

REVITALIZING LEARNING FACILITIES OF THE ENVIRONMENTAL COMMUNITY OF BONTO, KOLOVILLAGE, BIMA CITY THROUGH THE QUR'AN LEARNING PLACE (TPA) AND COMMUNITY READING PARK (TBM)

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Abstract - Community service in the form of community assistance is carried out in the Bonto neighborhood, Kolo Village, Asakota District, Bima City. The Bonto neighborhood community needs to receive online learning assistance from the impact of the COVID-19 pandemic in the education sector. Before the pandemic, children and teenagers went to school offline (face to face) as usual. However, during the Covid-19 period, all educational activities were carried out online and the government's policy was to reduce school hours. Such conditions have left the education of the younger generation in the Bonto neighborhood neglected and they have plenty of time to play. The same is true for the adult Bonto community, before the pandemic, recitation activities took place normally. However, since the pandemic, these activities have been neglected. The revitalization of community learning facilities is aimed at normalizing community learning activities and facilities in the Bonto environment during the pandemic with activities centered on religious facilities and continuing to implement health protocols. The method used is recitation for the target children by providing facilities for the Qur'an and Iqra' books, while the group learning method for adults is through lectures and discussions as well as providing facilities for books on religious and social themes. The approach used is integration- interconnection (multi-inter and transdisciplinary) in the religious and social fields, with the reason to facilitate mobilization and invite people in the Bonto environment to revitalize their learning facilities. The academic findings that we got during this research were the willingness of the community to return to normalizing learning facilities even during the pandemic and the spirit of community collaboration to live in harmony in the construction of religious facilities. The results of this service succeeded in re-activating community recitations and rebuilding TPA and TBM in the Bonto neighborhood, as well as scheduling TPA and TBM in the Bontoneighborhood.

Keywords: Revitalization of learning facilities, TPA and TBM, Religious institutions.

1. INTRODUCTION

The Bonto Environmental Community, Kolo Village, Bima City is a coastal community with the main livelihood as fishermen. The pandemic condition has hampered the learning facilities of the Bonto Environment community. The learning process before the pandemic (face to face) is more acceptable and implemented by the community. The transition of the learning process from offline to online than offline again became the main problem experienced by the Bonto Environment community. The minimal understanding of the brave learning system has left the learning activities of the Bonto Environmental community during the pandemic neglected. Therefore, during community service, students of KKN UIN Sunan Kalijaga tried to revitalize community learning facilities during this pandemic, which was abandoned due to the lack of public understanding of new learning policies boldly, so that students of KKN UIN Sunan Kalijaga wanted to revitalize and continue their activities and agendas. Bonto environmental community learning and policies on religious facilities.

This study focuses on the efforts of KKN UIN Sunan Kalijaga students to revitalize the learning facilities of the Bonto Environment community, during the pandemic. This study was carried out, considering that during the pandemic, humans were faced with a new way of life to adapt to life with the ongoing state of the covid-19 pandemic. This new habit (new culture) that humans are facing, must be resolved by mankind so that the development of life and patterns of life that used to be lived after Covid-19 later is a true lifestyle not too far from the habits of life during the pandemic.

Living in a difficult situation does not mean that people should sit idly by, do nothing, or in theological terms called *jabariyah*, this kind of attitude may exist in the minds of Muslims in the face of this pandemic. Although there was a "commotion" in the early days of this pandemic, the government was able to quell the situation with very hard efforts. With a community of associations (*gemeinschaft*) like in Indonesia, efforts to prevent and fight Covid-19 are very different from countries in the West whose population patterns are different from Indonesia. Therefore, with several accurate approaches and serious efforts, the community's efforts to get out of the Covid-19 pandemic can be carried out from the grassroots. Not only from the efforts of the central government with a centralized mechanism and "force" the community. There must be a basic and collective awareness from the grassroots through the smallest environment to proactively get out of this pandemic.

The existence of KKN UIN Sunan Kalijaga students is a form of small effort, helping the community with several programs so that the habits of offline living are replaced online and then we have to return to offline living patterns is something that we should try, even if only by revitalizing community learning facilities. But at least, we have started the will to get out of the trap of this pandemic and we are doing it. It's just a matter of how far the community responds and continues to carry out new patterns of life like this.

There have not been many comprehensive studies on the Covid-19 pandemic and public attitudes. Nevertheless, many previous writings and works that discuss the Covid-19 can be used as references in this writing.

The article written by Abdul Wahid entitled *Pembangkitan Sipil Religius* in his book "Dua Suara Tuhan Pergumulan Etos Agama dan Budaya di Ruang Publik" is relevant to the theme of this study. In general, the article discusses the public response in Indonesia regarding new policies and new living situations during the pandemic. The response of the "religious" community which tends to be rebellious- to borrow Abdul Wahid's term- to the recommendations of the government and religious authorities for several policies in the religious realm raises pros and cons in the community. However, it should be noted that the article does not specifically discuss revitalization and community actions to adjust to life amid the Covid-19 pandemic.

The book *Revolusi Desa Arus Balik Gerakan Desa Membangun Indonesia*, written by Badrul Munir, discusses a lot about how to build a village that is independent and culturally dignified. This book written by Badrul Munir provides the provision of qualified human resources in the village. With a variety of efforts, especially in the fields of education and culture.

In the final sections of this book, it is explained how the urgency of village innovation and creativity as an effort for sustainable development in the village. Even so, Badrul Munir does not know the current issues in his book. Also, the data taken by Badrul Munir in this book are data that were above five years ago.

The results obtained from this study are the active participation of the community to accelerate the transition of learning from offline-online-offline by utilizing the mosque as a center for community learning activities. Activities are carried out in the form of TPA and TBM because the methods are believed to be familiar and have been carried out by the Bonto Environment community and can be applied by KKN UIN Sunan Kalijaga students. Because this study has not comprehensively discussed the behavior and public response regarding Covid-19, as a complement and complement, we hope that further researchers will be able to research and improve this study.

The frame of mind that this research is trying to build is the assumption that people affected by Covid-19 will easily get through or adjust to the new Covid-19 lifestyle. It is difficult for people in the Bonto neighborhood, Bima City. Because access and minimal understanding of online lifestyles and public education are still low. The main question of this research is how to revitalize the learning facilities of the Bonto Environment community through TPA and TBM activities as well as the community's response to the revitalization effort. The purpose of this study was to determine the extent of the role of TPA and TBM as a means of community learning during the Covid-19 pandemic.

2. METHOD

The method used in this study is a qualitative research method that produces hypotheses from field research (Mulyana, 2006). Data collection was carried out using interviews and field research during the KKN UIN Sunan Kalijaga program. In testing the data obtained, we made comparisons and comparisons through interviews with other sources and our observations about the condition of the community in the Bonto Environment. The description of the flow of this research from general themes and then narrows it down to specific things. That way, the data we get and we present can be directly discussed at the sametime.

3. RESULTS AND DISCUSSION

By applying the face-to-face learning method at the TPA and TBM as well as applying the integration-interconnection approach by linking religious learning and general learning which is followed by the Bonto Environment community every day. Therefore, it is hoped that through this approach, we can see efforts to revitalize TPA and TBM learning facilities that have the support of school children, on the other hand also get resistance from the Bonto Environment community due to community technical factors, such as busy economic activities and the lack of community participation. public, other than school children. By using the integration-interconnection approach of Prof. Amin Abdullah can relate this phenomenon to see it more deeply and comprehensively. In addition, by looking at this phenomenon from the perspective of integration-interconnection, it is hoped that we can find the right and precise formula in a tight society like Indonesia and the City of Bima in particular.

The findings that we got were that the majority of the people of the Bonto Environment in terms of education graduated from high school/equivalent, rarely going to college. If they are also classified, the schools where they study are private schools and schools that are "not excellent" in Bima City. The fact that we also found is that many school children rarely attend school. It is comprehensive from primary to higher education level. In this COVID-19 pandemic situation, this fact is exacerbated by the reluctance of school children and parents at home to become teachers for their children. This is what makes the dropout rate in the Bonto Environment very high during this pandemic.

Finally, these school children's access to a good education is hindered by their own will and the covid-19 pandemic. Therefore, the solution we offer is to open and reactivate (read: revitalize) community learning facilities so that their access and excesses for learning and teaching activities can still be accepted even with TPA and TBM activities in the community.

A. Revitalization, Projections, and Targets

The work program of KKN UIN Sunan Kalijaga students in the Bonto neighborhood, Kolo Village, Bima City is primarily the revitalization of community learning facilities that have recently been neglected due to the COVID-19 pandemic.

The Bonto neighborhood, KoloVillage is geographically located on the sea coast in the Bima strait. According to data from the Kolo Village Administration, the total population of the Bonto neighborhood is 1725 people, with details of 838 males and 887 females. Not surprisingly, the main livelihoods of the Bonto people mostly come from the sea, some are fishermen, fishers, or marine product, processing entrepreneurs. Here men and women share roles in production work, the majority of men are fishermen to look for fish and the majority of women are the processors of these marine products (Hermanto, 2017).

This condition makes it not too difficult for the people of the Bonto neighborhood to earn money. The circulation of money that occurs in the Bonto neighborhood every day is around ten million rupiahs every day just because of fish trading activities. In addition, the education level of the majority of the population in the Bonto neighborhood is high school graduates/equivalent. Thus the children in the Bonto Environment during the pandemic, due to online learning policies and cut school time, have made more opportunities for children wasted. In addition, the lack of parental understanding of online learning policies makes the urgency to revitalize learning facilities "outside" of school becomes very important and urgent. There is an alternative educational space other than formal schools the paguyuban community like this in Indonesia. Of course, we try to adapt this alternative learning space to the learning patterns that have been previously carried out by the Bonto community.

The habits of the community (*gemeinschaft*) who are used to the gathering, working together, cooperation, and accustomed to being involved in active communication between each other with policies in the Covid-19 situation that require maintaining distance, complying with health protocols which have become a new habit in the community. This is a challenge that must be faced by the Bonto Environment community and KKN UIN Sunan Kalijaga students in carrying out the revitalization program for community learning facilities. However, to find a precise and appropriate formula, the revitalization program tried to be carried out with an integration-interconnection approach and using a "second way" namely multi-interdisciplinary (Abdullah, 2020). Because after all, the new culture that the world is facing during COVID-19 will become new habits that will be carried out after Covid-19. As a new trend, to reveal a phenomenon and community response, in studies like this we also try to take a phenomenological approach, as part of religious studies to find out community expressions and responses to this phenomenon (Clive Erriker in Peter Connolly (ed), 2016). With this kind of mapping, we hope that further explanations can facilitate future analytical work.

The revitalization of learning facilities is intended as an alternative learning space for the Bonto Environment community. This effort is part of reducing the risk of a pandemic in the education, social and economic fields. The main focus is in the field of education, which is an integral part of the effort to create good human resources. As explained above, the efforts to revitalize educational facilities must also receive support so that the empowerment and improvement work will get

positive results. This projection has gone through several considerations and field observations and is by what we got. Considering the massive impact of COVID-19 on the community, we are trying to rebuild learning facilities by re-activating the TPA and TBM offline that use the mosque as the center of their activities (Tohari, 1996). The choice of a mosque as a center of activity is not without reason, but it is the mosque that can embrace and create solidarity over the fears of the people. The fear experienced by humans is not without reason, because as a result of a handful of humans have ambitions to create technology that has an impact on dehumanization and inhumanity to make places of worship and God is a safe place to return (Wahid, 2020). By being in the mosque, you can create a sense of security and avoid Covid-19. Of course, the revitalization of learning facilities will continue to apply health protocols. This learning facility revitalization project has received approval from several community leaders, they also accept and support this effort, so that community learning activities can return and run as usual even in this pandemic situation (Interview with Firdaus, community leader of the Bonto Environment, 2020).

In addition, this project is also a form of village independence and the efforts of the grassroots community who care to solve the problems of the village community (Munir, 2017). A good village is a village that can guarantee the feasibility of life and can guarantee and improve the lives of its citizens. During this covid-19 pandemic, the role of villages in reducing the spread of covid-19 was very visible and the Bima City area was still a green area from the covid-19 pandemic. This is also the reason for the success of the Bonto Environment community in efforts to prevent COVID-19. With public awareness of COVID-19 that has increased, efforts to revitalize community learning facilities are getting better.

The revitalization projection targets the entire community of the Bonto neighborhood. However, KKN UIN Sunan Kalijaga students divided the Bonto Environment community, based on age, so that data collection was carried out. Because, based on age, we hope that community learning and teaching activities will also be different. More details are as follows:

1. Ages 3-9 years through TPA and TBM activities with recitation and teaching methods while playing in the surrounding environment. Schedule: Monday, Wednesday, and Friday, at the time of 3.30 p.m.
2. Ages 10-20 years through TBM activities with the method of discussion of reading materials and analysis of current issues. Schedule: Tuesdays and Saturdays, at the time of 7.30 p.m.
3. 30-50 years of age through the landfill activity using general studies. The schedule: Thursday, at the time of 6.00 p.m.

These targets are divided based on the capabilities that we have carried out in data collection and previous observations. For example, in point 3, we schedule the age of 30-50 years for only one day a week because we are busy and of a

productive age to carry out production activities and earn a living. Therefore, here we also use an economic approach, to see more clearly and not to sacrifice the economic interests of a family in this pandemic situation. Then, we used the discussion method for those aged 10-20 years, considering that at these ages a critical attitude and opinion is growing and taking root in young people. Then the age of 3-9 years with a portion of activities that are more than the previous two groups with the consideration that their age is the age of learning and playing. With this method, we try to make a persuasive and collective approach to this age group.

B. Revitalization: Social Engineering, and Considering the Results

This age-based revitalization was able to reduce the distance between people from one another. Communication that is built between groups becomes the spirit of integration between community groups. This community learning activity eventually became a “fun” public space for the community to meet. TPA and TBM in addition to being alternative learning facilities are also a means of exchanging ideas, ideas and sharing social discourses among the community. This makes TPA and TBM a very friendly meeting room for all. By prioritizing the principles of equality and equality, this study room can attract people, both the middle and upper economic circles and vice versa, including fishermen, farmers, and businessmen who can blend in harmony with other community groups. This attitude is referred to as the development mentality (Koentjaraningrat, 2000) which is a future-oriented mentality. Abandoning egocentrism and SARA will only widen the gap between people. The harmonization that exists between these community groups can be used as an example of how social engineering after the COVID-19 pandemic takes place. This projection is quite promising because the harmony shown by the community in every TPA and TBM activity can be the main reference for developing civil society and the formation of a civil society starting from the village. Such efforts must be made frequently so that civilization is not only a matter of top-down civilization but must also be started from the bottom up.

This kind of work to create new social engineering can also be a lesson for other worlds to apply the same method to minimize the impact of the COVID-19 pandemic. Of course, with appropriate considerations and studies following the conditions of the community such as in Indonesia. In this case, the driving force for societal change is of course entirely up to the intellectuals-technocrats, including students (Kuntowijoyo, 1994). Students as agents of change and as *rausyan fikr* – to borrow Ali Syariati's term – are a must. Where the changes occur, it must have a mover (character) who can formulate and create the existing changes. Therefore, this activity that revitalizes learning facilities must be also a social engineering practice that Sunan Kalijaga UIN KKN students are trying to implement.

From the various analyzes applied, there are several important points that we try to formulate and become the result of the revitalization of this community learning facility during the KKN UIN Sunan Kalijaga activity. From the activities that we do, if we add up there are approximately 50 meetings. The largest portion was

taken from the activities of the age group 3-9 years as many as 25 meetings. The age group of 10-20 years has 15 meetings and the age group of 30-50 years has 10 meetings. The results obtained are as follows:

- 1) For the age group 3-9 years.
 - a) Increased interest and learning power of children affected by COVID-19. This can be seen from their enthusiasm in attending TPA and TBM activities.
 - b) The children were able to memorize the prayers and short chapters of juz 30.
 - c) The children managed to understand the meaning of the contents of the memorized short verses.
 - d) The children can repeat the Islamic story told by the facilitator.
 - e) By utilizing local wisdom, children can explain the importance of the marine environment for the development of marine ecosystems.

- 2) For the age group 10-20 years.
 - a) Able to think critically about actual problems.
 - b) Increased solidarity among themselves.
 - c) Able to be a problem solver, if faced with a problem.
 - d) Increased leadership spirit (leadership) and a sense of responsibility.

- 3) For the age group 30-50 years.
 - a) The ability to understand the verses of the Qur'an properly according to the current context.
 - b) Improve the ability to read the Qur'an more fluently.
 - c) Able to understand the written stories of the verses of the Qur'an through reading books.

For the sustainability of TPA and TBM activities, KKN UIN Sunan Kalijaga students succeeded in re-activating the Mosque Youth Association (IKREMA) in the Bonto Environment, the Bonto Environmental Ta'lim Council, and Establishing TBM in the Bonto Environment. To support the activities and success in these social works, KKN UIN Sunan Kalijaga students donated 63 copies of reading books, 22 copies of the Qur'an and Iqra' and distributed 20 copies of notebooks for free to all participants. That way, it is hoped that after the withdrawal of the KKN UIN Sunan Kalijaga students, the TPA and TBM activities will still be continued by the mosque youth friends in the Bonto neighborhood. There is still coordination with KKN UIN Sunan Kalijaga students through the WhatsApp Group of UIN Sunan Kalijaga KKN students with the Bonto community. That way, it is hoped that it will be able to be implemented and remain active as was done by the KKN UIN Sunan Kalijaga students.

C. Revitalization: Future Challenges

Although the students of KKN UIN Sunan Kalijaga continue to coordinate and communicate with the community in the Bonto Environment, revitalization and community empowerment work will always fail, if there is no direct monitoring in the field. This is still a problem for students of KKN UIN Sunan Kalijaga. Things like this must be addressed so that the success of the revitalization of this learning facility can be used more widely and in the future for the community of the Bonto Environment.

Of course, this is a joint homework of the students of UIN Sunan Kalijaga and the community of the Bonto Environment itself. Therefore, it is necessary to build a communication pattern that is more intense and targets themes related to the revitalization of community learning facilities. This becomes an important point in every empowerment work anywhere and anytime.

4. CONCLUSION

With the COVID-19 pandemic, the world is faced with a very difficult situation. Instead of that, new habits and new patterns of life adapted to this pandemic period must be immediately carried out by the Indonesian people. One of the most disadvantaged impacts is the education sector. How does the online policy issued by the government make the public and the education world stunned and panicked, how can we do online schools? But anyway, the fact is, even with the few problems faced by the online school, it was also successful. To fill the learning gap, the KKN UIN Sunan Kalijaga students felt the need to provide community study rooms or alternative schools so that access to education for students affected by COVID-19 could be slightly covered. With the presence of this study room, it is hoped that it can also become a fun public space. If this is the case, this public space will also be able to create harmony and integration between communities in reducing social segregation in society. Of course, this research still has many shortcomings. Also, the scope of research is still revolving around the "trivial" areas of TPA and TBM. However, we hope that this research can be continued by further researchers with the development of a wider discourse and research than this. Perhaps, this small research can also be taken into consideration by the government and policymakers, that there is great potential with the existence of TPA and TBM in our society as a new learning space for people affected by COVID-19 in the field of education.

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