

SERVICE IN THE SOCIO-RELIGIOUS ASPECT: COMMUNITY ENGAGEMENT IN TANGKISAN II, HARGOMULYO, KOKAP, KULONPROGO

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Abstract - Dusun Tangkisan II is a beautiful village filled with islamic imprints in every activity with a strong gotong royong (mutual cooperative) aspect. Our group decided to empower those islamic and cooperative aspects in the village. The programs we run include: (1) maximizing religious education in TPA Darunnajah, by increasing islamic education material in addition to reciting Quran; (2) conducting hadroh training, so that it could become the complimenting instrument in religious events; (3) attending daily recitation as a form of participation to the religious culture of Dusun Tangkisan II's people.

1. INTRODUCTION

These days, the term “*gotong royong*” (Mutual Cooperation) seems to be forgotten. Not only as a regular phrase, even the practice is starting to be difficult to find. Speaking of *gotong royong*, one of the academic studies that discusses and slightly touches on the theme is sociology, where Emile Durkheim had explained a similar concept called social solidarity. According to Durkheim, the importance of social solidarity is even considered as the main component of society. On the other hand, Durkheim also theorized about religion, simply put, Durkheim views that solidarity when combined with religion will produce a strong religious culture, one of the forms is group rituals, where not only it shows religious aspects, but also social aspects.

After taking a quick look at Durkheim’s theorem, Dusun Tangkisan II is very harmonious with it. We view the public solidarity in Tangkisan II, as Durkheim said, a mechanical solidarity (uniting without a strong division of labor). *Gotong royong* can be seen in the public's daily routine, especially during religious events. This phenomenon is in line with Durkheim’s claim of ritual, collective consciousness, and social religious activity. There’s often a religious ritual in Dusun Tangkisan II. Where all of it is Islamic, but with a different nuance to what is usually experienced in urban areas.

Even with a strong religious will, it turns out that the diversity in Dusun Tangkisan II is leaning more towards practice. For example, only few of the children understand Islamic theories, even though they are fluent in practice. We then arranged some programs to teach Islamic elementary theories. On teenage level, we tried to add hadroh as a complementary instrument during religious events. One of us teaches hadroh to the teenagers which in the end is adopted by them.

The religious activity in Dusun Tangkisan II occurs almost every night. The activity is ritualistic, attended by many people, and ends with dining activities. Even in activities such as *arisan* (gathering) followed by religious rituals. This makes us motivated to participate and socialize with locals.

2. METHOD

In the KKN activities on Dusun Tangkisan II, we used the community empowerment method. “Empowerment” in this context consists of cultural aspects and religious values. We used the concept of Problem-Solving Cycle in the process. The cycle is described as follows.

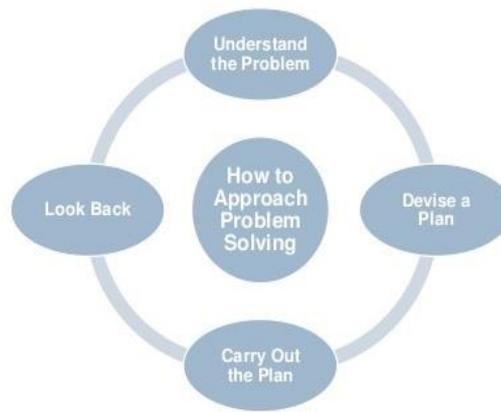


Figure 1: Problem Solving cycle in community empowerment. (Source: Polya, 1973:5-17)

We did the process with locals, starting with a survey and interview with the village chief, before staying in the location, and having discussion with the resident while attending *arisan*. We also informed the program in detail to further elaborate in discussion. For evaluation point, we conduct daily, before or after conducting activities of the day. Beside that, we also consider the established program's sustainability, therefore, we also consider the aspect of independence as an important point.

3. DISCUSSION

The discussion of activities will be divided into four phases: planning, socializing, actualizing, and evaluation.

A. Learning Activity in TPA Darunnajah

1) Planning

We already started planning since the first survey, a few member from our group came to meet and interview Mr. Saryono, as the village chief of Dusun Tangkisan II, Hargomulyo village, Kokap sub-district, Kulonprogo district, Daerah Istimewa Yogyakarta province. One of our survey results is the information about quran reciting activity in Islamic education park (TPA) Darunnajah. We then decided to participate in teaching at the TPA as one of our main programs. The limitation of our information regarding the Education Park (TPA) made us commence a second survey to complete the data to develop the learning method.

On June 19 2021, we interviewed Mr. Saryono for the second time. We found more detail regarding the TPA. We were informed about the TPA schedule which starts at 1 P.M. and ends at 4 P.M. The TPA is off only on Friday, and more focused on Quran reciting lessons. Because of the TPA's focus that leans more towards practice (for example in reciting the Quran), we decided to teach about Islamic theories.

2) Socializing

On the day after our arrival at Dusun Tangkisan II to start our programs, we tried to socialize with the locals. For TPA, we met Mr. Damanuri, one of the religious figures in Dusun Tangkisan II. He is also the administrator of Darunnajah Mosque and also the sole teacher at the TPA. The result of our conversation that occurred for

around one hour clarifies the limitation of learning material. To put simply, most of the students' ability to recite the Quran is exceptionally well, contrary to other Islamic theories. Most of them even doesn't know the elementary lessons such as the five pillars of Islam. We then separate a few themes each day to maximize the lessons' efficiency.

3) Actualizing

27th of July 2021 is our first day doing the learning activities. We conduct the lesson offline while still abiding by the health protocol because the COVID 19 Pandemic still rages out around the world. The lessons we gave mostly sourced from our personal learning knowledge, so we didn't use a physical modul. We utilized the internet as a back up resource in case extra material needed to be added.

The learning method we use to maximize the lesson is learning by singing/*sholawat*. We decided to use this method because the students who attend the lesson are mostly between 6-13 years old. Frigyes Sandor (1975:4) describes that learning with singing not only develops the musical skill, but also develops children's emotional and cognitive skills.

The learning activity started from 1.30 P.M until around 4 P.M. Actually, the TPA activity is only closed on friday, but to give some time off for the KKN member as well as to spread our focus with other programs, we added Sunday as our day off. In the process, Mr. Damanuri still continues on the activity to teach children reciting the Quran. The participation of Mr. Damanuri is influenced by the community's advice to continue the main activity which is reciting the Quran.

4) Evaluation

Overall, the teaching activity at TPA Darunnajah went well. Children's enthusiasm was relatively stable all the way until the end of the program. They were also having a little to no problem in comprehending the lessons. The evaluations for the teaching program that were given by the residence of Dusun Tangkisan II was that we were a little bit too focused on teaching the theories so the Quran reciting activities became less prioritized. We also realized that our attendance system wasn't very effective.

B. Hadroh Training

1) Planning

During our initial survey, we found that during a large event, the residence of Dusun Tangkisan II occasionally performed sholawat with instruments similar to hadroh. Hadroh itself is a group of Islamic instruments which consist of something similar to bass, tomtom, tambourine, darbuka, and vocal. Hadroh is usually used as an instrument for Islamic song and sholawat. The village youth are also enthusiastic in performing sholawat. Therefore, we decided to arrange hadroh training in order to give aesthetics points for the people to do during Islamic events.

2) Socializing

We did our socializing phase on august 10th, coinciding with the local youth meeting for preparing the upcoming independence day. From the meeting, we found

out that there is a local tradition called “*Malam Tirakatan*” on August 16th night. Usually, the community invites students from Islamic boarding schools to perform hadroh during Islamic events. Therefore, we express our initiative to train hadroh to the youth so they could perform themselves and make the *malam tirakatan* as a short-term target. The youth organization is quite open with our initiative, so the program could commence the very next day.

3) Actualizing

The training started on August 11th with the agenda of instrument distribution. The participants were grouped according to their skill on playing the instruments. The training menu is different for the new and the experienced ones. The participants’ skill development was fairly significant, even though only a few of them were having a stable interest in training. Most of the participants weren’t consistent in attending the training.

On the other hand, the community’s support was positive. In the last week of the training, people from the village actually bought hadroh equipment. We then continued our training even after our short-term goal was achieved, and continued our long-term goal so that hadroh became a sustainable activity.

4) Evaluation

The only evaluation for this program is the lack of motivation on participants, which connected to participant’s inconsistency in attending the hadroh training:

C. Social Community Activity

1) Planning

Before our survey, we already planned regular Quran recitation as one of our programs. In the beginning of our planning phase, we decided to participate as an initiator for the Quran recitation program. We also planned to have a lecture either with ourselves or by inviting islamic scholar as the lecturer. After having a conversation with the village chief, we were relieved that he welcomed our initiative.

2) Socializing

The socializing phase commenced after our arrival at the village. We met Mr. Sujarwo, one of the religious leaders in Dusun Tangkisan II. From the conversation, we were happy and surprised that the Quran reciting program had already existed. Moreover, the reciting program is not only available on friday, but also every saturday night (*Mujahadah*), added with other social events that include prayers as their event (at least *tahlil* prayer).

3) Actualizing

We arrived at a busy time. On our arrival, there was a *tahlilan*, and not only one. At first, we felt rushed because of the rapid and consecutive events that occurred. On the contrary, we quickly mingled with the local residents. One of the unique traditions in Dusun Tangkisan II is that every time there is a celebration event, a

cuisine called *ingkung* is always served by the locals, *ingkung* is a whole chicken boiled in coconut milk.

As the time passed, the social activity with local residents felt like a routine. We then initiated to do *tadarus* after the morning prayer, so at the end we could arrange a *khataman Al-Qur'an* before parting with the village residents. We actually attend more social activity rather than conduct it.

4) Evaluation

This activity is ideal to build trust and intimacy with the locals. Even though at first we felt pretty exhausted by all the religious events that occurred almost every night. The evaluation for this program is we were less initiative in conducting an event.

4. CONCLUSION

The conclusion after doing three social and religious programs are: Religious education in Dusun Tangkisan II mostly lean more to Islamic practice rather than Islamic theories.

- A. Islamic religious rituals are at times accompanied with artistic form. This means Hadroh could be a complimentary instrument for Dusun Tangkisan II religious rituals.
- B. Dusun Tangkisan II is filled with many religious events, so the villagers' solidarity and religious spirit is still high.

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ATTACHMENTS

