

EDUCATION PROGRAM "SEMAR" (SEJAHTERA EKONOMI MASYARAKAT RAHAYU) AS EFFORTS TO HELP THE ECONOMY OF THE PEOPLE OF DUSUN SONYO HAMLET IN THE PANDEMIC ERA

Putri Fathiatul Hikmah, Risda Alfi Fat Hanna, Zain Arifah, Aulia Lazuardi, Atik Nuraini, Eztika Azzahra Aji, Hasanudin, Pandu Paneges, Irfan Candra Saputra, Kartini, Moh. Tohir, Surya Hadi Pranoto

UIN Sunan Kalijaga Yogyakarta

Abstract - During the Covid-19 pandemic, most of people had been difficult experienced in the economic. Moreover, there is a PPKM decision that limits the movement of the community. Of course, these restrictions have an impact on daily income. Seeing to the problems that occurred, KKN students Islamic State University of Sunan Kalijaga Yogyakarta, made observations to find solutions. From the data that has been collected during observations and discussions together will be analyzed using miles and hubernas models. This model suggests there are three activities in the study; reduction, data display, and conclusion drawing or verivication. This research, came up with the idea of creating some training that could be a community livelihood opportunity. The idea was named "Sejahtera Ekonomi Masyarakat Rahayu" or commonly abbreviated as "SEMAR" with a focus on Lenga Kelapa Perawan, making cocoa powder, and ginger caramel.

Keywords: Society, Economy, Prosperous, Semar

1. INTRODUCTION

Education in University, provides logical consequences to students in order to make a positive contribution to the society. Through the lecture and research process, students are involved in community empowerment, as a form of science implementation in Kuliah Kerja Nyata (KKN). Director General of Higher Education provides the term Kuliah Kerja Nyata (KKN), as a form of student service to the community, which until now most universities make KKN as part of activities that have to be taken by students. But in the concept and implementation still do not focus on the right KKN model with the needs of the community that varies in terms of religion, economy, culture, and social.

With KKN students can learn to recognize weaknesses and develop their ability to overcome various problems in the community. Understand the oppressive structural reality and be aware of its position in that reality. If awareness grows, there will also be a strong will to make changes in order to improve the quality of people's lives. In reality in the field, students in running KKN just to complete the burden of credit only. This is evident from some groups of students who follow KKN in some areas do not have specific results during the service period. In addition, students also do not understand the purpose of KKN itself. So that in its implementation it still looks less than optimal. Based on the results of the interview student Islamic State University of Sunan Kalijaga who has carried out KKN in Dusun Sebatang Hargotirto Kokap Kulonprogo, on September 25, 2018, that the KKN he had passed had not produced a program planned by every KKN student group in every region.

This is due to the lack of implementation time and various things that hinder. Just as the student group has not understood the characteristics of each community group, which is sometimes less open to the problems that exist in the community itself. There are even people who do not believe in the potential of students to be directly involved in the field. In addition, the role of students who do not understand the purpose of KKN itself, so they do not care about their role in the community.

This shows the importance of designing the KKN program along with debriefing for students who will serve. In addition, the community should be briefed as a form of cooperation between university institutions and the community. (Respondents Ja'far, 2018) As a result, the implementation of KKN which has less strategic value provides less benefits, for students, the community, government, and the development of science.

If phenomena such as this are not addressed appropriately, it is not impossible that KKN can no longer be relied upon to be an instrument of devotion and learning for students in order to have the ability to solved problems scientifically pragmatically. Become a motivator, dynamic in community development and empowerment, as well as scientific feedback for universities.

2. RESEARCH METHODS

Type of this research is field research and qualitative research. The focus of this research is the study of the integrative-integrative KKN model based on the development of productive, innovative and creative societies (Muleong, 2000: 29). This study includes descriptive qualitative research (Sukmadinata, 2001: 60-62).

The subjects of researchers or respondents in this study were students of KKN, UIN Sunan Kalijaga Yogyakarta Higher Education institution, community in Omah Ilmu Dusun Sonyo, Jatimulyo, Girimulyo Subdistrict of Kulonprogo Regency.

The population in qualitative research is called "social situation" or social situation consisting of three elements, namely: place, actors, and activities (activities) that interact synergistically sampling techniques used in this study are purposive sampling and snowball sampling (Sugiyono, 2011: 215). The initial survey of locations was conducted on June 25, 2021, while the research was conducted from July 12, 2021 to August 26, 2021 (Arikunto, 1989: 183). KKN was held at Omah Ilmu Dusun Sonyo, Jatimulyo, Girimulyo, Kulonprogo.

The target of these program is from Jamaah at-Taubah which lived around of Omah Ilmu. The data collection methods used include (Bungin, 2007: 121): observation, interview (Sanjaya, 2009: 86). and Documentation (Muleong, 2000: 29). Triangulation is a data checking tool using different perspectives (Suwartono, tth: 76). From the data that has been collected during observations and discussions together will be analyzed using miles and hubernas models. This model suggests there are three activities in the study, namely reduction, data display, and conclusion drawing or verivication. (Umar, et al. 2021: 42).

3. RESULTS AND RESEARCH

A. KKN Integrative-Interconnective

Kuliah Kerja Nyata is an effort to develop a sustainable and active condition of society that should be based on integrative-interconnective principles with Islamic values in it. In addition, KKN activities are expected to foster a generation that is resilient, superior, noble personality, and becomes a person who can be responsible, and leadership spirit when it has plunged into the community. Therefore, universities should develop KKN activities with integrative-interconnective concepts in accordance with their foundation, where students become motivators, facilitators, dynamicators to religious, economic, political and social problems.

The concept of KKN is packed with a strategy of solving problems thoroughly and implemented with the community. As well as developing a productive, innovative and creative society in processing technology, Human Resources (HR) and Natural Resources (SDA) existing. So that the community will be more developed and independent. The concept of integration-interconnection first echoed by Amin Abdullah this is an attempt to understand the complexity of the phenomena of life faced and lived by humans. Every scientific building of any kind, whether religious science (Islam or other religions), social science, humanities, or naturalness cannot stand alone without cooperation, mutual greeting, mutual need, mutual correction, and interconnectedness between scientific disciplines. Integrative-interconnective approach is one that seeks mutual respect; General science and religion, aware of the limitations of each in solving human problems. This will give birth to a cooperation, at least understanding each other's approach (approach) and method of thinking (procces and procedure) between the two science (Abdullah, 2008: 242).

Similarly in KKN students, are expected to achieve the goals that have been determined by each educational institution. The question is, how the integration-interconnection paradigm is applied in the context of KKN, and develops a productive, innovative and creative society. Theoretically the fundamental value of KKN requires an integration-interconnection paradigm in its implementation. These fundamental values are the integration of the implementation of the Tridharma of Higher Education, an interdisciplinary and comprehensive approach, cross-sectoral, broad and pragmatic dimensions, and active community involvement (Salehudin, 2016: 66). Through KKN with integrative-interconnective paradigm, students will be directly connected in every event of activities in the community. In addition, students can develop their potential and help encourage the process of renewal of productive, innovative, and creative community life. In their achievement, students must see the potential that exists in the community, so that what students will give to the community will be appropriate to their targets.

The KKN model of integration-interconnection requires the existence of relationships or unification, synchronization or alignment in every scientific field in the lecture and applied in the community. As an educational activity, through KKN students are introduced directly to the community and its problems and cross-sectoral and interdisciplinary ways of working. In relation to research, students are invited to study and formulate complex problems, examine the potentials and weaknesses that exist in society, and at the same time formulate them. KKN is referred to as community service activities, because through KKN students practice science, technology and art to solve problems faced by society practically and concretely (Asmuni, *Ibid.*: 4).

It is clear that KKN is not just "service work" or "social service" which in Community Service is referred to as Community Service. Through formulating a work program with interconnect-integration, the first step that must be done is to identify all problems of society, without being limited by non-religious views. Through the identification, newly formulated in a work program that in its implementation uses interdisciplinary and comprehensive principles; cross-sectoral; a broad and pragmatic dimension; and community engagement in a productive, innovative and active manner. The implementation, KKN must also adopt socialization principles, skills and ability to set the line. In addition, programs should be built on the needs of the community, not using religious and non-religious paradigms.

The principle of community development broadly there are four principles, namely: 1) Community development rejects the impartial view of an interest (disinterest). In this principle the development of society seeks to show values and articulate them clearly. On this principle the development of a society committed to the poor and social justice, human rights and citizenship, empowerment and self-determination, collective action and diversity. 2) Change and get involved in conflict. Community development aims to change discriminatory, coercive and oppressive structures in society. To achieve this goal community development evokes, presents unpleasant and sometimes disturbing information. Here the development of society activities with new social movements, such as human rights and peace movements. 3) Liberating, opening up society and creating participatory democracy. Liberation

or liberation is a reaction of opposition to forms of power, slavery and oppression. Liberation demands empowerment and autonomy. Liberation involves the struggle against and liberating from the very powerful people, ideology, and structures. 4) The ability to access community service programs. Community development puts its programs in locations that are strategically accessible to the community. The physical environment created through the development of society has a friendly and informal atmosphere, not a bureaucratic, formal and depressed atmosphere (Suharto, 2014: 38).

In this case, students are given the opportunity to participate responsibly in managing the resources in the community. Those who define needs, goals, aspirations and make decisions in order to achieve the well-being they aspire to. Most social workers organize community development activities through several steps gradually according to the conditions and needs of the community that is targeted by the activity. There are six stages in planning the program including: 1) Problem posing (exposure of problems). The problem of posing by activists by grouping and determining the problems and problems faced by the community of the target group. People are generally aware of the problems they face. However, it was not disclosed. The role of social workers in this stage is to provide explanations, information and facilitate deliberation or discussion activities among citizens of the target group. 2) Problem analysis stage. This stage of social workers (KKN Students) collect information ranging from the type, size, and scope of problems faced by citizens and make the information accessible to interested parties. 3) The stage of goal determination (aims) and goals (objectives). Goals refer to vision, long-term goals, and statements about general guidance. An example of a vision of community development formulated by social workers is the formation of society. All of its citizens are actively involved in programs to maintain the environmental system. Social workers establish what is a belief and what will be achieved then devise specific processes and tasks. The targets set consist of activities that can be identified, analyzed and can be clearly disclosed to citizens. The target may be long, medium and short term. Long-term goals generally demand a number of different strategies and are often structured in various stages. Medium- and short-term goals are even smaller in scale. To understand the goals and objectives.

B. General Purpose of Community Development

The general purpose of community development can determine the process and orientation of decision-making sustainability of community development activities (Dumasari, 2014: 36-37). Some of the general goals of community development are: 1) To alleviate society from cultural poverty, and absolute poverty. 2) Improve the quality of human resources that are more equitable. 3) Develop the independence and self-help of a weak and helpless society. 4) Improve public health status evenly. 5) Increase the opportunity of compulsory study by nine years or even twelve years for every member of the community in the village and city. 6) Release society from the shackles of desolation, backwardness, backwardness, helplessness, insolation, dependence and moral decline. 7) Improving people's well-being in various areas of life. 8) Improve people's lives. 9) Increase the willingness and ability of active participation of the community in the

management of creative productive efforts based on local resources. 10) Reduce and eliminate various forms of anxiety as well as concerns of vulnerable citizens exposed to the threat of food insecurity and crop failure. 11) Strengthen the competitiveness of the Community in local, regional, national and even internationally competitive markets. 12) Reduce the unemployment rate. 13) Increase the guarantee of legal protection for citizens. 14) Increase social security for the poor and victims of natural disasters. 15) Increase productive employment opportunities based on the populist economy. 16) Develop local institutional functions for the empowerment of citizens. 17) Building creative and communicative communities in accessing a variety of innovative development information. 18) Strengthen public awareness so as not to rely on donors or aid funders.

C. "SEMAR" as Program Group 50 of KKN 105

During the Covid-19 pandemic, people experienced difficulties in the economy. Moreover, there is a PPKM decision that limits the movement of the community. Of course, these restrictions have an impact on daily income. Therefore, KKN students Islamic State University of Sunan Kalijaga Yogyakarta has the idea to create some training that can be an opportunity for people's livelihoods. The idea is named Sejahtera Ekonomi Masyarakat Rahayu Program or commonly abbreviated as SEMAR.

Become a new KKN paradigm that is applied in community service activities to help the community solve economic problems. In the implementation of this programs, KKN students partnered with LAZ Al Azhar Yogyakarta. Omah Ilmu community as a community also has its own assets that can be developed, both from human resources and natural resources. Therefore, with the assets owned, students and the community are expected to be able to work together to make changes and improvements as a form of community development. Through this SEMAR program, the community and students work together to realize the changes that have been formulated. Departing from that reality, KKN 105 Group 50 Islamic State University of Sunan Kalijaga Yogyakarta located in Omah Ilmu applies 3 (three) types of training in the SEMAR program. Namely a) Cocoa Powder Training b) Jeah Sugar Training c) Virgin Coconut Oil Training.

1) Lenga Kelapa Perawan Training

Lenga Kelapa Perawann is one of the traditions of oil processing relics of ancient Mataram ancestors that have long been forgotten by the community. In addition to seeing the many coconut comiditas in this area, this activity is needed first to revive ancestral traditions and cultures. Second, so that the community can have a health survive with the virgin coconut medicine. Third, add local processed products to be able to increase the economic strength of the local community.

As for the benefits of virgin coconut galangal as follows:

- a) Remove excess oil on the face
- b) Prevent the growth of pimples
- c) Rejuvenate the skin of the face
- d) Increase immunity
- e) Detox Toxins in The Body
- f) Bloodsing

g) Treating All Kinds of Internal Diseases

As for the manufacturing training process, this must be around equipment such as Basin, Stainless coconut grater, funnel, tissu, glass bottle, etc. While the necessary ingredients are 3 coconuts and clay powder.

2) Chocolate Powder Making Training

This activity is done none other than the results of field observations that KKN 105 has done, seeing that most of the plants planted are kakau trees but do not understand about the processing of kakau seeds. Thus, KKN students carry out this manufacturing training. Benefits of Chocolate Powder

- a) Lower Blood Pressure
- b) Lower the Risk of Heart Disease
- c) Increase Energy
- d) Maintain Brain Function And Slow Down Senile
- e) Helps Control Acid Symptoms
- f) SlowIng Aging of the Skin
- g) Ginger Caramel Training

During observation one of the we encountered was a ginger plant that is quite widely grown by the local community both as personal consumption and sold. The ginger plant consists of two variations of planting forms, first ginger is planted directly into the soils that are quite fertile in their respective home environments, and both plantings are in the form of polybags or ginger that are planted into polybags. The number of ginger plants is inspiring for us as economic growth, we try to see in business glasses that with the availability of ginger plants are sought to increase the economic empowerment of the community with a creative and innovative economic base.

On the basis of the above inspiration, based on the consideration and thought of intra-KKN meetings that are quite long, especially with the availability of enough ginger in the community in the end we try to utilize existing ingredients and plan to hold training to make ginger caramel in order to have a modern feel that is more fashionable and high selling value. According to our analysis ginger caramel has a millennial feel because as far as we have observed until now there is still no passive marketing in the traditional and national markets as one of the traditional foods that are of high selling value. In fact, ginger caramel food has a high nutritional value and benefits if consumed by general society. The caramel form of ginger presented varies, some are printed in the form of sweets, in the form of small, medium and large packaging. The benefits of ginger can maintain health and eliminate diseases such as flu, fever, cancer, indigestion, and many more (Aryanta, 2019: 42).

4. CONCLUSION

Become a new KKN paradigm that is applied in community service activities to help the community solve economic problems. In the implementation of this proker, KKN students partnered with LAZ Al Azhar Yogyakarta. Omah Ilmu community as a community also has its own assets that can be developed, both from human resources and natural resources. Therefore, with the assets owned, students

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