

Such this understanding was expressed by Fraenkel (in Thoha, 1996). That value is a thought or an idea or concept about what is considered essential for someone in his life. Thus, the value is a conception of abstract conception and has institutionalized in humans or society about something that is considered essential and meaningful to live, whether good or right or bad and wrong. Religion is the principle of trust in God with rules specific rules or shari'a. In this case, Islamic law.

So what is meant is the internalization of the value of Islamic religion in this paper is the appreciation of the values or doctrines of Islamic teachings which are expected to be able to behave according to religious values that are considered excellent and meaningful for their lives. When the Muslim community was asked what they thought was the attitude of the broader community towards their life, the reaction was mixed. Overall, they believe the attitude of the wider community to be positive, despite cases of negative attitudes, which they attribute to the media.

E. Designing environmental curriculum on campus.

Designing Curriculum through the Islamic Design, the university has to intend to reach students at many levels: high education through graduate and lifelong learning. The university is encouraged to develop the Islamic environment across the curriculum programs that offers all students a fundamental value to Islamic environmental life. Undergraduate and graduate students at Islamic higher education are offered elective courses that provide a deeper understanding of Islam integrated with scientific, engineering, economic, and social relating to the environment (Cortese, nd.).

Conclusion

Islamic higher Education as the highest school which is hoped to generate a generation that keeps the values of religion, Religion in general and Islam, in particular, can play the decisive role in reviving common values for humankind and uniting people for justice and equality, particularly the weaker sections.

Islamic Higher Education must compete to be the first in teaching morality, by applying the values of humanity and the values of Islam that was the first ideal in building the community character at the first time.

Islamic Higher Education should interact with students closely. By caring about the values of Islam, it results in cultural exchanges and greater understanding of other values and norms. Within each cultural and national values and norms there should be a universal attempt to address problems of social inequalities, toward the right path. We must work for global solidarity, and struggle against injustice and for the protection of human rights. Global solidarity is necessary for the protection of the environment, to respond to natural calamities and to tackle poverty. For all these concerns, Islamic Higher Education must provide the best line in Addressing issues of violations of human rights, gender inequalities and environment go beyond boundaries and override nationalist concerns (Pakeeza & Christi, nd.).

Islamic Higher Education must work on the internalization of the value of Islamic religion by planning many teachings lessons which are expected to be able to behave the students according to religious values that are considered excellent and meaningful for their lives. To realize these values, Islamic higher education must have proper planning following the recommendations in this paper.

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LEXICOSTATISTICS OF (SASAMBO/SASAK LANGUAGE, SAMAWA/SUMBAWA LANGUAGE, AND /MBOJO/BIMA LANGUAGE: A COMPARATIVE STUDY

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Abstract

This study examines the languages of Sasak, Sumbawa, and Bima belonging to the Austronesian family or Malay Polynesia. Assumptions about the three languages namely kinship in its similarity and resemblance in form and meaning is a reflection of the same historical heritage. The results showed that the languages included in the category of the familial language. Sasak and Sumbawa languages are 53% relatives, while the relation is 57% between Bima and Sumbawa languages, and 62% on Sasak and Sumbawa languages. These languages became a single language during the period 1590-1336 and began to separate from Proto circa 422-676 AD. Sasak and Bima languages are as a single language in 1411 to 1177 years ago, which is expected to split from Proto approximately in 601-835 AD. Sumbawa and Bima languages are a single language in 1207-995 years ago and separated from the Proto approximately 8,051,017 M (calculated in 2012). The finding of this study brings implication for further research on the area of community engagement where the orientation is to preserve the wealth culture concerning language varieties in Sasak, Sumbawa, and Bima.

Keywords: *historical linguistics, kinship, language Sasambo, lexicostatistics.*

Introduction

Indonesia is one of the nation's diverse, consisting of various tribes are scattered in the groundwater. Each tribe has its language to communicate, both intra-ethnic and inter-ethnic. Language has a vital role as a means of communication to convey the purpose and subject matter people and expresses itself in interaction in society. Over time, the language will change and development. Changes and language development is directly proportional to its speakers and is influenced by the motion of migration deployment root languages.

The languages are derived from a single parent home (*cognate*) had an alliance in ancient times. It is indicated by the equation of form and meaning is a reflection of the history of the same heritage (Keraf, 1996: 34). Grouping Austronesian languages that refers to its basic Salzner, SJ Esser, and equipped with records belonging to Dyen, mentioning that the Sasak language, the language of Sumbawa and Bima language is a group of Austronesian languages of the West (Keraf, 1996: 206; Sudarno, 1994: 112). The breakdown of languages in Indonesia, according to Esser SJ 1938 covers:

1. Sumatra
2. Java group
3. Group Dayak Kalimantan
4. Bali-Sasak group
5. Group of North Sulawesi
6. Group Gorontalo
7. Tomini group
8. Group Toraja
9. Loinang group-Banggai
10. Both groups Bungku
11. South Sulawesi group
12. Muna group-Butung
13. Group Bima-Sumba
14. Ambon group-Timor
15. Groups of stake-Bacan
16. South Halmahera group and Iran
17. Melanesian group.

Sasak language, the language of Sumbawa and Bima language are very close geographical location of which is located on the island of Lombok and Sumbawa, more precisely in the province NTB, and comes from a family of languages or groups of Sasak and Samawa and Mbojo which turned out to show their kinship. Of grouping the above, it is known kinship system, the age of the language, and separation based on the nature of a relationship, based on the elements of phonemic and lexicon. Accordingly, it is identifiable which language has a closer kinship and which languages have split time older.

Method

This study assessed using the language and techniques lexicostatistics grouping. The first phase collected 300 basic vocabularies compiled by Morris Swades. The method used in the provision of this data is a referential method, whereas the technique used is the technique of log (Kesuma, 2007: 48; Sudaryanto, 1993: 13-16; Sudaryanto, 1988: 5) ⁴. Second, set a relative word (*cognate*) for the percentage of third-language kinship by classifying based on (a) the pair is identical, (b) the corresponding pair phonemic, (c) similar matches phonetically, (d) a different pair of phonemes. Third, calculate the age and the third split time language and also calculate the error term to establish a more precise separation. Fourth, the classification of the preparation of the kinship system, whether as a single language (*language*), a family of languages (*subfamily*), a family of languages (*stock*), microfilum, mesofilum, or macrofilum (Keraf, 1996: 126-128)

Results and Discussion

Lexicostatistics of the Sasak language and Sumbawa language

After specifying a relative, the next step to find the percentage relative to the formula:

$$C = \frac{Vt}{Vd} \times 100\%$$

Note: C = said relatives; Vt = the number of vocabulary relatives; Vd = calculated amount of gloss

$$C = \frac{Vt}{Vd} \times 100\% = \frac{157}{296} \times 100\% = 0.53 \times 100\% = 53\%$$

After the relative percentage of unknown outcome, the next analysis deals with the time separation of Sasak and Sumbawa languages. The result shows that the initial split time Sasak and Sumbawa languages are 1,463. In other words, the calculation of the initial split time can be expressed as follows:

1. Sasak and Sumbawa languages are thought to be one language single around 1,463 years ago.
2. Sasak and Sumbawa languages expected to begin separating from language parent approximately of the century AD 549 (calculated in 2012).

After separation of Sasak and Sumbawa languages is known, the next step is calculating an error term. It is done to avoid miscalculations and to determine a more precise time of separation. The anticipation of error in the statistics is to give an estimate, which is not within a certain time, but in a certain period. To calculate the error term, the formula is:

$$S C = \sqrt{\frac{C(1-C)}{n}}$$

Note: S = The standard error in percentage relative said C = Percentage said relatives

n = number of words compared, both relatives and non-

a relative unknown: C = 0.53

n = 296

The results of the standard error (0.03) summed with the relative percentages (C1) to obtain C2 (C2 = C1 + S). So C2 result is 0.53 + 0.03 = 0.56. With the C2, the time of separation can be recalculated. The split time multiplied by 1000 so that it becomes 1,336. Thus, the error term = W1-W2 = 1463-1336 = 127. So, age Sasak and Sumbawa languages can be expressed as follows:

1. Sasak and Sumbawa languages are thought to be a single language around 1,463 ± 127 years ago.
2. Sasak and Sumbawa languages are a single language in 1590- 1336 years ago.
3. Sasak and Sumbawa languages expected to begin separating from the primary language roughly at 422-676 AD (calculated in 2012).

Lexicostatistics the Sasak language and Bima language

After specifying a relative, the next step to find the percentage relative to the formula:

$$C = Vt \times \frac{100\%}{Vd}$$

Vd

Note: C = said relatives; Vt = the number of vocabulary relatives; Vd = calculated amount of gloss

$$C = \frac{Vt \times 100\%}{Vd} = \frac{170 \times 100\%}{297} = 0.57 \times 100\% = 57\%$$

After the relative percentage of unknown outcome, we can calculate the time separating Sasak and Bima languages. The split time multiplied by 1000 so that it becomes 1,294. Thus, the calculation of the initial split time of Sasak and Bima languages is 1,294 ago. In other words, the calculation time of initial separation of both languages can be expressed as follows:

1. The Sasak language and Bima language is thought to be a single language around 1,294 years ago.
2. Sasak language and Bima language are expected to begin separating from the initial language approximately from the century AD 718 (calculated in 2012).

After separation of Sasak and Bima languages is known, the next step is calculating an error term. It is done to avoid miscalculations and to determine a more precise time of separation. The anticipation of error in the statistics is to give an estimate, which is not within a certain time, but in a certain period. The formula is:

Notes: S = The standard error in percentage relative C = Percentage said relatives

$$n = \text{number of words compared, both relatives and non-relatives unknown: } C = 0.57$$

$$S C = \sqrt{1-C}$$

$$n = 297$$

The results of this standard error (0.03) summed with an initial relative percentage (C1) to obtain C2 ($C2 = C1 + S$). So C2 result is $0.57 + 0.03 = 0.60$. With the C2, the time of separation can be recalculated. The split time multiplied by 1000 so that it becomes 1,177. Thus, the error term = $W1 - W2 = 1294 - 1177 = 117$. Thus, the age of the Bima and Sasak languages can be expressed as follows:

1. Sasak and Bima languages are thought to be a single language approximately $1,294 \pm 117$ years ago.
2. Sasak and Bima languages are as a single language in 1411-1177 last year.
3. Sasak and Bima languages are expected to begin separating from the initial language roughly at 601-835 AD (calculated in 2012).

Lexicostatistics in Sumbawa and Bima languages

After specifying a relative, the next step to find the percentage relative to the formula:

$$C = V_t \times \frac{V_d}{100\%}$$

Vd

Note: C = said relatives; V_t = the number of vocabulary relatives; Vd = calculated amount of gloss

After the relative percentage of unknown outcome, we can calculate the time separating Sumbawa and Bima languages. The split time multiplied by 1000 so that it becomes 1,101. Thus, the calculation of the initial split time of Sasak and Bima languages is 1,101 ago. In other words, the calculation time of initial separation of both languages can be expressed as follows:

1. Sumbawa and Bima languages are thought to be a single language approximately 1,101 years ago.
2. Sumbawa and Bima languages are expected to begin separating from the initial language roughly at 911 AD (calculated in 2012).

$$S C = \sqrt{1-C}$$

After separation of Sasak and Bima languages is known, the next step is calculating an error term. It is done to avoid miscalculations and to determine a more precise time of separation. The anticipation of error in the statistics is to give an estimate, which is not within a certain time, but in a certain period. To calculate the error term, it uses the formula:

Notes: S = The standard error in percentage relative C = Percentage said relatives

n = number of words compared, both relatives and non-relatives unknown:

C = 0.62

n = 296

The results of this standard error (0.03) summed with an initial relative percentage (C1) to obtain C2 (C2 = C1 + S). So C2 result is 0.62 + 0.03 = 0.65. With the C2, the time of separation can be recalculated. Thus, the error term = W1-W2 = = 1.101995 = 106. Thus, the age of the Bima and Sasak languages can be expressed as follows:

1. Sumbawa and Bima languages are thought to be a single language approximately 1,101 ± 106 years ago.
2. Sumbawa and Bima languages are as a single language in 1207-995.
3. Sumbawa and Bima languages are expected to begin separating from the initial language roughly at 805-1017 AD (calculated in 2012).

Lexicostatistics technique not only serves to determine the percentage said relatives and calculate the age of the language but also can be used for grouping languages relatives. The languages that show a high rate of kinship is closer group membership.

Table 1. The classification system of kinship languages

Levels of language	Split time in centuries	Percentage said relatives
Language	0	100-81
	- 5	
Language family	5	81- 36
	- 2	
	5	
Stock	2	36- 12
	5	

	- 5 0	
Microfilum	5 0 - 7 5	12-4
Mesofilum	7 5 - 1 0 0	4-1
Makrofilum	100- up	1- less than 1%

(Source: Keraf, 1996: 135)

This classification is used to determine how to position or relationship between related languages that one language other relatives. Before grouping of language, it would be nice if we look at the first level of kinship percentage of each language.

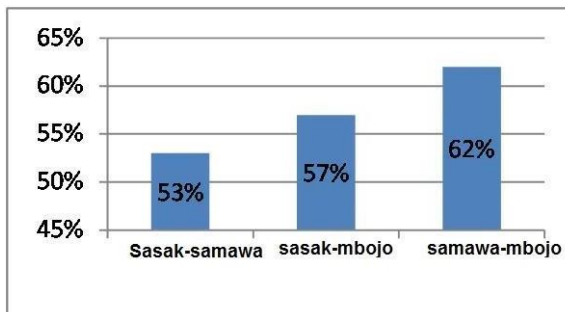


Figure 1. Percentage Kinship Sasak language, Bahasa Sumbawa and Bima Language

The graph above shows that the percentage of said relatives of the Sasak language, the language of Sumbawa and Bima language quite varied. The relatives said the portion is between Sumbawa and Bima language by 62%, Sasak and Sumbawa languages by 53%, as well as language and language Sasak Milky by 57%. Based on the comparison of percentages, we can conclude that the language of Sumbawa and Bima language has a closer degree of kinship than the language or languages SasakSumbawa Sasak-Bima.

After knowing the percentage of said relatives of each language, the next step is to compile the chart branching or pedigree kinship (*Stammbaum*) of the Sasak language, the language of Sumbawa and Bima language.

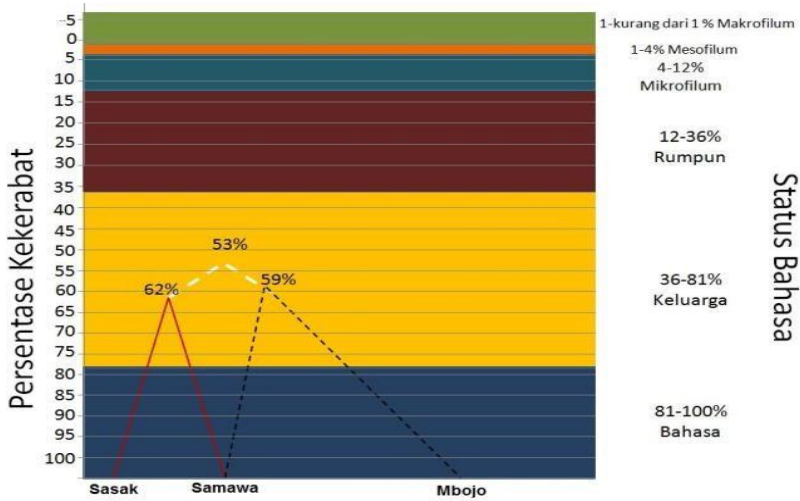


Figure 2. Pedigree kinship of Sasak, Sumbawa and Bima Languages

Through the translation of the chart above, it is known that (i) pedigree kinship of language Sumbawa and Bima language is closer than the Sasak-Sumbawa or Sasak-Bima, (ii) are lexicostatistics status of the language of the Sasak language, the language of Sumbawa and Bima language is a family category (*family*).

Conclusion

Based on the above analysis, the author concluded as follows:

1. 300 vocabulary for Sasak and Sumbawa languages, only 296 couples who complete four glosses are not taken into account. Of the 296 couples who achieve, there are 157 pairs of words only 53% relative, or relatives said. Sasak and Sumbawa languages are thought to be the sole language of about $1,463 \pm 127$ years ago or the year 1590-133 ago. Sasak and Sumbawa languages are expected to begin to separate from the parent language in approximately 422-676 AD (calculated in 2012).
2. 300 vocabulary for Sasak language and language Bima, only 297 pairs complete, three glosses are not taken into account. Of the 297 couples who complete, there are 170 pairs of words only 57% relative, or relatives said. Sasak language and the language of the Milky thought to be the sole language of about $1,294 \pm 117$ years ago or in the 1411 to 1177 years ago. Sasak language and the language of the Milky expected to begin to separate from the parent language in approximately 601-835 AD (calculated in 2012).
3. 300 vocabulary for language Sumbawa and Bima language, only 296 couples who

complete four glosses are not taken into account. Of the 296 couples who achieve, there are 183 pairs of words relatives, or just 62% said relatives. Bahasa Sumbawa and Bima language are thought to be a single language around 1101 ± 106 years ago or in 1207-995 years ago. Sasak language and the language of the Milky expected to begin to separate from the parent language in approximately AD 805-1017 (calculated in 2012).

4. Of the percentage that shows the relative said Sasak language and language 53% Sumbawa, Bima language Sasak and by 57%, as well as the language of Sumbawa and Bima language by 62%, can be concluded that the language of Sumbawa and Bima language has a closer kinship level when compared to the Sasak-Sumbawa or language Sasak- Bima.
5. Sasak language, the language of Sumbawa and Bima language included in the category family (*family*) language.

The finding of this study brings implication for further research on the area of community engagement where the orientation is to preserve the wealth culture concerning language varieties in Sasak, Sumbawa, and Bima.

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STRENGTHENING OF NATIONAL VALUES AND PANCASILA IN WARDING OFF THE SEEDS OF RADICALISM AMONG STUDENTS OF TANGERANG

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Abstract

The radical religious movement in Indonesia has infiltrated among the younger generation, especially students. Infiltration understands that student organizations through intra-organization and spiritual schools. It is no wonder, many current cases of terrorism involving school children high school. Tangerang city as one of the city's capital buffer has a strategic position, in the economic, social or political. Based on the results of the research there were 115 from LP3M STISNU 155 respondents researched already entered radicalism. In fact, there are 115 schools that their students are oriented to radicalism. The form of the integrated community is then named Ngaji Pancasila. There are five institutions which became the location of the community.

Keyword: *Radicalism, Student, Ngaji, Pancasila, Public Service, School*

Introduction

Religious radicalism gets serious attention. Because of religious radicalism, has made some countries in the Middle East and Muslim countries happen to be destroyed, for example Iraq, Syuriah and Pakistan. The movement's radicalism that spread to several other countries, including Indonesia (Zarkasyi & Asyhar, 2014). Radicalism brings a serious threat to peace and harmony in the country.

The presence of radical action begins with a narrow understanding of religious teachings and truth claim. The radicals themselves are actually not problematic when only nested in the thought of her followers. But, when the radicalism of thought shifted into radical movements and he began to cause problems (Turmuzi & Sihbudi, 2005; Rohkmad, 2012: 79 - 114).

An indication of the movement's radicalism is a negative form of terrorism so that needs to be prevented early on. Because the HIGH SCHOOL age, teenagers and children are college kids early semester assessed most often become a target of radical movements in Indonesia. The current terrorism cases involving school children of high school (Sarwono, 2012). Infiltration movement of radicalism among students infiltrated through intra-school student organization. They deliberately recruited to prepare the next generation for the benefit of the sustainability of the ideology that corresponds to radicalism.

psychology experts, agree that the adolescent children psychological this volatile and uncertain. Then, they often made certain ideology spread recruitment targets. Most of

them do not understand and do not yet have a handle on life fundamentally. It makes them easy to enter a deeper understanding of the extreme and negative. From the psychological side. The stages are done to give the superficiality of their understanding of the usual dubious Pancasila and confront it with the religion (Islam) (Sarwono, 2012). In fact, there is a school that teaches his students scrape red-white flag was part of a religious prohibition (Mendagri Larang Murid, 2018).

Sarwono explained, a radical religious movement in Indonesia has infiltrated among the younger generation, especially students. Infiltration understands that student organizations through intra-organization and spiritual schools. Radical religious groups have a deal in the case unfaithful defended the Unitary State of the Republic of Indonesia and Pancasila as their ideology to unite the nation (Sudjito et al., 2014). Therefore, students need to get an understanding of strengthening Pancasila. By providing an understanding and knowledge of the Pancasila, nationalism and Islamic expected slowly to prevent growing radicalism.

The problem that arises is related the question of radicalism must be fully observed and infused together. There should be a new idea or concept in the cultivation and safely Pancasila. This step is important, because during this process of acculturation still impressed rigid is only done for the sake of the country, in particular the Government's apparatus, but does not give the public space to perform interpretation and give birth to ideas that are creative, so that have an impact on how the values of Pancasila will it be internalized.

The issue of ideological radicalism on the younger generation has become the special attention of the College of Sharia Nahdlatul Ulama (STISNU) Nusantara of Tangerang. STISNU as an Islamic College is attempting to encourage lecturers do devotion to the community. The subject of this dedication is the students in Tangerang area, especially school students Advanced above (SLTA), Madrasah Aliyah (MA), High School (SMA) and secondary school (SMK).

Tangerang city as one of the city's capital buffer has a strategic position, in the economic, social or political. The inhabitants are also diverse aspects of tribe, race and religion. The strategic position that invites many people to live there. Therefore, all understand any more likely to get into the city this Akhlakul Karimah.

The dynamics of the life of the economy of the city are marked by the expansion of the business units and trade, including the growth of the population reached 921,848 inhabitants, with the rate of growth reached 8.27% caused the battle of urbanization that is to ultimately affect social life-political, cultural and economic society (Sudjito et al., 2014).

Therefore, the object of this community engagement program preferred school whose students potentially get radical-oriented funds or have a limited understanding and not comprehensive in their Islam within the perspective of Pancasila. Based on the research LP3M STISNU there are 115 from 155 respondents researched already entered their radical. That is, there are 115 schools that their students are oriented on radicalism. MA consists of 33 schools (State/private), SMA consists of 53 schools (State/private) and SMK consists of 29 schools (State/private) (Qustulani & Sartibi, 2016: 101).

According to the survey of the nationalist movement which carried out the institutions of study Islam and Peace (LaKIP) shows, the reinforcement of radicalism among the students. As many as 76 percent of SMP students/SMA throughout Jabotabek choose Sharia rather than Pancasila as the norm affected the social life. When a student will be the successor to the leader of Indonesia in the future. The student was today's and future Indonesia asset. If they directed in steeped in living up to the values of Pancasila, then in the future, it would be possible that the Pancasila live name. Therefore, it is

necessary the application of scientific knowledge and insight were combined with the strengthening of national values and promoting diversity. In addition, it also needs to be an understanding of the correlation between Pancasila and Islam, i.e. the values of Pancasila basically it does not conflict with the teachings of Islam. Based on that, the focus of the mentoring in the public service is to provide the value education to a student of Pancasila in Tangerang.

Based on that background, then the necessary strengthening of national insight among the students of Tangerang. Civitas STISNU Nusantara as a practice of the Tri Darma of College then needed community services. Then do public service title proposed is strengthening of national values and Pancasila in warding off the seeds of radicalism among students of Tangerang.

Identification and Formulation of the problem

Problem identification

Based on the research conducted development institution, research and public service (LP3M) STISNU Nusantara Tangerang conducted a survey on the understanding of the values of Pancasila and Nationalities among students in Tangerang. In the survey who were the object of research is the population in this research is advanced school level students in the top tier (SLTA) as to the level of secondary school (SMA) as much as 82 Schools, Vocational secondary school (SMK) as many as 93 schools and Madrasah Aliyah (MA) as many as 18 Madrasah in Tangerang area. As for the SLTA student population in the city of Tangerang 47,471 as many people consisting of 19,105 people high school level, 26,375 people level CMS and 1,991 people to the level of the MA (Data SMA and SMK, 2018). The number of samples taken from as many as 155 respondents.

The survey was regarding the student's view of Tangerang against sublime values of nationalities including: 1) do good to a non-muslim; 2) solving the religion of non-violence; 3) put forward the reason rather than religious sentiment in resolving religious conflict; 4) Life should be balanced between the Affairs of the world and the hereafter; 5) Maintaining social solidarity with other religions; 6) does not justify acts of violence against those who are anti-Islam (Islamic hostile); 7) Are against democratic dissent; 8) excessive religious Sentiment against other religions; 9) resolve conflicts by peaceful means, wise and principled justice arif; 10) upheld the values of Justice in resolving problems; 11) Using a violent act in preventing the absence; 12) justify the violent acts in the name of jihad fi sabilillah; 13) Spreading hatred against non-Muslims (adherents of other religions); 14) Invites goodness with peaceful means; 15) Country Indonesia must berazaskan Islam, not the Pancasila; 16) a unitary State of the Republic of Indonesia should become an Islamic State (Caliphate Islamiyah); 17) ISIS and other organizations (actually) do violent acts against people who were regarded as enemies of islam; 18) Jihad in Islam is at war; 19) Indonesia is a country of infidels; 20) the lofty pancasila values in accordance with the teachings of islam (Qur'an & Hadith); 21) action of ISIS in accordance with Islamic teachings. From the survey can be summed up to the emergence of seeds of radicalism among student understanding and the decline of the values of Pancasila in students (Qustulani & Sartibi, 2016: 80 - 85).

Based on the background above, the formulation of the problem in the activities to be performed, it is mentoring through outreach with the heading, the strengthening of national values And Pancasila In warding off the seeds of Radicalism in the Kalan Gan Student Tangerang. For that matter, who formulated in this public service is Why the presence of seeds of radicalism in Tangerang city students? How to strengthen the values of Pancasila and Nationality to a student? How to counteract the radicalism among students?

The purpose of public service activities concerning the strengthening of the values of Pancasila and Islamic expected: a) foster a spirit of community in the nation and State; b) nurture precise understanding over the values of Pancasila and strengthen a sense of nationality and love the motherland to every student; c) delivering empowerment in the form of deradicalism among students in Tangerang; and d) become facilitators in strengthening the values of Pancasila and nationality among the students.

As for the benefit of the community this is a) gain insight about the relationship of religion and State; b) the growing sense of nationalism among the students and the knowledge of the relationship of Islam and Pancasila; c) Tangerang student get an understanding of comprehension about the values of Pancasila and national anthem and Islam; and d) encouraging educational institutions to prevent the growth of seeds of radicalisation among students.

The student is the successor to the leader of the nation and the country to the next. As the successor of the nation must be right in understanding the ideology of his own people, in accordance with the founding father of the nation and the country. If they are already familiar with the deviants they would then likely turn of the ideology of the nation into another ideology. It will certainly affect the stability of the security of the nation and the State.

With the holding of this integrated public service there are few points of hope at the school. First, by strengthening the values of Pancasila and nationality, the condition of the school in this case, students can understand between the urgency of Pancasila in the nation and the State. Second, the students can understand the relationship between Muslim Pancasila and it does not contradict. Third, students can get to know the scholars also participated in setting up and agreed upon the nation and the country. Fourth, the internalization of Pancasila and in Islamic thought and action.

Review of The Literature

There are some books or articles that could be a reference in conducting these activities. A book entitled *Islam and Radicalism in Indonesia*, which contains a compilation of writings. Contents photographed the radicalism occurring in the Islamic world and in Indonesia. Radicalism is happening inside Islam due to political hegemony. Political Islam that gave birth to liberation radical organizations, but they are having over-reactions, so entered in the vortex of radicalism, such as Hamas in Palestine, Hezbollah in Lebanon and the party Refah in Turkey. As for radicalism in Indonesia in the context of this book examines the radicalism in Islamic boarding schools and community organizations (Tumudi & Sihbudi, 2005).

Published book *Islamic community Guidance Directorate Kemenag RI*. The book dissects the radicalism in the early history of Islam to the modern phenomena of radicalism, such as ISIS. On the other part, expounded the meaning of Islam as a religion of mercy to the worlds. The correlation between Islam, human rights and the unitary State of the Republic of Indonesia is also alluded to in the book. Because this book is intended as a guide for the extension offices of religion in Indonesia, hence there is also a strategy to build national harmony (Zarkasyi & Asyhar, 2014).

Other writings were the article Abu Rokhmad entitled "Islamic Radicalism and the efforts of Deradikalisas Radical Leftism". This paper examines about institutions that allegedly are not immune to the influence of radicalism. The study concluded that: (1) some teachers admitted the existence of the concept of radical Islam that might spread among students because of lack of religious knowledge; (2) units of Islamic studies in developing good sekolahsekolah but there is no guarantee the existence of immunity from radicalism because of their learning process is handed over to third parties; (3) in

reference books and paper work there are some statements that can encourage students to hate religion or other Nations (Rokhmad, 2012).

Nurhidaya reported the increasing radicalization of religious movement among students age, indirectly gives an overview of the increasing intolerance of the student in the life of nation and State. This is very dangerous for the survival of the nation of Indonesia that is multicultural, pluralist and religion. Phenomena-phenomena of radicalization among students emerge as a result of rapid globalization, when the teens lived in a developing country that his condition was reversed in the economic, social and cultural. The influx of information quickly as well as migration flows in and out Indonesia, which so quickly and uncontrollably reform poses a cultural shock. The interpretation of cultures and religions such as well. Everything is then interpreted by a teenager in text only. Then a special therapy should be immediately done associated students and their diversity. The students must immediately save yourself if you want to survive. So teens/students do not get stuck in the narrow attitude toward diversity (Nurhidayah, 2014).

Theory Framework of Devotion

Radicalism can be understood the politics of the State requires the presence of a massive change and revolution. This meaning is likely to be positive that could give birth to a huge advancement of civilization of the world. However, there are other nations mentioned that radicalism is the principles or practices that do radically. Practices that try to dispute the values that attempted in the name of religion or ideology a certain order value that is already established at the time (Zarkasyi & Ashar, 2014: 3 - 4). Radical in its development, it has narrowed the meaning of being a negative course. The radicals have become familiar (ISM/radicalism) is potentially a threat.

Many factors which aspects influenced the birth of the radical actions. Syamsul Bakri split the driving factor is the emergence of the movement's radicalism into five factors. First, social-political factors. Symptoms of more religion are seen as a symptom of social-political than religious symptoms. Secondly, the factor of religious emotion. The difference of views as well as flow accompanied with a truth claim in religion gave rise to religious sentiment. This sentiment that can trigger the birth of religious radicalism (Zarkasyi & Asyhar, 2014: 10).

Third, can the emergence of radicalism aspects influenced the cultural factor. The existence of a certain culture against it who is regarded as the enemy that should be eliminated from the Earth. Fourth, the anti-western ideology. Westernism is a thought that harms Muslims in applying the Sharia, then came the anti-Western movements. Fifth, Government policy factors. Government policies that are considered unfair and cornering one group can give birth to a frustrating and anger (Zarkasyi & Asyhar, 2014: 10).

According to Sarwono, there are the nine forms of a characteristic of radicalism spread among the students. First, the activists of the radical religion of instilling hatred against the State and government. Second, students are taught refused to sing the national anthem and flag scrape. Third, the emotional attachment to ustadz, senior and his group is stronger than the bond of family and his alma mater. Fourth, the activities they do in conducting investigations and the cadre recruitment are covered. Fifth, the radical movement member students is required to pay a penance. Sixth, attired in typical according to them is the Islamic version. Seventh, the heathen and wicked considers other people who haven't joined the group. Eighth, unwilling to listen to lectures from other groups. Ninth, part of the student movement of religious radicalism following obstinately (Sarwono, 2012: 120 - 121).

Pancasila and religion do not negate each other. Pancasila is not a religion, and does not conflict with religion. In its history, the Pancasila State ideology being born and Indonesia that involve religion, call it Hadratusyaikh KH. M. Hashim Ash'ari and A KH Wahid Hasyim. Therefore, Pancasila, in fact is a reflection of the sublime teachings of religious teachings. According to Asshiddiqie, methods need to be developed in an effort to revitalize the Pancasila is not just limited to formal training efforts. Required agencies are coordinating task force in charge of developing the various forms of activities as a method to promote the Pancasila in new formats. The most important is to hold a dissemination of Pancasila through education (Sudjito et al., 2014).

The Methods of Public Service

To get the output of the expected public service then uses the methods of Community-Based Research (CBR) (Banks, 2012: 6). As for the method of data collection on these activities include interviews and observations. The strategies used in this public service by launching a program called Ngaji Pancasila. Ngaji Pancasila re-examines the values of Pancasila which is poorly understood by the object of the program. As for the steps as follows:

First, spread the letter of application to Principal MA and SMU se-Tangerang. For the establishment and strengthening of the program, directed at an interactive dialogue. In this interactive dialogue, the research team used a rapid strategy based on an assesment and help facilitate community of the school. Once implemented interactive dialogue, it will be obtained at a general overview of te issues (problem summary) that will be used as a foothold to think (basic thinking) in the work plan (social planning). In social planning, a summary of problems and cases examined and discussed by using the method of trend and change, venn diagram, calendar and time line, critical incident analysis, issue, and self evaluation against the concept of folders made.

Second, program planning, i.e. Drawing up action plans and analyze all the necessary needs together. The process of planning the action will begin with a mapping needs to improve autonomy. The mapping of education skills are expected to enhance the ability of older roads so that they can live independently in the future.

Third, the implementation of the program (action plan), which began to carry out programs that are already designed in stages of planning. In the implementation of the program, the first thing to think about concerned with financing, thus the team will attempt to find a breakthrough with outsiders to acquire the funds needed by the community object of devotion.

Fourth, reflection and evaluation of the program. Reflection and evaluation is done every time the action completed or are underway to see how far the success rate from the desired expectations. In addition, the evaluation of the program was also carried out to find out how far the results that have been achieved in the implementation of the program with the purpose of getting feedback as an ingredient to be used as an afterthought, notes and thoughts in order preparation program consolidation and dissemination to related parties.

Ablussunnah waljamaah (Aswaja) seminar program, which is framed in the form of research, community service and outreach – students high school and Madrasah Aliyah (MA). That activity is divided in three indicators, namely the importance of Pancasila and the unitary State of the Republic of Indonesia, Islamic jurisprudence and Keindonesiaan, as well as insights into the *keaswajaan*, "Fortify the younger generation (who recently graduated) from the dangers of radicalism are evident devotion S'TISNU towards NU, served to the Congregation and worship on the land. We hope, the future

generation, especially the younger generation there is nothing following the radical organizations in the name of religion.

Results and Discussion

Based on the results of the research LP2M the year 2016 at schools in Tangerang shows the presence of the seeds of radicalism among students. There is a mistaken understanding that hit some students in Tangerang about the concept of this country. The existence of transnational understanding coming into Indonesia already vied for the students. Therefore, for the focus of this integrated community students. So that it runs in an orderly way so mentoring is done in collaboration with other educational institutions. The institution in question is a secondary school (HIGH SCHOOL) and the equivalent of which is in the town of Tangerang and Tangerang Regency.

To that end the activities of integrated community service were formed and adapted to the needs and understanding of students. The form of an integrated community is named *Ngaji Pancasila*. This form is the result of discussion and consensus of the research team and Chairman of LP2M STISNU Nusantara Tangerang. *Ngaji Pancasila* contains two philosophical meanings. *First*, *Nga* abbreviation *Sanga*, that means Nine. *ji* from *siji*, meaning one. Then *Ngaji* is Nine and one. Nine people who have different backgrounds and are ideology formulated the philosophy of the nation and the State, thus giving birth to one agreement i.e. Pancasila. *Second*, *Ngaji* is derived from *mengaji*. The usual term is attached to tradition and civitas boarding schools and students. It is a thought process and a review of a book or a particular theme. The students recite the moment usually listen to explanation a kiai about a book reviewed. The Koran has a purpose-shaped behavior change and social society. However, the call changes it does not visually perceptible to the eye. Because the changes that you want from the study was the change that departs from its own sense of self, not from coercion of others. With the departure of the self-awareness of the desired change yourself then it will be a long and unruly than the occurrence of a change because the others.

This is based on the Qur'an surah ar-Ra'd 11 which means *“for men there are angels who have always followed him, taking turns in front of and behind him, they keep him out on the orders of God. Allah does not change the State of things with the House so that they change the circumstances that exist in themselves. And when God willed the House to something evil, then nothing can resist it; and certainly no protector for them other than him.”*

Because so many existing schools in the city of Tangerang and Tangerang Regency, then this devotion is not implemented in all schools. The school was taken based on the level of the seeds of radicalism that attacked the students. Then, schools were sent a letter about the cooperation of devotion in the form *Ngaji Pancasila*. There are five institutions which became the location of the community.

First, the Foundation for An-Nisiniyyah that has 2 educational institutions, junior high school (SMP) and Vocational High School (SMK). The school is located at JL. Marshal Surya Darma, a new Selapajang Jaya, Neglasari, Tangerang, Banten 15127. As for the operational permit 421.1/KEP.02-SMK/BPPMPT/2 Visi SMP-SMK, n.d.).

Second, the Foundation al-Hikmah. Al-Hikmah was established in 1922. In it there is a Junior High School and high school. The Foundation is located at Jalan KH Abdurrahman No. 1 Pendawa Kec. Kresek Kab Tangerang Banten 15620. The vision that carried this Foundation is noble in akhlaqul karimah, strong in the spiritual, Excel in accomplishments and comes across as a example. *Third*, SMAN 20 Kab Tangerang. The school is located on Highway Pakuhaji KM. 2 Kab. Tangerang, RT/RW. 2/2, Dsn. Kp. Empetan, Ds./Kel Buaran Bambu, Kec. Pakuhaji, Kab. Tangerang, Prov. Banten. *Fourth*,

SMAN 21 Kab. Tangerang. The address on Cirarab Road no. 5, RT/RW. 3/1 Desa Sukadiri Kec. Sukadiri, Tangerang, Banten 15530. *Fijtb*, SMAS Babussalam in the street. An Independent Kingdom, Pabuaran, Kec. Karawaci, Kota Tangerang Prov. Banten (Sekolah, n.d.).

Citizenship education to students in schools have not provided sufficient intact on the concept and ideology of the nation and the State. It is evident from the students who only memorize articles from Pancasila without understanding of each chapter. The history of the formation of the Pancasila also remains a concern. Therefore, in the process of devotion there is some material communicates to the participants of the school. First, the Pancasila and Islam. This theme is directed to the suitability of Pancasila with Islam. Any clauses in the Pancasila were aligned with the values that exist in Islam. Second, the lofty values of Pancasila and implementation. Memorization applies not only to students, but also applied in everyday life in religion, and the State. Third, the cleric and Pancasila. The third part describes the history of the involvement of the Malay Archipelago in the formation of the State. Fourth, Islam-friendly and Aswaja.

This is done by passing the four themes that. All four were presented and tailored to the student's level of understanding. Beginning with the delivery of the material, faqs and the granting of hard copy materials devotion. Of the participants of the students that many do not know the cleric's involvement in the formulation of Pancasila and the independence of the Republic of Indonesia. Some of them also do not know the alignment of Pancasila and Islam. In fact, every article in the Pancasila was in accordance with the Qur'an. That is, they contain the values of Pancasila Qur'anic. It is that not many know. They fall for the hoax and a growing issue that Pancasila was incompatible with Islam. Therefore, the need for the implementation of each article, so that students understand the identity of the nation and the country as a whole.

a. The application on First Sila

On this first point is a great value – a value that implements the about our relationship with God. One example of the application of the simplest is keeping a close relationship with fellow living beings, respect for other religious, Then with our worship to God Almighty (a Muslim), such as the obligatory prayers, as many as 5 times, always implemented, the Koran, Dhikr, font, etc. It already is the application deep value – the value of the application of Pancasila at the first sila.

b. The Application on Second Sila

On this second sila that reads a just and civilized humanity. The application is closely related to the existing social life of our surroundings. At the bottom line in this 2nd sila values – the values contained therein of Justice and humanity. How the application of these principles for youth is to help friends who are troubled, it is included on the love of fellow man. Then reveals the truth for the sake of justice it is one of the difficult things performed by adolescents.

c. The Application on Second Sila

The application of in the third sila may be easily done by among teenagers, although its application, but applies a lot of wrong even run into a negative thing. Examples of its application that is in a group or organization. The most important thing is the cohesiveness within the group, because of the cohesiveness in the group could unite the members of the group. Concerned with the interests of groups on self-interest, this might be a difficult applied to a group.

d. Implementation on the fourth sila

On the fourth sila of the more mature attitude required for its application, as it relates to deliberation or one of the ways is to solve a problem. Deliberation is generally

done when intending to conduct or when we find a problem. This discussion is one way of applying the value – the value of Pancasila at the fourth sila.

e. Application on the fifth sila

On the fifth sila is closely related to the rights and obligations we as social beings. Examples of its application on teen like friends, be fair to respect rights – the rights of others, and helping fellow.

After doing Ngaji Pancasila Team Devotion do communication with the school, especially to the principal. The results of the talks with the heads of the schools produce some points. First, it involves lecturer STISNU Nusantara in giving material Islamic nationality and in extracurricular activities. Second, give students a friendly Islam consultation. Third, establish a partnership to do Ngaji Pancasila annually.

With the agreement, it showed appreciation of the magnitude of the school against the public service held STISNU archipelago. Many have appreciated the presence of Ngaji Pancasila. One of them, headmaster of SMA Al-Hikmah H Fahad. According to him, the activities of this taste Budheg Pancasila nationalism of the students of al-Hikmah. And assist schools in providing teaching of nationality (Fahad, interview August, 27th 2018).

Conclusion

Based on an in-depth review during devotion there are several aspects that need to be taken care of. First, this student as an asset of the nation forward. It needs to be given attention. Strengthening nationality and this needs to be done for Pancasila all students in Indonesia. Second, the local government through the Department of education and the Ministry of religious affairs of the local need to formulate a curriculum of extracurricular which can increase a sense of nationality of the students. Thirdly, narrowing the space motion of ideological radicalism among the student must be a shared concern.

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MULTICULTURAL EDUCATION FOR RELIGIOUS LITERACY TO PREVENT RADICAL MOVEMENTS AMONG MILLENNIALS

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Abstract

This paper explains the urgency of multicultural education in fostering religious literacy among the millennial generations. Lately, the millennial generations have been vulnerable generation trapped with radical movements through the internet and social media networks. The vulnerability of the millennial generations of radical groups is a threat to the future of the nation. This certainly requires vigilance from the government to prevent the proliferation of radical groups that capture the millennial generation as loyal followers. Multicultural education is a projection of an ideal goal to foster a religious literacy among the millennial generations who are trapped with radical ideology. The important, substantial value of multicultural education is to give awareness to the millennial generations to better value diversity as a provision from God. The goal to be achieved from the planting of multicultural education for Millennials is to foster a religious literacy attitude as an attitude to "literate other religions," trying to learn to understand and not easily impose other religious beliefs.

Keywords: Multicultural Education, Religious Literacy, Radical Movement, Millennials

Introduction

Lately, intolerant attitudes and radicalism movements have flourished among the Indonesian people. Various intolerant attitudes have appeared, because of the shallowness in understanding religious teaching and the rejection of the existence of other religions without considering human values as their main foundation. Many people are trapped by an exclusive attitude and blaming to other religious community as a cause of conflict. This exclusive attitude is defined as a cause of the intolerant and discrimination attitude to the other religious community which is incompatible with their belief.

The religious attitude of the people in the modern era very worrying, because the exclusive attitude always became problems in the society. Millennials society seems to be trapped by an exclusive paradigm that shows the name of truth in religion as its foundation. The attitude of blaming and assuming other religious community always became factors of the conflict in the religious life.

In the modern era, millennial generations should be a pioneer of the inclusive and pluralistic attitudes, so that able to understand of the interpretation in religious teachings, but what has happened lately shows that this generation has become the main actor of the intolerant attitudes, radical and discrimination. The growth of exclusive groups from Millennials flourishes like animals in the rainy season that experience significant development (Naim, 2011: 20). The freedom shown by millennial society takes place very wildly without knowing the boundaries of humanity. Even, in its various forms, millennial generations become the most exclusive groups because they are trapped with the radical understanding and lead them to carry out acts of violence in the name of religion according to their beliefs.

Radical groups originating from Millennials thrive with strength and a very neat and organized network. They build networks and strength to the grassroots level and become the cause of the national concern for all actions that endanger to all communities. It can be observed from some of the radical actions, extremist and terrorist actions that have occurred lately, always involving groups of young people who should be the next generation of the nation. However, what happens is that they become the next generation of radical groups that continue to spread threats to the security and peace of society as a whole. Looking at a series of acts of terrorism and radical movements that occur in Indonesia, most of them come from millennial groups around the age of 17-34.

The involvement of Millennials in the middle of the digital era is indeed very vulnerable and apprehensive because they will be the successors of the nation in the future. Of the various cases that occurred, the involvement of Millennials on terrorism networks is not the first and only one case, but many cases of terrorism involving the young generations. Some of them were involved in the ISIS network in a series of Thamrin 2016 bombings as well as the Bahrin Nain network in Solo several years ago. Likewise, this network efforts to involve women in terrorism has been tried by the network by recruiting Dian Yulianti Novi, a former migrant worker who was prepared to become a "bride" at the Presidential Palace in 2016. Terrorism in Surabaya some time ago involved children as victims (Ismail, 2018).

Various studies show that the millennial generations are very vulnerable to being trapped by terrorist and radical ideologies because they are in a condition of seeking identity and unstable times, which allows their brains to be suffocated by radical ideologies. Exclusive attitudes towards other religions also become dynamics of Millennials life because they have been consumed by the "bride of heaven" seduction. As a result, Millennials became the most tangible object of the radical movement to smooth the steps or goals to achieve happiness in heaven. This is, of course, a separate concern for the future of the nation, because multicultural insight is not an important part of millennial generation's awareness to be inclusive and "*literate to other religions.*"

According to Sarlito Wirawan Sarwono research, it was stated that there were motivations that influenced by someone to commit acts of violence, including radicalism and terrorism. The influence of indoctrination and brainwashing is among the factors that trap the millennial generations in a series of acts of terror that occur in various regions. Millennials are a generation that is easily tempted and trapped by seduction to get real pleasure and freedom in the world. They initially just went along (without knowing what happened) to be directly involved in extreme *jihad* by sacrificing their lives with death (Sarwono, 2012: 123).

Indoctrination and brainwashing factors are indeed the dominant factors. Indeed, no one has been radicalized since childhood, but they have grown from the experience, care, education, and training from the people closest to him. The attitudes of the terrorists themselves can be changed, reduced and even eliminated from experience, nurturing education, or training that are deliberately made to change their views and beliefs. From the results of the research obtained, Sarlito asserted that the terrorists who threaten this country are not people who suffer from mental or social disruption, but intelligent people who have different perspectives (Sarwono, 2012: 123).

Millennials must be recognized as being very easily tempted by something that makes them feel calm and bring peace in their lives. Many young people in some regions have very high vulnerabilities affected by radical ideology. Radical understandings are included in the religious activities of students by providing financial assistance to student activities to gain sympathy from among the young people themselves (Widyaningsih et al.,

2017). In addition, they were also treated to social activities that invited young people to be involved in raising funds for victims of war or disaster in various regions.

According to the Chairman of the Strategic Studies and Commander of the 99 GP Anzor Detachment, Nuruzzaman, the millennial generations are the most vulnerable and vulnerable to exposure to radicalism through the internet and social media networks. Radical movement accounts on social media have quite a lot of followers, so the government must counter-narrative sites that invite millennials to take part in radical groups (Kompas, 8 Mei 2018). Such patterns seem to have been carried out by radical groups to recruit millennial generations who are still in a period of instability and are easily tempted by the amazing lure, such as promises are still heaven and other world luxuries.

The vulnerability of the millennial generation to radical groups is certainly a threat to the nation's future, which is still in the form of being released from various horizontal and vertical conflicts. Moreover, from several studies showing that around 56.7 million people (4.2%), the millennial generation is very easily exposed to the radicalism movement. This, of course, must be watched out, because the millennial generation is not just a successor to the future leadership of the nation, but also a milestone in the progress of a country in achieving an enlightening future (Akmaliah, 2018).

Some time ago, we were presented by the fact that the millennial generations, even the age of children had to follow the ideology of their father who became a suicide bomber. In Indonesia, the terror movements utilizing suicide bombings is a cruel act because it causes many casualties. Robert A. Pape in *Dying to Win: The Strategic Logic of Suicide Terrorism*, said that the movement of terrorism with suicide bombings was a very aggressive form of terrorism. In suicide terrorism - for example, by using bombs - the perpetrator or the terrorist does not expect to escape death because the prejudiced offender will face death as a dream towards "heaven" (Pape, 2006: 231).

In various places, many terrorist networks have been paralyzed by the Densus 88, but terrorist cadres are still hanging around building new, more organized networks. For example, a suicide bombing that occurred in Surabaya some time ago reflects a very neat and well-organized network. In the view of Pettiford and Harding, the terrorism movement indeed requires careful and organized planning. Target habits and movements (objects) must be carefully observed. On the other hand, the operational techniques of weapons or bombs must be fully controlled by the perpetrators, making it easier to carry out their actions in the field (Pettiford & Holding, 2003:134).

Terrorism as a radical movement has a very strong network in printing militant cadres who are ready to become "brides of heaven." The ingenuity of the terrorists in building networks makes the police must always be prepared to anticipate indications of suicide bombings in various regions in Indonesia. Although many terrorists have been captured and shot dead in every raid, in fact, the radical movement in Indonesia continues to flourish, coloring the religious dynamics of the community. This is because the regeneration of the radical movement continues to be endless so that it becomes a concern for the creation of harmony and peace of society in carrying out their religious practices.

The proliferation of radical movements in Indonesia is an issue that is very urgent to be solved together, both by the government, interfaith leaders, and the people themselves who have concerns about the issue of terrorism that is growing rapidly in Indonesia. Terrorism cases cause much interpretation of the symptoms or factors underlying the proliferation of radical movements involving young people or students as the perpetrators, and even the suicide bombings in Surabaya involve children. Not surprisingly, the emergence of radical movements is not only motivated by religious ideology, but also by various types of structural inequality that carve failure in making significant changes to the empowerment of people's lives (Prasetyo, 2003: 33).

The question now is, do we still have hope to escape from the siege of terror and see the millennial generation do good and action to save this nation from the bondage of radicalism? In the midst of other nations that have improved and improved the condition of their country's stability, Indonesia is still trying hard to escape the issues and movements that often occur in the midst of people's lives. Actually, what is wrong with this country, so that the issue of the radical movement continues to grow rapidly? If we refer to anthropological theory, this nation belongs to the defeated culture. A nation destined by God to always lose. However, this theory was later refuted, because God could not change the destiny of one people if they did not change their destiny.

This theory is in line with what Komaruddin Hidayat stated, that this nation has been entangled in a pool of self-destroying nations. Although we do not want this nation to destroy itself, the term as a terrorist republic should be contemplated together. Because the republic is indeed familiar with the occurrence of bomb terror and has always been a major problem for the security of the nation to escape the ongoing acts of terrorism (Hidayat, 2006: 34).

From many case studies that the researchers described above, it seems that there must be a new formula to reaffirm the insight of multiculturalism in each of the nation's children. The Millennials who will later replace the current leadership, of course, must obtain education and a correct understanding of the importance of respecting human values as the main guideline in carrying out all activities of life. An inclusive and pluralist attitude seems to be still in imagination because the millennial generationS does not want to learn about the importance of awareness to respect the existence of other religious community. As a result, they blindly commit extremist and radical acts by eliminating their own lives and other innocent people.

The Urgency of Multicultural Education

Before explaining about multicultural education, it is important to know the reality that humans live in the world destined by God to be different from each other. The phenomenon of diversity in life can at least be an important step to foster a peaceful and harmonious life in the midst of the emergence of radical movements that reject everything that is contrary to his beliefs. Diversity is *a condition sine quo non* to create diverse creatures as well so that it serves as a driver to compete in goodness, create proud achievements, and as a pioneer in continuing the progress of the nation's civilization in the future (Imarah, 1999: 12). If the reality of plurality is understood as a potential as well as a gift from God that makes diversity, it is not impossible that our beloved nation able to develop into a tolerant country of all time.

Radicals must understand that Islam is not a religion that teaches violence and acts of terror. Islam which is the majority religion in Indonesia not only faces the implications of plurality with other religions but also exists in its own internal Islam which is colored by various schools of thought or ideology as a historical necessity in the life of diversity in Indonesia. Indonesian Muslims are in the midst of facing the phenomenon of plurality that is different in understanding religious thought, even ideology. Moreover, this is a challenge whether Indonesian Muslims can address diversity with wisdom without spreading the fire of hatred.

In the midst of the diversity of the Islamic Archipelago which has extraordinary treasures, the view of difference must be a momentum to frame a more tolerant life. This is because, pluralistic views can't deny the reality that is particularistic with parts that have their uniqueness and validity so that it becomes the potential to wage a campaign about the importance of recognizing the plurality of religions (Abdullah, 2000: 71). Diversity is understood as recognition and acceptance, not just tolerance for diversity and diversity,

both among fellow Muslims or other religions. So, religion means the acceptance of differences, which exist in human beings in the direction of the Transcendental (Esack, 1997).

The pluralist-multiculturalists said that the positive values of various religious groups and the identity of the religious community had been recognized as valid and the Quran itself advocates for all religious communities to compete with each other regarding goodness for the benefit of all people (Shihab, 1997: 57). Diversity in sociological reviews shows that any difference is the right cultural view for the interests of the faith that we love so that a peaceful and safe life situation does not lose its vitality. Thus, diversity is at least a reflection of the importance of respecting one another despite different understandings or interpretations of law in every religious teaching. It is important that every Muslim does not blame the plurality of understandings found in certain religious groups so that they do not create new conflicts in the community.

As a Muslim generation, researchers want a paradigm shift from each religious group to be polite and mutually respectful if there are differences in understanding in interpreting a legal issue regarding the interests of the wider community. Especially in Islam, plurality requires tolerance, which reflects tolerance, allows and allows differences of opinion, beliefs, habits, and behaviors that are different from one's own. If the spirit of tolerance is more put forward from an attitude of arrogance, it will increasingly create a religious climate inclusive among religious and internal religious groups.

If we reflect on the diversity of religious groups in Indonesia, it is fitting that we do not blame the differences in understanding and interpretation as one of the sources of the emergence of conflicts that have implications for the unity and unity of Muslims. Indonesian people must understand that the reality of human life is essentially a plural reality. That reality is always changing constantly which increasingly reveals itself in a frame of difference. The complexity of the plural reality requires high wisdom so that it can take each particular religious group to the top of the mountain, then see the plurality that is below the peak of the mountain. Without high wisdom, a complex plurality will only confuse. Moreover, that high wisdom is obtained from a monotheistic (theological) view which will illuminate the vision of plural unity, including a plurality of Islam with various variants behind it (Asy'ari, 1999: 132).

So here the concept of multiculturalism becomes important to provide awareness to the millennial generations so that it is not easy to be trapped by actions to kill other people utilizing suicide bombings. Knowledge of the insights of multiculturalism to provide confirmation that God created the universe and living things under different conditions from one another. Cultural diversity, customs, language, ethnicity, and even religion are part of *sunnatullah* which can't be rejected by humans.

Multicultural insight is a view of cultural diversity in the lives of religious communities. Multiculturalism means an understanding that reflects the existence of various cultures and religions in a particular community or group in the midst of society. Recognition of multiculturalism insights is a reflection of pluralistic attitudes in accepting all differences in all aspects of life so that in everyday life, it does not present itself as an individual who is easy to judge, blame and denounce other religious groups or minority groups who are always oppressed.

Multiculturalism insight aims to understand the differences that exist in humans, so that they can be accepted as something natural (*sunnatullah*) and don't create discrimination or extremist attitudes as a result of behavioral patterns and attitudes that reflect jealousy, envy, and ill will towards people who have differences from aspects of religious interpretation (Abdullah, 2006). This multiculturalism insight certainly wants to give

awareness to every religious community to respect each other regardless of their respective backgrounds.

Seeing that reality, the concept of multiculturalism is an alternative that can be developed by religious leaders and the government to provide awareness of the importance of diversity in every human being so that it is not easily trapped with radical movements that are directly contrary to the teachings of religion and the noble values of this nation. So it is important for a multicultural education to be echoed in the millennial generation so that they understand the wisdom behind diversity in various aspects of life.

Multicultural education is the process of developing all human potential that respects the existence of plurality and heterogeneity as a consequence of the diversity of cultures, ethnicities, ethnicities and religious sects. Multicultural education requires the respect and appreciation of human dignity. Such education is an effort to prevent and overcome ethnic, religious, religious radicalism, separatism and national disintegration (Naim, 2011). This education can also provide awareness that diversity in life is a reality that cannot be rejected by humans themselves.

The discourse of multiculturalism in the Indonesian context is important to be voiced given the awareness of the community has not fully understood the existence of minority groups who are always marginalized. Muhammad Ali explained that multicultural education is a multicultural (culturally) insightful awareness process. In this context, multicultural education not only knows about the diversity of religions and cultures, but also must understand the shared values that can be transmitted as a way of life. In other words, the main mission of multicultural education is to instill sympathies and empathy for adherents of different religions and cultures from various backgrounds (Ali, 2003: 99).

The importance of the vision of inclusivist theology in the design of educational curriculum is also a foothold in shaping awareness to the millennial generations. The vision of inclusivistic theology can be built if we can internalize the principles of harmony as a mirror of harmony in the life of the nation and the state. Harmony is not merely developed through an attitude of taking it for granted to the *status quo* that is unfair, especially through an attitude of compromise with crime, or forced tolerance towards the other party. Harmony as the spirituality of development of inclusivistic-tolerance theology, in turn, contains the courage to condemn all forms of evil through active tolerance. In fact, tolerance-inclusivistic theology demands transformative attitudes and actions which fight for justice and the welfare of life together without distinguishing religious background (Purnomo, 2003: 4).

Multiculturalist insights should be part of the education system that needs to be developed in school and university. Regarding the importance of planting pluralism values in the context of Islamic education, Amin Abdullah revealed that Islamic education needs to enter the discourse of public morality, because the source of moral crime is no longer only from individuals, but has shifted to a complex network of structures (Abdullah, 2005: 78).

The rise of the phenomenon of violence in the name of religion and other primordial elements shows that the existing education projections have not yet delivered the multicultural, inclusive millennial generations. According to Amin Abdullah, the practice of multicultural education that carries a message of peace is not given in the form of indoctrination, but in the context of inquiry. Students and teachers come together to understand the nature of the problem at hand and find possible solutions together. At the same time, it needs to be instilled in students about basic values which become the core values of inclusive multicultural Islamic education, namely integrity, humility, loyalty, the courage to act properly, justice, patience, craft, simplicity, politeness, and so forth.

Regarding the implementation of pluralism education, Syamsul Mu'arif understands the importance of education based on multiculturalism that takes into account the concept of *unity in diversity*. According to him, multicultural education in Indonesia must be based on understanding the phenomenon that "*one God, many religions*," is a reality that must be faced by modern humans. While the method that can be applied in multicultural education is to use communicative models by making aspects of difference as the main foundation, this method of dialogue is considered very effective and can be an alternative, especially in the teaching and learning process which is a comparative religion and culture study (Mu'arif, 2005: 94).

In relation to the explanation above, the existence of educational institutions has a major contribution to instill related values into a need to produce young generations who have a full multicultural awareness so that they can accept the reality of diversity in their lives wisely, both in their lives at school or university and in a society with a democratic attitude. In this context, it is important that an understanding of the development of a curriculum pattern that is multicultural in perspective is a new paradigm for young generations.

Religious Literacy Attitude to Prevent Radical Movements among Millennial Generations

The concept of multicultural education above is a projection of an ideal goal to foster a religious literacy attitude among Millennials who have often been stuck with radical ideologies. We must continue the idea initiated by Amin Abdullah and then developed by Aloys Budi Purnomo about "*religious literacy*." The purpose of religious literacy is an attitude of being open to and recognizing values in other religions. By the word, religious literacy is an attitude of "*literacy of other religions*." By "*literacy of other religions*," people can truly know each other, respect each other, side by side, develop each other, and enrich life in a true brotherhood between religious groups, whatever their religion (Purnomo, 2003: 11). This attitude is clearly part of the practice of multicultural education which views that every human being must respect and protect each other.

In the holistic paradigm, Aloys Budi Purnomo understands that religious literacy will provide space for the creation of dialogue and cooperation between the religious community. In dialogue and cooperation between religious groups, every believer can honestly and openly offer truth, kindness, honesty, beauty, and peace to one another, not to recruit and influence one another; but to deepen the appreciation of one's own faith and religion for true friendship and brotherhood. Through religious literacy, interfaith believers can live in mutual symbiosis while gathering synergy to fight for prosperity, justice, and peace (Purnomo, 2003: 11).

This religious literacy provides an understanding of the millennial generations that other religious communities also have the truth of the teachings of the religion they believe in. We as Muslims, must not force personal will so that other people follow our religion. Religious literacy will lead us to understand those religious beliefs are not to exclude and overthrow each other, especially to commit acts of terror by means of suicide bombings that often occur lately.

If this religious literacy is embedded in every millennial generation, the truth will be opened in accordance with the expressions of Raimundo Panniker, *to religious today is to be intrareligious*. According to him, that the millennial religiosity that is often trapped with radical groups is really determined by its intelligence in cultivating an attitude of "*literacy of other religions*." That is, that when the millennial generations have realized that there are other people who also teach goodness and truth, then we will increasingly be inclusive of anyone who is different from us. The point is to be religious, and one must have

knowledge of other religions in order to avoid being blamed and ignore the truth in other religions. However, if someone "*literate other religions*" doesn't necessarily mean that he becomes an independent pluralist, or acts as if all religions in the world are the same and there are no differences in various aspects. If every millennial generation has a religious literacy attitude, then it will be increasingly convinced of the truth on its religion and will always attach importance to the values of harmony compared to extremist or radical attitudes.

When every millennial generation has a sensitivity and awareness in a healthy religion, is able to be tolerant and respect each other, that is where religious literacy sows as a bridge to openness, enlightenment, and peace as long as every religious community is missed in various parts of the world. Schools as educational institutions give meaning to the millennial generations to characterize multicultural insight that promotes the spirit of mutual respect for each other. In educational institutions, the millennial generation, especially in school and college, has the opportunity to learn, interact, work together, peacefully coexist, understand each other, learn to live together in situations of diversity. Tolerance education is indeed a strategic vehicle in shaping mutual respect among others. However, of course, it must also be supported by the concept of peace education which requires a belief in the importance of building a spirit of peace amid the rise of radical groups in Indonesia.

The influence of multicultural education in the formation of religious literacy in the millennial generations is of course very large in an effort to suppress exclusive attitudes towards other religions so that the planting of universal human values implied in religious teachings can be manifested in real-life behavior. With good and intelligent religious education, the attitude of the millennial generations toward the existence of other religions will not be ignited by the fire of hostility and hatred. In fact, it can establish a relationship of friendship and brotherhood in a more civilized and enlightening frame for the sake of upholding social piety among others. The most visible measure of the influence of multicultural education in the formation of religious literacy and tolerance attitudes is the creation of an attitude of mutual openness in conducting cooperation related to social service or mutual cooperation in helping people who need our helping hand.

In a hypothesis, it is stated that there is an influence of multicultural education in the formation of religious literacy and tolerance among the millennial generation. This is certainly an illustration to find out the attitude of the millennial generation towards other religious beliefs and their actions in respecting other religious holidays. This hypothesis can be used as a guideline in assessing whether religious education taught in schools contains lessons about attitudes or literacy of other religions and tolerance for other groups or not. Here can be seen openly with regard to the influence of good religious education on the attitude of the millennial generations in addressing the diversity of Indonesian society.

Tolerance is a golden character that directly influences the behavior of millennial generations when in contact with other religious groups. When religious literacy and tolerant attitudes become fundamental insights in the world of education, the young generation produced will avoid the trap of radicalism and anarchist actions that color the hustle and bustle of their journey in navigating the future.

Religious literacy among the Millennials is an inclusive attitude in accepting the presence of other religions in the world. Through the insights of multicultural education that is applied in school institutions and universities, the millennial generation can understand the importance of learning the teachings of other religions so as not to misunderstand and easily denounce the holy books of other religions. If the millennial generation is aware of the diversity of religions in the world, then the act of attacking or negating the truth in the teachings of other religions will not be carried out.

Religious literacy will lead the millennial generation to behave well towards other religious groups. Planting tolerance values in the Indonesian education curriculum becomes very important to help the millennial generation in building relationships with different groups, both from culture, language, customs, and religion. Safeguarding tolerance as a character of Indonesian youth is at least the first step to provide an integrated understanding of the importance of respecting and respecting anyone regardless of their background and social status. This is the best way to form a golden generation that is not only clever in terms of science but also has knowledge of the importance of tolerance in the midst of educational failure in reducing egocentrism and violence involving millennial generations (Takdir, 2014: 188).

Among millennials, the formation of inclusive and tolerant attitudes is more important than just knowledge of universal values that are not integrated with the design of educational curricula in Indonesia. The formation of insight into tolerance can give an idea of their attitude towards other religions so that they no longer blame to coexist (coexistence) with friends of different faiths. It seems that tolerance is a national insight that can be manifested in everyday life. Even though it's not to fellow Muslims, we shouldn't have to increase influence and dominance. We all have to live in harmony, peace, and freedom from political-economic engineering that makes us trapped by acts of violence.

An inclusive attitude in accepting the reality of the existence of other religions is a manifestation of the existence of religious literacy among the millennial generation. Religious education which prioritizes the spirit of respecting each other is the main capital in shaping an inclusive and tolerant character. They are taught not to blame all the differences that exist. Even they fight each other to flatter. The attitude of mutual respect and respect among the millennial generation seems so flowing without any noise and serious problems that accompany their lives.

The attitude of the Muslim generation to coexist with any group of different religions is a reflection of a generation that loves the spirit of peace and tolerance in the life of the nation and state. This attitude is not just outward (*physical*) tolerance, but tolerance that comes from the deepest (*inner*) conscience. Millennials from among Muslims must be inculcated with an attitude of sincerity and inner clarity regardless of diversity. In fact, as much as possible they are not only taught how to engage in mutual relations, live side by side peacefully, but also practice life in togetherness, not having to influence each other and force the will of others to follow our religious beliefs (Ekopriyono, 2005: 164).

So from an early age, young people should be accustomed to building relationships with people or groups of different faiths. For generations of Muslims and Christians, building relationships with people of different religions is not a barrier or an obstacle to knitting together and sharing ideas about everything in life. Living in harmony and building relationships is part of a humanitarian mission that must take precedence over the religious mission itself.

In an atmosphere of *sanjan* (*visiting a friend's house*) while chatting and copying, for example, researchers are free to engage in dialogues that enter the religious territory. Exchange ideas about religious issues without seeing the religion embraced is part of the relationship that must be built. The recipe is that each of them underlies themselves with the vacuum of spirit that is commanded by *waliyadain* (*for you your religion, for me my religion*). It never took a bit to force each other's will or try to influence the other person's beliefs. Now, the shade of life in togetherness is a longing. Togetherness and harmony must be the basis of life to develop tolerance and avoid the politicization of religion. That is what is called religious literacy which is a healthy religious attitude and is not easily trapped by radical ideas that bring harm to all people.

In shaping religious literacy among the millennial generation, religious leaders have the duty to provide guidance and teaching about tolerance-based and peace-building religious education. Tolerance-based religious education should be taught in schools or places of worship through recitations which are packed with spiritual water to all people, including the younger generation. The material taught in educational institutions must prioritize tolerance values and the attitude of a Muslim towards his non-Muslim brothers and sisters to take care of each other. The attitude of *tasammuh* must be an important foundation for everyone to live side by side with anyone without knowing their background in life, be it ethnicity, language, customs, culture, social status or religion. This attitude must always be encouraged and instilled in every Muslim to become Muhammad's people who are able to uphold tolerance values in the diversity.

Besides that, the most important thing is that the military generation is not fed by Islamic jihadi, Tahriri, Salafi, Tarbawi, and Islamic Populism literature. The millennial generation that consumes jihadi-style Islamic literature is certainly very vulnerable to being trapped with radical ideology, so it needs to be balanced with patterned Islamic literature or more moderate light books as a balancing form of narrative in the public sphere (Akmaliyah, 2018).

Conclusion

The important, substantial value of multicultural education is to give awareness to the millennial generation to better value diversity as a provision from God. The goal to be achieved from the planting of multicultural education for millennials is, of course, to foster a religious literacy attitude as an attitude to "literate other religions," trying to learn to understand and not easily impose other religious beliefs. Thus, the enthusiasm that wants to be built is more or less the same as what is desired in religious tolerance, which is to make religious differences as a way for followers to work together, unite in building a peaceful and just life. So, in it, there is the meaning of mutual need, and interdependence to achieve mutual interests.

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BUILDING A CONTEMPORARY TAFSIR FRAMEWORK: FROM TAFSIR HARAKI (MOVEMENT TAFSIR) TOWARDS TAFSIR MUJTAMAI (COMMUNITY TAFSIR)

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Abstract

The discourse of the interpretation of the Qur'an becomes a serious discussion and in-depth study among the interpreters (Tafsir experts). Haraki's interpretation method is one of the methods of contemporary interpretation that Sayyid Qutub has called to improve society. This method be applied as an application of the exclamation of the Qur'an which removes the ignorance of humankind. This method has inspired Muslim activists to practice Islamic teachings faithfully sourced from the Qur'an and the Sunnah. However, in the present era, after the rise of Islam (Shahwah Islamiyah) and the rise of Islamic groups who want to apply Islamic teachings in all aspects of life, what is needed more is the interpretation of the mujtamai. If we read the Qur'an since it was first revealed to the Prophet in the people of Mecca, we will see that these two foundations form the basis of the new interpretation that we call the interpretation of the mujtamai. These two foundations are (a) Ensuring the safety of human life in society. (b) Developing human potential in community life. In this article, the author will discuss how to build a new interpretive framework of contemporary interpretations of the method of interpretation of haraki towards interpretation of mujtamai.

Keywords: *New Tafsir , Tafsir haraki, Tafsir Mujtamai*

Introduction

Al-Qur'an is a source of teaching that produces the right moral attitude for human actions, whether religious, social or political. In its explanation, the Qur'an emphasizes moral emphasis and psychological factors that give birth to the right frame of mind for action, because the basic urge of the Qur'an is to form a creative moral attitude (Rahman, 2000: 354).

The Qur'an is a book of principles and moral appeal, not a legal document. The Qur'an contains universal statements that apply throughout the ages. He not only provides moral and spiritual principles but also serves as a guide for the prophet Muhammad SAW and the Muslims in their struggle against his enemies. Al-Qur'an also serves as a guideline for them in their duties to compile the system of society and the state (Rahman, 2000: 354).

The purpose of the Qur'an is revealed to give guidance to humans, which leads to a straight path. Humans as the main actors in life have active participation and clear moral commitment. They must be able to learn, understand and formulate the instructions in the Qur'an, both expressed and implied. Instructions that contain these moral statements must be understood and interpreted from each word without any interests and tendencies that benefit themselves (Irving, et. al., 1995: 16).

In its development, there is no single understanding of the meaning contained in the Qur'an, because the Qur'an is a text that is always open to interpretation, while the interpretation of the Qur'an will always change and be different. This is in accordance with the statement that was said by Ali bin Abi Talib, "The Qur'an cannot speak anything, but

the one who speaks is human (Rahman, 2000: 91). Understanding of the moral message in the Qur'an must be in accordance with the context, without having to be limited by the historical context itself (Irving, 1995: 15). The context of Al-Qur'an understanding includes the context and background of the struggle of the prophet Muhammad SAW, his activities in the midst of the traditions and views of the Arabs, both in social life, politics and economics. By truly understanding the context when the Al-Qur'an falls without denying the breadth of meaning, the Al-Qur'an can be understood in full and in depth.

Along with the development of human civilization often emerges socio-cultural problems that are increasingly developing, while the Al-Qur'an texts are always in a constant condition and will not experience change, even though the teachings are demanded to apply all the time, ie, when and wherever they are. The Qur'an must be interpreted in such a way that the results can be used as a guide to solve problems that always arise and develop.

To get the results of the Al-Qur'an meaning that is more objectively related to the current context, the context of its understanding must be based on the Qur'anic principles as follows; (a) Al-Qur'an is a guide to humanity (Al-Baqarah: 185) which is universal (Al-Anbiya` : 107), which in its teachings does not contain contradictions at all (An-Nisa` : 84). As a guide to humanity that is universal, the Qur'an must always be able to give guidance to humans in their lives. This means that the Qur'an is a source of meaning and value for everyday life for the present or the future. (b) Al-Qur'an is a system in which there are several sub-systems. Each existing system has an inseparable link between one another. Then the teachings and messages will only be fully understood if between one verse and another can be found the context of the context of meaning and terms. (c) All teachings of the Qur'an are action-oriented and are intended to maintain human behavior in order to remain on the right path, in harmony with noble character and in accordance with the Qur'an's moral goals. Thus it can be said that the main battle of the Qur'an is humanity for its good in this world. That is why the teachings of the Qur'an are only practical. (d) Al-Qur'an studies always skyrocket if they are not projected to meet the needs of the present. The projection of the understanding of the Koran in the current social situation is very necessary to meet the needs of the Muslim community, as well as the future, because the literal understanding of the Koran without considering its relevance to the present situation will lead to the stagnation of the Qur'anic doctrine or less functional.

When viewed concerning the typology of reading in contemporary times, Muslim scholars, especially the observers of the Qur'anic study according to Sahiron Syamsuddin, are divided into groups, namely traditionalist quasi-objectivist views, subjectivist views and quasi views of modernist objectivists (Goldziher, 2003).

Al-Qur'an really needs to be interpreted according to the times, but also keep in mind its historical background which later its interpretation was drawn in the present era. According to Sahiron, Muslims today must also try to understand the meaning behind the literal message, which is called by Fazlurrahman with *ratio legis*, called by Ath-Thalibi with *maqashid* (the purposes of the verse) or referred to by Abu Zayd with *maghza* (significance of the verse) meaning in It is behind this literal message that must be implemented now and in the future (Goldziher, 2003). So in this *mujtamai* interpretation that must be highlighted is the values of civilization (*al-qiyam Al-hadhariyah*) which are the values that become the reference and guidelines of civilized nations so that they obtain a position and high position before the world civilizations.

Tafsir Haraki

Haraki's interpretation is an organized movement that aims to realize the Qur'an. The term Haraki interpretation can be found in Shalah Abdul Fattah's doctoral research, which includes the Fi-Al-Qur'an interpretation by Sayyid Qutub in this interpretation methodology. Haraki's interpretation is the interpreter of interpreting the Qur'an while experiencing the reality of the meaning of the Qur'an (the applicable meaning stage) or after experiencing it (the stage of meaning after the application). The conceptual meaning of the conceptual prior to the application does not include the interpretation of Haraki. Wahyudi mentions six rules in Haraki's interpretation (Irving, 1995: 16).

Haraki's interpretation can be classified in the traditionalist quasi-objectivist typology, namely a view that the teachings of the Qur'an must be understood, interpreted and applied in the present, as he understood, interpreted and applied to the situation, in which the Qur'an was revealed to the Prophet Muhammad and delivered to the early Muslim generation (Hadzig, 1992: 37). The point is that the Al-Qur'an texts must be understood in textual and in accordance with the conditions in the time the verse was revealed.

Sahiron said that following this view was like the Muslim Brotherhood group in Egypt and several salafi groups spread in Islamic countries. The primary references to their interpretation are Fi Al-Qur'an's works by Sayyid Quthub and Said Hawwa's Al-Asas fi At-Tafsir which tend to be haraki. It is true that this group when interpreting the Qur'an, the method used is assisted with various established methodological tools of interpretation, such as the Islamic principle of nuzul, nasikh mansuhk, munasabah, muhkam, mutasyabih and others. But they ignore the contextualization of the verse because contemporary aids are ignored. With the existing method, they hope that the objective meaning behind the verse that is interpreted can be revealed well. The main characteristics that are easily recognizable from them are textual or literal interpretations.

Sayyid Quthb lived in various phases, had adopted atheism for eleven years and was saved from atheism by an Egyptian writer named Mahmud Abbas Al-Aqqad. As it is known that Hasan al-Banna was killed on February 12, 1949. The news of his death was written in an American newspaper on the morning of February 14. That year more than 1600 newspapers in America. News of Hasan Al-Banna's death was only found in two small newspapers, Los Angeles page 5 & New York Time on page 12 in several lines. Is Sayyid Quthb lying? Apparently not, just ignorant (stupid), do not know English and do not know the state of America at that time. Why can an ignorant person like Sayyid Quthb be a role model?! Because of Sayyid Quthb sentenced to death for the crime he committed; he is also considered to be a hero. Sayyid Quthb was a very arrogant man ... He wrote several qasidah syair and then considered himself to be superior to Ahmad Syauqi. Before entering the Muslim Brotherhood organization, Sayyid Quthb wrote a qasidah entitled As-Syathii Al-Majhul (an unknown beach) writing in muqaddimahnya that: "this is the best & highest shi'ir" while praising oneself. A friend named "Khasabah" wrote a book about cool poets in Egypt ... the author mentioned several names, without mentioning Sayyid Quthb. Sayyid Quthb was angry and wrote a paper in the vein of Al-Ahram, "I hope you don't mention me with them, because they are lowly poets.

Sayyid Quthb also wrote a paper entitled Asy-Syawathi Al-Mayyitah (dead beaches). Here, according to Shaykh Ali, Sayyid Quthub wrote about the invitation to use the beach as a bare party event). How could a misunderstanding about Valentine's Day & consider it American debauchery with the death of Sheikh Hasan al-Banna considered to be a thought leader? In general, Sayyid Quthb is a writer, the only one who interprets the Qur'an (fi Zhilal al-Qur'an) then changes the first 15 volumes. So from the first 6000 pages, there are about 300 pages of confusion or even less than 300, there is a poison that is very dangerous, like a poison placed in a cup of clean & white milk glass.

In a hadith, the Prophet said, "What I fear happens to you is someone who is given the Qur'an, so that it is seen in him the charm of the Qur'an, he changes it, then goes out to his neighbor with a sword and accuses the neighbor of being a polytheist. The Companions said, "O Messenger of Allah, who accused the more appropriate with shirk or the accused?" "The accuser." (HR Ibn Hibban)

According to Shaykh Ali Jum'ah, we did not know the meaning of the words of the Prophet, "Change it" until Sayyid Qutb appeared, which interpreted the Qur'an until it was completed in 30 juz, printed by the publisher Isa al-Halabi. When finished, the idea emerged in his brain to accuse Muslims of shirk, not followers of Islam, as written in his new print that: "There has not been on the surface of the earth since centuries". and that "Muslims do not understand Islam". He is the only one who understands Islam, who otherwise does not understand. That phrase has the text in *Zhilal & Ma'aalim*. So the first print was good, Sayyid Qutb then changed the first 14 volumes (Syamsuddin, 2009: 73).

If we read the article entitled, "Why Do They Punish Death on Me?" We will find the psychic of the writer who is shaky & does not deserve to be a role model of thought, movement, faith or religion. Where did Sayyid Qutb study? He doesn't have a teacher. is it worthy of all his words just because he was sentenced to death for his crime? How can we make him a temporary leader he insults the noble companions. In his book "*al-` is al-ijtima`iyah*" (social justice) which is printed up to now; he insulted Sayyidana Abu Bakr, Umar & Uthman RA, Sheikh Mahmud Syakir criticized him in the *Ikhwan al-Muslimin* newspaper without mentioning the name Sayyid Qutb.

From here, after knowing the method of interpretation of Haraki and its weaknesses, a new method is needed which departs from the interpretation of Haraki towards the interpretation that is more relevant to the condition of Muslims today. That is an interpretation that emphasizes the values of civilization (*hadharah*). This interpretation is expected to be able to answer the global challenges when Muslims face and compete with world civilizations.

Tafsir Mujtamai

Mujtamai interpretation is a new interpretation based on two great foundations. If we read the Qur'an since it was first revealed to the Prophet in Makkah, then we will see that these two foundations form the basis for new interpretations which we call the mujtamai interpretation. These two foundations are (1) Ensuring the safety of human life. (2) Developing human potentials. These two foundations should be the starting point or starting point for interpreters and reviewers of the Qur'an in understanding and applying the Qur'an in the present context, if in the past we were treated to many Haraki interpretations, then now the mujtamai interpretation must put forward and disseminated in the community in order to build the return of Islamic traditions to be a dominant *hadharah* and become a reference for other national civilizations. First, Ensure the safety of human life.

When we read, understand and live the Qur'an that descends in Makkah, we can conclude that Allah does not command worship to Him except after Allah has provided a generation with tools that can guarantee the friendliness of human life, both physical and spiritual. Furthermore, this foundation can be clarified and embodied in several poems that lead to the security of human life. (a) Stability of human life. Since the first time the Qur'an was revealed to the land of Makkah, the Qur'an has paid attention to the importance of maintaining the security of human life. Or it could be said that Allah stipulated in his command to humans to worship after Allah gave a guarantee of life to the Da'is who

invited people to His path (Quraysh: 3-4). The command of worship to God only exists after there is stability in human life and the availability of elements that support it such as food availability and easy access to get it. Also available is a sense of security in the soul as seen in illegitimate months and unclean land. (b) Migration of the first Muslim to another country for security. Two of the three migrations carried out by the first generation of Islam are to find a safe life for them. That is their migration to Ethiopia first and second is to seek security and protection from the cruelty and torture of the unbelievers of Quraysh. While migration to Madinah is done to seek protection and security in religion. (c) sanctions applied in violations of Islamic law. The sanctions applied to the perpetrators of many Shari'a laws that pay attention to the security aspects of human life, such as freeing slaves and freeing people from the bondage of slavery, giving food and clothing to people. (d) rituals of worship that pay attention to the security aspects of the body. Some rituals of worship in Islam pay attention to aspects of body security such as in the pilgrimage there are slaughter and sacrifice, rituals in zakat, almsgiving, walimah and others. (e) Allah fulfills the Prophet before being appointed as an Apostle. God provided food, clothing, shelter and so on to be prepared to be prophets and callers of Islamic da'wah (Adh-Dhuha: 6-7). (f) Maintaining religion and promoting fear of the soul. Many Al-Qur'an verses that mention the importance of maintaining the security of human life and haram disturb human security. Second, developing human potential. The next step that goes hand in hand with the first foundation is the Al-Qur'an since being revealed on earth Makkah calls on the people to develop humanity's potential so that it will become a sovereign, powerful and strong people facing other human civilizations. This foundation can be seen with the perspective of mujtama'i interpretation in three branches which all lead to the development of human potential. (a) Development of charitable potential (work ethic). If we look at the nature of Islam through the texts both in the form of holy verses and the words of the Prophet, we will find something amazing that should be contemplated and lived.

The Prophet in his mission towards transforming Arabs into people who work and work. It is said that a worker who is tired and sleeps at night, he gets forgiveness, the hands of men who are rude because of the work loved by Allah and His Messenger, the work of the Prophet's companions such as keja looking for firewood, digging trenches, stretching khaibar fortress and others. In the scriptures, many verses pertain to the work of the Prophets. For example, Ibrahim and Ismail built the Ka'bah, the Prophet Dawud made armor, the prophet Noah made a boat. Allah relates rituals of rituals to the results of hands. Like covering aurat with clothes in prayer, ablution with holy water, zakat is obligatory for rich people who earn income from various kinds of work and business. Job performance can even influence the faith of a person and nation. Like the story of Queen Balqis from the kingdom of Saba 'who submits and believes after seeing the splendor of the kingdom of the prophet Sulaiman which was built so beautifully and luxurious. (Al-Baqarah: 127), (Al-Anbiya: 80), (Hud: 37) (An-Naml: 44). (b) Development of intellectual potential. In the perception of the Qur'an (At-Tashawwur Al-Qur'ani) science is the main basis in developing human potential. Mak did not wonder if the Prophet always prayed for his knowledge (Thaha: 114) knowledge as the basis of power and kingdom (Al-Baqarah: 247) The Qur'an came down and began with the command to seek knowledge (Al-Alaq: 1-5)) science first than faith and charity. Science is like life as a prisoner of war who must look for ten children to read and write. The height of the knowledgeable people (Al-Mujadilah: 11), (Al-Kahf: 66) The Prophet sent some foreign language learning friends. (c) Development of the potential of the soul (spiritual). If western civilization has gone a long way in developing the two things above, then one of the future scenarios says that this world will be destroyed by the hegemony of civilization which is spiritually empty. So in the perception of Islam the primacy of civilization is in the development of the potential of

charity and the potential of reason which is controlled by spiritual potential. God commands humans to tazkiyah, purifying themselves totally in a variety of ways. (Al-Baqarah: 129), (Al-Baqarah: 232), (An-Nisa: 49), (Al-Kahf: 19), (An-Nur: 28), (An-Nur: 30), (Al -A'la: 17), (Ash-Shams: 9).

From Haraki's Interpretation of the Interpretation of Mujtamai

Along with the progress and development of the times, then along with the birth of various schools and diverse schools among Muslims in interpreting the Qur'an in order to answer the growing social-community problems. This is nothing but an effort to answer all forms of contemporary problems that continue to develop. However, there are not a few interpretations that exist only in the form of repetitions that already exist. Then a new framework is needed in understanding and interpreting the Qur'an with a mujtamai perspective or mujtamai interpretation. The idea of the interpretation of the mujtamai was offered to continue the interpretation of Haraki which put forward the movement in interpreting the Qur'an. Tafsir Haraki, which is a reference for radical, fundamentalist movements, is considered unable to answer the challenges of the times. This interpretation can be said to be one of the phases of the jihad struggle in the framework of fighting against modern ignorance as said by the initiator.

However, in the present era when modern jahiliyah has disappeared, the interpretation that can replace its position is the interpretation of the mujtamai, which puts forward the values of hadharah and tamaddun. It is this interpretation that will restore Islam to its glory that has transformed the ignorant society into a society that is civilized and civilized. If Haraki's interpretation has contributed to the maturity of the Islamic movement in the modern era and still inspires this movement, then the phase that is facing this people which is now starting to emerge awareness, demands to look back on the holy spirit from a new perspective that is in harmony with the demands of the new era. At present, the urgent demand is to open a new door for the interpretation of the scriptures that pay attention to the will of God to make Muslims as the people who carry out their observance in life, the high people and the best ummah (Khairu ummah)

A mufassir must be able to look for the values of the mujtamai Al-Qur'an that make us holy Muslims, right, li kulli the age of wa makan, where these values do not always appear explicitly in a verse statement, but the value of the mujtamai is often only implicitly can be known if the understanding of the verses of the Qur'an is not done literally or in pieces (qira'ah tajzi'iyah). In interpreting the scriptures required to study them thoroughly, not cut apart (qira'ah syumuliyah), and see the context of the descent which is continued with relation to the present.

If Haraki's interpretation has contributed to the maturity of the movement of Islam in the modern era, then the phase experienced by the present ummah, demands to look back on the sacred spirit from a new perspective that is in harmony with the demands of the new era. At present the urgent demand is to open a new door for the interpretation of Scripture that pays attention to the will of God, making Muslims as a people who carry out their obligations on the earth, act as caliphs, carry out the religious service and practice tazkiyah.

The verses of the Qur'an can appear to be flexible if their meanings are explored with wisdom, kindness, and guidance. There are worries and fears of the opposite, namely the occurrence of stunting and wrinkling of the Qur'an, if we prohibit renewal of interpretations to answer the demands and challenges of life that continue to be renewable. Some contemporary Islamic thinkers have warned of this. This is what we might

understand from the word of God which tells the story of the Prophet's complaint against his people who left the Qur'an (Al-Furqan: 30). Dr. Khalish Jalabi in *Inkimasy The Qur'an* says, "The Qur'an which consists of 114 letters we see in oral Jumar preachers has shrunk into several verses that can be counted." The call for a new interpretation of the Qur'an is positive calls to fight the Qur'an's shrinkage and its stunting and fight against attempts to leave it. One appeal that we should call together in the present era is to depart from Haraki's interpretation of mujtama'i interpretation in order to build a new framework of contemporary interpretation.

Conclusion

The dynamics of the problem of interpretation of the Qur'an is a serious discussion among Mufassir (Interpreters). Even they often disagree in interpreting it. It is natural that this difference occurs because the situations and conditions experienced are different. According to contemporary modern interpreters, what is needed now is a new model and methodology in reading and understanding the Qur'an so that this Muslim holy book is truly a guidebook that will always be relevant for every age and place and able to respond to every social and religious problem faced by humankind. The method of the haraki interpretation that has been called upon by Sayyid Qutub is an organized movement that aims to realize the Qur'an in all aspects of life; political, economic, legal, social and so on. This method has inspired Muslim activists to practice Islamic teachings faithfully sourced from the Qur'an and the Sunnah. But in the present era, after the rise of Islam (Shahwah Islamiyah) and the rise of Islamic groups who want to apply Islamic teachings in all aspects of life, what is needed by the ummah is the interpretation of the mujtama'i that prioritizes the values of Islamic civilization (hadharah Islamiyah) once dominated civilization world. So if this can happen again, Muslims will now become a Ummah that regains its glory. Also, furthermore, Muslims will always spread peace on the earth and establish harmonious relations between the existing world civilizations.

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THE ASPECT OF ISLAMIC ECONOMIC LAW IN UTILIZATION OF NATURAL RESOURCES IN SANDING VILLAGE BANDUNG

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Abstract

The majority of Pulosari district people utilize the existing natural resources by farming, gardening, and breeding. Although some of them are not the owners of the land, they have an agreement with the owner to have a profit share of the area they utilize. This agreement makes the owners and the laborers equal regarding welfare and prosperity. Besides, this also suppresses the unemployment rate in Sanding village Pulosari district, Pangalengan Bandung, West Java, Indonesia. This service-based research is to identify the Islamic economic law in the utilization of natural sources in Sanding village Pulosari district, Pangalengan Bandung, West Java, Indonesia. Thus, Participatory Action Research (PAR) method was employed to attain the research objective. The result shows that most of those gardening coffee, farming existing laws have not completely protected rice fields, cabbage, chili, gourd, carrot, mustard green, and breeding cattle and sheep in Dusun Sanding Desa Pulosari. One of the Fatwas of Indonesian Ulema Council Number 07 the Year 2010 on Civet Coffee is issued to protect people legally.

Keywords: Natural Resources, Law Aspect, Arabika Civet Coffee, Service-based Research, Agreement

Introduction

Pulosari district is one of the districts having potential natural resources in gardening coffee, farming rice fields, chili, tomato, and breeding cattle and sheep. The economic condition of people in Pulosari district changes significantly as that of the time does. While some people are breeding cattle and sheep to produce milk and milk candy, some others dominantly are gardening coffee to produce civet coffee of which these are becoming the special food from Pangalengan, Bandung, West Java, Indonesia.

Of those potential natural resources, gardening coffee nowadays seems to be more promising income for people in Pulosari district. They plant various coffee with various prices such as *Holokoffi Arabika Java* and *Arabica* Coffee. *Arabica* coffee and retrospective coffee are likely to have different prices (i.e., IDR 185.000 – 200.000/kg for peeled off coffee *Holokoffi Arabika Java* and IDR 25.000–30.000/kg for peeled off *Arabica* coffee). The price is potential to increase in the next years. This condition lures the coffee farmers of Sanding village, Pulosari district to plant the coffee and market it. The existence of civet coffee in Pulosari district, Pangalengan, West Java Indonesia has been studied by Nurul Aeni (2012). She identified that civet coffee is produced by coffee farmer association so-called Three Mountain Civet Coffee Farmer Association (<http://pustaka.unpad.ac.id/archives/117786>) of which the association has more than 28 members spread out not only in Bandung but also in Garut and Cianjur. This existence attracts the researcher to study on identifying the utilization of agribusiness of civet coffee in Pulosari district, Pangalengan, Bandung.

Civet coffee planted in Pulosari district could be a solution for increasing the selling price. However, since coffee harvest needs more extended time than that of

vegetable's, the coffee farmers creatively combine the plantation of coffee and vegetables. While connecting the estate of coffee and vegetables, the people of *Pulosari* district breed cattle and sheep as their primary or secondary income. By milking the cattle from 05:00 to 15:00, they get IDR 5000 per liter from agents.

The issue is more interested to be studied because the majority of people in *Sanding* village have various activities in utilizing natural resources. Some of them are coffee farmers, gardeners, and some others are breeders. By paying much attention to the potential natural resources supported by potential human resources makes *Pulosari* district potential to be more prosperous. However, the high number of human resources does not mean that all people in *Pulosari* district are prosperous and wealthy. If compared with the high number of labors in *Pulosari* district, the prosperity, and welfare of the people are still questionable because the fluctuating price to the goods they sell is still happening following the market demands.

The interest of identifying the potential natural resources in *Pulosari* district is conducted through interview and observation to *Pulosari* district people consists of (a) cropping coffee harvest and selling it to agents; (b) identifying vegetables planted for their income; (c) determining the selling price per kilogram to agents; and (d) identifying the fluctuating price when harvesting.

The economic development in agribusiness develops as the time so fast. However, one thing must be paid more attention is the marketing aspect which is the reality is worrying. The coffee farmers sell the harvest to agents with low price. This lures the researcher to identify the problems dealt with the farmers in *Pulosari* district to find the solutions to increase the cost, income, and welfare gradually from year to year.

Method

The research method employed in this study is Participatory Action Research (PAR).

Results and Discussion

Lured by the curiosity to identify the mechanism in *Sanding* village, *Pulosari* district, Pangalengan, the researcher observed the agribusiness aspects, consisting of farming and gardening coffee, tomato, cabbage, chili, gourd, carrot, mustard green, and potato; and breeding cattle and sheep. When planting those plants, the coffee of which it is called civet coffee is planted together with them.

Civet coffee is made of coffee beans which are coming out from civet's feces. Civets are released from big pens to the garden to eat falling coffee. Coffee beans coming out with civets' feces are then processed hygienically. The problem is fatwa given by Indonesian Ulema Council on Civet Coffee (*Fatwa Majelis Ulama Indonesia (MUI)* number 7 year 2010 about *Kopi Lumak*).

Referring to Islamic economic law, property and wealth taken from natural resources in the form of farming, gardening, breeding, and tourism in *Sanding* village, *Pulosari* district, *Pangalengan*, Bandung, West Java, Indonesia are not produced by a human (*tasharruf*), but are assets from God. Human is responsible for protecting and cultivating all assets given. Besides, human also must utilize those assets for praying and living according to the Islamic law in daily activities (Qs. An-Nisa (4):29).

What human does is referred to the following Islamic law: the first is faith. It is the state of mind in which a person is forced to do something in having a deal. The second is sharia (*Syari'at*). It is regulation that regulates social interaction among human. Those two dimensions predispose the Moslem behavior in daily activities (Dewi, et al., 2005: 3). In Islamic jurisprudence concerning *mudharabah*, it is a sales contract where two parties (the owner and labor) agree with venture capital issued by one of the parties

(without joining the business) and the skill of another party (without providing venture capital). Viewed from funding, *mudharabah* is usually applied in two aspects: (a) venture capital funding, such as trading in goods and service, (b) specific Investment, also called *mudharabah muqayyadah*, in which capital owners have determined particular funding with specific distribution and appropriate terms and conditions.

In the Indonesian Civil Code under item 1, Commercial Code does not regulate specific cases. Indonesian Civil Code governs general inspection for the public. Meanwhile, Commercial Code is more specific for trader needs. Article 1338 of Indonesian Civil Code mentioned that an agreement carried out legally is valid as a law for the parties. In this case, agreement or memorandum of understanding plays a role for the parties. For example, in Article 1477, Indonesian Civil Code states that if no other deal, deliveries on which the goods is happening in the place where the agreement concurs and agrees.

Another consideration to be the source of law in Commercial Code is sustainable and simultaneous tradition accepted by public and traders. This coincides with Article 1339 of Indonesian Civil Code that agreement shall not only become binding on what is agreed but also shall become binding on traditions according to the agreement. Meanwhile, fatwa of Islamic economic law (*Dewan Syariah Nasional* number 07/DSN-MUI/IV/2000 about *Pembiayaan Mudharabah*) states that a deal performed by two parties, each of which the first party serves all venture capitals and the second party serves as the laborer. The profit gained from farming, gardening, and breeding is shared as agreed in the agreement. This is also written in the compilation of Islamic economic law on sales and purchase agreement Article 57 and Article 178 on *mudharabah* that the profit share performed by the parties have been governed according to the agreement. Although the price difference is potential to happen in public, Islamic economic law Article 65 states that it is allowed to do sale bidding on the goods with lumpsum price and all products must be bought by the buyers if they agree to the lump sum price.

Conclusion

Based on the result of the study, it is concluded that the majority of farmers (civet coffee farmer), gardeners, and breeder have not been protected by existing law. This condition affects the utilization of potential natural resources which cannot be maximum in raising the economy level (welfare and prosperity) in Sanding village, Pulosari district, Pangalengnag Bandung, west java, Indonesia.

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BOOKCASE IN COFFEE SHOP EFFORTS TO STRENGTHEN THE LITERACY MOVEMENT FROM TAKENONG

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Abstract

The low level of literacy is very worrying and endangering Indonesia. It needs public literacy by providing useful reading materials and are expected to help those who need information in learning and science in general, and especially the millennial generation who spend much of their free time outside formal education, such as in coffee shops around Takengon city. This study made collaboration with coffee shop entrepreneurs and regional library service by creating a bookcase in the coffee shop around Takengon city to help strengthen community literacy with the slogan "literacy coffee." From the assistance and collaborated project results, the author recommends and concludes, (1) to all educational institutions to encourage the acceleration of literacy mastery. (2) The younger generation should always continue to develop themselves by updating and upgrading literacy skills or open-minded (read-write, numeration, culture and citizenship, technology, finance, digital literacy). (3) The community and coffee shop owners respond to the concept author with the team through mentoring and developing this literacy activity. (4) It seems very appropriate to be used as a reference for all business sectors related to public areas to provide a contextual development of literacy, both in the form of bookcases, mini-libraries, and others, especially in Takengon area.

Keywords: *Bookcase, Coffee Shop, Literacy*

Introduction

The development of human civilization today is closely related to the advancement of science and technology. In the millennial era, the proliferation of electronic media usage has an impact on the decline of the reading power of the community, especially the younger generation. Interest and reading power decrease because peoples prefer to use devices that present a variety of information practically and interestingly. The low interest and reading strength of Indonesian peoples compared to other countries has a significant impact on the progress of the nation. Quoted from statista.com the data presented shows that 44% of Indonesia's adult population uses smartphones to take photos or videos and only 3% use them to read digital books and magazines.

In addition, based on UNESCO's data in CNN Indonesia's publication, from a total of 61 countries included as research samples, Finland was ranked first with a high literacy level, almost reaching 100%, position with the last low literacy rate filled by Botswana, while Indonesia was ranked 60th, still losing with Thailand in 59th place. This research shows the fact that the percentage of reading interest in Indonesian society is deficient, which is only 0.01% or 1 compared to 10,000 (iterasi Indonesia, 2017). One of the factors of low interest and reading power in Indonesia is the difficulty in accessing books, as a consequence to read books people must buy books that are not cheap at this time. This gives a real consideration why the public's reading interest is so low. Another factor of low reading interest is the incomplete means of learning materials, and reading is

not part of people's culture. Other opinions and findings stated that: "The facts and results of research show that the low interest in reading from our society is the impact of national policies on the development of educational politics (culture) that do not provide creative space and even shackle the development of public interest in reading" (Nunu, et al., 2008).

The factors of low interest and reading power above influence the readiness of the community to face the current and future era situations. At this time the Indonesian people are highly expected with expertise and abilities that are capable in various scientific disciplines. Maximum readiness needs to be taken seriously so that it can put itself as an actor in it and avoid being a follower only, limited to being the user of the development and technology benefits that cannot be stopped from minute to minute, or even worse as an audience in the earth who is not insulated now. Readiness and understanding of global information are essential to be grown in the community, to help fortify of national sovereignty from the onslaught of the world community which may in the future take large roles in the arena of economic, social, political, legal and other sectors of life in our country.

To answer this future challenge, the author remembers the views of experts. They convey to get a role in the process of human pre-development, several things need to be considered, such as the need to reconstruct our thoughts and understanding of education. John Locke argued about several goals of knowledge, such as (1) Education aims to achieve the welfare and prosperity of every human (nation), as the final part of education, knowledge should help humans to obtain truth, virtue, and wisdom of life. (2) Education also aims to achieve the intelligence of each individual in mastering science by its level, knowledge as an effort to eradicate ignorance in the life of society; every human being is directed to the effort to develop the potential that exists in him. (3) Education also provides the basic character of human needs to be an adult and responsible person, as a means to shape humans into moral individuals; all behavior is directed at efforts to form a good human person, by the basic character itself since it was created. (4) Education is a means and effort to maintain and renew existing government systems (Locke, 1998).

Furthermore, in the current era of 4.0 industrial revolution, the fortress that must be built and instilled is to internalize the education projection scheme that suits the needs of the world, but does not forget our nation's identity with its values and needs, as summarized from sharing resources, at least 3 fundamental components that must be mastered by the millennial generation today:

Indonesian Society/Indonesian Generation		
1. Character a. Moral Character - Faith - God-fearing - Honest - Humble b. Performance Character - Tenacious - Hard work - Tough - Not easily give up - Complete	2. Competence a. Critical Thinking b. Creative c. Communicative d. Collaborative/ Cooperation	3. Literacy a. Read and Write Literacy b. Numeration Literacy c. Science Literacy d. Financial Literacy e. Digital Literacy f. Culture and Citizenship Literacy

As the next generation and sustaining the nation's future sustainability, fostering sensitivity and self-awareness of modern, quality and sustainable education needs to be carried out widely. So that various abandoned potentials can be used for maximum development of the country. Simple example it is required now is the mass socialization of high literacy attitudes and be awake of literacy towards various scientific disciplines to increase multi-literation and multi-text, of course, it must be supported by the level of awareness in reading books and being fast, smart at seeing opportunities that are unthinkable by others. Books have an essential role in the learning process as a source of learning material that can not only be used in schools or campuses as a formal institution but can also be used as reading material in daily life outside formal education, such as in public places for example in the coffee shop. Books make it easy for students to guide the teaching and learning process. The book is also considered important in the learning process because books are included in learning resources and learning media for students in the teaching and learning process. For the general public, the book is also an opening of discourse, ideas, insights, and makes it easy for people to see the world, there is a term that we often hear "books are the window of the world."

From the above explanation, regarding the great potential of the existing peripatetic future, there must be a growing awareness of literacy (multi-literation and multi-text) whether in the formal institution or the wider community in general. For that reason, we want to play a role and contribute in efforts to improve public literacy and provide useful and helpful reading material for those who need information on learning and science in general, especially the millennial generation who spend much of their free time outside formal education, such as in a coffee shop, which is around of Takengon city. In this case, we made cooperation with friends of coffee shop entrepreneurs and regional library service by making a Bookcase in several coffee shops in Takengon city. With the hope that coffee lovers in the coffee shop can be exposed to the socialization of this literacy strengthening, in the end, the coffee lovers around Takengon, Central Aceh, Aceh, were born literate who was rich in multi-literation and multi-text.

Scope and Update

1. Indonesian Literacy Movement

Efforts to increase in reading interest and to keep literacy activities continuing to resonate in people's lives continue to be carried out by the government. Recorded since 2015 the government has branded the Indonesian Reading Movement (*Gerakan Indonesia Membaca*), an activity to build a reading culture of the community that is carried out cross-sector by involving private institutions, community social organizations, religion, youth, professions, early childhood education units, non-formal education units, community reading parks, and forums that become education service partners. This movement aims to enable the public to obtain information and access the reading material needed and can be used to improve the quality of life and can make it a lifelong learner. Then continued in 2016 the implementation of GIM was strengthened by organizing *Kampung Literasi* (Literacy Village). Literacy Village is a village area that is used to realize a society that has broad knowledge and understanding of literacy. Literacy Village conducts a variety of sustainable activities which are an effort to keep literacy activities in the community continuously pulsating and sustainable. Literacy Village can be a place of birth and development of literary communities and communities that can apply literacy in everyday life (contextual literacy). In 2017, the government also launched the Indonesia Reading Movement (GIM) activities in several districts/cities in the country (Kampung Literasi, 2017).

2. Books

Every on May 17th the government has established a National Book Day, this National Book Day celebration has been held since 2002 as an effort to strengthen the national literacy movement. Nowadays Books must be used as friends to accompany in responding to increasingly difficult challenges ahead. Its broadest sense is everything that includes all the writings and images poured and depicted on all kinds of papyrus, Palmyra Palm, parchment and paper in all its forms, whether they are rolls, holes and tied with or bound in the back face with skin, cloth, cardboard, and wood (Depdiknas, 1980: 538.) Furthermore, the understanding of the books we have taken from various experts states such as Textbooks are materials in certain fields of study, which are standard books, compiled by experts in the field for instructional purposes, which are equipped with means teaching that is harmonious and easy to understand by the users in schools and colleges so that it can support a teaching program (Tarigan & Tarigan, 1986). Textbooks are a central part of any educational system. They help to define the curriculum and can either significantly help or hinder the teacher (Altbach, 1991). Books have word equivalents textbooks (Echols & Sadily, 2006).

Next, the textbook is explained as "a book giving instruction in a subject used especially in schools" which can be translated that textbooks are books that give instructions in a lesson, especially in school (Jonathan, 1995). In the Minister of National Education Regulation No. 11 of 2005 explains that textbooks are compulsory reference books for use in schools that contain learning material in order to increase faith and God-fearing, character and personality, ability to master science and technology, aesthetic sensitivity and abilities, and physical and health potential compiled based on national education standards (Peraturan Menteri Pendidikan Nasional Nomor 11 Tahun 2005). Whereas the Bookkeeping Center concluded that textbooks were used as a guide for students at certain levels as instructional media, relating to certain fields of study. In addition to this, textbooks are standard books compiled by experts in their fields, can be equipped with learning facilities (such as recordings) and used as supporting learning programs (Masnur, 2010).

3. Types of Book

From the explanation above, we can see several examples of books, from their shape and designation, such as magazines, novels, comics, encyclopedias, biographies, dictionaries, scriptures, textbooks, and reference books. According to Tarigan and Tarigan there are four bases or benchmarks used in classifying textbooks, namely (a) Based on subjects or fields of study (there are SD, SMP, SMA), (b) Based on the subject in the field (found in college), (c) Based on textbook writing (maybe at every level of education), (d) Based on the number of textbook writers (Tarigan & Tarigan, 1986). Another opinion about the types of textbooks used in schools for primary and secondary education, both for students and teachers, used for the learning process is (a) the main textbook, which contains lessons in a particular field that is used as a subject for students or teachers, (b) supplementary textbooks, which are helpful, enriching, or are additional to the main textbooks used by both students and teachers (Suyatinah, 2001).

Area and Assistance Partner

1. Takengon

Takengon is the capital of Central Aceh district in the province of Aceh. Takengon is often referred to as the land above the clouds because its position is at an altitude of 1,200 - 1,600 meters above the sea level, which is adjacent to the Bukit Barisan Mountain which stretches on the cluster of Sumatra. Takengon is often also called the Gayo highlands. The weather is cool between 12-20 °C. Takengon community calls itself "Urang Gayo." Urang Gayo is a native resident who resides in most areas of Central Aceh Regency, Bener Meria Regency, part of Gayo Lues Regency, Southeast Aceh District, and in Serbejadi Lokop District which is located in East Aceh Regency and the community uses the Gayo language as a communication tool.

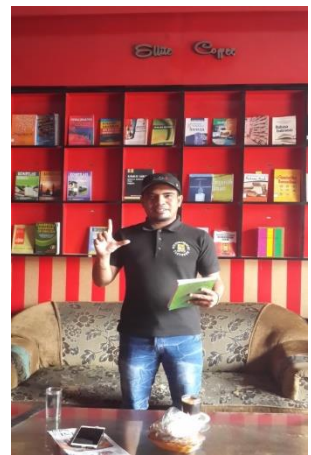
The majority of Takengon peoples work as farmers and planters. Central Aceh Regency is one of the best producers of Arabica coffee in the world. Arabica coffee is a legacy of identity for the Gayo peoples. Arabica coffee is also one of the mainstay agricultural commodities for the Gayo highlands. Gayo Arabica Coffee is now one of the primary economic buffers of the Gayo community that inhabits two districts, Aceh Tengah and Bener Meriah. From the data in the Field of Agriculture, Central Aceh Agriculture Service, Arabica coffee began to be developed in this area in 1924, brought by the colonial government to be planted in this area. Then this coffee developed rapidly after the independence of the Republic of Indonesia. Today the area of Arabica coffee plantations in these two districts is almost 90,000 hectares, and this is the largest community coffee plantation in Indonesia (Kebun Kopi, 2017).

For guests or tourists visiting Takengon, it is not yet legitimate if you haven't tasted a cup of Gayo coffee with a variety of flavors and bring a gift of coffee powder for storytelling in the place of origin. The development and expansion of the Gayo Arabica coffee plantation provide new understanding and business opportunities for the Gayo peoples to branding Gayo coffee widely, such as processing coffee with various flavors, which are now very easy to find and taste at the coffee shop that mushroomed around Takengon city.

2. Coffee Shop in Takengon

Farmers are now processing and increasing the productivity of Gayo coffee, cooperatives are conducting socialization and business for international recognition and certification, while the local community is racing against the coffee shop business that gives people the option to spend time with friends to joke. The Gayo people, in general, are now in the blessing of the glory of Gayo Arabica coffee, the average community already has a coffee garden. If you go to Takengon, don't be surprised because many coffee shops have dozens of them. Changing the lifestyle of the younger generation is now giving birth to coffee shop which is the amount is not small, in Takengon, we now witness and feel there are dozens of coffee shops whose members are young peoples and students. They usually spend activities in the coffee shop with a span of 2 to 5 hours every day. This needs to be given the opportunity to conduct literacy socialization, to invite them to set aside a minimum of 30 minutes to read books, rather than just spending time playing games with their gadgets. We have cooperated with some coffee shops in Takengon city by assisting with the provision of bookcases that we complete with textbooks with various genres to read by guests who come to the assisted coffee shop. The community service that we do is conducting literacy socialization with the slogan of literacy coffee. Below are some assisted

coffee shops that have been equipped with bookcases and books as literacy materials for guests who come.



Purpose

All science can be stored in a container that is always available eternally with the help of books. Textbooks give the owner an opportunity to refresh their memories. Even re-reading can also be used as a test of one's memory for something he has learned through textbooks. Special tools in a textbook can help readers understand the contents of the book. Means such as schemes, diagrams, matrices, illustration drawings, etc., are instrumental in getting readers to understand the contents of the book (Tarigan & Tarigan, 1986).

From the previous understanding and explanation, this assistance is one of our participation to participate in the socialization efforts and increase the interest of community literacy and facilitate the acquisition of reading material outside formal institutions. Because by bringing books closer to the public in public areas such as in the coffee shop in the surrounding in Takengon city, we want to build and foster a culture of reading, and bring books closer as:

1. a book to attract the public to use it,
2. books can motivate the people who wear them,
3. the book provides illustrations that interest the people who use it,
4. books as learning needs, so that everything is a whole and integrated unity,
5. books as stimulation, stimulating personal activities of the community,
6. books to assert and avoid vague concepts in society,
7. book as an introduction to aspects of literature,
8. book as a clear and firm point of view so that in the end it becomes the point of view of the users,
9. The book is expected to be able to provide stabilization, emphasis on the reader.

Islamic Religious College (PTKI) Contribution

We know this community service assistance as a contribution and participation of PTKI in the field of community development. We consider this activity in line with the demands of the Islamic Religious College which leads to a research university that aims at PTKI to transform into good university governance, one of which can be achieved by organizing and carrying out community service through the innovation of language learning methods, literature, and cultural arts. Of course, it also organizes cooperation with relevant institutions at the local, regional, national and international levels that support university *Tridharma* and improve the quality of resources.

Conclusion

From the purpose of this service is to invite the public to be aware of the importance of literacy. So that people are expected to have high motivation and have sincere intentions to respond. Besides that, it is also hoped that the community will welcome our program by reading the books that we provide in the assisted of coffee shop around Takengon city. Creating the acquisition of reading material in the public space, stimulating reading likes is the best thing to be able to compete in the global era.

From the results of the assistance and collaborated project, the author arrived at several recommendations and conclusions as a form of joint efforts to continue and contribute to Indonesia's progress in the future. First: To all educational institutions till to encourage the acceleration of literacy mastery. Second: The younger generation should always continue to develop themselves by updating and upgrading literacy skills or openness of insight (read and write, numeration, culture, and citizenship, technology, finance, digital literacy). Third: The community and coffee shop owners respond to the concept writer with the team through mentoring and developing this literacy activity. Fourth: It seems very appropriate to be used as a reference for all business sectors related to public areas to provide a contextual development of literacy, whether in the form of bookcases, mini-libraries, and others, especially in Takengon area.

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OPTIMIZING CONTINUITY OF EDUCATION IN THE ENVIRONMENT COMMUNITY BASED ON ISLAMIC BOARDING SCHOOLS IN MALANG REGENCY

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Abstract

Educational institutions, regardless of their form, aim to transmit knowledge to enlighten the lives of the people and generations of the nation. Boarding school as an institution of development and empowerment, especially the role of a hard master. The fame of the Islamic Boarding School is determined by the height of the scientific level of the Islamic Boarding School, the great a hard master will be visited by student from various directions in large numbers. Healthy perception according to the student is that individuals have physical, healthy, healthy, physically healthy who are not diseased and always healthy, can be active in daily activities. Whereas healthy Rokhani is guarding against liver disease. Efforts to establish the Islamic community, a prosperous future. Health empowerment of Boarding school-based communities by involving the surrounding community, first providing training and mentoring for the community and student will be more beneficial. Ideas from the community and facilitators are expected to be able to be applied in the health empowerment of the entire boarding school community. For this reason, it is appropriate to take action in the form of socialization, concrete steps from empowerment, motivation, training education, and partnership cooperation.

Keywords: Boarding school, Health, Welfare

Issues and Empowerment Focus

History, in every community certain parties or institutions carry out educational roles, whether the institution is official or not. It is official because the government authorizes its existence. The unofficial presence is needed by the whole community, even though the government does not approve it. The education, whatever its form, transmits knowledge from generation to generation. Besides on the basis of the wealth of knowledge that is worshiped, it also acts as the enlightenment of people's lives, torch giving torch, or if in the sea as a beacon that serves as a signpost for all passing ships, so as not to get lost. Called boarding school. The teacher is called the Receipt, while the students are known as a student. Young people from various directions come to this pedestal for which is already owned by the rishi. Seeking knowledge in the hermitage world is done by training, both mental training and physical or physical exercises. Inner training or mental processing means striving for the soul to be clean, away from things that pollute it. Cleansing the heart, usually accompanied by physical processing.

Similar to boarding school. Someone who has more knowledge of Islamic religion is visited by young people to study religion. The person who is considered to have knowledge of Islamic religion and used as a teacher is called Headmaster, while his student is called the student. Boarding school educational institutions, similar to the Boarding school, are classified as informal institutions. This institution was born, grew, and developed on the initiative of the hear master himself. Its existence because the community needs it. The head of the school. Institutions are not looking for a student, as Rishis are not looking for Boarding school. However, on the contrary, Student or cricket seek Kyai or

receipt. Both receipts and Kyai have never been heard of putting up tariffs that cover the living needs of their student. As a reward, the prosecutors of the science, working to help the teacher, Head Master.

Just like the hermitage, the fame of the Islamic boarding school is determined by the height of the scientific level of the Head Master. The great Head Master will be visited by the student from various directions in large numbers. The greatness of the Head Master is not indicated by the acknowledgment of the authorities, is represented in the form of a degree, certificate or other documents. However, the recognition came from the community. The measurements of the greatness of the Head Master, come from the community itself. Therefore, the importance of Head Master depends on the level of knowledge and insight of the people. The Head Master is highly recognized and respected by certain communities, but other people have not recognized it. However, the greatness of the boarding school is the same as the greatness of the hermitage, which will always be measured from the person of his the boarding school. Large the boarding school is not determined by the completeness of the boarding school facilities and infrastructure, but by the personal level of the Head Master. With such a size, there will never be boarding schools without of Head Master, or boarding school without a rishi.

The boarding school is placed as a means of da'wah. In the midst of more and more business-oriented educational institutions, boarding school institutions still position themselves as educational institutions to build the people and community service programs. In this way, the relationship between boarding school, student, alumni, and the community is very effective, harmonious and never broken. So that the vision and mission of the boarding school in the process of community empowerment can continue to be fought for and implemented continuously (Schunk, 2012: 102) that is research on someone is holistic, that is to understand someone we must understand their behavior, thoughts, and feelings (Weaner, 1992: 78). The order in humanistic theory is: self-actualization, belief, togetherness, security, and physiology. The culture of healthy living in Islamic boarding schools is often questioned. The culture of healthy living in question is related to food consumption patterns, environmental hygiene, healthy living behavior like sports and others (UIN Press, 2005: 57). Modern boarding school/school while boarding school, what is the daily diet of boarding school, How a student in maintaining the health and cleanliness of the surrounding environment.

Reasons to Choose the Impact Subject

Rewards can be said to be the village of boarding school. How not, in the village 23 Islamic boarding schools still exist. This was due to the role of Head Master (Headmaster) the first Islamic disseminator in the village, while the founder and first caregiver of the boarding school were Head Master is Sabrowi who was a family of Headmaster is Zainal Alim. Entering the village of Ganjaran, Gondanglegi District, Malang Regency, is very strong in the sense of boarding school. Understandably there are 23 Islamic boarding schools standing in the village that is not too broad, it is not difficult to see Student going back and forth in the streets of Ganjaran Village wearing a sarong complete with his skullcap. Ganjaran village boarding school is a place available for the student in accepting Islamic religious lessons as well as a gathering place and place to live. The impression that has been growing in the community that Islamic Boarding Schools in the village of Ganjaran is a slum, the environment is not healthy, and the pattern of life shown by the student is often dirty, shabby and does not support a healthy lifestyle. Some bad traits that are hard to leave by the Student are sleeping habits to forget time and dirty lifestyle because they are lazy to clean up. Clean and healthy living behavior, especially

personal hygiene in Islamic boarding schools in general, lacks attention from Student. In fact, some Islamic boarding schools, especially those in Ganjaran village, grew up in slums, dirty baths and toilets, humid environments, and poor sanitation. Coupled with unhealthy behavior, such as hanging clothes in the room, drying Santri clothes, not in the sun, and exchanging personal items, such as combs and towels. So this is where the key to this disease is familiar with the world of boarding school

In connection with what was described above, the reason for empowering PHBS towards boarding school-based community environments is: (1) Working together with the community, Head Master, Student, and clerics in a participatory manner in overcoming the problems faced, (2) Cooperating with the community, Head Master, Student, and clerics are participatory in recognizing the problems faced by the community, (3) Working together with the community, Head Master, Student, and clerics in a participatory manner in determining solutions to overcome the problems faced, (4) Providing opportunities for the community to develop their potential himself with the help of mind and energy (Alisjabana, 2001).

The Condition of the Current Time Subject

The city of education and the city of the student is the impression that is captured if we visit the city of Malang or Malang Raya (Malang city, Malang district, and Batu city). A cool atmosphere and various quality educational institutions can be found in almost every corner of the region. Starting from kindergarten, RA, elementary school, MI, junior high school, MTS, high school, vocational high school, MA, PT, even to Boarding School competing to provide the best services for students to educate and improve human resources in Indonesia. Of the various institutions that exist, Islamic Boarding Schools have an important role in achieving the vision and mission of education. In Malang district, there are 220 Islamic boarding schools which are still active in learning activities "(Wikipedia)". Raudlatul Ulum Islamic's Boarding School (Senter), along with other boarding schools Islamic Boarding Schools in one area of Ganjaran Village, Gondanglegi, Malang are part of that number. Geographically, the Raudlatul Ulum Islamic Boarding School (Boarding School) and other Boarding School totaling 23 Islamic Boarding Schools are located in Ganjaran Village, Gondanglegi District, Malang Regency, East Java. The village of Ganjaran itself is still in a cool, rustic atmosphere surrounded by rice fields, sugar cane gardens, friendly communities, and views of the village of the student.

a. Expected Impact Conditions

Based on the various problems that arise, related conditions are expected to be so that the Village Community can provide more functions or added value to Islamic boarding schools as the use of Islamic boarding schools in the history of past Islamic progress. Elaboratively, the real-Collective form of expected conditions associated with the community service models are: (1) Optimization of students in living religious activities at Islamic Boarding Schools. (2) The establishment of an empowerment post (community service) based on Islamic boarding schools equipped with management structures, cadres and work programs driven by students or boarding school leaders (3) Increased participation of residents around Islamic boarding schools in religious, social and health activities based on Islamic boarding schools (4) The existence of strong cooperation with relevant parties that supports PHBS community service based on Islamic Boarding Schools.

b. Empowerment Strategy (Study of Community Empowerment Theory)

This community service can help the community in empowering about health which is primarily located in the Islamic boarding school environment by creating an empowerment program, filling and developing community service in the community systematically. The community service that was formed was a community forum through the Islamic Boarding School media, to jointly help overcome the problems faced by Islamic boarding schools and the community through activities: health workshops and training, skills, improvement of health empowerment, and environmental conservation as an effort to improve the quality of human resources. The first step taken by TIM is to do community service by opening consultation and advocacy rooms to increase awareness and commitment of Regional Officials, Sub-District Heads, Village Heads, Related Agencies and Islamic Boarding Schools on the importance of togetherness.

The next step, data collection and observation of all targets of families living in the Islamic Boarding School area was carried out. Careful data collection aims to identify and place the target Islamic boarding school and map it in conditions or positions in accordance with the indicators used, for example, placed as pre-prosperous family groups, prosperous the boarding school I, prosperous the boarding school II, III, and III Plus. For the pre-prosperous the boarding school group, I have analyzed the problem and their need to improve in a better position. Prosperous the boarding school II to III Plus groups were invited to participate in helping the boarding school who were less fortunate to overcome problems through mentoring. To achieve the conditions expected to be pursued several strategies. The strategies in question include; first, that is to do social mapping by holding health workshops with participants representing all Islamic boarding schools, visit or visits to all Islamic boarding schools so that their daily activities are known and various problems faced are supported by transsexual (search for the boarding school area). Then, together with the community, the PAR Team found care problem and played a problem. From this core problem there will be a mapping of which problems are urgent that must be followed up. Second, program planning, namely jointly determining the planned activities to be carried out to solve the problems that have been formulated; the third implementation of the program is to start running programs that have been designed in the planning stage. Fourth, program evaluation, which is knowing how far the results have been achieved in the implementation of the program with the aim of getting feedback as material to be used as an afterthought, notes and thoughts in the framework of preparing the stabilization program and disseminating the results to the parties concerned.

The above strategy has an inseparable relationship with each other (Suprayogo, 2014). Approach is a strategy to explore various data and information, this is related to what program planning must be carried out to achieve the goals, while the implementation of the program is at the core of this strategy, it is impossible to achieve the expected goals if there are no concrete actions, and evaluation related to how the program is implemented, whether the program has been implemented optimally or not (Sumardjo & Saharudin, 2003). The operational steps carried out in carrying out the above strategies include:

a. Problem / Assessment Identification

What was done at the identification stage included: 1) conducting social, economic, cultural, and other analyzes, to find out the needs, potential, opportunities and problems that existed using FGD techniques and the results were formulated in the problem tree analysis, from the results of problem tree analysis later ranking matrix for problem solving; 2) Carry out related party analysis (Stake holders analysis) with FGD techniques and the result is a venn

diagram that shows institutional relations; and 3). Conduct an excellence analysis that recognizes the advantages possessed by the community. In this step researchers began to find out what factors could be developed by looking at the opportunities that existed in the community of Village Ganjaran.

b. Program planning / Identification Project Design continued

After identifying the needs, problems faced and the strengths and opportunities they have, the next step is to design the program together with the community. Based on the results of the needs analysis, it was arranged in the form of a program that was covered by a draft logical framework for the initial material to be discussed again in a workshop involving various relevant parties to formulate and decide on goals, objectives, outputs and assumptions. Important assumptions, as well as who is implementing the program. Need to be identified both knowledge, skills, technical, commitment and how to do the program. Thus the work plan specifically needs to be prepared based on program outputs and indicators of success as stated in the logical framework and strategies implemented

c. Program Implementation and Mapping

In the implementation of the program there are several important activities, namely 1) Conducting program socialization for the Community Empowerment Subjects, 2) conducting social preparation, namely activities as a follow-up to initial identification through various meetings to obtain the same perception.

d. Program Evaluation

Evaluation here aims to get information about how far the success of the program is carried out, what constraints are faced and what efforts must be taken. Furthermore, other forms of the cycle mentioned above will be combined with the commonly applied PAR technique, namely the other alternative used in the mentoring activities of these Islamic boarding schools are:

1. Pre-preparation stage. This stage is the beginning of participatory program planning by collecting secondary data relating to the younger generation in the target area, setting the target of Islamic Boarding Schools and community groups based on secondary data collected and analyzed qualitatively, conducting field observations and identifying targets conducted in a participatory manner and then compile a program planning matrix in a participatory manner based on field observation and identification.
2. Preparatory phase to build support and participation from relevant parties (association of Islamic Boarding Schools, government, private sector, NGOs, universities and other resources). The big hope of this stage is the emergence of accelerated resource mobilization.
3. Implementation phase. This stage is carried out after minimum preparation has been fulfilled. This is where the core of the ummah empowerment process and program design is proven in a practical framework. Fertilization of social capital is needed at this stage so that the ummah's energy is actualized.

4. Self-reliance stage. The process at this stage is directed so that community institutions and ummat groups are able to continue empowerment activities independently (Hetifah, 2003).

Parties Involved and Involved Form

In order to be able to carry out the assisted functions independently the team will involve a number of parties related to the emancipatory. Therefore, the parties that are expected to be involved intensively in this assistance process are: 1. The Ganjaran village community which is the main subject of assistance. The community is expected to be actively and intensively involved both at the level of planning, action, until reflection and evaluation in each assistance program. The facilitating team is confident that the assisted community will be able to play an active role given the issues they are working on are the circle of their problems, which are born by themselves and will be carried out by them with the involvement of facilitators as facilitators. 2. The related institutional elements in the assistance circle are expected to also actively support the assistance program, because it can strengthen the network for the process of strengthening the assisted community. 3. Teenagers of Ganjaran Village Islamic Boarding School are also involved as well as religious, traditional and community leaders. The form of involvement is to provide additional information related to reality and possible solutions to the types of programs to be held, eliminated or added. 4. Ganjaran Village Head. The expected form of involvement is to provide motivation and efforts to sustain this program in the future

Impact Activities Process

1. Problem Finding Process (*problem solving theory*)

Governmental organizations. In this formal interview, the figures involved were the Ganjaran Village Chief, the Ganjaran Village Secretary, the Ganjaran Hamlet Heads, and other Village staff. Meanwhile, non-formal interviews are a form of interviews conducted with the public with non-binding questions, but still directed to get the information needed. Non-formal interviews are conducted with ordinary people who have no official ties with the Islamic boarding school, Third, Analysis. The analysis is carried out after obtaining important data from observations and the specific activities carried out in this analysis process are as follows: (a) Conducting social, economic, technical and institutional analysis involving various influential parties (stakeholders) to find out the needs, potential, existing opportunities and problems (2) Conducting stakeholder analysis to assess the level of participation of stakeholders that can be influenced. Fourth, evaluation. Next we evaluate the results of observation, interviews, and analysis, to then test the correctness of the data and information obtained.

2. Society participation

In the process of finding this problem, community participation is absolute because to obtain valid information and data it is impossible to obtain except with community participation. As for community participation in this case, they are the speakers to be questioned about problems in their environment, and to be parties to evaluate the data and information we obtain. That is, one of them is a person who has broader knowledge or is highly educated and experienced.

3. Identification Result (Observation)

After obtaining data from various sources, either through interviews or observations. Then analyze the data. After the study was

conducted, our group found several things as a result of the effort to find a problem. The problem that is being emphasized in this matter is the problem of Santri Islamic Boarding School empowerment. From the education sector, in general the community of Ganjaran Village Islamic Boarding School has a fairly well-established level of education in terms of general learning and teaching coaching. This is evidenced by the existence of quite a number of Islamic boarding schools. However, there is also the level of education of the Ganjaran villagers only up to the level of junior high school (SMP). There are those who choose to go abroad, work rudely, and some are unemployed. There are even female citizens who prefer to marry early, and that is only a small part. However, the uniqueness factor that occurs in the community, the number of boarding schooleducation institutions that are so many, the culture of Islamic culture is quite thick, the mixing of students from various regions of the archipelago and other things. The reason for choosing assistance is the real conditions that occur in society. Ganjaran Village is a village that needs support in its development in terms of environmental health empowerment. This attention is realized in the form of recognizing the problems faced, efforts to overcome them and the concrete forms of empowerment given.

In connection with what was described above, the reasons for empowering rural communities and Islamic boarding schools are: a. Cooperate with the boarding school community in a participatory manner in overcoming the problems faced by the community itself, especially in the health sector, b. Participate in the village community in a participatory manner in recognizing the problems faced by the Islamic boarding school community. c. Cooperate with the community and in a participatory manner in determining solutions to overcome the problems faced d. Providing opportunities for the community to develop their potential with the help of the mind (not necessarily in the form of funds) (Rahardjo, 2006). The above strategy has an inseparable relationship with each other. Approach is a strategy to explore various data and information, this is related to what program planning must be carried out to achieve the goals, while the implementation of the program is at the core of this strategy, it is impossible to achieve the expected goals if there are no concrete actions, and evaluation related to how the program is implemented, whether the program has been implemented optimally or not

Identification of problems

Community service carried out in Ganjaran Village is a form of implementation of the Tri Dharma College. Every education staff on campus must carry out community service to have a positive effect on the community, both in the form of training, mentoring, and consultation. In order for this service to be carried out properly, careful planning, systematic application of the plan, and structured monitoring and evaluation must be carried out in order to achieve the desired results. This service is based on guidance / assistance. The intention is that this service relies on the results of research conducted before the service activities. With this strategy, the service activities carried out are oriented towards the needs of the community which ultimately can set them apart to deal with various problems of their lives.

Program Planning / Identification Project Design continued

The strategy used in conducting this action research is to use the method proposed (O'Brien, 2005). In this action research research process there are four stages in conducting this research, namely: a. Planning (*plan*). This planning is done after paying attention to real conditions in the community by using SWOT analysis. In analyzing the problems in the community and analyzing the strengths, weaknesses, opportunities, and threats that might occur in the community, this is done by involving the community in Ganjaran Village. This planning includes strategies and methods in solving the problems faced by the Ganjaran Village community. Especially in matters of worship and optimization of adolescent Islamic boarding schools. b. Action. After the planning process is carried out, the Ganjaran Village community implements the plan that has been made by assisting and facilitated by the researcher. c. Observe. Observations are made to pay attention and analyze the successes, weaknesses, and lack of strategies and methods used in solving the problems that occur in the community. d. Reflect. Efforts that have been made in solving the problems in society These rewards are reflected and evaluated, both deficiencies, weaknesses, and the success of strategies and methods in solving the problems of the community. This reflection and evaluation leads to planning (*plan*) as in the first point to resolve community problems, both those that have not been completed in the first phase or to solve new problems until the people of Ganjaran are peaceful, prosperous, peaceful and happy (Community Empowerment Agency, 2002).

Program Implementation and Mapping

This service has been carried out in accordance with the stages above. The description is as follows. The first stage: initial data collection and assisted subjects. The Damping Team conducted field surveys and interviews to find out the problems faced by the community who were chosen as the location of the service, namely the Ganjaran Village community. From the information gathered, the Damping Team concluded that the Ganjaran Village community had not been optimal in using the Islamic Boarding School as an empowerment activity. The second stage: coordination with the leadership of Ganjaran Village, to foster the community to realize the importance of Islamic Boarding Schools as a center of empowerment, not just as a center for religious study. As for the form of assistance that is carried out, namely: (1) Determine the form of activities as community service (2) Determine the time of development and the form of a community service - based fostering approach that is collective and individual. The third stage: coordination with assisted team s to carry out mentoring both individually and in groups above. In the collective coaching stage, what was carried out by the Adjacent Team was: (a) gathering them at the Ganjaran Village Islamic Boarding School and giving them directions related to the importance of Islamic Boarding Schools as empowerment community service. (b) Analyze the potential that is owned, for example the high level of participation in activities based on Islamic boarding schools so far, but not directed towards empowerment other than worship. (c) Providing relevant guidance and training related to the empowerment of young people in increasing religious practice. While in an individual approach, personal interviews and questionnaires are conducted to manage their potential. Based on this, the main element that led to the low participation of the community in making boarding school was the center of Ganjaran Village community empowerment activities. Stage four, concrete steps for community development based on potential analysis in Ganjaran Village. To streamline the mentoring process, the parties involved were the Village apparatus and the hamlet heads in Ganjaran Village and the Village Institutions in Ganjaran Village. One

of them is Karang Taruna. So that in detail the problems related to community empowerment based on Islamic boarding schools in the village of Ganjaran will be resolved.

Reflection

Islamic Boarding School is an instrument of empowering people who have a very strategic role in improving the quality of society. However, this must be supported by a good and integrated management of Islamic Boarding Schools. Islamic boarding school is seen from its function not only as a place or means for Muslims to carry out religious learning activities only, but Islamic boarding schools also function as centers for empowering various aspects of people's lives. Islamic Boarding Schools as a place for worship, study, but also serve as a means of empowering people such as a place for formation and dissemination of Islam, as a place to treat sick people, a place to reconcile those who fight, a place to set strategies in training war (*military*), a place to make important announcements. The concrete output (*output*) of this program is: The realization of the community has an awareness in maintaining a clean and healthy lifestyle so that they can continue to improve themselves in terms of diversity both *mahdab* worship and *ghairu mahdab* (*empowerment*).

Conclusions and Recommendations

All of these activities are going well and are expected to become sustainable programs. The concrete output (*output*) of this program is; the realization of the community has an awareness in maintaining a clean and healthy lifestyle so that they can continue to improve themselves in terms of diversity both *mahdab* and *ghairu mahdab* worship (*empowerment*) The realization of a society that optimizes the function of boarding school not only as a means of learning, but also as an empowerment education center through social capital in the form of existing and developed values of dedication and togetherness, the existence of a general overview of the guidelines for boarding school-based empowerment activities provided in the form of: Religious and historical reasons for Islamic boarding schools as a center of activity other than worship as practiced by the Prophet Muhammad. Forms of activities that can be implemented. The young generation of Ganjaran Village people in an effort to increase their religious practice.

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STRENGTHENING INSTITUTIONAL VISION OF IAIN BONE THROUGH THE LOCUS OF LOCAL VALUE-BASED COMMUNITY EMPOWERMENT

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Abstract

This research focuses on finding the institutional vision of IAIN Bone and the strengthening of the institutional image of IAIN Bone in the local value-based community empowerment locus. It is a descriptive qualitative approach that was carried out in IAIN Bone specifically and Bone District on various lecturer community empowerment bases generally from June to September 2018. The research shows community empowerment is a process of elaborating institutional vision transformed in social life. In the process, superior and humanist concepts that become crucial words of the institutional image of IAIN Bone have provided a foundation of quality, character, suitability, and sustainability community empowerment as a barometer of excellence and sipakatau, sipakalebbi, and sipakainge as humanist barometers. Strengthening the vision of Bone IAIN institutions in the locus of community empowerment based on local values can be done by always synergizing these superior and humanist concepts with local values that apply in the lives of Bugis tribes as the majority community around the institution, and it is possible to explain on a broader scale.

Keywords: *Institutional Vision, Local Value, Community Empowerment*

Introduction

The position of higher education institution as a community empowerment institution with the concept of tri dharma of higher education institution, one of which is the community empowerment, functions to encourage the creativity of lecturers in conducting community empowerment activities that are not rigid in understanding the surrounding social realities. In the process, the lecturer can be illustrated as part of the social structure that is transformed in the academic atmosphere and ultimately returns to the community in carrying out its dharma.

In this effort, IAIN Bone as one of the state Islamic higher education institution which carries icons superior and humanists in developing its institutional vision accelerates lecturers as the leading pawns of the implementation of its tri dharma in developing community empowerment patterns that accommodate local values. Local values in this context are none other than the Bugis local values as the majority tribe in Bone Regency, South Sulawesi where the institution is located. The urgency of local values as a source of value is because the Indonesian nation has three sources of value which in this case include local values, Indonesian values, and religious values (Suprayogo, 2012). The three values to implement by the lecturers in the implementation of the tri dharma of higher education institution in synergy with each other bound by universal noble values such as justice, humanity, welfare, and the like.

In the life of the Bugis people, the position of local values is a way of life that is always closely related to the religious values they profess. There is a close relationship that is integrated between the two, resulting in a combination of values that are theological-

anthropocentric. In its historical framework, religion always strives to influence local values to establish strong socio-religious solidarity ties (Syawaludin, 2016). It is where the need for IAIN Bone as one of the state Islamic higher education institution in unifying these two values in strengthening its institutional vision through community empowerment based on local values.

Based on the illustration above, the researchers propose the formulation of the research problems, namely, 1) what is the institutional vision of IAIN Bone? And 2) how is the strengthening of the institutional image of IAIN Bone in the local value-based community empowerment locus?

Methods

This study used a descriptive qualitative approach that was carried out in IAIN Bone specifically and Bone District on various lecturer community empowerment bases generally from June to September 2018. Data collection was carried out using interviews, observation, and documentation to obtain data related to the institutional vision of IAIN Bone and strengthening the institutional vision of Bone IAIN through the locus of local value-based community empowerment. The collected data was then processed through three stages of data processing which include data reduction, data presentation, and data verification/conclusion drawing.

Findings and Discussion

Institutional Vision of IAIN Bone

The institutional vision of IAIN Bone as a magnum opus in developing the tri dharma of higher education institution including community empowerment is: "*Menjadi Perguruan Tinggi Islam yang Menghasilkan Sumber Daya Manusia Unggul dan Humanis*" (Tim Penyusun, 2018).

The description of the word "superior" and "humanist" in this vision as an institutional vision becomes an inspiration for the institution described as an idea that is closely related to the existence of institutions that are full of values. In elaborating the word "superior", Andi Nuzul, Rector of IAIN Bone, described it as an integral part of the previous vision which carried the BER-K4 symbol which is an acronym of "Berkualitas" (Quality), "Berkarakter" (Character), "Berkesesuaian" (Suitability), and "Berkelanjutan" (Sustainability) (Nuzul, interview 21 June 2018).

In this context, the meaning of superior campus that the institution wants to achieve is that which has the character of quality, integrity, suitability, and sustainability. A condition means as an institution that can carry out the concept of excellence in the implementation of higher education institution tri dharma. It is reinforced by the staff of IAIN Bone Quality Assurance Center, which states that the quality assurance center always strives to assist all work units within the IAIN Bone environment in realizing quality institutional governance. About community empowerment carried out by lecturers, lecturers are required to carry out qualified empowerment innovations evaluated through the Lecturer Workload (BKD) report every semester (Latif, interview 22 June 2018).

Character as a value contained in the meaning of the word "superior" can be understood as an effort of the institution to provide a differentiating value in the implementation of higher education tri dharma. One of the descriptions of the character is the institution's efforts to transform Bugis local values in its execution. It is confirmed by Syarifuddin Latif that the Bone community has a great deal of attention to the existence of local values and it is natural that IAIN Bone continues to strive to preserve these local values in its institutional development paradigm (Latif, interview 27 June 2018).

As for suitability and sustainability as the next value contained in the word "superior," both can be understood that as an effort to put in place an institutional vision that suits the needs of stakeholders and has the potential for sustainable development. It is illustrated by Nursyirwan, Vice Rector for Academic and Institutional Development Affairs, that IAIN Bone always strives to carry out development that is accommodating to the needs of stakeholders and has the potential to be further developed. It has been elaborated in the strategic plan, the arrangement of which is carried out by involving stakeholders including those from communities outside the campus (Nursyirwan, interview 10 July 2018).

The meaning of the word "humanist" as, as described by A. Nuzul, can be understood as a translation of the local value *sipakatau*, *sipakalebbi*, *sipakainge* (Nuzul, interview 21 June 2018). *Sipakatau* can be understood as a local value that emphasizes the balance of life between people through mutual respect for each's access to universal noble values such as justice, humanity, welfare, and the like without being limited by the monopoly of certain social strata. In this context, IAIN Bone in its institutional vision seeks to provide broad access to all academic communities to realize mutual respect for the fulfillment of the rights of each. The local value of *sipakalebbi* can be understood as a form of appreciation for the achievements of someone who deserves to be appreciated, including the social strata he occupies. In this context, IAIN Bone in its institutional vision seeks to build mutual respect, especially for those who show achievements in their lives both individually and socially. The local value of *sipakainge* can be understood as an effort to remind one another when someone makes a mistake or fails to carry out an obligation. In this context, IAIN Bone in its institutional vision seeks to create an academic climate that has great empathy in its interpersonal sphere which begins with strengthening that empathy within its intrapersonal area.

Strengthening Institutional Vision of IAIN Bone through the Locus of Local Value Based Community Empowerment

The Bugis can be described as one of the tribes in South Sulawesi that can be identified based on historical traces of Bugis kingdoms such as Bone, Wajo, Soppeng and Sidenreng as large kingdoms. As for some small kingdom alliances from the Bugis, the kingdom can be found around Pare-Pare and Suppa (Pinrang) as well as on the west coast to Barru and Sinjai and Bulukumba regions in the east (Perlas, 2005; Harun & Yahya, 2013; Pabajjah, 2012). Bone Regency is as one of the areas that were once occupied by the Kingdom of Bone, established at the beginning of the XIV century. It has produced many local values full of philosophical meanings and closely related to community empowerment.

Constructive relations between local values, Indonesian values, and religious values are the sources of value are also reflected in the local values (Suprayogo, 2012). In this case, they are: "*Sarak temmarusa' ade', ade terrusa' sarak, pusai ade'e makketanai ri sara'e, pusai sara'e makketanai ri ade'e*" (Shari'a does not damage culture, culture does not destroy the Shari'a, if culture meets deadlock it asks the Shari'a, if the Shari'a encounters a deadlock it asks culture) (Latif, interview 27 June 2018).

In this context, the people of Bone strongly uphold the synergy between religious values and local values so that community empowerment should be able to strengthen the acculturation of these two values. If later the community empowerment carried out by the lecturer is positioned as da'wah through empowerment actions, then the process requires acculturation of values which is one of the nature of da'wah (Mubarok, 2010; Siregar, 2012).

One of the opportunities for community empowerment inherent in the life of the Bugis is the strong spirit of cooperation in their social life. It is reflected in one of the local values held by the Bugis tribe, namely: “*Mali siparappe, rebba sipatokkong, malilu sipakainge sirui menre tessirui no*” (Clasping each other while drifting, upholding each other while falling, reminding each other while forgetting, lifting each other up, never dropping each other down) (Latif, interview 27 June 2018).

The spirit of cooperation that is inherent with the life of the Bugis in the vision of IAIN Bone is an inspiration for the lecturers in carrying out community empowerment. It can be done by placing society as an active subject in community empowerment and not as a passive object. The spirit of cooperation then encouraged the emergence of the principle of *mabbulo sipeppa* among the Bugis people who signaled unity and unity without any differences in welfare that were striking to each other.

The strengthening of the *mabbulo sipeppa* principle encourages the emergence of *siri'* (shame) and *pesse* (empathy) to help each other in achieving success so that local values emerge, namely: “*Enre'no muri tenriang, mutudang ri pangadereng, mucuku' makkampae*” (go up, and we support you, sit down with value, then submit to lift others) (Latif, interview 27 June 2018).

From some of these local values, it illustrates how community empowerment can be synergized with local values that apply to the people of Bone who are predominantly Bugis. To strengthen the vision of Bone IAIN institution in the locale of local value-based community empowerment, IAIN Bone has sought to sharpen the vision of community empowerment which refers to excellent values and humanism as contained in the vision of the institution. Consequently, community empowerment that can be said to be superior is one that can accommodate the elaboration of the BER-K4 symbol, namely quality, character, suitability, and sustainability.

One of the community empowerment carried out by Syamsuriadi, a lecturer at Bone IAIN, was the empowerment of chili farmers in Ulaweng District, Bone Regency. In its implementation, the lecturer strives to utilize the local values held by the community in the form of the *mabbulo sipeppa* principle so that unproductive land can be processed into productive land with an income of up to 1 billion per hectare annually and employing 15 local farmers to work on 8 hectares of land (Syamsuriadi, interview 11 August 2018). Strengthening the principle of *mabbulo sipeppa* in the form of *siri'* (shame) and *pesse* (empathy) has become an inspiration for the lecturers concerned in seeing how the community empowerment model carried out can be of high quality, character, suitability, and sustainability as a description of the superior campus concept.

Other community empowerment inspired by local values in the form of a spirit of mutual empowerment in the frame of local values “*mali siparappe, rebba sipatokkong, malilu sipakainge, admit menre tessirui no*” is what is done by Hukmiah, IAIN Bone lecturer, in the Bajo tribal community in terms of assistance to healthy and religious lifestyle. In its implementation, the lecturer concerned becomes the pioneer of empowerment by involving various layers of society such as government, community leaders, and students. The assistance effort always refers to the institutional vision of IAIN Bone in presenting superior and humanist empowerment with all its elaboration. Mentoring activities are carried out emphasizing active communication between actors and companion targets to get constructive input related to the aspirations they expect from the mentoring process so that the humanist concept is visible (Hukmiah, interview 14 August 2018).

In the observations of researchers, the institutional vision of IAIN Bone identified from the words "superior" and "humanist" has powerful relevance to existing local values. It is an opportunity for lecturers to carry out community empowerment based

on local values that tend to be more likely to encourage their active participation in the empowerment process as active subjects and not as passive objects.

Conclusion

Based on the explanation above, community empowerment is a process of elaborating institutional vision transformed in social life. In the process, superior and humanist concepts that become crucial words of the institutional vision of IAIN Bone have provided a foundation of quality, character, suitability, and sustainability community empowerment as a barometer of excellence and *sipakatan*, *sipakalebbi*, and *sipakainge* as humanist barometers. Strengthening the vision of Bone IAIN institutions in the locus of community empowerment based on local values can be done by always synergizing these superior and humanist concepts with local values that apply in the lives of Bugis tribes as the majority community around the institution, and it is possible to explain on a broader scale.

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ACULTURATION OF RELIGION AND CULTURE OF JUNGLE PEOPLE IN PROTECTED FOREST PARK TAMAN NATIONAL BUKIT DUA BELAS (TNBD) JAMBI PROVINCE

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Abstract

Religion is an ideology as a driver and guidance in behavior and activity. This paper describes the dynamics of the religious life of the jungle community in the protected forest of Bukit Dua Belays National Park (Jambi Province) with changes and shifts that occur as the impact of cultural acculturation with modern people or outsiders with all its problems. The jungle's religious entity experiences a dilemma between defending its existence as a Muslim jungle and merging into modern Muslims out of the wilderness. With the historical approach of the qualitative, descriptive, analytical model, this paper concludes that there has been a fundamental change in the religious life of the jungle, especially from the aspect of dogma, ancestral hereditary doctrine, thus forming a symbiotic, accommodative and assimilative version of the spiritual life. The occurrence of cultural acculturation is, in fact, the impact of a social interaction that occurs explicitly in the transitional period leading up to the reform until now. Islamic jungle is very likely to change continuously according to changes in their consciousness that are influenced by the social context of the people who enter them

Keywords: *Islam Rimba, Orang Rimba, Religious, Acculturation, Bukit Dua Belas National Park (TNBD)*

Introduction

Jambi Province has a unique diversity with the existence of tribes and cultures such as jungle communities in park Taman Bukit Dua Belas National (TNBD). This uniqueness is widely known by the people of Indonesia, even the world community. The jungle people, the children in the tribe or the stronghold have unique diversity; also their appearance contains Islamic values which are generally different in the Muslim community in building and accepting specific values or teachings. It strengthens certain views and perspectives, even from the international world especially to make Jambi an icon worthy of study from various aspects with the existence of jungle communities that are Islam (Orang Rimba, 2018). The journey of the postgraduate IAIN STS campus writers to the location of Bukit Duabelas National Park (TNBD) has attracted particular attention for the writer always to focus and observe what is happening around during the trip (Interview with Theo, December 15th, 2013).

Understandably, this is the first trip the author has never thought. Throughout the journey, the writer with the group passed through various forests, and the scenery was fascinating. The road turns and winding and the left and right of the rubber forest, oil palm, is a scene that adds to the atmosphere of more focus and eliminates all unrelated thoughts in this study (Perjuangan Orang Rimba, 2018). The author's journey stopped to

take a break at the Pao Sorolangon Jambi intersection which happened to be the beginning of valid information about jungle people because they were close and often met jungle people in the Pao market, Sorolangon. According to a seller of Padang rice and chicken noodles which had met and talked, jungle people or tribal children in Jambi province had a name for those known as "Kubu" or "Anak Rimba."

It has an impact on the ways and attitudes of modern people towards different jungles. For the term camp for the Anak Dalam tribe has a negative meaning, because the tendency is interpreted as disgusting, dirty and stupid. The call of the stronghold for the clan was first found in the writings of colonial officials which was then followed by the urban community who lacked respect for the existence of jungle people (Manurung, 2012). While the term "Anak Dalam" is a designation created by the Indonesian government through the Ministry of Social Affairs in the midst of social development. The meaning of the Anak Dalam tribe means people who live in the interior and backward. The third term is the Jungle Child is a term born from the Anak Dalam tribe itself. The meaning of the Jungle Child or jungle person is a person who lives and develops a culture without being separated from the forest, where they live. The term jungle person was published by researcher Muntholib Soetomo through his dissertation entitled "Orang Rimbo: Functional Structural Study of isolated communities in Makekal, Jambi province."

Related to jungle people there is an interesting phenomenon to observe, that they are very aware and proud of the values that apply among themselves even they also call and know Muhammad as a prophet in Islam. The religion, doctrine or belief of the jungle is a fixed price because arguing or opposing the theory for them is the same as opposing and refuting their ancestors who have been believed to cause them to be in the jungle whose consequences have an adverse life if they fight the ancestors. The doctrine of their parents or ancestors is robust and deeply rooted in everyday life which of course such awareness greatly influences the various activities they carry out. These activities sometimes if not mentioned are often contrary to the model of legal consciousness that occurs in modern society (outsiders) such as addressing traffic regulations, awareness of food, appreciation of managing land, forest land, knowledge of clothing patterns and so on, resulting in a struggle length that never ends (Pandangan Hidup, 2018).

In the context of modern society, the awareness that emerges from jungle people is considered as an awareness that contradicts outside the law, but not infrequently, often government officials who meet with them or modern society adjust to their legal recognition, by enacting jungle law. On the other hand, the person receives and considers it more comfortable by following the provisions of outside law. When a tumenggung is chosen among them, the determination or inauguration is determined by external law apparatus such as the Camat and others in the sub-district closest to the jungle.

On this basis, the religious struggle between jungle people and modern people is inevitable as a consequence of social development and response to the complex dynamics of social problems. Such portraits of religiosity are in desperate need of assimilative sacrifices from both parties, namely modern law and jungle law. With an ethnographic study model, this paper wants to explain how the legal struggle of the jungle and the law of modern people (outside of law) is in the midst of society according to the developing legal awareness (Interview with Depati Nglambo, December 30th, 2013). Besides, the phenomenon of legal recognition that occurs is also very possible to influence each other, and there is a choice of a rule in determining a law that applies, both in the jungle itself and in the modern person. Thus, dominating each other between the law of the forest with the nuances of Islam and the rule of outsiders (current law) is very thick with the issue of legal awareness that occurs between the two in particular, towards building specific laws or teachings following the development of modern religiosity.

The Portrait of Rimba People's Religion

Religion in the jungle is understood as a long process of interaction with the jungle with what has affected it. Such a thing can be called religious as a particular awareness model. In the theory of legal awareness, consciousness is an awareness of a value contained in human beings about the existing law or about the code that is expected to exist. In this awareness what is emphasized is the values of the legal function and not a legal assessment of concrete events in the community concerned (Soekanto, 1982).

In this context, Sudikno Mertokusumo also has an opinion about the meaning of Legal Awareness. According to him, legal awareness means awareness of what we should do or which we should not do or do especially towards others. It implies knowledge of our respective legal obligations towards others (Mertokusumo, 1981).

While Paul Scholten also has an opinion about the meaning of legal awareness. Paul Scholten stated that, legal recognition is the awareness that exists in every human being about what the law is or what the law should be, a specific category of our psychological life by which we distinguish between law and not law (*onrecht*), between what should be done and not done (Scholten, 1954). Based on these three opinions, it is clear that legal awareness has a vital role in community life. Therefore, every human being should have legal recognition in carrying out what he receives as a norm or value that is believed to be the implementation of the law obeyed. This is what happens to the jungle people who contain the nuances of Islam.

The historicity of Rimba People

According to various sources who explained the origins of the Orang Rimba tribe history, including references from Abdi, one of WARSI's members, stated that its origin came from some stories/stories that were spoken orally and developed for generations in Jambi province. Some stories or information about jungle people are stories of Gelumpang Fruit, Tambo Anak Dalam (Minangkabau), Orang Kayu Hitam Stories, Stories of Central Sumatra Series, Jambi War Stories with the Dutch, Tambo Sriwijaya Stories, Big Ulu Derivatives, and Bayat Stories, Stories about Kubu People. This conclusion was clarified by explaining Tumenggung Serngam named Tumenggung Yenong who was building the Trap river, the territory of Tumenggung Maritua.

Based on the explanation, jungle people come from three descendants, namely:

1. Descent from South Sumatra, generally living in the Batanghari Regency.
2. The descendants of Minangkabau generally in Bungo Tebo District are partly Mersan people.
3. Descendants of Original Jambi are the Black Water Camp of Sarolangun Bangko Regency.

In the following explanation, Tumenggung Yenong and Abdi said that the origin of the Orang Rimba or Anak Dalam came from the story of the Jambi war with the Dutch which ended in 1904, the Jambi troops defended by Anak-Dalam led by Raden Perang. Raden War is Raden Nagasari's grandson. In guerrilla warfare it is known as Anak-Dalam or Orang Rimba as Orang Kubu, meaning people who do not want to surrender to Dutch colonizers who carry disease away from firearms. The Dutch are called Orang Kayo Putih as opposed to Raja Jambi (Orang Kayo Hitam). Such an explanation was strengthened by Tumenggung Yenong's statement in an interview with him (Interview with Tumenggung Yenong, December 14th, 2013).

Several other sources discussing the history of the origin of Orang Rimba, namely the dissertation of Muntholib Soetomo, explained that there was a brave young man named

Bujang Perantau. One day this young man got a nut and brought it home. One night he dreamed that the gallum was wrapped in a white cloth which would later happen to be a miracle, which turned into a beautiful princess. The princess invited to love Bujang Perantau, but Bujang Perantau said that no one married them. The princess said: "Cut a piece of parrot and peel the skin and then stretch it in the river, you walk from my pakal from the end. If we can compete on the forehead, the wood means we are married ". The request was fulfilled by Bujang Perantau, and all the conditions were fulfilled, then both became husband and wife.

From the results of the marriage, four children were born, namely Bujang Malapangi, Dewo Tunggal, Putri Gading, and Putri Selaro Pinang Masak. Bujang Malapangi, the eldest child who acts as the base of inheritance and Putri Selaro Pinang, cooks as the youngest child or is also called the tip of the heirs out of the forest to make kampongs and convert to Islam. Both become Bright people. Putri Selaras Pinang Masih lived in Serengam Tembesi while Bujang Malapangi made the first village around the first Makekal river in Kembang Bungo, the second was Empang Tilan, the third was in Cempedak Emas, the fourth was at Perumah Buruk, the fifth was at Limau Sundai, and the last was in Land of Garo now.

The next journey of the jungle people made the figure descendants of Bujang Malapangi as Jenang (person accepted by the Jungle people and others, who function as an intermediary for the Rimbo people who will connect with other people). The most influential Jenang is made by rajo (king), and all matters between the Jungle people and outsiders must involve their Jenang and the king. This jenang becomes a mediator of communication between outsiders and insiders in building interactions following agreed interests (Interview with Tumenggung Yenong, December 14th, 2013).

Geography and Population of Rimba People

Orang Rimba has a relatively large area of life in Sumatra. Starting from Palembang to Riau and Jambi. However, it is indeed most widely found in Jambi. Based on the results of a survey by the Indonesian Conservation Group (KKI) Warsi until 2013, there were 3,500 people in the whole Jungle People in TNBD. They occupy the forest which is then stated in the TNBD area, located on the border of the four districts, namely Batanghari, Tebo, Merangin, and Sarolangun.

Until 2013, there were at least 59 small groups of Orang Rimba. Some have started to live and unite themselves with the life of the surrounding village. But most of them still live in the forest and apply customary law as their ancestors did. In addition to TNBD, Orang Rimba groups are also spread in three other regions. The largest population is in Bayung Lencir, South Sumatra, around 8,000 people. They live along the flow of the fourth tributary (smaller than tertiary rivers), such as the Bayung Lencir River, the Lilin River, and the Bahar River. There are also those living in Sarolangun Regency, along with the Sungai Limun, Batang Asai, Merangin, Tabir, Pelepak, and Kembang Bungo children, totaling around 3,200 people. Another group occupied the Bukit Tigapuluh National Park, about 500 people.

Because it is not close to civilization and modern law, the Orang Rimba has its jungle law according to the legal awareness that grows among them. They call it law as the adat seloka besides the four known laws, four below, eight and conscientious twelve. The areas inhabited by Orang Rimba in the Bukit XII National Park area include, among others, the Serengam River, Terap River, and the Kejasung Besar / Kecil River, Makekal River, and Sukalado River. The names of the areas where they settled refer to the tributaries that are near their settlements for generations (Kebudayaan Indonesia, 2013).

The historicity of Rimba People's Religion

The history of the Anak Dalam Tribe or SAD is still full of mystery, even now no one can ascertain their origin. Only a few theories, and the stories of the mouths of the descendants who can uncover a little of their history which indeed shows that jungle people have been around for a long time. Some of these perspectives include first that their ancestors were Maalau Sesat people, who left their families and fled to the jungle around Air Hitam, TNBD. They were then called Moyang Segayo. While the second perspective, forest dwellers are Pagaruyung people, West Sumatra, who migrate looking for better sources of livelihood. It is estimated that because the security conditions are not conducive or inadequate food supply in Pagaruyung, they also settled in the forest which later gave birth to descendants until now (Interview with Tumenggung Yenong, December 24th, 2013).

This second perspective is strong regarding language because there are many similarities between the language of the jungle and Minang. The Orang Rimba also adheres to a matrilineal system, the same as the Minang culture. Also more surprising is that the Orang Rimba are familiar with the Nang Delapan Law, consisting of four and upward and four down laws known in the Minang realm. Whereas in Tanah Datar District as the center of the Pagaruyung Kingdom itself, there is an area, namely Kubu Kandang. They are thought to migrate to several regions of western Jambi.

Whereas the behavior of the Orang Rimba which is a backward or stronghold, according to Tumenggung Serengan, is due to hundreds of years of their ancestors living in the middle of the forest, not knowing civilization. Their lives are very close and depend on nature. "We breed in the jungle, eat betel, hunt, and mix natural medicine so that we forget the village civilization. We formed into Orang Rimba," he said.

They live seminomadic because their habits move from one place to another. The goal can be "build up" or move when there are residents die, avoid enemies, and open new fields. Orang Rimba lives in huts, called sesudungon, forest wood buildings, bark walls, and roofs of true serdang leaves. Another group occupied the Bukit Tigapuluh National Park, around 500 people because it is not close to civilization and modern law. Orang Rimba has its jungle law. They call it adat seloka. They are every day without clothes, except for genital covering. The house is only thatched roof and wooden walls how to live by eating fruits in the forest, hunting, and consuming water from the river taken with wooden stumps. Their food is not livestock like goat buffalo cows and the like, but deer, partridge, and deer.

Seloka that appears through dreams also gives guidance on social life in the jungle. The rules of Orang Rimba are indeed not far from the Nang Nang Eight Islands brought from Minang. The jungle rule itself prohibits murder, theft, and rape. This is the heaviest prohibition, which if violated will be subject to a penalty of 500 pieces of cloth. The amount of cloth as much as that is considered very heavy, and it is challenging to fulfill, so the Orang Rimba tries to obey (Interview with Depati Nglambo, December 16th, 2013).

In the span of history, it is unstructured according to WARSI's explanation that Johan Weintre, an anthropological researcher from Australia, who also lived in the jungle of Bukit Dua twelve National Park (TNBD), wrote that the Srivijaya Kingdom controlled the Straits of Malacca. He conducted trade and relations social with foreign countries, including China and Chola, a kingdom in South India. Around 1025, the Chola Kingdom invaded the Kingdom of Srivijaya and occupied its territory. Then some residents who do not want to be controlled by invaders, flee to the forest. They were then called camps, building new communities in remote areas.

On this basis, the tribe of children in including the Mongoloid race group is involved in the first migration of Malay proto-humans. They have brown skin, somewhat curly hair, and thick feet. Adult men and women eat betel nut, although there has been a change since the 2000s, especially since the establishment of hill twelve as a national park during the reign of Gus Dur as President (Interview with Depati Nglambo, December 30th, 2013). Another prominent physical feature is the appearance of their teeth which are not well maintained and brownish. This is related to their habit of being small, barely stopping smoking and hair that looks tangled because it is rarely combed and just soaked.

Religion in "Building Up"

Unlike the general Muslim community when addressing death in their midst, jungle people have special diversity. In responding to the deaths that occurred in the jungle community, there was a diversity called "melangun." At present, if there is a death in an area, not all members of the Anak Anak or jungle people join in. In that case, the only thing that goes up is the members of the deceased families who do it. So that this development in practice there has been a change in implementation from the beginning now to be by the awareness of each jungle person, especially in their families.

Seloko, Mantera and Besale Religion

As in Islam recognize specific terms in diversity, the life of the Orang Rimba is also strongly influenced by the legal rules that have been applied in the form of seloko explicitly used as legal guidelines by tribal leaders, especially Tumenggung in making a decision. Seloko is also a guide in speaking and acting as well as in the Suku Anak Dalam community life (Prihatini, 2007). The forms of seloko include:

1. A gold tub with taste.
2. Review the above letter
3. Many shelter leaves
4. Titian galling tenggung country (Not here or not)

In the tradition of jungle people also know besale, the isolation of the Almighty who in this practice they are very respectful of the tradition or amaliyyah. Besale is understood and believed to be an instrument to safeguard and preserve their lives in the midst of a struggle for legal awareness with various comities of the bright (modern) people. Besale words can mean sitting together to ask the Almighty together to be given health, peace, and avoidance from danger (Interview with Depati Nglambo, December 30th, 2013).

Doctrine: Trust

As a manifestation of God, they have faith with the spirit of carrying out besale. This is because their trust is firm towards theological matters — indigenous communities that are very remote as jungle people generally have confidence in the god, their ethnic term, dewo. They believe in the existence of a god who brings virtue if they carry out the rules. On this basis, almost they did not dare to do anything about what was believed to be a prohibition of God, and they were very obedient to the commands of God which then in responding to this belief was known as "abstinence." On this basis, the culture of the tribal children in this is very different from the culture of modern society as it is today (Hamdani, 2009).

Religion in Managing Natural Resources

Orang Rimba which during their lives and all activities carried out in the forest are very well aware of nature and forests as a source of their lives. Forests, which for them are a valuable property, where they live, breed, the source of food, to the place where customs

do apply to them. Besides that Orang Rimba knows the designated area such as Tanah Peranakon, jungle, fields, sesap, belukor and benuaron. The allotment of the space is the rotation of the use of forest resources from the jungle to lading and then becomes misleading (Interview with Depati Nglambo, December 30th, 2013).

Religion in Ukhuwah or Kinship System

One attitude that should be considered positive for the survival of the jungle is to know the history of their kinship. This is especially the case for the offspring who deserve to be leaders, tumenggung, depati and their rivals. On this basis, the Rimba people kinship system is matrilineal which is the same as the Minangkabau cultural kinship system. Orang Rimba is not allowed to call their wives or husbands by their names, as well as between siblings and siblings and between children and parents. They also do not mention the names of people who have passed away. Calling someone's name is considered taboo by the Jungle People. But what is strange is that they cannot and are strictly prohibited from mentioning the names of women, both children, and married households. Also, the jungle culture of the Jungle People is also familiar with the social coating system. Tomonggong is the foremost leader in their group structure (Interview with Depati Nglambo, December 17th, 2013).

Religion Society Social Organization

Tribal Children Community In living in groups, they are free to live with other groups. But they do not readily change their groups because there are customary laws that govern them. The composition of social organizations in the Suku Anak Dalam community consists of:

1. Tumenggung, conventional head/community head
2. Deputy Tumenggung, Substitute Tumenggung if unable to
3. Menti, Depati, Trial of customary people/judges

Anak Dalam's leadership is not absolute; they are now selected based on the submission of Tumenggung approved by all members. According to Depati Nglambo, the number of groups represented by Tumenggung rose from 3 groups in the 1980s - 2013 there were four tumenggung in the twelve Bukutung forest areas, namely, Tumenggung Terap, Tumenggung Maritua, Tumenggung Amal, and Tumenggung Ngirang (Interview with Theo WARSI, December 30th, 2013).

Religion in the Pattern of Food and Clothing

They already use rice as a staple food every day. Their main staple food in the past was all kinds of tubers that grew in the forest, such as taro, cassava, sweet potatoes, cucumber tubers and game animals such as wild boar, deer, deer, and others. Whereas in their clothing pattern, generally not dressed, but they use cloth loincloth to cover their genitals. In the past, they used loincloths from applied bark or serdang, but because loincloths from the bark often caused pain due to woodlice that entered the skin, they left them and switched to the cloth they bought on the market through the general public. The level of intellectual ability of the inner child can be called still low, and their temperament is generally hard and shy. Although still limited, there has been social interaction with the broader community so that openness to extreme cultural values is increasingly apparent (Interview with Depati Nglambo, December 18th, 2013).

Religion in Orang Rimba Communication and Art

As a person who has minimal assets, including art and technology tools. It seems that according to the jungle cosmology, they are not motivated or tempted to have property.

There are crafts made of bamboo, leaves, rattan, grass, wood, and leather. Such as mats for wrapping goods or as beds, and containers for storing things, for carrying products and for completing customary systems, or as a means of exchanging during marriage ceremonies. In general, when they go to the weekly market or go out of the forest to go to the hamlet, men often wear pants and women cover their bodies, so they don't feel embarrassed, to respect the village culture and to be well received (Interview with Depati Nglambo, December 19th, 2013).

Religious Religion and Culture Acculturation of Rimba Communities in National Protective Forests (TNBD) Jambi Province

In a society that has values, norms and legal basis later referred to as a religion, a clash between the law and the law often occurs in society. In such contexts, it is usually understood as a consequence of a value which then becomes an opportunity on the one hand as well as a challenge on the other side. This happens because influenced by many factors, among others, is the legal awareness factor that occurs between them due to their responsiveness to other laws outside of them including modern law. The frequency, understanding, diversity that is different between them and the dynamics of the problems that occur are indeed very influential on the existence of legal awareness in the community.

In the practice of Islamic religiosity, the awareness of jungle people also occurred from the early 1970s to the reform era and even after the Reformation, which then attracted its existence to the reviewers of the social sciences and humanities, especially regarding Islamic religiosity. Islam for the jungle is to follow what their ancestors said without daring to change anything because changing is believed to bring disaster in their lives.

The jungle communities in the forests of Bukit Dua twelve National Park (TNBD) since the 1970s experienced a tug-of-war, a tight struggle. In the context of religious awareness they encounter great challenges but at the same time as a potentially significant opportunity as a local culture that allows being sold positively as an Indonesian legal culture to preserve. It seems that, in such a case, when for example there is a problem about the completion of modern law, such as traffic law, the jungle people are rigorous and firmly reject the current law or outside law. A policeman who tries to arrest him, for example, for reasons of not carrying a helmet or vehicle registration certificate (STNK), the jungle people answer clearly, not important, because they only buy motorbikes and not others. The principle of jungle refusal is based on substantive laws, the main and useful ones according to them. So that awareness of using a helmet, carrying an STNK when riding a motorbike is considered as not substantive for them, even tends to interfere in riding a motorized vehicle.

In other cases, for example, the jungle people leave the corpses of their families without burying them, even they continue to walk and find a new place for their residence. This is indeed different from Islam in general which has a standard way of addressing people who die. The uniqueness of jungle people exists when they experience a particular legal process, such as a democratic party. The election of leaders among them through the vote of Temenggung is carried out in the middle of the forest. With their version of democratic systems and methods, it turns out they need justification, formal juridical strengthening of modern law so that the inauguration of the selected Tumenggung was carried out in the closest sub-district which was appointed by a subdistrict head or official related to current law.

Phenomena as such is an acculturative portrait between the legal culture of jungle people with outsiders or referred to as modern law. Based on the above event, the jungle of the jungle experienced a big challenge on the one hand and at the same time had a great

opportunity in the religious dynamics of religion on the other side. Chances and problems that occur in the jungle are a result of interaction with modern Islam that is difficult to separate as a whole in the society. It has no comprehensive law that regulates certain people with a static pattern of consciousness, but in every law related to legal awareness that develops among humans, there is always an attempt to dominate and dominate. The law or Islam of the jungle and modern law in the jungle community at hill duabelas (TNBD) seems difficult to unite in particular religious content. What is possible according to the social development of the community, both the jungle community and modern society is the occurrence of a long struggle united with the frame of jungle spiritual empowerment as an Islamic base of the jungle in Jambi, Indonesia. Jungle as an entity that can attract the attention of the outside world from various perspectives as an excellent opportunity for Indonesian archipelago or Indonesian Islam especially those that develop in Jambi province.

Conclusion

Acculturation of Islamic religion and culture in the protected forest of Bukit Dua Belas National Park (TNBD) Jambi province is a unique religious portrait that is different from the general Islamic community. The Islamic doctrine of the jungle is familiar with the history of the arrival of Islam with an Islamic carrier, Muhammad. In practice, the Islamic religious pattern is very dependent on the teachings of their ancestors without knowing the instructions per Islam in general, such as prayers and other teachings but they are teachings or understandings of the groups or communities they like. In short, the jungle is very dependent on teachings that can enter and influence the jungle of the jungle people. The jungle is an assimilative Islam acculturation of culture between the practice of jungle people with modern people/outside who change the jungle people.

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EXERTION OF RECYCLING CABLE TO DEVELOP AN ECONOMIC SELF-CAPABILITY BASED ON COMMUNITY AND AN ENVIRONMENT AVAILABILITY

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Abstract

The community of electric guitar craftsman was made up by a teenager who stayed at the dwelling. He is Totok Hariyanto. His creative guitar had been known as cable guitar. Based on research, the whole of dweller was not native of Bondowoso district. Most of them came from some cities near Bondowoso such as Jember and Probolinggo. Even, some of them came from out of Javanese Island. Unfortunately, view of them did not have a resident identification card. Based on the data, they expect intelligibility statute of their civics because of view of them had not resident identification card. A strategy has been utilized by the researcher to be purposeful paradigm is Participatory Action Research. The researchers had been involved in this social transformation research of the potential construction by marginal residence. The existence of people who have potential creativity in economic development, yet they are not capable of managing their skill because of their material and path is not good enough. I hope that this program can manage them to be more autonomous proportionally and make them be more creative without asking another to help themselves. Finally, by creating the electric guitar and its replica, their life will be more manageable and become autonomous in the view of financial management based on creative economic.

Keyword: *the development, guitar cable, economic self-capability*

Introduction

a. Issue and Dedication Focus

Rumah Singgah is a facility which has been established for the marginal people in Bondowoso. It is established by the Bondowoso District Government in 2009. for 1 Self-made electric guitar with used cable material by the marginal community. 2 A Shelter House is a Temporary Shelter (stopover), located in the Regency Bondowoso is under the Department of Social Protection with the University campus back address accommodate people caught by the Raids by the Civil Service Police Unit (Satpol PP) such as street buskers and beggars around the city of Bondowoso. Then after they were arrested on the street, they were taken to the Shelter House which was provided by the Social Service of Bondowoso Regency. The function of the Shelter House should be a House of guidance by the Social Service to make these marginal people more creative and productive. Coaching through mental construction, entrepreneurship training to develop independent potential. After going through the built process and they (Marginal people) can return to their families. The function of the Shelter House is only a temporary transit place only in the coaching process. However, the reality is that they captured the Satpol PP Raids occupying the Shelter House for years without any intensive and maximum guidance by the Related Service. Among the tens of dwellers of Rumah Singgah, there was one person from the community at the Rumah Singgah house who had the capability to make Electric Guitar and Guitar Blong (conventional guitar). Those guitars were recycled by wires on their frame. So, it made their body looked like an exotic body guitar, and it has art meaning and natural look.

The electric guitar craftsmen were initiated by a young man who lived in Rumah Singgah house named tokoh Hariyanto. His guitar is better known "GITAR KABEL". The dweller of Rumah Singgah under the auspices of the Bondowoso District Government Social Service. Based on the results of the research are those who live in open houses, the majority are not native to Bondowoso, they come from neighboring cities such as Jember, Probolinggo and some even from outside Java. There are some of those who do not have identity cards. Referring to the Law of Human Rights No. 39 of 1999 article 4 that the right to life, the right of not to be tortured, the right of personal freedom, mind and conscience, the right of human religion, the right not to be enslaved, the right to be recognized as a person according to *Undang undang Hak Asasi Manusia no 39 1999*. In conclusion, their existence in Barak ("Barak" The name of the place of residence for those provided by the Social Affairs Office before changing its name to a Shelter) needs to get significant attention. They also have the same rights and must be treated equally like other people.

Principally, no one desire and aspire to choose the profession of buskers and beggars, they just have problems in terms of economics and families, so they need psychological and mental therapy to foster their confidence. If their existence at the Rumah Singgah is not immediately prioritized by providing assistance and empowerment, the function of Rumah Singgah will be unnecessary, it is just as a shelter to move the place of the marginal. This will make a result in more abandoned residents of the shelter. So with the lack of activity in Rumah Singgah, they tried with their capability to make electric-based cable guitars to fill the time. If they do not develop their creative thinking, it will make them choose the pragmatism activity that endangered other people. Pragmatically, they will think how to find money for their requirements. This causes a very high pattern of dependence on someone and assistance from the agency because of the poverty of his caritas. Preventive actions are required to be concerned with the development of its potential to avoid criminal behavior and improper behavior.

b. The Reason For Choosing Assisted Subject

The selection of assisted subjects starts with academic interest in three things: First, the assisted subject is appropriate with the scientific discipline of researchers based on the economy, the opportunity to empower the creative and productive economy on the dwellers of the Rumah Singgah and it is very potential through the creativity of creating electric-based cable guitars. Both soft skills and hard skills owned by the community of Rumah Singgah in the form of their creativity in processing waste of recycled cable into electric guitars and guitar guitars (conventional guitars) did not receive attention from the Bondowoso District Social Service, so the talents were not properly channeled. Even for their daily needs, they are still active as street buskers and begging, their presence in Rumah Singgah becomes unclear and the function of the Rumah Singgah is not effective for those who are caught by the Razia. They should have been placed in Rumah Singgah after getting guidance and empowerment. Therefore, the development of their activity and its development required the assistance.

Third: Most of the dwellers in Rumah Singgah are people who have art and talent skills as electric-based cable guitar craftsmen. However, due to lack of empowerment and lack of instruments make lack of their creativity. Finally, they are still busy with work to meet their daily needs, so that their creativity does not go well. The concern and desire had emerged the community of Rumah Singgah in Bondowoso regency. In conclusion, the community can be independent of the skill of recycling used wires into electric guitars. Because of the lack of tools and material to recycle cables into

guitars, they remain neglected and their dependence on others constantly. This is very risky for their future and their generation just because they cannot maximize their creativity to create musical instruments.

c. Condition of Assisted Subject

The existence of the community of Rumah Singgah provided by the Bondowoso District Office based on research data in the last five years is still inhabited by old people and lacks special attention from the Bondowoso regional government, finally, that the community's life is stagnant in a very high dependency on local governments and public assistance in terms of food needs (Primary). Since they were recorded and placed in the Shelter House, their daily lives are just singing, begging and waiting for help from the Social Service and urban communities. Even though they do not pay for their stay because it is free, they are still confused to meet their daily needs and must meet the burden of paying electricity and water that has been used in dependency. Ironically, the buskers and beggars who placed in Rumah Singgah were less attention from the related parties, only left by the social service so that there was no difference in pre and post occupying the shelter house. Based on research data by observing the place, researchers and teams conducted interviews with people who lived in open houses. One of them was the head of the shelter community named Totok Hariyanto as chairman at the open house, explaining that since they were placed in the house, there was minimal attention. Although occasionally requested assistance by the Social Affairs Office to help become a courier. Feeling that he still needs extra income, in the middle of his spare time the chairman of the open house (community) with his music hobby trying to make a guitar replica, there were dozens of guitar replicas that he made so he thought of making a guitar replica into an electric-based cable guitar. From this guitar replica, the idea of making electricity with the basic material of used cables appeared. The first guitar he created was made from used cables that were assembled as guitar body so it looks more attractive and unique. It turned out that the results of his work attracted many people because they really needed money for their daily needs, so his first guitar was sold to his close friends for Rp. 600,000.00. Although this totok mas ability has also been covered by various national media and television stations as well as online media, from the local government there has been no positive response to developing his talents. The following is a picture of Mas Totok's work with a wired guitar.



Not only a craftsman of guitar replicas and electric-based cable guitars, but Totok Hariyanto also has The acrobatics and magic skills. Activities at Rumah Singgah were also filled by volunteers who cared and helped fill their activities by providing skills in the form of KU dances which volunteered to build them twice a week, the lumping horse art mentor named Pak Achmad also invited to perform at events certain. Because they on average have the souls of musical art to be easy to compare.

d. Condition after Assisted

Empowerment in the form of intensive coaching and mentoring of the residents' community Shelter is expected to be able to change the condition of economic weakness in the charity of the marginal community of the urban poor. This change is as much as possible able to become a bridge gradually to give birth to some fundamental changes in the life of this community. Creative economic activity is a means of obtaining rights for the community of used cable craftsmen at the Shelter House, this refers to two types of activities (Work), the first is utilization (Utilization) the second is monopolization. Utilization is according to its basic nature economic activity, while monopolization is built on the basis of strength (ability to master) which is also in line with Shadar (p. 260). Soft skills and hard skills to create and creativity of unused goods into income sources that are able to fulfill their primary needs so that they can be economically independent and no longer occupy open houses provided by the government society is well established in the financial realm. This means that utilization here makes unused waste in the form of used wires as a medium or instrument used by the shelter community to become one of the handicrafts to have productive business-based creativity Home industry. so that when they are skilled and can develop and can be commercialized in crafting the making of electric guitars in the end no longer depends on the helping hand of others and foster an independent spirit. Whereas monopolization of the ability to create goods which initially only waste that does not have value becomes a unique item that has a very high selling value. While replica guitar works can be developed into konci hanger accessories and souvenirs at weddings or accessories shops.

The pattern of assistance here utilizes cable waste to be recycled into electric guitars and formed into small groups with tools for making it or supporting instruments, then the skills are transmitted to fellow residents of open houses. There are three clusters for production, first production, and sales. After all the communities are skilled in making electric guitars, there will be many electric guitars in their works. then the second is prepared by the market for its sales in collaboration with sales agents in Bondowoso. Some of his best works will be directed to the gallery of works of marginal people who work with the tourism agency to be displayed and commercialized. Some will be marketed on Online media (e-commerce). In addition to the pattern of assistance above, we will also maximize it by collaborating with Mr. Ahmad to provide guidance for traditional art dance so that if there is a momentum of the city agenda, they are also involved in the city event in Bondowoso. Thus they are no longer considered marginal. With the two patterns of assistance above, it is hoped that they can be proportionally independent and no longer stand idly to beg and busk in the streets so that their lives are more organized and independent of the financial order through the creative economy industry by creating electric guitars and guitar replicas. As far as the researchers observed, the production of electric guitars made from recycled used cables (cable-based) was the first work in Bondowoso or even at the National level, therefore, this cable guitar work could become the icon of Bondowoso as a product of the creative economy.

The following is a picture of the work of the cable guitar community.



e. The Use of Strategy

The strategy used in this assistance is the Participatory Action Research approach. Researcher's involvement in social transformation towards the potential construction of marginal communities. The existence of a community that has the potential of expertise in the field of economic development but is not able to manifest its expertise because it does not have an instrument or media that supports it. Society and social change should be seen in a structural perspective, both micro (community or region) and macro (Selener, 1997.) Microstructural perspectives, researchers provide direct assistance to the community of Cable Guitar craftsmen and guitar replicas while the macro perspective is to bridge the local government to optimize the function of open houses in the proper function. Based on the social conditions of the assisted object, in this service, an empowerment strategy was used in the form of:

1. Coaching and mentoring, the first step that will be carried out is mapping and mapping the potential that is owned by the community of the shelter residents. This mapping will be classified into adult classes and children's classes. The second step is to provide guidance from the two classes that have been classified. For adults empowering and coaching maximizes the creativity of recycling used wires into electric guitars by providing the tools needed for their manufacture. In this class is also divided into three clusters, the first cluster is scavengers, (the role of scavengers collect waste of used wires that will be recycled into an electric guitar). Then the second cluster is buskers. buskers producing electric guitars consisting of 4 to 8 people. The third cluster is a beggar who will market the results of the electric guitar. So that the results of his creativity can be distributed to the marketing of musical instrument marketing in Bondowoso. Then to develop dance creativity and traditional culture Kuda lumping will connect with the Bondowoso Tourism Office, so there is special training from the Department to be displayed on the agenda of the Bondowoso city agenda. While the children's class, researchers collaborate with UNICEF organizations to provide educational opportunities for school-age children.
2. Providing Funds for creative economy business. The research team not only provides intellectual assistance and empowerment management but provides funds as initial capital developed continuously. Through this fund, the community of shelters in Bondowoso regency can create jobs by continuing to create electric guitars to be commercialized. Making musical art galleries from cable guitar works that can be exhibited and commercialized. While the children carried out assistance with homeschooling education in collaboration with UNICEF organizations and NGOs concerned with marginal people.
3. Involved Parties (Stakeholders) and Its Involvement Forms:

To optimize the Empowerment program for residents of the Shelter House in Bondowoso Regency, the Research team also involved several parties including:

1. Chairperson of Nurul Huda Islamic College (STAINH) as the director in the assistance to Rumah Singgah.
2. Bondowoso District Social Service, as a partner in conducting studies and reviews of Shelter Homes residents to find solutions in the form of consultation on empowerment strategies as Problem Solving towards residents of Shelter Houses who have the potential to make Cable guitars and Guitar Replicas.
3. The Tourism and Transportation Office of Bondowoso district, as a facilitator in delivering industrial and business forms delivering industrial and business forms trade and how to manage it appropriately, quickly, and achieve success. This is also related to the Gallery Recycled Used Cables into an Electric Guitar and Guitar Replica.
4. Unicef District Coordinator Organization Bondowoso District Inclusive

SBM Program and female and child Edellweis consent NGOs

Conclusion

Based on the explanation above, through this assistance program it is expected that the economy of urban marginal communities will be able to stand on their own in line with a formulation based on the Islamic view of life and life which includes everything needed to realize good (Falah) and good life (Hayyah Thayyibah) in a frame Sharia rules concern the maintenance of belief (Faith), soul or life. Mind, descent and wealth. Economic wealth through creative economy in the community of cable guitar craftsmen will be naturally constructed.

Assistance here is the hope that the recycling skills of used wires into electric guitars are formed into small groups with their manufacturing instruments provided and skills to make the guitar taught to other fellow residents in the Shelter House. There are three clusters for production, the first is production, the second is used cable waste disposal which is no longer used, and the sales or marketing. At the stage. Marketing here, we work with several related parties and are assisted from commercial marketing both in music equipment stores and online sales. With the assistance system above, they can be economically independent and no longer stand by others for begging and street beggars, so that their lives are more organized and independent from the financial order through the creative economic industry through recycling of used cables into guitar replicas and wired guitar.

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COMMUNITY EMPOWERMENT THROUGH TRAINING AND ASSISTANCE OF USE OF MILK KEFIR TO PREVENT STUNTING

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Abstract

Community service aims to train, introduce and utilize kefir milk to prevent stunting in toddlers. Community service was carried out using a participatory approach with steps to discuss the initial planning, implementation of training, online and offline mentoring, and evaluation. The results of the training and mentoring showed 100% of participants didn't know kefir milk, 93% of participants succeeded in making milk kefir in the first batch, and 83% made use of the results. In the second batch, only 53% of participants continued to create and utilize kefir milk. Training participants have succeeded in producing milk kefir and its derivative products in the form of drinks and food which are used for daily nutrition to prevent stunting and cosmetic purpose.

Keywords: *training, participatory approach, milk kefir, stunting*

Introduction

The issue of Stunting (short stature) is one of the concerns of the global community. The World Health Organization (WHO) reports globally that 22.9% of children are stunted (Unicef, WHO, & World Bank Group, 2017). Therefore, WHO has set a tolerance limit for stunting (short stature) to a maximum of 20% or one-fifth of the total number of children under five. Meanwhile, in Indonesia in 2013 there were 7.8 million of the 23 million children under five who were stunting sufferers or around 35.6%. As many as 18.5% are very short categories, and 17.1% are short categories (Ministry of Health, Republic of Indonesia, 2016). This also resulted in WHO establishing Indonesia as a country with poor nutritional status. The 2014 data shows that the prevalence of stunting in Indonesia is higher than in other countries in Southeast Asia, such as Myanmar (35%), Vietnam (23%), and Thailand (16%). Therefore, in the National Medium-Term Development Plan (RPJMN), the government is targeting a decrease in stunting prevalence down to 28% in 2019 (Poverty, 2017). West Java Province itself includes areas with moderate prevalence of stunting (Nadiyah, Briawan, & Martianto, 2014). However, for Sumedang regency it turned out to have a prevalence rate higher than the national average, which was 41.09% where 37,970 children under five suffered stunting in 2013 (Kemiskinan, 2017). This is quite worrying and requires intensive countermeasures from all stakeholders.

The high prevalence of stunting in children aged 0-23 months in Indonesia today can reduce the quality of Indonesian Human Resources (HR). Though as Muslims, it is recommended to give birth to a better future generation. Several factors causing stunting

were noted, among others, nutritional deficiencies, maternal knowledge, parenting, access to health, water and sanitation services (Nadiyah et al., 2014);(Stewart CP, Iannotti L, Dewey KG, 2013). Efforts to reduce stunting rates in Southeast Asia have been accelerated through collaboration between the government and the private sector in the provision of nutritious food (Bloem et al., 2013). While the Indonesian government has also set 100 priority districts that will be handled at an early stage, then continued with 200 other regions. These efforts are in the form of a stunting intervention framework, namely specific nutrition interventions and sensitive nutrition interventions (Kemiskinan, 2017). Specific nutritional intervention frameworks are interventions aimed at children in the first 1,000 days of life (HPK) and contribute to a 30% reduction in stunting. The frame of specific nutritional intervention activities is generally carried out in the health sector. This intervention is also short-term in nature where the results can be recorded in a relatively short time (Kemiskinan, 2017).

The activities that are ideally carried out to carry out Specific Nutrition Interventions can be divided into several central interventions starting from the pregnancy period of mothers to childbirth and children under five: 1) Specific Nutrition Interventions targeted at Pregnant Women. This intervention includes providing supplementary food (PMT) to pregnant women to overcome sustained energy and protein deficiencies, overcoming iron and folic acid deficiencies, overcoming iodine deficiency, overcoming worms in pregnant women and protecting pregnant women from malaria. 2) Specific nutritional interventions are targeting breastfeeding mothers and children aged 0-6 months. This intervention was carried out through several activities that encouraged the initiation of early breastfeeding / IMD, primarily through the provision of first breast milk jolong / colostrum and support exclusive breastfeeding. 3) Specific nutrition interventions are targeting breastfeeding mothers and children aged 7-24 months. This intervention includes activities to encourage the continuation of breastfeeding to children/infants aged 24 months. Then, after the baby is over six months old accompanied by the provision of MP-ASI(Kemiskinan, 2017). Therefore, in this PkM, specific nutrition intervention efforts were carried out targeting pregnant women, nursing mothers, and toddlers aged 7-24 months through the use of milk kefir as the daily nutrition of the three target groups.

Method

The use of kefir milk as a nutrient to prevent stunting in infants is carried out using a participatory approach with the following steps:1) Discussion with partners about the condition of children under five, both in number, nutritional status and health. This PKM activity partner includes the Village Head, Chairperson of the PKK Driving Team and Yandu Post Cadre, PKH Ministry of Social Affairs PKH Assistant, and the KPM Chair was introduced to milk kefir, the solution offered and the application of simple technology in the manufacture of household-scale milk kefir.2) Training on the introduction and production of household scale milk kefir was done through lectures, demonstrations, and the practice of making kefir with essential ingredients of pure milk and kefir grain as a starter. Completed the training activities followed by mentoring through online social media facilities.3) Assistance for the use of milk kefir as a daily nutrient for pregnant women, nursing mothers and toddlers is done online and offline. Online mentoring was conducted to the heads of KPM groups and Yandu post cadres, while offline mentoring was carried out through visits to each KPM group together with FDS (Family Development Session) activities.4)

Assistance on the use of kefir milk for health and beauty purposes is carried out online, and offline after participants have obtained fermentation products from the previous stages.5) Evaluation of the implementation of training and mentoring activities and follow-up planning of events in the next period. This activity was carried out with stakeholders, namely the Village Head / Village Assistant, Chairperson of the Posyandu Cadre, and PKH Assistants. The overall training and mentoring activities were carried out for one month, from July to August 2018 in Pasirbiru Village, Rancakalong District, Sumedang District, in collaboration with the local PKH KPM and PPKH. This activity was also supported by several parties including the West Java Regional Organization ICMI, the Indonesian Kefir Community, the Dapur Kefir Bandung, and the Natura Kefir.

Results and Discussion

Partners PKM activity includes the village chief, the Chairman of the PKK and Kader Post Yandu, Companion PKH Kemensos, village midwives, and Chairman of the KPM introduced to kefir milk, the solutions offered and the application of simple technologies in the manufacturing of household scale milk kefir. In this activity, brainstorming was held about the real conditions of the prospective beneficiary community, participants' needs, place, availability of suggestions and possible sustainability of the program after the PKM activities. On this occasion, the servants conveyed the intent and purpose, goals and components of the Pasirbiru Village community involved.

The Village Head welcomed enthusiastically as he hoped that this activity had a positive impact on the health, social and economic conditions of the population, especially the families of beneficiaries of the Ministry of Social Affairs' Family Hope Program who had received assistance and assistance. On the same occasion, the Chairman of the PKK was delivered condition of the real number of Pos Yandu and activities that serve health checks carried out in people, including pregnant women, nursing mothers, and young children who are in the region of the village of Pasirbiru. Also added by the PKH Village Assistance Officer Pasirbiru the number and location of the target groups that have been prepared. Even the group leaders were ready to facilitate the activity. At the end of the meeting, it was agreed that the events would be held on July 16-17 2018 to coincide with Monday and Tuesday. The meeting ended with a review of facilities and facilities to be used in training activities. In addition to meeting with the Village Chief, on separate occasions, the servant also had discussions and submitted a request for permission to carry out activities to the Head of the Rancakalong Health Center UPT.

Training on the introduction and manufacture of household scale milk kefir.

This activity was held on July 17, 2018, from 9.30 to 15.00, at the village hall of Pasirbiru Rancakalong. The event began with preparations on July 16, 2018, covering a variety of needs such as preparing village hall space, venue setting, checking sound system equipment, LCD projectors, banners, show attendees and examples of kefir milk fermentation products and processes. Precisely at 8:30 a.m., the Mitra Mitra Village PkM implementation team arrived at the location of the activity after traveling for 1.5 hours using the operational vehicle of the Faculty of Tarbiyah and Teaching. The PKM

Implementation Team consists of seven lecturers, eight students of the Chemistry and Biology Education Study Program and one driver.

Mr. Ajang Winarya opened the introduction of kefir milk production and training activities to prevent stunting as Secretary of Pasirbiru Village representing the Village Head who was carrying out external services. Previously, Head of the Chemical Education Study Program, FTK UIN Sunan Gunung Djati Bandung, in his speech conveyed the purpose of the PKM implementation as well as a general description of activities. Furthermore, the main program was in the form of introductory material about stunting and some prevention efforts. The main training activities were carried out with an explanation of kefir's introduction from the aspects of understanding, history, benefits, and how to make it, followed by the practice of making milk kefir and questions and answers about kefir. The complete material is available in the attachment section. This activity attended by 60 participants including 47 Family Hope Program Beneficiary Groups, two village midwives, six posyandu cadres, the leader of the PKK Village Pasirbiru driving team, and four PKH facilitators who served in the Rancakalong District.

After completing the practice of making milk kefir using the mini fermentor kit provided, the participants were asked to fill out the questionnaire after the training. The questions in the poll are about the knowledge of milk kefir, the success of making milk kefir batches 1 and 2, using kefir milk from batch 1 and 2, introducing milk kefir to others and inviting others to use milk kefir after training.

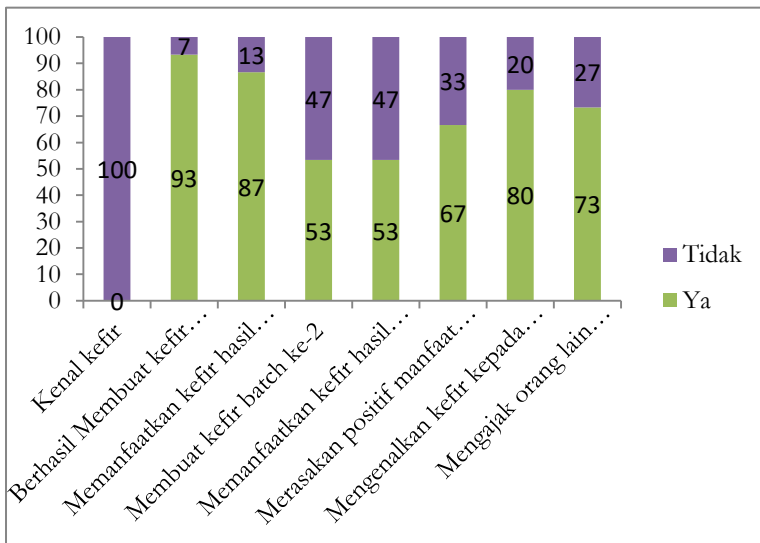


Figure 1. Results of participants' questionnaires after training and mentoring the use of kefir milk

As seen in Figure 1, all trainees did not know milk kefir. After this training, 93% of the participants succeeded in making milk kefir in the first batch, and 83% used the results. However, the success in the first batch was not in line with the second batch, where only 53% of participants continued making and utilizing milk kefir in the second batch. Figure 1 also shows 80% of participants felt positive benefits of consuming kefir milk, including constipation to be smooth, comfortable stomach, without daytime drowsiness, while nighttime sleep was slower. Some participants also felt a more comfortable stomach condition. The things that interfere when consuming milk kefir include nausea, pain, bloating, flatus frequency and urinating more often, and more burping. Nausea experienced by pregnant women is reduced after drinking kefir milk, especially from kefir prima types, increase the quantity and quality of breast milk produced. However, so far only four toddlers who want to drink milk kefir, most toddlers are reluctant to drink it because it tastes sour.

Mentoring the use of milk kefir as a daily nutrient for pregnant women, nursing mothers, and toddlers.

This stage is a follow-up to the introduction and preparation of milk kefir training to prevent stunting in toddlers. The follow-up stage is done in two ways, namely using social media and face to face directly. On mentoring using social media, it was carried out online through WhatsApp group consisting of PKK and Pos Yandu cadres, Chairmen of PKH Groups and Assistants. Mentoring activities take place at any time with the topic of discussion about tips and tricks in the treatment of kefir grain, stage one fermentation, taking kefir grain from fermentation culture, second stage fermentation, determination of harvest period, separation techniques and postharvest kefir milk handling.

The discussion took place interactively and warmly, interspersed with sharing pictures of the results of practical activities. Besides that, offline assistance also took place in three places according to each group. At this stage also carried out data collection on the number of pregnant women, nursing mothers, and toddlers who have used kefir milk as daily nutrition. Most of the participants felt a positive impact after taking milk kefir, including sleeping to be slumbering, stomach pain subsided, and abundant breast milk. However, some participants also experienced the opposite condition at the beginning of use, and some even thought that milk kefir did not match the state of his body. The next step was after the participants had the result of kefir prima fermentation and kefir whey. The use of kefir milk for health purposes is guided by the rules of use or dosage issued by KKI (Indonesian Kefir Community).

Evaluation of the implementation of training and mentoring activities and follow-up planning of activities

Evaluation activities on the implementation of training and assistance in the manufacture of milk kefir and its use as a daily nutrient for pregnant women, nursing mothers, and toddlers were carried out together with Village Activities representatives representing Pasirbiru Village Heads, Chairmen of Posyandu and PKH Facilitators.

In this evaluation activity, several important matters were discussed regarding the implementation of training activities. The notes in this activity include:

- a. The effectiveness of training shows a very high percentage in the manufacture of the first batch of milk kefir, but the utilization of the results is slightly lower. The weaknesses recorded at this stage are partly because not all participants understand well how to make, harvest and use them. Likewise in the second batch, it turned out to be drastically reduced, where only half of the participants practiced making kefir in the second batch.
- b. Educational activities at the mentoring stage carried out through social media online just reached 20% of the total participants, so the results obtained were less effective.
- c. The lack of raw materials turned out to be one of the causes of the low sustainability of the manufacture of milk kefir in the second batch. This happened because the participants had difficulty obtaining fresh milk to be fermented, besides the price was higher and the availability was infrequent so that in the second batch only half of the participants did the fermentation. Besides, the condition of economic limitations is also another obstacle to the supply of raw materials and the sustainability of the process of making milk kefir. Therefore, an alternative solution is needed to provide raw materials.
- d. The follow-up plan for activities includes the opportunity for the use of milk kefir for the community and different ages from this activity as well as the sufferers of chronic/acute diseases who need assistance, especially the patients of Pasirbiru poskesdes in Rancakalong District.
- e. Information dissemination efforts, the manufacture and use of milk kefir both for the prevention of stunting and other health problems are planned to involve KPM PKH from the neighboring village in the Rancakalong District.

Training on the introduction, manufacture, and utilization of kefir has been successfully carried out. The kefir milk obtained is used as a daily nutrient for milk for pregnant women, nursing mothers and toddlers of the Family of Beneficiaries of the Family Hope Program in Pasirbiru Village, Rancakalong District, Sumedang District. One measure of the success of this activity is the number of participants reaching 60 people, according to the previous target. However, this amount is not entirely from PKH KPM but involves the PKK Driving Team, Posyandu Cadre, midwives, and PKH sub-district facilitators in Rancakalong. Considering the total number of KPM in Pasirbiru Village is 146 households, further efforts are needed for example by making the participants present as peer tutors for other KPM members. Previous reports indicate that peer tutor models are useful in learning for adults (Woodward et al., 2013). In this case, the peer tutors that can be selected include pos yandu cadres and PKK members in the respective RT / RW areas in Pasir Biru Village. Besides, training of trainers (ToT) is also needed for tutors who will be involved following the guidelines (Health International, n.d.). The things that need to be mastered by peer tutors, especially at the stage of implementing, monitoring, and evaluating the manufacture and utilization of milk kefir.

The implementation phase in PkM is an important step that needs to be accompanied consistently so that the continuity of the activity of making and utilizing milk kefir is still carried out, considering a user can feel the functional benefits of kefir after regularly using milk kefir in at least one month (John & Deeseenthum, 2015). Therefore, continuous and

continuous education is needed. Also, at the initial stage of the use of milk kefir, the Herx reaction usually occurs which allows the occurrence of adverse reactions such as itching, rash, nausea, bloating and other symptoms (Adams, 2011). This allows for the assumption that the illness is getting worse, so novice users kefir tend to stop using it.

The sustainability of the manufacture of milk kefir in participants in Pasirbiru Village is mostly determined by the availability of raw materials in the form of fresh milk. However, at this time there is a scarcity and an increase in the price of fresh milk. This is because some dairy-producing cattle farms in the Pasirbiru and surrounding areas have switched functions. The results of the discussion and evaluation with the head and companion of Pasirbiru village concluded that the conversion plan from cattle farms to Etawa goat farms. This effort is made considering the possibility of getting goat feed is more comfortable than getting dairy cattle feed. Other causes hampered the manufacture of milk kefir, among others, because the price of fresh milk was considered expensive by participants. This is the material for evaluating the village head and accompanying officers to get a solution. One effort that can be chosen is by optimizing the role and function of BUMDES (Village Owned Enterprises). Where, in the near future Pasirbiru Village will establish BUMDES as a form of implementation of village authority as stated in the Village Law No. 6 of 2014 concerning Villages, Government Regulation No. 43 of 2014 concerning Implementation Regulation of Law Number 6 of 2014 regarding Villages, Village Minister Regulation, Development of Disadvantaged Regions and Transmigration No. 4 of 2015 concerning the Establishment, Management and Management, and Dissolution of Village-Owned Enterprises and the Minister of Home Affairs Regulation number 44 of 2016 concerning Village Authority.

Technically, BUMDES provides raw materials for fresh milk needed by the community, then accommodates the products of the community's processed milk kefir to be distributed or resold. With this concept expected, PKH beneficiary groups in particular and the people of Pasirbiru Village, in general, can obtain additional income to improve the economy of the PKH KPM group members. Stunting prevention efforts through specific nutritional interventions for pregnant women, breastfeeding mothers and toddlers 7-24 months until now the success rate cannot be measured, considering the implementation of the use of kefir milk lasted only one month. However, the findings towards positive results have begun to appear, including several participants who have experienced health improvements in several parameters. The reluctance of toddlers to consume milk kefir needs to be overcome, for example by introducing it early and making a variety of processed drinks/foods made from milk kefir which children like such as fruit juice, pastries, ice cream, ice cream or by adding it to formula milk. Presented (Branca & Rossi, 2002).

Besides, there were also participants who were accompanied but not from the previous target group. The participants suffered from post-irradiation lymph node cancer and chemotherapy. The results are quite encouraging where injuries due to radiation exposure are treated using kefir milk, whether taken or applied, has shown improvement, the wound has narrowed, and the condition has stabilized. This condition is in line with the results of research that has been reported, where kefir milk is active as an anticancer in several different cancer cells such as colorectal cancer, malignant T lymphocytes, breast, and lung carcinoma (Sharifi et al., 2017). In addition, kefir is also able to accelerate wound healing (Huseini, Rahimzadeh, Fazeli, Mehrazma, & Salehi, 2012). Based on this fact, assistance activities for this utilization need to be continued with an intensification of

recording parameters of the health conditions of pregnant women, nursing mothers and toddlers 7-24 months. The target audience for the use of milk kefir is also expanded at other age levels such as adolescents, adults of productive age, and the elderly. To facilitate measurement and recording, kefir milk utilization activities can also work with poskesdes, especially concerning handling complaints of symptoms of degenerative diseases (Windayani, Kurniati, Sukmawardani, Listiawati, & Nurhamzah, 2018). Thus Pasirbiru Village, Rancakalong Sumedang Subdistrict is expected to avoid the occurrence of stunting, the community is healthier and more productive.

Conclusion

Based on the description of the results and discussion of PKM activities, the training in making and utilizing milk kefir to prevent this stunting can be concluded that the PKM activities in utilizing milk kefir to prevent stunting have been carried out through preliminary discussions, training on the introduction and manufacture of milk kefir, assisting the use of kefir milk for health purposes and beauty, and evaluation. The results of the training and mentoring showed 100% of new participants knew kefir milk, 93% of participants succeeded in making milk kefir in the first batch and 83% made use of the results. In the second batch, only 53% of participants continued to create and utilize kefir milk. Training participants have succeeded in producing milk kefir and its derivative products in the form of drinks and food which are used for daily nutrition and pure cosmetics.

Recommendations

The recommendations that can be submitted from the results of the PKM include:

1. For facilitators, it is advisable to provide assistance and further education in the manufacture and use of milk kefir for all ages, for example through small groups.
2. For the Village Head, managers of BUMDES / KUB are advised to facilitate the supply of kefir raw material in the form of fresh milk and to accommodate the milk kefir products produced by residents.
3. For PKK / Pos cadres, yandu should use kefir milk as additional food for pregnant women, breastfeeding mothers and toddlers with variations in the preferred presentation such as smoothies, ice cream, ice lolly, pastries, or donuts.
4. For cadres and Poskesdes officers, it is advisable to provide milk kefir for patients who suffer from symptoms of degenerative diseases such as diabetes, hypercholesterolemia, uric acid and hypertension and patients suffering from other diseases.
5. For servants, it is recommended to use a participatory training model and involve peer tutors to improve the effectiveness of training in the manufacture and utilization of milk kefir.

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DIFFERENTIAL OF LIGHTWEIGHT BASED ON CASSAVA SKINS

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Abstract

The results of the survey at the Banana and Cassava Chips Industry Center in Bandar Lampung City and Tempel's market, in Way Dady Village, revealed the fact that cassava peels have not been varied and creative, only for animal feed. For this reason, this service aims to assist the community, especially the community of washing workers in Way Dady Village, Bandar Lampung to differentiate various snacks made from cassava peels, to increase the family's economic income. The service strategy is carried out, first: strengthening capacity, second: strengthening building independence, and third: strengthening building network for product marketing. The result of the program is through direct practice experience so that the understanding of the community of washing workers that cassava peels can be created into various foods worth selling.

Keywords: *cassava peels, the community of washing workers, and various snacks worth selling.*

Introduction

Cassava is one of the main commodity crops in Lampung Province. The total harvested area and cassava productions were 314,607 ha and 8,237,627 tons, respectively (BPS 2015). The biggest cassava producing districts are in Central Lampung, North Lampung and East Lampung (BPS 2015). In everyday life, seeing cassava to be made various foods such as rice substitutes (tiwul), processed tapioca flour, to be made various types of chips, cakes, oyek, and many others may be normal (Lingga, 2006; Singkong, 2011). However, here, the processing of food from the epidermis (the reddish white part) of cassava is still not widely known, for example, made balado chips, stir-fried vegetables, and jerky. Generally, people are more aware of its use for animal feed or fertilizer, and the waste is not used away. The negative impact of this behavior triggers unmanageable garbage accumulation, the spread of infectious diseases, and polluting the soil and air.

The abundant availability of natural potential in the form of cassava peel in the Lampung region is certainly a productive asset to improve the people's economy. Through creative processing, the wasted cassava skin can be used as a resource that can be utilized, has added value, and can improve family welfare. In communities in the Way Dadi village area, the majority of mothers work as washing workers. This work is done to help the husband in increasing family income. However, the choice of employment is not necessarily able to lift their lives towards prosperity, because the wages received are approximately Rp.600,000 per month, below the standard for a decent life size. Therefore, there is a need for self-reliance so that mothers of household washing workers can work and the results can become generating income to improve the family's economy.

Specifically, there are several results or outputs expected from the assisted conditions, namely:

1. Increasing the capacity of knowledge / insight of the community of household washing workers in understanding how to optimize the potential that exists in cassava skin that has not been optimally utilized to improve sustainable economic prosperity
2. Increased skills capacity or creative power of the community of household washing workers to skillfully diversify cassava skin waste into various foods (side dishes) and snacks to improve sustainable economic welfare
3. Increasing the creativity of the community of household washing workers in designing good and attractive packaging, and in building a broad net marketing network, so that their products can be marketed widely, not only in the Paste market. This is expected to have an impact on the high selling power so that the product produced is also high

Method

Economic strengthening program for mothers of household washing workers in Kel. This Way Dadi Sukarame uses the Asset Based Community Development (ABCD) approach, namely, an approach that places the community as the subject of empowerment, while the dedicated team is only a facilitator (Nasution, 2004). In this case, the Servant Team sees the strength, potential, and very large assets of the community to be able to optimize its benefits. Assets here are in the form of physical assets, natural assets, HR assets, social assets, as well as cultural assets that people have. Physical assets are in the form of regions and regions. Way Dady Kec. It is a strategic place to trade, where transportation, access to major roads, shops, and communication facilities are available and easily available. Natural assets in the form of abundant cassava skin, human resources assets in the form of work ethic and the spirit of the mothers of washing workers to struggle to help their husbands in working to improve the family's economic level, and social assets are the lifestyle of the people who still adhere to *Gemeinschaft* or are still very playful and caring high, and cultural assets that are noble cultural values that are agreed upon, embedded, and still held down by the community and become habits and beliefs by the local community, such as the community in district Way Dady Kec. Sukarame is the cultural values of the people of Lampung derived from the philosophy of Piil Pasenggiri, which consists of a) *Nengah nyappur* (living in a community, opening themselves in relationships): b) *Meet nyimah* (open-handed, generous and friendly to everyone), c) *Beadek* nickname (named, title, mutual respect), and d) *Sakai Sambayan* (mutual assistance, help)

Based on the ABCD approach, the first step is to start an organizational approach with various parties to build communication and familiarity while gathering data about the objective conditions of the assisted subjects. In this initial data collection process, transects and interviews were also conducted at the Banana and Cassava Chips Industry Center in Bandar Lampung City to examine what potentials could be empowered. From the results, then Focus Group Discussion (FGD) is conducted to discuss how planning and strategy / technical implementation, types of snacks are processed, and how to minimize social problems that arise by maximizing the potential and assets of the community. Assets here are in the form of physical assets, natural assets, HR assets, social assets, and cultural assets that the community has as previously mentioned.

In order to garner support from various groups to succeed in the action activities, the Service Team built a network with stakeholders, including (a) LP2M UIN Raden
Page | 662

Intan Lampung and the Provincial Government of Bandar Lampung City (b) Academics of education; (c) Institutional elements related to the government apparatus of Sukarame District and Way Dadi Village, (d) Religious leaders and community leaders in Kel. Way Dadi; and (e) Elements of the creative economy community, namely UKM Bandar Lampung. Synergies have been formed, then further mobilizing actions or the implementation of core services. The activity took place at Jalan Pulau Seribu Kel. Way Dady, Kec. Sukarame. The activity was carried out starting with strengthening scientific capacity as a provision of knowledge through seminars. Seminar materials are delivered by experts who are competent in their fields. The next series of activities, the practice was guided by the Service Team about making various side dishes and light snacks made from cassava skin (Radiyah et al., 1990). From taking action, evaluations and joint reflections are also carried out, as an ingredient to developing actions so that they can be done better.

The activities did not stop at cooking seminars and workshops but continued. For this reason, the steps taken to ensure the impact of activities continue, the Service Team to build a support system to facilitate the creation of mothers making light snacks made from cassava peels can be marketed more widely. Starting from product packaging design, network marketing network maps, to telling, effective, and efficient marketing tricks. This is expected to have an impact on the high selling power so that the product produced is also high. All series of activities from start to finish are arranged systematically in the form of Operational Matrix (MRO) or Working Matrix (MRK). The entire time used to start the activity until the end of the service lasts for approximately 6 months (July to November 2016).

Results and Discussion

In accordance with the target of this service activity, which is first: strengthening knowledge capacity, second: Increasing skills or creativity, and third: building entrepreneurial and network management (network) for product marketing, so for the first step of the activity by organizing seminars to provide material counseling . Located at the Meeting Hall, Ex. Way Dady presented the material, as follows: 1) material about the Ministry of Religion's Vision and Mission in Improving the People's Economic Quality, 2) material on the Role of Women in Improving Family Economics, 3) material on Regional Potential Empowerment in the form of Cassava Skin and 4) material on Entrepreneurship Management and Marketing Network. Submission of material is delivered by experts who are competent in their respective fields.

The next service implementation is to strengthen the provision of real practice experience on the procedures for processing cassava skin waste material so that the mothers of washing workers become skilled at making cassava skin into various foods (side dishes) and delicious, delicious and valuable snacks. Economical (Prabawati, 2011). By being held at the Meeting Hall, Ex. Way Dady returned, demonstrated "Making Various Processed Foods Made of Cassava Skin." The cooking menu is made in the form of savory, crispy chips, balado chips, stir fry vegetables, rendang Padang curry, and tekwan (flour used in combination with MOCAF flour).

In the follow-up activities, a series of monitoring and evaluation activities to determine the sustainability of activities. Monitoring is monitoring the seriousness of the group in diversifying various processed foods (side dishes) and snacks from cassava skin so that it varies and always innovates in making new types of variants (Hambali, 2007). In this monitoring activity, it is also observed how far the marketing strategy is to attract sellers. It is known that the distribution of marketing is done in small shops,

traditional shops, and also in the Paste Market. The response of consumers varies; Some are enthusiastic, surprised, or reluctant to buy because buyers have rarely known that there is food processed from cassava skin.

Analysis of scientific dynamics is that society, in general, is very responsive to something new, including in terms of innovation in snacks. The use of cassava skin into food has existed since ancient times, and our parents have long had this recipe. However, because of the changing times, so that past cuisine became forgotten, even abandoned. Whereas if it is observed from its nutritional value, it is healthier, hygienic, and efficacious (Almatsier, 2003). Compared to today's instant food, junk food, which contains many harmful substances because it contains 5 P, namely preservatives, sweeteners, dyes, flavorings, and pengenyal. Finally, the existence of this activity can re-grow a sensitive and creative attitude in processing food whose ingredients are in the surrounding environment

Being sensitive and creative, in the Islamic paradigm becomes an obligation. In the book of Muslims, Muslims are always advised not to waste things, especially food, including as stated in the Qur'an in Surah Al-Isra verse 27. Because essentially everything on this earth, nothing was created by Allah SWT in vain. Only back to humans, able or not to optimize their thinking ability to produce something that is beneficial for themselves and Muslims in general. Likewise, according to some observers of science that in this century (21st century) it is synonymous with reconstruction, deconstruction, and scientific innovations. Therefore, the differentiation of cassava-based foods is one of the breakthroughs to develop food processing creativity that has existed for a long time for human life that is more advanced and prosperous in the future.

The conclusion of This Service Program

1. By strengthening insights on the use of cassava skin, it reinforces the awareness that being a successful woman in the household, not only women who can carry out domestic tasks but also are creative and productive entrepreneurship in producing something that can support the family's economic life.
2. Through the direct practice of how to process cassava skin, giving a perspective to the mothers of washing workers that is if this business is more seriously carried out, consistent, and always innovative, it can generate great economic benefits for the family, because they get raw materials (cassava peel), cheap and even not buy, so it has reduced the capital burden.

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ISLAMIC BASED CHARACTER EDUCATION OF MARGINALIZED CHILDREN IN TASIKMALAYA

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Abstract

Character education has a close relationship with the basic concept of human nature. Nowadays, Tasikmalaya as "the city of santri" still has some character of students who deviated from the rules, especially the character of children street (marginal people). Their assistance that is expected, among others covers (1) the marginalized children (street children) are required to have a character education equivalent to children in general by law no.20 the year 2003 on national education system article 3.(2)the marginal people can increase the faith, devotion, and good character. (3) They can uphold religious values and national education on unity for the development of civilization and welfare of humankind. The method used, was the PAR method with the strategy of providing service-based training, character education in Islamic perspective on children who are marginalized. From the analysis of the data based on the questionnaire distributed to 50 respondents, the result of devotion have shown that the effect of using PAR method on character education in Islamic perspective on the marginal people (children street) was determined by the correlation $r_{XY} = 0,785$ with interpretation. The influence of contribution PAR method to the education character of marginal people (homeless children) only for 61,62 % and the rest of 38,38% was influenced by other factors

Keywords: *Character Education, Islamic perspective, Marginalized Children, PAR Method.*

Background

Issues and Focus of Service

The world of street children is a world that is in our society, they are present with us, we often hear the term of street children are unfortunate lives. Waluyo (2008) revealed Their life is most identical to the street. But now on the roads, terminals, pensions, even places of worship, tourist attractions often we find them singing a song, beg, pickpocket, which of course makes people who think of them as a nuisance. They are treated as a group outside the community (specific sub-culture). Street children are children who are 7-15 years old, working on the streets and public places that can endanger their safety. Then Purnama in the Department social Republik Indonesia (2004) argues that street children are children under the age of 21 who are on the streets to live with various ways (not including beggars, vagabonds, and working in shops). Multiple factors are interrelated and affect the emergence of street children`s problems: elements of poverty, limited job opportunities, urbanization, and personal as undisciplined, live to depend on their desires and other factors.

The most dominant factors are the socio-economic condition, broken home, and other factors. Street children will continue to exist, maybe even later. They are avoided by society because people feel threatened if they have to get close to street children because street children are so rude and impolite (Kadhusin Alfred, 2009). Based on our interview, if some of them could not give money to their parents or family, they thief, grabbing, etc., of course, this was caused by lack of knowledge of morality because their time was spent on the road without parental and teacher guidance. Many of them said that the biggest problem facing the Indonesian nation lies in the moral aspect. We must realize that the purpose of education is to improve moral value. Langgulong (1994) argues that character education should depart from the basic human concept: *Fitrah*, every child are born based on his nature which is having a reason, desire, heart, and spirit. The essential educator is Allah, while the teacher connects wisdom and blessings from Allah to the students. Education helps people aware, arouse, grow, enable and empower their inherent nature. The most basic goals of education in Islamic history the Prophet Muhammad also emphasized that His main mission to educate humans is to strive for building a good character based on the children`s growth, of course, many parties influence it. First in the family, educational, religious and social environment (Departemen Agama RI,2007). In this case, the researcher will discuss the environment of character education in an Islamic perspective focusing on the marginal children (street children). Marginal comes from "marginal" English, which means a minimum number or effect, the meaning of marginal is a group whose names are minimal or can also be interpreted as a pre-prosperous group. Marginals are also synonymous with small communities or marginalized people. So the marginals are the lower class people who are marginalized from society, for examples beggars, scavengers, laborers, farmers, and people who have shortages incomes. They are an inseparable part of this country (Kadhusin,Alfred,2009).

Education is an activity that involves two parties, the first, party that educates the two parties who organizes training, the second, education party that receives instruction. The education subject is we are who provide character education based on Islamic perspective through learning houses and the object of knowledge, namely the children of the marginal (street children). We argued that cleaning the city to move them to the road or another place is not feasible. We want to re-humanize street children because street children are deemed inhuman and rude. We want to assist by means character education in the Islamic perspective so that they do not become a challenge for society.

Understanding of street children has been stated by many experts. In particular, street children according to the United Nations are children who spend most of their time on trips for work, play, or other activities. Street children live on the streets because they are dumped by families who are unable to overcome the burden of poverty and their family destruction (Isjoni, 2008).

Generally, street children work as hawkers, scavengers, keep the risk of traffic accidents, extortion, fighting, and other violence. Street children are more easily infected with unhealthy habits of street culture, especially free sex and drug abuse. The focus of community service on street children is character education in Islamic perspective. Character refers to a set of behavioral attitudes (behaviors), motivations (motivations) and skills. Nature is a characteristic possessed by an object or individual. These characteristics are original and rooted in the personality of the object or individual that encourages how someone acts, behaves, speaks and responds to something "(Isjoni,2008).

Departemen Agama RI (2007) argues that Character education is a form of human activity where there is an action intended to educate the next generation. Character education aims to form individuals who continually improve and train themselves to be able to move towards a better life.

Children will grow become good character if they can grow in a characteristic environment so that the nature of every child (Fitrah) develop optimally, as said by The prophet of Muhammad which means: "No child is born except in a holy state, then both parents were the one who made it Jewish, Christian and religious." (HR Imam Muslim). Character education is not a process of memorizing exam material, and the techniques of answering it. Character education requires habituation. A habit of doing good, practice, to be honest, embarrassed to cheat and to be lazy, ashamed to let the environment dirty. Characters are not formed instantly but must be trained seriously and proportionally to achieve the ideal strength.

The science of education in the perspective of Islam is Islamic education covered in eight senses, namely At-Tarbiyyah Ad-Din (Religious Education), At-Ta'Lim Fil Islam (Education in Islam), At-Tarbiyyah 'inda Muslim (Education among Muslims), At-Talim Fil Islam (Islamic Teaching), and At-Tarbiyyah Al-Islamiyyah (Islamic Education). The general goal of Islamic education is the realization of human beings as the pest of Allah SAW. So, according to Islam education must make all rational people who devote to Allah SAW. The implementation of character education in Islam is embodied in the personal character of the prophet Muhammad who have excellent and high moral values. Al-Quran Al-Ahzab verse 21 says: Meaning: "Surely there has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often. "Character or morals undoubtedly have a significant role in human life. Character education in Islam is intended for humans who long for happiness in an intrinsic sense, not false happiness. Islamic character is a character that nurtures human existence as a respectable creature according to its nature.

Islam is a perfect religion, so every teaching in Islam has a rationale, as well as character education. The basis for character or moral education is the Quran and Al-Hadith. Among the verses of the Quran which are the basis of character, education is the following letters from verses 17-18 which mean: "My child, establish prayer and ask (man) to do good and prevent them from doing evil and be patient with what that befalls you. Indeed, this includes the things that required (by Allah). And do not turn your face away from humans (because they are arrogant) and do not walk proudly on the earth. Indeed Allah does not boast". (Departemen Agama RI Al'Quran dan Terjemahannya, 1976). From the above verse, it can be understood that Islamic teachings and superior character education must be imitated so that people who live according to the Shari'at guidance aim for the benefit and happiness of humankind.

Reasons for Choosing Side Subjects

Marginals (street children) are required to have a character education equivalent to children in general by law no 20 of 2003. It concerns with the national education system article 3 namely "The purpose of national education is to develop the potential of students to become human beings who believe and fear the Almighty God who is noble, healthy, knowledgeable, capable, creative and independent, and a democratic and responsible citizen."

In article 31 paragraph 3, the amended law also says "The government seeks and organizes a national education system, enhancing faith, devotion, and noble character to educate the nation's life regulated by law." It is also reinforced in article 31 paragraph 5 "The government promotes science and technology by supporting high religious values and national unity for the advancement of civilization and the welfare of mankind." Another reason for choosing the assisted subject was stated in the constitution Article 34 of the 1945 Constitution that "The poor and neglected children are cared for by the State" So the

State should be responsible for dealing with this, but in reality, the abandoned street children are increasing.

The phenomenon of child labor and street children in Indonesia, especially in the city of Tasikmalaya is a negative impact caused by uneven development. Development can only be enjoyed by a handful of people, resulting in social divisions and poverty. Street children and child labor are social groups excluded from mainstream society or in other words, have experienced social exclusion. Their position becomes marginalized because they do not have a social situation (culture, politics, education, health, economy) that is clearly in the midst of society. They experience persistent stigmatization in a community because they have characteristics of geographical mobility and high job mobility, seasonal migrants, precarious workers, people who do not have a fixed place of residence, and very low or subsistence income levels. Children from the lower social class must work to meet the needs of the family to survive.

The impact of the existence of street children and child labor in the long term will result in economic and social deterioration in Indonesia especially in the city of Tasikmalaya. It can be predicted from the low quality of Indonesian human resources.

The environment of street children is so hard that they often live in their environment, many of which carry out actions that violate community norms and the law. Drunk, playing girls, picking pockets, snatches and much more. Marginals (street children) are very vulnerable to an inappropriate character in Islamic perspectives because this marginalized group includes people who experience one or more dimensions of exclusion, discrimination or exploitation in the social, economic and political life of the city. The economic welfare of street children is also said to be still less than enough; this poverty factor causes children to take to the streets to work. This poverty factor causes street children to take to the streets looking for less income to meet their daily needs. Those who are under the age of 16 should have an education that is suitable for later life. After we interviewed some people from the marginal (street children) in the city of Tasikmalaya, the marginalized believe that in many cases they are marginalized by structural conditions that make them unable to find work and little hope to improve their lifestyle even a few of them who experienced human rights violence. The results of other interviews were that they were not interested in education. They thought it fulfilled their daily needs by begging even if the results of begging did not fulfill their daily requirements and were desperate to steal or pickpocket and also grab. Some of them are willing to sell themselves to become Commercial Sex Workers (CSWs). The interview results in community service by providing character education in Islamic perspective by establishing learning houses where children of the marginal can rest. The character education in the Islamic view to the children is to dissect moral values that bring changes to their character.

Based on the article 55 paragraph 1 of law number 23 of 2002 concerning child protection states that "the government is obliged to carry out the maintenance and care of neglected children, both within the institution and outside the institution." From the sound of the article, we should, and related parties will help foster and guide the marginal people (street children) in forming good character according to the Islamic perspective as well as providing education and entrepreneur skills.

Current Side Subject Conditions

The city of Tasikmalaya is called the town of santri, but there are still many children's characters that deviated from the rules of the country and the rules of religion. We found a lot of street children in the city of Tasikmalaya. Our dedication focuses on the characters of marginal children (street children) centered on shopping centers such as markets, malls, terminals, stop lights and many other places. Their activities are begging,

being an umbrella businessman, buskers and also becoming hawkers. We deeply regret that their actions in searching for income always do the inappropriate things such as picking, grabbing, joining with other genres and other types of Genk that always make anxious and riotous.

Based on the results of studies in the field, broadly speaking street children in the city of Tasikmalaya are divided into three groups, namely:

1. Children On the Street (Street children who work on the streets), namely children who have economic activities, as child workers on the road, but still have strong relationships with their parents. The function of street children in this category is to help strengthen the economic support of their families because the burden or pressure of poverty that must be borne by their parents cannot be solved alone.
2. Children Of the Street (Street children who live on the streets both socially and economically, some of them still have relationships with their parents, but the frequency of their meetings is uncertain. Many of them are children who for some reason run away or leave their homes. Various studies show children in this category are very vulnerable to mistreatment, both socially, emotionally, physically and sexually.
3. Children from families of the Street are children who come from families who live on the streets. A critical feature of this category is the laying on of street life since the child is still a baby even from the womb. In Indonesia this category is easily found in various under bridges, wild houses along the railroad tracks, etc. although quantitatively the numbers are not known for sure. (Surbakti et al. in Waluyo: 1998).

Street children in the city of Tasikmalaya are increasing and disturb residents. One example is Tasikmalaya people urged the mayor of Tasikmalaya to immediately control buskers at the crossroads in the town of Tasikmalaya. Moreover, the buskers threw the car into a car body, this is reflected in street singers who need to be given character education in an Islamic perspective so that they are street singers in seeking rizqi with courtesy and courtesy.

The number of street children has reached Thousands. Every day they beg. Usually, they hang out and beg for the Citapen, Batik Partner, the Great Mosque, -Jl.HZ.Mustopa, Jl. Pancasila - Jl. SutisnaSenjaya, Padayungan, Rancabango, and Square. Street children from various age groups. The opportunity for the Batik Partners and CiTapen, are still under five years old street children. The socio-economic conditions made by the members of the Tasikmalaya city council IV commission IV shake their heads. The city of Tasikmalaya as "Resik city."

"The way they should be very comfortable for dealing with these souls. The children must immediately deal with these street children before the conditions become severe and the impact is increasingly widespread. "Head of Social Rehabilitation, (Dinsosnakertran) of Tasikmalaya city admitted that the number of street children in the City of Tasikmalaya is growing. Based on surveys conducted at one point of departure, street children have around 25-30 street children. From this case the researcher in community service plans to collaborate with the Head of Social Rehabilitation, the Social Service Office of Manpower and Transmigration (Dinsosnakertran) will control and rehabilitate street children in open houses by being given character education in an Islamic perspective. The pattern is not a pattern of screening or raids, but through a model of approaches so that it does not seem radical, for example for those who are still at school age.

The results of interviewing some street children in the city of Tasikmalaya, they have a weird perception that different with normal children regarding relationships with adults, responsibility for family and siblings, relations with the opposite sex, money, and trust in religion. Street children have a high burden for the family. The meaning of family

for them is a group of people where he must take part in maintaining their survival. The purpose of contributing to the family for street children is how much money deposit to their parents to help their families' lives, besides that they already have responsibility for themselves, for example paying school fees from their sweat. According to Atwar Bajari in the Department Social Republic Indonesia (2004) argues that "the difference in conditions and conditions results in street children having different perspectives compared to those living in a standard environment in general in seeing the surrounding environment, for example, they assume that the environment is harder, harder, and the arrangement heavily depends on themselves ". If they try hard, they will get what they want.

The environment is one of the cultural constructs in the meaning formation of street children, slum environments, no guidance from parents, and abusive actions tend to form passive, inferior, stigmatized, self-effacing, passive, aggressive, exploitative, and easily protest or angry mentalities. In such conditions, the value system implanted will be complicated because of auto-activity, self-confidence, self-reliance almost extinct and mental "primitive" and "poverty syndrome" arise. Sadly, based on our interview they had free sex with fellow street children as a result of their free association, and without the attention and guidance of their parents.

The existence of street children and homeless people around the city of Tasikmalaya was also a concern for the police. The results of the *Bhabinkantibmas* report said that it is uncommon for street children hanging out while drinking, drug parties, carrying weapons, they are still a teenager.

The existence of motorbike Genk is also one of the portraits of broken home street children, children who are not cared for by their parents. They run to the streets looking for friends on the road, friends who have same condition (broken home) Based on a report from the police, motorbike Genk committed a crime at 01.00 AM - 04.00 AM. They robbed money, cigarettes, drinks, and food from some shops. Even, gas station officer threatened with sharp weapons. Some areas where motorcycle genk clashes are behind terminals, Jl.Anyar, Nagarawangi intersection to Padayungan. From this case, we want to collaborate with the police to cooperate with us in capturing motorbike children who we will later rehabilitate with character education in an Islamic perspective so that the successors of this nation can live normatively and be able to return to the correct laws of the ethical rules of religion or state rules.

Expected Intersection Goals

Based on the above reasons, we consider it necessary to assist marginalized children (street children) in the city of Tasikmalaya. The marginalized (street children) must have a character education equivalent to children in general by Law No. 20 of 2003 concerning the National Education System Article 3. It states "national education aims to develop the potential of students to become human beings who believe and fear God the Almighty is noble, healthy in knowledge, capable, creative and independent, and becomes democratic and responsible citizens." The government seeks and organizes a national education system, enhancing faith, devotion and noble character to educate the nation's life which is regulated by law. The government promotes science and technology by supporting high religious values and national unity for the advancement of civilization and the welfare of humankind.

The purpose of character education in Islamic perspectives related to individual street children is to change bad behavior into good behavior, for the body and spirit, also responsible for him in the world and the hereafter. Education provided is moral formation, preparing marginal people (street children) living in the world and hereafter, mastering knowledge, working skills in society. The subject of this assistance is to the marginalized

(street children) so that they are not always in a vulnerable situation regarding physical, mental, social development and even their lives. Preventing acts of violence, forming new values in forming new values in behavior that tend not to prioritize violence as a way to maintain a presence. Avoiding the potential when they have entered adulthood becomes one of the perpetrators of abuse and exploitation of other street children.

In general, the purpose of establishing shelters is to help street children overcome their problems and find alternatives to fulfill their needs. Meanwhile, the use of the halfway house are:

1. Reshaping the attitudes and behavior of children under the values and norms that apply in society.
2. Striving for children to return home
3. Providing various alternative services to fulfill children's needs and prepare their future so that they become productive. (Departemen Sosial Republik Indonesia, 2004)

Street children empowerment programs are very important. In summary, the functions and purposes of the halfway house include:

1. As a meeting point for social workers and street children. In this case as a place for the creation of friendship and openness to street children with social workers in determining and carrying out various coaching activities.
2. Diagnosis and referral center. In this case, the shelter serves as a place to diagnose the needs and problems of street children and to refer social services for street children.
3. The facilitator or as an intermediary for street children with families, substitute families, and other institutions.
4. Protection. Shelter houses are seen as a shelter from various other forms of violence.
5. Information center about street children.
6. Curative and rehabilitative, namely the function of returning and instilling children's social functions.
7. Access to services, namely as temporary transit of street children at the same time access to various social services.
8. Socialization, the location of halfway houses in the midst of society is one of the efforts to reintroduce norms, situations and community life for street children. On the other hand, it leads to the recognition, responsibility, and efforts of the community towards handling street children. The other expected goal of the assistance is the provision of additional food for street children as well as the fulfillment of free charge food so that they are physically healthy and provide knowledge about nutrition to them so that they are accustomed to eating healthy foods. (Departemen Sosial Republik Indonesia,2004)

Method

The method used in community service is the PAR method. In this mentoring process, the strategy used is to provide character education-based education services in Islamic perspectives to marginalized children with loving care, joyful, fun, discuss heart to heart about religious moral values. So, marginalized children have good character following Islamic teachings. (Afandi et al., 2013)

Results and Discussion

In this community service activity, we surveyed 10 location of street children and interviewed them. The results of interviews 70% of street children, they want to take part in character education in an Islamic perspective held at the halfway house. This activity was

run well because of the cooperation of parties' assistance, namely the police (bhabinkantibmas), social services, Satpol PP, social workers, tutors, and LSM.

From the analysis of the data based on the questionnaire distributed to 50 respondents, the result of devotion have shown that the effect of using PAR method on character education in Islamic perspective on the marginal people (children street) was determined by the correlation $r_{XY} = 0,785$ with interpretation. The influence of contribution PAR method to the education character of marginal people (homeless children) only for 61,62 % and the rest 38,38% was influenced by other factors

Conclusion

The use of the PAR method has a positive and significant effect on character education in the Islamic perspective on the marginal (street children) by = 0.785 and KD = 61.62

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APPLICATION OF COMMUNITY DEVOTION IN HINDU'S MAJORITY ENVIRONMENT IN DENPASAR

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Abstract

Community devotion is social activity has been carrying out on high education environment, as a program of Tri Darma in local institutes of high education. The student is required to apply and have practice scientific from college in the life of community social. College of STAI Denpasar has been implementing activities KKN in the community predominantly Hindu religion. The community with faith and different cultures, obviously this would need approaches social tolerance among the religious people. Students of STAI Denpasar have been preparing themselves through sufficient briefing. It was to merge with community members without differentiating ethnicity, religion, race, and class. As Muslims who have the point of view that as Muslims must help each other in changing their fellow believers to be better than before, creating a comfortable and peaceful atmosphere and guaranteeing other safety, as contained in Al-Ra'du verse 11. Community devotion has been carried out by STAI Denpasar students is a regular and integrative pattern. Residents of non-Muslim communities, especially Hindus, can accept STAI Denpasar students well so that it is now increasingly recognized by the Balinese people.

Keywords: *Community Devotion, Debriefing, and Tolerance*

Introduction

As academics and responsible for improving the intellectual generation of young people, in empowering the community through devotion programs. Community devotion is a Tri Darma program of higher education, which is one of the ideals of the Indonesian people to educate the life of the nation and stated at the Preamble 1945. In addition to studying at college, students are required to apply knowledge to the community, one of which is a community service program. Students must be able to practice their knowledge and blend or socialize with the community. As students based on Islam, they must be able to translate religious teachings on social life and change it in the community devotion program.

Community devotion is a medium to bridge the world of education with society, where universities are faced with the problem of how citizens can face the challenges that occur in society. Humans want a safe, comfortable and prosperous life in community life. The term welfare is closely related to the purpose of the State of Indonesia. The state is established, maintained and developed for the benefit of all the people, namely to guarantee and promote public welfare.

In the Preamble 1945, the Indonesian State aims to protect the entire nation and spill over Indonesia, advance the general welfare and educate the lives of the nation and participate in carrying out world order based on independence, eternal, and social justice. Therefore the State is obliged to fulfill the living needs of its citizens as stated by Aristotle

that the State was formed to carry out a good life for all its citizens (Aristoteles in Dipoyudo, 2012).

Based on the legal foundation to KKN of implementation for education-based contained in RI Constitution No. 20 in 2003. It was a concern the National Education System. Education is organized democratically and equitably and is not discriminatory by upholding human rights, religious values, cultural values, and national diversity. Likewise in constitution No. 12 in 2012 and Government Regulation No 60 in 1999 concerning in University as well as found academic guidelines in STAI Denpasar 2014 - 2015, which is the subject program of a community devotion.

Activities of KKN the subjects are one form of activity that provides learning experiences to students to live in the midst of the general public. As well as a learning process and serve to the community. Besides that, it directly to identifies and handles the development problems that are being faced. KKN is implemented to improve the mission and weight of education for students to get greater added value in higher education by universities. KKN is carried out in the lives of real people with the aim of increasing the relevance of higher education with the development and needs of society for science, technology, religion and art to carry out increasing development. In addition, it enhances students' perceptions of the relevance between the theoretical foundation obtained in college with the application practices in real life.

For students, KKN activities are new learning experiences that are not obtained on campus. After participating in KKN activities, students are expected to have new knowledge, abilities, and awareness about community, nation, and state. In addition, students understand the importance of togetherness, cooperation, and cooperation that reflects mutual help, mutual respect, recognition of individual rights, the emergence of sympathy, empathy and social care and all forms of social action that we witness in many our daily activities. The social institutions that are built in the community must be able to create social order, guarantee social stability, guarantee the security of every member of the community, create a comfortable and peaceful atmosphere and guarantee other safety. As stated in Surat Al-Ra'du verse 11: "For humans, there are angels who always follow him in turn, upfront and behind him, they take care of him at the command of Allah, in fact Allah does not change the state of a people so that they change the conditions that exist in themselves and if Allah wants evil against something, then no one can reject it, and there is no protector for them but Allah"

In this verse, it is explained that the rise and fall of a nation depend on their own attitudes and behavior. Humans have the opportunity to change, by realizing it by rearranging personality. The process of changing to good requires time and process. The implementation requires a willingness and stability to build the spirit of self-reliance in order to develop and have strong motivation in participating in the empowerment process in the community. Empowerment is the main thing in improving the potential of the community to be better and increase the ability or capacity of the community to fulfill their needs. In accordance with the opinion of Sumodingrat (2009: 7), that society is a living creature that has social and economic relations, then social empowerment is an effort to build the spirit of living independently such as themselves in a community environment. Its be fulfill each the life of enquirement together.

People have been changing of experience in their lives. When observed and analyzed, humans experience to change through the process and require time, the previous time and the future. The change of life will appear, both in the economic, socio-cultural and behavioral fields. These changes occur throughout the period dependent on the social context that accompanies and processes continuously. This can be seen from the lives of people by one another, different influences forward to dealing with and addressing social

problems. It is expected that students are able to make social changes through various improvisations and innovations on various kinds of problems in society. At the time of empowerment of the community, one program provided training as an effort to improve the ability of the community in the face of demands and changes in the surrounding environment. The provision of training for the community aims to empower, so that community members actively participate in the change process. Training can help people or society to apply the knowledge and abilities they have. Training can also lead to changes in community work habits, changes in attitudes towards work, and in the information and knowledge, they apply in their daily work. Training activities can occur if a person or community is aware of the need to develop their potential and ability to meet their needs and satisfaction.

Through Islamic religion-based education and the experience of religious teachings should be able to solve the problems of social life and create moral improvement and commitment to society. Based on 2018 statistical data, the Central Council of Statistics, Province Bali, recorded a Muslim population of 520,244 inhabitants, while the Hindu population recorded 3,247,283 people. Especially for STAI Denpasar students who are in a Hindu-majority environment, they need solidarity and tolerance that are still high in facing social life. The community devotion program held annually by STAI Denpasar, namely Community Devotion Program (*KKN*) has been held six times, from 2010. At that time, the number of *KKN* participants were ten students from the Islamic Education and Islamic Economics study program.

Establishment Islamic Religion School Denpasar

Denpasar Islamic College, established in 2008, there are 15 students. at that time there were two study programs, namely Syariah Economics and Islamic Education. The Chairman of STAI Denpasar is Drs. H. Mahrusun, M.Pd. I. STAI Denpasar is in the Al'Ma'ruf Foundation Denpasar. Al'Ma'ruf Foundation oversees the education level from RA to MA. Then founded the High School in 2008, under Kopertais IV. Lectures are held after sunset, at 7:30 a.m. - 9 p.m. Classrooms for the students of STAI is making use MA classrooms. Students of STAI Denpasar have studied in MA of Al'Ma'ruf in the evening after students of MA have finished learning in the morning. Al 'Ma'ruf Foundation is in the midst of a non-Muslim environment. The aim of foundations engaged in education to provide and facilitate Muslims to demand Islamic knowledge in Muslim schools. Initially wanted to provide facilities to study Al'Quran and the religion of Islam. Finally, the development of thought and the necessary social context to improve Islamic knowledge, Islamic schools were established with very minimal facilities. In order for the Islamic school to be accepted by the majority non-Muslim community, the foundation approached by providing employment, such as security personnel and cleaning staff.

The establishment of STAI Denpasar as an effort to facilitate Aliyah graduates at the next level, namely university. In addition, there are no Muslim universities in Bali. This has encouraged the spirit and desire of the Al'Ma'ruf Foundation to open high schools and is fully supported by Muslim leaders, including the MUI of Bali Province, PWNU Bali, and the Department of Religion of the Province of Bali. It is hoped that human resources can be realized professionally, with good character and excellence in various scientific fields for following a cultural perspective. Students are able to carry out their duties and responsibilities in responding to changes in real life, which are characterized by the development of science and technology, social and culture that continues to increase in the midst of a life full of challenges namely mingling and interacting with Balinese or non-

Muslim communities, hence the need for attitudes and sense of tolerance between fellow human beings.

Student Community Devotion Program of STAI Denpasar

Before the students are going to the location of the KKN, given the debriefing material, as an understanding of students to adapt at the KKN location. There are several KKN debriefing materials:

- a Community Division Wisdom
- b Village Administration Founding.
- c Education-based KKN Organizational Structure
- d KKN implementation equipment
- e Domain recognition
- f KKN Preparation of plan and approaches
- g Heterogeneity of the Islamic understanding of society

Of the various debriefing materials above, the last material about the different understanding of the Islamic community is provision for KKN participants to determine attitudes in the community, to adapt well. The material on understanding Islam is how to have interaction with Muslims in different understanding, their can more pointed to interaction to non-Muslims, especially Hindus in Bali.

KH. Mustafa Al-Amin who gave the material as well as a lecturer at STAI Denpasar Bali, he said at the same time advised to be able to maintain the identity and attitude as Muslims when they were in the location of the KKN which was mostly Hindus. Then, giving understanding to the Hindu community through an attitude that reflects the values of good morality, that Islam is a religion that carries the principle of tolerance.

It is impossible in the moment of Muhammad Taufiq Maulana as a supervisor, conveyed to the student participants his guidance at the KKN location with three messages: 1. Recognize and understand the conditions of the Hindu community so that they can determine their attitude, 2. Showing friendly Islam, do not let Islam impress them like Islam-Islam is scattered on social media, 3. Never felt better than the Hindu community, because of being Muslim and they are non-Muslim. Besides that STAI Denpasar also invited speakers from the Government of Lumintang City Denpasar, namely the Denpasar City Community and Government Empowerment Agency, as a provision for students to adapt to the wider community. Thus one of the important material presented by STAI Denpasar to KKN participants located in the area of Hindus. Of course, its are not only from the debriefing material but from the supervisors there are also directions related to the attitude or behavior that is right in the midst of Hindu society.

Students implement KKN during the seventh semester. They have implement KKN for one month. KKN has been held at STAI Denpasar, seven times in every academic year. At first of KKN was in 2011, the participants had done ten students. Location of KKN at that time in Kampung Jawa, Ubung Village, North Denpasar. The base camp of KKN is located in Baiturrahma Mosque, because at that time, KKN must have based mosque. Implementation of activities have carried out are the education of the Koran, the majelis taklim, and the religious groups such as TPQ and TPA. It is possible for students to serve in the kelurahan or village office if needed, but at that time KKN was held in the mosque.

At the 2nd KKN in the 2012/2013 academic year, it was held in several mosques in Denpasar, because it was still based on a mosque. KKN II, participants are 35 students from the Islamic Economics Study Program and Islamic Education Study Program. The mosque used as the locus of KKN II is Baiturrahman Wanasari Mosque, Sanur Al Ihsan Mosque, Al Qomar Mosque in Demak Temple, Ibnu Batutah Mosque in Nusa Dua, Nurul Huda Mosque at Ngurah Rai Airport. The activities carried out were teaching the Quran and majelis taklim. At the 2nd KKN, students got permission from the district to serve in the district, by helping the sub-district head's office administration. At that time, the village heads were very grateful to have helped in the field of libraries, namely the village library located in the Pemecutan Klod office, by producing a library catalog.

The third KKN was in the 2013/2014 academic year in the city of Denpasar, with the number of KKN participants 40 students from the Islamic Education study program and the Islamic Economics study program. Location of Community Service 3 in Dangin Puri Klod Village, East Denpasar District, Pemecutan Klod Village, Denpasar Barad, Serangan Village, West Denpasar District, and Ubung Kaja Village, North Denpasar District. KKN III in addition to mosque-based research is also based. Mosque-based KKN, the program carried out is in the fields of religion, education, and mathematics. While based on research, KKN students carry out service in the village office. The activity did not force the village to accept KKN students from STAI. Alhamdulillah, at that time, they were well received.

KKN IV was in the 2014/2015 academic year in the city of Denpasar. There were 45 students learning participants from the Islamic Education and Islamic Economics Management Study Program. The location of KKN IV was at Panjer Village, West Denpasar Subdistrict, Pemogan Village, South Denpasar District, Sanur Kaja Village, South Denpasar Subdistrict, Pemecutan Kaja Village, North Denpasar District. The activities carried out were a dedication in the village office and in the mushola and mosque. Students give and facilitate religious activities such as teaching TPQ, holding taklim assemblies, holding health counseling, waste education and recycling benefits for residents whereas giving socialization for saving loan in the economic field, training handicraft, and marketing to income increase. The craft delivered is how to use paper and form a useful container. Training of handicraft was how the paper could given to benefits and have a function of the container after it is formed.

KKN V was in the 2015/2016 academic year in the city of Denpasar. There were 48 students from the Department of Management of Islamic Education, Islamic Economics, and Islamic Education programs. The location of V Community devotion was in Serangan Village, South Denpasar District; Assault Taqwa Mosque, Tuban Village, Kuta District, Kab. Badung; Sangulan Village, Tabanan; Gel Gel village, Kecamatan Klungkung; Tibubeneng Village, North Kuta, North Denpasar District. The first time of implementation KKN was in outside of Denpasar. The location of the Community Devotion Program is chosen based on the residence of students. Those are considering that students more intensively for participating in KKN. Besides that, helping students to reach the locus of KKN and seeing the distance that is not burdensome to students and especially to broaden their horizons and introduce STAI Denpasar to the public, outside Denpasar City. Alhamdulillah, STAI Denpasar students were accepted by each village and each mosque of the board. The first KKN V that have done in outside of Denpasar and got to experience many events which became notes, experiences, and challenges during the KKN activities, as follows.

- a) The KKN was in Serangan. Incidentally, Bugis Village in Serangan, was forcibly evicted by individuals who wanted to control the land of Bugis Village. Students had had more think intelligently and passionately in the arrangement the problems

- in Bugis Village. The student had a base camp in Kampung Bugis, and in the office of the village, they lived in cultural heritage houses that are not evicted, because the house belongs to the government. The cultural heritage house has located the right in the Assyuhada Mosque. Whereas, students were given a room behind the office of the village, near to the puskesmas in the village. Activities carried out in Serangan Village are providing education in learning the Quran, majelis taklim, saving loan counseling and cooperatives, online businesses, participating activities related to toddlers in puskesmas, fast food training, jogging, community service, competitions, trauma healing for displaced children. The response of the village head, the chairman of the Bugis Village, and the Serangan community was very good.
- b) Students were given a room behind the office of the village near to the puskesmas. Activities carried out in Serangan Village are providing education in learning the Quran, majelis taklim, savings loan counseling and cooperatives, online businesses, participating of activities related to toddlers in puskesmas, fast food training, jogging, community service, competitions, trauma healing for displaced children. The response of the village head, the chairman of the Bugis Village, and the Serangan community was very good.
 - c) The second location choice is a location of KKN at Nurul Huda Airport, Tuban Village, Kuta District, Kab. Badung. The intended location is Assasut Taqwa Mosque, Tuban as a base camp to students. However, the Assasut Taqwa Mosque management did not give permission. The lecturer and students have been facing the chairman of the board, and it is still not permitting for reasons that are not clear. Finally, it was decided to move the base camp at the mosque which was around 300m, namely Nurul Huda Airport, Tuban. While the village office responded well and accepted students to take turns as administrative assignments.
 - d) Students are well received by the head of Sanggulan Village as a locus for making activities of community devotion. Students were invited and participated in village activities, one of which was fogging and recording the population of Sanggulan Village. Whereas mosque-based posts were held at the *mushola*. Students have done many religious activities at the mosque.
 - e) Location of KKN in Gel Gel Village, Klungkung District, 29 km away, takes 1.5 hours from Denpasar. Incidentally, the supervisor lecturers live in Klungkung, making it easier to permit KKN activities. Students are accepted by the village head and mosque management. Students occupy a post at the Nurul Huda Gel Gel Mosque, while the village office is close to the mosque. In conducting KKN activities, students are only allowed to do fieldwork, such as making a ditch cover from bamboo and making a plantation. Students are not allowed to follow or assist the village administration. While students can do religious activities as well as socialization about household businesses in the mosque, namely making a mukena Bali.
 - f) Location of KKN in Tibubeneng Village, North Kuta, North Denpasar District. The distance of the KKN location in Tibubeneng to Denpasar is 12 km. It needs about 30 minutes to reach of location. Students live in a base camp at the Al Hasanah Mosque in Canggu. They carry out religious activities, by giving teachings on the Quran and majelis taklim, as well as health counseling, socialization, and the economy. At the village office, students get permission to help as village administrations

KKN V, there was a fundraising activity to be donated to the Bugis village Muslims whose houses were forcibly destroyed by individuals who wanted to control the land of Kampung Bugis. Kampung Bugis who were evicted were 36 families. The result of

donations was given by the Chairperson of STAI Denpasar accompanied by lecturers and students and received directly by the Chairperson of the kampung Bugis environment, and witnessed by representatives from the village office.

KKN VI was in the 2016/2017 academic year in the city of Denpasar, the participants of students are 62 students, from the Islamic Education Management Program, Islamic Economics, and Islamic Education programs. The location of KKN V was in Dangin Puri Klod Village, East Denpasar Subdistrict, Pemecutan Kaja Village, North Denpasar District, Tegal Kerta Village, West Denpasar District, Sanur Kauh Village, South Denpasar District. The first time, implementation of KKN VI activities is using the integrative KKN-PPL model, combining two activities carried out at the same time. It is expected that through integrative KKN-PPL, students can apply for an internship at integrative KKN-PPL locations, and ease the financing of these two activities, and do not need to spend two semesters to take both matters. It was is KKN (community devotion) and PPL (experience filed of working).

When the integrative KKN-PPL at the location of Dangin Puri Village, Klod Subdistrict, East Denpasar, did not get permission to occupy the mosque in the area. Coincidentally the place which used to KKN was used for a large ceremony of Hindus in order to welcome the Nyepi holiday. Then the mosque-based of base camp moved to another location. However, the village of Dangin Puri Klod accepted the students to do KKN very well.

The implementation of this integrative KKN-PPL is carried out for MPI and PAI study programs in educational institutions, mosques or mushola, and village offices. Whereas for ES study programs carried out in banks, pawnshops, cooperatives, mosques or mushola, and village offices. Students cannot carry out intensively in the implementation of KKN, because they have to divide their time to do teaching or as teachers in educational institutions, and to do the activities of the mosque/mosque, and then continue of activities in the village office. While they have also been working. Difficulties of students in dividing their time, thus inhibiting and reducing creativity in conducting KKN-PPL simultaneously. At the time of integrative KKN-PPL activities, an event will erupt on Mount Agung in Karangasem, so that some residents evacuate about 12 km radius from Mount Agung. Under these conditions, students took the initiative to raise funds to be donated to the village of Manggis Karangasem.

At the time of this integrative KKN-PPL, it was also conducted in Thailand which was attended by six students from each study program. They are in Thailand for six months with life cost. While they are KKN-PPL in the Lubok Kayoh Ban School, Ampo Range, Pattani in Thailand, the school is a high government school in Thailand. The mosque-based KKN they were at the Darul Qur'anil Kareem Mosque, they taught at TPQ as qiroati teachers. The activities that students do in Pattani are as follows; (a) teaching English at Ban Lubok Kayoh School, (b) teaching private English to residents around the student residence, (c) as guest speakers in the Asean studies general lecture, giving an overview of the higher education system in Indonesia (d) attending a peace seminar, (e) interviewing local community leaders, (f) attending a survey conducted by Bangkok of social institution to record poor students who did not school. Students have made activities of integrative KKN-PPL in Thailand experienced anxiety because of a conflict about independent ideology. Pattani is a sovereign area of the sultanate, the Islamic kingdom of Al Fathony. The Islamic kingdom of Al Fathony collapsed and was occupied by Thailand, so the king and his family left the Kelantan region, Malaysia, and they are colonized to this day. This condition caused the existence of militias that carried out the resistance movement to fight for Pattani independence until now. In the event of an independent ideological conflict a curfew is imposed, when it is 8 p.m., residents are advised not to leave

the house. The situation lasted for a month, then the situation returned to normal, although there were still several shooting incidents. Alhamdulillah, they can carry out Integrative KKN-PPL activities safely and return to Indonesia safely.

Conditions of KKN in the Majority Hindu Community

The relationship between Muslims and Hindus has been established for a long time in Bali. From the time of the kingdom between Muslims and Hindus had established relationships even to the point of being very familiar. Point of view in Muslim community of Serangan, H. Mu'min who anchored on Serangan island during the Badung kingdom. The group led by H. Mu'min who came from Makassar was well received by Raja Badung. Thus, the relationship from the time of the Badung empire to the present remains well preserved and harmonious (Mashad. 2000: 245).

There is not only in the Badung area, the regency in Bali almost all have the same history as the Serangan Muslim community. The history of the acceptance of the Balinese Hindu King with the arrival of Islam in Bali and to establish a harmonious relationship. Such as Klungkung is one of the famous areas as the Kampung of Gelgel. It is the oldest Islamic village in Bali. All historical sources say, Gelgel's village is the oldest Muslim community and has a good relationship with the Hindu community, especially King Ngelesir, when he ended up in Majapahit got attendant prize 40 people accompanied by all of them all Muslim. These forty Muslims were accepted and made servants by King Ngelesir, so that of these 40 Muslims became the forerunners of the spread of Islam in Bali (Bima's Ministry of Religion. 2012: 8). Accordingly, the history of Muslim and Hindu relations in Bali, which has long been established well and remains harmonious. Until now. Especially now, Muslims and Hindus have become brothers. In many activities, both family events or the holidays of each religion, the two parties who have different religions celebrate each other with full values of tolerance.

Therefore, there is existence college of the STAI Denpasar Bali which is the only high of education in the city of Denpasar. It has been known by the Hindu community. So, when students do service through KKN activities, the Hindu community receives well even to help and support the student KKN activities. An activity program involving the Hindu community, such as.

- a. PKK is family welfare of education. This program involves local Hindu communities.
- b. Dedicated to cleaning in outside an area of the temple in the Kaja Pemecutan Village Office. This program is a form of inter-religious relations that uphold the values of tolerance.
- c. Blood donors collaborate with the local PMI. This activity makes Hindus as blood donors to share with people that need blood.
- d. Implementation to recitation that presents the Hindu community. One of the student activity programs is the main event or the closing of KKN activities. Usually, the closure of the KKN has a recitation at the end of an event that invites scholars, clerics, habib or preachers who are capable of preaching. In this study, students invited local Hindu communities.

Conclusion

Students of STAI Denpasar made a program of community devotion that packaged in the KKN course program. It has a regular and integrative pattern. The regular pattern is that students must follow and are required to take KKN activities to complete

one of the courses in a college. The KKN was established after registering at the university secretariat, after that it followed the KKN debriefing given by the Chairperson of STAI Denpasar, L3M, the Office of City Community Devotion Empowerment, and the co-lecturers in their competency. After that students can establish KKN with programs that have been agreed with each group according to the locus that has been given to them.

While the pattern of integration KKN that does the activities belonging community devotion with PPL (Field Experience Practice). The process before implementing integrative KKN-PPL is the same as regular KKN. It's that the costs are lighter for students because they only pay one time for two activities, namely, KKN and PPL, while the report forms must collect two reports to college for assignment. In the implementation of integrative KKN-PPL conducted for two months. They must divide their time for mosque / *mushola* basis and research based in the village environment, especially in relation to the village office. After that, implement PPL in educational institutions, banks, cooperatives, and pawnshops.

Community devotion of activities have interacted with Muslim citizens and got a positive response. Then they strongly maintain harmony in religious communion. Activities related to village development are fully supported by village heads or *kelurahan*, such as participating in or organizing counseling/wiggling socialization, garbage banks, recycling of trash, drugs, juvenile delinquency, planarization, environmental service, collecting trash on the beach, and population data collection, and many more related to the community.

Actually, the opposite is true, certain individuals who are not aware of the development and solidarity of fellow Muslims, giving rise to different perceptions and inhibitor not launch the Islamic movement towards a prosperous society and support each other in accordance with the ideals of the Indonesian nation. It is to educate of the nation.

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ENGLISH LEARNING THROUGH PLATFORM *QUIPPER SCHOOL*

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Abstract

Online learning or sometimes called as the result of information and communication technology (ICT) development has the potential to improve students' creativity and independence in learning English. It is useful to make both teachers and students aware of technology and know how to use it for learning; teachers can manage the large class, varied assignments, and student's report and students are possible to learning at any time and any places, learning game alike, understanding their strength and weaknesses. This paper is focusing on the understanding of using "Quipper School" in both aspects learning and teaching; by aiming to answer three main questions, such as: what is "Quipper School?"; how to use it in learning and teaching?; and what is its contribution to Indonesian learners in the term of learning and teaching English? Findings show that "Quipper School" can help teachers to manage the class, assignments, and report; while students can learn any materials at any time and anywhere, know their progress, and enjoy learning like playing the game. This paper tries to promote learning through online class by joining www.quirperschool.com; the online class is joyful to both teachers and students as Indonesian English learners.

Keywords: *Quipper School, learning and teaching, online learning*

Introduction

Today's teaching and learning process have to be more challenged (YouTube, Quipper School Channel, 2015). Students and teachers are more encouraged in a big class environment. However, the activities in the classroom are limited by time and place. Currents issues that are talking about teacher's teaching creatively is how teachers get the class to gain creative environment; it could be taking place outside of the classroom activities in the way of flexible time of teaching and learning process and open-ended practice (Cremin et al., 2009). However, the global development of technology could contribute to the better effect. The current issue, today's teaching, and learning process are facing a new era called digital age. As taken from S. Bennett, K.A. Maton and L. Kervin (2008) 'The 'digital natives' debate: a critical review of the evidence,' British Journal of Educational Technology, in simply summary explained that:

"... calls for a dramatic shift from text-based to multimedia educational resources, the increased use of computer games and simulations, and a move to constructivist approaches that emphasise student knowledge creation, problem-solving, and authentic learning (Brown, 2000; Oblinger, 2004; Tapscott, 1999) based solely on the supposed demands and needs of a new generation of digital natives must be treated with caution. This is not to discount other arguments made for changes to education that are based on theory and supported by clear research evidence, but we suggest that the same standards must be met before the radical change is made by the digital native idea."

So, teachers (educator) and learners are coming into an era where the learning process is not limited by the time and place. In another hand, the facilities of presenting and gaining any materials in more varied.

Guidara S. (2011) stated that as teachers in the digital age, where ICT (Information and Communication Technology), they have the ability to facilitate and inspire student learning and creativity, they broader digital-age learning experiences and assessments, they model digital-age work and learning and they are a part of learning institutions that are rethinking the possibilities about what can be learned and expressed using ICT. The broader term, they must be familiar with skills that required to face those currents skills, or simply called 21st-century skills both for teachers (educators) and learners (students)

In addition, Solomon, the Web Director of 21st Century mentioned some elements of 21st-century learning is students and educators today must have ICT (Information and Communications Technology) literacy and use technology in the context of teaching and learning. Andrews in Goodwyn (2000) the usage of ICT (in the last of the year 2000) substantially enhances the teaching process; by pedagogical terms, it is could teachers create recourses of materials creatively. This term clearly emphasize how teachers and learners are having the creativity of present, gain and represent the lesson (materials)

Focusing on procedural 21st Century Students, students are writing using instant messaging, text messaging, Twitter, and e-mail, sharing electronic documents, posting on blogs and utilizing social networking sites such as *Facebook* (Sweeny 2010:121). This writing is not following traditional forms, but instead, students are becoming producers of technology and incorporating music, videos, and photography to their work. The writing also changes in form as students are using shorthand and finding some vowels and punctuation to be irrelevant (Sweeny 2010:121). Those are some 'platform' that be possible become examples of how making social networking beneficial for learning.

It is going to be exploring. The term Quipper School is related to the online education system. Homma (2015) explained that in that year Quipper is like the following: first, founded in London in Dec 2010; second, 100 staff in London, Tokyo, Manila, Jakarta, Mexico City; third, 750,000+ students, 150,000+ teachers worldwide; and fourth, raised \$10+M funding in total

In 2015, Quipper supporter released terms for Indonesia that: Quipper is to help Quipper learners that introducing Quipper Video to Indonesian Learners; the benefit is always available for Quipper Learners; it is based on performance; it is available for Senior High School students in Indonesia, such as English course; and Possible to share for other learners such as friends or classmate.

In another hand, based on 2014 Quipper School Intensive Adoption program for Mikiria City, Quipper Limited stated that:

“Quipper School is offering its available contents for the teachers and students specifically on the field of Math, Science, and English. So, they could use them as part of their learning materials and further improve the student’s level of mastery in this particular subject.”

So, this course is available for those three subjects by free of time and place without disturbing regular classroom activities.

Online learning defined as learning which takes place via the internet. As such, online learning is a facet of e-learning (Dudeney and Hockly, 2007). To practice online learning, the scenarios could be like following. The first, learners in a self – study center, or at home use a CD –Room which provides them with extra practice of what they have done in class; the second, during class, learners are taken to a computer room, and do exercises on a language website on the internet, in pairs; the third, learners use an ICT Tool, such as blogs, wikis, chat or podcasts, for project work, either inside or outside the classroom; the

fourth, learners mail their homework or class assignment to the teacher, who marks it and emails it back to the learners; the fifth, the teachers use a blog to provide learners with online links for reading and listening, homework assignments, and summaries of class work for learners who miss class; the sixth, the class is equipped with an interactive whiteboard, which is regularly used in class; and the last Learners meet face – to – face only one a month, and do class work using email, chat, phone, and shared activities on the internet.

In this paper, the writer will deal with some points above that possible to be done for teachers and students with a supplementary course from Quipper School Video.

The Focus of The Research

This paper is presenting by aiming to answer three main questions. Here is the focus of the research for making the clear term of this paper such as: what is “Quipper School?” how to use it in learning and teaching?; and what is its contribution to Indonesian learners in the term of learning and teaching English?

Method

Related to the focus of the research, the method that is used in this research basic qualitative study that coming from Ary et al. (2010) which is also called basic interpretative research. This study is going to presenting the understanding of learning and teaching the English process through a technological tool named *Quipper School* as an online class. As the qualitative method, this study is describing the *Quipper School* usage in the learning and teaching process. The data collection of this research is using instruments: documents as video data from Quipper School at YouTube Channel and manual instructions (downloadable/online) from Quipper School official websites.

The Review of Related Literature **English and Technology**

English and technology are two terms that closely related to. English is used in technology so that making English as the global language (Richard, British Council, 2014.) Gunency and Hockly (2007) stated that examined specific teacher doubt about using technology in the classroom and suggested some solution.

In general, because it can be assumed that people live with and by technology, it is time to look at ICT as an integrated part of education with some limited implications in education. Thus, teachers need to use them as tools in education rather than variables of failure or success in language (or content) teaching.

Learning English Using Technology

Something that has to be highlighted is the use of technology in learning English. In the book of "How to teach English with Technology," Dudeney and Hockly (2007), written book adapted from a teacher, teacher trainers, course designer, directors of study, exploring how technology applied in the classroom. The possibilities are using websites, an Internet-based project working, using email, using chat, using: blog, wikis, and podcasts, online references tools, technology-based – courseware, producing electronic materials, e-learning: online teaching and training and preparing for the future.

Learning English, the person called English learners is the term English learners (ELs) to refer to non-native English speakers who are learning English in school (MyEducationLab, in English Learners in 21st – Century Classrooms). Technology for English learners have integrated the use of the Internet and other digital tools that can motivate, support, and enhance learners' content learning and language development. It also offers numerous internet resources that can access further learners' own learning.

In addition, to getting started to use technology in the classroom, both teacher and learners need skills and equipment. The basic skills like how to operate word processing program such as Microsoft Word, how to use email and how to access and use the internet. Related to the equipment, learners need a computer, internet connection, printer, audio card in the computer and headset, and the basic software at computer installed (Dudeny and Hockly, 2007). Through ICT, learners are easy to access any new knowledge and information taking from websites such as Google (search engine), BBC English Learning, British Council for Learning, mailing list (forum/discussion), podcasting, video-cast and others (in English Language Learning).

Learning English for 21st Century Education

The term of 21st Century Education is becoming update issues in education. It is the ways of learners build 21st-century literacies essential for their future through access to technology and to instruction and practice in these literacies (National Council of Teachers of English, 2009). In addition, 21st skills today require learners to build knowledge and problem solving; the applying it at any depth level (Butler, Microsoft: 21st Century Learning Design, YouTube).

Twenty-first-century learners need to gather information from multiple sources, evaluate their reliability, and apply their findings effectively. Most students like to use the Web, but often lack skills necessary to find information or to use that information effectively. Teachers need to provide explicit instruction on strategies such as formulating a research question, evaluating information, evaluating the search process, and assimilating information. Therefore, professional development about information literacy is crucial (Kulper, E., Colman, M., & Terwel, J. 2005. in National Council of Teachers of English. 2009).

Some recommended term of 21st-century education to doing comprehensive literacy program across academic levels and providing professional development across content areas would support continuity and high-quality literacy instruction in all content areas, are like following.

- a. Twenty-first-century students need to gather information from multiple sources, evaluate their reliability, and apply their findings effectively.
- b. Twenty-first-century technologies can engage students in learning.
- c. Twenty-first-century assessment will be different because of technology.

So, as the teacher, it is recommended to The Partnership for 21st Century Learning Skills. Taken from <http://www.21stcenturyskills.org>, in National Council of Teachers of English. 2009):

- a. Create and fund a comprehensive early childhood through the literacy program.
- b. Provide funding for professional development to help teachers learn ways to support student progress in the full range of 21st-century literacies, and assist schools for professional development to help teachers incorporate literacy learning in all content areas.
- c. Make performance-based assessments of 21st-century literacies a priority. Teachers should contribute to the choice of appropriate assessments and have access to assessment data in a timely fashion so they can use it to shape instruction.
- d. Ensure that schools are equipped with 21st-century technology infrastructure and 21st-century technology tools.

Findings and Interpretation
Teaching and Learning English Online

The 21st century learners in the English classroom must be open to autonomous, assisted and collaborative learning (Guidara, 2011). Digital Age Teachers are the first: education, according to Lord David, has not moved fast enough into the digital world; the second: technology can transform education. Teachers must be open minded and become Digital-Age Teachers. Today, some possibilities are welcoming. Students' class is not limited to recourses from books and workbooks, but varied. It is in the form of video, online assessment; in simple words, it is like playing with social networking but in the form of learning materials.

The changing of English Classroom by online class, such for example: students are still required to summarize passages of Shakespeare in the English classroom, as they have for decades. In the 21st Century, however, there is so much technology available teachers can ask students to text or tweet that summary, forcing students to analyze and summarize the passage in a creative way (Sweeny, 2010). So, teachers have to more creative in presenting the materials and students more attractive to modify their style of learning.

Quipper School in Indonesia

Launching in November 2015, in Indonesia, Quipper Video is an interesting solution for teaching and learning (Quipper School, YouTube Channel, 2015). Verauli (2015) at demo Video of Launching Event stated that Quipper School is provided for young learner in facing live competition in their higher education automatically engage teachers for preparing students' skills needed later. Nuraini (2015) also added that Quipper Video is to give some additional courses for students as e-learning solution for preparing national examination and test for further education that available in high-quality material and reachable charge.

It means that in Indonesia, Quipper School in Indonesia is designed for students at higher education level with subjects of National Examination and Further Education Test. By then, the educators and contents are adopting from what learners have to be mastered such as Math, Science, and English.

The assignment process is like the following figure.1

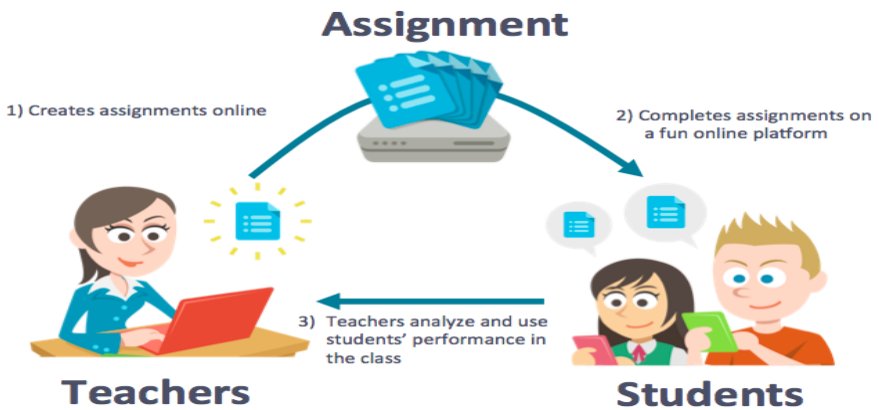


Figure 1 Quipper School Assignment process

The figure explained that the first step is teacher create or design the assignment online, it means the teacher should prepare what kind of assignment to be given. The second step is students, or learners complete the assignment online also, but they are in such as doing a fun online platform. The last step, teachers analyze and use students' performance in the class by the available program at Quipper School menu.

Class Management and Students' Report

Quipper School" can help teachers to manage the class, assignments, and report; while students can learn any materials at any time and anywhere, know their progress, and enjoy learning like playing the game.

Example of a teacher:

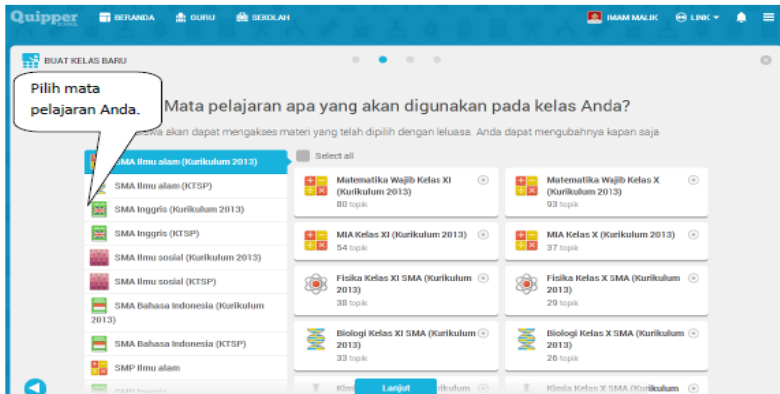


Figure 2. Quipper School, login 'GURU'

In Quipper Video, teachers can create resources such as online presentations, or videos which students can download and watch at home. Therefore if a student is not able to concentrate properly on a lesson, which could happen for a variety of reasons they, are still able to catch up on what they missed by studying at home. It also allows students to become more independent learners and to take ownership of their own learning through the resources that are available using ICT (Rance and Roney, 2010). In other hand, learners are also possible to access their courses by using the internet outside of class.

Learning and Teaching Through 'Quipper School'

The usage of platforms for online teaching and learning is popular in the sense of technology for beneficial aspects. Related research about *Quipper* for learning English stated that a web-based learning platform, *Quipper* offers learners multimodal exposure (written, aural and visual) for foreign language input. For example, teachers can develop learning materials that are enriched by visual and audio media, such as text with illustration, images, videos or other multimedia resources (Mulyono, 2016: 64). In another hand, this platform is an accessible challenge for mobile learning where allowing learners both students and teachers access multiple functions (using mobile network and internet access) such as running application, listening to audio, and watching the video (Abidin et al., 2015:4).

In 2016, research-based conclusion concluded that the efficiency of Quipper School Program based on local contents in Surat Thani province was at 80.12/82.88. The test scores in English listening students' ability after learning by using *Quipper School* Program based on local contents in SuratThani province was significantly higher than before at a .05 level. The motivation of the students on *the Quipper School* Program based on

local contents in SuratThani province was at a high level. Overall, *Quipper School* Program was a suitable tool for Matthayomsuka V students who study English for Tourism at Bangsawanwittayakomschool for increasing their English listening skill. Moreover, it was a means for increasing students' motivation to enhance English listening skill (Bang et al., 2016:47). It means that Quipper is the applicable platform in all time and place where possible to engage learners in a regular atmosphere, free and online; in another hand, they have a code of conduct for joining this platform.

The affordability of Quipper has evaluated by Mulyono (2016) that focusing focuses on the extent to which features available in *Quipper* may correspond to fundamental components of Computer-Assisted Language Learning (CALL) pedagogy, as suggested by Chapelle (2003), including L2-input exposure, interaction and linguistic production. The evaluation results indicate that *Quipper* is affordable for use as online teaching and learning EFL platform. More importantly, it corresponds to the three conditions of CALL pedagogy, thus making it a potential aid for activities used in teaching and learning a foreign language. It recommends that *Quipper* fits the three conditions for an online learning platform, which makes *Quipper* affordable for EFL teaching and learning. More importantly, *Quipper* addresses the three conditions of CALL pedagogy suggested by Chapelle (2003), which are L2-input exposure, interaction, and linguistic production.

Personally, the researcher has attended virtual English learning classrooms designed using *Quipper* for four months as a teacher and found this online learning platform particularly useful for promoting independent learning for the students, with support from teachers as well as from their peers. The greatest value researcher perceived regarding *Quipper* was that the features were user-friendly, and it supported the school's English curriculum; also found *Quipper*, as an online platform, to be a feasible alternative for teachers to assign learning tasks to students outside the classroom. This is because *Quipper* grants teachers access to monitoring students' engagement with the task and enable them to evaluate their achievements, particularly in the areas of students' learning to read, listen and write English.

The terms of conditions of using *Quipper*, how to operate it, and how it works: is simply questions of English learners in Indonesia. In addition, it is accessible in the mobile that learners are playing it like a playing online-game.

Conclusion and Suggestion

In conclusion, this paper tries to promote learning through online class by joining <https://link.quipperschool.com/id/> ; the online class is joyful to both teachers and students as Indonesian English learners. English teachers must be familiar with any technological tools and how to make it beneficial for teaching and learning. Digital-Age for the teacher, they must be aware of the new technology that their students are using to communicate to one another, and they must endeavor to use this technology, apply this technology and understand this technology to create a Digital Learning Space in the English classroom the 21st century.

In other side, students as young learners are better in teachers' code of conduct in using ICT for studying and learning. They should know how to mastering the materials at school although they like studying online like playing a game by *Quipper* Video. Becoming creative learners in any technological tools is today's competition and challenge.

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THE ROLE OF VILLAGE-OWNED ENTERPRISES (BUMDes) IN FACILITATING COMMUNITY'S ECONOMY OF PASIR JAYA VILLAGE

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Abstract

One of the institutions that will develop and support the economy of rural communities is Village-Owned Enterprises (BUMDes). BUMDes are business entities whose entire or part of their capital is owned by the village through direct participation from separated village assets in order to manage assets, services and other businesses for the welfare of the community. BUMDes is an economic pillar in the village. BUMDes is an institution that prioritizes the interests of the community through participation in the provision of social services to rural communities. This study aims to determine the Role of Village-Owned Enterprises (BUMDes) in Facilitating the Economy of the Community, especially the community using BUMDes services in Pasir Jaya Village, Rambah Hilir District, Rokan Hulu Regency. The study population was the BUMDes service community users of the Pasir Jaya Village in 2018. In analyzing the research data, descriptive qualitative methods are used, only describing the results of interview questions and questionnaire data at the field. Based on the results of the study, it can be seen that BUMDes have a significant role in facilitating the economy of the community.

Keywords: BUMDes, Empowerment, Village

Introduction

The era of autonomy has supported many regions to pay more attention to the values that are useful to achieve the welfare of their communities and to create regional independence in order to increase Indigenous Village income and improve better lives in the social, political and economic fields. Autonomy gives full authority to the regions to run an independent and creative government in improving the welfare of the community in the area.

In Law No. 6 of 2014, villages are advised to have a business entity that is useful to meet the needs of the community, especially basic needs and the availability of untapped village resources, and the availability of human resources capable of managing business entities as a driver of the community's economy.

In the era of autonomy, it is also necessary to implement policies that provide access and provide opportunities for villages to be able to explore the potential of both natural resources and human resources within the village area which will later be used as a source of village income. The legal basis underlying the establishment of these BUMDes includes Law No. 6 of 2014 concerning villages and

PP No. 43 of 2014 concerning Regulation of Implementation of Law No. 6 of 2014 concerning villages.

The aim of the establishment of the BUMDes is as a village business which is intended to accommodate all village income increases, either those that develop according to customs or economic activities that are submitted to be managed by the community from government and regional government project programs. While the purpose of the establishment of BUMDes is as an effort to increase local and rural original income by increasing community capacity in planning and managing village economic development.

In addition to that, the establishment of these BUMDes has the goal of serving the village community in developing productive economic enterprises and the availability of a variety of business media in reducing and improving community welfare.

BUMDes have 4 (four) main objectives, they are:

1. Improving the village economy
2. Increasing the original village income
3. Facilitating the management of village potential according to the needs of the community.
4. Increasing the village development, empowering Village Communities, providing assistance to the Poor through grants, social assistance, and revolving fund activities determined through the Regional Budget.

Village communities actually have distinctive characteristics as a community. One characteristic that is typical of rural communities is the collective way of life. Durkheim described the village community as having the characteristics of having mechanical solidarity. Meanwhile, based on Ferdinand Tonnies, one of the characteristics of the village community is *Gemeinschaft*, which is a life that is still jaded, characterized by mutual cooperation.

In the prerequisites for the implementation of BUMDes, it is explicitly mentioned the role of BUMDes is as a business economy and social business (Aslamiyah, 2017; Astute, 2015; Atniana, 2016). The role of the economy is, of course, to improve the welfare of rural communities through businesses managed by BUMDes and their contribution to the village treasury or PADes (Gesty, 2016; Moorwadji, 2014; Samsir, 2016). While the social role can be seen from how later the existence of BUMDes can empower the community, increase the interaction and solidarity that has been developed so far through BUMDes activities that are managed collectively (Ratna Azis Prasetyo, Dialectic Journal Volume XI No.1 March 2016).

The role of the BUMDes is also included in the Village Law that the results of BUMDes are utilized in addition to business development, that is also used for village development, empowerment of rural communities, and provision of assistance to the poor through grants, social assistance, and revolving fund activities stipulated in the Income Budget Village Shopping (Syuqran, 2012; Pieter, 2014; Trisnawati, 2012). The establishment of BUMDes is an embodiment of village productive economic management carried out cooperatively, participative, emancipative, transparently, accountable, and sustainably. Therefore, it needs serious efforts to make the management of the BUMDes run effectively, efficiently, professionally and independently (Hayyuna, 2013). To achieve the goals of BUMDes, this is done by fulfilling the productive and consumer needs of the community through the distribution of goods and services managed by the community and the village government. Expressed in Law No. 6 of 2014 that BUMDes can be established according to the needs and potential of local villages. What is meant by village needs and potential is as follows;

1. Community needs, especially in meeting basic needs;
2. Availability of village resources that have not been utilized optimally;
3. Availability of human resources capable of managing business entities as assets that drive the economy of the community;
4. There are units which are economic activities of the community.

Rambah Hilir Subdistrict is a sub-district that has 13 (thirteen) villages, some of which are still in areas that have a variety of agricultural potentials, and farms that are still not managed well. One of them is Pasir Jaya Village. The majority of the economic resources of the people in Pasir Jaya Village come from the agricultural sector, including rubber and oil palm farmers, added with honey bee farming.

It is expected that the establishment of BUMDes in Pasir Jaya Village will facilitate the management of the income sources of the Pasir Jaya village community. BUMDes has provided a variety of business services to facilitate the efforts of rural communities, including savings and loans, electricity payment services, LPG gas management, Management of Forest Farmers (KTH), MASTER, and many others.

From the results of observations of research on the Pasir Jaya business, the community often experiences problems such as savings and loans: the community cannot directly borrow the needed money and restricted loans, while LPG is not given fairly to business owners.

The researchers will conduct various research activities which are to aim to find out BUMDes roles in facilitating the economic life of the Pasir Jaya Village.

Method

a. Types of Research

This type of research is survey research. According to Sugiyono (2013) Survey research is research conducted using questionnaires as a research tool carried out in large and small populations, but the data studied are the data from samples taken from the population, so that related events, distribution, and relationships between variables are found, sociological and psychological ".

b. Time and Place of the Research

This research was conducted on Friday, August 24, 2018, where the place or location of the study was in 4 hamlets of Pasir Jaya Village.

c. The subject of the Research

The subject of this research is the community using BUMDes services in Pasir Jaya Village, Rambah Hilir District, Rokan Hulu Regency. The sampling technique used in this study is purposive sampling. The purpose of Purposive Sampling is to maximize the information depth.

Purposive sampling is a technique in non-probability sampling that allows researchers to choose information based on the characteristics possessed by research informants, which are chosen because these characteristics are in accordance with the objectives of the research to be conducted (Moelong, 2008).

d. Procedure

This research was carried out by distributing questionnaires to 100 respondents who are taken from the community using BUMDes services in Pasir Jaya Village. Each questionnaire consisted of 20 items of statements answered by respondents with four choices of answers. Besides that, the questionnaire in this study also used the results of interviews from several parties from BUMDes service users.

e. Data, Instrument, and Data Collection Technique.

Data collection in this study was carried out by structured interviews with questionnaires for the primary. Meanwhile, secondary data collection by using questionnaire/ questionnaire distribution methods to 100 respondents namely BUMDes service users in Pasir Jaya Village. In the reliability statistic table on the alpha Cronbach's column, it is obtained that many items of 20 questions and the number of respondents the correlation value is 0.946, the value is very very strong or classified as very good. From these results, it can be concluded that the questionnaire of this study can already be distributed to respondents because the measurement results can be trusted based on the correlation value obtained of 0.946. Besides that, interviews were also conducted to several BUMDes employees as well as several parties from the Pasir Jaya village community. Also, for data collection techniques, this study uses a type of field study which uses observation techniques that collect data with direct observation in the field by distributing questionnaires and using interview techniques/interviews of respondents directly.

f. Data Analysis

The collected data were then processed and analyzed using the chosen theory. To simplify the process, Excel and SPSS 21 *for windows* programs are used. At the end of the report, besides being mapped, the findings of the study also proposed strategies and programs needed in the implementation of BUMDes.

Result and discussion

This study involved 100 Pasir Jaya inhabitants in the implementation. It is known that the role of BUMDes in the community:

Table 1. Business Plan on the roles of BUMDes in facilitating the Community of Pasir Jaya Village

NO	Aspect being measured	Descriptive Analysis Result				
		N R	M	SD	Steps	
Business Plan						
1.	BUMDES has provided business planning needed by the people of Pasir Jaya Village	100	4.44	0.51	Very Good	
2.	The form of a savings and loan business on the BUMDES runs smoothly	100	4.53	0.51	Very Good	
3.	BUMDES provides good business capital loan services for the community needs	100	4.32	0.52	Very Good	
4	Types of banking products such as cash withdrawals, savings and loans and the others provided by BUMDES greatly help the Pasir Jaya village community	100	4.35	0.54	Very Good	
5	Management of BUMDes is carried out honestly and transparently for the benefit and welfare of the people of Pasir Jaya Village	100	4.42	0.58	Very Good	

From table 1 above, it can be seen how is the business planning provided by BUMDes in helping the economy of the Pasir Jaya village community at a very good stage (min = 4.32-4.53) and the value (sd = 0.51-0.58). From the minimum value and standard deviation above, it can be seen that the Pasir Jaya Village-Owned Enterprises (BUMDes) have provided various forms of business management planning to the community with various forms of products which can be accessed directly by the community.

Based on the results of research conducted by Irvan Nursetiawan (2015) in the Government Science journal entitled *Strategi Pengembangan Desa Mandiri melalui Inovasi BUMDES (The Strategy of Independent Village Development through BUMDES Innovation)*, the results of the study show that the strategies that can be taken to achieve independent villages are by implementing business planning innovations in each joint institution BUMDES business. Besides that, it was carried out by optimization in all forms of business planning while using every village asset and village potential to improve community welfare.

Furthermore, another study from Edi Yusuf Agung Gunanto (2016) in the Economics and Business Journal entitled Pengembangan Desa mandiri melalui pengelolaan BUMDES (Independent Village Development through the management of BUMDES) explained that BUMDES was formed with the aim of improving the welfare of local village communities, increasing economic conditions, and village income, increasing efforts to manage village potential (HR and SDA) in accordance with the needs of the village community and by using an optimal business management plan.

Based on the results of previous studies, the results of previous studies are in accordance with the results of research conducted by researchers in facilitating the economy of Pasir Jaya village, the community needed the role of BUMDes in community business management planning as optimal as possible.

Table 2. Facilitating the community

NO	The aspects being measured	Descriptive Analysis Result				
		NR	M	SD	Steps	
Facilitating (give ease)						
1	BUMDES has facilitated the community in facilitating business activities	100	4.21	0.53	Very agree	
2	The type of business managed by BUMDES can provide convenience to the economy of the people of Pasir Jaya Village	100	4.55	0.58	Very agree	
3	Business units managed by BUMDES can be easily accessed by the community	100	4.27	0.61	Very agree	
4	Can Try to realize and facilitate the development of the economy of the village of Pasir Jaya	100	4.46	0.52	Very agree	
5	Facilitate management of village potential according to business	100	4.44	0.54	Very agree	

From table 2 above, it can be seen that the BUMDes has provided access to services and management of community businesses, this can be seen in the results of the table above where the results of the descriptive analysis at the very agreed stage (min = 4.21-4.55) and value (sd = 0.52-0.61).

From the minimum values and deviation standard above, it can be seen that the Pasir Jaya Village-Owned Enterprises (BUMDes) has provided various facilities in the form

of services and business management to the Pasir Jaya village community with various forms of business facilities where the facilities have been considered very good.

Based on the results of research conducted by Ade Eka Kurniawan (2016) in Government Science journals in the title of the Role of Village-Owned Enterprises (BUMDES) in Increasing Village Original Income, the role of BUMDes is strongly felt by the community, which can be seen from the results of the research questionnaire.

Furthermore, from the research of Irvan Nursetiawan (2015) in the Government Science journal entitled Strategy for Independent Village

Development through BUMDES Innovation, the results of the study show that a strategy that can be taken to achieve independent villages is by implementing, implementing business planning innovations in each joint BUMDes business institution. In addition to that, BUMDes must also play a role in facilitating the management of community businesses so that the creation of independent villages.

Based on the results of previous studies, the results of previous studies are in accordance with the results of research conducted by researchers, which is the role of BUMDes in improving the economy of the Pasir Jaya Village community by facilitating the management of all types of community businesses.

Table 3. Improving People’s Economy

NO	The aspects measured	Descriptive Analysis Result				
		NR	M	SD	Steps	
Improving the economy						
1	Achievement of community business results increases every month	100	4.56	0.51	Very good	
2	Helping the community to increase their income so that they can increase the income and prosperity of the people of Pasir Jaya	100	4.45	0.55	Very good	
3	Business units managed by the BUMDES help increase the income of low-income people	100	4.65	0.55	Very good	
4	BUMDES increases village potential according to community needs	100	4.40	0.57	Very good	
5	The role of BUMDES on the economy of the Pasir Jaya village community increases every year	100	4.53	0.53	Very good	

From table 3 above it can be seen that there is the increase in the economy of the Pasir Jaya village community, this can be seen in the results of the table above where the descriptive analysis results at a very good stage (min = 4.40-4.65) and values (sd = 0.51-

0.57). From the minimum value and deviation standard above, it can be seen that the role of the Pasir Jaya Village-Owned Enterprises (BUMDes) in increasing community income can be seen from the increase in the economy of the community through service assistance and business management by BUMDes to the people of Pasir Jaya Village.

Based on the research results of Disty Purnamasari (2015) in the Public Administration journal entitled Role of BUMDES in Improving the Community Welfare of Minggisari Village, Kanibolo Subdistrict, Blitar Regency, the Village Government Establishes institutions which can overshadow Economic Community Activities. BUMDES Formed to help improve people’s welfare by allocating 15% of funds for social assistance activities. The activities of the business units are carried out in partnership with profit sharing of 70% for residents and 30% for BUMDES.

Furthermore from the results of research conducted by Ade Eka Kurniawan (2016) in the Government Science journal in the title of the Role of Village-Owned Enterprises (BUMDES) in Increasing Village Original Income that the Role of Village-Owned Enterprises (BUMDES) in Increasing original village income has been said to increase, although from year to year there has been an increase and a decrease. So the role of BUMDES in increasing village original income can be seen from several indicators.

Based on the results of previous studies, the results of previous studies in accordance with the results of research conducted by researchers in which BUMDes has an essential role in efforts to improve the economy of the Pasir Jaya village community through various types of business management.

Table 4. The Role of BUMDes, Village Government, and the Community

NO	The Aspects Measure	Descriptive Analysis Result			
		NR	M	SD	Step
BUMDes Role, Pemerintah Desa, dan Masyarakat					
1	BUMDES gives freedom to the community to manage their own business	100	4,46	0,54	Very agree
2	The dynamics of the existence of BUMDes have been felt by the people of Pasir Jaya village	100	4,50	0,56	Very agree
3	The Pasir Jaya Village Government has provided support to the BUMDes in helping to maximize the performance of the BUMDES	100	4,49	0,52	Very agree
4	The role of BUMDes employees in managing business institutions has been maximized / quite good	100	4,53	0,54	Sangat setuju
5	The role of the BUMDes, the community, and the Village Government work together to improve the economy of Pasir Jaya Village	100	4,23	0,52	Very agree

From table 4 above, it can be seen that the role of BUMDes, Village Government and the people of Pasir Jaya village provide mutual assistance both materially and non-materially, this can be seen in the results of the table above where the

results of the descriptive analysis at the very agreed stage (min = 4.23-4.53) and the value (sd = 0.52-0.56).

From the Minimum Value and Deviation Standard above, it can be seen that the Participation of the Cooperation of Village-Owned Enterprises (BUMDes), Village Governments, and the Community of Pasir Jaya Village in an effort to increase the income and economy of the Pasir Jaya Village community is very good. All kinds of community businesses that are considered difficult by the village government and BUMDes will try to support the community's business to the maximum extent possible. Also, vice versa, whatever activities and businesses formed by the Village Government can also be implemented and accepted by the community.

From the results of research by Ridan Muhtadi (2012) with the title *Synergism of Baitul Maal Watamwil*

(BMT) with village-owned enterprises (BUMDES) as an alternative to strengthening MSMEs in Rural Communities in Madura. Dodi Faedlulloh (2018) BUMDES and Village Governance synergize in developing the scheme of organizational organizations for the betterment of the community, the research is in accordance with the research that has been carried out by researchers in which village office employees and from the village concerned have an excellent contribution to the welfare of the community.

Of the four types of items with 20 types of statements answered by 100 respondents, it can be concluded that the role of village-owned enterprises (BUMDes) in facilitating the economy of the Pasir Pasir village is known to have an in value between 4.23 to 4.53 with a standard deviation of 0.42 up to 0.58. Here it is known that the role of village-owned enterprises (BUMDes) in facilitating the economy of the people of Jaya Pasir village has fulfilled its role as an effort to facilitate the economy of the Pasir Jaya village community.

While, through the results of interviews, it can be concluded that the community strongly responds to the establishment of the Village-owned enterprises (BUMDes) in Pasir Jaya Village. Products provided by BUMDes to the community greatly facilitate the economy of the community.

However, besides that, the results obtained from the community, it can also be concluded that the role of BUMDes in Pasir Jaya village is very important because there are many services provided by BUMDes for the community, but the problem is that services are performed poorly or unprofessionally in their jobs, resulting in unprofessionalism employees working in Pasir Jaya village resulted in poor perceptions of the community on the performance of BUMDes.

Furthermore, if there is an increase in the fares if using BUMDes services, one of them is cash withdrawals which initially only cost 5000, which has now risen to 10,000. This has caused public disappointment so that BUMDes service users if they make cash withdrawals prefer to go directly to the city.

So it can be concluded that the BUMDes of Pasir Jaya village has a significant role in facilitating the economy of the community. However, in carrying out the program, there are factors that influence the ineffectiveness of the role of the BUMDes, which is the professionalism of employees working in the BUMDes office.

Conclusion

As a strategic program in the development and empowerment of rural communities, the existence of BUMDes in various regions actually has a difficult situation, and many have not produced results. Various obstacles have been studied and found many causal variables that make BUMDes unable to operate as expected. BUMDes of Pejambon Village is one proof of BUMDes that still exists in the midst of the development of the village. This study aims to look at the role of BUMDes in Pasir Jaya Village in helping the community's economy. The aim is to develop the success of BUMDes in facilitating the economy of the community and provide input or solutions that are being faced by BUMDes.

From the data analysis that has been done, it can be concluded that the BUMDes of Pasir Jaya village has a big role in facilitating the economy of the community. The programs of BUMDes in Pasir Jaya Village has been widely known by the community. The pattern of utilization of BUMDes funds is used for savings and loan services and, the Honey Bee Cultivation Farmers Group, which is the result of their efforts to repair or physically develop the village. However, there are some factors that influence the ineffectiveness of the role of the BUMDes, which is the lack of professionalism of the employees who work at the BUMDes office in Pasir Jaya. Thus it can be suggested that The establishment of a Village-Owned Business Enterprise in Pasir Jaya has greatly helped facilitate the economic life of the Desa Pasir Jaya community. However, it is better if the constraints referred to in the above conclusions regarding the performance of BUMDes employees be improved so that the BUMDes business activities can run smoothly without any obstacles.

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HUMANITY-BASED TRAINING OF QUR'AN READING FOR TRANSGENDER SANTRI AT AL-FATAH ISLAMIC BOARDING SCHOOL, BANGUNTAPAN YOGYAKARTA

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Abstract

This community service aims to make the santri waria (transgender santri) able to read the Qur'an and understand, and further embody, humanity values in their life. The target, thus, is the community of santri waria living in Pesantren Al-Fatah Banguntapan, Bantul, Yogyakarta. The problems solving involves in three stages; preparation, implementation, and evaluation. In the initial stage, the team conducted a preliminary survey to see the conditions on the field and then gather information needed to determine what materials, methods, and medium to use in the training. Having considered the on-the-ground situation, the team decided to use presentation and practical technique. The other aspect of the training, namely the internalization of humanity values into the santri's paradigm, involves presentation and Q&A. In order to ensure the santri's comprehension of the values, the team asked them to analyze certain cases related to humanity issues. In the evaluation stage of the process, the team conducted a post-test. As a result, the material seems to have met the need of the santri, proven by the positive feedback they have remarked. The more visible result is the increase of most of the santri's ability to read the Quran and humanity concept.

Keywords: *transgender santri, reading the Qur'an, humanity.*

Introduction

Transgenders are a minority group living on social pressure in their environment. In general, there are three factors giving rise to a so-called transgender person. First, biogenic factor, arguing that people become transgender person due to their innate. It thus has nothing to do with the surrounding environment. Second, psychogenic factors which argue that such deviant sexual behavior is due to bad childhood experiences. Third, sociogenic factors. Transgender people, according to this theory, have undergone a sort of trauma in their societal environment (Kartono, 1989: 229-230). Despite this, in general, the transgenders want equal treatment from all members of the society with no discrimination. Some of them even have noticed the importance of approaching God. They want to be able to read the Qur'an, do rituals of worship, get along with good human beings and want happiness in the world and the hereafter, just as most Muslims do. Thus, Transgenders need other parties to make their dreams come true. Technical speaking, they need such a good assistance in practicing religious teachings, as well as understanding and embodying humanity values in order for them to get along and be able to live normally as an ordinary human being.

Based on the results of Heni Nur Hasanah's research (2016) that non-formal Islamic Religious Education institutions that accommodate transgenders are Al-Fatah

Banguntapan Islamic Boarding School Bantul Yogyakarta. This Islamic boarding school was built by transgenders. Started by the negative perception of the community about transgenders so that they tend to be ostracized and sometimes even treated in an inhumane way in general. Not all transgenders are involved in the world of prostitution and other deviant behavior. De facto, Pon. Pes. was established in April 2014 in Banguntapan, Bantul, Yogyakarta. This Pon. Pes. is housed in the private home of Sinta Ratri, who is also the chairman of the Pon. Pes. from the beginning of the establishment until now.

Many community figures registered to become mentors and taught at Al-Fatah Islamic Boarding School, but Sinta Ratri chose a cleric named K.H. Abdul Muhaimin to fill and guide the students (santri) in worship at the Al-Fatah Islamic Boarding School. Besides having a cleric, Al-Fatah Islamic Boarding School also has two preachers who are willing to volunteer as activity guides, namely preacher Zakaria and preacher Arief. However, they are only as volunteers not as permanent mentors who can assist and guide the transgender students in this Islamic boarding school fully. Likewise, Mr. KH Abdul Muhaimin as a mentor at the pesantren, could not fully guide the transgender students at the Al-Fatah Islamic Boarding School because he has his own Islamic boarding school namely Nurul Ummahat Islamic Boarding School in Kota Gede Yogyakarta, he is also the chairman of the DIY Forum for Religious Harmony (FKUB) and other roles in the community. Transgender santri at Al-Fatah Islamic Boarding School numbered 40 people. The majority of their jobs are buskers (15 people). Others work in the entrepreneurial sector (13 people), Commercial Sex Workers (CSW) 8 people, and 4 in a Non-Governmental Organizations (NGOs). The majority of transgenders who are students at Al-Fatah Islamic Boarding School are over 45 years old. While the level of education is very heterogeneous, ranging from primary school-college universities. However, their highest level of education is high school. There is an NGO that houses transgenders at the Al-Fatah Islamic Boarding School, namely the KEBAYA NGO (Keluarga Besar Waria Yogyakarta). The NGO is engaged in preventing and controlling the HIV and AIDS.

Henri (2016) pointed out that the pesantren is an alternative for transgender santri to get training for Qur'an reading, worship practices, al-Asma 'al-Husna, and morals. However, due to the limited facilities, transportation as well as human resources, the learning process at the Islamic boarding school still only involves the stage of rituals and routines and the results are less visible.

Therefore, they need concrete steps to optimize the Quran reading training by, among others, providing textbooks that are easy to understand, educating the importance of humanity so that the santri can live normally as ordinary humans, giving guidance on the correct way of worship, remembrance, and mujahadah, giving Islamic moral guidance, and engaging transgender santri away from radical attitudes and behavior.

Problems of Assisted Subject

On the basis of the above explanation, the problems faced by the assisted subjects are:

1. Lack of human resources to guide Qur'an reading training
2. Lack of humanity-based or -concerned material
3. Lack of understanding of humanity issues
4. Limited access for santri waria to get religious education

Therefore, we are moved to provide training in reading Al-Qu'ran based on humanist values for santri waria at Al-Fatah Islamic Boarding School Banguntapan, Bantul, Yogyakarta so that students can improve their ability to read the Qur'an and understand the humanity values so that they are able to recognize themselves and live side by side between fellow human beings.

Solution Offered

The material given to santri waria in Qur'an reading training based on these humanistic values uses the book "INSANĪY" (Qur'an Reading Book based on Humanistic Values) written by H. Munjahid. The book contains basic material for reading the Qur'an easily and practically which includes: *makharij al-huruf* (places for the issuance of *hijaiyah* letters), names of *syakal* (punctuation marks), stringing letters, lengthening or shortening reading, the theory and practice of *tajwid* (the science of how to read the Qur'an correctly). The book also includes theories and practices of humanist values in daily life and Islamic morality.

Likewise, the method used in the book is very humanistic, students are given the opportunity to learn independently and in groups that are assisted by audio and accompanied by Ustadz. In the book, also included theories and practices of humanistic values in daily life and Islamic morality. This textbook is also equipped with evaluation tools in the form of questions along with key answers at the end of the book and materials for discussion with socio-religious themes, so that by applying this book in mentoring the reading of the Qur'an to waria students at Al-Islamic Boarding Schools Fatah is expected to be more effective and have a clear results.

In general, the textbook pattern that will be used as a guide in reading the Koran training for transgender santri at Al-Fatah Islamic Boarding School is: prayer begins and ends each chapter, after prayer, followed by discussion of humanistic values, then they will be presented with tasks and/or exercises, several chapters are presented in the form of illustrated stories, the material of reading the Qur'an begins with the structure of discussion, keywords, explanation of the subject matter in dialogical terms, assignments, quizzes, summaries, glossaries, discussions, exercises and answer keys. Writing a book refers to the Arab-Indonesian transcription guidelines. The verses presented in the form of verses from *juz ma'amma* and verses "humanist".

Method

Strategies used to overcome the problems and the implementation of the solutions described above, the strategies used by the An Nur LP2M IIQ community service team are as follows:

1. Make effective the system of coordination and communication with all parties involved

In order to achieve the expected conditions, the LP2M IIQ An-Nur community service team will streamline the system of coordination and communication with all parties involved. Coordination and communication use two systems, namely direct and indirect systems. Direct systems are carried out by holding physical meetings directly in a place at certain hours by considering the time and opportunity of the parties involved. While the indirect system is carried out through communication media and social media, for example, WA, SMS, telephone, Facebook, Instagram, etc.

2. Implement an independent learning system

At the first meeting explained the learning system that will be carried out during mentoring, then the distribution of textbooks, followed by the assignment to read and practice reading the Qur'an and habituation of humanistic values in accordance with the subject matter to be given at the next meeting. At the next meeting, the mentor/counselor immediately gives questions, guides the practice of reading the Qur'an, guides the discussion, directs the implementation of humanistic values in daily life. Towards the end of the meeting, the students were

given the task to familiarize the humanistic values that had been given in class and read the subject matter to be given at the next meeting.

3. Apply an active learning system
Learning systems use active learning systems. The mentor provides an opportunity for students to actively study, while the facilitator functions as a mentor, director, and motivator. According to Mel Silberman (1996: 54), the active learning method is a unity of sources, a collection of strategies in the learning process that are implemented comprehensively, which includes various ways to make students become active.
4. Learning Tajweed starts from theory with a simple explanation, followed by practice, discussion, and practice
The theory based on santri's knowledge of the material to be practiced then continued with the practice of reading verses that contained recitation material that was being discussed. At the time of practice, the santri faced the mentor or companion and provided audio recordings to help the santri practice their recitation of the Qur'an. The depth of the material was carried out with the expected discussion with this discussion, students could share their knowledge and understanding. To find out the level of mastery of the subject matter, the santri is given feedback by working on the practice questions that have been provided with the answer key on the back of the textbook, so that it will significantly help the students to learn independently.
5. Implement a balance between theory and practice
Santri is guided to read the Qur'an and humanistic values by emphasizing the balance between theory and practice. This is considered important because only with theory alone is not enough to be able to copy the Qur'an correctly. On the contrary, only by practice, is it considered not enough to read the Qur'ancorrectly.
6. Using learning aids in the form of pictures, stories, and audio
Textbooks that are used to provide assistance to transgender santri at Al-Fatah Islamic Boarding School are very different from other textbooks, most of which are only the practice of reading the Qur'an or the Qur'anic letters. Textbooks that are used as guidance for mentoring are reading books of the Koran based on the humanist values of H. Munjahid's designs that are designed to be very humane and easy to understand which are complemented by pictures, stories, and audio.
7. Includes two humanistic values of John P. Miller in each chapter on the discussion of recitation of recitation
The humanistic values that will be internalized by transgender santri at the time of mentoring are the humanistic values of John P. Miller which consists of four categories or 17 humanistic values. To facilitate students in understanding and implementing these humanistic values, each chapter of the material for reading the Qur'an is included in two humanistic values.
8. Evaluate the activities after each face-to-face meeting
To get the best results as expected, an evaluation of each activity is done after face to face. The results of this evaluation, then followed up whenever they found deficiencies or problems that arose during mentoring.

Result and Discussion

Involved Parties (Stakeholders) and Forms of Engagement

The parties involved and the form of their involvement in community service can be explained in table 1:

Table 1 Involved Parties and Form of Engagement

No	Involved Parties	Forms of Engagement
1.	Diktis of the Ministry of Religion of the Republic of Indonesia	Providing donor funds, technical determinants, and controlling the quality of community service.
2.	Regional Governments	Provide community service permits carried out by universities and control the quality of community service in the area.
3.	Leaders of IIQ An-Nur Yogyakarta / LP2M	Provide guidance and direction and serve administration.
4.	Caregivers and Founders of Al-Fatah Islamic Boarding School	Give permission to serve, facilitate, provide information needed, assist the implementation of community service in the institution.
5.	Ustaz / volunteers	Provide preliminary information about the conditions of the subjects assisted and the conditions of Al-Fatah Islamic boarding school, assisting in the implementation of mentoring conducted by the LP2M Team.
6.	LP2M IIQ Community Service Team An-Nur	Designer, implementer, evaluator, report maker, and person in charge of community service activities at Al-Fatah Islamic Boarding School.
7.	Santri waria Al-Fatah Islamic Boarding School	The subject is assisted, obeying the companion, active, asking questions, discussion, and active learning.
8.	Students	Help the process of mentoring and learning to do community service
9.	Village Government	Provides data on socio-cultural, economic, educational, religious communities of the village.
10.	Communities around Islamic boarding schools	Provide data and information about the activities of Al-Fatah pesantren.

Mentoring Result

Humanity-based training for Qur'an reading for transgender santri has been held once a week every Sunday. The training has been held eight times, namely 12 August 2018, 19 August 2018, 26 August 2018, 2 September 2018, 9 September 2018, 16 September 2018, and 23 September 2018, and 30 September 2018. The training took place from 04.00-07.30 p.m. West Indonesia Time (Zone) in the hall of Al-Fatah Islamic boarding school. The routine agendas that are carried out during the service are: 1) At 4:00 a.m. to 5:30 p.m., West Indonesia Time, is a training on reading the Qur'an (Tajweed) followed by the practice of reading the Qur'an until the Maghrib call to prayer. 2) Maghrib prayer together and dhikr together, 3) At 6:00 a.m. to 7:00 p.m. exposure and discussion and Q and A

about humanist values, 4) Isha Prayers' together, 5) Dinner together. The training went smoothly and was followed well and with high enthusiasm by the transgender santri of Al-Fatah Islamic Boarding School. After mentoring was carried out, there was a significant change in the Al-Fatah Islamic Boarding School students, both in terms of their mindset, attitudes, and behavior.

1. Transgender santri are able to read Qur'an well and correctly

After mentoring to learn to read the Qur'an based on humanist values on transgender santri at Al-Fatah Islamic Boarding School, santri are able to read the Qur'an well and correctly, which includes: articulation point of letter (makharrij al-huruf), names and vowel application, long and short reading, Arabic-Indonesian transliteration, Tajweed theory and practice, and reading Qur'an manners. In addition, santri can also advance their level, which is the intention of santri, who before participating in the training, did not know or had not been able to recite hijaiyah letters, after attending the training they are able to pronounce hijaiyah letters well and correctly. Santri, who was initially only at the iqro' level, after participating in the training are able to go up to the level of juz 'amma. Students, who were at the level of juz 'amma, after attending the training are able to read the Qur'an correctly. Students, who have been able to read the Qur'an, have increased their ability and fluency in reading the Qur'an.

2. Transgender santri are able to develop their ego, know themselves more and their duties as Human beings and as Muslims.

One of the backgrounds of the implementation of this accompaniment was the anxiety of transgenders who were less confident in facing the fact that they were created as transgenders. However, with the strengthening and mentoring of An Nur's LP2M IIQ team, transgender santri are able to develop ego, know themselves and their duties as humans and as Muslims by realizing and carrying out their duties and obligations as human beings, family members, community members, as Indonesian citizens and as Muslims. The verse of al-Qur'an used to grow it is QS. al-Isra': 70, QS. al-Tin: 4, and QS. al-Rum: 30.

3. Transgender santri are able to have an attitude of self-control

The verse of al-Qur'an used to foster self-control attitudes for transgender santri is al-Baqarah verse 153, QS. Ali Imran: 139, QS. Yusuf: 53, QS. Al-Hujurat: 10, and QS. Al-Hujurat: 13. Transgender santri tend to get ridiculed so often from the surrounding environment. With this mentoring, they are equipped with the knowledge to be patient, not easily angry, and not easily saddened in the face of life's trials. In addition, santri increasingly can understand to prioritize clarification of a problem so that it is not easily affected by issues and news that are not yet clear, so that they can deal with the problems they face wisely.

4. Transgender santri's social souls are increasingly honed

After mentoring to learn to read the Koran based on humanist values for transgender santri at Al-Fatah Islamic Boarding School, they are increasingly aware and willing to hone their social souls. They are able to take a role in the community as a person who is able to provide benefits to others and not vice versa, which is a burden of life for others. For example, in commemorating the 78th Republic of Indonesia Independence Day, transgender santri took the initiative to conduct social services. The social service was held in the village of Polosiyo, Poncosari, Srandakan, Bantul, which is approximately 25 km from the Al-Fatah boarding school. The team from IIQ An Nur accompanied the students in carrying out the social services. The social service program covered, free haircuts, free food distribution, distribution of appropriate clothing, and free

treatment. In addition to social service activities, in commemoration of Eid al-Adha, santri waria were also actively involved in the distribution of sacrificial meat to the surrounding community.

5. Santri waria are able to foster a creative and imaginative spirit
To foster the creative and imaginative spirit of the transgender santri, the mentoring team always tries to make the students aware that they are human beings who have power, creativity, and intention and are equipped with sound minds so they will be able to work. The verses of al-Qur'an that used to awaken and grow the creative and imaginative spirit are QS. Ali Imran: 190-191, QS. Hūd: 38. From the accompaniment provided, many ideas from transgender santri emerged to create new jobs according to their respective resources and abilities, including opening food stalls, catering, as resellers of batik cloth, and other things.

Conclusion

Based on the results of the implementation of community service about reading al-Qur'an training based on humanist values in transgender santri of Al-Fatah Islamic boarding school in Banguntapan, Bantul, the following conclusions could be drawn:

1. Community service that took action through al-Qur'an reading training based on the humanist values for transgender santri of Al-Fatah Islamic boarding school which is carried out with active learning methods is beneficial for accompanied subjects.
2. The book "Insaniy" which was used as teaching material is proven to be understandable and makes it easier for students to learn and distinguish ways to read al-Qur'an and humanist values. Transgender santri are very excited and enthusiastic about the training.
3. Transgender santri are able to read the Qur'an well and are able to increase the level of reading.
4. Transgender santri are able to develop ego, know themselves more and their duties as human beings and as Muslims
5. Transgender santri are able to have self-control attitudes so that they can control their emotions more.
6. The social spirit of the santri is increasingly honed and sensitive to the surrounding environment
7. The creative and imaginative spirit of the santri is increasingly sharpened and directed toward positive things.

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LIGHTWEIGHT BASED ON RUBBER SEEDS AS A SPECIAL FOOD ICON OF REJOMULYO VILLAGE, SOUTH LAMPUNG

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Abstract

During this time, mild-based snacks made from rubber seeds are still not popular in the community, not least in the Rejomulyo village. This fact was revealed based on the results of the report (preliminary observations) to the field (to the rubber plantation area) in Rejo Mulyo Village, Jati Agung, South Lampung, there were many rubber seeds not used, or just wasted. Then, the results of the Community Service team's interviews with several residents living around the rubber plantation also stated that utilization of rubber seeds was not yet optimized. Thus, through this assistance process, it is hoped that it can improve empowerment of women, especially the mothers of the wives of laborers tapping rubber plantations. The service strategy is carried out, first: strengthening capacity, second: strengthening building independence, and third: strengthening building network for product marketing. The results of the interim conclusions from this devotion activity are 1) built and formed insights in utilizing local potential, in the form of rubber seeds to produce something that can support the family's economic life. 2) Through a direct practice of how to process rubber seeds into a variety of light snacks provides a perspective to the mothers of the wives of laborers tapping rubber plantations to always be innovative in differentiating food snacks.

Keywords: *mild-based snacks and rubber seeds*

Introduction

Rubber is one of the main commodity crops of Lampung Province. Judging from the widest area and production results generally spread over three districts, namely Way Kanan district with an area of 25.238 ha and a production rate of 14.552 tons/year, North Lampung district with an area of 13.241 ha and a production rate of 11.217 tons/year, and Mesuji district with an area of 11.949 ha and a production rate of 6.357 tons/year (Dinas Perkebunan Lampung, 2013).

The main yield of rubber plantations is latex, and so far rubber seeds are still not utilized (Shela Yuhesti, 2014). Rubber seeds in Indonesia are only a small portion used as generative seeds, the rest of the rubber seeds are wasted. Each tree can produce 5,000 grains/seed per year. Within a year, rubber trees bear two periods of fruit. Each rubber fruit has 2-4 rubber seeds (Murni et al., 2008). Therefore, the number of pieces of rubber seeds that fall will be a threat to rubber planters, because the fallen seeds will grow and make rubber gardens turn into rubber forests which of course the quality of the garden will decrease

To be able to overcome these problems, efforts are needed to change rubber seeds that were previously unused and have the potential to disrupt rubber plantations into

economic potential that can improve the welfare of farmers and at the same time maintain the quality of rubber gardens owned by farmers. In several other areas, rubber seeds have been used as a number of products, for example in the field of food used as processed products such as tempe, chips, and ice cream, and rubber seed flour.

This food is very promising. Especially it turns out rubber seeds have a large protein content when compared to other types of nuts. Each rubber seed has high vegetable oil content, which is around 45.63% (Ikwaugwu et al., 2000) and (Rizka Karima, 2015). In addition, meat seeds containing 15.9% carbohydrate; 27% protein; 32.3% fat and 3.96% ash (Ly J. et al., 2001). Then, in the fields of agriculture and plantations, briquettes, and biodiesel are made. The oil content contained in rubber seeds is very potential to be used as an alternative energy source

In processing rubber seeds into food, there is a particular problem, namely the presence of linamarin contained in rubber seeds. Linamarin is a poison, which when hydrolyzed will produce cyanide acid (HCN) which makes rubber seeds dangerous if consumed. The results of the study, the first year conducted (Sri Widia Ningsih et al., 2010) to eliminate the content of cyanide acid compounds (HCN) in rubber seeds using two approaches, namely, the first approach is soaking rubber seeds in water with the addition of rice husk charcoal and NaCl (coarse salt) ratio of 1: 1 with a concentration of 20%, 30% and 40% and soaking time 12 hours, 24 hours and 36 hours.

The second approach with the addition of activated charcoal and NaCl p.a (1: 1) with a concentration of 20%, 30%, 40% and soaking time 6 hours, 12 hours, 18 hours. The best HCN reduction value was achieved from the first method of 135 mg / Kg of rubber seeds, from 3 soaking treatments 12 hours, 24 hours, 36 hours with the addition of rice husk charcoal and coarse salt of 40% concentration. While the value of the best HCN reduction in the second method was 405 mg/kg of rubber seeds from the 6-hour, 12-hour, 18-hour immersion treatment with the concentration of activated charcoal and NaCl p.a 40%.

The second-year study was carried out (Dwi Ardiana Setyawardhani, et al., 2013) The biggest decrease in linamarin level was achieved at one day soaking time with boiling time of 1.5 hours, which was 39%. This is considered as optimal cooking time. Referring to the results of the second research above, the rubber seeds in this treatment are safe to be processed as various alternative food products for daily consumption because they do not exceed the threshold of 1 mg per kilogram of body weight per day.

As is known that in Rejo Mulyo Village there is a fairly extensive rubber plantation. The village with the rubber plantation was formed thanks to the persistence and perseverance of a PTPN VII Trikora plantation head, Mr. Rasman with the residents, to open a farming area and make a garden to support the needs of the time. As the number of people continued to grow, Mr. Rasman proposed an expansion of the area to the Forest Service and was approved on July 17, 1963 with an additional area of 1,500 Ha. Geographically, Rejomulyo village is located in Jati Agung Subdistrict, South Lampung.

Seeing that the main natural resources in Rejomulyo village were rubber, the majority of the residents worked in the field of PTPN VII rubber plantation laborers, and besides that, they also became farmers, traders. This work is an easy livelihood for the community, especially for those who have a low level of education. The income from working as PTPN VII rubber laborers they used to meet and meet their daily needs. Not only family consumption needs but also for their social needs.

Income received in a month ranges from Rp. 400,000, - - 600,000, - per month. Costs have not yet been deducted for operational costs to the workplace, so that between income and expenditure is not balanced. Of course, this wage is below standard for a decent life. This is what then encourages women to participate in the process of family

economic development. In order to help the husband in meeting the family's needs, the mothers of rubber tapping workers in Rejomulyo Village took part in the field labor in accordance with the seasonal. This seasonal work is the choice of women, given the limited knowledge and skills that the community has.

These mothers' income is uncertain in accordance with the existing jobs. Data from our interviews The Dedication Team shows a figure of Rp. 300,000/month but this kind of work does not become forever, because it is seasonal. Even so, this work continues to be done as an effort to improve the family's economy. Even so, the work does not necessarily lift their lives towards prosperity. The income they get, can not be used as the main profession to sustain domestic life. Therefore, there is a need for self-reliance.

The intended welfare, of course, by maximizing the natural potential that is owned and in this case rubber seeds can be a local potential that can be added value added, so that it is expected to improve the welfare of residents around rubber plantations who have not been able to enjoy the benefits of rubber plantations directly.

As previously stated, so far rubber seeds have not been utilized much, not least in the Rejomulyo Village. This fact was revealed based on the results of the report (preliminary observations) to the field (to the rubber plantation area) in Rejo Mulyo Village, Jati Agung, South Lampung, there were many rubber seeds not used, or just wasted. Then, the results of the Community Service team's interviews with several residents living around the rubber plantation also stated that utilization of rubber seeds was not yet optimized. This is due to lack of knowledge and insight into how to process rubber seeds into food. There are also no Plantation Offices or other related agencies that provide socialization, guidance, and skills to deal with this abundant problem of rubber seeds.

Thus, through this assistance process, it is hoped that it can improve empowerment of women, especially the mothers of the wives of laborers tapping rubber plantations in Rejomulyo Village. Without having to leave their obligations as housewives. They work by utilizing the skills they have and are supported by the potential resources available. That way, the desire for entrepreneurship will emerge and will be able to sustain the economic conditions of the family and increase the space for women in the business world.

However, to get sustainable change, of course, it takes awareness that arises from the community itself. From this, it can be understood that the process of mentoring is not making the community the object of research, but the community is the research subject involved in the process. While researchers are only as facilitators who will facilitate between Rejomulyo Village and Stakeholders. That way, there will be independence that allows the participation of the people who are directly involved in the empowerment process.

Method

This economic strengthening program for mothers of wives of rubber tapping workers in Rejomulyo Village uses the Asset Based Community Development (ABCD) approach, which is an approach that places the community as the empowerment subject, while the dedicated team is only a facilitator. In this case, the Servant Team sees the strength, potential, and very large assets of the community to be able to optimize its benefits. Assets here are in the form of physical assets, natural assets, HR assets, social assets, as well as cultural assets that people have. Physical assets in the form of Rejomulyo village area and area, strategic Jati Agung District, where transportation, access to major roads, shops, and communication facilities are available and easily available. Natural assets in the form of rubber seeds are abundant, human resources assets in the form of work ethic and enthusiasm of the mothers of the wives of rubber tapping workers in Rejomulyo Village who are prominent in struggling to help their husbands improve the economic level

of their families, and social assets are the lifestyle of the people who still adhere to *Gemeinschaft* or still very playful and have a high concern, and cultural assets that are noble cultural values that are agreed upon, embedded, and still held down and down by the community and become habits and beliefs by the local community, as in the community in Rejomulyo Village are values Lampung society's culture is derived from the philosophy of Piil Pasenggiri, which consists of: a) *Nengah nyappur* (living in a community, opening up in relationships): b) *Nemui nyimah* (open hands, generous and friendly to everyone), c) *Berjuluk Beadek* (named, holding a title, mutual respect), and d) *Sakai Sambayan* (mutual cooperation, help)

Based on the ABCD approach, the first step is to start an organizational approach with various parties to build communication and familiarity while gathering data about the objective conditions of the assisted subjects. In this initial data collection process, transects and interviews were conducted on communities in the rubber plantation area to observe what potentials could be empowered. From the results, then Focus Group Discussion (FGD) was conducted to discuss how the planning and strategy / technical implementation, the type of light snacks that are processed, and how to minimize social problems that arise by maximizing the potential and assets of the community. Assets here are in the form of physical assets, natural assets, HR assets, social assets, and cultural assets that the community has as previously mentioned.

In order to garner support from various groups to succeed in the action activities, the Service Team built a network with stakeholders, including: (a) LP2M UIN Raden Intan Lampung and the Provincial Government of Bandar Lampung City (b) Academics of education; (c) Institutional elements related to the Rejomulyo Village government apparatus, (d) religious leaders and community leaders in Rejomulyo Village; and (e) Elements of the creative economy community, namely UKM Bandar Lampung. Synergies have been formed, then further mobilizing actions or the implementation of core services. Activities take place at the Village Hall, Rejomulyo Village. The activity was carried out starting with strengthening scientific capacity as a provision of knowledge through seminars. Seminar materials are delivered by experts who are competent in their fields. The next series of activities, the practice was guided by the Servants Team on the manufacture of a variety of light snacks made from rubber seeds. From taking action, evaluations and joint reflections are also carried out, as an ingredient to develop actions so that they can be done better.

The activities did not stop at cooking seminars and workshops, but continued. For this reason, the steps are taken to ensure the impact of activities continues, and the Service Team builds support systems to facilitate the results of the creativity of mothers making light-based snacks made from rubber seeds broader. Starting from product packaging design, network marketing network maps, to telling, effective, and efficient marketing tricks. This is expected to have an impact on the high selling power, so that the product produced is also high. All series of activities from start to finish are arranged systematically in the form of Operational Matrix (MRO) or Working Matrix (MRK). The entire time used to start the activity until the end of the service lasts for approximately six months (July to November 2018).

Result and Discussion

In accordance with the target of this service activity, which is first: strengthening knowledge capacity, second: Increasing skills or creativity, and third: building entrepreneurial and network management (network) for product marketing, so for the first step of the activity by organizing seminars to provide material counseling. Located at the

Village Hall, Rejomulyo Village, the materials presented were as follows: 1) material on the Role of the Ministry of Religion of the Republic of Indonesia and UIN Raden Intan Lampung in the Development of the People's Economic System, 2) material on the Role of Women in Improving the Family Economy, 3) material on Sensitive and Creative Optimizing Village Potential - Rubber Seeds, 4) material on Entrepreneurship Management and Marketing NetWork. Submission of material is delivered by experts who are competent in their respective fields.

The next service implementation, which is strengthening in terms of skills in processing various light snacks made from rubber seeds. By taking place at the Village Hall, Rejomulyo Village, the Servants Team and mothers work together or together make various snacks. The light snack menu is made in the form of mixed mantang purple pumpkin cake, tekwan, crackers, ciput cake, onion/dumpling cake, chocolate roll pancake, bugis cake, rocking flower cake.

In the follow-up activities, a series of monitoring and evaluation activities to determine the sustainability of activities. Monitoring is monitoring group activities and continuing activities to make various snacks made from rubber seeds. Also, variations made to diversify various foods so that they always innovate in making new types of variants. In this monitoring activity, it was also observed how far the marketing strategy (marketing) was carried out to attract sellers 'interest and consumers' responses.

Conclusion

The conclusion from this service program:

1. By strengthening insight into the use of rubber seeds, it reinforces the awareness that being a successful woman in the household, not only women who can carry out domestic tasks but also are creative and productive entrepreneurship in producing something that can support the family's economic life.
2. Through direct practice on how to process rubber seeds into a variety of light snacks provides a positive picture to the mothers of the wives of laborers tapping rubber plantations in Rejomulyo Village, namely if this business is more seriously carried out, consistent, and always innovative then it can generate large economic benefits for families, because they get raw materials (cassava skin), are cheap and don't even buy, so they have reduced the capital burden.

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WOMEN'S LEADERSHIP IN THE POLITICAL SPHERE IN THE FRAME OF GENDER EQUALITY AND ISLAMIC LAW

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Abstract

The issue of women's leadership in Islam is still a topic that is always hotly talked about. The gender gap issue is a very complex issue and has never been debated. There is not a single concept in the Qur'an that limits women to become leaders, meaning women have the right to be leaders. This concept is contained in a verse that reads: indeed Allah created humans, men, and women to be leaders (Surat Al-Baqarah: 30), in a broad meaning, such as government leaders, educational leaders, family leaders and leaders for themselves. At present women have seized the social, economic and political stage in government, and also in private institutions. It's time to fix everything to arrive at the real goal of the nation and state. Women as printers of high quality Indonesian young generation are important to be given the right place. Women are the pillars of the country; "good women will be good country" and vice versa. Women are the masters of a country. If so, there is no reason to marginalize women. Women dominate many organizations and even a government. Although biologically different, men and women are equal, even at the ontological level. The capacity of both as servants and in humanitarian tasks is no different, except the dimension of devotion to God.

Keywords: leadership, women, piety

Introduction

In the national political arena, the role of women is now at the forefront. The woman who was originally only a supporting element is now the main actor in the nation and state activities. Also, it also becomes the main role as a policy maker in government. His present term is *The Power of Emak-emak*. This term is not just the emancipation of women but a revival for women.

Women's actions have captured the social, economic and political stage in the global arena. Besides that, it also drew attention and became news in various mass media. Those involved in the political sphere are Sri Mulyani Indrawati (Minister of Finance), Retno Marsudi (Minister of Foreign Affairs), Susi Pudjiastuti (Minister of Maritime Affairs and Fisheries), Khofifah Indar Parawansa (East Java Governor), Puput Triandiana Sari (Regent of Probolinggo), Munjidah Wahab (Regent of Jombang), Ita Puspita Sari (Mayor of Mojokerto), and Ana Mu'awanah (Regent of Bojonegoro), Tri Rismaharini (Mayor of Surabaya), Faidah (Regent of Jember), Haryanti Sutrisno (Regent of Kediri), Dewanti Rumpoko (Mayor Batu), and Rukmini Bukhori (Mayor of Probolinggo) and many more (<https://regional.kompas.com/read/2018/06/29/15432401/the-power-of-emak-emak-ramaikan-panggung-politik-jawa-timur>).

In addition to the political sphere, women also occupy leadership positions in the business world, NGO, community organizations, education, cooperatives, industry,

agriculture, and so on. In short, women's leadership has become an undeniable social reality. The emergence of women as leaders both in the political, economic, social and other spheres shows that Islam and democracy are not only compatible, but Islam in Indonesia has a face that should be a reference not only to Muslim countries but even secular countries.

Sparring of leadership has often been used as a discussion in Indonesia. Indonesian people are not fully prepared when a woman has the highest position in an institution while leading men. But in reality, women's leadership had become a social capital for nation building, especially at this time when East Java was led by ten women. The presence of women in executive positions in government will not necessarily have an impact on policy changes or more gender-sensitive governance. There are many problems they must solve and all policies must be gender responsive.

Islam as the religion of *rahmatan lil 'alamin*, which is a religion that spreads grace to the universe. One form of grace is the recognition of Islam to the beautiful integrity of humanity that women are equal to men. The sacred text is describing the glory of a man before God is the achievement and quality of his heart, without distinguishing his sex (Q.S al-Hujurat:13). The Qur'an does not give priority to certain genders, all humans have the same potential to become "*abid* and *khalifah* (Fatimah, 2015)." This explanation used as an argument from a gender equality perspective. That woman may and have the right to be a leader.

Discussions about women in the political sphere in Islam often lead to the conclusion that Islam is not female friendly, let alone concerning when they become leaders. Women's positions that are weak and inferior are clearly illustrated in empirical facts in Islamic societies and the pages of Islamic books. Facing reality, Islamic law has its opinion. The jurists expressed diverse opinions. So the matter of women's leadership remains a polemic between those who support and reject it. The question that arises later, what exactly is the view of Islamic law on women's leadership? So, what are the arguments put forward by scholars regarding women's leadership? Can women be leaders in the political sphere from a gender perspective? This article attempts to examine these issues.

A. Women's Leadership and Theological Platform; Reading of the Ulama

Women's rights often face obstacles and pressures from various parties who are still affected by patriarchal culture. Islam has given women rights, including reproductive rights, political, social, economic, educational and even cultural rights. But at the social level, these rights are often disguised under the pretext of religion, when in fact they are the result of interpretations whose existence is inseparable from the conditions and situations that surround the interpreters, for example about the prohibition of women acting in the public sphere. It is in line with an understanding of the text of Qur'an which means:

And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give zakah and obey Allah and His Messenger. Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.

Since 14 centuries ago, the Qur'an has abolished various kinds of discrimination between men and women. Among them in matters of leadership, al-Qur'an gives women

the right to become leaders, as well as rights to men. What is taken into consideration, in this case, is only its ability and fulfillment of the criteria for being a leader. So the leader is not a male monopoly, but can be occupied and held by women even if the woman is able and fulfills the criteria then she may become a judge and top leader (Prime Minister or Head of State). This problem is explained in at-Taubah: 71 which means

The believing men and believing women are allies of one another. They enjoy what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise.

In that verse Allah SWT uses the word "Auliya" (leader), it is not only directed at the male side but both together. Based on this verse, women can also be leaders; the important thing is that they can fulfill the criteria as a leader, because according to Tafsir al-Maraghi and Tafsir al-Manar, "Auliya" includes guardians in the sense of helping solidarity and compassion (Fatimah, 1993).

From at-Taubah verse 71 can be concluded, that Qur'an does not prohibit women from entering various professions according to their expertise, such as being teachers, lecturers, businessmen, ministers, judges and even heads of state. However, in his duties, he still must pay attention to the laws or rules set by Qur'an and Sunnah, for example not neglected his household affairs, there must be a permission and blessings from her husband if he is married, to avoid negative effects on self and religion. It's just that in this case, the ulama disagree about whether or not a woman may occupy the top leadership position to become a minister or head of state (leader).

Jumhur ulama is of the opinion that women should not be judges or top leaders, based on an-Nisa verse 34:

Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard. But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them. But if they obey you [once more], seek no means against them. Indeed, Allah is ever Exalted and Grand.

According to Jawad Mughniyah in Tafsir al-Kasyif, that the purpose of paragraph 34 of the letter of an-Nisa is not to create a difference that considers women to be inferior compared to men, but both are the same, while the verse is only addressed to men as husbands, and woman as a wife. No one can live without the other; both complement each other. This verse is only intended for the husband's leadership in the household, leading his wife. Not to be a ruler or dictator (Shihab, 1993).

In the book of Musnad Ahmad also mentioned, that the Prophet had explained, there would not be a fortune for a people to rely on his governmental affairs for a woman. Narrated by Abi Bakrah, the Prophet said that there would be no luck for a people in the nation if it relies on its governmental affairs to a woman. (Ahmad bin Hanbal, Tt: 18).

Judging from the narrator, Abû Bakrah, he explored the hadith after losing 'Aisyah in the Jamal war. It has been buried 25 years from his memory in different situations and contexts. Hadith did not exist before the Jamal war, where Aisha the

Prophet's wife became the leader of the army in which many friends followed her, not a single friend objected to her leadership. Even Abû Bakrah was there and did not defect from him. If he were convinced that the Prophet forbade women to be leaders, he would immediately get out of Aisyah line, after he remembered the hadith. The story shows that the leadership of women in this matter is Aisha was accepted by leading friends.

According to M. Quraish Shihab, this hadith applies specifically to Persian society at that time, not to all societies and in all matters. There is indeed a rule of usul fiqh that sees all texts from the generality of the pronunciation and does not see the specificity of the cause. With a plot like this, this hadith does not strictly prohibit a woman from serving as a leader. If the nature of a woman's reasoning is considered inferior to a man in the opinion of the fuqaha, then this reason is understood because of women at that time lack access to information.

The Hadith is understood as a sign that women cannot be leaders in political or governmental affairs. Therefore, many scholars view that women are illegitimate to become president. They respond to this Hadith as a Shari'a which is of universal standard. They respond without looking at aspects related to the Hadith, such as the Prophet's self-capacity when pronouncing the Hadith, and the atmosphere or conditions behind the emergence of the Hadith. Also, they don't looking at the social setting surrounding a hadith, whereas aspects related to the Prophet's self and the conditions behind the emergence of the hadith have an important position in the understanding of hadith.

In the area of public leadership, Yusuf Qardawi said that no single argument prohibits women from becoming leaders. The verse which is often used as a proposition as male leadership over women, an-Nisa verse 34, is specifically related to the household leader. We can be understood from the context of the verse which states that men have spent some of their assets on women. Nevertheless, according to Qardawi, women can still play a role in the household and are asked for their opinions on certain matters. In the hadith, for example, it is stated: Ask for the opinions of women about the children of their daughters. Qardawi is of the view that women can be leaders in certain fields such as the issue of fatwa and ijtiḥad, teaching, administrative affairs, and others (Al-Qadari, 1999).

Thus, Qardawi is of the view that women can become public leaders in certain matters, but he does not explicitly state whether women can be leaders in all things including the leaders of the country. According to al-Mawardi, there are seven conditions to become government leaders. They are (1) fair in all respects, (2) knowledge that can be used in ijtiḥad both world and legal issues, (3) physical health in the form of hearing, vision and speech in order to feel with the senses correctly, (4) healthy all limbs in order to move quickly, (5) have thoughts / ideas to organize society and create goodness, (6) courage and strength that can protect the people and fight the enemy, (7) descendants of Quraysh because of the texts and ijma ulama (Ali, 1960).

Allah SWT says in the surah an-Naml verse 23-24 which reads:

Indeed, I found [there] a woman ruling them, and she has been given of all things, and she has a great throne. I found her and her people prostrating to the sun instead

of Allah, and Satan has made their deeds pleasing to them and averted them from [His] way, so they are not guided,

This verse shows that Qur'an praised the leadership of Bilqis Queen and her wisdom. Balqis Queen is a woman who thinks agile, is careful and careful in deciding something. He was not rash and rushed in deciding something, so when asked about the throne that had been moved, he answered diplomatically, not with vulgar answers that could trap. Even Balqis's intelligence and logic and monotheism were seen when he saw the beauty of Sulaiman's palace whose marble floor glittered like water.

In that amazement, Balqis Queen didn't give up on Sulaiman. But he said, "My Lord, indeed I have wronged myself, and I surrender to Sulaiman to God, Lord of the Worlds." While on his way to Sulaiman, miraculously moved Saba's palace to him and used it to test the wisdom of the queen (Wadud, 2001). It is just an expression that can only be spoken by intelligent people. When he is in a condition, but he embraces his opponent and submits himself to a substantially higher than Sulaiman (Q.S An-Naml: 40). Thus Qur'an tells about the leadership of a woman by telling a historical example of Balqis Queen in the country of Saba' which is a picture of women scholars. When he got a letter from Prophet Sulaiman, he discussed with his superiors. Although he felt strong and ready to face the war against Sulaiman, he had a distant view. He does not want his country to be destroyed, and the people become victims. He has an intuition that Solomon is a prophet. So it is not wise to fight Solomon with the truth which is certainly guaranteed by God with a victory. Nor is it wise to prevent the people and their people from enjoying the truth by fighting against it to maintain evil.

Siti Musdah Mulia's opinion there are at least three factors that cause the deterioration of women's position in Islam (Mulia, 2005). First, the understanding of the beginning of human creation was Prophet Adam and his wife Eve. This understanding refers to the harfiyah understanding of the Qur'an (Q.S An-Nisa: 1). Such views have implications for the emergence of marginal, subordinate, and stereotypical views of women. That is Eve (read: woman) as the first woman, created from the male body part. It makes the position lower than men.

Second, an understanding of the fall of Adam and Eve from heaven. In general, the scholars' preach the teaching that Adam fell from heaven due to the temptations of Eve, his wife who was first affected by the whisper of the devil (Q.S Al-A'raf: 20-22). This understanding implies that the woman is essentially seductive and close to the devil and most of the inhabitants of hell are women. This stereotype leads to a misogyny attitude towards women. Because of this, the ulamas' teach not to be too close to women and do not listen to their opinions so that they are not dragged to hell. Women are easily influenced and deceived, and therefore cannot leave the house without muhrim, cannot walk alone, and cannot go out at night.

Third, understanding of women's leadership. In the community, it is taught that the woman is not worthy of being a leader because her body is very soft and weak, and her wits are short, and her feelings are so delicate that she is feared unable to make firm decisions. Moreover, there is a hadith which states: "Women are weak in mind and religion." (Narrated by Bukhari from Sa'id ibn Abi Maryam), and there is also a hadith which says "Woe to a nation that entrusts its leadership to women." (Narrated by Bukhari from Abu Bakrah).

B. Women's Leadership in the Political Sphere in the Frame of Gender Equality

Women leaders can be categorized as feminist icons if they have a political track record that is certainly close to protecting women's rights. These rights include the right to decent work, the right to represent politics, the right to protection from violence, the right to equal education, the right to protection in areas of conflict and disaster, and freedom of religion and legal protection and masculinity has nothing to do with destiny or nature, these values are cultural constructs" (<https://www.jurnalperempuan.org/warta-feminis/previous/3>).

Furthermore, Musdah Mulia explained that gender concepts and roles are social constructs. According to him the unequal gender roles and relations are built and preserved through cultural values, parenting, educational systems, legal norms and interpretations of based religious teachings. He explained that Islam wanted a pattern of equal relations between men and women, namely men and women respecting and respecting each other in sincerity, not in the oppression of one party (<https://www.jurnalperempuan.org/warta-feminis/previous/3>).

According to Roach leadership is the process of influencing the group towards the achievement of the stated goals (Roach and Behling 1984). Therefore the existence of a leader is necessary for an organization, both in government and private, profit and non-profit organizations. The success of an organization will be largely determined by the role of leaders in managing organizational resources optimally and can establish good and quality relationships with all people, regardless of men or women.

Several studies focus on gender and leadership styles have been held in recent years. The general conclusion is that men and women use different methods. In particular, women tend to use democratic or participatory ways. Women will encourage participation, power, and information, and try to increase the self-esteem of their followers. Women lead by inclusion and rely on charisma, expertise, relationships with interpersonal skills to influence others. Women tend to use transformational leadership, motivating others by transforming their self-interest into organizational goals. Men tend to use direct styles, and command-and-control. Men rely on official position authority for influence. Men use transaction leadership, reward good work and punish bad ones (Stephen and Mary 2010) .

If there are more women in the decision-making process, then the focus of life will also change. The most obvious impact will be the expansion of the public area towards problems and issues that were originally considered not public issues such as child welfare, protection of women's reproduction, and others. Life will get better because women are more concerned with policies that are gender-responsive and justice and social welfare will be carried out.

Conclusion

The presence of women in the political realm is expected to formulate state policies that can empower millions of people and eliminate discriminatory cultures. Islam teaches that men and women have the potential to achieve achievements as humans. In the Qur'an also explained the concepts of gender equality that are ideal, namely the firm message that one's achievements, both in spiritual activities and in professional careers, are not always monopolized by one sex. Islam provides equal opportunities for men and women to achieve maximum performance. Only the dimension of piety can distinguish them as humans in the presence of the Creator.

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ENTREPRENEURSHIP ASSISTANCE TO INCREASE INDEPENDENCE IN DISABILITIES IN BOJONEGORO

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Abstract

The ILO revealed that over the past decade, Indonesia has continued to increase in increasing per capita income and development in poverty. However, this country faces challenges in achieving equitable development. The poverty rate is still very high and many areas of Indonesia and inequality, especially for marginalized and vulnerable people, including persons with disabilities, still occur. Based on the regulation it is clear that persons with disabilities have the right to get an education, employment, the same process and more than one set of training in various fields, both for training, training, training, training and other training. The main problem with people with disabilities is not only economic deficiencies but also social limitations. From this poverty, there is entrepreneurship assistance to improve persons with disabilities. This is because every person must have potential in him. From the explanation above, it can be concluded that in entrepreneurship assistance for persons with disabilities granted by service providers and financial arrangements.

Keywords: *entrepreneur assistance, increasing disability independence*

Introduction

Disability is a person who bears (suffers) something, while disability is an Indonesian word derived from English language absorption disability which means disability or incompetence¹. The ILO states that around 15% of the world's population are people with disabilities - more than one billion people. They are considered the largest minority group in the world. About 82% of people with disabilities are in developing countries and live below the poverty line and often face limited access to health, education, training, and decent work. Persons with disabilities are classified as more vulnerable to poverty in each country, both measured by traditional economic indicators and in non-monetary financial aspects such as living standards, such as education, health, and living conditions. The above information shows that persons with disabilities experience vulnerability in obtaining welfare in life because of limitations in access to health, education, training, and decent work.

The ILO revealed that over the past decade Indonesia had experienced steady progress in increasing per capita income and major progress in eliminating poverty. However, this country faces challenges in achieving equitable development. The poverty rate is still very high and in many parts of Indonesia and inequality, especially for marginalized and vulnerable people, including persons with disabilities, still occur. Persons with disabilities are often socially isolated and face discrimination in access to health and other services, education and employment. In line with the WHO calculation above, it is estimated that 10% of Indonesia's population (24 million) are persons with disabilities.

According to PUSDATIN data from the Ministry of Social Affairs, in 2010, the number of disabled persons in Indonesia was 11,580,117 people with 3,474,035 (persons with visual disabilities), 3,010,830 (physically disabled), 2,547,626 (persons with hearing disabilities), 1,389,614 (persons with mental disabilities), and 1,158,012 (persons with chronic disabilities).

The data obtained shows that 10% of Indonesian citizens are persons with disabilities. Persons with disabilities are often isolated both socially, educationally and economically. This is what causes persons with disabilities to experience vulnerability in getting welfare. Meanwhile, humans are basically born with certain potentials to survive. Potentials in a person with a disability are difficult to develop if they are not given the opportunity to develop their potential through special education or training programs for persons with disabilities.

Meanwhile, the Government of Indonesia has adopted a number of laws, policies, standards, and initiatives relating to persons with disabilities. The ILO stated that based on Law No.4 / 1997 concerning Persons with Disabilities and Government Regulation 43/1998 concerning Efforts to Improve Disabled Social Welfare (1997/1998) which specifically regulates persons with disabilities. Article 14 confirms a 1% quota for employment of persons with disabilities in government and private companies. Article 5 states that every person with disabilities has equal rights and opportunities in all aspects of life. Article 6 lists various rights for persons with disabilities such as education, employment, equal treatment, accessibility, rehabilitation. Whereas the Regulation of the Minister of Manpower and Transmigration No. KEP-205 / MEN / 1999 in 1999 article 7 states that people with disabilities are entitled to vocational training certificates.

Based on the above rules it is clear that persons with disabilities have the right to get an education, employment, equal treatment and are entitled to the certificate of vocational training in certain fields, both in the form of training in knitting, sewing, cooking, creativity from recycled materials and other training. This is the basis for providing services to people with disabilities by providing training to people with disabilities that will have more optimal potential and can be more independent in economic and social aspects. The independence of persons with disabilities in economic aspects makes them able to meet their own needs without depending on the mercy of others and in the social aspect, persons with disabilities have the opportunity to build communities which in this case are called PPDI (Indonesian Disabled Persons Association).

The importance of understanding the lives of persons with disabilities is more in-depth, making scientists, academics and practitioners conduct research and service to persons with disabilities. In previous research, in 2012 a research was conducted by Milu which stated that entrepreneurial motivation for persons with physical disabilities was to provide for families, establish relationships with many people, helping persons with physical disabilities to be more prosperous, having self-esteem and wanting to equalize normal individuals.

Bojonegoro which is a developing district there are also associations for persons with disabilities or PPDI (Indonesian Disabled Persons' Association). The condition of persons with disabilities in Bojonegoro tends to need attention. Based on interviews from Adi Cahyono, a disabled person who works as a beggar, he wants a better life, such as an increase in economy and self-esteem as a human being, he who has chosen the profession as a beggar for 15 years because he considers himself useless and does not have the opportunity to seek his potential, he expressed great pleasure when offered to be a member of the training. Mrs. Muntiati who is a person with a disability who is in the mental retardation classification, she expressed her willingness to take part in the activity because

she wanted to have her own money or in the sense that she wanted to be financially independent to his family.

After getting training for two months, persons with disabilities are expected to be able to know their potential and develop their potential to be financially independent, namely by entrepreneurship training, people with disabilities can increase their motivation to try to work, have self-esteem that with their limitations can provide benefits and it is expected that persons with disabilities have information about management and business opportunities in the community

Method

The method of community empowerment through this assistance uses the ABCD method. The steps for entrepreneurship assistance to increase the independence of persons with disabilities are:

1. Stage one: Study and Manage Scenarios.

In this stage, the team uses the time to get to know the people and places where the changes will be made. This means that the Team is doing enculturation with the environment and society, in this case, the community of the Indonesian Disability Association (PPDI) in Bojonegoro district. The purpose of this stage is to build community trust and facilitate community groups to become agents of change.

2. Stage two: Finding the Past

At this stage, the team tries to uncover (discover) what things give the community the ability to arrive at this point in the course of its journey and examine the successes and strengths - what elements and specific traits emerge from studying the stories conveyed by the community.

3. Stage three: Dreaming of the Future

At this stage, the team encouraged the community to use their imagination to make a positive picture of their future.

4. Stage four: Mapping Assets

This asset mapping aims to make the community learn the strengths that they already have as part of the group. What can be done well now and who among them has the skills or natural resources available in the village ... Group representatives are invited to share strengths for the good of the whole group or community. Asset mapping and selection are carried out in 2 stages: Mapping community assets or talents, competencies and current resources. Which selection is relevant and useful to start achieving community dreams?

5. Stage five: Linking and Mobilizing Action Assets / Planning.

The purpose of classifying and mobilizing assets is to directly from the path to achieving a vision. The results of this stage should be a work plan based on what can be done directly. The key to this stage, the team assured the community that they could begin to lead the development process through control of the potential of available and stored assets.

6. Stage six: Monitoring, Learning, and Evaluation (reflection)

The final stage of empowerment with the ABCD method is monitoring, learning, and evaluation. Monitoring is accompanied by reflections in the form of narration.

Results and Discussion

Result and discussion based on the strategies used, the program implementation plan is specified in the accompanying implementation matrix shown in table 1 below:

Table 1. Implementation matrix of Entrepreneurship Assistance

Stage	Objective	Activities	Implementation Schedule	Evidence
Enculturation	the community knows the purpose of the service team's presence	visit the Indonesian disability community in Bojonegoro district	The 3 rd week of June 2019	Field note and picture
	The emergence of trust from the community towards the service team	Participate in the PPDI community activities	The 1 st week – the 4 th week of July 2019	Field note and picture
	the service team facilitates existing community groups as a core group	formation of core group	the 4 th week of July 2019	Personnel structure of core group
Discovery	the service team identified the assets and potential of the community	make asset assignments through FGDs and interviews	The 1 st week of August 2019	results of physical mapping
Design	knowing assets owned	socialize the results of asset mapping to the community	The 1 st week of August 2019	Picture and the result of FGD
	identify opportunities	identify opportunities		

		and partnerships		
		plan work programs		The table of work program
Define	implementation of the priority work program	facilitate the implementation of community choice programs	The 2 nd week of August	Field note
Reflection	knowing the extent to which the program has affected the PPDI community	monitoring activities	The 2 nd week of September 2019	The result of monitoring and reflection

At the stage of reflection, the dedicated team wanted to know the extent to which the program had an impact on change in the community. Therefore, the service team conducted monitoring and evaluation. As explained earlier, the problem faced by the assisted community is the lack of capacity of persons with disabilities to become less independent. Even though people with disabilities have the potential and skills that can develop their potential. Based on the analysis of the service team, the main problem why the ability of persons with disabilities does not develop is the limited access of persons with disabilities to get coaching. Based on the joint formulation between the service team, the core group consisting of community administrators, and assisted community members, the choice of program to be implemented was agreed upon, namely sewing training. Training in making crafts from recycling bins, ribbon embroidery training and business management.

Entrepreneurship training has been carried out successfully and received a very good response from the community. Therefore, after the training activities were held, the assisted communities were jointly committed to being independent both financially and socially. In connection with entrepreneurship assistance, some of the changes can be described as follows.

1. Adi Cahyono

Mr. Adi Cahyono is a disabled person. Initially, he only relied on his economy from the mercy of others. He felt that there was no ability to do other than begging. Although embarrassed, he continued to do so to meet the needs of his family. At first, Mr. Adi Cahyono refused to take part in the training, but because of his family's encouragement, he was active and able to take part in all the processes of entrepreneurship assistance. Now Mr. Adi Cahyono is an entrepreneur of waste recycling. Mr. Adi Cahyono benefited from the training he attended because by doing independent business, he felt financial and social improvements.

2. Sri Muntiani

Mr. Adi Cahyono is a person with mental retardation. At first, he did not work and spent his time staying at home. Now he is diligently studying sewing and having dreams of becoming a professional tailor. From the explanation above, it proves that there has been a positive change from the business carried out by people with mental retardation after participating in entrepreneurship assistance. This positive change is expected not to stop here, but also continues to be developed after the service team has finished serving.

Conclusions

The main problem of persons with disabilities is not only economic deficiencies but also social limitations. From these problems, there is entrepreneurship assistance to increase the independence of persons with disabilities. This is because every person must have potential in him. From the explanation above, it can be concluded that in entrepreneurship assistance for persons with disabilities are able to provide changes in additional income and financial management. From the conclusions above, the author gives the following suggestions:

1. First, the community and SMEs. With the solution to the problems faced by persons with disabilities, it is necessary to really apply the independent method or method of finance to improve their economy. So it is necessary to follow up on various entrepreneurial assistance.
2. Secondly, for the government so that there is special attention for persons with disabilities, there needs to be solidarity between entrepreneurs so that later it can provide more optimal marketing access to the results of creativity.

In addition, capital is also an obstacle to the community, because the budgeting for lending to the community to provide capital support for persons with disabilities is a solution to revive interest and motivation for a better life.

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MENTORSHIP AND LAW SOCIALIZATION FOR TREATING PEDOPHILE VICTIMS IN CHILD PROTECTION INSTITUTION (LPA) IN MALANG

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Abstract

The rise of violence against children in family cases show that the house which is considered the safest place turns out to be the most terrible for the family especially children. Beside physical, economic, and psychological violence, the terrible violence for children is sexual violence. In this case, children as pedophile victims have the right to accept treatment, care, and protection from positive law. Through some dialogues and discussions with several parties conducted by the companion team while mentoring in Institution for Children Protection, the author depicts that the existence of social problems is one of the factors that cause the increasingly widespread cases of sexual violence against children (pedophilia). Therefore, we have to concern about it in order to minimize the pedophilia crime.

Keywords: *socialization, pedophilia and child protection*

Introduction

The rise of violence against children in family cases show that the house which is considered the safest place turns out to be the most terrible for the family especially children. Beside physical, economic, and psychological violence, the terrible violence for children is sexual violence. In this case, children as pedophile victims have the right to accept treatment, care, and protection from positive law.

Domestic violence which, in this case, carried out by the husband to his wife, father, and mother to their child, should be punished with the criminal sanction to minimize the victims of domestic violence and give a deterrent effect to the perpetrators. With this sanction, the perpetrators will never commit a crime anymore. In fact, there are several institutions that concern about the violence cases against a child. They come either from government institutions or non-governmental organizations, such as the Child Protection Institution (LPA) in Malang.

There are four types of violence against children, those are, *first: physical violence* includes torture, beatings, and persecution. *Second: psychic violence* includes blocking, swearing, filing and giving porn information. *Third: sexual abuse* includes sexual contact such as touching a child's genital. *Fourth: social violence* includes neglecting child's potential and growth such as isolation and exclusion (huraerah, 2006).

Pedophilia is a crime against children. In this case, pedophilia is a sexual activity carried out by adults pedophiles to the child. Sometimes the pedophile approaches the victims with gentle seduction, and some can even threaten them to fulfill his desire to get sexual pleasure. Pedophilia is a mental disorder in a person to make children as instruments or targets of his sexual desire (Mokale, 2013).

Sexual violence against children case has a large proportion among all sexual crimes. Glueck estimated half to two-thirds of all sexual abuse are also the perpetrators of sexual

crimes against children. Mohr et.al believes that sexual violence against children and exhibitionism are the most common sexual abuse case in court (Khaidir, 2007). Therefore, crime and sexual crime in children pedophilia must be overcome by the law.

By the disclosure of mega-pedophilia case on a facebook group that was formed in 2016 shocked the public and made us aware of how massive this pedophilia case is. One of the perpetrators was Wawan, a former internet cafe keeper in Malang who only went school until grade 3 of elementary school. Aside from being the founder of the pedophile group, Wawan also committed a crime against children aged 8 and 12 years old. Zuhro Rosyidah or familiarly called Ms. Rosi, the Chief of Institute for the Development of Integrated Services Center Empowering Women and Children (LP3TP2A), Malang, asked all elements to be more vigilant and aware about pedophile criminals. We, especially as parents, Ms. Rosi said, must be more sensitive and responsive to our children's attitudes. For instance, if they are jovial and open, suddenly turn into quiet and introvert children, afraid to meet certain people or do some unusual habits, those are serious problems that we must pay attention to. Commonly, when children experience something new, they could cover it from other people including their parents. It happens because they are pressured and threatened by the perpetrator. Here, our role as parents is needed to accompany, guide and share with them about the problem they face (<http://p2tp2a-malangkab.org/waspada-pelaku-kejahatan-pedofilia>).

A law expert from University of Brawijaya Dr. Nurini Aprilianda SH, M.Hum said, sexual violence against children, including cases of pedophiles, is getting more sadistic with the sophistication of technology and information. The perpetrators are not only parents but also teenagers or even children of the same age. Law protection is no longer able to provide protection to children. In fact, they must be protected because they are the hope of their parents, society and the state (<http://suryamalang.tribunnews.com/2017/03/24/setelah-kasus-pedofilia-di-kota-malang-terbongkar-pakar-ini-sebut-uu-seolah-tak-mampu-lindungi-anak>). In law No 23 of 2002 as amended by law no 35 of 2014 on the protection of children, mentioned that a child is a person under 18 years old, including an unborn one. The law also arranged the rights of victims of pedophiles are mentioned in article 17, paragraph 2, "any children who are victims or perpetrators of sexual violence or conflict with the law are entitled to be closed." Then in article 18, "any children who are victims or perpetrators of sexual violence are entitled to legal aid or other assistance" (UUD No. 23 Tahun 2002).

Due to the fact that how worrying the children's condition is today, it needs a systematic effort to protect and fulfill children's rights since they were in the womb until 18 years old. In this case, it requires the involvement of all parties, good government, society, and non-governmental organization (NGOs) related. These parties are indeed obliged and responsible for guaranteeing children's rights without distinction, religion, ethnicity, type of sex, race, culture, and language. Nowadays, we need a comprehensive conception of protection and fulfillment for children's rights to be implemented by various profession. Therefore, we can provide the best protection to children based on their interest, respect for their opinions, development and non-discrimination principles. Children have a very strategic position in the nation, state, society, and family. In fact, they need a specific treatment to grow up naturally both physically, mentally and spiritually (Prinst, 1997).

Though criminal sanction for pedophiles is not specifically regulated, however, in the imposition of the sentence, the sanction refers to criminal penalties for perpetrators of sexual crimes, such as sexual abuse or sexual violence. Refers to the explicit meaning of pedophilia in positive law, which the term pedophilia is divined as sexual abuse, there are several articles in the criminal code regulate these crimes. Included UUPA No 23 of 2002 and law no 35 of 2014 about amendments to law No 23 of 2002 concerning protection for

children. So far, the sanctions imposed on the perpetrators may still harm the victim because it is not worth the consequences.

Due to the fact that now this crime falls into the emergency and extraordinary category, we believe that castration, especially chemical castration can be applied as an alternative criminal sanction for pedophiles. Castration is a punishment that has been applied by several countries in Europe and some parts of Asia such as Malaysia and South Korea. In fact, the reduction of the crime rate especially sexual crimes and rape proves that this punishment makes a deterrent effect on the perpetrators and in the same time, prevents the occurrence of the same crime (Munnigim, 2015).

A. The community service activity purposes

This activity will be carried out on children who are victims of pedophilia and LPA Malang. Here are some rational considerations of the mentoring purposes:

First: children are the next generation of our country. Therefore, they should get the widest opportunity to grow and develop themselves both physically, mentally, socially, and spiritually. They are entitled to be treated and protected from every violence which is potential to occur on them.

Second: a large number of sexual violence against children (pedophilia) in Indonesia especially Malang. Polda Metro Jaya revealed the prostitution for children or pedophilia on social media with facebook account Official Loly Candys Group 18+. This group was formed in September 2016 and had reached 7.497 members who displayed pornographic photos of children (<https://malangtoday.net/flash/nasional/waspada-ancaman-pedofil-di-sekitar-anda-sedang-mengintai>). We must be aware of pedophilia. Because physically, pedophiles make no difference with other people. They can mingle without anyone knows until finally people are jolted when they take a victim. Generally, the pedophiles find their victims in tourism places where children play easily with unknown people (Mokale, 2013).

Third: to give knowledge and understanding to LPA about mentoring and psychosocial assistance during the treatment and recovery of pedophile victims to build awareness that this issue is not only an individual sexual deviation but also social problems. LPA can involve government, society, and family to take part seriously in this case to get a positive result.

Fourth: to give law socialization about law no 35 of 2014 about amendments to law No 23 of 2002 concerning protection for children, law No 4 of 1979 about child welfare, and law no 23 of 2004 about domestic violence. Basically, children have a privileged position in law. This is based on the fact that children human beings with biological and psychological limitations which are not able to fight for their rights.

Problem

Based on the explanation above, it can be stated that the significant way of treating the pedophilia victims in LPA is lecturing, discussing, and training about the pedophilia violence. In seminary, the speaker may discuss pedophilia cases in order the participants are able to solve the problems by themselves. Therefore, mentoring and law socialization for LPA needs to be carried out in order to protect pedophilia victims. This problem is a concern for dealing with pedophilia cases which tend to increase so far.

The current condition of the assisted community subject

LPA plays a role in supporting the treating for pedophilia victims in Malang. This institution also involves developing the concept and policy advocacy. The great number of children who experience mistreatment, exploitation, acts of violence, trafficking and others

are inseparable from the role of LPA. Therefore, the factual conditions of pedophilia victims and LPA Malang are as follows:

- a) With biological and psychological limitations, children must be assisted by adults in protecting themselves so that they don't need to sustain both mental, physical and social loss.
- b) Efforts to protect children from pedophilia must be started as early as possible so that they can participate in the development of the country in their future.
- c) Sexual violence against children (pedophilia) is one of the social phenomena which disturb the tranquility of life. From the various pedophilia cases in Malang, one of the efforts for treating sexual violence for children is by training on several parties that concern for pedophilia cases in Malang.
- d) In coaching, development, and protection, LPA still requires the role of society through religious institutions, society institutions, social organizations, and educational institutions.
- e) The high level of violence against children is influenced by the low political will of the local government. In fact, the law about child protection is not able to stop and give a deterrent effect on pedophilia cases.
- f) The progress of science and technology through mass media, including the internet, can lead to violence against children. Such as free internet access for children without supervision from adults, society, or government.

The expected condition for the object of assisted community

In accordance with the explanation above, the expected condition of the assisted community is as follows:

- a) Pedophilia victims are expected to get spiritual counseling to recover them from trauma.
- b) LPA involves police, social services, and other institutions to make more benefits for victims of pedophilia.
- c) LPA is expected to improve its function in the prevention and rehabilitation of pedophilia cases. Together with all involved parties for the benefits of children.
- d) Conducting exclusive protection for children in emergency situations. Such as, children who are dealing with the law, children who are exploited economically and/or sexually, trafficked children, victims of narcotics and alcohol abuse.
- e) The decreasing number of pedophiles and actualizing a better life for children.
- f) Increasing the supervision for children, increasing efforts in providing protection for pedophilia victims.

Method

The approach model of the implementation of society service in the implementation of mentoring is the Asset Based Community Development (ABCD). Mentorship and Law Socialization based on society empowerment as an approach, involve and put society as important actors of a new paradigm of development, that is sustainable development.

To achieve the results of mentorship and law socialization, the strategy is:

1. Counseling and simulating the treatment of pedophilia victims. The mentor prepares the counseling and simulation material to understand the implementation process of mentoring, coaching, developing and protecting.
2. Psychosocial mentoring for recovery process of pedophilia victims. The goal is that the mentor and member of LPA can provide psychosocial service for the recovery process and the children's changes of behavior.

3. Law socialization about child protection. The goal is to increase the perception about pedophilia victims. Members of LPA are expected to collaborate with police and provide exclusive protection for children in emergency situations.
 4. Seminary about child protection for pedophilia victims. The goal is to find out a legal policy formulation due to the rising number of crimes against children.
 5. Evaluation, supervision, and monitoring of pedophilia victims. The goal is prevention and rehabilitation for pedophilia cases.
- a. Targets
The targets of this community service are pedophilia victims, LPA Malang, and its members. The targets are chosen by hope that LPA can transfer knowledge about the treatment for pedophilia victims. In most cases, the victims are girls and the perpetrators are adult men or teenagers.
 - b. Mentoring method
The mentoring method is carried out with andragogy learning or adult-patterned education. Furthermore, the method will be implemented through face to face communication. This method is believed to be effective with its “confirmation” function and without delayed feedback. Open discussion technic will be implemented by giving a chance to ask a question for all participants. The face-to-face communication method is then described into seminary method. Which in this case, is lecture method, dialogue, and discussion about the problem-solving pedophilia cases. Included to prevention and protection of pedophilia victims and law enforcement against perpetrators.

Involved parties

Al-Yasini Islamic High School College (STAI) has been carrying out several community services since years ago. This collage involves students for mentoring and socialization activities and synergizes with the Legal Aid Agency (LBH) Malang about mentorship and law skill for students. While, some efforts for mentoring legal cases that mentioned earlier, especially pedophilia cases, has been undertaken more seriously for 1 year, cooperates with legal aid agencies.

To carry out the activities, supportive expertise is required. Therefore, the STAI Al-Yasini strives to emphasize some exercises in order to be able to conduct activities independently. Meanwhile, collaboration is still very possible for some resources that STAI Al-yasini may not own.

Results and Discussions

Community service is carried out in several stages for two months in LPA Malang. The first step is to visit one of LPA’s in Malang and discuss pedophilia cases. During the meeting, the mentor team introduces themselves while reinventing the assets and needs by dialogue and discussing related activities and the constraints.

By this meeting, the mentor team finally get material for mentoring process specifically about counseling and the treatment for pedophilia victims. Meanwhile, in every mentoring process, Child Protection Organization is allowed to give some advice to be a part of SWOT analysis. In this case, the weakness of LPA must become the main reference for the next mentoring process.

The existence of LPA itself is one of the main goals for the mentor team in providing counseling material and child treatment simulation for pedophilia victims. From the reinventing of assets, it is identified that LPA still intensively needs strong financial and

human resources. While, counseling and simulation are very necessary for the material expertisement and enrichment about the treatment to resolve pedophilic cases, especially for victim and perpetrators.

In the process and procedures of treatment for pedophilia victims, the mentor team also need to be able to classify the level of sexual crimes as well. Whether at the criminal level or psychopathic level. Each level has a different treatment method. The perpetrators of criminal level are only small parts of the case. In this case, psychological therapy is not enough for the treatment of pedophilia victims, but the most necessary is an intensive mentoring from parents because they know well how traumatic the pedophilia victims must be.

There are a lot of pedophilia victims are afraid to interact with others. In fact, their traumatic impacts their psychological condition and psychosocial condition as well. They must be motivated to be back into normal life, interact with others and regain their confidence which is psychologically disturbed.

In this case, the mentor team involves a psychologist to identify the behavior patterns of pedophilia victims. From the analysis, it is concluded that there are various disorder conditions of pedophilia victims. They depend on the length and weight of the victims' trauma. Social disorder of pedophilia victims is caused by unpleasant incidents that happened to them. If the child is afraid to interact with his mother, then it is certain that the pedophile is a woman, and vice versa.

One of the efforts to prevent the pedophilia cases according to LPA is to provide an early knowledge about sexual violence behavior for children and encourage them to tell what people do around him. Nowadays, the sexual violence is very possible to do by everyone both adults and friends of the same age, both his own family and by others.

While providing the law socialization, the mentors inform that the government made strict regulations to overcome the rising cases of pedophilia in Indonesia. Sexual violence against children (pedophilia) is a criminal act where an adult engage his sexual activity with children to fulfill his sexual satisfaction. As a legal state, Indonesia is trying hard to protect children from sexual violence. Therefore, on May 26, 2016, the government announced law no 1 of 2016 concerning the second amendment to the law no 23 of 2002 concerning child protection especially about additional punishment for pedophiles such as castration, electronic detection, and uncovering his identity to the public. Actually, the particular law for pedophilic crimes has not been regulated. So far, the perpetrators are arrested with the Criminal Code and law no 35 of 2014 which is amended from the law no 23 of 2002 concerning child protection.

An effort to protect children is now immediately implemented in all conditions and situations with a humane and positive manner. The implementation of children's right and obligation is a manifestation of justice in society. Thus, child protection is expected to start as early as possible in order that children can optimally contribute to the development of the country. In the other side, preventive efforts, protection for victims, and the morality of perpetrators are important aspects that must be fulfilled by the government as well.

Community service especially mentorship and law socialization for treating pedophile victims based on law no 23 of 2002 amended by Law No 35 of 2014 concerning child protection and also based on Criminal Code. This community services noted that the law enforcement towards pedophiles as a deviant behavior must be guarded and widely disseminated in society.

Conclusion

Through dialogues and discussions between mentor team with several parties, while doing services in LPA, it is concluded that the existence of social issues in society may increase the sexual violence against children. Therefore, this problem needs a solutive effort to minimize pedophilia cases.

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THE USE HIJAB: BETWEEN NORMATIVE AWARENESS AND POLITICAL COMMODITIES IN THE DEMOCRATIZATION ERA

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Abstract

This research about the transformation of Hijab women candidates in political stage direct election of a regional head (Pilkada). In Indonesia hijab experienced a transformative instrument motif. This is related to the dynamics of democratization in Indonesia, the factor of political identity and religious polarization is very strong. The focus of this study is the motive of wearing hijab on women's candidates influenced various aspects including religion, fashion trends, even political interests to gain power. The theoretical study uses the dramaturgy theory approach is the front stage and backstage. The object this research is women candidates who suddenly use hijab before the election of the regional head. The purpose of this study to determine the motives behind the use of hijab, the objective of political parties to bring women candidates to wear hijab to gain sympathy and captivate the voice of Muslim voters. The research method is textual analysis on the use of Hijab. The results are expected with the emergence of women candidates who have hijab in direct local elections (Pilkada) bringing blessings and benefits, not just playing masks on the political stage as a means of winning and power for personal and group interests.

Keyword: *hijab, female candidate, political stage, elections.*

Introduction

Indonesia is one of the most populous Muslim countries in the world. Using hijab for a Muslim is an obligation, not an option. Hijab is one of the symbols of obedience and submission to God. Using hijab must follow the rules of Islamic law and should be done with full awareness and sincerity. Not just following the fashion trend of the present.

An interesting phenomenon in Indonesia, where the hijab undergoes transformative motive instruments. This is related to the dynamics of democratization in Indonesia, the factor of political identity and religious polarization is very strong. The motive of wearing Muslim hijab is influenced by various aspects including religion, fashion trends, even political interests to gain power.

In this political year and ahead of the election of regional heads (PILKADA) randomly all over Indonesia Show many women politicians wearing hijab in Dramaturgy politics in order to win votes because of the majority of voters from the Muslims. They came to Pondok Pesantren, mosque, diligent attendance to pengajian. The many advanced female candidates who suddenly wore hijab.

They are Nurul Arifin Golkar Party as candidates Regent of Bandung, Puti Guntur Sukarno Putri PDIP as East Java Vice Governor Candidate, Hana Hasanah Fadel PDIP Candidate of Gorontalo province and Emy Susanti cadres Democratic Party Candidate Regent of Sidoarjo. The aim of the political party is to bring women candidates to get sympathy and to attract Muslim voters. The hope with the emergence of women

candidates who are veiled in the arena of PILKADA brings blessings and benefits, not just playing masks on the political stage as a means of winning and power for personal and group interests.

This study focuses on women politicians who wear veils suddenly ahead of direct elections in four places, namely East Java, Bandung, Sidoarjo, and Gorontalo provinces. The more unique there are two candidates who lost the battle then opened the hijab again. As in the susy emy susanty Regent Sidoarjo and Hana Hasanah from election Gorontalo Gubenuur.

Identification of problems

To reaffirm the use of the veil for Muslim women, there are several motives for the purpose of the veil, among others: (1) Using the hijab is a non-optional obligation, (2) its use follows the normative rules based on the Islamic Shari'ah not merely following the mere fashion trend, (3) Hijab is not only the cover of aurat but has motives against the commoditization of politics to gain power.

Restricting the problem

Based on the problem identification then this research uses an approach of rational action theory Max Weber, where modern society can only be understood if known social action in social interaction. Every social action contains the social motives of individuals in society.

Formulation of the problem

In accordance with the problem restrictions, the following formula is formulated: (1) What is the social motive for the use of hijab for women candidates who fight in direct elections, (2) How is the Jilbab used as a political commoditization for victory and power?

Significance of Research

This study is expected to be useful as follows: (1) As a reference for a Muslim that uses hijab is an obligation in running Islamic Shari'a. (2) It is expected that Muslim women politicians and political parties do not use veils or religious symbols to elicit votes.

Pre-Research Review

Based on existing research studies there are previous studies as reviewed by El Guindi in 2006 under the title "veil between piety, decency, and resistance (Guindi, 2003). It is a study of the full meaning of language that conveys socio-cultural messages, in addition to symbols of identity and resistance.

Research by Atik Chatur Budiarti in the journal *Sociology of Islam* in 2011 with the title *Veil: New Lifestyle of the Eve* (Atik, 2011). According to Atik that Hijab is a measure of the level of women's religiosity. However, in its development the veil has a dubbed medicalizing ideology that is jilbab as a fashion trend, as a consumptive implication, the veil becomes a social class symbol.

There is a difference that will be done by researchers on research to be done about the hijab; between awareness and political commoditization for political candidate candidates fighting for power seats in direct elections (PILKADA) where there are some women politicians who wear headscarves suddenly ahead of the election. Even researchers see there are various motives of rational action by women politicians using veil as a symbol of a region used to gain victory by taking the heart of Muslim voters vote.

Literature review

Understanding the veil is the head cover of women in Indonesia was originally more commonly known as the veil, but the beginning of the 1980s more popular with the veil. The hijab is derived from the root of the word jalaba, meaning gathering and carrying. Hijab at the time of Prophet Muhammad SAW is the outer garment that covers all the limbs from head to foot of adult women.

Hijab in the sense of head cover is only known in Indonesia. In some Islamic countries, hijab-like clothing is known by several terms, such as the chador in Iran, pardeh in India and Pakistan, milayat in Libya, abaya in Iraq, charshaf in Turkey, hijab in some Arab-African countries such as in Egypt, Sudan, and Yemen. It's just that the shifting meaning of hijab from the original means veil changed the meaning of clothing cover women's aurat since 4th century H.

The type of women's clothing in the time of the Prophet as can be traced in the jahiliyah poems, among others burqu', transparent cloth or silver jewelry covering the face except two eyeballs; niqab, a soft cloth that covers the nose and mouth; miqna'ah, a mini veil that covers the head; qina', the veil is wider; litsam or nishaf, longer veil or scarf; khimar, a generic term for all head and neck clothing; jilbab, outerwear as described above.

Background hijab Jilbab is a symbolic phenomenon full of meaning. If the veil is veiled, the veil has become a discourse in Code Bilalama (3,000 BC), then continues in Code Hammurabi (2,000 BC) and Code Assyria (1,500 BC). Terms of use of the veil are well known in some old cities such as Mesopotamia, Babylonia, and Assyria. Honorable women should wear hijab in public spaces. Conversely, slave girls and prostitution should not use. The subsequent development of the hijab became a symbol of the upper middle class of the community of the region.

When there was a war between the Romans-Byzantium and Persia, inter-island trade routes changed to avoid the adverse effects of the war zone. Cities in some coastal Arabian Peninsula suddenly become important as a transit area of commerce. This area also became an alternative refuge from the warring areas. Globalization of civilization on a large scale occurred at this time. The Hellenism-Byzantine and Mesopotamian-Sasanian cultures were touched upon the once-geocultural Arab region. According to De Vaux in *Sure le Voile des Femmes dans l'Orient Ancien*, tradition

According to De Vaux in *Sure le Voile* (<http://news.sampit.co.id/2018/04/23/azan-and-jilbab-perspective-maqasid-as-shariah>) *Des Femmes dans l'Orient Ancien*, veil tradition and seclusion of women are not the original Arabic traditions, not even the Talmudic and Biblical traditions. Significant figures in the Bible, such as Rebekah wearing hijab, come from ethnic Mesopotamia where the hijab is customary clothing there.

The hijab that was originally a Mesopotamian-Persian tradition and the separation of men and women was a Hellenistic-Byzantine tradition, spreading through geocultural borders, not to mention the northern and eastern parts of the Arabian Peninsula such as Damascus and Baghdad which once became the capital of Islamic politics during the Mu'awiyah Dynasty and Abbasiah.

The institutionalization of the veil and the segregation of women crystallizes when the Islamic world is in contact with Hellenism and Persian civilizations in both cities. In this period, the hijab that was once a choice clothing (*occasional costume*) obtained legal certainty (*institutionalized*), a compulsory dress for Islamic women. Both cities also have a big share in the codification of standard works such as hadith, tafsir, fiqh, tarekh, including standardization of writing (*rasm*) and reading (*qira'at*) Al Quran. Whether or not it is realized, the Hellenism-Persian element contributes to the codification and standardization.

For example, the history of Israiliyat contributed to the binding of the book of Tafsir al-Thabary which later became the scholar's reference to the later tafsir books.

Discourse veil in Islam, there are two popular term used to cover the head Quran is khumur and jalabib, both in the plural and generic. The word khumur (Surat al-Nur / 34: 31) plural form of khimar and jalabib word (Surat al-Ahdzab / 33: 59) plural of the word hijab. The Qur'an and the hadith never specifically mention the form of face-to-face clothing. In fact, in the hadith, the face is firmly included in the exceptions and in the atmosphere of ihram should not be covered.

Moreover, verses that speak of headscarves have nothing to do with mythological and social elements. The two verses above are responses to certain cases that occurred during the time of the Prophet. The application of such verses raises dissent among Ushul Fikih clerics; whether the lafadz hold a general nature or the cause of a special descent.

The two verses above fall in the context of women's security and comfort. Compare that with the chador which is in Sasania-Persian mythology, is considered a substitute for menstrualhut, the place where menstrual exile outside the township. While in the Greek tradition, the veil is considered a class phenomenon of a particular society.

The khimar verse goes down to respond to a model of women's clothing which then uses a head cover (muqani'), but does not reach the chest so that the chest and neck remain visible. According to Muhammad Sa'id al-'Asymawi, QS al-Nur / 24: 31 descends to differentiate between believing women and other women, not intended to be an eternal format (uridu fih wadl 'al-tamyiz, wa laisa hukman muabbadan).

The veil verse also goes down in respect of an honorable woman who intends to defecate in the back of the house at night without wearing the hijab, so there comes a fad bothering to be mistaken for slaves. This event is the cause of the decline of QS al-Ahdzab / 33: 33. According to Al-'Asymawi and Muhammad Syahrur, related to certain reasons and motivations (illat); therefore rules apply: A law related to illat, where there is illat there is law. If illat changes, then the law changes.

The veil of Hijab is closely related to the limitations of the Prophet's residence with some of his wives and the growing number of friends with whom he is concerned. To prevent the occurrence of things that are not desirable (keep in mind, this verse hijab descended after the occurrence of alleged al-ifk allegations against 'Aisha), Umar proposed that the insulation (Arab: hijab) be made between the living room and the private space of the Prophet. However, soon the verse of Hijab came down. Whereas the hadith which is directly related to the use of the veil is found only in two ahad traditions, the narrations narrated by individuals, not collectively and massively (masyhur or mutawatir). The first hadith is sourced from A'ishah, the Messenger of Allah (SAW) said: "It is not permissible for a woman who believes in Allah and His Messenger if the age of baligh has appeared (her limbs) beside her face and her hands here," indicating half a cubit.

The second hadith from David received from Aishah, who recounts when Asma bint Abi Bakr entered the Prophet's residence, then the Prophet told her, "O Asma, indeed women if to the age of baligh, should not be viewed except this one," while the Messenger of Allah face and palms of his hands.

According to Asymawi, these two hadiths include the hadith ahad, not the mutawatir or masyhur hadith. Based on the hadith ahad is controversial among ulema Ushul Fikih. One of these hadiths is mere-translated (the network of speakers disconnected) by Abu Daud, because it comes from Khalid ibn Darik who not only did not meet (mu'asharah) but also did not meet (liqa') with Aisha. In addition, this hadith became popular in the third century Hijri, popularized by Khalid ibn Darik, who was later documented in Sunan Abu Daud. If this hadith is represented in the Muslim community,

the hijab becomes the daily collective tradition (*sunnah mutawatirah bi al-fi'l*), rather than the qualification of *ahad-mursal* hadith. The hijab tradition among companions and *tabi'in*, according to Asymawi, is more a cultural imperative than a religious requirement.

Muhammad Syahrur in his book *Al-Kitab wa al-Qur'an* also once stated that hijab is only included in the affairs of self-esteem, not affairs of *halal* or *haram*. At the beginning of the nineteenth century Qasim Amin in *Tahrir al-Mar'ah* had questioned this. However, it should be emphasized; although thinkers are critical of the hijab, they still idealize the use of veil for women.

The essence of their discourse is how the veil does not encapsulate women's creativity and productivity, instead of banning or advocating the opening of the hijab. Is this phenomenon limited to a trend that has a period of time, or is born of a collective consciousness of religion? Murnikah is only a fashion that is tucked in the privacy element in it, or inserted elements of resistance and ideology as a form of reaction or resistance to external forces, such as anxiety from the effects of globalization, westernization, and other de-llamisation phenomena.

Does the hijab phenomenon contribute to the rise of local regulatory aspirations (*perda*) of *shari'ah*, or vice versa, *shari'a* regulation is a factor in the spread of hijab phenomenon? Or a kind of tit for tattoos, the hijab trend as fashion, privacy, and resistance, gained structural legitimacy.

If the hijab appears not only as a mode and privacy but as a force, a movement, a defense and a protection, then the veil phenomenon has a new nuance, no longer merely a cover for women but a political force to be reckoned with. Whether such a phenomenon would provide more positive expectations for the female world or otherwise, this phenomenon is more a form of patriarchal politics that uses religious symbols in perpetuating an ancient status: Women are called to wear hijab and men are called to care for mustaches and beard, and thus the segregation of men and women will remain lasting?

Hijab as a phenomenon of resistance

As the mullahs began to emerge in Iran in the 1970s and reached a peak when Imam Khomeini succeeded in displacing Reza Pahlavi popularized as a henchman of the Western world in the Middle East, Khomeini became a symbol of Islamic victory against Western puppets. Khomeini's symbols of power, such as Imam Khomeini's photos and the Black Veil community, are becoming a trend among the younger generation of Muslims all over the world. Since then the hijab began to decorate the campus of the Islamic world, not least Indonesia. The identity of the veil seems to be a symbol of victory.

The next development, when the cold war of the Eastern bloc and the Western bloc after coincided with the rapid powers of the influence of globalization, then arises more complex anxiety among Muslims. Islam and its various views face to face with the Western world. What Huntington describes the West-Islam clash will occur in the post-East-West contradiction, indicating a sign of truth, especially after the events of 11 September 2001.

Some Muslims believe that to restore the power of Islam as it was in the former glory period, Muslims must return to the religious formalism and history of its past. The spirit of returning past Islamic symbols and identities continues to be pumped, including the use of hijab for women and the maintenance of whiskers and beards for men.

The level of protection and ideology behind the hijab phenomenon in Indonesia is not very prominent. A more prominent phenomenon is the hijab as a trend, fashion, and privacy as an accumulation of the quality of religious education and *da'wah* in society. After

all, is not one of the cultural traits of the nation in the portraits of the women of the past is the veil.

There is no need to overestimate or phobia that the veil phenomenon is part of a frightening ideological network. The hijab does not need to be impressed like the "illegal immigrants" who have always been spied on, as has happened in the past, the hijab phenomenon is suspected of being part of the export of the Iranian Revolution. As long as the hijab phenomenon grows above consciousness as a choice and as an expression of searching the identity of a Muslim woman, there is no element of coercion and pressure, it is perfectly legitimate. Is not it humane if someone makes his choice consciously.

Theoretical Studies

To analyze the use of hijab for women candidates in the political stage as candidates for regional heads using the theory of rationalization of social action Max Weber. Where modern society can only be understood if known social action in social interaction. Every social action contains the social motives of individuals in society.

Weber distinguishes social action into four types of sociable actions based on interpretation methods: (a) Instrumental rational action, (b) Value-oriented acts, (c) Traditional acts, (d) Affective Actions. Of the four types of social action that Max Weber expressed, that any social action can be understood according to the meaning of the subject and the patterns of motives relating to social action.

Besides, rationality according to Max Weber grouped into four forms of rationality among others; (a) Practical Rationality, (b) Substantive Rationality, (c) Formative Rationality, (d) Theoretical Rationality. Human action cannot be controlled by anything but the action has a purpose so that it can be controlled, because the most important thing of action is a rational act.

This study aims to determine the motives behind the hijab phenomenon between normative consciousness or political commoditization to achieve victory and power for the benefit of the individual or group.

Methods

This study was conducted on women candidates who wear headscarves in 4 places namely; Sidoarjo regency of East Java, East Java Province, Bandung City West Java, and Gorontalo Province. With research time from 2 July to 9 September 2018.

This research is qualitative research of phenomenology perspective. This research intends to know what motives are used by female candidates who compete in direct regional head elections in four districts of the city namely; Sidoarjo regency, Gorontalo province, Bandung city, and East Java province.

Results

The social motive of wearing the hijab for female candidates who fought in direct local elections. In this political year and ahead of the election of regional heads (PILKADA) all over Indonesia contested the number of female politicians wearing the hijab on the political stage in order to win the votes of voters because of the majority of voters from the Muslims. They came to Pondok Pesantren, mosque, diligent attendance to pengajian. The many advanced female candidates who suddenly veiled.

That is Nurul Arifin Golkar Party as candidates Regent of Bandung. Puti Guntur Sukarno Putri PDIP cadre as East Java Vice Governor Candidate. Hana Hasanah Fadel PDIP Candidate Caddy of Gorontalo Candidate. Emy Susanti cadres Democratic Party Candidate Regent of Sidoarjo. The political party aims to bring women candidates to get sympathy and to attract Muslim voters.

The authors summarize only a small part of the women who suddenly use hijab before PILKADA, as in the table below:

Table 1. Women's Candidates are Supposed to Open against Election

District / City	Province	Name	Position	Support Party	Implementation	Information
Bandung		Nurul Arifin	Candidate Mayor	Golkar, Democrats, PKB, and PAN	2018	Golkar Party Artists & Politicians
	East Java	Puruh Guruh Sukarno Putri	Prospective Vice Governor	PDIP, PKB, PKS, and Gerindra	2018	The Political Dynasty of the Sukarno Trah
Sidoarjo		Emy Susanti	Candidate Regent	PAN & Non-Parliamentary Party	2010	Political Dynasty Tumbang
	Gorontalo	Hana Hasanah Fadel	Candidate Gubernur	PDIP	2017	Political Dynasty Lose

Source: researchers processed data, June 2018

Nurul Arifin; Selection of Mayor of Bandung 2018

Nurul Arifin's entry into politics was based on his thinking that not many women were represented in parliament. Because women's interests are poorly embedded in parliament's policies or decisions (Ardiansyah, 2018). The award received by Nurul in 2003 as one of the qualified women for the legislative candidate of Cetro NGO version, made the mother of two children got many political party entrance offer. He chose to join with Golkar Party.

Plunged into politics, Nurul also increased his knowledge and ability by studying political science at the University of Indonesia in 2004. After completing the S2 program, Nurul became a lecturer in political science at the National University of Jakarta.

One year after joining Golkar, Nurul was elected to the House of Representatives and sat on Commission II. Nurul served in parliament for two periods, 2004-2009 and 2009-2014.

Failed to be elected for the third time as the people's representative, did not make political career Nurul faded. In the Golkar Party, she held a strategic position as Deputy

Secretary General of the Golkar Party DPP. In 2018, Nurul Arifin even carried her party to advance on Mayoral Election of Bandung with Democratic Party cadre, Chairul Yaqin Hidayat (www.pikiranrakyat.com/tags/pilwakot.Bandung/2018).

In her spare time, Nurul Arifin enjoys watching movies, reading and traveling. The seafood enthusiast likes to write his time. Nurul Arifin as one candidate would be the mayor of Bandung is considered difficult opportunities to compete with others. Although considered popular, it will not affect the citizens associated with the May 2018 Mayor Election.

The Golkar-Democratic axis that carries Teh Nurul (Nurul Arifin) and Kang Rully (Chairul Yaqin Hidayat) looks a bit heavy because of competing with candidates for the defense. Natural elections Regent, there are three candidates who position themselves as a candidate of a governor, then the figure Nurul still lost to Oded M Danial and Yossi Irianto. The problem for Nurul is people will see the proximity of the candidate with Kang Emil (Ridwan Kamil).

Secondly, Nurul is the center man sent down to Bandung. In elections sometimes people see more closeness with the public. So that candidates who already have a track record and had worked in Bandung will be highly favored as Oded who is the deputy mayor and Yossi as regional secretary. As an artist, Nurul could not have excelled at electoral or electability levels but stands out in popularity.

However, on the other hand, the figure of Oded as Emil's representative also has quite good popularity. If we are *flash* to mayor Elections of Bandung 2013 why Kang Emil was elected, one of the typologies of voters in Bandung is rational voters. Such rational voters often do not consider the matter of popularity but rather on competence and *track record*. That's what Mang Oded and Mr. Yossi have done.

Although Nurul is currently more in the political world, it is still quite difficult to compete with Oded and Yossi. Because so far voters have not seen Nurul doing something for the city of Bandung. That is the problem of Nurul Arifin in the face of rational voters. I see Bandung City voters more rational than traditional. So that popularity is not so important.

We will wait for succession Bandung municipal elections that will be held simultaneously on June 27, 2018. Who will come out as the winner Nurul Arifin or the remaining? Will the hijab be worn Nurul Arifin permanently or temporarily? Wallahu 'al'am.

Puti Guruh Sukarno Putri; Prospective Vice Governor of East Java 2018

Plunging into politics is certainly not an easy decision. This aspect requires a person to have broad insight and adequate ability because it has a direct link and role with the community. However, it does not dampen the determination of Puti Guntur Soekarno to follow in the footsteps of his grandfather, Soekarno, into the world of politics. Politics itself is nothing new for the single daughter of Guntur Soekarno Putra.

Actually, they are big and grow from the family behind the politic, from the small start they are already familiar with the talks that smelled of politics. This means that politics does not only talk about power and other things but talks about how to love the homeland, that culture has become part of the small political discussions (Interview Result Reporter Merdeka.com). His father Guruh Sukarno Putra himself became a friend of Puti's political discussion since childhood. Starting from the issue of rising food prices to the input to read books written Bung Karno, ranging from the humanist level, tongue folk tongue and much more.

Have a background like that, do not be surprised if the woman who is familiarly called Mbak Puti is pocketing valuable capital to be a leader figure who loved the people.

Women born June 26, 1971, it turned out to have a variety of experiences that can not be underestimated, Ladies. Among them are members of the House of Representatives 2009-2014 and 2014-2019 and served as Vice Chairman of Fatmawati Foundation and Chairman of the Wildan Foundation. His educational background was quite flashy, Ladies. The 46-year-old woman was educated at the Faculty of Social and Political Sciences, University of Indonesia. Armed with some of these notes, Puti then steadily opted to plunge into politics.

The more proud because he also gained support from the family, including former president of Indonesia, Megawati Soekarnoputri. It seems that Puti's big dream to give the best service to whole nation will soon be done. The reason, he received a mandate directly from Mrs. Megawati to be cawagub companion Saifullah Yusuf or Gus Ipul in Pilgub Jatim 2018. It is interesting to see what kind of changes he will bring to East Java. Hopefully, Puti can carry the mandate if elected as leader of East Java society.

The shift of the new order era was centralized to decentralization of regional autonomy. Marked the fall of Soeharto's presidency, democracy, and regional autonomy grew. However, along with it also dynastic politics grew rapidly as a parasite in it. Especially after the era of direct election of regional heads. There are families whose members use formal political power for more than a generation.

Dynastic politics formation as a "family who had survived two election cycles executive" with a lot of "trying to expand their base to incorporate legislative posts at various levels of government," to add to their executive positions of government domination (Aspinall and As'ad, 2013).

Candidates with the support of dynastic politics have power because local leaders have access to control of resources. This symptom is also supported by the weakness of the system *checks and balances* in government. Not infrequently the practice of corruption in dynastic politics. An example is what happened to Atut Chosiyah (family) in Banten. In the broader context, the tendency of political dynasties not only arose in the elections. Party organization in Indonesia is not free from the same issues.

Marcus Mietzner in his research findings "The Sukarno Dynasty in Indonesia" gives an example of how Sukarno's persona and charisma became a central political figure, whether to build or regenerate. On the one hand, the strength of the image of the figure helps the party's political power, especially in collecting electoral votes. On the other hand, through the same persona and charisma, the organization of political parties has the potential for crisis in regenerating the leadership (Mietzner, 2016).

The same thing happens in the family (Prabowo) Djojohadikusumo. Shows how the family figure has a powerful influence on building the basis of the organization of political parties. More broadly, we can also refer to James C. Scott's exposure (2014) on "Patron-Client Politics and Political Change in Southeast Asia" about how patron-client bonds ala local political dynasty flourished in Southeast Asia. Not only is it a cultural character, but the social bond model also tries to transform and defend itself to social change (Purday, 2016).

Included in the new mechanism, namely electoral politics or pilkada. The political problems of the dynasties in this election have also been limited by Article 7 of Law no. 8 Year 2015 on Pilkada which states that candidates "have no conflict of interest", among others have no blood relation, marriage bond and/or lineage one level straight up, down, sideways with petahana (father, mother, uncle, aunt, brother, sister, brother-in-law, son, son-in-law). Unfortunately, the article has been canceled by the Constitutional Court because it is considered unconstitutional.

Is a professor of Gender Sociology expert from the Faculty of Social and Political Sciences. Professor Emy Susanti is still a wife and mother. His work in education can not be separated from family support. Wife Win Hendrarso, the former regent of Sidoarjo, was admitted to get much support from her husband. *About Prof. Dr. Dra Emy Susanti MA (Java Pos.com)*. Apparently, the support is realized in a unique form. Namely, do not interfere in their respective affairs. It became the way Emy and husband to support each other's careers. Emy and husband hold firm professionalism. Moreover, as an academic, Emy often highlights government policy. By chance, her husband career as Regent of Sidoarjo two period since 1999 - 2005, second period 2005 - 2010.

Indeed, Emy is determined that the fruit of his thoughts can be input for the government. The existence of the husband does not necessarily impede his movement. Moreover, Win does not automatically forbid Emy to criticize government regulations. Emy also recounted his experience of marching in 1998. At that time, he plunged with the students to criticize the government. Interestingly, there is a husband who served the head of the Bureau of government in East Java. They understand their position. The same professional.

Emy admitted happy for the division of equal roles and relationships that are so slick in his family. Not to mention, for the sake of his research, Emy often have to travel. It got the green light from husband and son, Praditya Ardinugroho. Emy explained, all members of his family are accustomed to being responsible with their respective career choices. Her son chose to be a businessman, not following in the footsteps as an academic or his father.

Emy political acrobatics performed susanti the academic lecturer at Airlangga University Surabaya become politicians contesting the local elections. In early 2010 Emy Susanti Hendrarso once ran for mayor of Surabaya but failed because no one party that supports it, until finally going as a candidate Bupati Sidoarjo replace the position of her husband, Win Hendarso who served Regent From 1999 to 2010.

Although not yet say itself will go forward as a candidate regent of Sidoarjo. However, through the element of society that in the name of Sidoarjo Community Voice (SMS), the wife of Regent Sidoarjo Win Hendrarso has stated ready to go forward as a candidate regent.

SMS is one of the supporting elements of Emy Hendrarso. They consider Emy quite worthy of being a regent in the next era to continue the performance of Regent Win Hendrarso.

Since declared ready to go forward to become a candidate for Sidoarjo Regent 2010-2015 to replace her husband, Emy Susanti change appearance by wearing Hijab although only pashmina cloth head cover. Often attend public events utilize the facility because at that time emy is the head of PKK Sidoarjo district. Often appear in a religious ceremony, approaching organization Nahdatul Ulama (NU) because the majority of a citizen of Sidoarjo is NU. By wearing a Moslem dress and veiled unexpectedly.

Pilkada Sidoarjo in 2010 was held on July 25, 2010, followed by five pairs of candidates for the Head of Region and its Deputy of Sidoarjo Regency for the period 2010-2015, namely Yuniawati-Sarto, Emy Susanti - Khulaim Junaidi, Agung Subaly-Samsul Wahid, Saiful Ilah - Hadi Sutjipto, and Bambang Prasetyo Widodo - Khoiril Huda.

The number of voters in the pilkada Sidoarjo in 2010 increased from 1,133,828 be 1.28664 million with the acquisition of as many as 132 977 valid votes. The Yuniawati - Sarto candidate gets 54,593 (7.32%), Emy Susanti - Khulaim Junaidi with 82,918 votes (11.12%), Agung Subaly - Samsul Wahid gets 24,247 votes (3.25%), Saiful Ilah - Hadi Sutjipto obtained 450,586 votes (60.45%), and Bambang Prasetyo Widodo - Khoiril Huda received 132,977 votes (17.84%).

If sorted by the number of votes then the pair Saiful Ilah - Hadi Sutjipto winning with the vote of 450,586 votes (60.45%), followed by the pair Bambang Prasetyo Widodo-Khoiril Huda with 132,977 votes (17.84%), following the Emi Susanti-Khulaim Junaedi with 82,918 votes (11.12%), followed by the Yuni-Sarto pair with a vote of 54,593 (7.32%) occupying the fourth position, and the lowest was Agung Supali-Samsul Wahid's pair with 24,247 votes (3.25%). On the pilkada Sidoarjo in 2010 was won by the couple Saiful Ilah - Hadi Sutjipto.

From the result of Pilkada Sidoarjo, there are three fundamental things that should be a lesson. The first is that dynastic politics is not an absolute power to gain power. The second Education and professionalism of Regent Emy Susanti's candidate is not a benchmark for voters, the third use of Hijab is only used as a front stage symbol to gain the sympathy of Muslim voters and Muslim voters.

Finally, after grabbing the third vote of five candidates of Sidoarjo Regent, Emy Susanti returns to the early fashion style before declaring as Regent candidate, without wearing Muslim clothing, opening and removing the hijab-wearing moments approaching constituents, public space. Here it is evident that Emy even though he is highly educated strata three (S3) did not get sympathy from the community. The motive for using hijab is to use the symbol of religion for political interests and power.

Hana Hasanah Fadel Candidate of Gorontalo Regent 2017

Hana hasanah Born on September 1, 1969. Position Career Her interalia, the senator dapil Gorontalo 2014-2019, PKK Gorontalo Province-year period 2001 - 2009, Dharma Wanita Gorontalo Province-year period 2001 - 2009, the Women Caucus of Parliament DPD, SIKIB (Solidarity of United Indonesia Cabinet Wives), DPP HWK (Himpunan Wanita Karya).

Hana Hasanah Shahab or Hana Hasanah Fadel Muhammad is a member of the Regional Representative Council of Gorontalo. She is the wife of Fadel Muhammad who was the Governor of Gorontalo Province for the period of 2001 - 2006 and the Minister of Marine Affairs and Fisheries at United Indonesia Cabinet II. Hana is Fadel's second wife. After his divorce from his first wife, Fadel married this Arabian mixed woman. So was Hana, marriage with Fadel was her second marriage. From her first husband, she had a daughter named Tania.

This woman also had time to decorate the infotainment screen in 2011, forbidding Tania married actor Tommy Kurniawan. The reason Hana was then Tania was too young. Finally, gongjang ganjing this case was completed in 2014. Hana Hasanah was active in various organizational activities such as Movement PKK Gorontalo Province period 2001 - 2009, Dharma Wanita Gorontalo Province period 2001 - 2009, Caucus Female Parliament DPD RI, SIKIB (Solidaritas Istri Cabinet Indonesia United), as well as DPP HWK (Himpunan Wanita Karya).

In the 2017 constituent elections for Gorontalo Governor Election, PDIP brought Hana Hasanah Fadel Muhammad as the candidate for governor of Gorontalo. Hana stepped forward with the jargon of Restoring the Triumph of Gorontalo Province. Its flagship program develops the potential of human resources. Besides increasing the potential of fisheries, livestock, agriculture, and tourism. He also promised to increase the role of women in development in Gorontalo.

PDIP announced the prospective head of the region that will diusungnya in elections simultaneously 2017. In addition to announcing the candidate for governor of DKI, PDIP also announced candidates for regional heads in other areas that will

diusungnya. Untuk Pemilihan Gorontalo Governor, PDIP Hana Hasanah Fadel Muhammad. The wife of Fadel Muhammad was present directly in the announcement at the office of DPP PDIP, Jakarta . Hana's presence attracted attention because she was the only candidate for governor of PDI-P women present at the time.

A beautiful woman born 1 September 1969 is still serving as a member of the Regional Representative Council of Gorontalo. Now Hana intends to continue the step of her husband who became governor of Gorontalo from 2001 to 2009. In 2006, Fadel Muhammad won Pilgub Gorontalo with 82 percent vote. A very large figure in the history of direct elections in Indonesia. Fadel left Gorontalo for being Minister of Marine Affairs and Fisheries in United Indonesia Cabinet Volume II.

However, exposed to reshuffle and replaced Sharif Cicip Sutardjo. Hana is Fadel's second wife. After his divorce from his first wife, Fadel married this Arabian mixed woman. So was Hana, marriage with Fadel was her second marriage. From her first husband, she had a daughter named Tania. This woman also had time to decorate the infotainment screen in 2011, forbidding Tania married actor Tommy Kurniawan. The reason Hana was then Tania was too young. Finally gonjang ganjing this case was completed in 2014.

Hana advanced with the jargon of Restoring the Triumph of Gorontalo Province. Its flagship program develops the potential of human resources. Besides increasing the potential of fisheries, livestock, agriculture, and tourism. He also promised to increase the role of women in development in Gorontalo.

Finally, the event finally completed the dynastic politics was not able to deliver hana hasanah as the winner became Gorontalo governor to replace the glory and success of her husband first fadel muhammad who ruled from 2001 until 2009. Even more ironic, he took off the hijab that was used when ahead of the election of the regional head , used as a campaign approaching voters and participants in the province of Gorontalo.

This is a phenomenon and the fact that the motive for the use of hijab for the sake of political commodities and power is not from the normative consciousness of Islamic Shari'ah that using hijab is part of the obligation is not an option.

Conclusion

The use of Hijab for female politicians is a new phenomenon ahead of direct regional head elections. Majelis Ulama in Indonesia strictly prohibits the use of hijab for the benefit of political commodities or religious politicization which is conducted only for the sake of a moment. One mode in the spotlight is the use of religious attributes such as the use of hijab ahead of election or presidential election. Politicians should not initiate a politicization movement of religion, for example, on the eve of pilkada or pilpres crowded-wearing headscarves, just a momentary interest, fooling people in the name of religion.

That's what politicization religion, one of them. Or crowded wear religious *uniforms* to seek sympathy for religious communities, just for a moment's political interest. Obligations Muslims are responsible and caring for the state; Negara Kesatuan Republik Indonesia. The responsibility of Muslims to participate in the state, election. Moslem has the right to choose an honest, competent and trustful leader because it is part of religion. The problem in the corridors of religious politics is absolute because Islam does not separate politics and the member. This phenomenon mostly appears shortly ahead of the election.

Religion should shortly become the guiding rule in the state political life, in the life of the nation. Included in it are political activities. However, if in the name of religion

for practical political interests this must be corrected. Religion should not be justified to achieve momentary political objectives.

The religious areas such as boarding schools, mosques, religious institutions. Pesantren, Mosque is a religious institution, and Islam does not forbid political talk. Not just do not forbid, but Islam has rules about political issues, how to choose the leader is part of the political and Islamic instruments set. If in the mosque *discuss* how to choose a good leader, it is not only recommended, but it is part of the religious teachings.

But not in practical politics. There are state rules that must be maintained. The campaign should not be in certain places one of them in places of worship, such as mosques, boarding schools, Islamic educational institutions.

Research Findings

1. Political dynasty is not an absolute guarantee against the victory of candidates for regional head
2. The motive for the use of hijab, a religious symbol used for political and power purposes
3. Education, professionalism, popularity are not directly proportional to the election and victory of the candidate for the regional head.
4. Opening and removing the hijab, after failing to fight in a regional election.

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THE USE OF AKAD WADIAH IN MANAGEMENT OF WASTE BANKS IN PESANTREN DARUSSALAM BLOKAGUNG BANYUWANGI

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Abstract

Waste problems have become a national problem; the Government has made policy by issuing Government Regulation of the Republic of Indonesia Number 81 the year 2012. At present, garbage in Darussalam Blokagung boarding school has become a particular problem, with the number of approximately 4,885 santri living in dormitories, it is a very urgent problem to overcome. This study employs Participatory Action Research, forming a Waste Bank as one of the alternatives to solving existing problems. In the management of Darussalam Blokagung Waste Bank, it uses the Wadi'ah yad dhamanah contract, which is a deposit of goods/money where the recipient of the deposit (wadi'i) with or without the permission of the owner of the goods/ money (muwaddi), can use it and be responsible for loss or damage the item or money that deposited. The increasing role of the Garbage Bank's management and customers makes those who have concern for the environment and are incorporated as caretakers and customers add new status in their lives as social beings

Keywords: Akad wadi'ah yad dhamanah, waste bank management, participatory action.

Introduction

Garbage is waste that is considered to be useless and solid which consists of organic substances and inorganic substances decomposed or indecomposable. Furthermore, Garbage is the remnants of materials that have undergone treatments, either because the central part has already been taken, or because of processing, or because it has no benefit which is viewed from an ecological, social aspect with no price and in terms of the environment can cause pollution or disturbance to the environment life.

In term of the importance of environmental sustainability, chemical waste will be challenging to break down or decompose and become polluting material in the environment, while organic waste is not so problematic because it can quickly be overhauled and broken down by microbes into materials that are easy reunited with nature.

Waste problem has become a national problem, and the Government has made policy by issuing Government Regulation of the Republic of Indonesia Number 81 the year 2012 concerning Household Waste Management and Household-like Waste. Where in this Government Regulation includes arrangements regarding a. waste management policies and strategies; b. implementation of waste management; c.compensation; d. technology development and application; e information Systems; f. community role; and g. Coaching (PPRI, 2012).

For instance in Banyuwangi district government, which has begun to mobilize all elements of society to care about waste. The Office of Hygiene and Landscaping (*Dinas Kebersihan dan Pertamanan*) has formed a waste bank by making a Dasa Wisma (Dawis) in each regency and village in the Banyuwangi district (Inayah, 2012).

At present, garbage in Darussalam Blokagung boarding school has become a particular problem, with the number of approximately 4,885 santri living in dormitories, it is a very

urgent problem to overcome. Every day, santri of Pondok Pesantren Darussalam spent approximately 4 to 5 quintals of waste to dispose of in the landfill. Waste disposal consists of Organic waste / easily decomposed, derived from; food waste, vegetable waste and skin of fruits, fish and meat waste, garden waste (grass, leaves, and twigs). Moreover, inorganic /non-perishable waste in the form of paper, wood, cloth, glass, metal, plastic, and rubber. These wastes are discarded daily by PP Darussalam santris. The waste is removed from the santri's bedrooms, public kitchens, public bathrooms, courtyards, and classes. These wastes are cleaned every day by cleaning staff from santri as well, called 'embel.'

At now, waste is disposed of in the landfill located on the edge of the river that flows around the Darussalam boarding school, and if it is piled high, then the waste will be burned. However, this action did not solve the problem, because it caused air pollution and also there was still residual waste left in the landfill. Whereas every day the waste is produced and the number is increasing, in the future it will cause other problems if the waste is not handled correctly. With this situation, it is necessary to have a solution to solve the garbage problem at Darussalam Islamic boarding school in Banyuwangi with the establishment of Darussalam Waste Bank. With the existence of the Darussalam Waste Bank, it has the hope that:

- a. Santris who are in Darussalam boarding school is aware of the garbage.
- b. Providing entrepreneurship lessons through the use of waste.
- c. With ongoing training and developing a waste bank, it is hoped that it will build santri's awareness of waste utilization.
- d. Darussalam boarding school santris from various cities in Indonesia; it will be strategic if later santris can transmit this knowledge to their respective regions of origin.

Method

The strategy that carried out to achieve the expected conditions by using the Participatory Action Research (PAR) method. PAR method has three key variables, namely, Participatory, Action, and Research. Based on the order of three PAR work methodologies, the variables are formulated as follows:

1. Research, this stage is a research stage about the problems faced by the community, the problem is understood in such depth and detail so that the problem can be identified the causes and consequences.
2. Action, after knowing the problems in depth and detail, then enter the second step that is an alternative search solution to solve the problem, then translated into several work program items to implement.
3. Participatory, the two points above are carried out in a participatory manner, meaning that by involving all components of society in identifying problems and techniques for solving them together (Tim Penyusun, 2018).

From the three principles of PAR, service providers can jointly identify problems, plans, and actions to solve the problems they face. Besides that, the nuances of research and constructive criticism of the conditions of assistance are independent tasks as a form of the report regarding the answers to their involvement in the change process carried out along with the assisted communities.

Participatory action in the effort to build santri awareness of the importance of waste management in Islamic boarding schools uses a PAR approach strategy to involve santri directly, provide learning and empowerment so that embedded attitudes and character of environmental hygiene in santri.

Results and Discussion

General Description of Darussalam Blokagung Islamic Boarding School, Banyuwangi

Darussalam Blokagung Islamic Boarding School is located in the easternmost region of Java island, which is precisely in the southern Banyuwangi area ± 5 Km from Tegalsari District, ± 45 Km from Banyuwangi Regency and approximately 285 Km from Surabaya City. The location of the land area is fertile and in the west is bordered by Kali Baru and rural rivers, the south is rice fields, to the east of the rural area and in the north is also surrounded by rice fields. Darussalam Blokagung Islamic Boarding School is a cottage that has santri from various corners of the archipelago and some even from abroad (Profiles of Darussalam Blokagung Islamic Boarding School, 2017).

Darussalam Blokagung Islamic Boarding School is an integrated boarding school because it is not a traditional or modern boarding school. Traditionally, if the inside of the hut only teaches the books and schools diniyah and is said to be modern if the pesantren inside are more favored of their formal schools. While at the Pondok Pesantren Darussalam strived to keep promoting regular school without neglecting the school of diniyah, so as much as possible obtain both the world and the hereafter. At Pondok Pesantren Darussalam there are not only diniyah and formal schools, but in Islamic boarding schools the santri are also guided and trained in various extracurricular activities held at Darussalam Blokagung Islamic Boarding School in Banyuwangi Regency (Profiles of Darussalam Blokagung Islamic Boarding School, 2017).

Establishment History of Darussalam Islamic Boarding Schools, Blokagung

KH. Mukhtar Syafa'at Abdul Ghofur is the main character of the founder of Darussalam Islamic Boarding School; he is from Ploso Village, Klaten, Kediri, East Java. After completing general education, he continued his education at the Tebuireng Islamic Boarding School in Jombang, East Java and Jalen Islamic Boarding School, Genteng, Banyuwangi Regency for approximately 23 years. In 1949 he married Nyai Maryam, daughter of Mr. Karto Diwiryono from Margo Katon Sayegan Sleman, Yogyakarta. After marriage, he moved to Blokagung Hamlet, Karangdoro Village, Gambiran District (now changed to Tegalsari District), Banyuwangi District, East Java Province. After six months in Blokagung, his friends at the Islamic boarding school came to him; it was alleged because the knowledge he had gained at the Islamic boarding school was beneficial plus the conditions of the surrounding community at that time were still blind about religious science. Because of the large number of people who came to seek knowledge from him, on January 15, 1951, a building was formed in the form of a small mosque with a bamboo wall and a roof of thatch, with a size of 7 x 5 M². This mosque is named Darussalam. The mosque was established with the hope that it would eventually become a place of public education until the end of time.

At first, the mosque was used to study and sleep by santri with their Kyai, but in subsequent developments, his fame and wisdom became clearer so that there was a desire by the wider community to participate and entrust his sons to be educated in this place. So that the Mushola Darussalam was not enough to accommodate santri, from this, came the idea of Kyai gathering santri guardians to jointly build new buildings, to work together to build without pressure and coercion. Development was led by Mr. Kyai himself so that in a relatively short time, the development was completed and used to accommodate the santri who arrived.

Currently, Islamic boarding schools are officially incorporated and form a foundation with the name Darussalam Islamic Boarding School Foundation, notary Soesanto Adi Purnomo, SH. Number 31 the year 1978. With a long journey of K.H. Mukhtar Syafa'at Abdul Ghofur in leading the Darussalam Islamic boarding school, he was

known as a just and wise man, admired by the community and all his fatwa was followed, so that this added a fragrance to his noble name among the people. However, on Friday night Saturday 17th Rajab 1411 H / 02nd February 1991 at 2:00 a.m. he returned to Rahmatullah at the age of 72 years. Moreover, every 17th Rajab has carried out a haul (commemoration of death) to commemorate his services. The development of the pesantren was then continued by his first son, KH Ahmad Hisyam Syafa'at and assisted by his younger siblings (Profile of Darussalam Blokagung Islamic Boarding School, 2017).

Education Managed by Darussalam Islamic Boarding Schools

In managing education in the Pondok Pesantren Darussalam, caregivers and boarders hold on to a school: *Al muhafadlotul bil qodimisbolab wal akhdzu bil jadidil aslah* (keeping good old things and taking new things better). Thus, Pondok Pesantren Darussalam organizes education including:

- 1) Formal education
 - a) Local Affiliation (Pesantren Curriculum) consists of:
 - (1) Madrasah Diniyyah Al Amiriyyah Shifir (kindergarten level)
 - (2) Madrasah Diniyyah Al Amiriyyah Ula (Elementary School Level)
 - (3) Madrasah Diniyyah Al Amiriyyah Wustho (equivalent Middle school)
 - (4) Madrasah Diniyyah Al Amiriyyah Ulya (High School Level)
 - b) Affiliated Ministry of Religion consists of:

Table 1. Affiliated Schools Ministry of Religion

No.	Madrasa Name	Since	Department
1	Madrasah Tsanawiyah Al Amiriyyah (MTs. A)	1986	Excellent and regular
2	Madrasah Aliyah Al Amiriyyah (MAA)	1976	Science, Social Sciences and Featured Classes

Source: Profile Pondok Pesantren Darussalam Blokagung,

- c) Affiliated Education and Culture consists of:
 - (1) PAUD (Early Childhood Education)
 - (2) Kindergarten of Darussalam (TK Darussalam)
 - (3) Darussalam Primary School (SD Darussalam)
 - (4) Darussalam Secondary School (SMP Darussalam)
 - (5) Darussalam High School (Darussalam High School)
 - (6) Vocational High School (SMK Darussalam)
 - (7) Darussalam Islamic Institute (IAI Darussalam)
- 2) Non-formal education includes:
 - a) Quranic Education
 - b) Tahfidzul Qur'an Darussalam Islamic Boarding School
 - c) Sorogan / Tahassus recitation
 - d. Bandongan recitation
 - e) Weekly Study
 - f) Selapanan / Ahad Legi General Study
 - g) Study of the Classic Yellow Book (Sorogan and Wetonan)
 - h) Childhood Darren Pesantren
 - i) TPQ Darussalam
 - j) Bathsul MatsaiL
 - k) Al Qur'an Guidance Assembly (MBAD, Hubbifillah & Al Qohiroh)

- l) Assembly of the Fathul Muin Darussalam (Mufada and Mufida) Conference
- m) Education Read the Book Quickly (Amtsilati)
- 3) Extracurricular includes:
 - a) Skills include: sewing, carpentry/carving, cooking, repair, electronics, embroidery, florist, screen printing, binding, and others
 - b) Sports and Arts include: soccer, volleyball, table tennis, badminton, martial arts, karate, chess, athletics, samroh/qosidah, tambourine, drama, and others

g. Darussalam Islamic Boarding School's Buildings and Facilities

The area of Darussalam boarding school is +8 Ha, which is occupied by buildings around 4 Ha. These buildings are:

- 1) 1 Darussalam great mosque; Three Floors
- 2) 2 Labs. Computer
- 3) 2 Labs. Language
- 4) 2 female Mosques
- 5) 1 Science Laboratory
- 6) 19 Male Dormitory with 142 rooms
- 7) 26 Female Dormitory
- 8) 2 children Islamic Boarding Schools with 23 Rooms
- 9) 1 Medical and Health Center
- 10) 5 Public kitchens
- 11) 9 Educational Unit Building with 63 Locals
- 12) 13 Canteens / Cooperative
- 13) 3 Halls
- 14) 1 Sports Field
- 15) 12 Offices
- 16) 83 Bathrooms / Wc and 4 Pools

Darussalam Blokagung Waste Bank

Islamic boarding school is one of the oldest educational institutions in Indonesia. As the oldest institution, Islamic boarding school has contributed to making the history of this nation. The contribution of Islamic Boarding Schools is not only related to aspects of education but also relates to other fields on a broader scale, such as social and cultural aspects.

Rasulullah SAW once said, *"I am sent to perfect the morality."* The hadith shows that the main mission of the Messenger of Allah is to change human behavior into a person who has a noble character. It is in line with the contribution of Islamic boarding schools on aspects of moral education. One of the teachings he taught was implied in the words of the Prophet: *"Cleanliness is part of faith."*

However, there are still many among the Muslims who do not heed the word. Often we encounter an environment still polluted and scattered garbage. Based on Act No. 18 the year 2008 concerning waste management systems, waste is the remnant of daily human activities and robust natural processes. Because waste is the final remnant of the consumption process, waste is an enemy because its existence is considered a problem carrier. Not only causes disease but is also considered as a disaster carrier and it is not infrequent to cause casualties. Community paradigms like this bring new problems in the lives of urban and rural communities, one of which is by accumulating the amount of waste in the Waste Disposal Site (TPS) (Syafri, 2013).

Garbage that is discarded carelessly, if left unchecked continuously, will have a negative impact on humans. Increasing amounts of garbage can cause flooding, skin diseases, polluted environments and so on. The primary cause of this impact is the lack of human awareness in waste management.

As santrins increase, garbage also increases. It is because santri are in a consumptive style, which causes many problems with garbage that are difficult to solve. One of the impacts of consumptive style is the pollution of the environment caused by landfill as a result of santri waste production which is increasing year by year.

Garbage is an important part to consider. The more production of waste produced with the limited capacity of the Waste Disposal Site will produce a pile of garbage that can pollute the environment. Not only affects the santrins, but also the surrounding population where a pile of garbage that is left continuously will bring the source of the disease as well as natural disasters such as floods, landslides and others which often take lives.

To respond to the problem, the alternative is useful for waste management. This alternative aims to reduce the volume of waste and to change the paradigm of santri that waste is not to be antagonized and just thrown away but can also be used as products of economic value.

By utilizing the boarding school structure, the administrators take advantage of these conditions as a work program from the Chair III which in charge of the Hygiene Department. In carrying out this task, the Department of Hygiene carried out new movements through short-term work programs, one of which was the Blokagung Darussalam Waste Bank (BSDB).

Garbage Bank Darussalam was established in September 2016, initiated by the Institute for Research and Community Service, Darussalam Islamic Institute. On Friday, 9 September 2016 Darussalam Blokagung Waste Bank (BSDB) was inaugurated by the caretaker of Darussalam Islamic boarding school represented by KH. Jabir Muda, M.Pd.I, along with the leader of LPPM IAIDA. The event was also attended by the Banyuwangi Waste Bank Directors, as well as representatives from the Banyuwangi District Sanitation and Landscaping Service (DKP). BSDB is the first garbage bank in Islamic boarding school in Banyuwangi. Starting from concerns about the behavior of littering which has a dirty and unhealthy environment, there is a desire to raise public awareness of environmental concerns. Darussalam Waste Bank Pioneered by the Institute of Research and Community Service (LPPM) IAIDA Blokagung Banyuwangi and in collaboration with Darussalam Blokagung Islamic boarding school as well as several community organizations such as Fatayat and Muslimat. The establishment of Darussalam Waste Bank (BSDB) has a fundamental purpose that is social awareness education.



Figure 1. Inauguration of Darussalam Blokagung Waste Bank

Thursday, January 4th, 2018 Nusantara Waste Bank (BSN) LPBI NU Pusat in collaboration with Darussalam Blokagung Waste Bank (BSDB) assisted by LPAI IAIDA Blokagung Banyuwangi held a "Waste Bank Management Workshop." The workshop activities included the managerial of the Waste Bank institution, as well as making the *eco-brick* and some other handicrafts from garbage. Chairman of LPPM IAIDA, M. Alaika Nasrulloh, M.Th.I, in his speech said that "Garbage Bank is a National issue and the Waste Bank of Darussalam is one of the largest Garbage Banks in the shelters of Islamic boarding schools."

**Figure 2.** Workshop on Waste Bank Management

Role and Operational Mechanism of Darussalam Blokagung Waste Bank

Garbage Bank Darussalam has a role as banks in general. That is collecting, managing and distributing. The difference is that bank customers usually save money, and the customers of the Garbage Bank save their waste, but later the waste can be disbursed in the form of money. Not only in the same role, but has the waste Bank also had a passbook as a tool for recording transactions.

The operational mechanism of the garbage bank starts from the garbage that has been thrown away, collected through the hands of the santri in the dormitory or the room. After that, it is saved in the Waste Bank. Garbage Bank provides a passbook to each room or dormitory, where the passbook is functioned as a tool for recording garbage transactions every time the deposit is made. After that, the Garbage Bank management records transactions according to the type of waste.

The types of waste that can be received by the Waste Bank are categorized into four parts, namely plastic waste, bottle waste, paper waste and other waste (such as metal, iron, zinc and the like). Various types of waste are given codes according to the type of waste and are equipped with the price value per kilogram. The savings value of each customer is calculated every month. At the end of the month, estimated savings to disburse in cash. There is no interest in the waste bank savings. It is because the understanding of santris studying at Islamic Boarding Schools considers that interest is part of *riba* (usury).

However, in practice, the Waste Bank does not use a contract like Islamic Banking. Garbage Bank still uses the sale and purchase agreement (*ba'i*). It can be seen in the pricing of each transaction. Each type of garbage is installed at a reasonably low price ranging from

Rp. Seven hundred to Rp. Two thousand per kilogram. Whereas waste sales conducted by the Waste Bank to collectors or companies receiving recycled waste every month range from Rp. Two thousand to Rp. Seven thousand five hundred per kilogram. This price difference is caused by depositing customer waste to the Waste Bank given in a dirty condition. While depositing the Waste Bank to the garbage collector is clean and has been sorted according to the type of waste each. It is what causes the difference in the value of the customer waste selling price with the Waste Bank. The profits obtained by the Waste Bank for sale are used for the operational costs of the Waste Bank

From its inception until today, the most significant sales received by the Waste Bank have reached Rp 3 million with a total of 88 customers (including dormitories and rooms). The beginning of the Waste Bank only received sales of Rp. 2 million with a total of 88 customers. In one month the Waste Bank can receive approximately half a ton of non-organic waste from customers. It shows that the development of the Waste Bank provides a positive response from the santri.

Product Contract of Darussalam Blokagung Waste Bank

In the Islamic economic system, the Garbage Bank transactions that have not used Islamic principles fully - even though they have avoided the practice of usury - can use the wadi'ah yad dhamanah contract as a Sharia Bank in general. Wadi'ah yad dhamanah is a goods/money safekeeping contract whereby the recipient of the deposit (whad'i) with or without the permission of the owner of the goods/money (muwaddi), can take advantage of it and be responsible for the loss or damage to the item or money deposited. Meanwhile, Wadiah itself is a deposit of funds or goods from the owner of the funds or goods in the depositor of funds or goods with the obligation of the party receiving the deposit to return the funds or goods deposited at any time (Umam, 2016).

As the argument that Allah SWT said in QS. Al Baqarah verse 283 concerning muamalah below:

"If you are on a journey (and not in cash) while you are not getting a writer, then there should be dependents held (by the debtor). However, if some of you trust some of the others, then those who believe are fulfilling their mandate (debt) and let them fear Allah the Lord; and do not (witnesses) hide testimony. Moreover, whoever hides it, then he is truly a sinner of his heart; and Allah knows best what you do."

Based on this agreement, the distribution of profits that can be obtained by customers is 20% of the profits from selling customer waste to the Waste Bank. While the remaining 80% is used for operational purposes of the Waste Bank, moreover, there is some santri personnel who run the Waste Bank operations.

As an illustration, if a customer saves waste with a total value of IDR 600,000, within one month and the Bank manages to sell it to collectors worth IDR 700,000. So, the customer will get a total of Rp. 625,000. This amount is generated from: the value of savings (Rp. 600,000) + profit sharing from the sale of waste (20% x Rp. 100,000, = Rp. 25,000, -).

In addition to non-organic waste that is managed, organic waste is managed by the Waste Bank. Organic waste can be processed into fertilizer or compost. After that, it is packaged and sold to the general public. Therefore, the management should provide capital in the form of garbage crushing equipment as part of the process of making fertilizer. Moreover, brands are used using the name boarding school. So it makes it more comfortable regarding marketing.

The response of santri to the existence of the Waste Bank is quite good. In addition to building awareness of the importance of preserving the environment, the Waste Bank can also provide an understanding of cleanliness and the application of sharia in daily life.

Nearly some santri no longer throw litter. They prefer to collect garbage to be a tube in the Waste Bank. The santris were very enthusiastic to save at the Waste Bank because the trash deposited could be disbursed in the form of money. The money collected is used for the operational purposes of dormitories and rooms.

Conclusion

The change in the paradigm of santri about waste after the existence of a waste bank, the Garbage Bank manager and the customer are agents who at the beginning were active in the waste bank to preserve the environment with the basis of empowering the surrounding santri community. Customer activities by saving and sorting trash and various other demands will take place repeatedly, and through repetition of these activities can shape their awareness of the importance of protecting the environment. So that in the end this looping activity shapes the customers' awareness and becomes a habit carried out every day. In the end, changes will be created in the lives of santris gradually, and changes in habits become a binding pattern in creating order, orderliness, and cleanliness of the environment in which they live and interact with each other.

The increasing role of the Garbage Bank's management and customers makes those who have concern for the environment and are incorporated as caretakers and customers add new status in their lives as social beings. For Garbage Bank managers and customers, when their inner awareness has been formed to interpret waste, it does not mean that their tasks are completed. Building awareness of other santri is also a main essential task. Considering that not all santris want to save at the Waste Bank. In addition to the Islamic boarding school environment, the application of the Waste Bank can be offered to the general public because except to reduce waste that is around the community. waste can also increase income from the community itself.

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SELF-WAQF DEVELOPMENT FOR BUILDING ISLAMIC BOARDING SCHOOL SELF-SUFFICIENCY

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Abstract

This research goes from the fact that Darussalam Modern Islamic Boarding School has developed a self-waqf among the alumni who want to devote themselves to the Boarding School. Self Waqf was conducted to the best alumni in developing careers in Gontor Darussalam. Even so, self-waqf activities not only provide moral benefits to the school itself. But at the same time build the institutional independence that Gontor had developed decades ago. The objectives of this research were to describe: (1) the existence of self-waqaf (2) its socio-economic impact (3) the relationship between self-waqaf and Gontor's independence in establishing its institution. This study used a quantitative approach. Samples in the survey of 166 alumni were sampled in this study. The data was collected using psychological scales and interviews. Data analysis was using Pearson correlation. The results found: (1) The dissemination of mean and frequency of alumni who self-waqaf themselves in Gontor is high. (2) The distribution of mean and the rate of socio-economic impacts caused by Gontor alumni themselves is high. (3) The existence of a relationship between self-waqaf and independence of institution in managing activity and program which will and is run by the institution.

Keywords: Gontor Darussalam, Islamic Boarding School, Self-Waqf, self-sufficiency

Introduction

Pondok (Islamic Boarding School) Modern Darussalam Gontor, when traced its history, comes from Traditional Pesantren Tegalsari hut. In the nineteenth century, one of his guardians named Kyai Khalifah asked his son-in-law Sulaiman Jamaluddin to establish a pesantren (Islamic Boarding School) in a village which was later called Gontor. Sulaiman Jamaluddin and his wife and 40 santri went to the place appointed by his in-laws to establish a Pesantren. The location is a jungle that is used as a hideout of robbers, pembegal, warok (whiz) and people who foul dirty so-called "gontor" short for dirty (Javese word: *enggon*) which means a dirty place (Zarkasyi, 2010). That's where Sulaiman Jamaluddin founded the Gontor Islamic Boarding School.

The pesantren developed and reached its peak when led by the son of Kyai Sulaiman Jamaluddin named Kyai (Islamic Scholar or leader in Islamic Boarding School) Archam Anom Besari, the number of santri reached thousands of people entering the Pasundan area (West Java Island). In the next period it began to recede, and when led by Kyai Santoso Anom Besari, the santri lived a little, and the teaching was only focused on a small mosque in front of the house of the cleric. Kyai Santoso died, the traditional Gontor Islamic Boarding School built by Kyai Sulaiman Jamaluddin was gone entirely.

Pondok Gontor which has disappeared was rebuilt in 1926 by Ahmad Sahal, son of Kyai Santoso Anom Besari who had just returned from Pesantren with a different teaching

system than before. His predecessors hosted a cottage with a traditional system. While Ahmad Sahal built his cabin with a modern system. Then in 1936, this cottage was proclaimed to be a modern cottage by Imam Zarkasyi, the younger brother of Ahmad Sahal who had received education from the salaf and current Islamic boarding schools. Imam Zarkasyi opened an advanced education institution "Kulliyatul Mu'allimin al-Islamiyah (KMI)" six years of study time by developing an integrated education curriculum, combining salaf and modern systems. KMI is a modernization machine for Gontor Islamic Boarding School that has been maintained until now (Pradja and Muzarie, 2009).

The basic idea of the reformation of Imam Zarkasyi rests on the view that the concept of science in Islam does not separate between general sciences and religion. The object of science according to him includes the sciences of divinity, humanity and the universe. Imam Zarkasyi on various occasions always emphasized that the education he built was 100% religious and 100% general (Wirjosukarto, 1996). It means that Islam in its view is a complete religion (syamil), and perfect (Kamil) regulates life to achieve happiness in the world and the hereafter (sa'adah al-darain). This view has implications for the renewal of the Islamic Boarding School developed by Imam Zarkasyi. He did not agree with the concept of the education of the Islamic School Boarding Salaf which only taught the religious sciences, and did not agree with the education system of the Khalaf Islamic Boarding School (modern) which established elementary, middle and high school or MI, MTS and MA outside the Pondok, because the education dichotomy is considered to have failed to transform the teachings of Islam which are Shamil and the Kamil. Imam Zarkasyi gave a breakthrough by offering an alternative education that integrates the two systems, namely formal education which is tiered, Pradja and Muzarie (2009) with Pondok education.

Islamic Boarding School activities are designed to complement each other with programmed formal training so that it is an integral part of the Pondok's education Gontor Darussalam Modern Islamic Boarding School with the implementation of the education system developed rapidly, especially after Trimurti as the Leader of the Islamic Boarding School taking strategic steps by carrying out modernity is not limited to the implementation system, but touches the management field which is not concentrated on the Kiyai figure.

His first step was to hand over the Islamic Boarding School by pledging a waqf to an institution called waqf Board. The handover took place in 1958 so that the Waqf Board after the pledge gained the authority to manage and develop the Islamic Boarding School into a competitive Islamic educational institution and able to transform Islamic teachings in *kaffah* (Pradja and Muzarie, 2009). The submission of the Islamic Boarding School was carried out officially in a ceremony attended by government officials, ulama, central and regional level organization leaders and representatives of friendly countries. This step is a strategic step that is not carried out by Islamic Boarding School Islamic Boarding Schools in general, because with the submission of the Islamic Boarding School to an institution, kyai as the owner of the Islamic Boarding School has transformed the management system from a centralized and paternalistic management tradition into a democratic and aspiration so that finally the Islamic Boarding School Modern Darussalam Gontor gets the trust of the community (Muzarie, p. 216). Table 1 explains the development of Gontor Darussalam from year to year and its branches that have developed rapidly in Indonesia.

Table 1. Modern Islamic Boarding School Gontor Darussalam

Gontor World Report (2017)

The data in Table 1 above illustrates that Gontor as Modern Islamic Boarding

No	Name	Address	Established
1	Gontor 1	Desa Gontor Kec. Mlarak Kab. Ponorogo	1962
2	Gontor 2	Desa Madusari Kec. Siman Kab. Ponorogo	1995
3	Gontor 3 Darul Ma'rifat	Desa Sumbercangkring Kec. Gurah Kab. Kediri	1993
4	Gontor 5 Darul Muttaqin	Desa Kaligung Kac. Rogojampi Kab. Banyuwangi	1990
5	Gontor 6 Darul Qiyam	Desa Mangunsari Kec. Sawangan Kab. Magelang	1999
6	Gontor 7 Darul Muiyahidin	Kab. Konowe Selatan Prop. Sulawesi Tenggara	2002
7	Gontor 8	Labuhan Ratu Kab. Lampung Timur	2005
8	Gontor 9	Ds. Taji Malela Kec. Kalianda Kab. Lampung Selatan	2005
9	Gontor 10 Darul Amin	Desa Meurasah Baro Kec. Seulimun Kab. Aceh Besar	2005
10	Gontor 11	Daerah Sulit Air Solok Sumatera Barat	2008
11	Gontor 12	Muara Sabak Barat, Tanjung Jabung Timur, Jambi	2009
12	Gontor 13 Ittihadul	Poso Sulawesi Tengah	2010
13	Gontor Putri 1	Desa Sambirejo Kec. Mantingan Kab. Ngawi	1990
14	Gontor Putri 2	Desa Sambirejo Kec.	2001
15	Gontor putri 3	Desa Karangbayu Kec. Widodaren	2002
16	Gontor putri 4	Kab. Konawe Selatan Prop. Sulawesi Tenggara	2004
17	Gontor Putri 5	Desa Kandangan Kec. Kemiri Kab. Kediri	2006
18	Gontor Putri 6 Ittihadul Ummah	Poso Sulawesi Tengah	2010

School has been rapidly cutting down in Indonesia. Then this is also increasingly enlivening the development of Islam in the world. Given the santri (students) received at Gontor Modern Islamic Boarding School not only comes from Indonesia but also from other countries. For example: Malaysia, Singapore, Thailand, United States, Canada, United Arab Emirates, Saudi Arabia, Kuwait and so on. Until now santri come from various parts of the world in Gontor Darussalam, and its branches have reached approximately 1000 people. This shows that Gontor Darussalam has excellent potential in the development and improvement of human quality, not only in Indonesia but also for the progress of Islam as a whole in the world.

After being made a waqf in 1958, the Modern Islamic Boarding School Gontor Darussalam developed until 2000 with five branch Islamic Boarding Schools, a significant development. More significant events occurred after the KMI program received

recognition from the Ministry of Religion and the Ministry of National Education as formal education. Based on the Decree of the Minister of Religion in 1999 the KMI program for the first three years was equated with the status of MTS and the next three years were likened to MA (mu'adalah). Followed by the decision of the Minister of National Education in 2000 that equated the KMI program for the first three years with junior high school and the last three years with the high school. The fact shows that the post-mu Gontor Darussalam Modern Islamic Boarding School was more or less for ten years able to build 13 branches of the Islamic Boarding School so that the number became 18 pieces (<http://gontor.tripod.com/>). At present, the Gontor Darussalam Islamic Boarding School leadership is held by KH. Abdullah Syukri Zarkasyi, KH. Hasan Abdullah Sahal and KH. Samsul Hadi Abdan. Having students at KMI is 4300 (in 2010) and has graduated nearly 30,000 alumni who are spread throughout Indonesia and neighboring countries. KMI has 366 teachers. If it is Tuesday morning *muhadatsah* and morning run, Thursday afternoon speech, and scout training, Thursday evening speech training, Friday morning *muhadatsah*, morning running and community service, Sunday evening speech training. Every Monday night, Tuesday night, and Saturday night, between 18: 30-22: 30 West Indonesia Time (WIB) conduct training for student organization administrators, OPPM (Modern Islamic Boarding School Student Organization) and Coordinators. Every Thursday night and Friday afternoon there is guidance for Class 5 and six students. The content of the training, in addition to being related to work methods and organizational activities, also internalizes the values of modernity. Other santri weekly care activities are controlling Friday Morning Agenda. Linguistic activities carried out by the Language Activator Section of the OPPM and Language Guidance Staff take place every Friday morning, *Ba'da Shubuh*, in front of the Islamic Boarding School Modern Meeting Hall. All students from Class 1-5 attended this program. Especially for Year 6 students held at the Jami ' 2nd-floor mosque. Monthly activities attend coordination meetings between OPPM sections, holding meetings with all OPPM and Rayon administrators, coordination meetings with extracurricular activities supervisors, and holding meetings with homeroom teachers. In addition, it also checks financial statements and controls the monthly activities of OPPM, rayon, consulates, language clubs and sports. Conducting coordination meetings in the field of transportation, and held a coordination meeting with the seamstresses students around the cottage. Among the mid-year and annual activities of santri nurturing are forming a santri pick-up committee, writing students' mental report cards, forming a *qurban* committee and so on (<http://www.wardun.gontor.ac.id>).

Darussalam Modern Islamic Boarding School can run all existing activities and have a lot of santri because with the panca soul, and motto Islamic Boarding School that must be implanted in the soul of the students are: (1) ***sincerity***, sincere soul for santri studying sincere God only. The purpose of seeking knowledge to form a noble character, achieving virtue of life and praise. As for the teachers and lecturers, sincerity is the awareness that the teaching tasks that diampunya as a sacred duty to carry out God's commands and run devotion to his alma mater, without any strings attached. Thus the spirit of learning for students and the sense of teaching for teachers is not based on low qualities such as obtaining rank, position and so forth, but because Allah is the most sublime. (2) ***Simplicity***, the spirit of simplicity implies self-control from various excessive demands. The sense of simplicity is not apathy, but a great soul and courage to move forward to achieve noble ideals with a plan that is not theatrical and not excessive, but rational and realistic. (3) ***Independence***, while the spirit of freedom is the ability to help themselves in everything. For santri, the meaning of independence is in the form of the ability to learn and the ability to meet the needs of his life without relying on others. (4)

Ukhuwwah Islamiyah, the brotherhood within the Islamic Boarding School, is powerful, the santri children feel the joy and sorrow together, especially those with one room and one class or one generation. The sense of solidarity of santri is powerful and runs from the Islamic Boarding School until after returning to their respective yard. They feel bound and feel one family even though it is territorially separated hundreds of kilometers. (5) **Freedom**, as for the spirit of freedom, the meaning is not bound by specific political ideas or parties. Islamic Boarding School as an educational institution should be above all classes. The five values and culture of the Islamic Boarding School are used as the idle foundation of the Gontor struggle which is always upheld. The target to be achieved from all of these educational processes is to produce graduates who are high-minded, able-bodied, knowledgeable and free-thinking as mentioned in the motto of Darussalam Gontor Modern Islamic Boarding School (Wirosukarto and Zarkasyi, 2005): (1) High Rice; (2) Healthy Body; (3) Knowledgeable; (4) Freethinking.

Gontor Darussalam strategic program Modern Islamic Boarding School called "Panca Term" includes; (1) education and teaching programs, (2) regeneration programs, (3) development of building facilities, (4) procurement of funding sources (khizanatullah), and (5) family welfare programs. The five programs are a tool that can be used as a tool to achieve the goals and ideals of Islamic Boarding School Gontor education.

Educational and teaching programs are technically implemented by KMI, Institute of Islamic Studies Darussalam / ISID (now changed to Islamic University Darussalam Gontor or UNIDA) and santri caregivers. The cadre program is a strategic program responsible for preparing highly committed professionals in continuing the cottage struggle (Wirosukarto and Zarkasyi, 2005 p. 221-222). The construction program is part of the technical implementation development program that is responsible for carrying out physical development. The routine task of this field is to maintain and develop the Islamic Boarding School (dormitory), the residence of teachers and lecturers, caregivers' homes, and other supporting facilities such as temporary accommodation for guests (santri guardians), parking lots, waterways and road facilities. The funding sector is the implementation unit that is tasked with finding funds. This institution is vital considering the continuity of the institution depends on the results of the work of the funding sector. The Gontor Islamic Boarding School since the beginning has been exploring funding sources by trying to establish cooperatives and business units that are used as empowerment tools for endowments. Family welfare means families that are tied to cottage activities, not families in the genetic sense. That is senior teachers and lecturers who have devoted themselves to Pondok. The family welfare field is tasked with empowering the families of teachers and lecturers to be able to improve family welfare through small businesses (home industries) whose results can be sold to Pondok stalls ((Wirosukarto and Zarkasyi, 2005 p. 224).

Theoretical Basis

The concept of waqf in Gontor Darussalam Modern Islamic Boarding School refers to the objectives of Islamic law (*maqashid al-syari'ah*) that is to realize the benefit and avoid the mud Islamic Boarding School Gontor develops waqf resources to include immovable property, movable objects, money, and services. Trimurti as chairman of Islamic Boarding School formulates the concept of an open and explorative waqf. Trimurti legalizes all forms of waqf covering all kinds of goods and services that have economic value with the

purpose to be accessible by society. In addition, Trimurti authorized various transactions aimed at Islamic Boarding School as a legitimate endowment. Trimurti not only provides an explorative and open-ended notion of waqf to the community but gives an example of representing it by submitting all Islamic Boarding School assets for educational purposes. Trimurti in the delivery of his waqf provides a mandate with as outlined in the charter of waqf. The text of the letter mandates that the Waqf Board in carrying out the Pondok program to always be guided by the provisions of the *Shari'ah*.

The text of the charter includes a number of mandates, first, that the Waqf Board is always subject and obedient to the provisions of the *Shari'ah*, secondly that the endowments are still preserved as *amal jariyah*, thirdly, the Islamic Boarding School is ever used as a source of Islamic knowledge, Arabic, and general science, and the fourth in order to maintain and maintain the value and spirit of the Cottage (Muzarie, p. 226).

The Foundation for Maintenance and Expansion of the Gontor Darussalam Modern Waqf Islamic Boarding School (YPPWPM) is an extension of the Waqf Board in charge of managing and developing endowments. Given its vast duties and responsibilities, this institution is equipped with a stable composition, consisting of a board of trustees, a supervisory board, a board of directors, a daily board and parts and staff of 15 people.

The Board of Trustees involves elements of the Waqf Board; the supervisory board involves the elements of Pondok Leadership, Board and Daily Board and selected sections of trusted and experienced cadres in their field. The Gontor waqf financial management system is statistical, namely the financial system that is centralized in the Pondok Leadership. The money coming from various sources claimed as waqf was received by the treasurer of the Islamic Boarding School (head of the financial administration department). The money that has been collected is then channeled to business units to be empowered. The waqf proceeds are then used to finance cottage operations, institutional operations, building maintenance, dormitory, and infrastructure development as well as the development of new business units. In Table 2 below described some of the small-medium business units that Gontor Darussalam has developed from year to year in various regions of Indonesia:

Table 2. Bussines Units Of Gontor Darussalam Modern Islamic Boarding School Gontor World Reports (2017)

No	Business Units	Established	Location
1	Rice Mills	1970	Desa. Gontor
2	Magazine, Book, Tabloid Printing	1983	Desa Gontor
3	Mini Market	1985	Desa Banajar
4	Publication	1988	Desa Banjar
5	Book Store	1989	Ponorogo
6	Meat Ball Stall	1990	Ponorogo
7	Photocopy stall	1990	Desa Banjar
8	Co-operation Business	1990	Desa Gontor
9	Medicine Stall La Tansa	1991	Ponorogo
10	Wartel Gambia Permai	1991	Desa Gontor
11	Ice Cream Fabric	1996	Desa Gontor
12	Perkulakan	1997	Desa Gontor
13	Transportation	1998	Desa Gontor
14	Telecommunication	1999	Desa Gontor
15	Cafeteria Al Azhar	1999	Desa Gontor
16	Darussalam Computer Center	1999	Desa Gontor
17	Hotel Darussalam	1995	Desa Gontor
18	Photocopy	2000	Desa Gontor
19	Television	2002	Ponorogo
20	Farms	2002	Mantingan
21	Maintenance of animals	2002	Desa Gontor
22	Brad Fabric	2003	Desa Gontor
23	Breeding	2003	Desa Gontor
24	Mineral water	2004	Desa Gontor
25	Sports equipment stall	2005	Ponorogo
26	Sandals Fabric	2004	Desa Gontor
27	Convection Fabric	2006	Desa Gontor
28	Fishery	2006	Mlarak
29	Chicken Noodles Fabric	2007	Desa Gontor

Based on the data in Table 2 above, it is illustrated that Gontor Darussalam has many small-medium businesses that have been developed. Then each company that has been designed also involves the Ustadz who have self-validated. Then at this time, the income that has been obtained by Pondok Modern Gontor Darussalam every year has reached approximately US \$ 10,000,000. This is a significant contribution to the institution's management process. As an illustration of the number of santri (students) in Gontor Darussalam Islamic Boarding School and its branches have reached approximately 20,000 students. So that financially the income contributed substantially in institutional, operational financing. Thus Gontor Darussalam Modern Islamic Boarding School is still trying to become an independent institution.

Methods

This study used a quantitative approach. Two hundred and eighty-four students (284 students) were a population the study. The sample size was about one hundred and sixty-six (166 people). The Data collected by psychological scale, interviews and documentation of data. The Data Analyzed with statistical package of social science (SPSS) Version of 24. There were two kinds of research finding in this research: (1) Descriptive analysis of the respondent and the spreading of the mean of data of variables. (2) The quantitative analysis and testing of the hypothesis.

Table 3. The Descriptive Analysis of Respondent

The Categories		Frequency	Percentage
<i>Thee Education level</i>			
1	First Degree	52	31.33
2	Second Degree	114	68.67
Sum		166	100.00
<i>Ages</i>			
1	20 – 30 years old	45	27.11
2	31 - 40 years old	48	28.92
3.	> 41 years old	73	43.97
Sum		166	100.00

Sources: The research reports 2017

According to Table 3 above, we found that most of the respondents at the Gontor Darussalam Modern Islamic Boarding School had the first degree on education level. Then, the most of the ages of respondents at Gontor Darussalam Modern Islamic Boarding School of Islamic Boarding School between > 41 years old. The teachers who join the self-waqf were categories: (1) junior teacher, the teacher who had joint as self-waqf for one – four years experiences. (2) Senior teacher, the teacher who had joint the self-waqf for more than five years. Then, According to the mean and the spreading of frequency and percentage of management character shown below:

Table 4. The Mean Spreading, Frequency Percentage Of Self-Waqf

The Categories	frequency	Percentages
low	108	65.06
High	58	34.94
Sum	166	100.00

Sources: The research reports, 2017

According to the Table 4 above, most of the mean spreading of self-waqf was located at the **low** level (65.06%) Besides that, a few respondents who wanted to do self waqf were **high** level (34.94%). It means that a small percentage who wanted to join self waqf. Then, the mean of spreading frequency and rate on the self-sufficiency of institution (Gontor Darussalam Islamic Boarding School) was below:

Table 5. The Mean Spreading, Frequency, And Percentage On Self-Sufficiency

The Categories	Frequency	Percentages
High	126	75.90
Low	40	24.10
Sum	166	100.00

Sources: The research reports, 2017

According to Table 5 above, most of the mean spreading perception of respondents' about self-sufficiency institution was located at a **high** level (78.90%). Then the means and percentages of perception respondents about self-sufficiency institution was locating **low** (24.103%) It means that the respondent's belief that the institution can provide most of the things they need with their efforts or business (self-sufficient). I.e., mini market, farming, breeding, television, radio, bread factory, bookstore, cafeteria, rice mills, hotels, fishery, etc. The hypothesis analysis describes Table 6 below:

Table 6. The Hypothesis Analysis

		Self-Waqf	Self-Sufficiency Institution
Self-Waqf	Pearson Correlation	1	.738
	Sig. (2-tailed)		.000
	N	166	166
Self-sufficiency Institution	Pearson Correlation	.738	1
	Sig. (2-tailed)	.000	
	N	166	120

** Correlation is significant at the 0:01 level (2-tailed).

According to table 6 above, we got information that $r_{score} = 0.738$. Then the table $r_{score} = 0.254$ and $p = 0.000 < 0.05$. It means there were significant correlations between self-waqf and developing self-sufficiency institution. Then, H_0 was **rejected** and **receives** H_1 . The relation was positive; It means the more people who involved in self-waqf, then the more self-sufficiency of institution.

Result and Discussion

The history of the rise and fall of a business, especially its life and death - Islamic Boarding School in the country, provides lessons to the Founders of the Islamic Boarding School about the importance of attention to regeneration. There have been many stories about the developed and well-known Gontor-Islamic Boarding School at one time, but later retreated and even died after the founder or cleric of the Islamic Boarding School died. Among the most important factors that caused the decline or death of the Islamic Boarding School was the absence of a good regeneration program.

Reflecting on this reality, Gontor Darussalam Modern Islamic Boarding School pays attention to efforts to prepare cadres who will continue the ideals of the Pondok. In the past, the Islamic Boarding School Modern Darussalam Gontor had died because the founder of the Gontor Modern Islamic Boarding School died and there were no successors. From this incident, the Gontor Darussalam Modern Caregiver Islamic Boarding School instilled the spirit of regeneration for all students who were genuinely willing to live and die only for Gontor Darussalam Modern Islamic Boarding School, not to instill that the successors of Gontor Darussalam Modern Islamic Boarding School were their descendants, but cadres who are truly willing to live and die for the Islamic Boarding School are the successors of Pondok.

Caregivers of the Islamic Boarding School always give advice those cadres who need Islamic Boarding School, not Islamic Boarding Schools who need cadres. From the guidance and direction of caregivers, the cadres' souls are always determined and confident that their body and soul are only for the Islamic Boarding School and are always ready to be placed anywhere according to the caregiver's orders.

The existence of the Gontor Darussalam Modern Islamic Boarding School, which continues to this day, cannot be separated from the regeneration system that has been proclaimed by Trimurti (Founder of Gontor Darussalam Modern Islamic Boarding School) and its successors. As one of the Gontor Darussalam Modern Islamic Boarding Schools, regeneration is significant to prepare a generation of leadership batons in Gontor. They must understand and be able to maintain and carry out the vision and mission, values and system, spirit and life philosophy of the Islamic Boarding School in a total and dedicated manner. The existence of a calming mood to self-respect (devote themselves to the sentences), triggers the sense of the cadres who not only come from the Pondok family, but also from the students and teachers both male and female, to fight and fight for, live and live, move and move for the betterment of the cottage. Among those who have and are completing studies in various fields, both at home and abroad, at the level of S1 (first degree), S2 (masters degree), and S3 (Doctoral degree), (<http://www.wardun.gontor.ac.id>).

Since 1951-2012 there have been 181 people who have committed themselves at Gontor Darussalam Modern Islamic Boarding School, they are alumni of the Gontor Darussalam Modern Islamic Boarding School. But nine people died, and there were even those who left the cadre, namely 14 people. He came out because he was not in line with the thoughts of the Leader of the Modern Islamic Boarding School and felt the boredom of being in the cottage. So, the number of individuals who joins the self-waqf in Gontor Darussalam Modern Islamic Boarding School was described below:

Table 7. Individual Joining Self-Waqf In Gontor Modern Islamic Boarding School since 1951-2012

No.	Year Periods	Number of individuals
1.	1951 – 2000	73
2.	2001	8
3.	2002	8
4.	2003	0
5.	2004	5
6.	2005	14
7.	2006	0
8.	2007	8
9.	2008	2
10.	2009	26
11.	2010	11
12.	2011	4
13.	2012	22
	Total	207

Note: 14 People withdraw from cadres or self-waqf.

The cadres are mostly from the Ponorogo area themselves; they are willing to live only for the advancement of the Modern Islamic Boarding School Darussalam Gontor. In his book, Mukhlis Muzarie entitled "The Law of Representatives and the Implications for Community Welfare (Implementation of Endowments at Islamic Boarding School Modern Darussalam Gontor)" explained that senior teachers and lecturers who had devoted themselves to Pondok. For The family welfare through small businesses whose results can be sold in Pondok stalls. Teachers and lecturers The cadres are mostly from the Ponorogo area themselves, and they are willing to live only for the progress of the Gontor Darussalam Modern Islamic Boarding School.

There is no guarantee of being appreciated for anyone who has contributed at Pondok. Gontor Darussalam Modern Islamic Boarding School is a place to practice good deeds, a place to practice sincerity, a place to practice struggle. If you feel worthy at the Islamic Boarding School and feel unappreciated when you are disappointed, then your sincerity needs to be questioned. If you are indeed a sincere lillahi ta'ala, then you will continue to be instrumental in the Islamic Boarding School even though humans do not appreciate it. God still sees what you have done to the cottage. The Islamic Boarding School is a place of worship, an area of education for cadres of the *ummah* leaders.

Someone who has surrendered his life only to the Islamic Boarding School or more familiarly known as self waqf, then they must carry out everything that has been determined by the Islamic Boarding School namely: a) Obey the leader. b) Must be prepared to defend the Islamic Boarding School with various sacrifices. c) Ready to be assigned anywhere in accordance with the leadership's orders. d) Responsible for the implementation of the Pondok program. e) Work 24 hours. f) The leader must choose marriage if they already have candidates they must ask for approval from the leader. If the leader does not give ¹permission, then it is not permissible to marry her. g) You cannot sue

the cottage. h) The cadre of the Modern Islamic Boarding School Gontor must sign an agreement as a cadre. Unlike the religious teachers who only teach at KMI and ISID, but they do not endorse themselves for the Islamic Boarding School, they only work during working hours and the Islamic Boarding School cannot regulate the lives of religious teachers who do not endorse themselves.

There are two methods of implementing self waqf, namely: a) Assignment Method. Cadres (self waqf) must be prepared 24 hours a day wherever they are assigned. For lectures, to fill seminars and even to represent leaders. They can be assigned inside and even abroad. b) Placement Method. Each cadre can be placed anywhere according to the orders of the leader, and there are those at Gontor Darussalam Modern Islamic Boarding School and Gontor branches. They must be willing and sincere for all these provisions. And they don't have the envy of each other. In Table 8 below, the economic value of self-waqf has been illustrated in Gontor Darussalam Modern Islamic Boarding School:

Table 8. Economic Value-Added of Self-Waqf In Gontor Darussalam Modern Islamic Boarding School

No,	Starting to Self-Waqf	The Individual Who Join The Self-Waqf	Salary / Month	National Salary Standard / Month
1	1951 - 2000	73	US \$ 36,500 / Month	US \$ 73,000 / Month
2	2001	8	US \$ 4,000 / Month	US \$ 8,000 / Month
3	2002	8	US \$ 4,000 / Month	US \$ 8,000 / Month
4	2003	0	0 / Month	0 / Month
5	2004	5	US \$ 2,500 / Month	US \$ 5,000 / Month
6	2005	14	US \$ 7,000 / Month	US \$ 14,000 / Month
7	2006	0	0 / Month	0 / Month
8	2007	8	US \$ 4,000 / Month	US \$ 8,000 / Month
9	2008	2	US \$ 1,000 / Month	US \$ 2,000 / Month
10	2009	26	US \$ 13,000 / Month	US \$ 26,000 / Month
11	2010	11	US \$ 5,500 / Month	US \$ 11,000 / Month
12	2011	4	US \$ 2,000 / Month	US \$ 4,000 / Month

13	2012	22	US \$ 11,000 / Month	US \$ 22,000 / Month
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Based on the data in Table 8 above, it was illustrated that the difference between the salary of around the US \$ 500 obtained from Ustadz, who has self-validated in Gontor Darussalam compared to national standards is the value of benefits that can be used as additional operational costs for the activities of the Gontor Darussalam Islamic Boarding School. If we count, the value-added was the amount the US \$ 103,500. Furthermore, considering the low cost of living in the area around Gontor Darussalam, which is as much as the US \$ 200-300. This allows the Ustadz who have committed themselves to live properly at the Islamic Boarding School Modern Gontor Darussalam. Then every Ustadz who has self-validated is not only involved in the education process but also helps the administration process and the management of activities at the Gontor Darussalam Modern Islamic Boarding School.

The daily activity schedule at the Darussalam Gontor Modern Islamic Boarding School is:

At 3:30 a.m.: Wake up.

At 3:30 a.m. 3:45 a.m.: Preparation for *Tabajjud* Prayers and Fajr Prayers.

At 3:45 a.m. 4:00 p.m.: *Tabajjud* Prayer.

04.00-04.45: Studying the Qur'an and the Prayers' Prayer.

04:45 to 05:15: *Muhadatsah / Mengaji Pagi*.

At 5:15 a.m. 06.30: Breakfast.

At 06.39-06.55: Preparing to Enter Class. 06.55-08.30: Enter Class.

08.30-09.00: Prayer *Dhuha* and Rest. 09.00-12.15: Enter Class.

At 12:15-12.30: Prayer for *Dhuhr*. At 12:30-13.00: Dhuhr Prayer.

At 1:00 a.m. - 1:45 p.m.: Lunch. At 13.45-14.45: Afternoon School.

At 14.45-15.00: Preparation of *Asr* Prayer.

15.00-15.45: *Asr* Prayer and Reading Ma'tsurat. At 3:45 a.m. 5:00 p.m.: Rest.

17.00-18.30: Reading the Qur'an and Maghrib Prayer.

At 18.30-19.00: *Ba'da Maghrib* Agenda.

19.00-19.30: Dinner. 19.30-19.45: *Isba* Prayers. At 19.45-21.30: Study Night. 21:30 to 22:00: Rest.

At 10:00 a.m. 3:30 a.m.: Sleep.

Then they are also included in managing 31 types of small and medium businesses that have been developed by Gontor Darussalam; starting from television, radio, mini market, bakery, cafeteria, bookshop, magazine publishing, printing, agriculture, plantation, animal husbandry and so on. So that financially this is indeed very beneficial for the independence of the Islamic Boarding School Islamic Boarding School, because Gontor Darussalam does not need to pay more personnel involved in the business unit. Then at the same time, the Ustadz who had self-validated were given lodging facilities, and salaries/incentives or for married Ustadz gave operational housing and vehicles. Convenience for those who are single or not married, they are facilitated to get a wedding fee. The wedding fee is adjusted to the Gontor Darussalam Modern Islamic Boarding School standard, which is around the US \$ 1,000-2,000. This amount, when compared to the cost of marriage outside the Islamic Boarding School, is lower. Therefore, generally, the cost of the wedding outside the Islamic Boarding School is approximately US \$ 3,000 - US \$ 5,000. This provides significant financial benefits for the Gontor Darussalam Modern Islamic Boarding School.

Conclusion

The research concluded: (1) The dissemination of mean and frequency of who joint self-waqf themselves in Gontor alumni were low. (2) The distribution of way and rate of impacts caused self-sufficiency to modern Gontor were high. (3) The existence of a correlation between self-waqf and the autonomy of institutions in Gontor Darussalam Islamic Boarding School. Recommendations: (1) The self waqf should be increased in Gontor Darussalam Islamic Boarding School. (2) Gontor Darussalam Islamic Boarding School should build many small-medium industries. It will be certified to the institution that wanted to be a self-fulfilling institution. (3) self-waqf can be an alternative for improving the institution's financial independence and self-sufficiency institution.

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MODERATION OF ISLAM IN ISLAMIC BOARDING SCHOOL (STUDY AT GONTOR DARUSSALAM MODERN ISLAMIC BOARDING SCHOOL)

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Abstract

The aims of the study: (1) Describe the values of Indonesian instilled in boarding school. (2) Describe the moderation of Islam that respects differences in pesantren (Islamic Boarding School). (3) Describes the relationship between growing Indonesian values in pesantren with the moderation of santri who uphold the dignity of humanity personally and socially sovereign humanity. This study used a quantitative approach. The research found: (1) The values of the Indonesian-owned santri (students) pertained high. (2) The moderation attitudes of the santri are high. (3) There is a relationship between the understanding of Indonesian-owned santri with Islamic moderation developed pesantren. Conclusion: Pesantrens are also agents of change of thought, especially the planting of Indonesian values. Then at the same time pesantren also the modern development of Islam tolerant, cooperate, mutual respect so as able to build moderate Islam in the middle of society, in realizing harmonization in social life.

Keywords: *Islam Kean Indonesian, Moderation, Pesantren and Harmony Society.*

Introduction

Indonesia as a Muslim country has over 230 million Muslims, Indonesia has the largest community of Muslims in the world. So, the majority of the Indonesian population are Muslim. But, we also found much other religion in Indonesia (Buddhist, Christianity, Hindus and Kong Ho Cu). Then, we can say that Indonesia has a multi-religion society. The majority of Indonesian Muslims are Sunni; however, there are significant populations of Shi'a Muslims (over one million) as well as some other sects, such as the Ahmadiyya sect and syncretist traditions. In some areas of Indonesia, it is difficult to find accurate statistics on religious belief because people who do not identify as one of the five religions recognized by the government.

The relation amongst religion in Indonesia has a serious problem because many kinds of terror have happened. Some of the terror had been done by "so-called Islamic Fundamentalist." So, violence by the name of religion had abused religious awareness. I.e., number of cases about the terrorism in Indonesia likes; Borobudur 1985, Jakarta Stock Exchange 2000, Philippine consulate 2000, Christmas Eve 2000, Bali 2002, J.W. Marriott Hotel 2003, Aceh 2003, Palopo 2004, Australian Embassy 2004, Poso 2004, Tentena 2005, Bali 2005, Palu 2005, Jakarta 2009, Cirebon 2011, bomb blast in police station in Solo, 2016, bomb blast in railway station which nearby the transjakarta station, 2017 etc. . So that, no doubt that radicalism has been implemented in Indonesia. Unfortunately, some of the radicalism whose involved in terrorist behavior was a Muslim.

On the other hand, in some Muslim country, the case of "so-called Islamic Fundamentalist" also had been existed. i.e., the Palestinian Hamas movement, and the Lebanese Hezbollah, are two groups who do, in part, advocated armed struggle, as well as parts of the Muslim Brotherhood in Arabian countries, and the Islamic communities in Pakistan. The fact gave us information that the case of radicalism was not only occurred in Indonesia. One of the most frequently heard terms in the counter-terrorism/counter-radicalism conversation in Southeast Asia is pesantren (madrassa) or Islamic boarding school. More often than not, the pesantren or madrassa is associated with terrorism or radical Islam. Despite all of the negative attention, the pesantren or madrassa is poorly understood outside the world of psychology, sociology, religion, or anthropology. Quite the opposite of what is often portrayed in the media, the pesantren or madrassa, in many ways, acts as a stabilizing force within Indonesian society. It is in their interest to do so. Unfortunately, a discourse, especially among counter-terrorism experts on the pesantren's role in maintaining stability and checking extremism in Indonesia sadly, lacks a number of Indonesia observers will concede that the vast majority of pesantren are non-violent, yet there are few inquiries into the positive role of the pesantren in preventing the growth of radicalism.

Table 1: Religious Intolerance in Indonesia during Periods 2007-2013

<i>Insitution</i>	<i>JTypes</i>	<i>2007</i>	<i>2008</i>	<i>2009</i>	<i>2010</i>	<i>2011</i>	<i>2012</i>	<i>2013</i>
SERARA Institute	Violence	185	367	291	286	299	371	292
	Events	135	265	200	216	244	264	222
The Wahid Institute	Cases	-	227	228	196	277	274	245
CRCS-UGM	Religious case	-	8	18	39	36	0	-

Source: Research Reports on Religious Affairs Dept. of Indonesia in 2013

The positive potential of diversity is the energy to build a life together, without putting suspicion and hatred toward one another. This togetherness is the social capital of nation-building. Therefore, the diversity must be maintained into a harmonious fabric of life by promoting tolerance in acting and acting. Gandhi (1991: 103) states differences proved useful during tolerance. Tolerance in diversity must be established through education so that the diversity in Indonesia is not dragged into the drivers of violence, conflict, anarchism, and wrath. Diversity can also be a threat, if not managed and not received humanitarian attention. The threat could be a conflict that harms material and human life. This can be seen from the facts and events that arise in the world, including in Indonesia as seen from inter-religious conflicts, ethnic conflicts and a number of other horizontal conflicts.

In this context, multicultural education is needed to explain these differences so as not to become anarchism, but it can be explained as a potential asset for building the life of the nation together. Multicultural education in Indonesia is a mandate of Article 4, paragraph 1 of Law No. 23 of 2003, in which "Education is conducted in a democratic and just and non-discriminatory manner by upholding human rights, religious values, cultural values, and national cultivation."

Multilingual education plays a role in explaining the world is not manifested in a single order and the same cultural form. For countries that have diversity must develop the design and strategy in the implementation of this multicultural education, because the strengthening of the meaning of ethnocentrism in the era of globalization requires the existence of harmonization efforts. The reinforcement of ethnocentrism has created

cultural clashes that harm human beings and the universe. According to Huntington (2001: 13), this resurrection of ethnocentrism becomes the "enemy" of mankind of this global era. Multicultural education is needed to answer for the uniformity of uniformity in these clashes. Multicultural education is, therefore, a potential means of explaining religious tolerance — multicultural education as well as aims to realize the world peace that has been torn apart due to the strengthening of the meaning of negative ethnocentrism, so that the disputes have killed many people and at the same time cheered the world peace.

Multicultural education is expected to be able to respond to these differences to be understood as equality and equality. Education has a great role to play, because education as Paulo Freire says, is not "ivory tower" that seeks to stay away from social and cultural realities, but education is a cultured and moral maturity of humanity by upholding the universal principle of humanity (Freire, 2009: 434). The school as an educational institution must carry out multicultural education to explain the diversity possessed by this nation.

Insofar as Islamic Education in Indonesia is linked to modern pesantren (Modern Islamic Boarding School) which are respected as they apply the new pesantren style. The Darussalam Gontor Pesantren, Ponorogo, was established on September 20, 1926, by three brothers-KH. Ahmad Sahal, KH. Zainuddin Fannani, and KH. Imam Zarkasyi. This Madrasa is also called modern cottage (modern madrasah), in some ways that it not only adopts the madrasa system but also teaches Arabic and English to the intensive santri and in fact in the daily conversations among the santri (students) in pesantren, All santri are obliged to speak Arabic or English - they are not allowed to talk to Indonesian. Besides, unlike the majority of other madrasahs, Modern Islamic Boarding School (Darul Ma'Rifat, better known as Gontor 3) embraces renewal in its curriculum. The target of Gontor Pesantren, such as a substantial fort or spear, also produces a leader of the pesantren and the modern and traditional education system. Besides, pesantren also appealed to students about the meaning of art — Us; Music, sports and other extra-curricular activities that also get the attention of pesantren leaders. Pesantren is also expected to provide education that can challenge the Islamic world between the lifestyle and social culture of the people of Indonesia who begin to enter the modern world.

It is important to mention that Gontor Pesantren has been established during the elaborate period of Islamic development in Indonesia. Following the ethical policies adopted by Cairo, Egypt, Islamic Education in Indonesia passes through fundamental changes. This has been marked by the establishment of a new Islamic education system, which adopts the modern educational system, instead of the traditional pesantren education system. Modern Islamic Institutions The renowned modern-madrasa-like became an important part of the movement of Islamic change during the early decades of the 20th century. In addition to introducing new interviews and systems—ranging from adopting modeling to classroom divisions, using textbooks as a tool of Learning, to accommodate the functioning curriculum as well as a medium to develop a renewal in the Islamic idea that is the basis for preparing a new generation of Muslims who become accustomed to the spirit of modern view, which Indonesia embarked on in the modern world. Thus, the cadres of Muslims produced by Madrasah Gontor are those who are often recognized as "Intellectual Muslims."

Gontor Pesantren as a modern madrasah, as already mentioned, is directed at trying to contradict traditional madrasa, which has some experienced mind congestion, and ineffectiveness as well as the educational system of Inefficient managerial education. Imam Zarkasyi, one of the founding fathers of Madrasah Gontor, argues that a modern pesantren needs to apply freedom for thought, efficient and effective management, and introduce santri towards reform. It is parallel to other Muslims of reformers. It also invites not to be

too fanatical towards a particular madhhab, as this will lead to the absence of freedom for thought. Of course, concerning the practice of religious ceremonies, Gontor Pesantren is not fanatical to a certain madhhab.

The aims of the study: (1) Describe the values of Indonesian instilled in boarding school. (2) Describe the moderation of Islam that respects differences in pesantren. (3) Describes the relationship between growing Indonesian values in pesantren with the moderation of santri who uphold the dignity of humanity personally and socially sovereign humanity.

Literature Review

Moderation is the middle way, and this is under the core teachings of Islam under human nature. Therefore, Muslims are called *ummatan washathan*, a harmonious and balanced people, because it can combine the two poles of the former religion, the Jews are too down-to-earth, and Christians are too sky-high. This is evidenced by the movement of the direction of the Qiblah originally facing the Aqsa Mosque in Palestine moved to face the Grand Mosque in Makkah. This proves the independence and purity of Islamic teachings brought by the Prophet Muhammad who was not influenced by the previous religion that glorifies the Aqsa Mosque. This is expressly stated by the Qur'an in the letter of al-Baqarah [2] verse 143: "And thus We have made you (the Muslims), the just and chosen, that ye be witnesses of man and the Apostle (Muhammad) be a witness against your (deeds)." Thus, moderation is equally meaningful to *al-washatiyyah* - as expressed in the above verse. According to Ibn Faris, as quoted by Muchlis M. Hanafi (2009), that *al-washatiyyah* derived from the word *wasath* that has a meaning fair, good, middle and balanced. The middle part of both ends of something in Arabic is called *wasath*. It has a good meaning as in the hadith saying, "The best of affairs is *awsathuha* (the middle)' because the center is protected from the blemish or disgrace that usually concerns the edge or edge.

Furthermore, M. Hanafi (2009) cites the opinion of Abu Su'ud's commentator, that the word *wasath* originally refers to something that becomes the meeting point of all sides like the center of the circle (center). It then develops its meaning to the human qualities that these human beings possess because they are the middle of deplorable traits. Such a generous nature is halfway between a miser and extravagant, brave midway between fear and recklessness. In line with the universal and balanced teachings of Islam, *al-wasathiyah* is defined as a method of thinking, interacting and behaving based on the attitude of *tawazun* (balanced) in addressing two possible behavioral states to be compared and analyzed, so that appropriate attitudes can be found with conditions and not contrary to the principles of religious teachings and community traditions. According to Yusuf Qardhawi (1995), that among the characteristics of Islamic teachings is *al-wasathiyah* (moderate) or *tawazun* (equilibrium), i.e., the balance between two ways or two opposite or opposite directions. Conflicting two-way examples such as spiritualism with materialism, individuals with the collective, contextual to idealism, and consistent with change. The principle of balance is in line with the nature of human creation and harmonious and harmonious nature. As revealed in the Qur'an, "Allah has lifted up the heavens, and He has laid down the *mizan* (justice), lest you exceed the limits of the *mizan*" (Surat ar-Rahman [55]: 7-8).

Moderation of Islam is reflected in all its teachings. For example in the field of *Aqidah*, the teachings of Islam in accordance with the nature of humanity, are in the middle between those who submit to the *khurafat* and myth, and those who deny everything that is metaphysical. In addition to inviting faith to the unseen, Islam also invites the human mind to prove his teachings rationally. In the field of worship, Islam obliges its adherents

to perform worship in a very limited form and amount, such as praying five times a day, fasting a month of the year, and once-in-a-lifetime pilgrimage; the rest of God invites people to work and work to seek sustenance of God on earth.

Then in the field of morals, the teachings of Islam acknowledge and facilitate the existence of elements of the body and soul of human beings. With the element of the human body is always encouraged to enjoy the fun and beauty issued by the earth, while the element of the spirit encourages him to reach the sky seekers. So with this concept, the life of the world is not a prison in which man is tortured, but a blessing to be grateful for and a field to achieve eternal life in the afterlife.

In the Qur'an affirmed, "And look to that which Allah has bestowed upon you in the Hereafter, and do not forget your part from the (pleasures) of the world, and do good (to others) as God has done well to you, and do not do damage on the (face) of the earth. Allah does not love those who do corruption "(Surah Al-Qashash [28]: 77). Furthermore, regarding the characteristics of moderation of Islam, as stated Tarmizi Taher (2007) has two independent characteristics, namely first, the right of freedom that must always be balanced with the obligation. Intelligence in balancing between rights and duties will greatly determine the realization of balance in Islam.

Secondly, there is a balance between the life of *dunawi* and *ukhrawi*, as well as material and spiritual. So that the civilization and progress achieved by Muslims are not false and mirage, but intrinsic and truly in accordance with the expected, that manifests goodness in the world and in the hereafter and is kept away from the hell and torments of hell. This is in line with the prayer of *sapujagat* which is always said, "O God our Lord, give us good in the world, and good in the Hereafter, and keep us from the torment of Hellfire."

It looks to a century of pressures on religious minorities to conform to dominant American frameworks for the race, gender, and political economy. These include the encouragement of the community to provide social services to the dispossessed in compensation for the government's lack of welfare provisions in an aggressively capitalist environment. Calls for Muslim moderation, in particular, are also colored by racist and orientalist stereotypes about the inherent pacifism of Sufis with respect to other groups. The first investigation of the assumptions behind moderate Islam in our country, *Making Moderate Islam* is also the first to look closely at the history, lives, and ambitions of the involved in Manhattan's contested project for an Islamic community center [1].

Moderate Muslim is a label used within counterterrorism discourse as the complement of Islamic terrorism, implying that the support of Islamic terrorism is the characteristic of a "radical" faction within Islam and that there is a "moderate" faction of Muslims who denounce terrorism [2]. Lorenzo G. Vidino describes the term as "inherently controversial," and scholars have argued that Muslim populations predictably find the "moderate Muslim" label offensive. Cherney and Murphy argue that the categorizations of moderate/extremist are not neutral and that their widespread deployment "deprives against terrorism." Although some Muslims do Muslims stigmatizing Muslims and Islam [3] [2]

Some consider the "moderate Muslim" label offensive, as they believe that it implies ordinary Islam is not inherently peaceful [4]. Others believe that it implies that "moderate Muslims" are not "fully Muslim" [5], or that the term equivalates "progressive" or "secular" with "moderate." Others, such as Turkish President Recep Tayyip Erdoğan, reject the term as a Western notion stating that there is only one Islam [6]

Methods

This study used a quantitative approach. Population in research is all santri at Pondok Modern Gontor 3 (Darul Ma'rifat) Kediri, East Java. The sample in this study is the total

santri of fifth grade and sixth grade regular, as many as 234 people. The sample was about 1147 students only. The technique of data collection is with psychology scale and interview. Data analysis techniques with the help of SPSS version 20, with the statistical model of Pearson correlation.

Result and Discussion

There were two kinds of research finding in this research: (1) Descriptive analysis of respondent and spreading of mean data of variables. (2) The quantitative analysis and testing of the hypothesis. The descriptive analysis of respondent mention below:

Table 1: The Descriptive Analysis of Respondent

	The Categories	Frequencies	Percentage
1	<i>The Education level</i>		
	Fifth Grade	87	59.18
	Sixth Grade	60	40.82
	Sum	147	100.00
2	<i>Ages</i>		
	16-18 years old	79	53.74
	19-21 years old	68	46.26
	Sum	147	100.00

Source s: The research reports 2017

According to Table 1, we found that most of the respondents at Gontor Darul Ma'rifat studied at Fifth grade (59.18%). Then, most of the ages of respondents were between 16– 18 years old (53.74%).

Then, according to the mean and spreading of frequencies and percentage of Indonesian values implemented had shown below:

Table 2. The Mean Spreading, Frequency, and Percentage of Indonesian Values Implemented in Pesantren

The Categories	Frequencies	Percentages
Low	53	36.05
High	94	63.95
Sum	147	100.00

Sources: The research reports, 2017

According to Table 2 above, most of the mean spreading of Indonesian values were located at the high level (63.95%) and only (36.05%) were categories low. It means that The values of the Indonesian-owned santri pertained high. This means that santri understand that, their presence comes from various tribes, religions, and races in Indonesia. This diversity makes them respectful, tolerant and cooperative regardless of the background they have.

On the other hand, the mean spreading frequencies and percentages of Islamic Scholar perception about virtual pesantren has shown below:

Table 3. The Mean Spreading, Frequency, and Percentage of the moderation attitudes of the santri

The Categories	Frequencies	Percentages
High	85	57.82
Low	62	42.17
Sum	147	100.00

Sources: The research reports, 2017

According to the Table 3 above, most of the mean spreading moderation attitude of santri (students) were located at the high level (57.82%) and only (42.17%) was located at a low level. It means the moderation attitudes of the santri are high. This means that santri tend to be moderate and do not claim that their culture is higher than other cultures, so they view other cultures as a national cultural asset that needs to be developed with their own culture. This is done through regional language reproduction (replacing it with the use of the national language) in daily conversations of newly admitted santri, so that the regional language is no longer the center of the divisions and cultural differences that they have. Furthermore, the eradication of various regional attributes in the form of a uniform shirt or any kind that shows the symbol of its redness. The result of hypothesis analysis is in Table 4.:

Table 4 The Hypothesis Analysis

Indonesian values in pesantren	Pearson	1	.826
	Correlation		
	Sig. (2-tailed)		.000
	N	147	147
The moderation attitudes of the santri	Pearson	.826	1
	Correlation		
	Sig. (2-tailed)	.000	
	N	147	147

** Correlation is significant at the 0.01 level (2-tailed).

According to The table 1.4 above, we got information that $r_{score} = 0.826$. $> r_{table} = 0.176$, and $p = 0.00 < 0.05$. It means there was a significant correlation. Then, H_o was accepted and rejects H_1 . So, there was a correlation between Indonesian values and moderation of Islam. The students stick on Indonesian values, and they implement Islamic moderation. Not only, respect to each other, they also had responded to their duty. Then, they had done their jobs with efficiency. They come closer together every time, especially when they had to do their obligation especially about *Panggung Gembira* (Happy Stage) or Drama Arena (exhibition of entertainment). Although many know Gontor as a modern cottage, not many know how education in it is designed and run with modern methods, especially regarding the formation of characters through performances and artwork

Every year, Gontor has a lot of regular art events held. Like vocal groups, music competitions, speeches, dramas and more. Of the many events, Drama Arena and Happy

Stage are designed to be the biggest stage of the year. Greget Stage Happy more excited again, because of this art performances held by santri class final Gontor. PG is the ultimate event of an opening weekend series. Even more than just pamungkas, as presented by the Chairman of Pondok Modern Gontor KH Hasan Abdullah Sahal, PG is a barometer of success in educating the santri. "Happy stage is a barometer for the cottage," said Pak Hasan when opening and inaugurated PG 692 at Gontor Putra 1 campus, Ponorogo. Actually, at the end of the first week of modern cottages, there are three major events held. Namely, Drama Arena (DA) held by 5th-grade students (11th-grade high school), then continued with Student Darussalam Show (Mahadasa Show) by teachers and students of Gontor and closed with Stage Happy (PG) by santri class 6. DA, Mahadasa Show and PG held for three consecutive nights. The first night of DA, the second night of Mahadasa, then last night PG. All of them held with the purpose and purpose of education itself.



Figure 1: Happy Stage events at PMDG (Pondok Modern Gontor)

The Mahadasa Show is a musical performance performed by teachers. They display a variety of performances, especially music, usually featuring a group of teachers/students based on force. O yes, for the uninitiated, the teachers at Gontor automatically become students at the University Darussalam (Unida). But students who study at Unida are not necessarily Gontor teachers. New teachers are performing, followed by second-year teachers and so on. Mahadasa is not designed majestic, because the main focus of education in Gontor is in santri. The Mahadasa Show was held precisely the day after the Drama Arena. So, when the sixth graders are busy preparing for the PG stage, Gontor teachers and students feature a musical spectacle, especially for new santri in the hall. The triad of activities is one-way Gontor educates his santri. Repeatedly the cottage leader insists that this is not a show but an education. Exactly as Mr. Hasan said last week in front of the santri. "It's not a show, it's not a spectacle, it's not an art performance, it's an education," he said [7] when opening the Drama Arena 562, Thursday (17/8) night. That is, although the form of the DA event (also PG) is an art performance, the ultimate goal is not performance, but education.

Because it is not a spectacle, then the cottage never invited an outsider to come to watch PG or DA. Including parents of students. Even if there were walisantri in attendance, their arrival was asked by their son who took part in the stage or happened to be visiting his son. So also with the alumni who come here. They are not cottage invitations and do not have a special place in the audience area. That is why the composition of the audience bench does not provide a special room for parents or guests on the front of the stage. Their place is somewhat behind, on the left side of the stage. The front of the stage is filled with teachers and their families, the ranks of the cottage leaders and the jury.

The new students sit just behind the teachers, as they are the primary viewers of the event. While other students spread in many corners of the place, to fill the second floor of Aligarh boarding house and cottage mosque. To add to the audience's ease, the committee placed three big screens at three separate points.

To spur the organizers of DA and PG in presenting quality entertainment, a team of judges was formed in charge of assessing the hard work of these fifth and sixth graders. Assessment is done thoroughly. Starting from the stage decoration, the garden that adorns the front of the stage, lighting, sound system, service and snacks for guests, MC performance, down to the details of each show. DA and PG use the same stage. This year, the cottage builds an 18x8 meter sized stage that stands firmly for four days, from Thursday to Sunday. Two days for DA preparation and performances, the next two days for PG. Incidentally, the lodge already has a stage and sound system device for performances of PG caliber. Both were purchased several years ago and kept in a special place. The committee only needs to build a grand stage setting, and hire rigging and lights for the lighting of the show. Speaking of the real stage of his own, DA and PG has experienced three times the location changes. Until 1994, the Stage of Gembira and Drama Arena was held in the Hall of Pondok Modern (BPPM) which has been equipped with a permanent stage. But, at that time, these two performances did not share the stage. PG uses a permanent step in the hall, whereas DA makes its stage whose position covers the main entrance hall or faces a permanent stage. So these two big events seemed to be face to face but held on different days: PG was held on the north side of the hall, while DA on the south side.

Beginning in 1995, during the Drama Arena, the leadership allowed us to hold DA outside the hall --- for the first time. Yeay, this is a great achievement. Forces already existed previously submitted, but not yet allowed. I still remember the moment when the creative hands of classmates succeeded in making the big stage with drums as the base. Complete with high and wide stage background. A month more drama exercises are done intensively for many types of theatrical performances. The results were encouraging. We are proud to roll out DA outdoors successfully. As for the Happy Stage, it was only held outside the hall starting in 1997. When my generation asked for permission to keep a PG outside in 1996, Pak Syukri (KH Abdullah Syukri Zarkasyi, may Allah heal his sickness) has not yet blessed, considering PG is the peak event should not fail because of rain or so on. That year, Gontor is not ready PG held outside. As time went on, the number of santri continued to increase, PG and DA were no longer held in the hall, but outdoors, precisely in front of BPPM facing south. Then, for the last three years, or starting in 2015, the DA and PG stages have moved back from the original position in front of BPPM facing south or to the Aligarh building, shifted facing west or to the main mosque of Gontor.

Departing from the various explanations above, Pondok Modern Gontor (PMDG) has its own uniqueness in instilling Indonesian values, where each student are taught: (1) Cooperate to build and preparing exhibition either Exhibition of Entertainment or Happy Stage, (2) Tolerance, the performances displayed are diverse by also presenting a wide range of cultures, which are mutually respectful and caring. (3) Understanding the balance between worldly and ukhrowi, where they not only carry out activities keagamaan routines alone in the cottage (ukhrowi) but also mensyiarkan Islam through Islamic education that has the concept of performing art (worldly) that has a robust theological message. (4) The efficiency of time, considering the Stage or Drama Arena activity has

been planned since the beginning of the year hence, the events are designed in such a way. So in the work of the students, they set the targets of planned activities with a mature. (5) Have social responsibility, meaning students are taught to be not only responsible to themselves but also have a social responsibility where the Stage of Fun or Drama Arena is an integral part of running a social role where the students are required to understand the role that needs to be run under the job-description owned by each of the students involved in the Drama Arena or Stage Happy. So there is no santri who do not take part in carrying out these activities, as a form of their social responsibility as cottage residents. This is among the uniqueness of education about moderation of Islam that is practiced by the hut, especially Pondok Pesantren Modern Gontor.

Conclusion

Pesantrens (Islamic Boarding Schools) were also agents of change of thought, especially the planting of Indonesian values. Then at the same time pesantren even a place for implementing moderation of Islam; Islam is tolerant, cooperate, mutual respect so as able to build moderate Islam in the middle of society, in realizing harmonization in social life. But, the Islamic Boarding Schools implemented of Indonesian values on Happy Stage and Exhibition of Entertainment. They learn about Indonesian values with happiness. Massage of values was direct or indirect of sending to the people who were coming at the event. Happy Stage or Exhibition of Entertainment not only for fun but, also had a good message to the society (education). The instruction should be implemented in many ways; not only in the classroom.

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