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OPTIMIZATION COCONUT SHELL WASTE IN MASAWAH VILLAGE

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Abstract - *The optimization of coconut shell waste aims to improve the economy of the Masawah Village community through optimizing training and processing of local agricultural products (coconut shells) and improving the economy of the Masawah Village community through optimizing the marketing of processed local agricultural products (coconut shells). This research is a research based on Community Based Research (CBR). Data collection techniques using observation techniques, interviews, and documentation. The results of the research are in the form of efforts to improve the community's economy carried out by optimizing training on processed agricultural products to assist in adding knowledge and insight into the community, so that people are encouraged to take part in training with the material provided. Efforts to improve the community's economy carried out by optimizing the processing and marketing of processed agricultural products can be helpful because they are carried out together with representatives from each hamlet, it is hoped that the community will be motivated to open their own businesses to hone entrepreneurship and improve the economy.*

Keywords: Coconut Shell, Economy, Optimization of Agricultural Products





1. INTRODUCTION

In quarter two 2022 growth year Product Gross Domestic (GDP) prices constant Indonesia Far more tall compared to before pandemic ie reached IDR 2924 trillion. Achievement This signify trend recovery Asia 's largest economy southeast This the more strengthening. one growth are in the field economy capable creative donate of IDR 1,100 trillion to Product Indonesian Gross Domestic (GDP). throughout 2020. Achievements This accompanied with sector continuing effort grow until reached 8 million perpetrator. As an agricultural country, as big public Indonesia is very dependent on the sector plantations and agriculture, no can denied almost everything that grows Can used by the community. Sector the No only as provider field work, but also plays a role as contributor state income.

Masawah Village, District Cimerak is A village in the District Pangandaran owns fertile land with farmer as eye livelihood part big its inhabitants. this seen from the village area covers 1,847.9 ha topographical plains and hills. Rice and coconut become results the earth that society relies on local, commodity This Can yields an average of 4.8 quintals per ha with paddy field area of 373.85 ha and Rp. 2,160,000,000 per year with wide plantation 310 ha.

Based on survey field, great potential in the sector Masawah village plantation Still Not yet accompanied with exists development processing the waste. Coconut shell is one waste from sector plantation coconut, its existence is numerous and limited creativity make farmer overwhelmed in processing. Most farmer direct sell waste shell coconut as material base charcoal with mark low sell around IDR 2,000-3,000 per kg. Some more some let it piled up No useful in the yard house. So that optimization processing waste shell coconut is indispensable as capable steps give income more for the farmers coconut. Based on description such, then need exists training For develop waste shell coconut become valuable product sell more.

2. METHOD

Study This is *CBR (Community Based Research)*. *CBR* is a research model that targets the community social as part active in the research process, in framework increase the effectiveness of the process of collecting and analyzing data for produce A really a recommendation beneficial for repairs and improvements quality life social. While the research model Alone more approaching *the Action Research* model (Gregory, 2013). Then *Action Research* usually done in a manner collaborative between researcher with partner from group social made as an internal target research. Study *CBR* is activity partnerships built between student, hero communities, and corals cadets who collaborate and engage in study with objective For give solution on problems encountered community so that can lead to change social.

A. Stages Research

At stages Performed *CBR*, among others is (Hayami, 1987); *Laying Foundation* (laying base), in stages This done analysis problem and analysis need





Research Planning or planning research conducted with make draft research to be done, in between planned research in stages *CBR* This is series activities in the form training, processing, and marketing results craft shell coconut. Stages next thing to do is *Information Gathering and Analysis*, namely the process of data collection and data analysis. In stages this, data collection using a number of techniques, among others technique observation, interviews and documentation at the time activity training, processing and marketing results craft shell coconut. Stages last done is *acting on finding* that is follow carry on invention form mobilize knowledge public to results research obtained through publication results study as well as plan follow carry on to results research that has developed.

B. Community Assistance

On research this, of course involve community assistance in activity *CBR*. Community the accompaniments involved in matter This is group public farmer coconut and coral cadets in Masawah Village, Kec. Cimerak, Kab. Pangandaran.

C. Location and Time of Research

Location on research This located in Masawah Village, District Cimerak, District Pangandaran, West Java Province. Election location study This centered in Masawah Village which consists of of 5 unions with majority working society as farmer capable coconut produce waste shell can coconut made as craft shell coconut. Study This conducted on 04-31 July 2022.

D. Analysis Techniques

Study This including in category characteristic research descriptive qualitative, with obtain primary data direct from place or location study as source information, as study This describe the words or sentence For obtain conclusion. Qualitative data analysis in study This done For organizing data, sorting data into unit Then pulled conclusion. Data collection on research This done with plunge direct to field For get data through technique interview, observation and documentation. Stages next thing to do that is stage data selection or reduction For analyze and process data with Sort the required data For Then served in form design information from results structured research neat got to the stage end that is conclusion.

E. Instrument research

Observation is data collection through observations made For reveal attitude or response or response community and coral cadets to activity training, processing and also marketing results craft shell coconut. Interview, which was conducted in study This is conducted interviews For support or strengthen results observation to attitude community and coral cadets. Documentation, documentation done with objective obtain data in the form of documentation every stages study as proof real related research conducted.





3. RESULT AND DISCUSSION

A. Analysis Results Laying Foundation (Basic Laying)

Analysis potential area is activity study in a manner scientific details all riches or source Power physique or non- physical in certain areas or areas so that can developed more carry on become strength certain. Following is results analysis the potential of the Masawah Village area:

kindly Masawah Village Administration is one village located in the District Cimerak Regency Pangandaran West Java Province. Geographical area of Masawah Village abut direct with Indonesian Ocean. kindly astronomical village This located between 7 °45'22" - 7 °47'56" South latitude and 108°25'50" - 108°30'20" East longitude. In context regional development, Masawah Village have area mainstay form area tour beach that allows Masawah Village develop Enough prospective in the sector tourism and business marine. The condition of the Masawah Village area is combination between area coast, plains low, and hills also forests. With condition this, Masawah Village have enormous potential For agro-industry, agro-tourism, and agribusiness.

With many the forests in the region, making Masawah Village not only known as village tour course, however with lined up tree coconut seen that potency Work or source Power man profession as farmers and gardeners. Circumstances the climate of Masawah Village in general The same like climate other Indonesian regions, namely climate tropical with two season, season rain and season drought. For farmers, especially in the area this is very influential to activities and businesses them. Like case tree coconut can growing in variety type land like alluvial, laterite, volcanic, and sandy, making it capable grow and thrive anywhere. With exists climate in general, such as months dry available from June to September, meanwhile month moist available from November to with month May so trees coconut can grow When anywhere and anywhere, resulting so many trees coconut as one business farmer in Masawah Village this.

B. Analysis Results Need

Analysis need customized with potency source Power human who is activity study in a manner scientific details source Power humans in a certain area or certain region so that can developed more carry on become source Power superior human. Relate with it, seen from eye data existing livelihood, that Masawah village community as farmer can with skilled manage land agriculture with good and fertile. Farmers usually plant rice and trees coconut. Agricultural produce coconut enough abundant. So that can focused processing coconut the become very varied crafts. Agricultural produce coconut not only scattered in Masawah Village just but also distributed to various Indonesian regions.

C. Research Planning

At stage This done planning study with make draft appropriate research with problems faced and created activities required by society For finish problems that





occur in society. In activities *CBR* this, planned research is a number of activities in between training, processing, and marketing processed agriculture local. Supporting activities as effort enhancement economy are :

D. Training

After doing analysis area potential and needs based on source Power community, activities first thing to do is training, in the form of training processed shell coconut with the theme “ Training and *sharing* craft shell coconut ”. On training shell coconut This followed by youth representatives every Hamlet with range aged 15-25 years, attended by participants No not enough of 20 participants, and also enlivened by KKN friends.

Training containing material about How optimization agriculture and produce possible agriculture managed with ok. Specifically shell graded coconut No exists mark sell for society. In training It also describes the process, the stages as well as tools used in produce work Power valuable sale demonstrated directly by the teacher. The amount results agriculture Coconuts in Masawah Village resulted processing coconut with such a shell many, make it trash and not useful. Therefore, there are ideas and training to public as base supplies later can applied as processing A created crafts become tools House ladder like teapots, cups, and more that are capable open MSME opportunities in Masawah Village.

E. Processing

Activity advanced from training is effort applied or practiced in accordance with the ideas and desires of each personal, managed So goods or receptacle What just interesting. Activity got this too support from KKN in Masawah Village. A number of processed products from waste shell coconut is water jug, glass, and so on.

F. Marketing

Activity marketing done after finished activity training and management results agriculture in the hamlets in Masawah Village. related with this, of course marketing easy done Because exists tourism in Masawah Village become attraction and features typical describing majority public as farmer, no except as farmer coconut.

G. Information Gathering and Analysis

At stage furthermore the process of collecting and analyzing data is carried out. There are several technique used in study this is among them is technique observation, interview and documentation activity training, processing and marketing processed craft waste shell coconut. Data collection was carried out For know How results study obtained.

Observation technique done For see attitude public as participating participants activity training, processing and marketing. Activity training waste





shell coconut with the theme “ Training Coconut Shell Craft ” followed 25 representative participants from 5 hamlets in Masawah Village. Enthusiasm public can seen from response Good public to activity training carried out. Observation technique evaluate a number of aspect among others, namely aspect discipline with amount active participant almost 20 participants, p the showed with participation arriving participants in accordance with timetable training for 1 day. Aspect attitude Work showed with more of 15 participants capable practice show Work in matter practice formation pattern craft from waste shell coconut and practice decorate craft waste shell coconut. Aspect motivation showed with exists encouragement from participant For active ask, share experience as well as look for information about material training to to sources. Activity observation next with accompany participant training return to each hamlet for Then demonstrate activity processing and marketing results processed craft waste shell coconut.

Obtain observation data supported with exists results conducted interviews with chairman coral cadets and representatives public as participant training. Interview results data obtained in the form of 4 of 5 hamlets representative participant training state that activity training craft shell Coconut is very useful, in particular for youth and farmers Coconuts in Masawah Village. Besides that activity training craft shell coconut can add outlook new in the field art. Based on interview with father head village and device village convey that activity training craft shell coconut Not yet Once there, though so there is bunch craftsman shell coconut that had time active although not long.

Activity training craft shell coconut that has held Enough beneficial for society, so public No need worried related many waste shell coconuts piled up in the corner village, now public can process waste shell coconut the become form beautiful craft and have mark sell enough For increase economy family. Marketing constraints Still around network, yet evenly network in the village resulted lack of outlook related *e-commerce* system business with internet help. at this time public Still market it locally beach when there is an event held by the village or district, he hoped with still marketing simple later capable penetrate the national market. Documentation done with gather proof activity form activity photos and videos public as participant training. Some data related to the Masawah Village area condition geographical as well as social society is also obtained from documentation.

H. Acting on Finding

This stage is stage mobilization knowledge and society to results research. this can done through publication results study as well as plan follow carry on to results research that has developed. follow carry on study is accompany public in manage waste shell coconut become craft with invite public For participate in follow training or exhibition around craft shell coconut.

Attempts to create processed craft waste shell coconut as part from invite public For increase creativity and exploit waste in a manner right. Attitude public as participating participants activity during training, processing and marketing looks





very enthusiastic as form response Good public to exists activity training that followed. push or motivation showed with active participants who ask, share experience, and search information wide about material training to sources. Activity training craft shell coconut is strongly supported by the parties government village, chief village hope activity positive for public form training and processing will Keep going continues.

4. CONCLUSION

From the results research above can taken conclusion that activity training craft shell coconut, as effort optimization waste shell Coconuts in Masawah Village Enough beneficial for society. Besides adding knowledge knowledge around crafts, activities training that helps too public in utilise waste shell coconuts scattered in the village. Activity training it is also capable increase income economy society.

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THE ROLE OF THE WERDO MAKMUR FARMING GROUP IN INCREASING AGRICULTURAL WELFARE IN KARANGNONGKO VILLAGE

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Abstract - Agriculture plays an important role in the economic development of Indonesia. The government has made agriculture a development priority in the future era. Agricultural development that is managed properly and wisely can increase growth and at the same time support economic equality, overcome poverty and unemployment, so as to improve the welfare of the Indonesian people as a whole. This study aims to determine the role of the Wurdo Makmur Farmer's Group in Improving Agricultural Welfare in Karangnongko Hamlet, this qualitative research uses interviews, observation, and documentation of data collection methods. The result of this research is that according to its function, the Wurdo Makmur farmer group is one of the places in improving the education of its members. Then the knowledge of managing finances was also developed, both independent financial management of each member and finance from farmer group treasuries.

Keywords: Farmers, Welfare, Agriculture





1. INTRODUCTION

Agriculture has an important meaning in development Indonesia's economy. Government has set agriculture as priority main development in the era to come. Managed agricultural development with kind and wise will can increase growth and at the same time even distribution economy in a manner sustainable, overcoming poverty and unemployment, which in the end welfare Indonesian society overall (Kadir Maulana, 2019). Frequent problems faced farmer from facet production usually form failure harvest and from level price usually form price sale results very low farm. because That farmer No Can fulfil lack cost production agriculture and costs need life Because exists loss. Problems other fundamentals found is how difficult access to source capital, information, and technology. Organization farmer Still expected as component tree in development agriculture, however condition moment This Not yet satisfying.

Organization the intended farmer in study This is group farmer. It is one business government together farmer in framework build effort independence with form groups farmer in the countryside. Group farmer will realization good agriculture, optimal farming and family prosperous farmer in development his life. Members built to look the same, interested in the same and above base kinship

Group farmer is gathering attached farmer informally and formed on base similarity, interest, similarity condition environment (social, economic, resources), familiarity and harmony, and have leader For reach objective together (Nainggolan et al, 2014). Based on Regulation of the Minister of Agriculture No.67/ Permentan /SM.050/12/2016, in Rinaldi et al. (2015), group farmer own characteristic features as following : (a) Knowing each other, familiar, and mutual believe between fellow member ; (b) Have the same views and interests in try farmer ; (c) Have similarity in tradition and or settlement, expanse effort, type business, economic status nor social, language, education and ecology ; (d) There is division duties and responsibilities answer fellow member based on agreement together.

Group roles farmers referring to the Minister of Agriculture the are : (a) Study class, group farmer is receptacle Study teach for its members To use increase knowledge, skills in farming ; (b) Means of cooperation, groups farmer is place For strengthen cooperation between fellow farmer in group farm and deliver group farmer as well as with other party ; (c) Production units, as production units, groups farmer directed For own ability take decision in determine development profitable production (Tarigan et al., 2017). As in Karangnongko hamlet, there are also groups named farmer Wurdo Makmur already stand since 2018, group the consists old societies Already enter age seniors, they counted Enough active in activity farmer in Karangnongko hamlet.

2. METHOD

The research method used in the study This is method qualitative. Qualitative method as procedure research that produces descriptive data form words written or oral from people or behavior that can observed. Study descriptive is something





method descriptive research all data or circumstances subject or object study Then analyzed and compared based on moderate reality taking place at the time this and next try For give solving the problem and get give up- to -date information so that beneficial for development knowledge knowledge as well as more Lots can applied to a wide range problem. study description broadly speaking is activity the desired research make description or try mencandra something incident or symptom in a manner systematic, factual with accurate arrangement. Deep data collection methods study This that is with use interview, observation, and documentation. Data analysis used that is data reduction, data presentation and withdrawal conclusion. Data analysis used For see What just role group members feel the most group.

3. RESULT AND DISCUSSION

Inside study type qualitative, results also known as findings or findings research. Different with study type quantitative, on qualitative part results and discussion study displayed in One part (Anggito & Setiawan, 2018). because research on Regular KKN UIN Sunan Kalijaga 108 groups 6 using method qualitative, then in chapter This will exposed findings from Wurdo Makmur Farmers Group

A. Background Formation and Structure Wurdo Makmur Farmers Group

Agricultural development in various area determined by activity from whole perpetrator business farmer. Entrepreneurs and actors major in the field agriculture own role important in enhancement product and productivity where both matter it is also indicator success development area in the field agriculture. Group farmer own a number of function to be base its formation. Three function from group farmer is group farmer as class learning, rides Work the same, and the last as a production unit.

Farmers in the village Coral Nongko in the village Giripurwo felt own lack in three things that have mentioned in function group farm above. because that, Chief The Wurdo Makmur Farmers Group, Mbah Wir took the initiative For form group farm in 2018. And along with walk time group farmer This Already start showing various useful results for its members. Each results will entered to in sub chapters separately divided become three in accordance with function group farmer

B. Wurdo Makmur Farmer Group as a Study Class

Source Power man, source Power nature and abilities management each other support One each other inside development field agriculture. For the sake of improving synergy from third matter the education is aspect that is not can left behind so that needed receptacle For inhabitant or member group farmer For increase his education. In accordance with function, group farmer Wurdo Makmur being one place in increase education its members. Knowledge main developed Of course knowledge possible agriculture increase well-being farmer crops that become member. Then knowledge in arrange Finance is also developed Good





management finance independent each member nor finance from group cash farmer.

Enhancement education No only done For develop knowledge already There is or is known but also give knowledge new. As example in group farmer Wurdo Makmur majority its members profession as farmer palawija. Of course Already become matter normal if sciences hitter agriculture crops developed here. However group farming in Karang Nongko This expand outlook its members with give knowledge about farm catfish Teaching about farm catfish This get help main from government form seeds catfish because it, member start Study For make pool catfish and also how management seeds good catfish so that seeds can grow with healthy and productive. Farm catfish This become asset new from group farmer Wurdo Makmur played a role as a learning medium direct for its members.

Member from group farmer Wurdo Makmur has habit Good that is save. And habits the applied in beginning formation group farmer. Along with development knowledge members, cash saved Then used For buy asset. With he bought asset form goat then the cash will be produce definite advantage the benefits can felt by members. Besides that group farmer this also applies system borrow money with flower that's all percent For grow group cash farm too.

C. Enhancement Member Cooperation Wurdo Makmur Farmers Group

Another function of group farmer is as receptacle Work The same its members. Likewise with group farmer Wurdo Makmur who works The same from its members can seen from exists system borrow funds. With system this is a group cash fund farmer can borrowed by members as additional capital For develop his farm. Like as well as banks, refunds can done in a manner gradually with addition flower that's all percent For increase group cash farmer. Member feel very helpful with exists system this and at the moment at the same time too help member other.

Members can too acquire part ownership from asset group farmer. For example is asset owned goat group. Member can acquire so that ownership One goat become owned by One member. one objective from chairman group farmer is each member own at least One goat, however matter This new reached 50%.

D. Production Units Wurdo Makmur Farmers Group

Because majority member is farmer palawija, then the unit of production main from group This is results agriculture crops That alone. With results main that is telo and corn. However moment This group farming too develop another result ie catfish and goat.

4. CONCLUSION

Group farmer is gathering attached farmer informally and formed on base similarity, interest, similarity condition environment (social, economic, resources), familiarity and harmony, and have leader For reach objective together. And have function as means for society farmer For each other learning and mutual





cooperation, groups farmer in Karangnongko Hamlet each other share knowledge in budang agriculture so that whole its members can have same rights For each other Study not just as means Study for society farmer. At Wurdo Makmuk This No only Study about ways farming However members also learn and work The same For each other manage their produce earn

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TRAINING FOR TRADITION AND DEVELOPING THE ECONOMIC POTENTIAL OF JAJAR VILLAGE, GANDUSARI SUB-DISTRICT, TRENGGALEK DISTRICT

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Abstract – Jajar Village is located in Gandusari District, Trenggalek, East Java. The potential of Jajar village is in the field of culture, such as the Jamasan and Tiban traditions. The background of this research is an effort to preserve culture and grow economic potential by conducting batik training. The purpose of this research is to preserve the tradition of the Jajar village and develop its economic potential by pouring the tradition into batik motifs, so that batik cloth can be sold and generate economic income for the people of the Jajar village. This research includes field research with qualitative research methods with a descriptive approach. The results of the study show that batik training can encourage the preservation of traditions and become an economic potential for villagers.

Keywords: Batik Training, Jajar, Tiban Motif.





1. INTRODUCTION

Jabar Village located in the District Gandusari, Regency Trenggalek, East Java Province. The area of Jajar Village i.e. + 531,137 Ha. Dominated by two type topography, Most of the area is in the form of plains low and the other part of the mountainous region. However, overall own contour height between 0 to with 1500 m above sea level.

Eye type livelihood public village Align dominated by farmers, ie about 26.36% of the total amount its inhabitants. In addition to farmers, eyes other livelihoods of the community village Align is traders, civil servants, devices village and laborers. Apart from the eyes livelihood main, society village Align usually own work side, job For fill in time spare at each day, usually done by mothers House stairs. Work side This is with make craft reeng. A number of other common areas call it besek or fish basket. Reeng is matting bamboo used For fish place after moved. price For One fruit grandpa only around Rp. 100 rupiah / fruit. Although so, a lot between inhabitant village Diligent line For make grandpa Because easy sell it and it's easy in get material raw.

Potency superior village Align is in field culture. Traditions and activities culture in Jajar Village Still Keep going preserved until now. A number of tradition in the village Align including traditions Jamasan, is tradition purify self in framework welcome month holy Ramadan at the source springs (sort of sendang) is considered sacred by the people village. Besides, the tradition is still Keep going preserved is tradition arrived. A tradition plead to God Almighty For lower rain. kindly term arrived originate from the word " arrive ", in Javanese language means " fall ". In context this, then arrived show plead the fall of rainwater from sky. Tradition arrived usually done at the time season long drought.

Implementation tradition arrived that is with method two players against each other opposite, second player must let go clothes (clothes) before implement it. Each player provided with sort of whips made of from stick tree aren, citizen village normal call it with designation *end*. Tradition this is also accompanied with typical gamelan wasp, usually only use saron, drums, gongs and kentongan. After that, player will each other hitting - *slashing* player other use *end*.

See potency culture in the village Align that is Still sustainable a number of tradition and adapt work that has been done public village Align that is with make craft *grandpa* so batik can be one activities that can conserve culture at a time increase income economy public row. Batik as inheritance culture that has recognized by the world can give opportunity public in create batik with new style (Revelation, 2013). Through pattern taken from wisdom local Align can make a special motif from village row. the motive can used For keep meaning sacredness A embodied tradition in sheet cloth. For example tradition Arrive, with create motives about Arriving on batik cloth can make tradition This will Keep going known and preserved. In addition, this batik will also later can used as one attribute the clothes worn by the players arrived.





The process of making modern batik resulted from various exploration by batik artists, either exploration in the media as well technique. kindly technique, there a number of an easy and practical way introduced, for example with dip technique, cap, or even use printing technique. However, for guard sacredness of batik, then method traditional must be preserved. Traditional way that is with use heated and incised night to cloth that has made the motive.

Problems faced Then is society village Align Not yet own expertise in batik, fine in a manner theory nor the practice. Village community only own persistence and tenacity as well as Power creative Because has normal make craft reeng. Village community Align has have one element in batik, that is about attitude tenacious, diligent, and have Power creativity. Just how specific technique batik introduced. So that 's the solution given form training batik to public village. So that with training can give education and skills in batik. Expected public can develop results training and batik produced own Power high competitiveness (Wardoyo, 2018).

2. METHOD

Study This including type study field. Study This use method study qualitative, ie researching method object in a manner naturalists and researchers is a key instrument in research (Sugiyono, 2008). Whereas approach used is approach descriptive. Approach This done with describe something objects and phenomena with inscriptions narrative (Ismail Nawawi, 2012). That is, the data presented No use numbers, but using words or visual images. Approach This aim For decipher something phenomenon certain with based on procedure research that produces descriptive data. In relation with training batik, approach This aim in decipher condition in a manner detailed and clear about implementation of training programs batik.

3. RESULT AND DISCUSSION

Implementation training batik This done during three day in a row. target or target from trainer batik This is moms House the stairs in the village Nglumpang, village row. Training This assigned to scope small society with goal to get focused and easy in do monitoring. Additionally, with narrow the training area can become *pilot project* from village For develop it in other areas of the village row. Whereas method used in implementation training batik is with method learning later material next with demonstration and last done practice direct.

First, with use method learning material. this method used For convey batik techniques and history development, and delivery vision from training this. Expected explanation these are the participants can understand about the world of batik at once can give motivation and passion in batik. this method use previous material has printed and shared to the participants training. Idea main from material First This is explain about history of batik in Trenggalek, East Java and its development until now. Furthermore material about impact and potential from activity batik in relation with field economy. Batik can increase income House ladder





society village row. it related with market needs will written batik cloth classified as very high. Besides that, price batik cloth on the market range between Rp. 100,000 to Rp. 350,000. matter This Of course clear different with price and demand craft grandpa in the market valued at Rp. 100, for One fruit reeng. this matter delivered by companion batik training at once facilitator.

Next material delivered by the device village, deep matter This submitted by the head village, the material presented is about vision from training batik which is held in the village row. Priest (2022) delivers his view about batik. That batik is inheritance from the forefathers who must preserved. Because according his observations, batik - especially written batik - has Lots left by generations moment this. Hopefully, with exists training batik in the village Align can speed up the program from government village that is make village Align as village tour. this attempt is form one of the tourism units that will be later will introduced as a batik village located in the hamlet area Nlumpang.

Material with method learning third material conveyed by cultural figures village Align Suwito. Material presented is about the design motif in the form of a Tiban motif. Suwito (2022) explains meaning philosophical from some ornaments in the Tiban motif. The shape of the ornament in the Tiban motif is two mutual people face to face with position hold *ends*, there are also interlocking chains connected, kentongan, drums, and on the ornament part on filled with expelling clouds water point – as sign rain. the motive he thought in a manner whole describe tradition a typical tiban in the village row.

Second, with use method demonstration. this method guided by a companion explaining training how to process batik. However previously introduced especially formerly tools and materials in batik. Tools used in batik including canting, stove oil, frying pan small bottles, brushes, pencils, glass mineral water containers, buckets, gas stoves, pans big, and wide. The materials are introduced to participant training is batik night, that is material main in making written batik, tonight it works For cover part certain not caught dye batik cloth. other ingredients namely, dyes cloth, paper carbon, dye For dab, water, oil soil, and white cloth mori. After introduction tools, participants training introduced with the terms used in batik, among others is poking, fixation, and ngelord / pelorodan. Participants are also given example ready-made batik cloth finished the process and the batik cloth is ready to be canting, that is finished cloth pattern with certain motives. the cloth later will used as material exercise participant before pouring night on the cloth patterned main arrived.

Third, with use method practice. this method guided by a professional batik trainer or expert. method This use four processes, viz drawing motifs on mori cloth, mencanting with use night, coloring, and ngelord.

- a. The process of drawing motifs, in this process the participants requested For drawing motifs on batik cloth. Drawing process This with method piled up three material form cloth on the part down, then on covered in paper carbon, and the





very top is paper with a motif. Participant use pencil follow the pattern of the Tiban motif Then pressed so that the motive can also depicted on cloth mori.

- b. Canting process, participants requested For incised night on the cloth that has been dipolola, the batik trainer gives directions and examples How holding canting and how incised wax on cloth to create perfect picture.



- c. Process of coloring, with guided by trainers, participants requested For dissolve consisting of dyes from component substance naptol that is naptol and salt in water with different containers. Then participant requested dip cloth on naphthol after That drained and dipped back in the salt solution. Furthermore drained and washed use fresh water. this process done dyeing several times to create color desired fabric. _
- d. The process of ngelorod, this process started with heating fresh water until boiling. Then after boiling cloth dipped to in wok big after That raised, dipped back and lifted until several times. Until wax attached to the cloth dissolves in boiling water.





4. CONCLUSION

Training batik This has push the process in conserve culture in the village row. Because one form from usual tradition held in a manner *events* certain or at the moment season drought just now can seen and enjoyed every moment Because described in a manner form and beauty that it has meaning philosophical in the motif of the Tiban batik cloth. Additionally, Participant in training batik This can with fast understand material and directions given by the presenters Because use method learning materials, demonstrations, and practice in a manner direct. Participants are also increasing understand history batik development and vision from struggling village make hamlet Nlummpang as a batik village. Whereas in aspect economy training batik This can push participants and later whole inhabitant public village Align For can increase income economy families and groups society.

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ECOBRIK: PLASTIC WASTE MANAGEMENT SOLUTION IN SUGIHAN VILLAGE USING THE ABCD (ASSET BASED COMMUNITY DEVELOPMENT) METHOD

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Abstract - One of the underlying explanations behind Indonesia's ranking as the world's second greatest garbage producer is a lack of public understanding of environmental issues, particularly trash management. This is evidenced by the number of individuals who continue to litter, the accumulation of waste in the sea, and the uncontrolled burning of garbage. Some residents of Tuban's Jatirogo District also engages in rubbish burning. Of course, the presence of this trash burning activity might result in negative consequences such as air pollution and Upper Respiratory Tract Infections (URI/URTI). The purpose of this research is to look at ecobricks as an alternative to managing trash (plastic) in Sugihan Village using the ABCD technique. This study employs a qualitative-descriptive approach, with data gathered through interviews, observation and recording. The findings of this study revealed that educational activities connected to waste management and the creation of ecobricks carried out by KKN 108 students of UIN Sunan Kalijaga Yogyakarta were well appreciated by the community. Environmental protection may become more important through educational programs. Furthermore, some individuals believe that ecobricks might be utilized to minimize the garbage (plastic) surrounding them. However, not everyone agrees with the concept; ecobricks are regarded as less effective in controlling plastic garbage in Sugihan Village.

Keywords: Knowledge, Empowerment, Ecobrick.





1. INTRODUCTION

Indonesia is a developing country contributor rubbish biggest second in the world after China with a volume of 187.2 tons per year. In 2020 it is estimated that Indonesia will be able to produce rubbish as much as 175 thousand tons each day, and numbers the estimated will keep going increase in case this part big waste that is produced is rubbish discarded plastic to sea. Garbage the accumulated with rubbish from another country. this impact on global issues, starting from contamination of sea water, disruption activity animal sea, broken ecosystem sea and even in period long potentially endanger man. Because many material base product originating consumption from sea (Septiani, 2021).

Garbage is a remnants shaped originating solid from activity human. increase type activity man means the more more types generated waste. Until moment this, trash become problem yet resolved with completed in various area in Indonesia. In case this, management waste in the District Tuban moment this handled by the field cleanliness and landscaping under the auspices of the District Public Works Office Tuban. Management to trash done field cleanliness and landscaping. This pass three stage, that is stage collection, transport, and disposal to place processing end (TPA). However beside it, according Constitution number 18 of 2008, attempt management rubbish. No only not quite enough answer government only, but also responsibility answer public in a manner general. Management trash already done with well by the government regency Tuban. Still Not yet offset with good response from society. this based on Because lack of awareness and concern public to importance management trash. (Mayangkara, 2016).

Lack of awareness and concern public to management rubbish can be seen from he found habit burn frequent trash done by some community in Sugihan Village, sub-district Jatirogo. quoted from health center data Jatirogo as of June 2022, ISPA occupy position First as most diseases suffered by the people in the district Jatirogo reached 378 people with percentage by 10.35 percent. Height number Infection Channel Upper Respiratory (ISPA). can caused by several factor including : viruses and bacteria that enter channel breathing. In addition, ISPA disease can also caused by burning the usual trash carried out by the people in Sugihan Village (Hadi Setiawan et al., 2020). Unfortunately, custom This Still Keep going done by some big the people of Sugihan Village. because it is necessary education related with awareness and concern public to danger burn rubbish and management trash.

Based on exposure that, can be seen that moment This Sugihan village community need alternative in management trash, besides with burn it. Viewed from various aspect, *ecobrick program* can be one possible alternative taken in problem management trash. As for *ecobricks* Alone is A object form bottle containing gathering rubbish plastic as material mainly. Tools required among them is bottle plastic, wood or chopsticks, adhesive, and supplies rubbish plastic. The output of this program can form objects that are used for life everyday. one example thing made from *ecobricks* Alone that is tools *furniture* such as ; chairs, tables, flower pots,





shelves books, cupboards, etc. Other than that, the process is sufficient simple and minimal costs incurred can made as consideration of the *ecobrick* program chosen as alternative management rubbish inorganic. Besides that, value plus from the *ecobrick* program ie can carried out by various among the people, start from children, teenagers, to mature.

2. METHOD

In practice study This focus For dig empowerment environment carried out in Sugihan Village. As for form from empowerment environment done in the *ecobrick* program. start from program coordination, implementation and expectations continuity from program running. because it, deep implementation study This apply method study qualitative -descriptive aims For understand and explain middle reality growing in society. Deep data collection study This taken with method observation, interview and documentation.(Sugiyono, 2019)

Observation done For get description pre research. As for from the intended picture is description from condition environment mapping related with the problems and potential that exist in Sugihan Village, description the function as data support. Interview in essence is results from description situation in poured field in A typical interaction. (Soehadha, 2018)On research this, interview needed For extract related data with experience, opinion, feeling, and understanding informant related with theme to be researched. Type of interview applied in study This is interview with semi structured technique (*semi structure interview*). Semi structured interview Alone enter in category deep *in-depth* interview implementation more flexible than interview structured (Sugiyono, 2019). As for goals from semi structured interview is For find problems more open where informant put forward opinions and ideas.

Subject main from study This is students school base in Sugihan Village. Consideration he chose subject the that children is generation possible successor create change for environment around him. Childhood is perfect time in form future personality and habits carried away until mature. children Still own Power fresh catch so tend more easy directed and vulnerable copy what other people do in his presence (Prasanti & Fitriani, 2018). In case This election informant determined by society or parties involved in the activity management rubbish inorganic in form *ecobrick* (SDN 1 and 3 Sugihan students), people who don't involved with activity management rubbish inorganic and stakeholders government.

3. RESULT AND DISCUSSION

Asset Based Community Development (ABCD) is something method or approach empowerment to the benefiting community potential and strength, assets, and potential around what is owned by the community That alone. In case this, potential and power the can become means development for public in reach well-being together. one alternatives used in ABCD method is asset village. Village assets





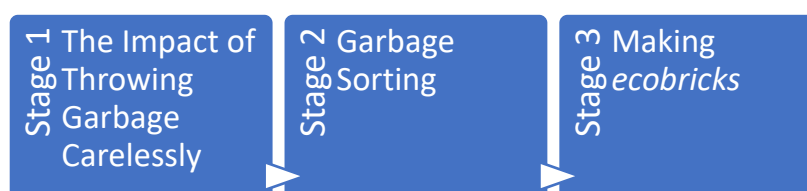
in question can form potency or that of the individual or self someone, like intelligence, courage, caring, and good cooperation.

In the ABCD method, society positioned as source changes and solutions on various problems that exist in the environment place they stay. Frequent problems found usually, include : improvement quality life, social, and economy. However public Alone often constrained by all- round access limited, for exploit potency or the assets they have. So that empowerment is carried out expected can facilitate they in framework optimization potency existing assets there. Empowerment of course also need facilitator as holder power For identify all necessary potential excavated at a time as liaison with another source for together optimize potency public (Indah Purwaning Yuwana et al., 2022).

Mapping assets in Sugihan Village done based on results from observation, pre research, and *transect*. As for the forms from asset These include : assets physical, assets people, assets social, assets financial as well as assets nature. Physical assets here shaped building or facilities used as place implementation activities, school base in Sugihan Village is cooperating agencies at a time become asset physique in activity this. next asset ie asset human being exhibited by students at school base sugihan amount about 90 students participating students contribute in middle activity held. Students school base in Sugihan Village as cast main in the way empowerment environment in Sugihan Village. Social assets in matter This shaped support provided by staff educators and society around participating villages as well as support in the way middle activity done. Whereas asset financial in matter This that is party agency school base in Sugihan Village which helps provide the necessary facilities and infrastructure For the way activity. Natural assets is asset last identified in mapping the village. As for assets the form land agriculture and plantations, in matter This asset natural function as example from rubbish organic can utilized as fertilizer, batik *ecoprint* or *ecoenzyme*. Unfortunately, deep activity education *ecobrick* this time, asset physique the not enough highlighted Because emphasis to management rubbish inorganic (plastic).

A. Implementation Technique

Suite activity This starting on July 13th until with August 3, 2022. In its implementation, activities education empowerment environment which was carried out at SDN 1 Sugihan Village and *ecobrick* which was carried out at SDN 3 Sugihan This done in a manner periodically with a number of stages, including:





At the stage of ' Impact Disposing of Reckless Garbage students and students school base in Sugihan Village given education related with introduction base What That trash. Deep inside shaped education impressions the explained the resulting impact consequence throw away rubbish haphazardly. After viewing impressions that, students school base in Sugihan Village requested For do experiment scientific related with throw away rubbish haphazard especially in streams river. Experiment This only need tool simple consisting from : 1) glass plastic that has perforated ; 2) Straws ; 4) plasticine and; 5) waste (organic and inorganic) that has been cut small.

Goal of he did experiment scientific is For project impact from throw away rubbish haphazardly, especially in streams river. Besides that, he chose method experiment scientific Alone Because own Lots superiority compared method other learning. As for the advantages from applied method experiment scientific namely : enrich experience received, train in think critical, increase curiosity know, and know law causality from happening something phenomenon. From method learning experiment scientific This students at SDN 3 Sugihan expected can implement knowledge acquired in the environment around, in particular in matter disposal rubbish haphazardly in the stream river that causes flood.

Stages second i.e., ' Waste Segregation ' in this process students at school base in Sugihan Village expected capable differentiate types trash all around school. As for the types trash in question is rubbish organic and inorganic. Activities carried out in stages This are students at school base in Sugihan Village requested For gather trash inorganic (plastic) that is around school. Purpose of he did sorting this is for students school base in Sugihan Village can differentiate in a manner direct related with rubbish organic and inorganic, for Then trash inorganic the made as material base *ecobricks*.

At stages final ie making *ecobrick*, students at SDN 3 Sugihan follow as well as plunge in a manner direct in manufacture. As for the process of making *ecobricks* Alone shared become a number of stages start from clean rubbish plastic that will used as *ecobrick*, cutting rubbish plastic until become small parts, with enter rubbish plastic that has cut the to in already bottle provided, by more detailed will exposed as following :

Students shared become a number of each group the group consists from two until three people. Then each group provided two fruit chopsticks or wood, trash plastic already washed scissors, and one bottle plastic. After ingredients the shared, stage furthermore is scissor rubbish plastic become parts small and included to in bottle. Plastic that has entered into the bottle the Then compacted with method pressing it to end room part lower bottle using chopsticks or wood. this stage use up time not enough more four twenty minute until bottle the half filled. Furthermore is do the same workmanship like previously until bottle filled with full.

At stage This students in Sugihan Village directed For continue it in their respective homes and bring already bottle filled full meeting next. The goal is in order No direct knowledge related *ecobricks* This Can until to parents they so that range become more broad. At a meeting furthermore students shared become three





group and each group shared nine fruit already bottle filled full. For furthermore bottles the put together adapt amount bottles and the shape of the desired furniture with use duct tape as the adhesive. The more Lots bottles available the more there are also many furniture options that can be formed. In case this for each group shape it become seat.



Introduction waste, its types and impacts for environment.



Experiment scientific, form projection from impact throw away rubbish haphazardly (esp Genre river).



Manufacturing process and ouput ecobricks.

B. Relevant Community Responses with exists education ecobricks

Topic related with guard sustainability environment is thing to consider important by the people in Sugihan Village. this described by the people of Sugihan Village in form reception education and internalization processes to activity management rubbish inorganic (*ecobrick*) which has been carried out by KKN-108 students at UIN Sunan Kalijaga. Village assets ie agencies education school base in the village Sugian too support exists activity This with give room as well as facilitate activities to run with ok. Besides that, students female student school foundation in Sugihan Village also participated become asset man at a time become mover main support in operate activity education management rubbish inorganic (*ecobrick*).

Every individuals in Sugihan Village own perspective Alone in View management program rubbish inorganic in form *ecobrick* conducted by UIN Sunan





Kalijaga UIN 108 students. Although found exists difference perspective, will but community in Sugihan Village agreed about importance guard environment and management trash. In case This reception education student female student school foundation in the village of Sugihan who participated as well as in the management process rubbish inorganic shaped *ecobricks* responded to in a manner positive. They experience development from facet prior knowledge Not yet obtained like impact negative throw away rubbish in a manner haphazardly, the types waste in the environment about, the way that can be done in sorting trash and *output* positive that can done in management shaped trash *ecobrick* (Gina, interview, 19 August 2022).

Internalization results obtained student female student school base in Sugihan Village after educational process occurs is they start initiative For throw away trash in its place, guard environment, and start do sorting trash. Moreover, they also agreed on the idea *ecobricks* as alternative in reduce rubbish plastic in Sugihan Village (Marta, interview, 19 August 2022). Positive value from *ecobricks* is easy in manufacture, improve creativity, and no give impact negative in the environment. Like case burning garbage done by some the people in Sugihan Village obey opinion of one schoolgirls at school the foundation of Sugihan Village cause happening pollution air (Cindy, interview, 19 August 2022).

People in the village No sugian follow activity management rubbish inorganic in form *ecobricks* it also delivers positive response. According to they with an *ecobrick* program in management rubbish plastic, will cope happening the floods that have happen several times in Sugihan Village especially in Dusun Krajan. As for the flood This caused by a blockage rubbish plastic in waterways (Fira, interview, 8 September 2022). Besides reducing rubbish plastic in Sugihan Village, *ecobrick* rated can increase skills in society. Even Another alternative is *ecobricks* commercialized, like this is what has happened on several *e-commerce* platforms (Febri, interview, 8 September 2022).

However, no all public agreed to idea *ecobricks* as solution from management rubbish plastic in Sugihan Village. this based on assumptions that *ecobrick* program felt not enough effective in management and reduce rubbish plastic, because in the end rubbish the will thrown away too. Although the output from *ecobricks* can used as craft even furniture or building materials But matter the felt not enough strong, easy broken and also easy burnt remember No A little still society throw away butts cigarette haphazardly. Apart from that, he said burning trash done public village although resulted pollution air (Ragil, interview, 20 August 2022)

Sugihan Village Government in matter This head village, very supportive will exists activity *ecobricks*. Management rubbish inorganic in form *ecobricks* considered highly probable For reduce rubbish plastic in Sugihan Village. Socialization related with management neither is trash was first carried out in Sugihan Village. Unfortunately, deep implementation needed cost operational which is not little. In addition, another obstacle from Not yet implementation socialization in management waste in Sugihan Village is lack of supporting means





activity the. (Basuki, interview, 21 August 2022) However after exists activity education related with management waste by KKN-108 students at UIN Sunan Kalijaga Yogyakarta, p the ignite he made means infrastructure in effort reduction and or management waste in Sugihan Village.

4. CONCLUSION

Education management waste and production *The ecobrick* carried out by KKN 108 students at UIN Sunan Kalijaga Yogyakarta received response positive from society. In the process of running, activity This involve elementary school students in Sugihan Village and by way of No directly involve parents from the elementary school students. Activity education being carried out can grow awareness to importance guard environment. Hope for the future of this program No only capable build awareness and concern children since early, but also to be solution for problem in period long. More further, the program can become step beginning to settlement various problem already environment take root especially in the middle Sugihan village community especially in Dusun Krajan. Head of Sugihan Village and some public participate give response positive and opinionated that *ecobricks* can made as alternative For reduce waste (plastic) in the environment around. Although so, no all public agreed will idea the, for part other community, *ecobrick* considered not enough efficient For realized in management rubbish plastic in Sugihan Village.

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TRAINING ON PROCESSING CASSAVA INTO DONUTS AND CROQUETTES AS A NEW INNOVATION FOR THE COMMUNITY IN SAWAH HAMLET, GUNUNGKIDUL REGENCY

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Abstract – *Real Work Lecture (KKN) is a tangible manifestation of the duties of lecturers and students in implementing the Tri Dharma of Higher Education, namely the aspect of service. One of the activities that increase critical power and experience for students in a tangible form is through Real Work Lectures. Through community service activities in Dukuh Sawah, Monggol Village, there is a synergy between universities and the community as a form of democratic knowledge. The purpose of this service is to provide an understanding to the local community about the importance of education and religion in order to assist the government in educating the nation's children. The service is carried out through the following activities: Bimbel (KKN teaching), educational seminars on sex education, training in utilizing local natural resources, and religious education. The results of the service provide an illustration of the increase in enthusiasm and increase public understanding, especially teachers and parents about educational psychology instruments, the importance of reading for children, understanding of religion, learning guidance and assistance in the use of local natural resources, especially in processing food ingredients made from cassava.*

Keywords: *training, cassava, innovation*





1. INTRODUCTION

Gunungkidul is the largest district in province Yogyakarta. The regency, which is located in the south of Yogyakarta, is mostly highland. Because area Gunung Kidul located in the highlands, causing most of the area barren, arid, and also lack of water. County Territory Gunungkidul was once a dense forest, to be precise in the 1800s. Deforestation was carried out by the Dutch in the 1800s in a massive and structured manner, thus forcing the region to split up Gunungkidul part of its territory became the Mangkunegaran Palace and the Yogyakarta Palace (Whitten et al., 1966). Deforestation carried out in the interest of convert into gardens and agricultural land.

During the Japanese occupation, this deforestation process was getting out of control. At that time, wood was very much needed for the needs of war and conversion to jatropha but failed because they did not understand the biophysical conditions of the area Gunungkidul. Since that's it Gunungkidul What we know today has become a barren, arid, and dry area, and even became an area famous for its poverty in the 1940-1950s era. Efforts to improve the environment through program rehabilitation has been carried out by the government since the 1960s to return identity region Gunungkidul what we know is green and lush. The community also plays an active role in reforesting the area Gunungkidul by planting teak trees as a form of resistance against the Dutch because before reforestation as far as the eye could see it was only dominated by barren, arid, and dry soil.

Currently Gunungkidul has turned into a tourist spot and fertile agricultural land. The forms of natural production that exist in Gunungkidul such as rice, corn, peanuts, green beans, sweet potatoes, and cassava. And one of the most abundant forms of natural production in Hamlet Sawah, district Gunungkidul is cassava or people usually call it telo.

Cassava is one of about 100 species of tree, shrub and plant genus. Cassava is a dicotyledonous plant that is grown for its starch. This plant usually produces 5-10 sweet potatoes. (Rubatzky, 1995) The minimum air temperature for the growth of cassava is around 100°C when the temperature is below the minimum temperature causing plant growth to be hampered. The optimal air humidity for cassava plants is around 60-65%. The sunlight needed for cassava plants is about 10 hours per day especially for leaf fertility and tuber development. The most suitable soil for cassava is soil with a loose crumb texture, not too clayey and not too porous and rich in organic matter, both macro and micro elements. Cassava tuber material can be eaten up to 80-90%. (Wahyu, 2009) Cassava tubers are a source of energy rich in carbohydrates but very poor in protein.

So far, cassava is used for animal feed, made into chips, or sold fresh, and the remaining cassava that is not sold is made into tiwul. So far, cassava is only processed into simple preparations such as chips, fried, boiled, which have low economic value. Based on market research, it is known that cassava that has been peeled and dried in the sun is only valued at 2,100 per kilo. So daari that the need utilization of cassava into donuts and croquettes. This is done to maximize the use





of cassava so that it has a higher selling value and trendy food so that it can increase economic income.

2. METHOD

This training is carried out as a form of superior work program in service activities in Hamlet Sawah. Previously, researchers made observations about natural assets in the Sawah Hamlet. From the results of observations that have been made, cassava becomes commodity major in the agricultural sector. The method of processing cassava into donuts and croquettes is to do cooking training. Cooking training is carried out by speakers who are in the field of pastries. Then the researcher prepares the materials to be used, then determines the right time to conduct the training. Researchers, in this case, accompanied the presenters and the community, especially mothers, in training cassava to become donuts and croquettes.

3. RESULT AND DISCUSSION

A. Overview of Hamlet Sawah

Geographically, Hamlet Sawah is one of the hamlets in Monggol Village, Saptosari District, Gunungkidul Regency, Yogyakarta Special Region Province. The distance of Hamlet Sawah is approximately 46 kilometers from the city of Yogyakarta. Details of the location of Hamlet Sawah can be seen as follows: Northern Territory: Mojosari Hamlet Southern boundary: Mojosari Hamlet, Eastern boundary: Mulusan Hamlet, Western boundary: Ngelo Hamlet

The Hamlet Sawah area, apart from containing residential areas, is mostly dominated by rice fields, fields, and forests. The atmosphere of Hamlet Sawah is quite beautiful, typical of the countryside, which is indicated by the many lush trees. Rice fields, fields, and forests can be found on the outside of residential areas or in the border areas between hamlets. Hamlet Sawah-like most other areas in Gunungkidul- is a karst area, which is an area with predominantly white rock and sand. This is because the karst area is a limestone area where the limestone area is generally a dry area. Therefore, surface water resources in Hamlet Sawah are relatively low.

The number of residents based on village administration data for the past year is 551 people consisting of 171 family cards. The majority of the population of Hamlet Sawah work as corn, rice, peanut, and cassava farmers. In addition, some of them work as cattle, goat and chicken breeders. The community's economy is still low because many work as farmers, breeders, traders, and carpenters. In terms of education, it is also still relatively low because the majority are dominated by junior high school graduates and equivalent vocational schools. The majority of the people of Hamlet Sawah follow Islam and believe in Ahlussunnah wal Jama'ah and most follow the amaliyah of Nahdlatul 'Ulama.





B. Cassava Processed Training

The people of Hamlet Sawah in processing cassava are only processed into simple preparations such as chips, fried, boiled which have low economic value. Based on market research, it is known that cassava that has been peeled and dried in the sun is only valued at 2,100 per kilo. With this, so that the community has new innovations in processing cassava, researchers provide training in processing it. The training was carried out for 1 day with the type of training menu being cassava made into donuts and croquettes.

The first step in conducting this training is to confirm to the residents whether cassava has ever been processed into donuts and croquettes. Then the researcher invites the presenters to fill in the training that will be given. In holding this activity, IDR 300,000 is required to be given to the presenters and 150,000 for the materials. The speaker provided a list of materials and equipment to be prepared such as stoves and gas, trays, steamers, basins, cookware, fried food filters, tongs, ice cubes, 1/2 kg chicken eggs. In making donuts, flour, margarine, fermipan, dancow milk, chocolate and coffee toppings are needed. The croquettes require ingredients such as chicken breast, carrots, chili, paprika, ground nutmeg, and royco. The next recipe for donuts and cassava croquettes is:

1) Cassava Donut Recipe

Amount	Material Name	How to Make
Material A		1. Prepare all material, weigh in accordance with recipe. 2. mix whole ingredients A except Water, Stir until mixed. 3. Add ice water slowly, knead up to smooth 4. Enter ingredient B, knead Back until dull 5. For dough 35g ago round up until smooth 6. Develop dough rise ± 15 menit. 7. Flatten a little batter then hole the middle. 8. Deep fry oil hot with fire small up to one the side brown, turn 1 time and wait until second the side brownish. 9. Lift then drain and serve with various kinds of toppings.
250g	Flour Wheat	
100g	Cassava Steam Fine	
35g	Granulated sugar	
4g	Instant Yeast	
10g	Powdered milk	
90ml	Ice water	
2 btr	Yellow Egg	
Material B		
2g	Salt	
30g	Margarine	
Complementary		
Enough	Cooking oil	
Enough	Donut topping	





2) Cassava Croquette Recipe

Amount	Material Name	How to Make
Stuffing		1. Stuffing, Heat Margarine, Saute onion Bombay and leaves onion until
1 clove	Onion Bombay	
100g	Leaf Onion	
Kg	Meat Chicken	
Kg	Carrot	
2 tbsp	Flour	
100ml	Water	
2 tbsp	Margarine	
Enough	Nutmeg, Pepper, Salt, Flavor	
Croquette Cassava		2. Batter Croquettes, Puree cassava that has been boiled in state still hot, after fine seasoning with spice complement, input flour flour and eggs. Stir until well mixed. 3. Round round up batter as big as 1 spoon eat, give stuffing then close Back. Form whole batter equally. 4. Melt flour flour with a little water for dip croquette before giving flour panir. 5. Add croquettes into the batter flour then apply to flour panir, repeat this step until croquette finished 6. Fry with oil hot fire currently until yellow golden. 7. Serve while hot.
500g	Cassava Peel, Steam	
2 items	Egg	
4 tbsp	Flour flour	
enough	Pepper, Salt, Sugar, Flavoring	
Complementary		
enough	Flour Panir	
enough	Flour	
enough	Cooking Oil	

This activity was attended by some residents from 5 RT in Hamlet Sawah. Residents are very enthusiastic about this training. The training is held at 14.00–16.00 WIB. The residents were enthusiastic because the training was carried out right at the time of harvesting cassava belonging to the residents. It is hoped that with this training the residents, especially the Hamlet Sawah women, have new innovations in processing. This training was given to provide new knowledge in processing cassava into donuts and croquettes. It is hoped that in the future mothers can take advantage of the cassava donuts and cassava croquettes that have been





taught to be sold, so they don't always sell raw materials or those that have been processed into tiwul, chips, and fried cassava only.

4. CONCLUSION

Sawah Hamlet has asset natural in the form of agriculture. Cassava Becomes asset main owned in system agriculture this. During this cassava used for feed cattle, made chips, or those sold fresh, and also leftovers cassava that doesn't for sale made tiwul. During this cassava only processed becomes processed simple like kripik, fried, boiled which has score the economy is still low. Even from results research done, citizens take advantage right cassava with sell cassava clean already cleaned and appreciated per kilo Rp. 2,100.

As for the method in to do activity processing cassava becomes donuts and croquettes is with to do training cooking. Training cook carried out by presenters who are in the pastry field. Then researcher prepare materials that will used, next determine right time for to do training. Researcher in thing this follow accompany presenters and society especially moms in training cassava Becomes donuts and croquettes. Action program carry on is expected moms could take advantage of the donut menu cassava and croquettes cassava that has been taught for for sale, so no always sell ingredient raw or already processed Becomes tiwul, chips, and fried cassava. So cassava Hamlet Sawah residents have score sell more tall compared before.

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OPTIMIZING RELIGIOUS EDUCATION IN THE DIGITAL ERA TROUGH THE ASSET BASED COMMUNITY-DRIVEN DEVELOPMENT (ABCD) APPROACH

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Abstract - The development of the times and shifts that occur in the field of education provides a very rapid development of knowledge, including in the field of religion. To improve the quality of the education system and produce quality human resources, optimizing education through a religious approach in preparing and mapping a generation that is able to face the challenges of the digital era using the Asset-Based Community-driven Development (ABCD) approach. Educational and religious institutions are the main targets in community empowerment efforts in the digital era. The flagship program in an effort to optimize religious education in the digital era through the ABCD approach is the Islamic New Year competition, Sharing session "Digital Parenting Efforts to Prevent Gadget Addiction in Early Childhood", Sharing Session "Digital Literacy" and supporting work programs such as TPA, teaching family planning and education. kindergarten. One of the concepts in community development is the ABCD concept which leads to the potential of the community or the availability of natural resources. In community empowerment in Ngondel Wetan Hamlet, Krambil Sawit, 52 regular groups mapped the assets and strengths in the Hamlet. These assets include: human assets, transect assets (physical and natural assets), group assets or associations and institutional or institutional assets.

Keywords: ABCD approach, Ngondel Wetan Hamlet





1. INTRODUCTION

The development of the times that occurred so fast own impact positive nor negative inside field education. Islamic religious education continues grow and experience change in a manner periodically. In past studies Still considered taboo conversation informally between teachers and students. However, in the modern era of education when This matter the can said as A must Because be one success in the learning process. The shift that happened inside field education capable give development very fast knowledge. this should can utilized For increase quality system education and later can produce source Power quality human. _

In religious education is needed education to power educator For can adapt development of the times. Mastering educators digital learning will Ready For give education character in the generation of Muslims who are religious and capable socialize. So, power educator required to be do compatible approach with development of the times. this attempt done For presents a new level of advanced Islamic religious education. Although so, there is progress of time must addressed in a manner Good for power educator nor bearer answer field education.

Important role in prepare and map capable generation in face the challenge of the digital age is with optimizer through religious education religious approach. The religious approach is right approach For embed student character. Required enhancement planting values character through approach religious as well as use technology in the learning process can give chances and chances for participant educate For improve and develop competence them.

2. METHOD

Life public prosperous is hope every person Which is at from various background behind the area. Life Which comfortable, area Which safe, sufficient all need, is a number of indicator somebody For gain prosperity in life. Welfare can achieved through program development public Which applied appropriately according to needs and problems something area. Philosophy paradigm - based development classic (*trickle Down effect* produced by Albert Hirschman) is mechanism characteristic development *Top Down* (policy direct). Draft This based on productivity and complexity production, application draft This rather raises problem Serious like inequality, poverty, retardation and laziness.

Community development can also be interpreted as empowerment public, activity This is A process awareness to the public to find out the problem with programs empowerment To use take life Which prosperous. Programs here it is Which become object study depth of a *community development* in carrying out their duties. **Assets** concept **based Community Development** or as '**ABCD**' is Wrong One strategy in do development public.

On draft empowerment, community becoming target empowerment No Again called as weak group and No own potency nothing. Precisely public looked at as something real group own potency For can go out from various problem, incl problem enhancement level alive, socio-economic. Which happen on something





group public in matter empowerment more to absence access For maximizing potency they were, and still are limited system source capable facilitate public in framework utilise potency them. Power in something empowerment Also needed exists role facilitator For identify potential - potency Which There is And connect it with system source other For cooperate in matter enhancement capacity.

3. RESULT AND DISCUSSION

In effort do empowerment use ABCD approach to society Ngondel Wetan, KKN 108 UIN Sunan Kalijaga Group Regular 52 need map the assets and strengths in the hamlet Ngondel Wetan, for Then focus on problems and needs potential dynamic there. KKN 108 UIN Sunan Kalijaga Group Regular 52 charts assets and strengths public Ngondel Wetan in a number of aspects, namely:

A. Human Assets

Mapping of individual hamlet assets Ngondel Wetan based on eye his livelihood consists from farmers, ranchers goats, breeders cow, manufacture bakwan kawi. Almost majority residents of Dusun Ngondel Wetan have skills individuals who can add income economy For need everyday. One of them is business making chips cassava Almost majority hamlet Ngondel Wetan Alone own Skills making chips cassava For help economy in fulfil need everyday. Skills individual the is down hereditary from parents. in produce results processed cassava for residents only make it as business which side only done or produced only when There is time spare.

kindly sociology, society Ngondel Wetan consists from structure accompanying social. In aspect Government, society Ngondel Wetan headed by the Head of Hamlet, who is now held by Mr. Endi Gumanto. In running leadership, the head of the hamlet is assisted by the head of each RT. There are five existing RTs in hamlet Ngondel Wetan. There is also the head of RW 6 kelurahan Krambilsawit who participated help the net government. Each RT itself own The moving Karang Taruna in field youth.

Viewed from facet income, society Ngondel Wetan generally can categorized as in circles medium to down, where income they can used For necessity cost life everyday. However, the majority its citizens in a manner individual have a gadget or smartphone that allows it they surfing in a more digital world open and create they can interact with other communities more easy. Encounter public Ngondel Wetan with the digital world make creation potency necessary positives and negatives become arable together, so we can directed towards a positive potential just.

B. Asset Transect (Physical and Natural Assets)

Physical assets and resources Power natural is one of the important capital in empowerment society. these assets represent element buildings and infrastructure such as, settlements, markets, schools, health centers, roads, water





networks, and so on, meanwhile potency agriculture or plantation is source Power helpful nature society For increase quality his life.

In Ngondel Wetan, there are natural assets form land rice fields, agriculture rice, plantation cassava, and livestock goats and cows. As for physical assets education that is in gondel Wetan namely KB (Group Learn) Human Scholar, TK (kindergarten) ABA Krambil Sawit 1, SD Krambilsawit, and SMP II Saptosari. In aspect religious there are Al-Ikhlas Mosque, Baiturrahman Mosque, and Al-Istiqoroh Mosque, where each mosque has a TPA. As for government assets There are Hamlet Halls and Kelurahan Health Centers. Temporary in aspect field sports, there are three Field Volly.

Physical assets in Ngondel Wetan can become facilities and devices potential, for empower they in true aspect become need them. In the challenges of the digital era experienced inhabitant Ngondel Wetan, necessary optimize their physical assets have For interest empowerment it. in between various existing physical assets, field assets education and religion is the most potential asset For empower role those who are more in the digital age. it because of these assets managed by institutions filled by individuals educated and experienced, where they interact in a manner intense with generation young Ngondel Wetan, that is children, adolescents and youth. Generation young Ngondel Wetan this one has potential For role more active in a digital world.

C. Asset Group Or Association

Association is an interactive process based on institutions socially formed For fulfil factors as following : 1) awareness will the same conditions, 2) orientation towards the goals that have been determined, and 3) exists relation social. Association benefits including identification capacity organization, so motivate people to Work The same so that strengthen family. For guard affinity and affinity the people of Dusun Ngondel Wetan, then public stage various type activity in nature socialoriented so that created togetherness and kinship, such as : Karang Taruna, Posyandu, Yasinan and others.

Association like Karang Taruna in Ngondel Wetan, has a program like managed TPA teaching girls its members. They Can be a potential target For business empowerment in the digital age. In association Posyandu is also available moms from old toddlers get to know the digital world. Education about it to mothers in Ngondel wet through association Integrated Healthcare Center become things that don't Can inevitable.

D. Institutional /Institution Assets

Assets owned by the community Ngondel wetan start from government, education until health For the people of Dusun Ngondel Wetan. reviewed from Educational facilities, available a number of formal institutions established in the Dusun Ngondel area Wetan including ABA Krambil Kindergarten Palm 1, KB Insan Scholars, village halls, health centers and others. Temporary it, for non-formal





education in Ngondel Hamlet Wetan namely landfill. Institutions education and religion be the main target in business empowerment society in the digital age.

Considering potential assets in Ngondel Wetan KKN 108 UIN Sunan Kalijaga Group Regular 52 compile and implement work programs superior in effort optimization religious education in the digital era through ABCD approach. Work programs superior the namely:

1) Commemoration competition year new Islamic

This program aim For enliven coming year new Islam and as means For develop potency child in field religious. this program carry the theme “ The Spirit of the New Hijrah Towards Advanced Indonesia”. this program succeed will be held on Saturday, 30 July 2022 at 14.00 WIB with the target of participants 60 came from from representative each TPA, namely TPA al-Ikhlas, TPA Baiturrahman and TPA al-Istiqoroh. Activity This held at the Biturrahman Mosque. Activity This consists out of 9 races, that is race coloring with participant child preschool and kindergarten; race drawing, prayer and poetry Islam with participant grades 1 to 3 SD; race wrote the Koran, smart careful, call to prayer, memorize short surahs and khitbah with participant 4th to 6th grade elementary school. Activities start with distribution participant every competition, announcement champions and at the end with session photos. Activity This walk with smooth and possible connect rope brotherhood between third TPA, but there is a number of a must perfected, that is distribution charter for winner, increase by the way for jury, awarding trophies to winners and activities This need continued throughout the years next.

This program become event friendship and unity between three landfills in Ngondel Wetan, where are the students and their teachers each other meet and work together For liven up the event. The theme carried in this program also be education Alone for students For imitating the spirit of the migration of the Prophet Muhammad SAW. in the problem they have facing everyday. One of them are the problems they are experiencing Because digital age issues. this program become event for students For each other competing in kind For carry Spirit migrate new towards a more digital era safe and can utilized in a manner wise by children and youth.

2) Sharing Session “Digital Parenting Efforts to Prevent Gadget Addiction in Early Childhood”

Activity This based on numbers child age early in Ngondel hamlet Less wetan parental supervision, restriction and assistance to my behavior child in using gadgets. With exists activity this is expected can made as one effort For prevent happening Gadget addiction in children age early in Ngondel hamlet Wetan. Target activity socialization This is moms posyandu in Dusun Ngondel Wetan. Activity This held on Thursday, August 25 2022, four of them at the Ngondel Hamlet Hall Wetan at 09.00 WIB. Activity This involve all member KKN Group 52 Batch 108.





Every KKN 52 Batch 108 members were given not quite enough answer each so all member involved and involved active in activity socialization. Form which activities done is Sharing Session "Digital Parenting Efforts to Prevent Gadget Addiction in Early Childhood " with one of the sources member KKN 52 Group Batch 108. At the activity This naturally need tools, including : laptop, sound as well mat. With exists activity this is expected can made as one effort For prevent happening Gadget addiction in children age early in Ngondel hamlet Wetan. Activity This walk smooth and no There is hindrance. ladies Integrated Healthcare Center welcome good and participate in activity this. However there is a number of constraints for activity This walk maximum that is exists party from the medical center that came before activity This finished so that make ineffectiveness activity this.

3) Sharing Session "Digital Literacy"

Activity This held To use add outlook teenager Ngondel Wetan in work in the digital world. Activity This based on abundance use of gadgets by teenagers in Ngondel Wetan. Phenomenon That naturally there is Lots potency impact bad can experienced teenager Ngondel Wetans, like spreading hoaxes and others. For it is necessary effort For educate teenager Ngondel Wetan in using gadgets and surfing in the digital world. Activity This is cooperation between KKN UIN Sunan Kalijaga Ngondel hamlet group Wetan and the Karanggunung Hamlet Group. Target activity socialization This is youth in Ngondel hamlet Wetan and Karanggunung.

Activity This carried out on the day Friday, August 26 2022, the four of them were at the Ngondel Hamlet hall Wetan at 14.30 WIB. Activity This followed by 30 participants Where most is teenagers who become TPA teachers. Activity This involve all member KKN Group 52 and 54 Batch 108. Each members of KKN 52 and 54 Batch 108 were given not quite enough answer each so all member involved and involved active in activity socialization. Form the activities we do is Sharing Session " Digital Literacy " with guest speaker Mr. Irawan Wibisono, M.I.Kom, who is a Lecturer in Islamic Communication and Broadcasting at UIN Sunan Kalijaga. Distribution task in activity This includes : event sie, sie perkap, pdd, host, moderator, and sie consumption.

On activities This naturally need tools, including : laptop, projector, sound, table as well as mat. With exists activity this is expected can made as one effort For prevent happening use of gadgets that do not responsible for youth in Ngondel Hamlet Wetan. Activity This walk smooth and no There is hindrance. Participant welcome good and participate in activity this. However there is a number of constraints for activity This walk maximum that is reach youth in Ngondel Less wetan broad, so only A little teenagers who become participants of this sharing session. In addition, this event walk sleep from timetable Because not enough maximum preparation participant.





E. Work Programme Supporters

In addition to the three flagship programs there is many work programs related supporters with effort empowerment public Ngondel Wetan in optimization religious education in the digital age. In the program help teaches TPA, KB, and Kindergarten, KKN 108 UIN Sunan Kalijaga Group Regular 52 inserts education surfing in the digital age through materials taught and songs sung together with TPA students, as well book given material. materials That obtained of the digital world, so can provide alternatives and resources inspiration for internal teachers continue effort education in children educate them.

In the alert program independence, KKN 108 UIN Sunan Kalijaga Group Regular 52 introduces effort utilization of the digital world with help making activity documentaries and themed film screenings independence. In addition, there is a nursery program trees held in KB and Kindergarten as effort educate they For love environment which is also religious teachings, so busyness plant tree can be their alternative so they don't addicted playing gadgets.

4. CONCLUSION

In education needed exists education to power educator For can adapt development of the times. Important role in prepare and map capable generation in face challenge is optimizer religious educator through religious approach. In case This can done with do development public or normal called as A empowerment public To use take prosperous life. one draft in do development public that is *asset based community development* (ABCD) which leads to the potential possessed by the community or availability Natural Resources (SDA).

On empowerment people in Dukuh Ngondel Wetan, Krambi Palm, group regular 52 had map the assets and strengths in the Dukuh. those assets among others: 1) human assets, 2) *transect assets* (physical and natural assets), 3) *group assets* or association and 4) institutional assets or institution. With considering the potential assets that exist, then KKN 108 UIN Sunan Kalijaga Group Regular 52 draw up a work program superior in effort optimization education digital era through ABCD approach. Work programs superior the namely: 1) competition commemorate year new Islam, 2) *Sharing Session* with theme *digital parenting* effort prevent Gadget addiction in children age early, 3) *Sharing Session* with theme literacy, and related support programs in empowerment optimization religious education in the digital era, namely help teach TPA, KB and Kindergarten.

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STRATEGY FOR BUILDING LITERACY TRADITION FROM FAMILY AS THE FOUNDATION TOWARDS THE 2045 GOLD GENERATION IN MARGOMULYO VILLAGE, MARGOMULYO DISTRICT, BOJONEGORO

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Abstract - Indonesia is even 100 years old by 2045, which in that period has many people of productive age or often referred to as the Golden Generation. But unfortunately, based on the PISA (International Program for Student Assessment) report in 2019, Indonesia has a relatively low level of literacy, namely with an Indonesian reading score is ranked 74th with an average score of 371, then a math score at ranked 73rd with an average score of 379, and a science score ranked 71st with an average score of 396. This low literacy rate can affect the number of early marriage cases in Bojonegoro Regency. The latest data states that there are 608 cases of early marriage in 2021 and 174 cases until April 2022. Based on this, the 108th batch of Thematic KKN group 19 held a Literacy Seminar entitled Strategies for Building Literacy Traditions from families as a Foundation towards the Golden Generation 2045 in the Village Margomulyo. The activity was aimed at the community, especially parents, students and educators in Margomulyo Village. The research method used is a qualitative description with data collection techniques using interviews, observations, discussions, and conclusion making. The results of this study show that the literacy rate of Margomulyo Village is still relatively low because of the lack of varied reading resources and lack of awareness of the benefits of improving literacy from an early age, especially from the smallest in scope, namely the family. To instill an interest in literacy from an early age can be done with several literacy activities carried out in the family such as, reading books to children from an early age, making a schedule of reading together, doing educational games, writing letters and interesting events experienced, create family libraries, tell family history or memory, family outings to libraries, reading parks, or book fairs, giving books as gifts etc. Family literacy does not have to grow in the house itself, the environment around the house can also be used as a source of learning.

Keywords: Golden generation, literacy, family literacy, seminar, strategy





1. INTRODUCTION

Indonesia is a large country and is known for its diversity of ethnicities, cultures, languages and religions which are quite admired by other countries. Indonesia even has more than 700 languages and dialects besides that it is also the home of eight world cultural heritages. But that is very unfortunate level literacy in Indonesia still relatively low. Based on the PISA report (*Program International for Student Assessment*) in 2019, score Indonesia's state reading is ranked 74th with an average score of 371, then the math score is ranked 73rd with an average score of 379, and the science score is ranked 71st with an average of 396 (OECD, 2019).

Indonesia will even be 100 years old in 2045, which in that period has many resident with age productive, very valuable and valuable so that need managed and utilized with good in order to become a generation of quality, character, intelligent, and competitive. It is this demographic bonus that gave rise to the idea of the Golden Generation 2045. However, generation Gold 2045 no will materialized If generation candidate leader nation in 2045 is not prepared from now on. The children who are around us today are the holders of the future and fate of the Indonesian nation in 2045. (Hasudungan:2018)

Some of the problems that occur in society that cause low levels of literacy include the notion that reading is synonymous with students, strong *oral tradition*, not having access to "what can be read", bad experiences when reading especially text books, reading is considered unproductive (does not have time or is considered a waste of time), reading without motivation, constraints in technology, and the notion that not reading remains can live (Labibah, 2021)

One of the problems of concern in Bojonegoro Regency is the high rate of early marriage. The latest data states that there are 608 cases of early marriage in 2021 and 174 cases as of April 2022. The high number of early marriages is the result of a lack of knowledge regarding future planning, a lack of awareness that a society is a collective life. One community member impact in a manner significant to group in a manner whole in field economic and social. To raise awareness of collective community life and the negative impacts that will be borne by the government and society in general, of course deployment information related careful planning in a manner psychological, sociological, and biological related wedding need to be socialized. The method that must be carried out is a method that overcomes fundamentally through instilling an interest in literacy.

A. Literacy Family

Literacy in English is called *literacy*, this word comes from the Latin *littera* (letters) which has a definition involving mastery of writing systems and the conventions that accompany them. In case this Kern (2000:67) defines term literacy in a manner comprehensive that is, Literacy is use practices of social, and historical, and cultural situations in creating and interpreting meaning through text. Literacy requires at least an tacit sensitivity to the relationships between textual conventions and the context in which they are used and ideally the ability to reflect critically





about those relationships. Because it is sensitive to intent/objectives, literacy is dynamic not static and can vary between and within communities and discourse/discourse cultures. Literacy requires a range of cognitive abilities, knowledge of written and spoken language, knowledge of genres, and knowledge cultural.

Unesco in <https://en.unesco.org/themes/literacy> states literacy as follows, "Literacy is now understood as a means of identification, understanding, interpretation, creation, and communication in an increasingly digital, text-mediated, information-rich and fast-changing world." Based on the meaning above can be known that literacy needs complex abilities. According to Kern (2001: 23) there are seven principles regarding literacy, namely, (1) literacy involves the interpretation of writers/speakers and readers/listeners participating in acts of interpretation, (2) literacy involves collaboration, (3) literacy involves conventions, (4) literacy involves cultural knowledge, (5) literacy involves reflection and self-reflection, (6) literacy is not limited to language systems (oral/written), (7) Literacy is the ability to identify, define, find, evaluate, create effectively and organize, use and communicate information. For various problems, family is the smallest unit of society consisting of the head of the family and several people who gather and live somewhere under a roof in a state of interdependence. Meanwhile, according to Reisner (1980) family is a group consisting of two or more people, each of whom has a kinship relationship consisting of father, mother, sister, brother, grandfather and grandmother. Can be concluded literacy family is an activity of writing, listening, communicating, reading, identifying, determining, finding, evaluating, creating effectively and organized, in using and communicating information that is carried out within the family.

B. Generation Gold 2045

Generation gold is a term that appeared in 2012 in M. Nuh's speech at the commemoration Hardiknas with the theme "The Rise Generation Indonesian Gold". To prepare for the golden generation of 2045, make it various policy systematically possible happening mobility vertical in a manner massive like education early childhood, completion and improvement quality of basic education, preparation of universal secondary education and expansion access college high (Triyono, 2018).

According to Kopeuw (2015) there are two understandings about generation gold. First, the golden generation is related to how circumstances Indonesian generation when they are 100 years old independent and the second is generation gold in the translation of the word "GOLD" namely Energetic, Multitalented, Active, and Spiritual. It can be concluded that generation gold 2045 is a generation that has comprehensive intelligence, namely productive, innovative in the modern era, globalization and fully competitive in 2045.





2. METHOD

This study uses a qualitative descriptive research method. In this study, qualitative research methods were used to obtain an in-depth explanation of issues related to literacy interest in Margomulyo Village, Margomulyo District, Bojonegoro Regency. Data collection techniques using observation, interviews, discussion and conclusion. Observation techniques are carried out to determine the current condition of society. Interviews were conducted to obtain more actual and reliable information from the local community. Based on these two stages, discussion activities were prepared that involved the community to respond to existing problems. Then the final stage is drawing conclusions based on the information obtained previously. The research was carried out in Margomulyo Village, Margomulyo District, Bojonegoro Regency from July to August 2022.

The data analysis technique used is based on Miles and Huberman in Sugiyono (2012: 246), namely using *data reduction*, *data display* and *conclusion drawing/verification*. Test the validity of the data using four stages of the theory that is carried out, namely the *data credibility test*, *transferability test*, *dependability test*, and *confirmability test*, Sugiyono (2009: 121)

3. RESULT AND DISCUSSION

For realize generation gold 2045 need a strategy for prepare future generations will lead the Indonesian people in 2045. Formal education through seat school just No Enough For prepare successors nation, necessary exists role as well as environment smallest in public ie supportive family succession literacy family. Literacy family is effort For increase quality source Power man through skills literacy carried out together family in a manner routine and ongoing.

A. Overview of Margomulyo Village

Margomulyo Village in a manner administrative are in the District Margomulyo, Regency Bojonegoro, East Java Province. Margomulyo Village abut direct with Regency Ngawi, East Java. Margomulyo Village has an area of around 12.08 km². This village consists of 8 hamlets, namely Kalimajo, Jerukgulung, Jatiroto, Ngasem, Kaligede, Batang, Tepus, and Japan hamlets. Margomulyo Village Located at an altitude of 25 meters above sea level, temperature air relatively hot, that is around 24°C - 37 °C. The location of Margomulyo Village when compared to five other villages in the District area is closest to the center of the Margomulyo District administration. Even though it is close to the district government center. Margomulyo Village 0.5 KM away from center government Subdistrict Margomulyo and 65 KM from the government center of Bojonegoro Regency.

Based on population data for Margomulyo Village in 2022, the total population of the village is 5,958 people, consisting of 2,028 households, 2,991 men and 2,967 women. The majority of people's jobs in Margomulyo Village are farm laborers. The land used for farming is owned by Perhutani. These lands are used to grow corn, sugarcane, rice, peanuts, and pulses. Parts of Margomulyo Village are also





filled with teak tree forests, to be precise, on the northern and eastern boundaries of the village. Therefore, quite a lot of residents have a livelihood as teak stump craftsmen. While the rest are traders, civil servants and subsistence economic activists.

The economic conditions of the people of Margomulyo Village are dominated by economic results obtained from farming, gardening and trading. In addition, there is a market located in Kalimoyo Hamlet which is the center of buying and selling for the people of the Village and Margomulyo District. There are also many people in Margomulyo Village who are self-employed, such as opening angkringan, restaurants, and clothing.

The existence of Kampung Samin is also a strong economic sector for Margomulyo Village. Because the culture, places, traditions and food make many people, such as tourists, artists, humanists and researchers come to Margomulyo Village, especially to the Japanese Hamlet, because Samin Village is located there.

Table 1. Number of Entrepreneurs in 8 Hamlets of Margomulyo Village

No.	Field/Sector	Amount
1	Agriculture	15
2	Farm	20
3	Craftsmen	25
4	Home industry	35
5	Merchants/stalls/shops	557
Amount		652

Table 2. Number of educational facilities in Margomulyo Village

No.	Formal and Informal Education Facilities	Amount
1.	PAUD	5
2.	kindergarten	2
3.	SD/MI	3
4.	SMP/MTs	1
5.	SMA/K	1
6.	Islamic boarding school	2
Amount		14

The culture of the Margomulyo people still maintains and maintains the clean hamlet tradition or often referred to as the Sadranan tradition. As an expression of gratitude to God Almighty through the land that has fertilized and prepared food supplies. This event was held at the Hamlet Head's house (Kasun) in each hamlet, with each family head bringing rice And side dishes, sticky rice as well as snacks traditional For Then prayed together and eaten together. It also aims to strengthen the ties of friendship between the hamlet communities. Besides that, there is the Gumbregan tradition which is held once a year on Friday Pahing in the month of





Suro in each hamlet. The Samin community in Margomulyo Village also adheres to their own culture. In general, the Samin Community has become an icon for Bojonegoro Regency, especially for Margomulyo Village and District. Many humanists and artists are interested in the concept culture and teachings sublime.

B. Literacy Seminar

Respond report low literacy the community in Margomulyo Village, a Literacy Seminar was held entitled "Strategy for Building Literacy Traditions from the Family as the Foundation for the 2045 Golden Generation" in collaboration with the Bojonegoro Regency Government. The Literacy Seminar was held on Thursday, 11 August 2022 at the Margomulyo Village Hall, Bojonegoro Regency. Activities start at 08.00 to 11.00 WIB. The literacy seminar participants numbered approximately 100 participants from the community, junior high school and vocational students, Samino-Samini Ambassadors as well as agencies such as Margomulyo District, Bojonegoro Regency Library and Archives Service and Bojonegoro Regency Government. This activity also presented Ms. Anna Mu'awanah as the Regent of Bojonegoro as a *Welcoming Speech*. Apart from the Regent, the Chancellor of UIN Sunan Kalijaga who was represented by the Head of LPPM UIN Sunan Kalijaga along staff and supervisors Field too attend activity this.

On activities This KKN Thematic Class of 108 group 19 presents resource person Mrs. Hanifah Hikmawati, SSM Sos as activist literacy as well as a lecturer at IAI Ngawi. Apart from Mrs. Hanifah, the material was also delivered by Ms. Adib Sofia (LPPM UIN Sunan Kalijaga Yogyakarta) with material title Literacy as Gate Reaching for the Light of the World delivered in a manner unique and fun. Activity This intended as effort For grow soul literacy throughout layer society that started from scope smallest ie family. As is well known closest environment with we also have very dominant influence to habits and child development.

At this time fake news is very easy to spread, because it is supported by rapid technological developments without being matched by the ability of its users to filter information. This can happen because people are lazy to confirm, want to disseminate information immediately, want to be information heroes, panic, have difficulty differentiating news, analysis, opinions and tendencies, all things are considered "news" (Thoriq, 2021). This is one of the causes of low competitiveness, human resource development index, low societal innovation, low per capita *income*, and low nutritional ratios which have an impact on the low happiness index of Indonesian citizens. This is also stated in QS Al-Hujurat: 6

Things that influence reading interest include the atmosphere, namely support and culture in the family, environment and community. Facilities, namely the availability of places, the existence of reading materials, comfort, security, and opportunities. Ability, namely reading skills, experience and habits. Adoption from Ogunrombi and Adio (1995: 53-55 via Marwiyah, 2021). Parents have a big role in creating an environment at home that is safe, comfortable, healthy and enjoyable for children so that they feel at home. Parents can invite their children to build listening,





speaking, reading, writing and arithmetic skills which are part of family literacy. The habit of reading at home can be done by making parents as role models for their children or in other words parents must be fond of reading first. Based on Law No. 2 of 1989 Chapter IV Article 10 paragraph 4 which reads " Parents are the main role models for children. various sayings and behavior carried out by parents will be imitated and imitated by children. as well as the habits of fathers and mothers in literacy activities. If reading and writing become the main thing in family life, children will naturally get used to reading and writing. "

Literacy is not only limited to children being able to read, write, and count. But literacy also affects children's ability to develop the ability to think critically and solve problems in life. Therefore literacy that is applied to early childhood has a role as the initial foundation of their life. Activities that can be carried out to familiarize literacy activities can be in the form of:

- 1) Read book to child since early
- 2) Make a reading schedule together
- 3) Doing educational games, such as *scrabble*, puzzles, monopoly, ABC 5 Basic
- 4) Write letters to friends or family
- 5) Write down interesting events that happened to the family
- 6) Make library family with various collection Reading : books, magazines, newspapers or comic
- 7) Recounts family history or memories
- 8) Family reading outings to the library, reading garden, or book fair
- 9) Give reading books as gifts
- 10) And others

The habit of reading at home has several goals including increasing the love of reading in the family environment, increasing the ability to understand reading and critical thinking as well as increasing analytical skills and verbal skills in reviewing information that has been obtained from reading. Family literacy does not have to be grown in the house alone, the environment around the house can also be used as a source of learning for children, especially their literacy skills. For example, people parents invite their children to visit community reading gardens, local libraries, bookstores, and others. In fact, people old too can exchange books with each other to add variety to reading for their children so they don't feel bored.

Reading and writing are important so that life is not wasted, writing is a form of devotion to Allah SWT, and writing is also a charity. Reading and writing is an order from Allah SWT, a form of devotion to Him, a light that is always kept on, if it starts to get dim, it immediately gathers energy. Many participants from SMP and SMK have started to try to get used to reading but there are obstacles as conveyed by one of the participants Named Wahyu Setyawan, who has tried to read a book by Sudjiwo Tejo but when reading there are obstacles, namely not understanding the meaning that he read and no There is change after read, then what to get from read ? This problem was answered by Ms. Adib Sofia who explained that when we start





reading it could be that at that time we really don't understand it, what needs to be done is to continue to cultivate reading activities, so that understanding of reading can develop by itself. The results of reading are not instantaneous and are not immediately visible, but the results will be seen some time later when we find a problem or a suitable condition because the mind will process and summon the information we get from the results we read. Reading is to precipitate in the mind which will then form a way of thinking and help generate ideas in dealing with life's problems.

Another question came from a teacher at SMPN Margomulyo who asked about ways/steps to foster a love of books for children. Mrs. Hanifah answered this question, namely by forming groups/communities that held activities outside (to places of recreation) inserted with literacy activities. Apart from that, there were also representatives of junior high school students who asked about what kind of books were suitable for junior high school children besides textbooks so they wouldn't get bored easily while reading? This question was answered by Ms. Hanifah, to find a book that suits us can start with our hobbies, or our interests, such as when we have interest in the field culinary We can read book culinary, or If We like story adventure read it book about adventure. To like reading, you only need to find one book that suits your interests, then the habit will be trained by itself.

The last question came from a teacher with a question about how to increase interest in reading if the school library does not have diverse and *up to date collections*. This question was answered by Mrs. Hanifah that Can with submit *sponsorships* to agencies related such as the Library and Archives Service Regency Bojonegoro, Education Office or to existing publishers. _



Figure 1. Remarks from the Margomulyo District Head
(Source: Personal Document)



Figure 2. *The Welcome Speech* of the Regent of Bojonegoro
(Source: Personal Document)





Figure 3. Participants in Literacy Seminar Teachers and Society (Source: Personal Document)



Figure 4. Literacy Seminar Student and Student Participants (Source: Personal Document)

4. CONCLUSION

Kindly general can concluded that interest literacy in Margomulyo Hamlet Still low because lack of facilities and infrastructure support activity literacy and less exists assistance in the family nor environment society. Although Already There is Village Library in Margomulyo Village However collection provided Still limited and lacking varies so that public with various profession and students difficulty find information or suitable reading For them. Recommendation For The Tunas Asa Village Library is For do procurement collection new varied, so that society capable obtain required information through book provided. Library together Village government should also do counseling to public in a manner periodically about the importance of literacy in the family.

One action is with do counseling direct to every family For start civilize literacy started from simple thing like watch news together, reading together or watch educational videos together family in a manner routine. So that resource people in Margomulyo Village capable growing, too with source Power nature and potential capable optimized Because ability literacy the community continues growing. For study next, hopefully more focused to obstacles faced by each family in scope smallest something area like in RT and RW levels so will creation possible solution applied in a manner direct in scope smallest in something area and get improved in more scope wide again.

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OPTIMIZATION OF 3R METHODS (*REDUCE, REUSE, RECYCLE*) IN BUILDING ENVIRONMENTAL AWARENESS CULTURE AT AL-MUMTAZ ISLAMIC BOARDING SCHOOL GUNUNGKIDUL YOGYAKARTA

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Abstract - Garbage is the residue of human use that is thrown away because it is no longer used. In Indonesia, the volume of waste in 2021 will reach 28 million tons. One of the methods used in waste management is the 3R (Reduce, Reuse, Recycle) method. The 3R method is a concept for Reduce (reduction), Reuse (reuse), and Recycle (recycling) of goods used by humans. However, this method is still experiencing obstacles to be applied in the boarding school environment. Members of the Community Service Program (KKN) analyzed the environmental conditions of the Al-Mumtaz Islamic Boarding School regarding how to collect waste, sort waste, and manage waste. The waste management optimization program is carried out to build awareness regarding the importance of environmental success through socialization of waste sorting, effective distribution of waste types, and sustainable waste management in waste banks. The cultivation of good habits will create a comfortable environment.

Keywords: Waste, Waste Management, 3R Method (*Reduce, Reuse, Recycle*).





1. INTRODUCTION

Plastic is a passing material in modern human life. Plastic is used as household furniture and food and beverage wrappers. Based on data from the National Waste Management Information System contained in *sipsn.menlhk.go.id*, in 2021 there will be 28 million tons of waste per year, while managed waste is 64.7% or 18 million tons per year (Kementerianian LHK, n.d.). According to (Qadriyatun, Indahri, Andina, Suryani, & Prasetyawati, 2019) that it takes hundreds of years to be able to decompose waste, especially plastic waste. Even though plastic decomposes, microplastic which is a simple constituent of plastic will still be harmful to the life of living things on earth.

Science scientists have formulated a concept of awareness of the importance of protecting the environment through the 12 Principles of Green Chemistry. This principle is a preventive effort in the use of chemicals in everyday life to make it environmentally friendly (Ulfah, Rahayu, & Dewi, 2013). One application of the green chemistry principles that we already know is the 3R (Reduce, Reuse, Recycle) method in overcoming waste management. According to (Setianingrum, 2018) Waste processing with this method is to change the paradigm of waste handling which was originally "collect-transport-dispose" to "collect-sort-if-transport". The 3R concept can be defined as Reduce, Reuse, and Recycle.

The application of the 3R method can be applied in the following behaviors: (1) *Reduce* the use of single-use items, reducing consumption of goods that have the potential to produce waste, and reducing the use of plastic food wrappers. (2) *Reuse* by choosing items that can be used several times such as lunch boxes and water bottles. Reuse aims to reduce the amount of waste by reusing everyday items. (3) *Recycle* by making use of goods to be more useful, such as making crafts or selling used goods.

The government has issued regulations related to waste management which are contained in (UU Nomor 18 Tahun 2008) concerning waste management. This regulation has explained the explanation of the various types of waste. This is nothing but intended to be used as a guide for waste management. Of course, this rule is in line with the 3R method.

The application of the 3R method in the Al-Mumtaz Islamic Boarding School area has been running. However, it has not been maximized in the application and development of a lifestyle that cares for the environment. This is due to the fact that the placement of waste has not been properly targeted, the development of environmental awareness, and the processing of waste has not been maximized. Therefore, the research conducted by the 9 Thematic KKN 108 UIN Sunan Kalijaga 2022 group aims to analyze the problems that occur to determine effective solutions in creating an environmentally friendly pesantren space.

2. METHOD

This research is included in the qualitative research. Data collection techniques through observation, interviews, approaches, and socialization. The KKN





members analyzed the environmental conditions of the WEIPA (Al-Mumtaz Preneur Inspiration Educational Tour) in the Al-Mumtaz Islamic Boarding School area of Al-Mumtaz Gunungkidul DIY, starting with counting the number of trash cans, the distribution of trash bins, the condition of garbage collection, and recycling waste management. Interviews were conducted with the manager of the garbage collection or waste bank to find out the treatment of waste in the Al-Mumtaz Integrated Islamic Boarding School area and the manager of WEIPA (Al-Mumtaz Preneur Inspiration Educational Tour) to find out the policies that have been taken in waste management.

The approach is taken to human resources in the Al-Mumtaz Islamic Boarding School area in determining waste management solutions. The socialization was carried out to the manager of the garbage collection and the students of the Al-Mumtaz Integrated Islamic Boarding School. Socialization to students aims to build good habits in waste management. In addition to socialization, there are pamphlets on waste disposal procedures that are posted in the trash. The limited time for implementing this work program with the implementation of KKN is only limited to one socialization to students. However, the existence of a waste disposal procedure pamphlet can be used as a guide in building good habits in sorting waste.

3. RESULT AND DISCUSSION

A. Overview of the Al-Mumtaz Islamic Boarding School

Al-Mumtaz Islamic Boarding School is one of the Islamic boarding schools located in Yogyakarta. Al Mumtaz Islamic Boarding School was founded by KH. Mohamad Khoeron, S.Ag with the intention of developing religious, moral character and to support progress based on IT and Entrepreneurship. This is because the Al-Mumtaz Islamic boarding school refers to four main pillars, namely:

- 1) Strong religious education.
- 2) Mastery of foreign languages (Arabic and English)
- 3) Akhlaqul Karimah
- 4) Entrepreneurship and Mastery of IT (Information Technology)

The institutions in the Al Mumtaz Islamic Boarding School are:

Formal education:

- a. RA Al Mumtaz Gunungkidul
- b. MI Al Mumtaz Gunungkidul
- c. MTS Al Mumtaz Gunungkidul
- d. MA Al Mumtaz Plus

Non-formal education:

- a. Orphanage
- b. Madrasah Diniah





B. WEIPA Brief Explanation at Al-Mumtaz Islamic Boarding School

WEIPA (Al-Mumtaz Preneurship Inspiration Educational Tour) is one of the tours in the Jogja – Wonosari Street No. Km 25, Work, Beji, Kec. Patuk, Gunungkidul Regency, Yogyakarta. WEIPA is part of the Al-Mumtaz Integrated Islamic Boarding School which aims to be a place to practice entrepreneurship for the students of the Al-Mumtaz Integrated Islamic Boarding School. WEIPA was founded by Mohamad Khoeron Marzuki's father in 2012.

Apart from being a place for practicing entrepreneurship, WEIPA also offers a different kind of tourism, namely tourism wrapped with education, especially in terms of entrepreneurs. WEIPA has a vision: To create a BUMDES that runs a networked and fintech-based business and is a supporter of the economic independence of Islamic boarding schools as well as the welfare of members in 2025. And the mission is as follows:

- 1) Establish business partners with various parties that do not conflict with religion, laws and regulations, and the basic idea of Al Mumtaz
- 2) Building a technology-based economic and business system
- 3) Increasing member income through awareness of marketing and sales of Al Mumtaz. products
- 4) Strengthening and developing all Al Mumtaz. business units

In it there are BUMDES that have several business units including:

- 1) Al-Mumtaz's catering unit which produces various types of bread. These include sweet bread, pizza bread, torn bread, shredded bread, and bakpia. Which in its processing has used materials, recipes and tools that are qualified and processed by experienced people.
- 2) Screen printing unit which produces screen printing of t-shirts, pins, hats, key chains, and mugs. Of course, we have used quality printing and screen printing tools.
- 3) The fashion unit which produces clothes, school uniforms and tote bags. This unit already has several sewing machines for the production process.
- 4) Al-Mumtaz/ATAZ mineral water unit which has various packages. These include glass, bottle and gallon packaging, which are made using quality production machines.
- 5) Detergent unit which produces mklm, the variants of which are dish soap, powder detergent, and liquid detergent.
- 6) Batik unit, which has quite complete batik tools
- 7) Studio units.
- 8) Snack Units

Aside from being a place to practice entrepreneurship for students, Weipa also opens field trip packages for tourists in several units such as screen printing, batik, bread, and the upcoming field trip is outbound. As a place for Field Trips, of course, it not only presents business units but also provides environmental comfort.





The location of WEIPA itself which intersects with MA Al-Mumtaz certainly involves the role of students in it. As an application of the waste management work program, optimization of waste management is carried out using the 3R method.

C. Optimization of Waste Processing with the 3R Method

The Al-Mumtaz Integrated Islamic Boarding School has processed waste from the residents of the cottage and from visitors to the cottage. The Al-Mumtaz Integrated Islamic Boarding School has a WEIPA (Al-Mumtaz Preneur Inspiration Educational Tour) area where this area is in direct contact with the cottage environment. Thus, to build effective waste handling habits, it is necessary to start from the residents of the cottage itself, especially the boarding school students.

The handling of waste at the Al-Mumtaz Islamic Boarding School begins with the collection of waste in the trash. The collected waste is then transported using garbage carts every day at the Pondok Garbage Bank. Next, the waste bank management team will sort out several types of recycled waste that have economic value such as plastic bottles, plastic cups, cans, cardboard, and other recycled items. Organic waste is processed by chopping it using a chopping machine for further use as compost. Unused residual waste is destroyed by burning.

The waste management team that has been carried out by the Al-Mumtaz Islamic Boarding School waste bank management team still has several obstacles. The obstacles that occur are as follows:

- a) The distribution of 3 types of waste (organic, inorganic, and B3) has not been maximized in accommodating the existing types of waste.
- b) There is still frequent mixing of waste so that it hampers waste processing.
- c) The volume of waste is often not accommodated by the trash.
- d) Uneven distribution of trash bins.
- e) Garbage piles up in the garbage bank
- f) Waste is destroyed by burning, not deposited in the local Final Disposal Site (TPA).
- g) The creation of an environment that is aware of environmentally friendly waste management has not been maximized

The problems that occur are the reason the KKN group conducts an analysis to overcome them. On July 13, 2022, an interview was conducted with the cottage waste manager and on July 15, 2022, an interview was conducted with the caretaker of the cottage. Next, the drafting of the solution is carried out. Initial follow-up, namely on July 29, 2022 with socialization with waste bank managers. Second, on August 4, 2022, the installation of waste treatment pamphlets at several points of the Al-Mumtaz Integrated Islamic Boarding School trash bin. Third, on August 9, 2022, socialization of waste management was carried out before being thrown into the trash and to clarify the pamphlets that had been installed in the trash.

The pamphlet installed in the trash contains the following items:





- a) Get used to not wasting food by finishing food and drinks before throwing them in the trash.
- b) Separating bottle caps, brand plastic bottles or plastic cups.
- c) Get used to not mixing garbage into bottles or glasses.
- d) Putting garbage according to the type of trash can.
- e) Provide insight that wisely sorting waste can participate in maintaining the cleanliness and beauty of the environment.

Some further recommendations regarding waste management at the Al-Mumtaz Islamic Boarding School are as follows:

- a) Placing the position of the trash can in an area that is easily accessible and often passed by people.
- b) Changing the distribution of types of trash bins from organic, inorganic, and B3 to organic, inorganic, and recycling
- c) Functioning the recycling bin as a collection of recyclable waste
- d) Prepare a place to separate the types of recycled waste in the waste bank.
- e) Enabling the organic waste shredder to reduce the amount of waste disposed of.
- f) Utilizing the waste left over from students' meals for poultry feed.
- g) Perform routine scheduling for depositing recycled waste to collectors.
- h) Conduct regular counseling to students regarding the importance of waste management.



Figure 1. Socialization of Waste Processing to Santri



Figure 2. Installation of the Trash Pamphlet





Figure 3. Trash Pamphlet Display

4. CONCLUSION

Islamic boarding schools as part of non-formal Islamic religious education institutions that play a major role in grounding Islamic da'wah. One of the values of da'wah that is often heard is the call to maintain cleanliness, because "cleanliness is part of faith". However, in reality this has not been implemented optimally. In some cases, the pesantren environment has the impression of being slum. Therefore, there is a need for awareness of the importance of maintaining a clean environment. Among the preventive efforts in maintaining environmental cleanliness is to build effective habits in waste management. The 3R method is an effective solution in reducing waste. However, the benefits of this method will be felt when the discipline of all residents of the place has been awakened. Thus, there is a need for continuous socialization in order to strengthen awareness to realize the value of Islamic da'wah about the importance of cleanliness.

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PSYCHOEDUCATION INCREASES KNOWLEDGE, AWARENESS, AND BEHAVIOR OF DISPOSING OF GARBAGE IN ITS PLACE IN THE KEDUNGJATI, GROBOGAN

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Abstract - Garbage is a crucial problem in the village due to low public awareness and the absence of active waste management steps in an area. This service activity aims to increase public awareness to maintain and empower assets owned by the community. The method used in this research is a qualitative method. The implementation of service is divided into 2 stages, namely the preparation and implementation stages. The preparatory stage is carried out with socialization and psychoeducation using posters about the importance of protecting the environment. The implementation stage is carried out by dividing the community and KKN members at four different points and doing a clean-up together. Then, the garbage can be transported using a vehicle that has been provided by the Environment Agency. The results of the activity show that there is an increased understanding and awareness of the people of Dusun Blandongan regarding the environment as seen from the decrease in residents throwing garbage in the river. With this activity, it is hoped that the community can better protect the environment.

Keywords: trash, awareness, devotion





1. INTRODUCTION

Waste is defined by the World Health Organization (WHO) as something that is not used, not used, unpleasant or something that is thrown away that comes from human activities and does not occur by itself. According to Law no. 18 of 2008 concerning Management, Waste is the residue of human daily activities or natural processes in the form of solid or semi-solid in the form of organic or inorganic substances that can be decomposed or cannot be decomposed which are considered no longer useful and are disposed of into the environment. This understanding means that waste is an unpleasant object so that many people will throw it into nature. Many residual wastes from certain materials that take a long time to decompose in nature and a number of problems in the environment.

The pattern of public consumption which continues to increase in tandem with the increase in population has an impact on increasing the amount of waste production. Increasing the amount of waste without optimizing waste management by the community and the government has a negative impact on the environment and the health of the surrounding community. The impact of household waste that is disposed of carelessly results in a decrease in water quality and can no longer be used. Meanwhile, the impact of waste disposal into the sea results in changes in sea water that will threaten the life of the ecosystem in it (Hasibuan, 2016).

One of the areas in Grobogan Regency, Central Java, is Kedungjati Village. Kedungjati Village is the capital of Kedungjati District. The structure of the land is flat and hilly, so there is no paddy field. There is a river path that originates from Rawa Pening-Tuntang. There used to be millions of hectares of teak trees with the highest quality, but now they are bare and the air feels hot. Based on the latest data (as of July 2022) Kedungjati Village has a population of 5,791 people, consisting of 2,831 men and 2,960 women.

Based on the results of observations made, a lot of garbage was found in inappropriate places. Several rivers around the residents' residences have become polluted due to the habit of disposing of waste improperly. This polluted environment causes flooding when the rainfall is high. On the other hand, the capacity for handling waste management by the community and the government is not optimal, so the behavior of disposing of waste improperly continues to increase.

The behavior of disposing of waste is determined by various factors such as knowledge, habits that are often carried out and traditions in the environment. This is in accordance with the theory described by Green (1980) in Poety, Wiyono, and Adi (2017), which states that there are factors that can affect a person's behavior which are classified into 3 factors, namely: first, enabling factors such as available facilities. Second, reinforcing factors (strengthening or supporting) such as regulations in schools. Third, predisposing factors consisting of gender, attitudes, knowledge, education, habits, and traditions.

A dirty and unhealthy environment can cause various diseases in society and is not pleasing to the eye. Therefore it is necessary to apply the behavior of protecting the environment, because this is something important which is the





responsibility of everyone. Raising awareness about keeping the environment clean can be started by disposing of any trash in its place found in homes, schools, parks, streets and so on. The behavior of littering must be avoided together and can be done in one way, namely by reminding and telling how important it is to throw garbage in its place, because when we throw garbage in its place, we all will experience a good impact from our behavior (Hasibuan et al., 2022).

Based on the research results of Cucu Herawati, Iin Kristanti, Mely Selviana, and Tri Novita showed an increase in the average score of knowledge about disposing of waste in its place before and after the health promotion intervention and there was a difference in students' knowledge about disposing of waste in its place before and after giving the promotion intervention. The results of the study are in line with the results of previous studies which stated that improving knowledge of health information was obtained from various media, there was a difference in knowledge between before being given health education and after being given health education (Banum, 2016). Some opinions and research results from Riyadi (2000), Meha (2005), Nurhadiyana (2012), Akhrani (2003), Garini (2012) also suggest that the information provided will have an influence on one's knowledge.

Several community empowerment activities in handling waste, such as community empowerment activities with the Community Based Participatory method with 21 participants, have been carried out in Petir Village, Petir District, Serang Regency. The activity, which was attended by PKK mothers and young women, succeeded in increasing participants' understanding of waste management by 80%. This activity provides an opportunity for residents to learn to process waste so that it has economic value (Agus et al., 2019).

One method to empower the community in solving problems is the Asset Based Community Development (ABCD) approach. This theory was first developed by John McKnight. The ABCD approach assumes that the one who can solve the community's problems is the community itself and all efforts to improve it start from improving social capital (McKnight, 1996). Asset identification carried out in this approach consists of human assets, physical assets, natural assets, social assets and financial assets (Susilawaty et al., 2018). The ABCD approach is not only used in the health sector. For example, in community advocacy training programs that are expected to improve children's health. The ABCD approach is used to build partnerships and community capacity (Hufford et al., 2009).

The ABCD approach is also used to improve the quality of life of poor families in Addis Ababa slums, Ethiopia (Yeneabat & Butterfield, 2012) and to develop tourism in Tibet (Wu & Pearce, 2014). In fact, this approach is also used to organize sports competitions (Misener & Schulenkorf, 2016). This method becomes effective when integrated with other community empowerment methods. Such as Sustainable Livelihoods (SL) (Nel, 2015), Rights-Based Approach (RBA) and Participatory Rural Approach (PRA) (Khadka, 2012) to complement and strengthen each other in solving community problems. By looking at the waste problems that





occur in Gunturu Village, it is necessary to empower the community in processing the waste. Community empowerment can be done with the ABCD approach which first takes inventory of assets owned by the community to be used as resources in waste management.

2. METHOD

In this study using qualitative methods in the form of observation, interviews and psychoeducation. According to Sugiyono (2018), observation is a data collection technique that has specific characteristics when compared to other techniques. Observation is also not limited to people, but also other natural objects. Observations are made by observing people who still often throw garbage in places they shouldn't. Such as rivers, roadsides or forests and also under bridges. Places like the one above look very dirty.

We conducted interviews with leaders in Blandongan Kedungjati Hamlet regarding the problem of waste in the environment and began to provide ideas regarding major clean-ups and determine the points to be cleaned and become piles of garbage. Psychoeducation is an intervention that can be carried out on individuals, families and groups that focus on educating participants about significant challenges in life, helping participants develop sources of support and social support in dealing with these challenges and developing coping skills to deal with these challenges. (Griffith, 2006 quoted from Walsh, 2010). While the psychoeducation provided in the form of this research is to invite and give direction. This psychoeducation uses the form of posters and directives to the community when there is a gathering of RW, RT and PKK women.

The application steps are: *Preparation step*, first, discussing a grand clean-up event with village leaders such as RW and RT. Second, invites the Environment Agency to work together to send a fleet that is used to transport the collected waste. Third, invite the community to do a grand clean-up around Dusun Blandongan Kedungjati and convey directions when there is a gathering of RW, RT and PKK women. Finally, make a poster containing a schedule of grand cleaning activities and the benefits of a clean environment and give plastic waste to each RT. *Implementation step*, first, divide KKN members into 4 groups who are placed in all RTs and become coordinators in those RTs. Second, start doing clean-up at predetermined points. Third, the Department of the Environment takes the garbage that has been collected. The application of observation, interview and psychoeducation methods to the community is because these methods are easily accepted by the community and can be continued in the future.

3. RESULT AND DISCUSSION

In this study, psychoeducational methods were used as an effort to increase knowledge, awareness, and behavior of throwing garbage in its place in Kedungjati Village, Grobogan. Psychoeducation is carried out in the form of distributing pamphlets at certain points where the pamphlet contains material on "The Clean





Benefits of the Environment". This is based on observations made in several assets in the community, it was found that the main problem in Kedungjati Village is the lack of public awareness in terms of waste management so that there are still many residents who litter even in the river. Therefore, we also worked with the Grobogan Regency Environmental Agency to hold a "Clean Up Akbar" activity to clean up the garbage that had accumulated. During observation using the ABCD approach, there were several assets found in this observation, namely physical, human, social, financial, and natural assets.

Physical assets in the form of waste management facilities such as garbage transport trucks provided by the Environmental Agency and hygiene kits from residents. The next asset is **human assets**, in the form of the Village Head who has supported the implementation of the grand cleaning activity and the head of the Neighborhood and Hamlet who always mobilizes all residents to participate in this activity. Furthermore, **social assets**, namely the Environment Agency and cadets, are expected to encourage people to be more aware of environmental cleanliness. Another asset is that there are **financial assets** in the form of logistical assistance from local residents during this activity. The last asset is **natural assets** where what is included in this asset is garbage that has accumulated at various points in the Village. There are two activities carried out based on identification through the ABCD approach, namely psychoeducational pamphlet dissemination activities and grand cleaning activities.

A. Psychoeducation on the Clean Benefits of the Environment

Before carrying out a grand cleaning activity, first spread psychoeducation about the benefits of a clean environment as an effort to increase awareness of residents. The distribution of this pamphlet was carried out on August 8, 2022 at certain points in Blandongan Hamlet, Kedungjati Village. The material presented is contained in the following picture:



With this pamphlet, it is hoped that it can be a reminder to residents about the importance of creating a clean environment and throwing garbage in its place.





Before the distribution of pamphlets was carried out, counseling had been given to village leaders such as the Head of neighborhood/hamlet in Blandongan Hamlet, Kedungjati Village which would later be forwarded to residents.



B. Grand Cleaning in the Village

This grand cleaning activity was carried out in Blandongan Hamlet, Kedungjati Village in collaboration with the Grobogan Regency Environmental Agency (DLH), where in this collaboration DLH provided assistance in the form of transportation of waste transporters. Because in Kedungjati Village there is no Landfill (TPA), therefore the waste must be disposed of at the nearest landfill, namely in Purwodadi. This activity will take place on August 14, 2022, starting at 8 am. Previously, the residents had been informed that on the day of cleaning all garbage in the hamlet and at home will be transported using garbage trucks from DLH, in support of this activity some plastic bags have been distributed making it easier to pick up waste.





Together with the village cadet corals, several garbage accumulation points are cleaned up, it is hoped that the participation of the cadet corals can spread enthusiasm and encourage residents to be more concerned about the environment. After all the garbage was cleaned and collected, garbage trucks began to walk around the village and collect the garbage to be delivered to the Purwodadi landfill. As for the next collaboration, we bridge the cooperation between DLH and Kedungjati District to provide a landfill in Kedungjati, so that residents do not litter and the environment becomes cleaner.



4. CONCLUSION

With the ABCD approach, some of the assets found in Blandongan Hamlet, Kedungjati Village, namely physical assets in the form of garbage transport truck facilities and hygiene kits from residents, human assets such as village heads, RT and RW devices, social assets, namely the Environment Agency and cadet reefs which are expected to encourage people to be more aware of environmental cleanliness, financial assets, namely logistical assistance during the implementation of activities, and natural assets in the form of the existence of waste itself. The activities carried out include the dissemination of psychoeducational pamphlets on the benefits of a clean environment and grand cleaning activities. Through these activities and five assets, the results of observations after the activity were found that there was an increased understanding and more awareness from the people of Blandongan Hamlet regarding the environment as seen from the decrease in residents who dumped garbage in the river. It is hoped that such environmentally loving activities can continue to be carried out to realize a more sustainable earth.

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TRAINING PROGRAM FOR SOWING PLANT SEEDS AS AN EFFORT TO IMPROVE HOUSEHOLD FOOD SECURITY

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Abstract - At the planning stage, several persons in charge of the seeding work program selected plant seeds that were suitable or relevant to the conditions and situation of the local village. The purpose of this program is to create a cool and beautiful environment, increase economic independence, and household food security in the village. The socialization stage is carried out by staying in touch with farmer groups or parties related to this program in order to coordinate its implementation. In addition, we also announced to local women to participate and enliven this activity. In its implementation, our team of KKN students together prepares the planting media needed, starting from soil, seeds, to the fertilizers used. After everything was ready, it was continued with pre-seeding training which was carried out by one of our KKN team members to the invited mothers. Then proceed with a series of planting processes, daily watering, for distribution to mothers or the local community. In general, this seeding activity can be considered quite going well. However, there are several things that need to be evaluated, such as various preparations for planting immature seeds, the lack of enthusiasm of the community, especially among mothers, to participate in this activity, and our lack of experience in farming. So, this certainly more or less hinders the smooth running of this activity.

Keywords: Seeding, Economy, Soil, Seedling, Fertilizer.





1. INTRODUCTION

Podorejo Hamlet located in the village of Sajen, sub-district Pacet, Mojokerto district. this village are in the area plains tall so that can utilized as land agriculture public local. Most the people own income from results nature and activities match plant. Every day activity the people go to the fields and fields for gardening and farming. start from vegetable vegetables, rice, corn, and also spices. The result Then distributed to various among. There are also made consumption personal and needs everyday.

One of the programs carried out by us, the team student Studying Work Mandiri 108 Community Service (KKN) UIN Sunan Kalijaga which was held in Podorejo Hamlet, Sajen Village, was a seeding program plant as effort For increase resilience food House ladder public local. In carrying out the program, we are assisted by the group peasant, device village, together public plunge direct do activity socialization, counseling, as well village training Podorejo.

At one side, need public to material tree food and vegetables, together walk time the more increase. Meanwhile, on the other hand, increase price vegetables start become grievances and scourges in society. because that, then we as team student Studying Work Self Service (KKN) 108 UIN Sunan Kalijaga give birth to A breakthrough with operate training seeding seeds plants that can beneficial For society to have independence in plant vegetables For resilience food House ladder them. Seeds used is seed eggplant and chili, with weigh that two seeds the is frequent vegetables needed public For need everyday, as well in the seeding process No need too long to remember in short time devotion Studying Work Real (KKN) us in this Sajen village.

Previously, there were also teams devotion community by students Studying Work (KKN) State University of Surabaya. They do planting tree. Planting tree This is effort reforestation carried out For avoid happening flood and soil landslide. In addition, also as effort greening forest in the village Podorejo the. With so, because need hamlet Podorejo For reforestation Already sufficient, then one thing that seems needed for society own independence in matter agriculture is through training seeding seeds plant.

2. METHOD

Asset Based Community Development (ABCD) is an approach model in development society. Approach This emphasis on inventory *assets* contained within seen society support activities empowerment society. Approach this also happens our method in determination and implementation of work programs seeding seeds. ABCD concept using term *asset*, which is *asset* This is the potential possessed by the community and then used as material For carry out empowerment programs. Approach based *assets* aim For identify and utilize tangible and intangible *assets* available form for public than look for lack.

Implementation of work programs seeding seeds focused on hamlets Podorejo, Sajen village, sub-district Pacet, Mojokerto district, East Java. Analysis





assets started from *assets* existing humans. *Assets* man covers skills, knowledge, abilities For work, and its importance good health to be able to implementing internal strategies source different livelihood. According to village data, *assets* humans in Sajen village can very supportive and relevant with a seeding program. Resident the eyed Sajen village livelihood farmer 314 souls and workers farmer as many as 1,006 souls, if totaled there are 1,320 souls focused on agriculture from whole population 2,510 souls.

Then from *assets* physical and natural. this asset covers infrastructure and supplies source nature. Land area Sajen village is 331,135 Ha in general is plains height, from land wide The 182,472 ha is in the form of paddy land. *Assets* group or association in Sajen village that supports the seeding program is exists group farmer. Group farmer is group of farmers formed on base similarity condition environment and familiarity For increase development effort. In groups farmer, fellow member farmer each other teach in increase knowledge and skills in enhancement productivity, income and prosperous life.

Seeding program This started from stage planning, with do election seeds suitable plant or relevant with condition nor situation village local. See existing conditions of the farmers in the hamlet Podorejo majority plant rice and corn, p This because rice and corn is food tree. Then there are also some farmers who plant mustard greens, onions red, leaves onion as plant by side. Because no all farmer plant type vegetable else, cause resident hamlet Podorejo including consumer population in matter material food like vegetables although they including producer material food too. With exists condition this we choose seed vegetables For seeded as effort increase resilience food House stairs. Weigh material frequent food used in House stairs, so we choose seed chili and eggplant For seeded.

The purpose of holding this program is For create environment cool and beautiful, improve independence economy and resilience food House stairs. this program Actually is a revision program from work programs reforestation. work programme reforestation Alone initially also considered from the conditions of Dusun Podorejo are supportive For reforested. However, because of this program new just held so that No relevant If carried out. Then we did socialization to parties related like group farmer, chief hamlet and chief village. Socialization This characteristic friendship and kinship.

Socialization stage started with socialization to head hamlet, which is he more understand about circumstances his hamlet. Seeding program This also formed above proposal head hamlet Podorejo. Then socialization next to group farming, socialization This aim For asking for suggestions on the program to be held covers equipment and procedures seeding. Because we are students who don't own knowledge *basic* about seeding, then socialization with group farmer This is core socialization and very influential on the seeding program. Socialization with head village is socialization about permit and apply Work The same with village. Finally socialization with head village produce permits and *supplies* form *poly bag* and seeds For implementation of the seeding program.





At stage preparation seeding, necessary things For be prepared is a growing medium that includes soil, fertilizer, and seeds. Then preparation day implementation like place, equipment, consumption. Not losing important anyway is target of the seeding program this, ie moms hamlet Podorejo. At stage preparation of planting media, we started with prepare soil and fertilizer cage. Soil and fertilizer use ratio 1:1 then dried, p This remember manure that we use Still wet. Soil and fertilizer already mixed Then mixed with chalk dolomite For normalize content sour ground. Fertilizers we use is cow manure owned by inhabitant hamlet Podorejo alone. Then preparation the seeds, we use technique marinade One day One Evening Then after That choose submerged seeds in water isn't it floating seeds. after that bandaged with cloth wet during a day One Evening in room and no caught ray sun direct. Purpose of marinades and dressings cloth wet the is For speed up shoot growth.

Preparation about day implementation that includes place, we clean gazebo-like building hall hamlet Podorejo a day before day implementation. Then prepare equipment like tables and chairs already is in the hall dusun, *the sound system* that we borrowed from inhabitant around, *banners* that we have prepared a number of day before, the consumption that we prepared Morning before implementation started. About invitation on the day implementation, we invite the parties involved with inviting in a manner direct No through invitation written. this because For strengthen our family with parties related and in general invitation in a manner written No normal used in the environment Sajen Village.

On the day implementation, we do socialization or give understanding regarding procedures seeding before *workshops* or demonstration seeding. Socialization done by one member our group then direct switch on session demonstration and practice directly by the mothers hamlet Podorejo. Ordinances seeding is enter land that has be prepared to in *poly bag*, then watered with water up seep to down. After the water seeps Then enter seed chili and eggplant already prepared, one hole One seed. In one *poly bag* can containing Lots seed provided No One hole, however more Good If One *poly bag* containing One seed Because can simplify and save land Because growing seeds Can grow more big in *poly bag* the. After seeds put in, sprinkled with water and closed with molasses or bag or cover so no caught exposure ray sun direct Because seed must always in circumstances damp. after that seed must watered 2 times a day and cover seed opened If it's been 5 days or when Already grow leaves. When leaves Already grow means seed Already Ready For accept ray sun For photosynthesize.

On the day implementation, stage seeding stop got to the stage planting seed to in ground. After that, we moved *poly bag* containing seed to in *green house* Because inhabitant hamlet Podorejo No whole own land For put *poly bag* the. So we run task watering 2 times a day in a manner independent. After seed 3 weeks old and ready For moved to land plant new, we distribute *poly bag* containing seed to inhabitant hamlet Podorejo. Distributed seeds That shared in a manner equally every House accept One seed chili and one seed eggplant.





Distribution seed vegetables Actually often done by groups farmer hamlet Podorejo This to inhabitant around. However, group farmer Not yet Can gather inhabitant around and give knowledge about seeding seed Because enthusiasm citizens who don't maximum so that moms hamlet Podorejo Not yet Can continue seeding seed ready vegetables dead or harvested. Then with our existence and existing work programs expected inhabitant around more interested and enthusiastic with the seeding process. Besides that, there is *workshops* seeding This expected moms hamlet Podorejo can know method continue seeding seed vegetables that have dead or harvested. So that existence vegetable Can sustainable in environment House ladder as well as help resilience food in House each ladder.

3. RESULT AND DISCUSSION

As is known that seeding is a growing process seeds more further to do To use cultivate or conserve plant certain so No meet extinction. More from that, seeding is also useful For avoid scarcity plant the. Training Program Seeding Seeds Plants held by us, the team students of Mandiri KKN 108 at UIN Sunan Kalijaga Yogyakarta whole has walk with ok. Executed training as one effort For increase resilience food House ladder public hamlet Podorejo, Sajen village, sub-district Pacet, Mojokerto district followed by circles mothers and groups farmer hamlet Podorejo That alone. kindly general, society is also enough enthusiastic with there is a training program this. On the side capable create cool and beautiful environment, deep period long activity this is also capable build an independent economy public local. Result of training This divided become a number of stages main as following.

A. Preparation of Facilities and Infrastructure

Good seedling and nursery media properly fertile medium- shaped, has sufficient humus content, drainage flow with good, and have element suitable humidity. media can form mixture land clay fine, sand, compost, or fertilizer cage. In case In this case, the media in the nursery is very decisive quality seeds to be treated. So, on stage this we prepare various required materials for growing media. start from soil used, seeds plants used, to fertilizer. We got land from one land plantation owned by Mother Hamlet Head. Then, land we made this one and we dry it especially first for the content the water can reduced, so Can mixed with ingredients other.

After land This Already Enough dry and decompose, then we mix it with fertilizer existing cage prepared with composition 1:1. Can also with composition 1:1.5 or 1:2 maximum, so capable obtained more results good and proportionate. Related with fertilizer used cage, we use dirt goats and cows from the farm in the hamlet. this because dirt two animal This considered more nice, in comparison with dirt chicken or poultry. Dirt This Then dried and ground especially formerly so can mixed in a manner equally with land the. after mixed, we also add chalk or dolomite and fertilizer organic For normalize acid on the ground. Can also be added with husks, compost, or sort of with composition overall 1:1. However, for simply put





Enough with soil and fertilizer just. After all material mixed in a manner whole, then the planting medium form land Ready For used.

Furthermore, we also prepare seeds plant form chili and eggplant. Stages This presumably need done with dedication height, precision, and foresight. this because of one accompanying factor determine success planting is availability seeds superior quality. Gauge measuring This showed with capabilities For adapt with environment new, yes grow with Good moment planted, healthy, and uniform. because that, the seeds that will planted must sufficient quality genetics and quality physique physiological.

So, on stage this we soak seeds the chili and the eggplant had prepared with use warm water a day last night. After that is, seeds that float must thrown away Because No worthy use or No healthy. On the other hand, the seeds are sinking Can used. Seeds This Then taken and transferred to the cloth that has been moistened especially first. Then closed or wrapped and hung so No caught exposure ray sun.

Apart from that, we also prepare various materials and equipment other. start from *poly bag* or *polypot* with diameter x height 12 cm x 18 cm, soil volume or root equivalent diameter of 2250 cm³ (2.25 l), with recommendation size seedlings 40-70 cm, and used For seeds more big that will planted in the field below competition weeds or For tree fruit. There are also equipment else, like hoes, shovels, plastic buckets, gembor, sheaths hands, masks, scales, glasses measuring, *handsprayer*, water hose, cart push, sack, tools irrigation, water tank, sieve sand, tarpaulin, machete, scissors cuttings, and so on.

Not only that means we also provide water with ok. this because water is one condition important in success a seeding process or garden seeds. So from that is, seeding must held near with water sources, eg river, source springs, or something else. Not forgot anyway tool For drain the water, can in the form of generators, pipes, to water hose. In case this, location activity seeding we select on the page hall hamlet Podorejo. As for sources the water originate from the village water company which is beside hall hamlet That alone.

Growing media nursery or seeding must have characteristic good physics and chemistry. Physical properties Can said Good If own stable aggregate, texture clay clay, have capacity strong water holding, and maximum total pore count. Whereas characteristic good chemistry must contain fertility soil, materials organic tall, and no contain substance toxic other. Use of native planting media from material organic tend more Good than inorganic, that is contain nutrients.

B. Coordination, Socialization, and Training Pre Seeding

Whole activities to be include role as well as society and government village duly started with activity coordination and outreach. It is known that coordination and outreach become end very urgent spear for the success something activities, including training programs Seeding Seeds Plant as an Improvement Effort Household Food Security this.





So, in stages we have do coordination with party related, especially government village relate with plan activity the. After meeting understanding and agreement with institution related and government village, then we run socialization plan activity in a manner more deep to various element society, fine figure or representative society, group farmer, as well parties other. A number of point what we say is important in socialization the among others,

- 1) Convey related meaning, intent and purpose activity.
- 2) Convey related plan committee and distribution. In case This team KKN students and groups farmer as committee, as well result will distributed to circles Mother House stairs.
- 3) Convey related agreement procurement seeds (buy or create). However, as form from business empowerment community, it is highly recommended nursery done in a manner independent.
- 4) Discuss related Draft Budget Cost (RAB) nursery. Inside Of course discussed related element or which components can self-help or work matched and financed completely.
- 5) Discuss related agreement timetable implementation
- 6) Discuss related plan location activity
- 7) Accumulate information from various element public related types plant superior local or local. Moreover plant MPTS (*Multi Purpose Trees Species*) trees, ie tree non- timber producers who can form fruit, sap, bark, resin, and trees non-timber producer other. Certainly worth it economical, have familiar among community, and grow in a manner good in the area the.
- 8) Discuss agreement the kind that will developed.

After all Suite the run, then then we held training pre the seeding which was followed by the whole participant seeding, in particular circles Mother House stairs. this aim For give understanding and understanding more carry on related activity seeding to be implemented, incl stages or good and correct seeding process steps. With this is the hope whole participant can follow activity with easy and smooth, as well give maximum results.

C. Implementation Activity Seeding

As for the stages implementation run among others as following.

- 1) Prepare the seedling media, then entered to in *poly bag* or *polypot* and can replaced with bottle or old paint containers. In part underneath need given hole as circulation oxygen. When entering the soil media No can pressed, but Enough laid out with slowly.
- 2) Moisten the media with enough water, will but No until muddy. For small and delicate seeds, seeding Can done with sprinkle seed in a manner evenly. Then watered Again with water, then closed with molasses or sack.
- 3) Next, the seedling media need guarded the humidity. So that the germination process Can walk with well, do not sprinkle water on the media until too muddy.





Enough limited For moisturize condition media environment. this because the media too muddy Can resulted seed rot. Vice versa, the media is too dry can make already seeds germinate become dead because lack water intake.

Whole stages we do this in a manner together with the participants from various element public local, mostly circles moms House stairs. this aim that every participant Can practice theory that has delivered on stage training pre seeding in a manner direct. On the side it, also for cultivate soul kinship, togetherness, and mutual cooperation between fellow, as well own business For produce fruit his hands alone.

D. Maintenance of Seeding Results

For obtain maximum results, good, and healthy, then needed something intensive care. A number of effort maintenance results seeding is as following.

E. Opening hood

Germinated organs that appear first time will Keep going experience growth and development. Root section will grow going to to down (to in media) and stems will going to media surface to direction light. In stages extension primary stem and its opening primary leaves, needed light with sufficient intensity. This light Can originate from ray sun or lights, as well lighting other. Without it, the primary stem will grow elongated with fast, no order, and color pale. Condition This said as etiolation. Derived seeds from experienced sprouts etiolation Already goods Of course own less quality good, because have stem long and small which resulted easy collapsed. On the other hand, if light Can fulfilled in a manner enough and proportional, then seeds will grow normally.

So from that, use avoid etiolation, opening hood is badly needed. However, new seeds grow tend need minimal light. So, cover plastic must closed when day start hot, if at 10.00-16.00. Every Morning day until at 10.00, seeds need ray pregnant sun lots of vitamin D. Whereas at night day, lid need closed meeting For avoid entry insect. When leaves true has appears, then seeds Can trained For obtain ray sun with more intensity many. With so, cover plastic must opened longer. Opening hood can starting at 07.00 or moment ray sun Already start feels.

Growing seeds normally, the stems and leaves will colored green signify that seeds start through the process of photosynthesis with utilise light. Pair leaf beginner Ready blossom with supported by thick, succulent stems. After stepping on 17-23 days old, will be equipped with 2-4 strands leaf or 1-2 pairs of leaves perfect. In condition thus, seeds Can start moved to garden and already Ready For grow become plant productive.

F. Sprinkling

Every Morning, seeds must watered with sufficient water. this because it's noon day, seeds will emit lots of water for evaporation. when hot Enough blazing,





the soil on the medium will become dry, so needed sprinkling repeat in the afternoon. Preferably, watering No done at noon day For avoid water evaporation direct. Evaporation This will produce hot, so resulted seeds become stressed and withered, even until die. Late seeds watered too will withered, because of the necessary nourishment No Can absorbed by the roots. As a result, growth seeds will too become dwarf. On the contrary, watering is too many can too resulted it erodes soil in *polybags* until cause seeds appear out. otherwise quick closed back, then seeds Can fall and get bother growth next.

G. Weeding

In term nursery is required weeding that can done manually with use hand once. this action must done in a manner be careful, don't until one unplugged root seeds. After cleaning, growth seeds will optimized with absorbed all substance available food.

H. Fertilization

During growth, fertilization seeds with use fertilizer artificial Not yet required. growing medium Still capable supply nutrients for growth plant young. When it is seen necessary, then fertilizer addition Can added to plants young For accelerate the growth process. The type of fertilizer used Can form fertilizer liquid NPK or fertilizer leaves. As for concentration NPK fertilizer is 5 g/l water with the requirement is 20 ml/ polybag seed. Enough given twice with distance ten day once. Whereas fertilizer leaf given with capacity half from recommendation. The distance Enough a week once. Giving fertilizer This too often Can resulted plant grow too fertile, so become easy attacked pest or pathogens, as well fall down stem.

Giving fertilizer addition this should too done with be careful. Fertilizer Can given If growth leaf novice on a number seeds No uniform and colored yellowish. The gift Can done together with irrigation seeds in seeding. Fertilization is also possible done through a number of way and time implementation. Can add fertilizer leaf with composition 1 g/l when plant 10-15 days old after seedlings (HSS). NPK can too added with dose of 3 g/l at 20 HSS. this aim For stimulate growth root spawn and raise strength seeds from attack pests and diseases.

I. Pest and Disease Control

Spraying pesticide natural is also needed, together with spraying fungicide naturally can blended Alone from vegetation. As for the use of each half from given composition for plant mature, because age still plants counted young. this because if given spraying pesticide experience with capacity full, yes resulted leaf plant burning.

Control pests in nurseries This counted Enough hard, because very easy insects moving around. So that gift substance chemistry Can said not enough useful. Proper effort For done is with supervise seeds every moment, so insect No enter.





Whereas For avoid pathogens, plants Can sprayed with given bactericidal in distance a week in a manner take turns.

J. Hardening

This attempt is the process for practice Power adaptation and strength seeds before moved. The stages done with open hood so seeds Can accept ray sun in a manner direct. On the side that is, intensity watering is also necessary reduced in a manner gradually. During this process, growth seeds will become more slow, however network will more strong. The process going on during not enough more seven day, next seeds in seeding Can moved after 3-4 weeks old or when Already appears 4-5 stalks leaves.

K. Distribution of Seeding Results

At stage this, we do distribution results to whole attendees and participate in activity seeding. Distribution we run this with adjust the data we get on the implementation activity. A number of component the community we provide includes, device village local, figure or representative society, group farmers, ladies House stairs, as well whole the elements involved in activity this. Each one we provide One fruit seeds plant chili and eggplant already Ready grow.

With distribution in a manner equally this is the hope public Can breed and care seeds the plants we provide in a manner more continue. More from it, society local especially mothers House ladder Can reduce consumption material tree especially chili and eggplant, to more behave productive. With so, capable push and improve independence economy and resilience food House ladder them.

Table 1. Implementation Results Activity Seeding

No	Stages Activity	Time	Location	Success (%)
1.	Preparation facilities and infrastructure	1 day	Sajen Village	85
2.	Coordination, outreach and training pre seeding	At the appointed time	Sajen Village	90
3.	Implementation activity seeding	1 day	Hamlet Hall Podorejo	80
4.	Maintenance results seeding	During KKN ($\pm$ 30 day)	Green House hamlet Podorejo	90
5.	Distribution results seeding	1 day	Sajen Village	95





4. CONCLUSION

From the network training seeding seeds plant chili and eggplant with objective For increase resilience material food society, we see hamlet Podorejo it is very rich owned *assets* For fulfil need food everyday, start from easy media got, *basic skills* the majority of the people there a farmers, and there are also group accompanying farmer if need help related problem agriculture. Apart from training our seeding is also emphasized about importance utilization yard House For planting spices kitchen or ordinary vegetables needed everyday, because the people here Still including consumer population in matter material food. It's a pity If public No maximizing various their *assets* have.

In the training process seeding, we were also assisted by PKK women in enliven activity. Organization PKK women there Can counted active, marked with exists meeting monthly, as well help various related matters with development and well-being family in accordance with objective organization the. Not only during the training process course, even pre event we also assisted like in matter socialization and also the necessary media needs. Based on the activities we carry out such, shows that need food daily actually Can fulfilled with utilization page House For increase mark economy and welfare society.

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STUNTING PREVENTION THROUGH COUNSELING IN THE GLUGO COMMUNITY

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Abstract - Stunting is one of the nutritional problems experienced by toddlers, especially in Indonesia based on the results of the Indonesian Nutritional Status Study (SSGI) of the Ministry of Health. Stunting has a huge impact on children's health such as impaired brain development, intelligence, physical growth, and metabolism, reducing cognitive development abilities, weak immunity, and a high risk of developing metabolic diseases. According to Hidayati in (Imani, 2020) the cause of stunting is due to the lack of child nutrition in the first 1000 days of life, namely from the time the child is in the womb until the age of 2 years. One form of effort in stunting prevention is through counseling aimed at mothers and brides-to-be. One of the stunting counseling was held to the Glugo Community. The stunting counseling activity aims to reduce stunting rates by focusing on educating the Glugo Community. In the counseling, it is explained how preventive steps can be taken, namely meeting nutritional needs from pregnancy, giving exclusive breastfeeding until the baby is 6 months old, accompanying exclusive breastfeeding with healthy complementary food, continuing to monitor the child's growth and development, and always maintaining environmental cleanliness.

Keywords: Stunting Prevention, Stunting Counseling, Glugo Community.





1. INTRODUCTION

The majority of parents only see development and growth child from weight only, if sufficient so child considered healthy, though factor height is also very influential, can So Because no height in accordance child experience stunting conditions (Imani, 2020). Stunting is problem nutrition chronic disease in children characterized by excess height short from child his age (Ahmad et al., 2022). According to World Health Organization (WHO) standards, children is said to be stunting if height or according to body length age (HAZ-score) at least two standard deviation (SD) below Standard median value WHO Child Growth (Patimah, 2021).

Stunting is one of them problem nutrition experienced by toddlers especially in Indonesia based results of the Indonesian Nutritional Status Study (SSGI) Ministry of Health, prevalence toddler experiencing stunting by 24.4% in 2021. According to Directorate of Public Health and Nutrition and Secretary Acceleration Nutrition Improvement - Bappenas in (Rahmawati et al., 2020) children can experience stunting conditions caused Because pattern less parenting Good including lack of knowledge about health and nutrition before, during, and after pregnancy, after Mother giving birth, limited service health, lack intake food nutrition, clean water, and sanitation. According to Hidayati in (Imani, 2020) the cause of stunting is because lack of nutrition child in 1000 days First life, that is since child in content until with 2 years old.

According to (Umm et al., 2022) stunting is very impactful for health child like the disturbance development brain, intelligence, growth physical, as well metabolism, reduce ability development cognitive, immune body weak, and risky tall caught disease metabolic. As you know, stunting is very risky for growth son, because That effort Stunting prevention is a must done with immediately. Study This done in society glugo. Padukuhan Glugo has 4 villages namely Tegal Krapyak, Janganan, Glugo, and Sorowajan. Glugo located in the village Panggungharjo, Sewon, Bantul, Special Region of Yogyakarta 55188.

Study This aim For give information to public especially candidate bride, mother pregnant and mother young about causes, effects, and effort prevention of stunting in the hamlet glugo. Research benefits This For become input for public Glugo to get prevent stunting for toddler. With exists study This expected in the future can prevent and reduce exists stunting conditions in toddlers and adds reference For study next.

Based on searches that have been done, found a number of results study relevant past with topic study Now as following: First, research conducted by Marni and Nita Yuniarti Ratnasari (2021) in journal entitled " Counseling Prevention Risk The First 1000 Days of Stunting Life in the Young Generation ". Deep method activity This is with lectures, discussions and questions answer, give questionnaire before and after counseling. Activity goals is For increase knowledge generation young about method prevent occurrence of stunting, motivating generation young people to contribute with give counseling to society, especially those who have family with Mother pregnant, mother breastfeeding and children clown, behave life clean and





healthy with No smoking, no consume drugs, no do sex free so that No appear pregnancy that is not expected. Result of activity This is score the mean value of knowledge before given counseling is 49.3, score after given counseling is mean value 75.2 so happen increase score mean value 25.9 so counseling health This proven increase generational knowledge young in prevent stunting occurs.

Second, research conducted by Auradvan Marta, et al. (2022) in journal entitled "Stunting Prevention Through Education in Village Communities Riba Reba". Deep method activity This is with increase education through information media electronic or non- electronic. Purpose of study This that is For give contribution thinking based on knowledge knowledge in problem development quality health human, in the sense of informing to public will danger of stunting and how method prevention as well as detect not stunting occurs in society ward Pematang Reba through deployment education and information. Result of activity This is team has do various Suite activity with increase education through dissemination of educational videos, dissemination brochures, and making stunting banners with a purpose For push stunting numbers and deliver stunting information to public ward Riba Reba.

Third, research conducted by Khoirul Umm, et al. (2022) in journal entitled " Socialization The Danger of Stunting in Pucungwetan Village Subdistrict Sukoharjo Regency Wonosobo ". The method used in study This is qualitative. Data collection techniques performed is interview, documentation, and observation. Purpose of study This that is For increase awareness public about the dangers of stunting and ways handle so you can lower risk of stunting in children. Results in study This show that increasing awareness public will the danger of stunting and increasing outlook about treatment of stunting. The cadres in posyandu have been educated about the danger of stunting change pattern think society.

2. METHOD

Place study stunting prevention is Padukuhan Glugo, Panggungharjo Village, Sewon, Bantul, Yogyakarta. Methodology research on research This use approach in a manner qualitative. Research type This is study field (field research), namely observation directly on the object under study To use get relevant data. In research This is characteristic research descriptive which explains the data obtained What exists in a manner systematic. Where is the research This give description in a manner related details with subject.

Researchers also observed in a manner direct How mechanism counseling prevention of stunting in Padukuhan glugo. Data and information in study This collected using primary data. Primary data ie direct data source provide data to data collector (Sugiono, 2018). So primary data is data collected by the researchers themselves from source First or object research. this data got from interviews and documentation conducted researcher with speaker stunting counseling and also some society.





3. RESULTS AND DISCUSSION

A. Overview of Padukuhan Glugo

Padukuhan Glugo is one incoming environment within the village area Panggunharjo, district Sewon, Bantul district. Dukuh Glugo has 12 RTs, which are divided on four areas, namely : RT 1 and 2 including the village of Tegal Krapyak, RT 3, 4, 5 including the village of Janganan, RT 6 and 7 including the village of Glugo, RT 8,9,10,11,12 including the village of Sorowajan. Glugo have a total population about 2000 people with level various education type from elementary to Masters 2 with majority work self- employed.

Glugo Society is independent and willing society invited discuss. The amount activity public Already describe he advanced activity social in the hamlet this, there various activity society.If No in circumstances enforcement restrictions activity society, then will Lots activity routinely done start from activity PKK mothers, Activities Youth, TPA Activities and Gentlemen's Activities. Dukuh Glugo Community majority religious Islamic, facilities For support activity religion in Dukuh Glugo really complete with There are 5 mosques namely : Al Mustofa Mosque, Al Mu'min Mosque, Al Huda Mosque, Al Anshor Mosque, Al Ikhsan Mosque.

Padukuhan Glugo belong forward. There are several factors that cause Dukuh Glugo Relatively proceed compared hamlets other factors This among others:

- Easy location affordable or strategic
- Infrastructure advanced hamlet
- Relative level of education tall
- Individual and collective progress, soul high social

Padukuhan Glugo This have Lots potential, which if developed with maximum will cause hamlet This more forward.

B. Stunting Counseling in Padukuhan Glugo

One form effort in stunting prevention viz through targeted counselling to mother and future bride. later this is moderate stunting warm discussed many people, especially mothers. According to WHO, stunting is disturbance grow flower caused child lack intake nutrition, attacked infection, as well no stimulation adequate.

After knowing that discussion about What that's stunting, how method preventing stunting and so on is an existing program planned government and necessity public know matter such, Author stage counseling stunting prevention. The ideas offered are: 1.) Empowerment public especially clan woman (mother pregnant, teen daughter premarital, and mothers cadre village), with give knowledge method stunting prevention (fail grow in children age under five years). 2.) Awareness to the participants will importance guard health especially in races woman before pregnant, the process of getting pregnant, and after give birth. 3.) Deliver knowledge related pattern eat healthy for Mother pregnant and child.

Activity started with stages preparation. At stage This done meeting coordination between paitia counseling with party related to discuss about





participants, location dedication, and time implementation as well as necessary things prepared (incl materials / materials needed). After that, the committee prepare necessary materials and equipment like projectors, consumption at events, invitations, as well anything else needed. Then stunting counseling is implemented with discussion material

Using PPTs for 60 minutes, matter aired with projector along with leaflets and after finished counseling There is session ask answer between participant with sources. Amount stunting cases in Padukuhan Glugo according to results data collection Keep going descending and inclined low. But step prevention of stunting is very necessary done, follows step possible prevention done:

1) Fulfil need nutrition since pregnant.

Relative action powerful done For preventing stunting in children is always fulfil nutrition since pregnancy. The Millennium Challenge Account Indonesia health institute recommends that mothers who are contain always consuming food healthy and nutritious nor supplement on recommendation doctor. In addition, women who are going through the process of pregnancy is also better routine check his health to doctor or midwife.

2) Give Exclusive Breastfeeding until baby 6 months old

Veronika Scherbaum, expert nutrition from the University of Hohenheim, Germany, declared breast milk turned out potentially reduce chance of stunting in children blessing content nutrition micro and macro. because that's it, mother suggested For still provide exclusive breastfeeding during six month to the fruit heart. Whey protein and colostrum found in breast milk were also assessed capable increase system immunity body countable baby vulnerable.

3) Accompany Exclusive Breastfeeding with healthy MPASI

When baby stepped on 6 months old to top, then Mother Already Can give food companion or MPASI. In case This be sure selected foods Can fulfil nutrition the previous micro and macro always originate from ASI to prevent stunting. WHO also recommends fortification or addition nutrition to in food. On the other hand, preferably Mother be careful moment will determine product addition the. Consult first with doctor.

4) Keep monitoring grow flower child

parents need Keep going monitor grow flower child them, especially from child 's height and weight. Bring your little one periodically to Integrated Healthcare Center nor clinic special child. With so, will more easy for Mother For know symptom beginning disturbances and their handling.

5) Always keep clean environment

As you know, children are very vulnerable will attack disease, mainly if environment around they dirty. This factor also not direct increase stunting opportunities. Studies conducted at Harvard Chan School mention diarrhea is factor third cause disturbance health the. While one trigger diarrhea come from exposure incoming dirt to in body human.





Hopefully information This help mothers prevent stunting and improve quality health child. Activity stunting counseling aim For push stunting figures with focus educate society. With carry out activity this, author hope can follow role in problem development quality health human, in the sense of informing to public will danger of Stunting and how method prevention as well as method know it not stunting occurs.

4. CONCLUSION

Stunting counseling was carried out as exists effort in increase dimensions Power life worthy with notice hope life since born. In addition, activities this too be one support on government programs related prevention of stunting in the community indonesian. carried out stunting counseling own objective For give education to public start candidate bride, mother pregnant, teen daughter premarital, and mothers cadre village especially in the union glugo. Giving education related to stunting welcomed with response positive and enthusiastic inhabitant hamlet glugo.

Giving material related understanding of stunting, its importance fulfil need nutrition, as well pattern foster to child give influence to parental understanding in nurture and care child. Past activity counseling This expected Officer health Padukuhan Glugo, cadre posyandu and the participating community as well as in activity This can Keep going give education for public surrounding regarding stunting and maintenance since early with notice adequacy nutrition start candidate bride, mother pregnant and toddlers For prevent stunting occurs. As response more continue, necessary monitoring for see and measure extent of implementation and awareness public in stunting prevention. In addition, the government can also Keep going intensify education to public especially prospective parents and facilities inspection periodically for monitor grow flower child. With thereby can pulled thread red, that is importance parental role in notice grow the flower of the fruit heart to grow become great generation, smart and independent. As already described above that importance fulfil nutrition at age pregnant, exclusive breastfeeding for 6 months, then accompanied by MPASI, always guard cleanliness environment around and always notice grow the flower of the fruit heart.

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THE INFLUENCE OF DEVELOPMENT OF SAUNG READ ON LITERATION IMPROVEMENT THROUGH *STORY TELLING* METHOD IN CIMERAK VILLAGE, PANGANDARAN

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Abstract - This research is entitled "The Effect of Saung Baca Development on Literacy Improvement with Story Telling Method in Cimerak Village, Pangandaran ". This study aims to describe the urgency in increasing literacy through learning resources, one of which is the establishment of a reading corner supported by the Story Telling method for the people of Cimerak village, Pangandaran. This type of research is phenomenology and literature study with a qualitative approach. The result of this research is that the establishment of the Reading Corner affects the improvement of literacy in Cimerak Village. Through the Story Telling method, this program becomes more leverage in increasing public literacy interest. By utilizing village assets such as Saung and also books to support literacy improvement in Cimerak Village, it can improve educational problems in Cimerak Village. This research can be concluded that in the establishment of a sarong read and supported by the Story Telling method, it is very influential in increasing literacy for the people in Cimerak village, namely, providing books and knowledge in one location that can be accessed by all Cimerak village communities, facilitating the community in learning and an increase in interest in learning, becomes unique in learning through the Story Telling method, so that some of these activities help in improving the literacy of the Cimerak village community.

Keywords: Reading Corner, Literacy, Story Telling.





1. INTRODUCTION

Read is base for expand knowledge Skills intended functional For increase (knowledge) and level quality life more ok. Read can increase Power thought, sharpen view, and expand outlook as well as knowledge (Mulyana, 2003; 200). because it, us must teach formation meaning in activity read from early. Activity read must developed For support matter the Can make it more easy. Develop activity read is one form devotion education designed For create loving society learn. forming life nation with give facility for all support learning lifetime life for people to obtain various knowledge wide related with various related information with his life repair condition social, economic and educational.

Basically, government has organize various programs for enhancement intensity read in framework grow culture read one of them through the Literacy Movement School". Program no can reach room scope public broad, though the resulting impact will Far more big If more cover too big. Basically activity like This need developed with more reach wide so that public can more feel impact. Work increase awareness will importance culture participatory reading including society. With participation public in socialization culture read must increase intensity read make read as needs and characteristics culture society in particular among kids. Here it is necessity a program that can advance culture read beginning or activity society that can accessed. Until now Movement reading new grow flourish in schools whereas public Not yet know, especially among public rural. It will too become challenge face, among other things, difficulties realize understanding and changing circumstances mind (think) people who have not understand importance reading, especially in build culture literacy is something still Far from life society. because That must place that can make it easy public specifically children make it easy reach book or literature as method For increase intensity read with hope that culture literacy will develop in society certain in between kids.

According to Head of the Regional Library and Archives Service (Dispusipda) of West Java Province, Hening Widiatmoko level literacy interest read in West Java still counted low that is as much as 61.49% meanwhile level literacy in the district pangandaran Alone from scale One until four new reached 1.7 only. one possible effort done in increase intensity read is with procurement saung read. Reason low interest read what 's on cimerak including: 1.) Still low proficiency read students at school. 2.) Plenty type entertainment (games) and diverting TV shows attention children from book. 3.) Culture read that yet Once inherited grandma ancestor us. 4.) Lack of collection books in the library as well as condition library that doesn't give conducive climate for grow the flower interest read student.

There are three must stage passed in connection with interests, habits, and culture read (Sutarno, 2006: 28), namely: There is a hobby Because interested to packaged books with interesting, fine design, drawing, shape, and size:

- a. Realization habit read. Habit That will materialized if often done, fine on guidance of parents, teachers, or environment conducive surroundings, as well on desire self alone;





- b. Read become must need fulfilled. After all the stages above done with well, then on self somebody will formed exists interest read. Researcher use story telling method as effort interesting interest child For start read.

Under development support Study source learning is very diverse and varied type and shape. According to Barbara B. Seels source Study consists from various the scope contained therein used For help someone and someone the can displays competence. Corner read This is corner Where reading arranged with neat and easy accessible and easy accessed by anyone For support somebody in increase competence in himself (Shindi, 2021;8). Corner developed reading here with utilise condition environment in the village Cimerak with there is saungsaung that can used become location establishment corner read. With utilization the huts in the area rural is alternative from development corner read based saung read.

Formula Problem

A. Literature Review

On results study previously is related guidance and support with moderate research done. In case this, researchers are well aware that This No the first research conducted. There are several study previously owned equality focus his research with title taken by researchers, including:

First, research conducted by Silvia Sandi Graduation Lubis with Title "*Building Culture Literacy Read With Utilization of Daily Reading Journal Media*". Published in June 2020. Research This discuss about importance culture literacy read that mention that literacy read no just activity read normal but also is A possible activities build culture That alone. Activity literacy of course refers to ability base somebody in read and write. So that during this, the strategy is carried out For increase ability the is grow interest read and write. Whereas benefit from culture literacy read Alone produce two benefit that is build interest read and build activity read That own. In build culture literacy read Of course must There is role strong supporter, is n't it only family, however school also plays a role important in formation habit read.

Second, research conducted by Rizal Hermawan, Nouval Rumaf & Solehun with title "*Influence. "Literacy to Skills Reading to Grade IV Students of SD Inpres 12 Sorong Regency"*". Published in January 2022. Research This researching about influence literacy to Skills reading to students class six SD Inpres, research on journals This use method approach quantitative with quasi-experimental design. Taking sample done with the sampling technique is random sampling. Data collection techniques used is pretest and posttest. Data analysis technique used are normality test, homogeneity test and t test. Research results This showing that there is influence literacy to Skills reading to students class IV SD Inpres 12, Sorong Regency. this indicated by value tcount of 13,220 with $dk=n-2$ ($40-2=38$) is obtained table 2024. Based on results value data analysis that is $tcount > ttable$ ($13,220 >$





2,024) then hypothesis accepted. Differences in journals This is subject, object and method research.

Third, research conducted by David Budi Hidayat, Abdul MuktaDir & I Wayan Dharmayana with title "*Effectiveness of Storytelling Methods (Storytelling) in Increase Skills Speaking and Skills Read Students (A Case Study at SDN 55 Bengkulu Selatan)*". Published in 2019. Research design This use quasi experiment with one group pre test - post test design. results study Skills speak show that There is enhancement mark student from 38 to 50.83, which includes aspect intonation 31.03%, aspect pronunciation 35.59%, aspect fluency 34.52%, and aspects vocals 33.94%. Skill results read study show that There is enhancement mark student from 40.66 to 51.83 which includes aspect pronunciation 25.81%, aspect 25.42%. intonation, aspect fluency 33.32%, and aspects clarity vote 25.40 %.difference research in the journal This is subject and method research. From the third study above, no there is similarity subject, object and at the locations studied with study next. As for the similarities ie in matter focus research. With so, researchers conclude that study it's so worth it continued.

B. Framework

Circumstances social, cultural and historical important to be interpreted in A form text To use knowledge and literacy (Kern, 2000; 16). In favor with exists development very fast science definition the circumstances that existed around him were very important. Man demanded For follow development with various developments that existed at that time. Starting from style, science, technology, culture, and so on. However, interest in each man different in it No can be generalized. Interest from every man in learn knowledge and the development of the times are still very minimal and need to be taught in a manner slowly. Education is aspects promoted by the government village Cimerak. Existing village assets need utilized in support enhancement literacy. With exists many source Study through establishment corner read with utilise saung become place and supported with Story Telling method makes implementing this program in a manner maximum.

C. Research Formula

Based on exposure above, in enhancement development education expected by the government the village in it there is various problems and obstacles. Establishment corner read is analysis related solving problem with take advantage of the assets found in the environment around. Utilization of existing village assets inside it among others is Saung and also books reading. Additionally, with development enhancement interest Study through method Deep *Story Telling* movement enhancement literacy. *Story Telling* method here is innovation development in enhancement interest Study For support in enhancement literacy learn. background matter the How influence from establishment corner read on the sarongs around to literacy in the village Cimerak through implementation from method *Story Telling* that accepted by society around?. Review from he did study





This researcher hope besides from research This is results manuscript from devotion in Studying Work Real (KKN) carried out in the village Cimerak, Pangandaran. Researchers also hope study This become settlement from problems that exist in rural Indonesia and become alternative from enhancement literacy public rural.

2. METHOD

Research conducted in a journal entitled *The Effect of Reading Saddles Development on Enhancement Literacy Through the Case Study Storytelling Method in Cimerak Village Pangandaran* This is study qualitative with approach phenomenology that is with describe circumstances object research. Steps in research This among them interview, observation, and data collection. Besides that study it also uses approach study References or collection a number of reference as well as similar article with discussion from study the. Study This use existing data sources processed and obtained from results interviews, observations and some reference to use answer from formula problem to be explained and peeled off in a manner complete.

Observations and also analyzes carried out by researchers done started from mid commencement release from Studying Work Real (KKN) start from July 19, 2022 to August 19, 2022 at the Al-Qur'an Education Park (TPA) around. In stages observations made by researchers is carry out activity in stages socialization to literacy Study through method *Story telling*. As for procedures performed by researchers in observations made on objects research and study literature on research This includes : 1) Socialization to public around and description of the program in the KKN, 2) implementing stages in implementation every program and tool supporters in each program, 3) perform coordination related things inhibitors and supports in the program, 4) implementation of the research program, 5) monitoring and evaluation related from results development every the day the program is running, 6) and so on analyze results will observation and results from later programs analyze results appropriate information so that can answer formula problem from research.

3. RESULTS AND DISCUSSION

Literacy is interpretive definition circumstances social, historical, and situational culture in A form text (Kern, 2000;16). circumstances social, historical and cultural surroundings it is very necessary translated to in form meaning through text. It is also similar with series ability For convey and receive information in written form. Scope social coexistence with time is very broad For interpreted in form text, aligned with matter development ongoing literacy add insight and knowledge civilization human. Something similar with history and culture as well part circumstances necessary social defined. In understanding definition literacy read and write is most basic concept from literacy. Ability reading and writing are very influential man in activity they start from study, work and interact with





environment around. because that is literacy read write Keep going continuously developed and sustainable, either in activity learning in class nor activity outside learning class.

According to census data available at the Central Statistics Agency (BPS) level education in Indonesia still become state duty to repaired Where education is matter important in development nation. Following is the last data level education according to the Number of Children Not in School According to Level of Education and Area of Residence.

Table 1. level education according to the Number of Children Not in School
According to Level of Education and Area of Residence

Area Place Stay	Number of Children Out of School According to Level of Education and Area of Residence								
	SD / Equivalent			Middle School / Equivalent			High School / Equivalent		
	2019	2020	2021	2019	2020	2021	2019	2020	2021
Urban	0.48	0.31	0.34	5.18	5.83	5.29	19.46	18.11	17.27
countryside	1.28	0.98	1.04	8.97	9.02	8.62	29.36	27.81	27.22
Urban + Rural	0.85	0.62	0.65	6.92	7.29	6.77	23.75	22.31	21.47

Source: National Socioeconomic Survey, Central Bureau of Statistics (BPS).

From the results survey on is known that education in Indonesia is still become still problem crucial must quick handled by the nation this. Is known level education in rural areas own enough numbers tall to child who doesn't go to school in a manner formal education. Formal education as a learning process that exists in society is effort in enhancement potency in a manner active. On study case in the village Cimerak This recorded amount resident as many as 4,731 souls. Which consists from jejnag age as following:

- aged 0-15 years 1,068 people
- aged 15-65 years 3,255 people
- age >65 years 375 souls.

From the data found level education in the village Cimerak as following:

- School (SD) 1,887 souls
- SMP/MTs 821 souls
- SMA/MA 484 Soul
- Academy /D1-D3 39 Souls
- Bachelor 142 Soul
- Postgraduate 7 Souls

In accordance data above history education last owned majority from public village Cimerak is elementary and also junior high school, from the total population in the village only recorded as many as 3,380 who have history





education start from elementary, junior high, high school, S1 / Diploma / Academy and Postgraduate. Whereas there is as many as 1,351 people who do not have educational history The same once. Education is aspects promoted by the government in development of this country.

Generation young is one element from development nation (Indarwana, 1998). In preparing future leaders and advancing life nation, generation young need priority in education and direction. Various development in learning and technological media used For support development of the world of education in Indonesia. one method used is method *story telling*, method This is delivery A story with style, intonation and tools interesting help interest listeners (Atin Istiarni, 2018). this method often wear and more effective used to child age early.

Through problem This For help in development village Cimerak establishment corner read is a program that is formed and expected can help in development village Cimerak become more village forward. In addition, there are village assets that have not been managed with Good form the books are still worthy For read. However, the management needs to be improved and managed more ok. Obtainable village assets managed form books. Under construction corner read This founded in some point in the village Cimerak. In addition, the Story Telling method is used For increase interest literacy study to public considered Still Not yet widely known by the public around

See its important problem as well as potential to be happened, then For continue establishment corner read This with use saung around and as solution from problem above, is required A analysis To use know reject measure process sustainability saung read this. For That saung read This will reviewed through SWOT (*Strength, Weakness, Opportunity, Threats*) approach. SWOT analysis is analysis used in strategic planning with use framework Work Freddy 's strengths and weaknesses, opportunities and threats Suharto (2017).

As for aspects strength on the scabbard read This is provision book pictures and types various books, start from stories, colors, comics and so on. With exists Story Telling method applied before being introduced saung read in society support enhancement literacy in society. Establishment Saung read what's in the village Cimerak exist in several point such as : in the office village Cimerak, Saung Ibu Maya (as mover literacy in the village Cimerak), then at School Natural Pangandaran. If reviewed from side weakness that is saung read This needed update from supply book provided For public in enhancement literacy and interest learn. However For matter overcome problem the with role government village that can proposed and budgeted in update from the supplies in the huts read what has established. The goal exists with update supply the For overcome on saturation and variety from book that can learned by society around. So that with exists inventory updates the awakened interest read from continuing society increase, he hoped with exists development saung read This make interest public become more Spirit again. If reviewed through side Opportunities, environment and social conditions are many hang out in the community and there are in some point that has potency mass





making opportunities in society Can access more easy books the. Beside that is, equity book on each point gather support exists every circles age Can read book the.

Finally, if seen from aspect the threat, with draft saung This management and care from the books in the hut must considered and management is still minimal and basic. For overcome matter the so in management saung read This Keep going developed and available continuity in supervision. So that will always bring up revamping and interventions that in the end so can adapt with developments that followed. Based on p the potency will accepted by generations millennials will open width.

4. CONCLUSION

Result of study This produce change in enhancement literacy in Cimerak Village with founded corner read innovate with utilization shelter in the environment around and through storytelling method. With exists saung read This give access to society For increase interest read, study and study appropriate knowledge with ability society. Establishment saung read including at school Natural Pangandaran (SAPA), Saung Mrs. Maya (as mover Cimerak Village Literacy), and at the Cimerak Village Hall. With there is a number of point saung read expected the more support enhancement literacy education in the village Cimerak. This Story Telling Method become alternative in delivery education to the people in the village Cimerak. Initial step from delivery literacy use this Story Telling method make interest Study become more interesting with provision saung read with various type available books.

Study expected can beneficial towards the world of education in Indonesia with condition the same environment and society exactly. Researcher hope with exists study This make useful and be one answer from alleviation problem education in Indonesia. Researcher aware will limitations from research this is still limited will scope discussion, condition, environment and also social which are still very complex in society. With exists study This researchers really hope exists other studies using direction the same discussion with more discussion complex and more own more scope the area around environment society. Besides that, researcher hope with exists study This can motivating every other researchers for implementation of the program that has same problem.

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EMPOWERING THE PADUKUHAN PLUMBON COMMUNITY DURING THE COVID-19 TRANSITION PERIOD THROUGH THE IMPLEMENTATION OF A HEALTHY LIFESTYLE

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Abstract - The Covid-19 pandemic has been going on for more than 2 years attacking the Indonesian people and has had a major impact on the health sector, causing many Indonesians to become victims. Various efforts have been made to prevent the increasing spread of the virus and maintain the stability of public health. UIN Sunan Kalijaga participated and contributed to efforts to deal with current community problems, namely through work programs in Real Work Lectures (KKN). On this occasion, the KKN Mandiri 108 Plumbon team planned and implemented a work program in the health sector that aims to educate and overcome health problems in Plumbon RW 15 Padukuhan. This health improvement effort is divided into several work programs that are tailored to the needs and goals to be achieved, including the Jentik-Jentik Check, Health Check, NAPZA Socialization, and Socialization wise socialization. This research uses the Asset Based Community Development (ABCD) approach method. The ABCD approach method is a paradigm in community service, the principle in the ABCD approach emphasizes that everything leads to the context of understanding and internalizing assets, their potential, strengths, and utilization independently and maximally.

Keywords: covid-19, ABCD method, research





1. INTRODUCTION

The Covid-19 pandemic has been going on for more than 2 years, attacking the Indonesian people and having a major impact on the health sector, causing many Indonesians to become victims. The government has sought various ways to cope with the impact of the Covid-19 pandemic by issuing laws and regulations such as implementing restrictions on activities (*lockdown*) to the COVID-19 vaccination program. These efforts were made to prevent the increasing spread of the virus and to maintain the stability of public health. In addition, the role of the community is also very much needed because the community's commitment to complying with all policies that have been made will greatly impact the process of handling Covid-19 (Islami et al., 2021).

During the Covid-19 pandemic, people have been trained to wear masks and regularly clean their hands using hand sanitizer. As time goes by, activity restrictions are increasingly being relaxed and people are no longer paying much attention to the applicable health protocols. Maintaining health is very important, especially during the transition period of the Covid-19 pandemic like today. People sometimes feel healthy and can carry out activities as usual, but the Covid-19 virus and other diseases can attack anytime and anyone, including people who do not experience symptoms (Yuliana et al., 2021). So that every human being needs to maintain his health to avoid dangerous diseases.

Cleanliness is one way to maintain public health. Health is important for all human beings. According to Health Law No. 23 of 1992, health is welfare starting from the body, soul, and society that allows individuals to work productively both in terms of social and economic. Another opinion regarding health according to WHO (World Health Organization) is a condition where the physical, mental and social conditions are in good condition and there is no disease or fatigue (Irwan, 2017). Someone who has good health will work more productively and better, and vice versa. Therefore, it is not only personal health that needs to be maintained, the health of the environment and society is also very important to always be maintained.

The cleanliness of the home environment and water is starting to be underestimated by the community because they are considered unable to spread the coronavirus. The lack of public awareness of the importance of environmental cleanliness causes the problem of environmental cleanliness to be not conducive (Iskandar, 2018). Dirty sanitation can become a breeding ground for mosquitoes and larvae, especially the *Aedes Aegypti* mosquito or dengue fever mosquito. The increase in morbidity and mortality caused by DHF is caused by factors of bad human behavior and poor sanitation conditions (Rochmawati et al., 2021). From these problems, it is necessary to periodically check every corner of the room, especially puddles that have the potential to become a nest for mosquito larvae. There is a need for education and appeals to the community to always maintain the health and cleanliness of water inside and outside the home. Concern for the environment must be based on the way of thinking and human behavior that always





preserves the environment. The preservation effort starts with each human being doing small things that can have a big impact (Lailaturrohmah & Nurlatifah, 2021).

Besides health and environmental hygiene, another health sector that is no less important to always be maintained is the health of the human body. The health of the eyes and ears, which are important organs in the human body, needs to be checked periodically from an early age so that the level of health can be known. Eye and ear health checks are also important for the elderly. The age factor in the elderly community causes a decline in hearing and vision functions. The gradual decline in hearing function is caused by the aging process known as *presbycusis* (Sugiyono & Caesaria, 2015).

Another health problem that has arisen due to the COVID-19 pandemic is people's dependence on the use of gadgets. Based on a survey conducted by (Central Statistics Agency, 2022) on several respondents, more than 70% of respondents use social media as a means to access information on Covid-19. This figure shows the high level of use of social media during this pandemic. Increased activities on social media provide their own positive and negative values for the community. The positive value of using social media is that it is fast and easy to get information from various media available online. However, the negative value is that a lot of hoax news is spread which causes excessive anxiety in the community. Therefore, it is necessary to make efforts to counteract the hoax news, one of which is by providing knowledge and understanding about the dangers of hoax news and how to prevent it (Mundzir et al., 2021).

Use of gadgets and social media is often found in people who are in their teens to adults. Sorting news that is not yet valid can also cause users to be carried away by the free flow of youth associations, such as drug or drug use. The problem of Drugs, Alcohol, Psychotropics, and Addictive Substances is still a very urgent and complex thing and is increasingly widespread because the abuse continues to increase significantly (Amanda et al., 2017). Until now, the level of drug trafficking has penetrated at various levels, this is a concern for all of us to always strive for prevention and education to the public, especially youth, about the dangers of drugs themselves.

Based on the description above, UIN Sunan Kalijaga participates and contributes to efforts to deal with current community problems, namely through the work program in Real Work Lectures (KKN). Real Work Lecture (KKN) is a form of student service to the community in an area, which can be beneficial for both the students themselves and the surrounding community. In this service activity, the students provide experience by helping in building and empowering the community starting from the fields of education, social, health, and religion. On this occasion, the Mandiri 108 Plumbon KKN team planned and carried out a work program in the health sector aimed at educating and overcoming health problems in Padukuhan Plumbon RW 15. Efforts to improve health are divided into several work programs that are tailored to the needs and objectives to be addressed. achieved.





2. METHOD

This study uses the *Asset Based Community Development* (ABCD) approach. The ABCD approach method is a paradigm in community service, the principle in the ABCD approach emphasizes that everything leads to the context of understanding and internalizing assets, potential, strengths, and their utilization independently and maximally. Community development efforts must be carried out from the start by placing humans to know what strengths they have, as well as all their potential and assets that have the potential to be utilized. Only by knowing the strengths and assets, it is hoped that people will know and be eager to be involved as actors and therefore have the initiative in any improvement efforts.

The ABCD approach method is an approach model in community development that prioritizes the utilization of assets and potentials that are around and owned by the community. In this study, researchers found the strength of assets and potential in Padukuhan Plumbon RW 15, namely diversity and high tolerance so that this Padukuhan has the power to support community welfare and build partnerships.

The data collection method in this study was carried out through interviews and direct observations with the residents of Padukuhan Plumbon RW 15. Through an appreciative interview process with the Padukuhan Plumbon RW 15 community who discussed the assets owned by Padukuhan in a forum with Focus Group Discussions (FGD). According to the community, the assets owned by Padukuhan Plumbon RW 15 are diversity and high tolerance. In addition, it also has young people who have high enthusiasm to unite the diversity that exists in Plumbon Padukuhan RW 15. Through a direct observation process, researchers are involved in the environment by observing and paying attention to the condition of Plumbon Padukuhan RW 15.

A. Tools and materials

This research is more directed at the health sector, so the tools needed are medical equipment such as writing instruments, flashlights, scales, stadiometers, body circumference measuring meters, color blind guidebooks, eye exam test paper, a projector, and screens.

B. Research Work Procedure

1) Check the larva

The procedure for implementing the larvae check program is to divide the members of the KKN 108 Plumbon into 4 teams assigned to 4 RTs, namely RT 11, RT 12, RT 13, and RT 14. Each team brings a flashlight with the aim of seeing if there are mosquito larvae in the water container in every citizen's bathroom. After checking the water reservoir, the data is entered into a tally sheet to be submitted to the RW as a final report. This program is held every 2 weeks.





2) Medical check-up

Health checks provide free eye and ear examination counseling and improve the welfare of the community from the health sector, one form of application of the tri dharma of higher education in the form of community service. The procedure for carrying out a health check starts with collaborating with the Community Health Center to carry out the eye and ear checks in Plumbon Padukuhan. In addition to eye and ear checks, there are blood sugar checks, weight, and height checks. This eye and ear check help the elderly in Padukuhan Plumbon RW 15 by providing information related to eye and ear health so that they can detect vision or hearing disorders. In addition to the puskesmas, we also work with the village so that this health check can be carried out concurrently with posyandu activities.

3) MAFINDO Socialization

In this activity, we cooperate with MAFINDO (Indonesian Anti-Slander Society) because this institution is very appropriate and qualified to fill this excellent work program. On July 14, 2022, we contacted Mafindo to cooperate as well as fill out this social media wise program, then on the 17th we contacted MAFINDO again and submitted a letter of application for the presenters and the ToR of this work program. Then on July 20, 2022, we submitted a letter of request for borrowing a place, namely Balai RW to the chairman of RW 15, on this day also we invite all residents of Plumbon Village to take part in the "Social Media Wisdom" activity.

4) Drug socialization

The process of preparing the first "Drug Socialization and Making Anti-Drugs Banner" work program was that we brought in speakers from the Seroja Circle UIN Sunan Kalijaga Yogyakarta. Next, we submitted a loan letter for the RW 15 Plumbon Hall to the chairman of RW 15 Plumbon and asked for a strategic place to put up a banner asking to refuse drugs.

3. RESULTS AND DISCUSSION

The data that have been obtained from this study were collected and analyzed as material for consideration in implementing work programs aimed at empowering communities during the COVID-19 transition period. Based on the results of the analysis, data was obtained that in Padukuhan Plumbon RW 15 there are assets of cultural diversity and beliefs that have the potential to be developed as an effort to break the chain of the spread of COVID-19. With this diversity, we can empower the community through activities in the health sector to improve public health and maintain a clean environment during this COVID-19 transition period.

Several efforts can be made to succeed in community empowerment during the COVID-19 transition period in the health sector, namely by carrying out work programs such as health checks and routine larvae checks. In addition, activities





that improve mental health can also be carried out, namely through the Socialization of Narcotics, Psychotropics, and Addictive Substances (NAPZA) and wise socialization of social media. The following is an explanation of these activities:

A. Medical check-up

The eyes are organs of vision that are very important in human life. Likewise, the ear is the sense of hearing which has an important function in receiving information that will be forwarded to the brain. Both have vital functions that help determine the brain's response or information that is captured. Therefore, the KKN 108 team of UIN Sunan Kalijaga held counseling and eye and ear examinations to improve the welfare of the people of Padukuhan Plumbon RW 15 in the health sector on August 2, 2022.

This eye and ear check help the elderly in Padukuhan Plumbon RW 15 by providing information related to eye and ear health. In addition, with these checks, people can find out that they have a decreased level of vision such as nearsightedness or nearsightedness and color blindness, and pay more attention to ear hygiene to prevent various ear problems such as ear infections, ringing in the ears, to hearing loss or even deafness. sudden. With this health check, people become more aware of personal hygiene and health.

B. Check the larva

This work program is carried out as part of the community's concern for the importance of maintaining cleanliness in the home environment, especially in the bathroom. This larval check work program can also support public health so that people avoid dengue fever, which is one of the diseases that can result in death. This is due to the rise of cases of dengue fever. Therefore, this work program is carried out as a routine activity every 2 weeks. This work program is carried out by researchers conducting direct house-to-house observations to see the environment of Padukuhan Plumbon RW 15, especially the condition of the public bathroom to avoid mosquito larvae so that people are diligent in cleaning water storage tanks and are increasingly concerned about the environment they inhabit.

From the results we obtained, several RTs already have a clean environment. However, there are several houses that, after repeated actions, still have the same results. This happens because it is factored in by several things such as old homeowners, lack of self-awareness to care for, and others. This activity needs to be continued to create a clean and healthy living environment.

C. Socialization of Narcotics, Psychotropics, and Addictive Substances (Drugs)

Drugs (Narcotics, Psychotropics, and Addictive Substances) are substances or substances or drugs which, if entered into the human body, will affect the body, especially the brain or central nervous system, causing disturbances to their physical, psychological, and social health due to habit, addiction. (addiction) and dependence (Mei Wulandari et al., 2015).





This drug socialization work program was carried out on August 6, 2022, at Balai RW 15 Plumbon. The purpose of implementing Drug Socialization is to provide information and education regarding the dangers of drug abuse. This activity was held because many outsiders ranging from teenagers to adults abuse drugs to calm down even though these drugs can endanger their health. So before the drugs spread and spread in Padukuhan Plumbon RW 15, researchers took initial action to urge the public to be more concerned about their health and not fall into using drugs.

The target of this activity is the entire Padukuhan Plumbon community, especially teenagers and adults. We brought the speakers for this activity from PIKM Lingkar Seroja UIN Sunan Kalijaga Yogyakarta. On this occasion, the presenters gave some material about drugs, including the definition of drugs, types, and groups of drugs, the impact of drug abuse, causes of abuse, and how to prevent and overcome them.

In addition to carrying out drug socialization, we also created an anti-drug banner that was installed in front of the Balai RW 15 Plumbon as material reinforcement and a reminder of the dangers of drug abuse to the entire community of Padukuhan Plumbon RW 15. The impact after this activity was carried out was that the community became more aware of the dangers of drug abuse and the community was even more alert to foreign things that will be dangerous.

D. Social Media Wise Socialization

Today all circles are no longer strangers to technological advances. Since the opening of freedom of information and media technology, the development of mass media and new media has increased significantly. Communication media that has metamorphosed into digital media are also developing in various types. Currently, the penetration of various types of media has penetrated various layers of society regardless of social and economic strata. The use of media supported by the sophistication of smartphones has become a separate lifestyle for each individual (Savitri, 2017).

In the current era of industry 4.0, the dissemination of information is very difficult to control. There is a positive side and a negative side. Where the positive side shows an increase in the absorption of information. While the negative side is the quality and truth of the information that is difficult to ascertain plus the weak literacy ability of the community in filtering information. Social media as a tool to receive this information has become a common thing used by the people of Indonesia. In only a matter of minutes or even seconds, information can spread quickly. The rapid dissemination of information is sometimes used by certain elements to spread hate news, provocations, and hoaxes that have a bad effect on the community, including the younger generation. A hoax can be interpreted as the information that is engineered to cover up real information.

The younger generation as the group of people who are most sensitive to technological developments is also the group most vulnerable to being the object





and subject of the spread of hoaxes. Through the Social Media Wisdom Socialization work program on July 24, 2022, the KKN 108 team at UIN Sunan Kalijaga Yogyakarta together with MAFINDO (Indonesian Anti-Defamation Society) introduced more indepth about the use of social media, educated people on how to manage information received and introduced how to avoid hoax news to citizens. Padukuhan Plumbon RW 15 especially teenagers. With this socialization, the public becomes aware of the importance of looking for new information that is factual and provides benefits, and is encouraged to be wise in using social media so as not to damage the mind.

4. CONCLUSION

Based on the results of the research that has been done, it can be concluded that several activities or work programs that have been carried out as an effort to empower the community during the COVID-19 transition period in the health sector in Plumbon Padukuhan are going very well. Some of the efforts that have been made can also be used as routine community activities to maintain health both in the surrounding environment and in their respective homes. These activities can also trigger the community to be more sensitive to current problems and can provide current and reliable information to other communities, especially to educate the elderly who rarely understand today's technology.

The implementation of the above activities can be accompanied and guided by trusted parties in their fields such as health checks and larvae checks can work together with the puskesmas. The socialization of MAFINDO and NAPZA can be accompanied by trusted sources from the two communities. Activities such as socialization can also be continued with coaching activities to provide more education to the public about the importance of choosing the information currently circulating. All community groups can certainly be involved in these activities to educate each other.

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SOLIDARITY OF WOMEN FARMERS ON FOOD SECURITY: STUDY OF KWT MENTARI GATAK VILLAGE BANGUNHARJO VILLAGE, SEWON DISTRICT, BANTUL DISTRICT, YOGYAKARTA SPECIAL REGION

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Abstract - The Mentari Farmer Women's Group is a receptacle for the farmers women in Dusun Gatak who gave access as well as chance For increase knowledge and skills agriculture in Gatak hamlet. The Mentari Women's Farmers Group is one of them activity in framework follow participate For development in effort empowerment Woman in field agriculture with utilise land empty and yard For planted vegetables. Study This aim For describe empowerment women conducted by KWT Mentari Dalam effort provide source power, opportunity, knowledge as well as increase women 's skills. Study This use method descriptive qualitative. subject study This is management and members of KWT Mentari Dusun Gatak. Data collection was carried out with method observation, interview and documentation. Data analysis technique used that is data collection, data reduction, data presentation and withdrawal conclusion. Result of study this, ie the existence of KWT Mentari provides influence positive for women in Gatak Hamlet and empowerment Woman through KWT Mentari also provides means in increase knowledge and skills about match plant. Besides that the presence of KWT Mentari provides impact positive including : benefits education, benefits economics, benefits environment and benefits society (solidarity).

Keywords; Empowerment, Women Farmer Groups, Solidarity





1. INTRODUCTION

Inside A family Woman become a mother who educates and becomes example For her children, however, still are Lots less women Empower Because caused by several factors, among others that is level low economy, level low knowledge and skills as well as No exists access For develop his knowledge and skills. No No Possible if conditions inside something family demand Woman For follow as well as in help economy his family. In condition like this is what makes Woman own role double in his family.

Many women work outside House For help relieve burden his family, however often female get inclined work rough and more use physical. on society rural areas, the most jobs obtained by women No Far from become servant House ladder, labour factories, traders and labourers peasant, only part small from Woman working countryside as civil servants and employee. this Of course No regardless from education women who are often overlooked.

Involvement Woman in economy Want to No Want to must acknowledged, despite the fact There is difference between boy and girl in activity work. Working women can help husband in support economy family. For help economy family role working women are urgently needed especially in matter help add income family. They willing donate power For produce wages or wages. There are several female motives Work that is among other things because need financial needs social-relational and needs actualization self. Poor woman in the village as well as in town is group biggest ever continuously look for opportunity work to fulfill need basic. They Work as laborer farmer, helper House ladder, scavenger or laborer factory.

For overcome problem women in society needed effort empowerment for clan girl. Empowerment used as approach development alternative with give autonomy in society. Empowerment will equip public with knowledge and skills For increase ability they in determine his future and so can they participate in influence life the people.

Farmer Women's Group is something receptacle for the peoples Woman in give chance For follow as well as in advance sector agriculture in the village. one activities carried out by the people Woman that is with follow organization Woman like Farmer Women's Group (KWT). The existence of a Women Farmer Group is one of them form association moms farmer For accommodate receptacle appreciation Woman tani. Saat This almost throughout Indonesia, especially in rural areas Already many have association Farmer Women's Group. However, existence Farmer Women's Group in the middle clan rural women tend not optimal.

Existence The Mentari Farmer Women's Group in Gatak Hamlet expected can give chance for clan Woman For distribute ability in process land agriculture in the village. Purpose of study This that is For describe empowerment Woman through Mentari Women Farmers Group (KWT) in Gatak Hamlet and for describe constraint What only encountered and the impact exists empowerment Woman through Mentari Women Farmers Group (KWT) in Gatak Hamlet.





2. METHOD

Approach research used in research This is study qualitative, where researcher aim For describe and analyze about Women's Empowerment Through Farmer Women's Group in Gatak Hamlet, Kalurahan Bangunharjo, District Sewon, Bantul Regency, DIY Province. Study qualitative according to Bogdan and Taylor (1982) in Lexy J. Moleong, (2002:3) is A procedure research that produces descriptive data in the form of written words nor oral of those whose behavior observed. This study use approach descriptive qualitative because that study mean for describe, outline and describe role Mentari Dalam Farmer Women's Group effort empowerment Woman through Mentari Farmer Women's Group.

3. RESULTS AND DISCUSSION

A. Empowerment Women Farmers through KWT Mentari

Empowerment is A effort in give Skills as well as convenience for society so that they also have chance For develop and improve well-being live. The Mentari Women's Farmers Group is one of them association located in Gatak Hamlet, Kalurahan Bangunharjo, District Sewon, Bantul Regency which is one formed group since 2018, people local make an effort do empowerment public especially empowerment for group Woman with utilise potency local already there, as is well known that majority the people in Gatak Hamlet is farmer.

Empowerment Woman through group one of the farmers in the Mentari Farmer Women's Group mobility the economy of Gatak Hamlet women inside help increase well-being life them. The involvement of women in Gatak Hamlet naturally be one very important evidence in the empowerment process Woman through activity group farmer. There are several a must indicator seen as operational in the empowerment process Woman through The Mentari Farmer Women's Group in Gatak Hamlet, among others:

B. Create favorable climate potency member group can develop

Every public or individual naturally own each potential developed, as we are know that empowerment is effort For development Power That alone, with encourage, motivate and excite awareness will potential possessed by a person as well as strive for potential the can developed. Every area naturally own each has the same potential case with Hamlet Gatak being the majority the people own potency in matter farming. Activity become a farmer it's been a long time for them act as one activity mobility economy public local in sufficient need life everyday.

At first in Gatak Hamlet This Not yet There is group woman farmer, so from village wakeharjo require every hamlet must own group woman farmer. So that from village give A support and motivation to public specifically to Woman For develop their potential have. Result of the research you get can said that inside effort For awaken public local in develop their potential have No There is coercion The same once, society local enthusiastic For add knowledge and skills those who are later day make they empowered woman. Then inside group This they also get





socialization and training from related parties, for example from the Department of Agriculture and others later can applied good in groups or At home each because in KWT it also teaches For plant plant with utilise land empty.

C. Strengthening Knowledge and Ability Member Group in Solve Problem and Fulfill The need

Empowerment which is a process and a goal must capable grow develop all ability self supportive community independence them. In case This needed steps positive, besides from only create climate and atmosphere. Strengthening this also includes steps real and relevant provision various input as well as opening access into the various opportunities to be create members group more helpless. Strengthening the knowledge and skills possessed by KWT Mentari members are necessary done for them capable solve various problem Good That in life they nor frequent problems appeared inside development of KWT Mentari so later they can too fulfil need life they everyday.

With exists Mentari Women's Farmers Group capable make part women in Gatak Hamlet become more empowered and independent, though income earned No erratic However part from they are very grateful because with exists group This many mothers who find it very helpful with exists A capable training develop the skills they have have, no only That with exists group This There is a number of existing mothers apply their knowledge have like plant vegetables on the ground yard for each fulfil need food everyday.

D. Protect and Avoid Group from No competition Balanced with Other Groups

In case This empowerment must directed to deletion all type discrimination as well as domination which often does not profitable No only to members but for group too. Competition is a social process when There is two party or more each other compete and do something For reach something victory certain. In the Village Bangunharjo there are 4 Women Farmer Groups and 20 GAPOKTAN (Combined Farmers Group). With amount enough group Lots in One village just naturally raises competition Good That competition in matter marketing as well as others. Competition in context marketing is circumstances Where companies in the product market or service certain will show their respective advantages. However matter the different with what happened in the Village Bangunharjo although has 4 KWT inside One village they No feel unrivaled between one group with other groups, in fact with there is a KWT in each hamlet so village form a GAPOKTAN in the Village Bangunharjo that aims For establish a sense of brotherhood between One group with group other.

Based on results interview with a number of respondent say that although No There is competition No ensure that something group Can reach the goal with smooth. In the Mentari Women's Farmers Group though Already cooperate with another group however For the marketing Still rather difficult and limited let alone marketed is vegetables will but group This always trying to be a member the group





still compact One each other so they can together develop quality the plants. For the marketing KWT Mentari himself uses method invite consumer see in a manner direct the vegetables in the garden, the goal that is so si consumer This can see as well as choose which vegetables would you like they buy, however when time harvest results harvest No in demand so results harvest the shared to KWT Asri members and also those that can be processed become food wet nor dry will processed in their home industry have.

E. Giving Support To Member Groups To Be Able To Carry Out Their Roles And Functions his life

Empowerment must capable support public in matter This are members Mentari Women's Farmers Group not to fell to in circumstances and also an increasingly position weak and marginalized. Same as groups others, KWT Mentari also get support from parties outside like government local, early at first formed group This is great support given government local to the women of Dusun Gatak to stay develop their potential have without must leave task they as a Mother House stairs.

The magnitude support and motivation given government local for mothers there make they Want to develop potential already they have. Based on results interview with respondent say that There is a number of support provided by the government in development group, support - support the form socialization, training, giving seeds and tools farmer other. Apart from help from government role government hamlet in development groups are also very important Because group No be in one urban but somewhere which hamlet in one village at each his hamlet also has group farmer matter the Of course just need support from government hamlet too.

F. Look after Condition Conducive To Stay Happen Balance

Empowerment must capable ensure possible balance and harmony everyone gets chance effort, in matter This No only KWT Mentari has one chance However empowerment women that happened in KWT Mentari must capable give opportunity also work for the community around, because inside empowerment everyone has chance For get power especially those who belong weak.

Based on results interviews that have been conducted with a number of respondent say that interactions that occur between KWT Mentari group with government local No stop after beginning formation group just. However, until moment this is also the interaction that takes place still very good so are the interactions that occur between group with government very good local seen from a number of answer informant administrator said that groups also often share and ask opinion from party government local about the obstacles they have natural inside group. interactions that occur No only between group with government local however, between administrators and members as well Can intertwined with Good because matter This can help development group later. With exists good





relationship so will intertwined team solid work. Following is results conducted interviews with a number of member about mutuality have that entwined inside group.

Empowerment process through KWT Mentari has a utilization program land empty and yard. As for land used blank area of 500 m² is land owned by village rented by KWT Mentari. this land utilized with planted vegetables like chilies, eggplants, tomatoes, beans long, mustard, etc. Utilization land is also applied in the land each yard. With utilise knowledge and skills possessed, mothers can too plant vegetables in the yard each other's house. For Then result can used fulfil need everyday.

Utilization land empty and yard This not regardless from the actors executor agriculture. KWT Mentari is form embodiment of the empowerment program Woman in field agriculture To use realize independence food specifically for members nor public around. KWT Mentari consists of 24 women or moms House ladder with structure management start from chairman, treasurer, secretary and members. KWT Mentari stood up since 2019 to now. Including KWT which is still young, and still need Lots Study from another KWT already more forward. Although thereby not turn down Spirit ladies KWT Mentari for Turn on the KWT.

G. Obstacles Faced in Mentari KWT Empowerment

Inside A activity naturally own the obstacles that are often faced. Following is the obstacles faced by the Mentari Women Farmers Group in effort development, namely :

- 1) KWT Mentari yet apply system payroll or for results to the members and also the management of KWT, because of the money they have get from results harvest they insert in the group's cash later used For need group like buy seedlings, buy fertilizer, rent land, and so on.
- 2) KWT Mentari still focuses on simple programs, ie utilization land empty and yard. Yield plants / vegetables for sale in a manner right away, not yet dioah become goods that have mark sell more.
- 3) During the planting period of KWT Mentari sometimes constrained disturbance current pests and diseases this is still become problem. Many in between members of the plant's KWT there is snails, leeches, ants and animals colored white like mushroom. Consequence pest the plant become finished, a lot perforated and also yellow and rotten. as a result Lots among KWT many failed harvest caused by pests. Also in season Rain disease Lots popping up, p this is very detrimental farmer.
- 4) KWT Mentari yet own extensive network For marketing results harvest vegetables. All this time results harvest for sale to the area around Gatak Hamlet, and if No in demand so shared to KWT Mentari members.

H. Impact Mentari KWT Empowerment

Formed Women Farmers Group (KWT) is For more improve and develop ability farmer specifically women for more role in development. group This is





something association working farmer as a medium of counseling, which is expected more directed in change activity business more farming Good again. Activity business more farming Good can seen from exists improvements in productivity business the farmer in turn will increase income farmer, so will support creation more welfare Good Again for farmer and his family.

The strength of KWT Mentari is ability For give impact positive in life social members and benefits advanced for community. KWT members feel How participation in KWT has increase quality life them and many feel that impact social project the is the most important result, KWT members appreciate opportunity and take advantage community with best. The existence of KWT Mentari is very simple, besides can empower Woman at a time create land work for clan Woman while still guard its natural resources. The existence of KWT Mentari also provides Lots benefit For life inhabitant surrounding. As for the benefits is as following:

1) Educational Benefits

One the success obtained by the empowerment program Woman in utilization land yard home, is benefit education. Educational benefits This is influence main for public specifically clan girl. At first knowledge and awareness public will environment especially greenery is minimal, however after a utilization program land yard home, people Woman get training related method planting through socialization from the Department of Food Security and Agriculture. Then the media used, until handling harvest and post harvest as well as maintenance like fertilizer, control pests and diseases in a manner natural.

After there is trainings public specifically clan Woman with itself plant with utilise land yard home and at the same time change behavior they were No so care with environment be very caring to environment. With do greening, planting vegetables in the yard each other's house. Even planting done persub so that plant varied.

2) Economic Benefits

Besides the benefits education, there are also benefits earned economy from the existence of KWT Mentari Dalam empower clan girl. Empowerment Woman in utilization program land empty and yard give influence in increase economy House stairs. Yield KWT Mentari vegetables for sale to consumer and earn income, where results sales the entered to cash for can used as investment capital next. As for division results sale currently studied repeat, because during This Not yet done system for result.

Empowerment goals actually For independence society to be free from trap poverty, underdevelopment, injustice, inequality and powerlessness social. Empowerment society in essence relate tight with well-being social. Where is welfare social is something circumstances and conditions life created human when various problem social can managed with ok. When the need life Can enough, then with itself chance more social wide can maximized with ok.





3) Environmental Benefits

Besides the benefits education economy there are also benefits environment. There is also KWT Mentari help empower clan Woman For Can guard environment around with greening in a manner independent. Other perceived benefits that is, with exists empowerment women performed by KWT Mentari can conserve source Power nature, as well maximizing the potential of Hamlet Gatak.

4) Social Benefits

Besides the benefits education, economy and environment there are also benefits impactful social after KWT Mentari. With the presence of KWT Mentari can help problems related resilience food, environment and greenery as well as economy society. With the existence of KWT Mentari, strengthens braid friendship and solidarity between public specifically clan women who follow KWT. Add familiarity in the Gatak hamlet environment, which was only know between neighbor course, after the existence of KWT can Lots friends and citizens each other know between other RTs. this seen in execution planting in the yard their respective homes, they are participation clan Woman For do planting until harvest. There are also many members give up consequence fail harvest and others. The other members always encouraging and always motivating For Keep going do planting, then each other give knowledge about solutions and problems encountered.

I. Results obtained in empowerment Woman can unite compactness public specifically girl.

Mentari KWT conditions are calculated Still lay especially after vacuum during the current COVID-19 pandemic make its members enthusiastic For rise running KWTs. this because in knowledge social, someone with same fate will feel more close, familiar, so there is a high sense of solidarity. Solidarity social is feeling emotional and moral build-up in relationships between individual or group based on mutuality believe, similarities goals and ideals as well as exists solidarity and a sense of responsibility.

As for the types solidarity social according to Durkheim there is two form growing solidarity in society among them namely :

- 1) Solidarity social mechanic is system communication and bonding people who have a sense of the same feelings, have the same trend, society more dominated with uniformity or homogeneous, and if between member public something is missing so No own influence big impact on yourself group public the. Solidarity This much developed by the community simple.
- 2) Solidarity social organic is form binding solidarity public complex, that is familiar society distribution detailed and unified work dependency between division. Solidarity This many people find urban.





4. CONCLUSION

Based on results research and discussion that has been done, ie about Solidarity Female Farmers against resilience Food : Study of KWT Mentari, Gatak Hamlet, Bangunharjo Village Subdistrict Sewon Bantul Regency runs with Good though still very simple. In the empowerment process women conducted by researchers in the field, the empowerment process is carried out achieved through a number of application approach empowerment so that No There is coercion nor encouragement certain things done so that the women of Gatak Hamlet Want to join in Mentari Farmer Women's Group and on develop potential.

group goals woman farmer that is For independent Dusun Gatak women, through the utilization program land empty and yard. The impact felt by the members The Mentari Women's Farmers Group includes four point : benefits education, benefits economics, benefits environment and benefits social. KWT Mentari is a moderate beginner KWT rise become an independent and empowered KWT. Great sense of solidarity become base Spirit running KWT Mentari programs. They Can become more independent and able help economy family although with no results so many.

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IMPLEMENTATION OF THE HADRAH ARTS TEACHING PROGRAM FOR MOTHERS AND ADOLESCENT IN DENGOK LOR HAMLET

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Abstract - One of the Islamic arts in the type of music that is quite well known in Indonesia is hadrah music. Hadrah is an Islamic art that can be played by all people, but in the hamlet of Dengok Lor, hadrah is preferred by adolescent. Even so, there are still many Dengok Lor hamlet mothers who are eager to learn hadrah. So that the students of KKN UIN Sunan Kalijaga Yogyakarta took the initiative to hold teaching hadrah which became the flagship work program in the implementation of our community development independent program in the hamlet of Dengok Lor. The purpose of the hadrah teaching work program is to serve as a medium of da'wah and a form of student response to the information obtained during direct observation and the needs of the residents of Dengok Lor hamlet. In this study, the researcher used a qualitative approach with the object of this study being the people of the hamlet of Dengok Lor, especially mothers and adolescent. The location of this research was taken from 2 places, in the Mr. Dukuh's house and at the Dengok Lor Mosque, namely the Baittur-Rahman Mosque. Sources of data used in this study using natural settings and primary data sources. This research study includes observations, field notes, literature studies and documentation. The learning methods include the planning method, the action method, observation method, the reflection method. Through evaluation, it can be known which points or steps are not right or which components are not going well. The form of our evaluation analysis is divided into three categories, namely Cognitive, Affective, and Psychomotor, of course, the assessment is still focused on the hadrah training participants who in this case are divided into two categories of mothers and adolescents.

Keywords: Hadrah, Dusun Dengok Lor, KKN





1. INTRODUCTION

In the last few years, traditional art especially Islamic art in Indonesia have begun to develop. Where a lot of competition activities in art, both traditional art and Islamic art, which shows that their existence was recognized and can develop rapidly (Mahamboro, 2016). One of them is music art. Music art also has develop rapidly in education world. Art education is a teaching and learning of music with the aim to increase the appreciative attitude of various kinds of music. One of Islamic arts in music which famous in Indonesia is Hadrah Music.

Hadrah is one of the Islamic arts kind from Arab (Ramadhan, 2017). Hadrah is spread out throughout the world, even in non-Arab countries, one of which is in Indonesia. It isn't known exactly when Hadrah appeared in Indonesia, but Hadrah has begin develop in Indonesia at the time of Wali Sanga, which that time Hadrah was known as rebana. Wali sanga use the media of hadrah for *dakwah's* media. In every chanting of shalawat who sung in every verse contains a good message. So, if discuss about Hadrah then very sticky with shalawat. There are so many benefits of shalawat, among them are : a) a form of realization of obedience to the commands of Allah SWT., b) get intercession from the Prophet Muhammad SAW., c) elevated., d) written ten goodness for those who read shalawat, e) as a form of our love for the prophet Muhammad SAW, f) receive goodness and mercy from Allah SWT., g) be the cause of someone achieving holiness and glory (Oviyanti & Handayaningrum, 2022).

Then Hadrah begin develop through ulama or habaib Indonesia which uses this Hadrah's media as tool for dakwah. And when its turning point, hadrah developed rapidly by Habib Ali bin Abdurrahman Al Habsyi who was the leader of the Kwitang's Majlis. Then hadrah is used as a medium to accompany the reading of Rawi (History of Prophet Muhammad) and also be used as means to accompany qasidahqasidah shalawat. And there are several Majlis that used hadrah as media for dakwah and broadcast of Islamic religious. There are so many science assemblies that use hadrah as media with a focus on adolescent. The means of da'wah by using hadrah its own way and becomes an attraction for adolescent to attend science assemblies.

In modern era, hadrah is not only used in assemblies, but rather to enliven Islamic events such as for celebration of Prophet's Birthday, Tabligh Akbar, celebration of the Islamic New Year, and commemoration of the other Islamic holidays. But for now, hadrah alsod used in various events such as circumcision, weddings, or used as entertainment in offices, schools, collages, and other places.

The scholars have various ways of da'wah to attract the attention of the servants of Allah. As the main method, he uses the dhikr method. Usually, scholars who prioritize the way of dhikr to Allah SWT are often attended by parents, scholars who use art as da'wah, especially in the art of hadrah music accompanied by shalawat, usually interest of adolescent who are on the verge of being unstable for religion than older people.

Therefore, students of KKN UIN Sunan Kalijaga Yogyakarta took the initiative to hold hadrah teaching which became the excellent program in the implementation





of KKN Mandiri in the village of Dengok Lor. In addition to these reasons, we saw the residents of Dusun Dengok Lor who also have artistic potential but still lacking in religion, so we put this program into the type of religious. With the aim of being a da'wah medium in Dengok Lor.

Hadrah is an Islamic art that can be played by all people, start from children until older people, for woman or man. But in Dengok Lor, hadrah is preferred by adolescent. Even though, there are so many woman from Dengok Lor are enthusiastic for learning of hadrah. So, teaching of hadrah is aimed for adolescent and mothers in the Dengok Lor. They are so enthusiastic to join in hadrah training in every Monday night for adolescents and Tuesday night for moms. Teaching of hadrah held at night, because from morning to evening, usually most of the residents of Dengok Lor spend their time working or gardening.

Sometimes residents of Dengok Lor come to the command post to study hadrah outside the predetermined schedule. This shows that both moms and adolescent are very enthusiastic to join in this training. Even though they are still a little stiff in hitting the hadroh instrument and sometimes feel sore, moms never give up for learning. With this hadrah teaching, both moms and adolescent have useful activities to fill their spare time and take a break from daily activities. Based on that background, the problems in this research are : (1) How is Hadrah's music learning in Dengok Lor? (2) How the results of this learning?

The purpose of the hadrah teaching program is to serve as a medium of da'wah and our response to the information obtained during direct observation and the needs of the residents of Dengok Lor. It is hoped that the implementation of this hadrah teaching will have a significant influence on the level of faith of the residents of the hamlet of Dengok Lor to Allah dan Rasul. Because people who do hadrah correctly will increase their attendance of the presence of Allah and Rasul (Wahyu, Matnuh, & Sari, 2015) so that it can add religious value to the residents of Dengok Lor.

2. METHOD

This research was conducted using a qualitative method which quality generally cannot be calculated with numbers rather it is descriptive and use analysis. Object in this research is the residents of Dengok Lor especially moms and adolescent. The location of this research was taken from 2 places are Dukuh's house is exactly in Dusun Dengok Lor Rt 04 Rw 18, Pacarejo, Semanu, Gunungkidul. The second research location is at the Dengok Lor Mosque, Baitur-Rahman's Mosque. Sources of data used in this study using natural settings and primary data. That source is Mahmud Diansah as the chairman of hadrah and all member of hadrah in Dengok Lor. This research study includes observations, field notes, and documentation.

The data collection method used in collecting research data is through observation, field notes, and documentation. Observations was conducted to determine what will be studied more deeply. This direct observation was conducted





during the teaching of hadrah. While documentation was used to provide information as a research reinforcement in social media such as Instagram.

Data collection techniques are carried out by documenting in every hadrah activity with the aim of completing the information obtained during observation, so that the data we get can be trusted. The documentation that we get then upload on social media, the name's Instagram. Data analysis was carried out to compile research data obtained systematically so that credible data were obtained (Oviyanti & Handayani, 2022).

The data analysis technique in this research is using qualitative descriptive analysis which was carried out during the research period. According Sugiyono (2010), data analysis is a process to find and organize data systematically. Data analysis in this study uses two components, namely data display and conclusions/verification. Data display obtained from observations is presented in a narrative or a brief description. Narrative presentation was conducted to make it easier for researchers to draw conclusions regarding the selection of the method used (Mahamboro, 2016).

3. RESULTS AND DISCUSSION

Hadrah is a percussion-type musical instrument, where the way to play it is to be hit, beaten, shaken, or rubbed using special tools or directly (Paryanto, 2010). In other words, the hadroh instrument has an easy basic way of playing but requires concentration and practice to be able to play an instrument made of membrane or animal skin (Oviyanti & Handayani, 2022). It is said to be a percussion instrument because the system of playing hadrah has two interrelated elements, namely rhythmic and melodic.

While the hadrah instrument is included in the rhythmic instrument section because in essence the function of its implementation hasrah is used as a musical accompaniment. Hadrah has various forms and functions, although basically the same as a percussion instrument but the sound produced is different. An example of a hadrah instrument that must be played in pairs is 'flying'. The songs that are sung also vary depending on the situation and place, not only focused on Arabic songs (qasidah) but also on Javanese songs such as campursari.

A. Introduction Tambourine to the Community of Dengok Lor Hamlet

We see the situation inhabitant Dengok Lor village where it's the same very not yet know his name is 'hadrah'. because of that Thing first we did before To do training tambourine to mothers and teens is To do an introduction about what that hadroh and how method it works. After doing an introduction about base hadrah, the response from the citizen's Dengok Lor village is positive enthusiastic for follow the practice that Step next is to register all inhabitants of the village that follows training hadroh during our community service program. Citizen data village Listen to Lor who is following practice hadroh could view on Table 1.





Table 1. List of hadrah training participant in Dengok Lor hamlet

No	List of participant	Category
1	Riyan	Adolescent
2	Frandi	Adolescent
3	Ganang	Adolescent
4	Dika	Adolescent
5	Revan	Adolescent
6	Pandu	Adolescent
7	Daffa	Adolescent
8	Ibu Lamiyati	Mother
9	Ibu Nasiyati	Mother
10	Ibu Sarini	Mother
11	Ibu Nanik Muryati	Mother
12	Ibu Suryati	Mother
13	Ibu Yuliana	Mother
14	Ibu Siti Istiari	Mother
15	Ibu Watini	Mother
16	Ibu Suyati	Mother
17	Ibu Turiyah	Mother
18	Ibu Rumiye	Mother
19	Ibu Daryati	Mother
20	Ibu Wabiyem	Mother

Because the participants do not yet know hadroh same once, then how we introduce tambourine is with come on stage play tambourine with member group by minimalistic. Fortunately, from the member community service program participants can do a show as a form of introduction beginning to citizens. A list of our community service program members who have the capability or Skills in play tool tambourine could be seen in Table 2.





Table 2. List of hadsrah traineer in Dengok Lor hamlet

No	List of trainer	Teaching
1	Mahmud Diansah	Coordinator
2	Muhammad Naufal Shidqi	Terbang (reginci)
3	Maridha Ulfah Prahesti	Terbang (tikah)
4	Septa Anggara	Tambourine
5	Taufik Alfuad	Bass
6	Shern Alfiana Taza	Vocal

B. Learning Method

After we did appearance play hadroh carried out by members of the assessed community service program capable or competent so Step next work program coordinator could start the training process. We use Kurt Lewin's method. Previously we wanted to adhere to the method of learning applied hadroh to member group Hadroh El Hasanuddin Sidoarjo in Sendratasik Education journal entitled " Learning " Music Hadrah Al-Banjari in the ElHasanuddin Group in the Village Tebel Subdistrict Gedang Regency Sidoarjo ". But we have a constraint in doing method the because condition inhabitant village Listen to Lor, in particular, those who are interested Becomes participant training hadroh not yet same very know hadroh. Whereas the method used by Adelia et al (Oviyanti & Handyaningrum, 2022) is implemented with condition members or participants who have known about hadroh by basic. Therefore, we use a learning model like the method research by Kurt Lewin in the outline. Method learning the including (Iskandar, Dadang, & Narsim, 2015).

1) Planning Method

It says planning because method this is footing beginning of us convey and introduce Theory about hadroh. Very again remember Public village Listen to Lor partially big not yet knowing about base hadroh, so for permanent could carry out work programs so need planning more first. The planning we do form take notes whole member participant training hadroh mothers and children. Then show how the system in play hadroh by straight away. then after the introduction hadroh with show play hadroh by good and right, then society becomes participant interested and choose for study tool hadroh.

2) Action Method

One of the objectives of teaching hadroh is to convey Theory to inhabitant village participant training hadroh following category tool hadroh focused by each participants. The reason why no equally whole participants given the same material





is condition time and HR from Public alone so that we as teachers adapt participant reviewed from the ability as well as skills.

C. "Terbang" Instrument

Seeing condition of the participants then we agree to focus teach three tool hadroh namely: Fly, Bass, and Tam. Although from preparation tools by us are adequate however condition than Public no allows for a given Theory direct one package by standard group hadroh. In part instrument main that is fly in play it shared It Becomes two type pattern that is reginci and tikah. Knock each pattern differently, so for could hear bounce hadroh by the base is must be played by at least two people or in pairs.

The technique we teach as a flying trainer is to practice example beat or hit with correct, and participants notice as well as memorize knock that. However, for play tools hadroh in the form of flying must compact each other completely between patterns, and must occur synergy between pattern reginci and tikah. Not close possibility in the learning process occurs constraint because inhabitant difficulty in remembering a lot of tempo in time close.

In the play tool tambourine need a formula beat, the aim is to make it easy for the player hadroh in remember as well as align the knock between other players to follow the bounce current song sung. Remember hadroh requires a minimum of a pair for could play perfect rhythm. How to play tool music tambourine is enough tapped to use the end of the jar. Hard whether or not knock affect big whether or not the sound produced, however by literal formula the beat only consist of two key patterns, namely: tikah and reginci where the two key patterns must synergize & complement each other to be able to produce a melodic beat that is comfortable to hear (Muslim, Djau, & Muniir, 2019). Figure 1 shows the pattern lock formula for 'reginci' and 'Tikah' beat.

* Rumus Pukulan Reginci	
Dasar I	DTT-DOOT-TDTT-DOOT-TDTT-DOOT-TD
Dasar II	TT-TTDT-TTTT-TTDT-TD
Naik I	TDTT-TTT-TDD-DDDD-DD
Naik II	T-TTT-TTT-TTDT-TD-TT-TTDT-TD
Penutup Reginci	T-TTT-TTT-TTDT-TTDT-TTDT-TD-DT-TTDT-TD
* Rumus Pukulan Tikah	
Dasar I	D-T-D-DD-T-TD-T
Dasar 2	TTT-DTTTT-TT-DTTTT
Naik I	TD-TTT-TTDD-DDDD-DDDD
Naik 2	TTT-TTT-TTT-D-TT-TD-TT-D-TT-TD
Penutup Tikah	TTT-TTT-TTT-D-TT-TD-TT-D-TT-TTDTT-DTT-TD

Figure 1. The pattern lock formula for reginci and Tikah beats





The 'terbang' hadrah tool is usually used to accompany the chanting of Islamic songs, containing chants of praise, prayer, or more identically, shalawat. Not only in Arabic, but also Malay or Indonesian (Paryanto, 2010). Coordinator Mahmud Diansah uses teaching techniques by imitation and direct practice. Namely, KKN members who have skills in playing hadroh show the correct beats before each hadrah training begins (Arikunto, 2009). Meanwhile, the training schedule is divided into two categories, namely groups of mothers and teenagers. The reason why it is divided into two is considering that each participant has different grasping power and abilities so that by separating the material presentation process can be carried out optimally. Then after imitating the educators from our KKN members, the participants can start the exercise. The training process takes up to four meetings. Of course, at every meeting we always carry out the imitation stage first for the participants and then imitated by the participants as training material.

D. Bass & Tambourine Instrument

As with 'terbang' instruments, almost all hadroh instruments in the process of playing them require a partner. In other words it cannot be played alone (except calti). Bass is an applied instrument from the drum diyor, said to be drum because the sound produced is similar to the "kick bass" drum instrument, except that the implementation in hadroh is separated and paired with the Tam instrument. The function of Bass & Tam is as accompaniment as well as 'terbang', only the striking difference is that the bass & tam instrument is said to not stop until the qasidah chanting stops. Bass & tam strikes also affect rhythm, if the bass player does not synergize with the tam player, the tempo of the song presented will be shaky. The formula for hitting techniques on bass & tam instruments is descibed on figure 2,

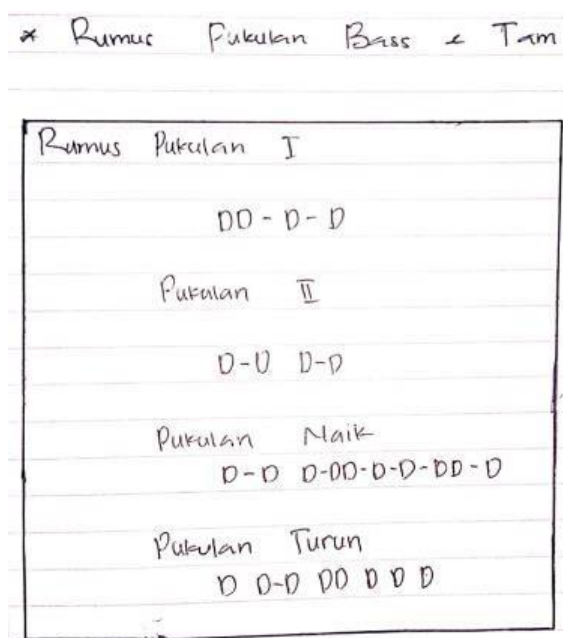


Figure 2. Formula for hitting techniques on bass & tam instruments





Meanwhile, the formula for the tambourine instrument is described on figure 3.

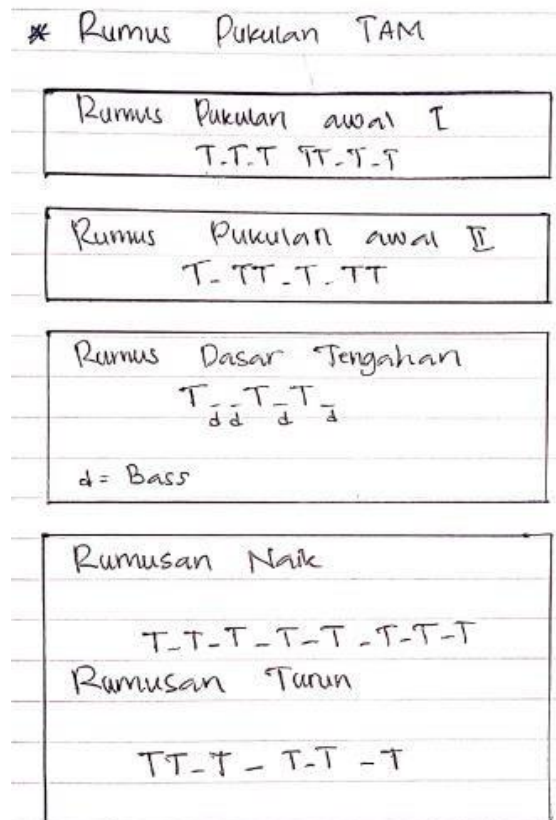


Figure 3. formula for the tambourine instrument

As explained in the previous chapter, which explains the basic mechanism of the beat of the hadroh instrument, namely the need for synergy between partners in playing, especially the arrangement of the tempo of the stroke. Moreover, the bass & tambourine are vital hadroh instruments that are the easiest to hear, if there is a wrong tap then the consequences for other instruments are threatened to be disturbed.

E. Observation Method

According to Arikunto, it is an activity to observe the course of a program that has been carried out. In this phase, after carrying out the training for four meetings, when totaled with the mothers & youth groups, the total meetings held were eight times. After carrying out the training for one month (once a week), a trial will be carried out on the results of the training during the beginning of the work program, of course under the control of the work program implementer. This method was carried out in conjunction with the control from the teacher who happened to also be from the KKN members themselves as a benchmark rather than the hadrah training participants. Previously, during the training, we focused on one song/qasidah with the hope that the participants could catch what we were conveying in a limited time.





F. Reflection Method

According to Arikunto, it is a stage of contemplation of events or programs that have been carried out in order to review the activities carried out. The purpose of this method is to look at the data or results of observations (implementation) rather than programs that have been implemented, so that it can be seen which parts are lacking as evaluation material with the aim of improving the quality of future learning (Bernard, 1984).

The result of our evaluation of the hadroh training participants is to achieve the basic objective of the "Hadroh Training" work program which is focused on mothers and youth in Dusun Dengok Lor. Basically, the objective of procuring this work program is to increase knowledge about Islam wrapped in Arabic & Javanese song literature, and our community service group achieves that goal. However, the absorption of knowledge gained by the participants can be said to be lacking.

Apart from the objectives that seem to only meet standards, through hadrah training, candidates can be formed who later if the village apparatus provides facilities in the form of hadrah tools, they can continue to develop basic hadrah skills. The data on hadroh training participants and the hadrah tools they hold can be seen in Table 3.

Table 3. Data on hadroh training participants and the hadroh tools they use

No	List of participants	Instrument
1	Ibu Lamiyati	Terbang (tikah)
2	Ibu Nasiyati	Terbang (tikah)
3	Ibu Sarini	Terbang (reginci)
4	Ibu Nanik Muryati	Terbang (reginci)
5	Ibu Suryati	Terbang (reginci)
6	Ibu Yuliana	Terbang (reginci)
7	Ibu Siti Istiari	Terbang (reginci)
8	Ibu Watini	Terbang (tikah)
9	Ibu Suyati	Terbang (reginci)
10	Ibu Turiyah	Terbang (tikah)
11	Ibu Wabiyem	Terbang (tikah)
12	Ibu Rumiye	Bass
13	Ibu Daryati	Tambourine





Meanwhile, hadrah training participants for teenagers can be seen in Table 4.

Table 4. Data on hadroh training participants and the hadroh tools they use

No	List of participants	Instrument
1	Riyan	Terbang (tikah)
2	Frandi	Terbang (tikah)
3	Ganang	Terbang (tikah)
4	Dika	Terbang (reginci)
5	Revan	Terbang (tikah)
6	Pandu	Tam
7	Daffa	Bass

G. Evaluation of the Hadrah Dusun Dengok Lor Training

At the end of the hadrah training program, there is an evaluation stage which is the last part. Through evaluation, it can be known which points or steps are not right or which components are not going well. The form of our evaluation analysis is divided into three categories, namely Cognitive, Affective, and Psychomotor, of course, the assessment is still focused on the hadrah training participants, which in this case is divided into two categories of mothers and adolescents. The form of evaluation is not direct (interviews), but from observations by coordinators and teaching staff (members of KKN) so that after data from observations from the start of the training to the end it can be seen whether the training process has had a good impact or not, whether the responses from the participants were positive or not.. If the evaluation results give unsatisfactory results, we hope that there will certainly be a positive impact that will be useful later, although not for now.

The form of assessment is focused on observations or observations from the trainers, through how many repetitions of the formula examples presented by the trainers and what percentage of the hadroh training participants catch. The assessment also includes the level of seriousness of each training participant in learning to understand and master the instruments that have become their responsibility to play. Through the level of understanding, the form of response or feedback from the participants to the presentation of the material, then in the implementation of the hadrah material mastery test it can be used as material for evaluation and consideration for the future. We assess each participant as having aspects that are reviewed as follows:





1) Cognitive

Through this aspect, it can be seen how the participants' comprehension ability understands and applies the material taught by the trainer. Mastery of the material, in this case, can be difficult because the participants as a whole do not know the name of the hadrah tool at all, so the cognitive aspect tends to be a little negative because they are new to the hadrah tool so that knowledge about hadrah is still relatively new.

There is a difference between the participant groups of mothers and adolescents. The difference is due to the age conditions and the portion of busyness of each individual according to the conditions of the community in the village of Dengok Lor. For mothers, the ability to grasp the material is relatively slow, so it requires presentation of the material and giving examples of arrangements from the trainer several times. As for the group of teenagers, they tend to quickly understand the melodic system in the hadroh instrument.

2) Affective

It is a form of reciprocity or response from participants to the material presented by the trainers. The coordinator, Mahmud Diansah concluded that the response from the hadrah training participants was positive and enthusiastic. They (hadroh training participants) showed open enthusiasm, and even groups of teenagers did not hesitate to come to the post where our KKN was to ask about the 'flying' beat formula that they did not understand properly. Likewise, the group of women is constrained by community activities, but the consequences of continuing to participate in the training deserve appreciation.

3) Psychomotor

Aimed at the achievement of skills related to physical activities in this case is the practice of playing the hadrah instrument after undergoing training for four meetings (each group). In the psychomotor evaluation, we honestly review the reality that happened in the field during the training. For the objective of cognitive and affective hadrah training, it has been achieved, but psychomotor coordinator Mahmud Diansah concluded that the participants were judged to have tried their best with limited time and equipment. The psychomotor assessment aspect, in this case, did not meet the target for various internal and external reasons.

The internal reason is from the model of the way we teach and the less intensive scheduling considering that this is our flagship program. Conducting intensive training should have been our consideration, considering that to achieve standards in the psychomotor aspect, the consequence is to emphasize intensive training. Meanwhile, for external reasons, the time for KKN service is relatively short, so if you want to focus on hadroh training, you have to compact it for intensive training scheduling.

Regardless of the obstacles, the participants were able to achieve the target standard of our hadrah training, namely understanding the basic beats and being





able to synergize with other personnel who hold different hadrah instruments. So when they practice singing songs under our supervision, they can play the hadrah according to their respective instruments. Through this assessment, we as researchers, observers, as well as assessors concluded that hadrah learning is considered to meet the basic standards.

4. CONCLUSION

Hadrah is one of the Islamic-based arts originating from Arabia. Hadrah began to develop through Indonesian scholars or habibs who used this hadrah media as a means to preach. Students of KKN UIN Sunan Kalijaga Yogyakarta took the initiative to hold teaching hadrah which became the flagship work program in the implementation of KKN Mandiri in the hamlet of Dengok Lor. The residents of Dengok Lor hamlet are enthusiastic in participating in hadrah training which is held every Monday night for teenagers and Thursday nights for mothers. The hadrah teaching work program is a medium of da'wah and a form of our response to the information obtained during direct observation and the needs of the residents of Dengok Lor hamlet. Seeing the situation of the residents of Dengok Lor hamlet who did not know the name 'hadroh' at all. Therefore, the first thing to do before conducting hadrah training for mothers and teenagers is to make an introduction about what hadrah is and how it works. We use a learning model such as the research method by Kurt Lewin in the outline.

The learning methods include the planning method, this method is the starting point for us to deliver and introduce material about hadroh, the action method is one of the objectives of teaching hadroh, namely conveying material to hamlet residents participating in hadroh training according to the category of hadroh tools focused on by each participant, methods Observation This method is carried out simultaneously with the control of the teacher who happens to be also from the KKN members themselves as a benchmark for the hadrah training participants, the reflection method of this method is to see the data or results of observations (implementation) of the program that has been implemented so that it can be seen what part of the program has been implemented. which one is lacking as an evaluation material to improve the quality of future learning. Through evaluation, it can be known which points or steps are not right or which components are not going well. The form of our evaluation analysis is divided into three categories, namely Cognitive, Affective, and Psychomotor, of course, the assessment is still focused on the hadrah training participants, which in this case is divided into two categories of mothers and adolescents.

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ISLAMIC BOARDING SCHOOL-BASED WASTE MANAGEMENT (A CASE STUDY IN AL MUNAWWIR KRAPYAK COMPLEX Q ISLAMIC BOARDING SCHOOL)

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Abstract - Awareness of waste management in Indonesia is still low. The increasing of waste quantity must be balanced with good waste management. Islamic boarding schools with many students must produce a lot of waste too. So they must have good waste management to protect the environment around them. This study aims to find out the management of waste based on Islamic boarding schools in Pondok Pesantren Al Munawwir Komplek Q Krapyak. In this study, researchers used descriptive qualitative methods by collecting data through field observation and interview. From this research it can be concluded that Al Munawwir komplek Q has processed his waste properly. Either processed by them or in cooperation with other parties. Al Munawwir komplek Q also has infrastructure that supports the realization of proper waste management.

Keywords: waste management, environment, islamic boarding school





1. INTRODUCTION

Nowadays, public awareness of the importance of waste management tends to be low, thus encouraging the need for solutions that can be used make the community aware of the importance of waste management efforts around them. Making people aware of the importance of waste management should actually be implemented as early as possible started from the school environment so that in the future it can be produce people or community who are aware of the importance of waste management. One form of the school environment that deserves attention in terms of improving waste management is Pesantren or Islamic Boarding School. Pesantren is a traditional Islamic educational institution that aims to study, understand, explore, appreciate and practice Islamic teachings by emphasizing the importance of religious morals and social morals as everyday behavior.

Based on data from the Ministry of Religion of the Republic of Indonesia in April 2022 there were **26.975** Islamic boarding schools throughout Indonesia which has educated as many as 2.65 million students. 78% of them are in rural areas (village area). This is an indication that Islamic Boarding School (Pesantren) may have potential as a pioneer of awareness transmission towards conservation, development environment and can affect local community. One thing to remember is that there is a close correlation between pesantren and the environment. In Islam, it has been commanded to protect the earth and it is forbidden to destroy it. This is as the word of Allah in the Qur'an Surah al-Araf verse 56 which reads:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

“Dont mischief on the earth, after it hath been set in order, but call on Him with fear and longing (in your hearts): for the Mercy of Allah is (always) near to those who do good “

From the verse it can be concluded that maintaining the environment through the good waste management is not just aesthetics but include the implementation of the values of Islamic teachings. This is in line with the opinion of Yusuf Qardhawi who stated that environmental care is included in the goal of the implementation of religious sharia as related to the conception of Imam Al Shatibi the purpose of implementing Islamic law.

The presence of Islamic boarding schools is expected to contribute to the sustainable development (SDGs) that have been planned by UNESCO. In this case, UNESCO has an Education for Sustainable Development (ESD) program which aims to provide long-term solutions to changes in human behavior so that they can live sustainably in finding solutions to environmental problems as they are currently being faced (UNESCObkk.org, 2022). Based on the potential possessed by Islamic boarding schools, the Deputy Minister of the Environment for Environmental Communication and Community Empowerment in 2006 Henry Bastaman made an MoU between the State Ministry of the Environment and the Ministry of Religion Number: B-17/DEP.VI/LH/XII/2006 and Number: DJ.II/511E/E/2006, concerning





the Development of the Role of Islamic Educational Institutions in Environmental Management which is then followed up with the Eco-Pesantren Program.

Eco-pesantren comes from two elements, namely eco and pesantren. Eco or eco- which was adapted into Indonesian- with connotations closely related to science Ecology is the science that studies the interactions of living things with the environment surrounding nature. While the pesantren is an Islamic educational institution. Thus, Eco-pesantren means an Islamic educational institution (pesantren) which has an emphasis on activities that are responsive to environmental sustainability. Through this program, the government hopes that Islamic boarding schools in Indonesia will become a pilot project for other countries to provide an understanding to the public regarding environmental issues. In realizing eco-pesantren, there are several indicators that must be set as follows. *The first* is the policy of boarding schools to care and be cultured in the environment. *The second* is environmental-based curriculum development. *The third* is development participatory based environmental activities. *The fourth* management of supporting facilities eco-friendly boarding school.

Based on this idea, the authors are interested in studying more comprehensively about how to manage waste in Islamic Boarding School Al Munawwir Krapyak Complex Q. Islamic Boarding School Al-Munawwir Complex Q is located in Krapyak Kulon village; a village in Sewon, Bantul Regency, Special District of Yogyakarta. Actually Pesantren Al-Munawwir is home to a total of more than 2500 santri. These santri are separated in many dormitories, more commonly known as “complex” or “blocks”. Some of them hold salafiyah methods, modern pesantren methods, or especially allocated for those who do Qur’an tahfidz (memorizing). In this study, the authors focused on the Complex Q boarding school because this dormitory is a special dormitory for female students from elementary school (MTPA) to university level.

Al Munawwir Islamic Boarding School located in the city area, especially in Sewon District. The area produce 55.31 tons/day or 10.51% of the total waste produced Bantul Regency. The composition of the waste is dominated by food waste 60.54% and plastic waste 24.33%.

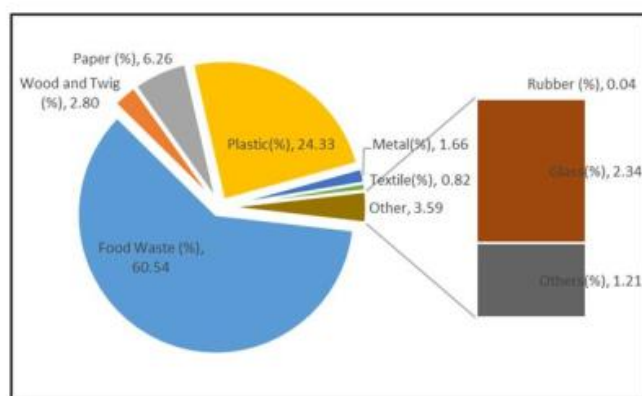


Figure 1. Composition of Solid Waste in Bantul 2020. Source: KLHK, 2020





Al Munawwir Krapyak Islamic Boarding School has a waste bank system (Bank Sampah) for daily waste management and was awarded as the Best Environmentally Friendly Pesantren. The award was started when Pesantren Al Munawwir Krapyak was appointed by Sewon District as a boarding school capable of participating in the assessment of an environmentally friendly Islamic boarding school. This assessment and evaluation yielded amazing results. Al Munawwir Krapyak Islamic Boarding School became the 1st winner of an Environmentally Friendly Islamic Boarding School at Bantul Regency (Pondok Pesantren that has carried out waste management properly and correctly) (Qotrunada, 2022) In this case, the authors will discuss how the Islamic Boarding School -based waste management model (eco-pesantren) in Al Munawwir Krapyak Complex Q Islamic Boarding School along with the obstacles experienced. In the end, we will provide recommendations on better pesantren-based waste management so that it can be used as a role model for other pesantren in Indonesia.

2. METHOD

In this study, researchers used descriptive qualitative methods. Qualitative research is research that aims to gain a deep understanding of human and social problems (Gunawan, 2013). While descriptive is a method used to check the status of a group of people, an object, a condition, a system of thought or a class of events in the present. The purpose of descriptive research is to make a systematic, factual and accurate description, description or painting of facts, characteristics, and relationships between the phenomena studied. Qualitative descriptive method is a method used to answer research problems that have general data linkages, such as the results of interviews, observations or document transfers in the form of narratives from the author (LPPM, 2021). The residents of Al Munawwir Islamic Boarding School, Complex Q Krapyak Yogyakarta are the subjects of this descriptive qualitative research. The waste management system, the state of waste management, and the students' perceptions of PP. Al-Munawwir complex Q is the information needed in this study. Data collection techniques in this study used observation, interviews, documentation, and field work.

Observations were made by conducting searches and interviews. After searching for several days at the Al-Munawwir Islamic Boarding School Komplek Q, it was found that this pesantren already has a waste bank/waste management system. In this waste bank only inorganic waste management occurs, such as bottles, cans, glass, and so on. After conducting searches and interviews with Islamic boarding school caregivers, boarding school administrators and female students, residents of Islamic boarding schools hope that there will be management of unmanaged organic waste at Pondok Pesantren Al-Munawwir Komplek Q. In an effort to overcome these problems, the UIN 108 THEMATIC KKN team SUNAN KALIJAGA provides a solution, namely: (1) Socializing the importance of caring for the environment, sorting and managing waste with resource persons from the





Bantul Regency Environmental Service, (2) Waste recycling workshop with resource person Mrs. Agustina Sunyi (Chairman of TPS 3R KSM Agung Rejeki), (3) Comparative study of waste processing in PP. Al Imdad Bantul, and (4) A visit to waste treatment at the Guwosari Training Center.

3. RESULT AND DISCUSSION

A. The Islamic Boarding School -Based Waste Management Model (Eco-Pesantren) in Al Munawwir Krapyak Complex Q Islamic Boarding School

Al-Munawwir Complex Q Islamic Boarding School is a religious education institution that is quite good in terms of waste management. Waste management there is coordinated by the management, especially the economic division and the cleaning division. In addition, Al-Munawwir Complex Q Islamic Boarding School has also been built a waste bank that functions as a garbage collection site before it is taken by a second party to handle the waste. The waste bank building is located in the parking lot which is divided into two parts, namely the section for organic waste and inorganic waste. The waste bank still has a simple infrastructure so it needs to do some improvement and expansion because there is still some garbage lying outside the waste bank. There is an agenda for sorting waste from various regions starting from Q1 to Q10 every Sunday morning by picket officers coordinated by the management, especially for sorting plastic bottle waste.



Figure 2. The waste bank of Al-Munawwir Islamic Boarding School Complex Q

Al-Munawwir Complex Q Islamic Boarding School has collaborated with the cleaners to transport organic waste and Al-Imdad Islamic Boarding School to transport inorganic waste. The existing bottle waste is then separated into three parts, namely the bottle cap, bottle body, and bottle brand label. The separation is based because all these parts have different components and selling points. The cooperation is carried out as an effort to avoid the accumulation of garbage there and can be an additional source of income. The Islamic boarding school also has several trash bins in several areas within the Islamic boarding school to temporarily





accommodate the waste before being transferred to the waste bank. The garbage collected in the trash can later. Although there are still some students who do not obey and throw garbage carelessly.

The various waste management efforts that have been implemented by the Al-Munawwir Complex Q Islamic Boarding School do not rule out the possibility of encountering obstacles related to waste management there. The lack of awareness of the students towards environmental care and cleanliness is an important point that needs to be highlighted as a form of concern for the progress of maximum waste management implementation. This makes other programs to create products from waste still difficult to implement there. Moreover, some students, especially student students, are also busy with various activities outside the Islamic boarding school so that the number of existing human resources is often a problem in the execution of waste management programs there. It is feared that the program will only last a short time considering the lack of enthusiasm from the students. In addition, limited space and facilities are also obstacles to moving further in dealing with existing waste. Nevertheless, the stakeholders of Al-Munawwir Complex Q Islamic Boarding School have tried their best to control all existing obstacles or obstacles to make their Islamic boarding school known for its cleanliness and concern for the environment, both inside and outside the Islamic boarding school.

These various problems make KKN students interested in contributing to minimizing these problems with various work programs that are expected to be continued by the administrators and students in the long term. Some examples of these work programs include making samples of waste banks, physical improvement of waste banks, socialization with the DLH Bantul Regency, waste recycling workshops, comparative studies at Al-Imdad Islamic boarding schools, visits to Guwosari Training Center, ecobrick training, reforestation, competitions. waste sorting, and so on. The existence of a work program launched by KKN students is intended for learning materials and references in dealing with problems related to waste management so that in the future it will be much better.

B. Recommendations on Better Islamic Boarding School-Based Waste Management

Islamic boarding schools are one of the institutions that often have problems regarding waste management. Al Munawwir Krapyak Complex Q Islamic Boarding School is one of them, this Islamic boarding school which is inhabited by hundreds of students still has problems regarding waste management that have not been resolved until now. These have been discussed in the previous chapter. The management of waste management at the Al Munawwir Krapyak Complex Q Islamic Boarding School can't actually be said to be bad either because they have implemented standard waste sorting procedures, namely separating dry waste and wet waste. However, the implementation is still not effective, because it is only done once a week. Therefore, here the KKN team made several work programs, which were hoped to be a solution to this problem.





One of the work programs of the knn krapyak team is to conduct a comparative study at the Al-Imdad Islamic Boarding School, Bantul. Al-Imdad Islamic Boarding School is one of the Islamic boarding schools in Yogyakarta that already has a very good waste management system, both organic and inorganic waste management. Therefore, we took the initiative to conduct a comparative study at the boarding school together with the management of Al Munawwir Krapyak Complex Q Islamic Boarding School so that later it can be used as a reference in managing waste. At the Al-Imdad hut we and the Al-Munawwir administrators were invited to see the process from sorting, sorting, to grinding plastic bottles into plastic seeds. After seeing the organic waste management process, we were also invited to see the Al-Imdad farm in Beji Wetan. There we were explained about some waste management, one of which is liquid compost from goat urine. This liquid compost will later be used by them and sold in the market.

Furthermore, the KKN team held a waste recycling workshop. The accumulation of waste, especially inorganic waste such as plastic and bottles that are difficult to decompose, needs to be overcome, one of which is processed into goods that have high selling value and are even more useful. Therefore, we held a waste recycling workshop where the output of the product was in accordance with the capabilities and benefits of the Al Munawwir Krapyak Complex Q Islamic Boarding School elements. Moreover, if it was occupied later it would be able to provide additional income for Islamic boarding schools.

In the waste management of Al Munawwir Krapyak Complex Q Islamic Boarding School, there is no solution to handle plastic waste. Therefore, we took the initiative to conduct a waste recycling workshop, in which the waste is recycled using used plastic bags as basic materials. In this workshop, we present Agustina Sunyi (Chairman of TPS 3R KSM Agung Rejeki) as a resource person. He is a very extraordinary figure. His works made from waste have been sent to foreign countries. By holding this event, we hope that the students can take insight and practice what they have been taught. because it can be one solution to the waste problem.



Figure 3. Comparative study to Al-Imdad Islamic Boarding School with the management of Al Munawwir Krapyak Complex Q Islamic Boarding School





Figure 4. A waste recycling workshop

The KKN team also invited the management to visit the GSTC (Guwosari Training Center). During this visit the KKN team and Al Munawwir Krapyak Complex Q Islamic Boarding School management were invited to see how to manage existing waste, such as seeing plastic recycling machines, residue separator machines, magot farms, etc. In addition, we were also offered to cooperate with the GSTC regarding the processing of organic waste as well as inorganic waste such as wet plastic, used cloth, sanitary napkins and others, to be collected and processed there. With the cooperation with the GSTC in terms of organic waste from food and kitchen waste, the waste that used to be a problem in the cottage can be resolved, although currently it is only limited to organic cooperation.



Figure 5. Visit to Guwosari Training Center

4. CONCLUSION

From the research that we did, the Al Munawwir Islamic Boarding School complex Q has processed its waste properly. Waste management there is coordinated by the management, especially the economy and cleanliness departments. In addition, the Q Al-Munawwir complex has also built a waste bank that functions as a waste collection point before the second part is taken to handle waste. There is a waste sorting agenda every Sunday morning by the picket officer





coordinated by the manager, especially for the sorting of plastic bottle waste. In improving comprehensive waste management at the Al Munawwir Islamic Boarding School, the KKN team held various visits and recycling activities to introduce better waste management at the Al Munawwir Komplek Q Islamic boarding school so as to create new innovations from the students.

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RELIGIOUS EDUCATION IN THE CITY OF KUCHING, SARAWAK.

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Abstract - KKN or Kerja Kuliah Nyata (Student Study Service) is a field work that combines practical service and academic study. With this program, students are able to connect with society through various services they can provide. As for KKN 108 Kuching, our main focus is religious education. We are based in Kuching, Sarawak. One of the states in Malaysia. There is a lot of potential for us to expand our community service here because it is located exactly in the centre of the state. To be precise, our focus for the program is to approach the locals, embracing their culture and, in favor, to work together, helping them to accomplish things. First thing first, we need their trust. Once we gain their trust, the plans will follow. So, by working together, we can find different solutions to our problems as we are working as a unit in a pretty decent system. Last but not least, to complete the flow, a supervising lecturer will monitor all progress throughout the entire program.

Keywords: academic study, approach, community service, practical service, solutions





1. INTRODUCTION

KKN or Kuliah Kerja Nyata (Student Study Service) is one of the terms required by every student in Indonesia to pass their S1 level for the past 32 years. KKN is one of the courses that must be taken by students. KKN courses are one form of Tri Dharma college for students, namely community service (Anwas, 2011 : Gustina, Ilham, & Sofino, 2019) reflected in village building activities. At The State University of Sunan Kalijaga, KKN is managed by LPPM through KKN Center. KKN Center conducts management, ranging from planning, organizing, implementation, to monitoring KKN. The students have to complete their KKN or Kuliah Kerja Nyata within a limited time based on the timeline provided by the university calendar. The locations for every group depend on what type of KKN they choose. It is either within or outside of the area. As for us, KKN 108 Kuching, we are in a thematic group that is based in Kuching. It is a beautiful city located in the state of Sarawak, Malaysia, which is approximately 875 miles (1411 kilometers) away from Yogyakarta.

Before we get started, we are all aware that COVID-19 is still out there, although most of us choose to ignore it. The cases are rocketing since 2019 and still rising. The pandemic has led to a dramatic loss of human life worldwide and presents an unprecedented challenge to public health, food systems and the world of work. The economic and social disruption caused by the pandemic is devastating. Tens of millions of people are at risk of falling into extreme poverty, while the number of undernourished people, currently estimated at nearly 690 million, could increase by up to 132 million by the end of the year. After all, our group, KKN 108 Kuching, against all the odds, managed to live through the pandemic and also, we are so lucky that the pandemic is slowing down before our KKN.

Back to the topic. As stated by the university, we will spend plenty of our time with the community as we will help them figure out solutions, inspire them with bright ideas, and then unite to solve their problems. Basically, we have to fulfil what the community needs and lacks, which is one of the best things to do as a group. After doing some research, we came up with so many interesting programs that, perhaps, will help the community as well as give us the opportunity to be part of the change. In this article, we will show you from scratch, and then the progress, all the ups and downs and the ending, of our journey to help the community.

2. METHOD

Our KKN program is accomplished by empowering the community via education based on tutoring, diffusion of Science and technology and of course, hands-on practice. The implementation methods and student's effective working hours or Jam Kerja Efektif Mahasiswa (JKEM) are as shown in table 1.





Table 1. Methods, Activities, JKEM and Student's Involvement.

No.	Method	Activity	JKEM	Involvement
1.	Religious Education	Weekly Quran & Iqra' Class Tuesday, Wednesday and Thursday	2 Hours	All Students
2.	Community & Religious Education	PERSIS (Perkhemahan Siswa Se-Indonesia)	4 Days	4
3.	Practical	A Day With The Homeless	3 Hours	All Students
4.	Practical	Community Service (Gotong-royong) 'Keep The Beach Clean'	4 Hours	All Students
5.	Practical	'Happy Tummy' (Cooking & Bonding With Tahfiz Students)	5 Hours	All Students

3. RESULTS AND DISCUSSION

One of our goals of religious education is to promote awareness about religious beliefs and practices and how these affect the individual, the family, and the community. Religious education can be instrumental to improving adolescent mental health by developing religious morality, reinforcing religious coping, developing respect for religious diversity, and promoting connectedness. We have proposed three themes for our KKN ; religious education, community plus religious education and practical. Then each one of them consisted of several activities that were planned to match every requirement needed.

A. Religious Education

Under this theme, we came up with teaching the Quran and Iqra. This program was actually one of the most popular topics when we were having meetings with the community before we took it as part of the program. They seem to really need the approach, as some of them do not even understand the basics of the Quran. This program is approved by Baitulmal Sarawak as one of the alternatives to encourage the community to learn the Quran. We are collaborating with some of the local organizations, like Lembaga Amanah Kebajikan Darul Falah and Rumah Wakaf Aini, and the Baitulmal itself to promote the program.

The program took place in Rumah Wakaf Aini and all the teachings were by our very own capable students. This program is three times a week, which is on Tuesday, Wednesday and Thursday. It is held from 4 pm to 6 pm. Basically, the children and the veterans are early because most of the working adults leave at 5 pm. Some of the lessons taught are the basics of the Quran, Tajweed, Fiqh and how to perform prayers according to hadith.





Figure 1. Some of the veterans in Rumah Wakaf Aini



Figure 2. Some of the children in Rumah Wakaf Aini

Both figures 1 and 2 also show that the teachings are carried out within a safe environment. Rumah Wakaf Aini is not only available for people inside the area but also open to everyone who wishes to learn. We are not just teaching but also learning, as we are improving our social skills. Besides, the purpose of this program will always be sharing and to spread knowledge to whoever needs it. In Islam, seeking knowledge and teaching it to other is recommended; without a doubt, it is supposed to be one of the good acts of worship that a true Muslim can do. As The Prophet SAW said, whoever call (others) to guidance, then he receives the reward similar to the reward of whoever follows him, without that diminishing anything form their rewards. (Hadith Muslim 2674).

B. Community & Religious Education

This theme resulted in a successful result. The program under this theme is based on camping. PERSIS or Perkhemahan Siswa Se-Indonesia is a concept of gathering every student that has ever studied in Indonesia. This time, we are collaborating with Institut Iqra Bintulu, Madrasah Al-Quran Mukah and Hikmah. It was a four-day event that occurred in Mukah. One of the regions in Sarawak. Our





group embarked on a very long journey from Kuching to join this program. This program also attracts the locals to participate in some games that we have organized. Besides having a great time playing games, we are able to build a special relationship between the community and the students. Generally, reunions like this can be highly valuable to our well-being. Especially for those who want to learn more about themselves and make stronger connections with others, reunions can be a powerful vehicle for accomplishing this.



Figure 3. Gatherings in Madrasah Al-Quran Mukah



Figure 4. Some of the activities at the beach

C. Practice

The most exciting theme will always be practical. This hands-on practice is probably one of our favourites because it offers on-field experience. There are three big programs under this theme. One of them is 'A Day With The Homeless'. Homelessness is something that many people witness but very few are willing to talk about. Even in the mainstream media, homeless people are either vilified or glorified. But very few tackle how it really is to become homeless. In truth, homelessness is a perpetual shame of humanity. It is a tragedy that there are people who own so many houses they have to hire someone to keep track of it for them. And yet, some people have to sleep on the sidewalk because they cannot afford rent. Unfortunately, not a lot of people realize this. The common notion is that homelessness is somewhat a choice. That the homeless deserve what they are going through because they did not study hard or look for a job. But no, it is not like that at all. Homelessness is not a choice, but rather a journey that many find themselves in. - Asa Don Brown.





A day with the homeless is basically a program where we help and feed homeless people all around the city. Helping the homeless can happen in all kinds of ways. Above all, it is important to always be kind when finding ways to help them. For us, filling their bellies is surely the best thing to do. This program took place in the city of Kuching. Where we collaborate with KKN LN Mandiri Bandung from UIN Sunan Djati Bandung to distribute food for the homeless around Kuching. Our program began at 9 pm and ended at 12 pm.



Figure 5. Our students approached a homeless woman in the street

Next, what we have on the list is gotong-royong to clean the beach. Gotong-royong is a family concept for most Indonesians and Malaysians. The term has been translated into English in a number of ways, most of which relate to the concept of mutual assistance or community service. Our gotong-royong took place in Pantai Pasir Pandak, Kuching. We also had help from the locals to assist us cleaning the beach. We started at 2 pm and ended at 6 pm. If it was just us, it would have been more than four hours. A clean beach is very essential to us. Why? because it plays a huge role in saving marine eco-system. Marine flora and fauna are vulnerable to marine debris. Over hundreds of species have been identified as susceptible to and highly impacted marine pollution in Malaysia. In almost all cases, the interaction of marine pollution with marine animals and plants does not end well for the animal or plant.

The most important thing is, it helps to create awareness. Creating awareness of beach pollution is also beneficial. Public awareness can help sensitise people about the effects of pollution, thereby helping to reduce the rate and extent of pollution on the beach in the long term. Our best feat for the program is that we are able to form a special connection with the locals. We received numbers of people expressing their gratitude. They are also very supportive and kind, as some of them offer us food and drinks.





Figure 6. KKN 108 program in the beach

Our last program was cooking for the tahfiz students. This one seems pretty common but we have to make the best of our last week of KKN. This program is located in Maahad Tahfiz Raudhatul Jannah, Kuching. Cooking for others has been proven to provide mental health benefits beyond just bonding with loved ones. The act of preparing meals might seem selfless, but it is also a way to build confidence, self-esteem, and forge connections. Feeling connected to others is a cornerstone of being human. It took us about three hours to prepare the meal for the tahfiz students. You must be thinking, with that large portion of food, it must require a lot of money and yes, it is. We spent half of our budget on this program and it is worth every penny. Besides just bonding, we also spent some time exploring the area. The place is so beautiful and the scenery is absolutely astounding.



Figure 7. Program in Maahad Tahfiz Raudhatul Jannah, Kuching

4. CONCLUSION

As a conclusion, communities use asset-based community development (ABCD) to uncover and creatively implement ways to address local issues. Along the way, however, small groups of collaborators, many of whom have only recently met, begin to see their community through a different lens. As people work together to create positive change in their community, social capital, and trusted personal relationships are created. This implementation allows KKN 108 Kuching to





approach society by figuring out what they need and then working together to find solutions to solve the issues.

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BRODUT AND BADUI ART PERFORMANCES AS A MEANS OF RELIGIOUS DA'WAH FOR THE KAPINGREJO COMMUNITY

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Abstract - *The focus of the discussion of this journal is to explore the meanings and philosophical values behind the Brodut and Badui culture from Magelang, Central Java in Kapingrejo. The methodology of the discussion uses phenomenological philosophy, namely the author works on philosophical cases in the form of local wisdom, especially those concerning relationality between religion and culture. The approach used in an effort to explore the Brodut and Badui culture is a qualitative approach by referring to several literature sources and interviews. The purpose of the discussion of this journal is first, to understand more deeply the philosophical meaning behind the local wisdom of Brodut and Badui arts in relation to as a medium of religious propaganda, especially Islam. Second, providing insight into the knowledge of the wider audience that Islamic da'wah media is not only in the form of lectures or sermons, but also through an entertainment spectacle in which religious elements are inserted. So that in actualization, people can easily accept da'wah by just watching the local arts.*

Keywords: Culture, Arts, Da'wah, Religiosity





1. INTRODUCTION

Talking about art and culture in Indonesia will never be end. From Sabang to Merauke, Indonesia has local cultural wisdom that is different from any other country. With the diversity of cultures in Indonesia by reflection of the motto of Indonesia itself, Bhineka Tunggal Ika, or which means unity in diversity. The existing cultural diversity does not only come from elements of customs, but also comes from religious elements that exist in Indonesia.

There are at least six religions recognized by Indonesian, there are Islam, Protestantism, Catholicism, Buddhism, Hinduism, and Confucianism. Among the six religions, based on data from the Directorate General of Population and Civil Registration (Dukcapil) of the Ministry of Home Affairs, Islam has the first largest number of followers in Indonesia, that is 86.9% of country's total population or around 237.53 million people per 31 December 2021. This value is inseparable from past experience in Indonesia, where Islam spread rapidly through various channels. The Islamic invasion into the archipelago brought by Walisongo was carried out in a peaceful manner. Islam came to Indonesia since the 7th century AD or 1 H, as stated by Sheikh Syamsudin Abu Abdilah Muhammad bin Talib Ad

Dimasyqi (d.1327 AD). He stated that Islam entered Indonesia through Champa (Cambodia and Vietnam) since the time of the Caliph Usman bin Affan, which was around 651 AD or the 7th century. (Bayu, 2021). With the development of the times, the Wali Songo began to introduce Islam to Indonesian through the da'wah method. Wali Songo or Nine Guardians are figures that have an important role in the spread of Islam in Indonesia, especially Java. Literally, Wali means "representative" or "messenger" and sanga or songo means "Nine". In the spread of Islam, the Wali Songo preach in a subtle way through cultural, artistic, and educational approaches. By the community, these songo guardians are given the title Sunan which means "respected ones". The Wali Songo are Sunan Ampel (Raden Rahmat), Sunan Bonang (Raden Makhdum Ibrahim), Sunang Gunung Jati (Syarif Hidayatullah), Sunan Kalijaga (Raden Mas Said), Sunan Muria (Raden Umar Said), Sunan Kudus (Jafar Shaddiq), Sunan Gresik (Maulanan Malik Ibrahim), Sunan Drajat (Raden Qasim Syarifuddin), and Sunan Giri (Muhammad Ainul Yaaqin). (Bayu, 2021).

In relation to Javanese customs and culture, the story of a famous guardian in the spread of Islam is Sunan Kalijaga (Raden Mas Said). Sunan Kalijaga spent his youth as a "noble robber", who distributed the wealth of the rich to the poor. His adventures ended when he met Sunan Bonang, so he repented and was moved to learn Islam. Sunan Kalijaga made Demak the center of his da'wah. A place where he preaches using a cultural and artistic approach, namely Wayang Kulit and Suluk songs. A hallmark of his da'wah is his tolerance for local culture and traditions, which he gradually instills awareness of Islamic values into the culture of the community.





2. METHOD

The scientific method is defined as the process, procedure, or steps that must be passed by researchers in finding scientific knowledge by collecting data for analysis. The procedure or process begins with determining the topic, collecting data, and analyzing data, so that the results can be seen through an understanding of the topic raised. This paper, compiled under the title "Brodot and Bedouin Art Performances as a Means of Religious Da'wah for the Kapingrejo Community" describes two approaches followed by researchers: philosophical and phenomenological.

In the philosophical approach, research is carried out using a value philosophy approach, which is functioned to see and interpret an event as an educational process or the connection here is da'wah. The next approach is the phenomenological approach. It is a kind of qualitative research method used to explore and reveal the similarities of every essence phenomena, experienced by groups of individuals, and the results are then narrated in detail.

3. RESULTS AND DISCUSSION

A. Social and Religious Situation of Kapingrejo

Kapingrejo is one of the villages located in Sempu, Turi, Sleman Regency, DI Yogyakarta. About 153 families live in this village. Most of the people of Kapingrejo come from middle-class families and are dominated by Salak farmers. This is because most of the people earn the same livelihood trading salak as there is a plateau area near Mount Merapi, which is the characteristic landscape of Yogyakarta's largest salak producing area. The bark is usually sent outside the region or even imported to foreign countries. One of the productions of salak owned by RT Dusun Kapingrejo, Mr. Supandri. He said that his salak production has been sent to several regions abroad, one of which is Brunei Darussalam.

The similarity of livelihoods is one of the reasons why the social conditions of Kapingrejo have become famous for its harmonious communities. Kapingrejo Village itself is a village where the majority of the population is Muslim, there are only a few families who are not Muslim, but tolerance and mutual aid still work well in the community. So due to good social conditions and high tolerance, Kapingrejo has an agenda or program that runs almost monthly, especially in socio-religious matters. One of the biggest agendas that is still going on today is the construction program for the Tarbiyatus Solihin Mosque.

The mosque, which has been around for a long time, is currently under renovation and is the only place of worship for the Kapingrejo's people. In its implementation, all residents participate in every activity. From small children to adults involved in establishing this village. Strong mutual cooperation among the residents strengthens the cohesion of the village. It can be seen if this village will hold an event, whether formal or non-formal.

Islam is a religion with different sects in Indonesia. Islam in Indonesia that can be classified as major sects are Muhammadiyah and Nahdatul Ulama (NU). If





seen directly, the majority of the population of this village is NU, as evidenced by many activities such as: Yasinan, which is held every Friday night, changes from one house to another. Then there is the activity of playing hadroh, mujahadah every Sunday night, and many other activities related to NU activities which are full of social traditions. In terms of sects, a significant number of Dusun Kapingrejo's children attend Muhammadiyah-based schools. Because Muhammadiyah-based schools are the closest one to their homes. Nevertheless, there are no barriers to interaction, socializing and collaborating while respecting existing differences.

Kapingrejo has an Islamic study center called Majlis Ta'lim Miftahul Huda. This foundation teaches how to read and write the Qur'an, memorize the Qur'an, and provide Islam not only for the people of Dusun Kapingrejo, but also a larger scope are welcome to study here. Based on the data we received, the Majlis Ta'lim Miftahul Huda is also accepting students from various villages outside Kapingrejo. Looking at this, we can conclude that this small Majlis was considered a trusted, authoritative, and extensive of Islamic religious study through the guidance of Mr. Kyai and Mrs. Kyai. Every year, the Majlis Ta'lim Miftahul Huda Foundation organizes khataman events for their students. Therefore, it can be said that these programs or forms of religious workshops manage the social conditions of the Dusun Kapingrejo people very well and maintain it over the years.

B. Definition of Da'wah

Da'wah is a process of delivering, inviting or calling on other people or the community to be able to embrace, study, and practice religious teachings consciously. So that da'wah aims to awaken and restore one's spiritual potential, and hopes to be able to live happily in this world and in the hereafter. The most important essence is the belief that there is only one God and no one can equal Him, so that they want to carry out His commands. The law of da'wah is fardhu 'ain, in the sense that every Muslim is obligated to preach to the best of his or her knowledge. Da'wah purpose is a process that begins from oneself, then to the family, and continues to all mankind. We must use some method to successfully invite people to implement the teachings of Islam accurately and completely. Methods of preaching can be categorized into different types such as Da'wah bil-Hikmah, Maw'izhah Hasanah, discussion or exchange of ideas in a good way, telling stories, parables, questions and answers, and good examples (Budiharjo, 2007).

The Majlis Ta'lim Miftahul Huda in Kapingrejo is one of the providers of Islamic religious propaganda facilities for the community. One example is the Khataman event, a long-standing tradition of Kapingrejo. The event lasted for seven days and featured cultural performances that complement the event. Cultural performances are Brodut and Bedouin art performances. Both performances can be said to be a means of da'wah because the performance is known not only for perpetuating the art of the ancestors, but also for instilling Islamic values in the community.





C. Definition of Art

Art is a manifestation of one's ideas and feelings, evoked by culture without being cut off from society. Art was part of life before people knew how to write. There are different types of art as we know them. These include calligraphy, sculpture, literature, wayang art, fine arts, and dance (Astuti, n.d.). In this case, alongside art, an art rich in aesthetics is dance. Because in Indonesia itself, each region has its own traditional dance characteristics to convey the cultural values that exist in particular local communities. There are several types of dances that contain the values of religious teachings, especially Islam, one of which is the art of Brodut and Badui.

D. Brodut and Badui Arts as a Means of Religious Da'wah

Brodut art is one of the arts originated in Magelang, Central Java. Brodut art is a combination of dance movements and sports, which is a transformation of Kubro Siswo's art "The Art of Changing the Body and Rogo" (art about body and soul movement) but with a more modern version (Kholis, 2018). One of the changes in brodut art is in the musical instruments. Brodut uses modern single organ dangdut music that is effective for young people and women, hence the abbreviation of Brodut or Kubro Dangdut to play Da'wah in tune with subcultures that are conducive to existing society.

Like Kubro Siswo's art, Brodut's art aims to be a vehicle for proclaiming Islam by accompanying performances with Islamic poetry. Even if changes have made use of more popular music in line with the times, this does not preclude the value contained in each verse used which still contains the values of da'wah. For example, a poem about an invitation to worship and an invitation to respect each other. This Brodut art also gives enthusiasm and motivation to the younger generation, to acquire knowledge more actively. This Brodut art depicts daily life, so that the younger generation is more obedient to their parents and respects others in their lives. Brodut is usually danced by young people of ten or more people who dance with joy in different movements and with different charms.

Badui art is a form of folk dance that originated from Sleman Regency, Yogyakarta. The Badui dance is a religious dance that was brought by someone from Arabia and later modified and known as the Sleman Folk Dance. This Badui dance can be called a religious dance. Because this dance is a type of art combined with sholawat. Badui dance is a traditional art that is populist or referred to as a folk performing art. Badui dance is an art that brings Islam and is included in the type of prayer, so it can be categorized as a medium or means of religious da'wah (Nasution, 2017).

Badui dance is performed by eight male dancers dressed in Islamic costumes, a white long-sleeved shirt with a vest. On their head will be wearing a skullcap like a red bride with tassels. This dance is accompanied by drums, jiddor, and tambourines, then accompanied by vocal strains of songs sung by the singer. The verse that is sung comes from the Book of Al-Busyiro fi Manaqib Sayyidah Khadijah





Al-Kubro which contains a description of the Prophet's character, heroic deeds and prayer. The function and importance of this Badui dance, as a form of spreading Islam in ancient times, is now part of public entertainment. The Brodut and Badui arts held at Kapingrejo are not only for entertainment, but also to carry out orders and circumvent prohibitions according to Islamic teachings. Where in this art, female dancers still use closed clothes to protect their genitals. This underlies that covering the genitals is an obligation for all mankind, especially women. The concept of covering aurat has a good purpose and is a form of Islamic da'wah that even in art, Muslims must always cover their genitals.

4. CONCLUSION

The spread of Islamic teachings can be done in various ways. As time goes by, there are many types of means and infrastructure in da'wah. From the various ways of da'wah, we are facilitated in the abundance of media and tools to facilitate the spread of Islamic teachings. One of them is using art media. Da'wah about Islamic teachings through art media has proven to be successful, directly pioneered by an important figure Wali Songo, namely Sunan Kalijaga in his da'wah using art media in the form of Wayang Kulit. With the passage of time, other arts as preaching media emerged, such as Brodut and Badui Art Performances. Brodut and Badui contain an invitation to do good and practice Islamic teachings.

Brodut and Badui art performances follow the development of the times and use more popular music, but this does not eliminate the content of values contained in each poem used, which still contains the values of da'wah and inviting to goodness. The method of da'wah using art media in Kapingrejo proved to be effective because it fits the subculture of the community that needs art as a dimension of entertainment to relieve fatigue but does not leave the element of call and invitation to goodness, and to know Allah SWT more.

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BUILDING THE ECONOMY OF BEDRUG VILLAGE COMMUNITIES IN REOG CITY BY PROCESSING MILK INTO YOGURT WITH HIGH SELLING PRICE

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Abstract - *The people of Bedrug Village have great potential in improving their economy through the cultivation of dairy cattle. Which is famous for its very abundant milk production, so that it can provide its own benefits for the people of Bedrug village. However, lack of knowledge and experience, and less skilled in milk processing, fresh cow's milk is only marketed to milk collectors at a much cheaper price than processed milk products. With the socialization of making yogurt based on cow's milk, it is hoped that the community will be able to process fresh milk into processed milk that has high selling value. The community is quite interested in socialization because it can help the economy and MSMEs of Bedrug Village so that the product has a higher selling value compared to fresh milk which is only sold in collectors.*

Keywords: *Developing economy, dairy cows, yogurt*





1. INTRODUCTION

Empowerment is something draft For give not quite enough answer more big to people about do job. Empowerment will succeed If carried out by entrepreneurs, leaders and groups that are carried out in a manner structured with build culture good job. Draft empowerment related with understanding development community and community-based development. Empowerment programs source Power man has done government. this in line with objective Indonesia's development viz build Indonesian people completely, then development must is change social no only happens on a level life public mere but also on roles elements in it. Development put man as subject development.

Empowerment public in countermeasures poverty become commitment together between government center with government area. Problem development well-being related social with various field development other is low level economy society. This is marked by unemployment, underdevelopment, and powerlessness. because that's a limitation This especially is problem tree national control No can postponed again and have to become priority main in implementation development well-being social. Enhancement level economy no easy, there Lots must aspect repaired disector effort, start from limited capital, ideas, resources Power nor power in the middle society (Esmara, 1986). Countermeasures problem Limitations Economy can done with method awaken level economy family through entrepreneur. Associated mothers in the Welfare Program Family (PKK) is key For move entrepreneur to achieve well-being family. based businesses economy creative can become mainstay for help source Primary search family. Joined mothers in team village PKK organizers can help implementing welfare programs the. So from That need done gift skill, unlock outlook as well as creativity public For can see opportunities possible business increase level economy his family

Yogurt is originating product from fermented milk with use bacteria *Lactobacillus bulgaricus* and *Streptococcus thermophilus*. With through various processes such as pasteurization with method add material other food as well as additives permitted food (amohammed et al., 2014). Where can yogurt So material food functional Because Lots very contain a number of substance compound bioactive among them is an active peptide as well as an amino acid that has role in existing antioxidants in dairy products.

Viewed from characteristic original milk ie multifunction or biopeptides that have precursor Baktorpin. Content from *B- lactoglobulin* which is more tall from milk whey which is very useful in formation muscle. Result of research Zhang, *et al.*, (2011) proves that two bacterial strains *Lactobacillus* in yogurt namely : *Lactobacillus casei subsp. casei SY13* and *Lactobacillus delbrueckii subsp. bulgaricus LJJ* own activity High antioxidants, inhibit peroxidation sour linoleic with 62.95% and 66.16. Studies in Portugal show activity antioxidant (*scavenging activity*) 2,2-diphenyl-1-picrylhydrazyl (DPPH) in plain yogurt increases of 47.85-60.67 mg/ml (54.26±6.41 mg/ml) with addition fruit and vegetables as source antioxidants naturally (Pereira, Barros and Ferreira, 2013). Also supported by reports results





study Samichah (2014) that added carrot juice by 15% can increase activity antioxidants in yogurt, as well give reception texture best.

2. METHOD

In order reach listed purposes above, then taken steps: Communicate with party Leadership and team PKK mobilizer for discuss desired topic devoted that is empowerment business economy. Furthermore, organizing training includes: 1) Motivation entrepreneurship, 2) Find opportunity effort, 3) Maker practice Yogurt products with pineapple, banana, jackfruit and fruit flavours dragon, 4) Management effort, and 5) Enhancement Skills PKK mothers in making yogurt product.

Evaluation draft for evaluating success of program including: 1) 80% of participants are invited present in training, 2) It's done whole activity training entrepreneurship, 3) 40% participants capable develop business economy productive with accompaniment from team servant, and 4) Statement satisfaction from participant training, and government local. Study This including *action research*, that is combined research theory danpractice. According to O'brien (2002), action research aims For contribute to the practice of caring to problem current society this and also for reach targets knowledge social in a manner together. Study This belong study participating action or known with *Participatory Action Research* (PAR). Gillis and Jacson (2002: 264) said in processing of milk yogurt products, increase quality and quantity variant yogurt products, increase production volume, and repair packaging yogurt products.2. Implementation Method 2.1. Approach Study Study This including *action research*, that is combined research theory and practice. According to O'brien (2002), *action research* aim For contribute practically concern to problem public moment this and also for reach goals knowledge social in a manner together. Study This belong study participating action or known with *Participatory Action Research* (PAR). Gillis and Jacson (2002: 264) say PAR is considered a subset of action research, which is the "systematic collection and analysis of data for the purpose of taking action and making change "by generating practical knowledge.

Approach research used in study This is *mixing method*, that is combination between study qualitative and quantitative. According to Ivankova (2015), *the mixing method* is very realistic For applied to *action research*. this Because there is a number of characteristics from *mixing method* and *action research* that opens up Enough room integration implementation *mixed method* in *action research*. characteristics that meant like implementation study based systematic problem, use data sources (qualitative and quantitative), and utilization of science and technology in search solution problem. Focus study centered in the Association Dairy cows located in Bedrug Village, District Pulung, District Ponorogo in July -August 2022. There was an intervention carried out For overcome problem partners with technology transfer through the transfer process.





Whereas For technology, training, examples production (*demplot*), mentoring management and production. Technology transfer done with method lectures and discussions of a nature interactive and ongoing two direction. this method is program initiation with PPK mothers hope to get make yogurt so you can own good milk processing knowledge For produce yogurt with premium quality. Implementation of the next program with enhancement Skills partners through training be equipped with *demonstration plot*. Pilot Yogurt production is managed directly by partners with accompaniment technically precise, so expected transfer and adoption technology can absorbed in a manner full by partners.

Tools and materials used in processing This is pot, stove, thermometer, and stirrer. Temporary materials used are fresh milk, plain yogurt, sugar, water, and flavorings. The manufacturing method includes: 1) Lots of fresh milk 1 liter taken and poured to in pan, then the milk is heated at 85 °C-90°C for 5 minutes, 2)Milk then cooled until temperature 42°C-45°C, 3) Milk then added with yogurt seeds as much as 5% of the volume of milk, then done dredging in a manner evenly and closed with meeting, 4) Milk that has added starter in fermentation with leave it at temperature room for 24 hours, and 5) After going through the yogurt fermentation process, you can added sugar syrup or fruits.

Data Analysis

Analysis income used For analyze magnitude profit or income earned from something type business (Soekartawi, 2006). Analysis income can worn For see how much big success activity effort and so reject measuring in designing future circumstances. Amountvalue income obtained from difference between the total cost and acceptance of the business the. According to Soekartawi (2006), cost (*cost*) is all expenses used in something effort. In case this cost grouped be 2, ie cost fixed and costs variable. Cost fixed (*fixed cost*) is that cost value No changed although happen change amount production, meanwhile cost variable (*variable cost*) is worth the cost changed along with change amount production.

According to Soekartawi (2006), revenue (*revenue*) ie multiplication between amount obtained production with price sell product. In case this, acceptance grouped be 2, ie reception dirty and reception clean. Reception gross (*gross*) is results sale product before less the total cost (cost fixed and costs variable), whereas reception clean or profit / income (*income*) is results sale after minus total fees and taxes income business (PPh).

3. RESULTS AND DISCUSSION

Yogurt is product processed cow 's milk with technology fermentation through starter inoculation using mixture bacteria *Lactobacillus bulgaricus* and *Streptococcus thermophilus*. Bacteria the breaks down milk sugar (lactose) into sour lactate, there is sour lactate This cause yogurt has sour taste. Bacteria sour lactate with activity the lactase it produces will ferment lactose up to 15-40% to be sour lactate, with characteristics physical yogurt is sour (pH 4.0-4.5) and somewhat





viscous (Intasari *et al.*, 2014). among public village in general yogurt yet Lots known method manufacture and use. With thereby product This Can be one enough product conduct in the market.

In principle, the process of making yogurt includes : a). Pasteurization, milk is heated at 90 o °C for 15 minutes aim For kill bacteria pathogen along the spores as well as inactivate enzyme alkaline phosphatase in milk; b). Cooling done until temperature 43 o °C. Decrease temperature aim For give optimum conditions for growth of bacterial starters sour lactate in yogurt; c). Starter inoculation of *L. Bulgaricus* and *S. Thermophilus*, must done in 13 aseptic conditions, use prevent contamination of berg, yeast and coliform, percentage very small starter inoculation will capable push happening syneresis more big on product end ; d). Incubation Time, stage beginning Yogurt incubation was dominated by *S. thermophilus* which lowered the pH from 6.5 to 5.5 with reaction redox. At a pH below 5 *L. Bulgaricus* optimally produce *acetal dehide* and acid lactate and fermentation will stop when the pH is 4.5 or an acidity of 0.9% to 0.95% or 1% is reached ; e). Packaging, yogurt inside closed container meeting, no influenced or influence content, safe during storage and transportation ; f). Storage Yogurt cold is carried out at 4 o °C, storage influential big on pH, acidity, syneresis, taste, and texture in yogurt (Tabatabaie and Mortazavi, 2008) Activity dedication made has help add outlook community and encourage open field possible business made in scale home.

In activities here, participant first time given knowledge regarding yogurt. after that next with stage practice making yogurt from cow 's milk fruity taste. Fruity taste This help add efficacy of such yogurt and give addition market value. Final stage from training This is guidance businessman yogurt products with objective participant taught various matter about marketing strategy, packaging and management entrepreneur. With activity This participant the more motivated For develop business This For increase level economy his family.



Figure 1. Pen Dairy Cow



Figure 2. The Farmer Is Blushing Cow





Figure 3. The Farmer is Giving Supplement Addition



Figure 4. Farmer Showing the Results of Squeeze Cow

Service program assessment This can seen from a number of indicator following:

- 1) Community animation in follow Community Animo training in follow activity training This counted high. Participant from activity training This is mothers a member of the Bedrug Village PKK totaling 50 people, participants who attended is 43 people or about 86.6%. Besides that activity This was also attended by 8 girls from Bedrug Village who No including invitation.
- 2) Achievement of program activities devotion Activity devotion arranged top 5 courses in period 1 month time. the programme is 1). motivation entrepreneurship 2). opportunity effort 3). practice yogurt making 4). management effort and 5). enhancement Skills production and marketing. the five programs can done whole and followed in a manner consistent by each participant.
- 3) Amount willing participants develop business field yogurt production. At the end of the training program there is at least 18 (41%) participants who were ready undergo business field yogurt production with each other's creativity. this is good achievement remember more of 40% of participants pushed For do business yogurt making. rest of participant others who haven't Ready For start is known constrained by obstacles that occur environment form capital constraints, avoid competition and busyness other. Besides that there are also obstacles from in self form doubt, permission family, and no who For start.
- 4) Statement Satisfaction participant. There are 60% of amount participant stated satisfied with a training program this. Satisfaction This supported with many amount the desired participant develop efforts and additions knowledge knowledge in the middle society.





Figure 5. data collection Following Participants Yogurt introduction



Figure 6. Submission of Material by One of the KKN Representatives



Figure 7. The atmosphere of the PKK women who were present Socialization



Figure 8. Briefing About Selling Yogurt at a Better Price



Figure 9. Question from Mr Lurah About Prospects Forward Yogurt Products

Opportunity For business in framework empowerment economy family in Bedrug Village itself Can very open width. this supported by:

- 1) No initial capital too big. Yogurt is product the drink it makes No need that cost too big. Enough with provide cow's milk, yogurt starter and fruit juice for give fruity taste in yogurt products. Ingredients the is common commodity found Good it in the market as well shop small society. Even available direct in form raw all around society.
- 2) The benefits of yogurt are known beneficial for accelerate the process of digestion, increase Power stand body, also growth For kids.
- 3) Not yet product Yogurt competitor in Bedrug Village is estimated in demand on the market remember Not yet exists product similar existing around. So that if





developed with a good market strategy, p This can become characteristic typical Alone from Bedrug Village.

- 4) Nice and suitable taste For all among. Yogurt with fruity taste own unique taste and liked by all among parents and children, old nor young.

4. CONCLUSION

Activity dedication that has done has succeed push public For utilise potency natural around environment place stay become something product worth economical ie in the form of fruit yogurt. Evaluation from implementation of this program needed accompaniment sustainable in matter implementation entrepreneurship which includes ; management production, marketing strategy and public order display can implement this program as source business increase economy. Obstacle from devotion This is break habit public For accept other things outside habit. The pattern in Indonesian society in general Still closed For things new so that opportunity For utilise source Power natural with creativity self Still difficult For done If without encouragement in a manner structured.

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VIEWING THE ELDERLY AS THE SOCIO-PSYCHOLOGICAL RESPONSE OF THE ELDERLY IN KRASAK VILLAGE, TERAS BOYOLALI SUB-DISTRICT

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Abstract - *The elderly in Krasak Village have difficulties in conducting health checks at integrated service stations. Social constraints are behind: lack of government response to control the health of the elderly, lack of family members' attention to the health of the elderly, and environmental problems. Psychological obstacles that set in motion: lack of awareness of the elderly to check their health, lack of a living spirit, and fear of strangers. The above constraints led to the formation of the "Tilik Lansia " program. It aims to control the health quality of the elderly, raise awareness of the importance of health, motivate the elderly, improve government, family and environmental responses to elderly health problems. This study used observation and interview methods in collecting research data. The data analysis technique used is qualitative descriptive analysis. The results of this study found; first, the view of the elderly produces a favorable response to the increasing concern for the elderly from village, neighborhood, and community governments. Second, the elderly-type program becomes a formulation of a program that has a responsive nature to Socio-psychological problems experienced by the elderly. Third, the view of the elderly becomes an activity that improves the health care of the elderly in Krasak villages. The findings of this study have significance for changes in the service system in the elderly from both the village government, the elderly Posy andu and the community that has an ongoing impact on more humanistic services for the elderly in Krasak villages.*

Keyword: *tick elderly, elderly, responsive, socio-psychological.*





1. INTRODUCTION

Within the period fifty time year Lastly, percentage Indonesian population at the age carry on increased 4.5 percent in 1971 to around 10.7 percent in 2020 (Central Bureau of Statistics, 2021). circumstances the is thing that makes importance develop related programs with elderly in various one aspect aspect health. In relation with health elderly, the process of change experienced aging elderly can raises various problem health like problem health physique nor health psychological. (Sari et al., 2018). By and large elderly more prone to as well as own more risk tall in experience A disease specifically disease degenerative If compared to with still old young (Ariyanti et al., 2020). it make necessity attention special to health elderly. one thing to be attention special for health elderly that is with do control quality health elderly, control the has posyandu elderly in Krasak Village, Boyolali.

Control efforts health elderly do Integrated Healthcare Center elderly is exists real in build quality life more elderly ok. Integrated Healthcare Center elderly is place or post for unified society in a certain specific area For public carry on age (Sutandra et al., 2018). Existence Integrated Healthcare Center elderly as an internal instrument guard health elderly must accompanied with concern government village in support health elderly. this because government village as institution main inside village own role important in make various policy in shade Integrated Healthcare Center elderly as place control health elderly (Sulaiman & Anggriani, 2018). In its implementation in Krasak Village, the Krasak Village government Still not enough attention to circumstances health seniors in the area. this proven with lack of motivation cadre Integrated Healthcare Center elderly For control health elderly because health elderly only in control based on arrival elderly to Integrated Healthcare Center elderly in Krasak Village. It's under control health elderly in a manner thorough through the posyandu program elderly depending on the role played by the cadre Integrated Healthcare Center elderly. Functions and tasks cadre elderly own strategic position For reach success Integrated Healthcare Center elderly guard quality health elderly (Supriyatno et al., 2017).

Quality health elderly besides affected by performance Integrated Healthcare Center elderly, other things are also influenced by circumstances seniors and the environment elderly That himself (Sartika & Noviyani, 2020). circumstances environment in Krasak Village in care circumstances elderly Still need improved, p the needed Because Still Lots experienced elderly problem related circumstances psychology like not enough he cares elderly in guard health themselves, the elderly feel lonely and scared elderly against foreigners. Problems psychology that occurs in the elderly can raises depression and disorder health in the elderly That himself (Dyah & Fourianalistyawati, 2018). Under circumstances exists disturbance psychology in the elderly in a manner extends to Krasak Village so needed various effort in overcome matter that is done by the community surroundings and the government village in form various programs to make it happen quality more elderly ok.





In studies and programs about elderly so far This Lots related in two aspect, the first Associated studies and programs health elderly with factors external environment elderly like support family (Wijayanti & Purwito, 2020) and services at posyandu elderly (Peratiwi et al., 2019). The second aspect is related to studies and programs health elderly with internal factors inside self elderly in a manner psychological like research (Adiansyah & Sukihananto, 2017) which resulted that health elderly Can disturbed consequence hope in Century old who doesn't in accordance with expectations. From the second aspect the Still many have n't hook health elderly with factor external and internal factors separately at once, where various influencing factors health seniors can too present from various aspect Good That factor external nor internal factors in yourself elderly alone..

The "See the Elderly " program is running Group 14 Independent KKN 108 UIN Sunan Kalijaga own good cause for society. The objectives of the "Seeing the Elderly " program include : first, to control it quality life of the elderly in Krasak Village For reach number hope high life. Second, intertwined good communication between officer health village with the elderly For control health more elderly ok. Third, push public care to his health with guard pattern life clean and healthy applied by all class public village. The aim of the program "See the Elderly " and look after quality health in a manner Keep going continuously is objective period long in the programme. Health factor be very important in operate activity everyday and moving wheel the economy in the village.

Studies and programs in study This based on arguments as following, first elderly is point age Where man experience vulnerability psychological, physical and social. Attention and good handling of various aspect vulnerability This important become priority service Good from government villages, neighborhoods and society in general. Second, Conditions services in Krasak Village to elderly Still looked not enough responsive to factors experienced vulnerability elderly in the village the. this looked from passive government village and community in respond need base elderly. Third, the viewing program elderly present as responsive program formulation for need base elderly in the village crack from various aspect their vulnerabilities natural. Based on three argument the, program tick elderly own significance and urgency for system service to elderly in framework ensure quality life elderly in Krasak Village.

2. METHOD

KKN 108 UIN Sunan Kalijaga chose Krasak Village as location devotion. Reason for selection location This Because condition village This own Enough development in various field. However Thus, saving also social problems religious like literacy in letters hijaiyah, the contribution and role of youth, to on treatment and care for the elderly. Krasak Village specifically the people of Dukuh Kadisono, Karangmojo, and Karangpilang amount The existing elderly is very significant. From the amount that is, the elderly experience service less health, so need special treatment especially in undergo pattern life healthy. Because of health elderly For





enjoy day old become very important thing, then from That need exists good preparation. Physical and mental health is reject very dominant For determine well-being elderly.

As for the method used in gather information and data regarding elderly in the village crack used method observation and interview. Observation is the way to do it For gather information about object or something events that can reviewed in a manner clear (Pujaastawa, 2017). Observation in this research and program done To use get information about quality health in the elderly. Observation This implemented in Dukuh Kadisono, Karangmojo, and Karangpilang precisely from 4 to 9 July 2022 with do observation in a manner directly to the elderly To use know condition physique and pattern life elderly. The next method is used that is interview. Interview is something meeting between two people or more done with objective For each other swap information, ideas or ideas with method ask answer, so generated A conclusion or constricted meaning in topic certain (Sugiono, 2015). Interview This done to a number of party that is Integrated Healthcare Center village, midwife village, and the elderly with ask a number of related matters with disturbance health in the elderly.

Writing in study This use type method descriptive qualitative. Descriptive method qualitative This is way taken For handle something phenomenon through various action For know problem in phenomenon the like observation, interview, as well investigate phenomena that occur (Yuliani, 2018). Purpose of method descriptive qualitative This that is For understand something object study from A phenomenon in a manner comprehensive Then depicted in a manner process and impact narrative his research to object research (Chariri, 2009). because That method This in accordance with object phenomenon in study This that is quality health later elderly will done A observation and interviews, data collection and processing as well results data processing will served in form conclusion.

Analysis on the data was carried out with a number of step following this : first, do collection information through activity observation and interview For obtain related data a number of matter about the elderly. Second, do existing data processing with method compare between attendance data elderly at posyandu elderly with the number of elderly data in three hamlet in the village crack. Third data verification. Do verification with crosscheck return data one with other data and media log it with concepts science that is psycho-social elderly. Fourth is withdrawal conclusion. Withdrawal conclusion done with see program *output and* significance sustainability for elderly in the village Krasak. So that can what data is known only have what can be obtained support research and answer formulated problem in a manner more deep.

3. RESULTS AND DISCUSSION

A. Elderly in Krasak Village

Elderly as stage end cycle life Where stage normal development will experienced by everyone achieving individual age continue. Based on grouping his





age elderly shared into 3 parts that is pre-elderly from aged 45-59 years, elderly from age more over 60 years and elderly risky tall from age more of 70 years. As for the results observation obtained data on the number of elderly people in the village crack as many as 52 people. The elderly who are in the hamlet Karangmojo and Kadisono totaling 27 people. However, as many as 11 elderly people No capable For attend activity Integrated Healthcare Center elderly. While the data on the elderly who are in the hamlet Karangilang totaling 25 people. However, as many as 15 elderly people No capable For attend activity Integrated Healthcare Center elderly.

Condition elderly in the village Krasak average still can do work everyday. However, there is a number of seniors in need help others for do activity everyday. Elderly in the village Old Krasak under 60 years own Power stand good body because they live in the village with condition healthy air, hills, and activity everyday which is not too Lots use vehicle. The elderly are over 70 years old own a number of problem especially on the aspect health Because age, psychology Because lack of attention, and the lack of programs that are systematic target and help elderly in the village Krasak.

Service to condition elderly in a manner special managed by posyandu elderly. Integrated Healthcare Center elderly is one asset health provided by the government village Krasak For support facility health of the elderly. this naturally in accordance with Law No. 36 of 2009 concerning health Article 138 which states that availability facility service health and facility group carry on age to get operate life independent and productive must guaranteed by the government (Susanti & Mitra, 2011). Previously in the village Krasak Not yet Posyandu program was formed elderly. After there is Independent KKN activities 108 Group 14 UIN Sunan Kalijaga, posyandu elderly proposed to government village For founded and served need health elderly in Krasak Village.

As for the work program Integrated Healthcare Center elderly who have held in Krasak Village especially in Dukuh Kadisono, Dukuh Karangmojo and Dukuh Karangpilang that is done checking and monitoring health is done every One month once. Activity This Already done in a manner routine in accordance with the work program prepared by the Krasak Village government. However, found that enthusiasm from the elderly really less. this based on several internal factors and factors external. The internal factor is condition elderly already senility, incapacity For traveling, as well There is a number of elderly already suffer serious illness. of factors external, found that lack of attention from member family For participating in the posyandu program elderly the as well as busyness from member difficult family For abandoned.

On the other hand, the elderly proper get attention from midwife villages and cadres posyandu in Krasak village, remember fact that Still Lots seniors in need attention special. Village midwives and cadres Integrated Healthcare Center looked Not yet have a special program For handle the needs of the elderly Good from aspect psychology, health, and social. However thereby amount midwife villages and cadres Integrated Healthcare Center looked not enough sufficient For give attention





more for seniors who do n't capable attend activity Integrated Healthcare Center elderly. With This needed proper evaluation in order to be able to formulated something capable policy the success of the posyandu program elderly in a manner whole.

Based on results data exposure as the above, got mapped a number of problem problem key related with seniors and their services As for the problems the among others: first, conditions elderly from aspect health Good Because age nor his concern to his health alone. Second, problems from aspect service health among them lack of attention from midwife villages and cadres Integrated Healthcare Center to seniors who have limitations For come and check themselves at the health center assistant in Krasak Village. Third, problems from aspect structure and environment in Krasak Village Not yet established Integrated Healthcare Center elderly before KKN Mandiri 108 Group 14 UIN Sunan Kalijaga looked important existence institution the. As for aspects environment social, elderly Not yet become attention full from environment surrounding.

B. Viewing Program

See the Elderly work program is initiative from students of Mandiri KKN 108 Group 14 UIN Sunan Kalijaga with the aim For solve one problems that occur in the village Krasak, especially the service program health elderly. This "See the Elderly " work program carried out in the village Krasak, precisely in the hamlet Karangmojo, hamlet Kadisono, and dukuh Karangpilang. A number of the background of this " See the Elderly " work program is many still elderly ignore health in old age, distance House inhabitant with Integrated Healthcare Center relatively distant elderly if taken by the elderly with walk, still lack of awareness pattern life Healthy elderly, besides it also exists problem in aspect socio-psychology in the village Krasak.

Problem aspect society in the village Krasak that is lack of response government in control health elderly in the village Krasak Where cadre Integrated Healthcare Center Still Not yet own more motivation For visit to homes for the elderly during implementation posyandu, still lack of human resources health especially in the dukuh Karangmojo, Kadisono, and Karangpilang, as well implementation elderly health services No active. Lack of attention from member family to elderly that is condition still elderly capable do activity not enough care to his health consequence busyness member family moment implementation service health and conditions capable physique For going to service health. Besides that, problem environment to elderly that is Still not enough concern environment in the elderly alone. work programme This held through a number of stages the activities it consists of from stage planning stage coordination with midwife villages and cadres posyandu, stage implementation posyandu and tick elderly, socialization pattern life Healthy elderly, and stage work program evaluation.

At stage planning, Mandiri KKN team 108 Group 14 UIN Sunan Kalijaga do field observation and collecting some data from results observation the. Next stage that is do coordination with midwife destination village For Work The same in





implementation activity look elderly. Based on results coordination is, we get briefing more carry on For coordinate with cadre posyandu later get results in the form of elderly data. Elderly data obtained will made as target look elderly. As for the criteria elderly used as target look elderly is 60 years old up, have history serious illness, and no There is accompanying family to posyandu. Based on criteria is, obtained the results of the work program target data "Look at the Elderly " as following.

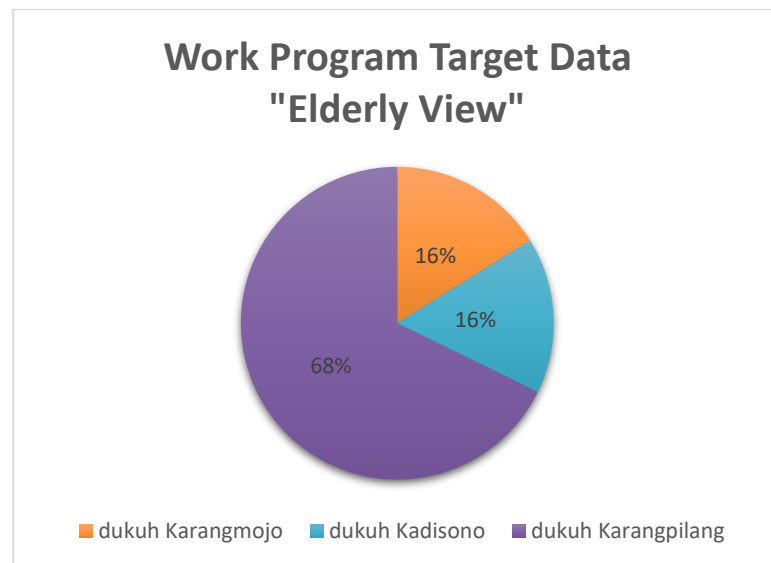


Figure 1. Target Data for the "See the Elderly " Work Program

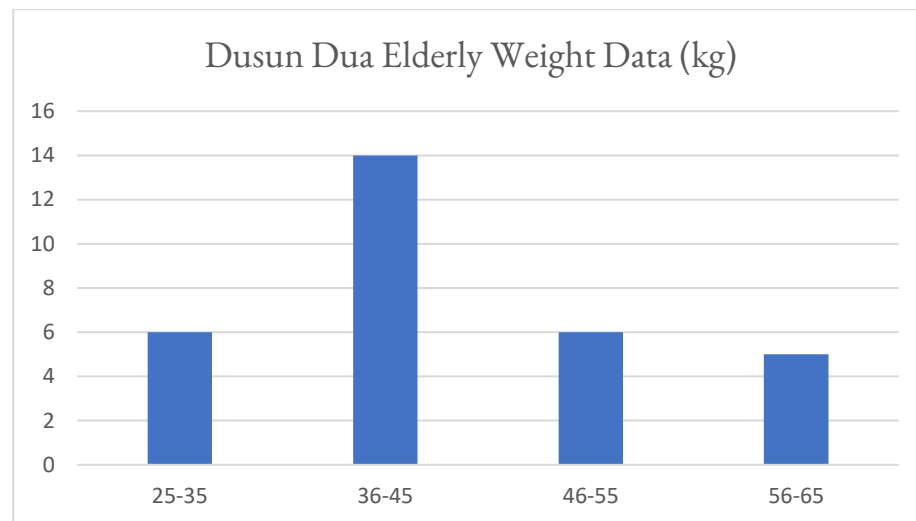
Based on the diagram, the amount elderly most needed done visit "See the Elderly" is elderly who are in the hamlet Karangpilang with percentage of 68% ie as many as 21 people. Meanwhile, the amount elderly who are in the hamlet Karangmojo and duku Kadisono own same percentage ie 16% with amount elderly as many as 5 people. The implementation of the "Seeing the Elderly " work program begins with socialization before implementation Integrated Healthcare Center elderly. Conducted outreach Mandiri KKN Team 108 Group 14 UIN Sunan Kalijaga with visit home for the elderly.

Next, we do making Giving Food Addition (PMT) to the elderly at the time the "Seeing the Elderly " activity took place. Making Giving Food Additional (PMT) use material base form fruits with content substance the required nutrition body in old age. The fruits used in making PMTs that is banana fruit Bananas contain potassium which can lower pressure blood so that can prevent susceptible hypertension experienced by the elderly (Arifki & Barliana, 2018). Implementation look elderly carried out on July 21 and August 9 2022. As for the stages in carry out "Seeing the Elderly " namely first, visit one by one House elderly accompanied by cadres posyandu, after That done inspection form checking pressure blood, height, weight and circumference stomach. Second, after do inspection we provide A little socialization about the importance of health check-ups in a manner periodically through Integrated Healthcare Center elderly, because matter the can influential to



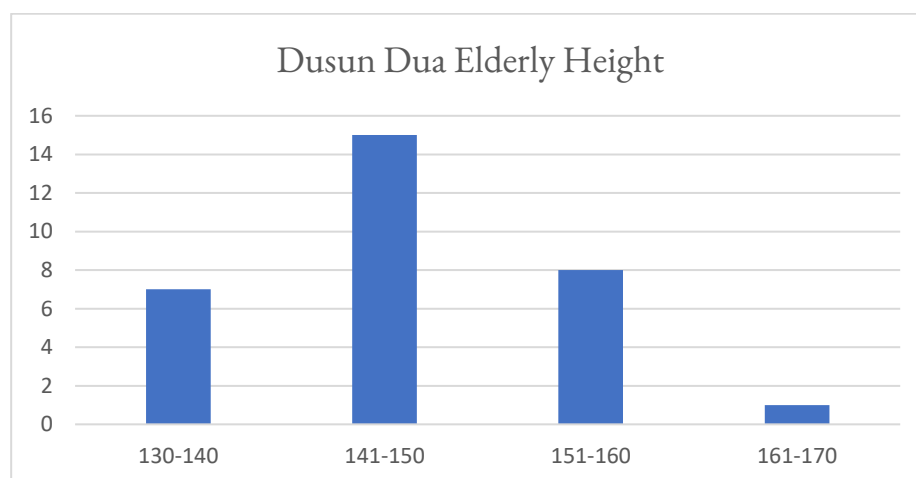


quality life elderly (Sudiyanto & Andrio, 2020) and do socialization pattern life Healthy elderly. Third, give facility food nutritious to elderly form Giving Food Additional (PMT). After the implementation of Elderly View obtained an anthropometry and pressure data blood, which later can used as information health by party authorized. Following are anthropometry and pressure data blood obtained.



Dusun Dua Elderly Weight Data (kg)

Based on these data, the weight of the elderly in Dusun Dua is the most is the range of 36 kg to 45 kg i.e. 14 elderly. Meanwhile, the weight of the elderly in Dusun Dua is the least is the range of 56 kg to 65 kg i.e. 5 elderly.



Dusun Dua Elderly Height Data (cm)

Based on these data, the height of the elderly in Dusun Dua is the most is the range of 141 cm to 150 cm is 15 elderly. Meanwhile, the height of the elderly in Dusun Dua is the least is the range of 161 cm to 170 cm is 5 seniors.



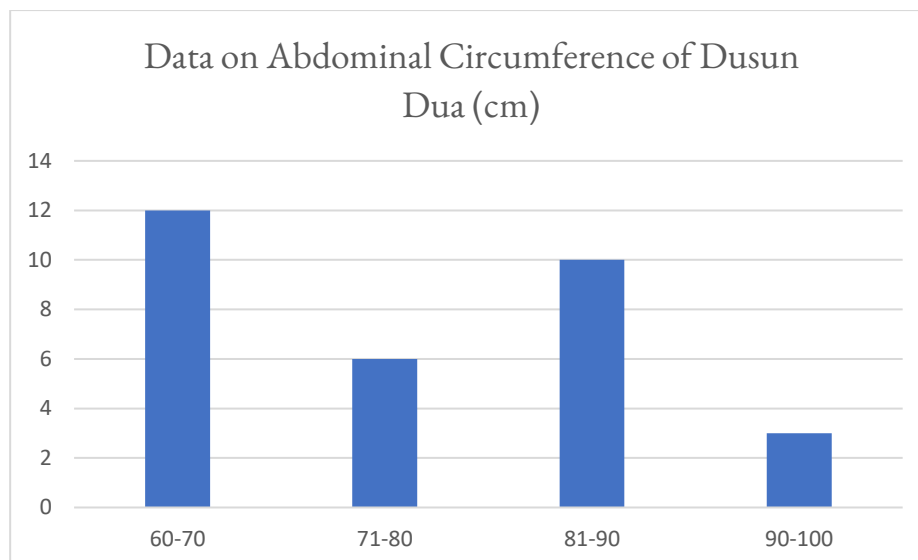


Figure 4. Data on Dusun Dua Elderly Abdominal Circumference (cm)

Based on these data, circumference stomach the most elderly in Dusun Dua is the range of 60 cm to 70 cm is 12 elderly. Meanwhile, circumference stomach the least number of elderly people in Dusun Dua is the range of 90 cm to 100 cm is 3 elderly.

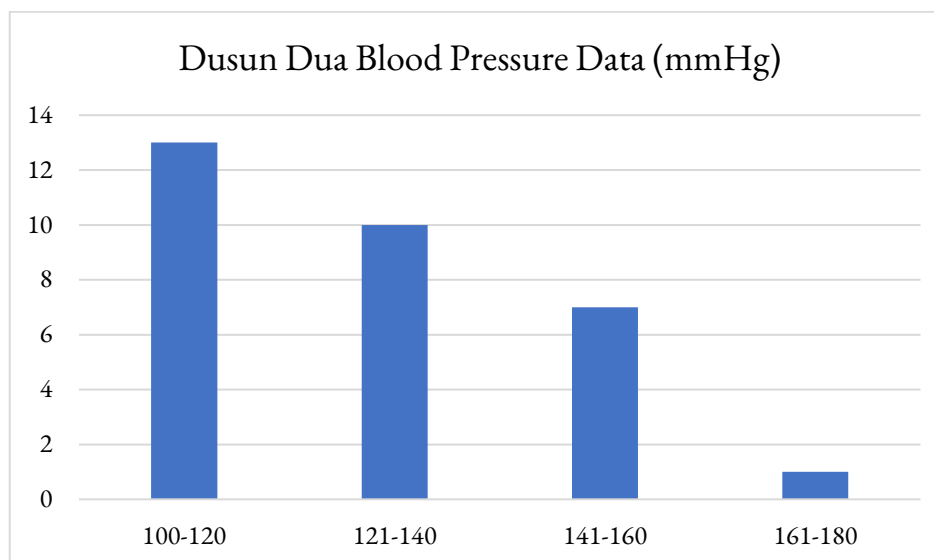


Figure 5. Dusun Dua Elderly Blood Pressure Data (mmHg)

Based on these data, pressure blood the most elderly in Dusun Dua is the range of 100 mmHg to 120 mmHg ie 13 elderly. Meanwhile, pressure blood the least number of elderly people in Dusun Dua is the range of 161 mmHg to 180 mmHg that is 1 elderly. There is an implementation of the Seeing the Elderly program has become material evaluation to response government village in optimizing health service programs. Response This proven with Reactivation of the work program implementation Integrated Healthcare Center elderly during One month very as well as obtained something planning to addition cadre posyandu for more health services maximum. Also with holding of this program cadre Integrated Healthcare





Center become more motivated For carry out visit to the elderly especially in the elderly who need attention special for example difficult elderly For walking and elderly who have disease special. Society is also growing care on the health of the elderly with method reminds the to active follow service health as well as the elderly be the more excited, happy, and feeling cared about. For the elderly who still ignore service health now become more aware to importance pattern life healthy and check health in a manner routine consequence exists socialization that has carried out. this because application hygiene and maintaining health very important thing For guard quality life public especially elderly (Tantama, 2017).



Figure 6. Documentation together Krasak Village government, midwife village, and women cadre Integrated Healthcare Center in activity Integrated Healthcare Center elderly and tick elderly

C. Indicator Success

in the activity program look elderly in Krasak Village, got seen great enthusiasm for all element public village. Enthusiasm the proven from exists seniors who deliver complaint about disturbance his health as well as ask things that haven't they know from problem health. Activity the grow awareness in self elderly For more notice health. Awareness is component from the delivery process information through perception that ends in taking decision and execution action. Activity look elderly help the elderly more care For control his health.

Before there is a tick program elderly here, the elderly Not yet fully realize about importance control health in a manner routine. one causative factor matter This happen that is circumstances social village. it can seen from lack of response government village in control health elderly in the village. Attention member family





as well as environment to elderly too less. Condition Geographical Krasak Village also became reason exists factor circumstances social the. Another factor that arises that is exists circumstances psychological elderly. circumstances the become internal factors that arise from in self elderly and able become something serious problem if No handled with ok.

With there is a tick program elderly held by KKN 108 Mandiri Group 14 UIN Sunan Kalijaga can encouraging the elderly realize importance control health in a manner routine. Besides the upgrade awareness elderly guard health seniors, members his family too attention to condition elderly. A number of indicator success can seen in table under this.

Table 1. Indicators of success

circumstances Before	Information	circumstances After
circumstances Social		
1. Posyandu cadres not enough motivated operate task. 2. Limited human resources health 3. Passive health program	Response government in control health elderly in Krasak Village	Condition cadre Integrated Healthcare Center more Spirit operate tasks in their assigned area. Then increase more attention from government village to condition health in Krasak Village.
1. circumstances visible elderly Healthy so that feel No need inspect his health. 2. Busyness member family For control health elderly already No capable For to service health.	Attention member family to elderly.	arising awareness member family elderly check condition health elderly in the family. Along with matter that is, awareness elderly to health self the more arise.
1. Ignorance living environment in the elderly alone.	Attention environment around to elderly	he added concern public around to living elderly alone.
circumstances Psychological		
There are elderly people who are afraid of strangers.	There is immediate elderly feel Afraid from attend and meet him to anyone other than his family alone.	There is attention special to condition elderly the.





circumstances disease suffered lower Spirit live.	There is suffering elderly disease, then lower attention himself For guard quality his health.	More attention from many people added cheers yourself and improve quality life elderly.
Lack of awareness self elderly check condition health.	There is a feeling that arises from self elderly For reluctant check health self.	Elderly the more realize necessity check health self.
Feeling loneliness that arises from in self elderly.	Appear feeling quiet in self elderly in life.	Disappearance of loneliness and increase Spirit in self elderly.

Source : Result of Program Report

Implementation of the "Seeing the Elderly " work program carried out by KKN 108 Mandiri UIN Sunan Kalijaga Group of 14 walking with ok. Implemented work program get support full from government and the people of Krasak Village. Achieved success from work programs This can give impact broad usefulness. Enhancement quality health elderly in Krasak Village will increase quality life and numbers hope live. Then on the level end the success of the policy programs compiled government village can achieved and accomplished with ok.

D. Impact Program Sustainability

Seeing the Elderly activity program is effort from KKN team for finish problems in Krasak Village specifically for the elderly. Problems the that is behavior less life Healthy as well as lack of understanding and awareness to pattern life healthy at age dusk. Implementation of the tick program elderly has give good impact for Integrated Healthcare Center Elderly in Krasak Village. Impact the give mark positive for elderly in understand pattern life Healthy in accordance with goals that have been designed by the KKN Team. Review with held implementation of Seeing the Elderly with Posyandu cadres Krasak Village Elderly, available participation and enthusiasm from the elderly. The KKN team conducted an observation program elderly with visiting the elderly at their residence, the elderly being visited or judging is seniors who don't can present to Integrated Healthcare Center for do inspection health.

Based on the implementation of the Look at the Elderly program, was carried out the objectives of the KKN Team's work program, namely quality health elderly in Krasak Village become controlled. There is attention special from the KKN Team and Posyandu Cadres towards the elderly will push enhancement number hope life Elderly in Krasak Village. With exists visit to House elderly create a feeling of loneliness again felt elderly changed become Spirit Because exists Friend talk and care more provided by the KKN Team and Posyandu Cadres. Besides that, p the can push elderly and family as well as public around For care to condition health





environment around especially the elderly with exists motivation For do check health in a manner routinely at Posyandu Krasak Village Elderly.

Enthusiasm from the elderly No only give motivation for the elderly That Alone but also giving motivation for Posyandu Cadres in Krasak Village. one problem previously lack of HR (Human Resources) personnel health make Integrated Healthcare Center Elderly No routine held every the month. If p the happen in a manner Keep going continuously, very risky For happen vacuum Integrated Healthcare Center Elderly in Krasak Village. With the existence of an Elderly Viewing Work Program from the KKN Team help evoke Spirit from inhabitant For turn on return Posyandu who had time No routine done in every month. its active return Integrated Healthcare Center Elderly can make it easy communication between Posyandu cadres and the elderly For control quality life of the elderly in a manner routine.

View program elderly who have also had an impact for Village Government, Village Midwives, and Posyandu Cadres as determinant policy. Related data health that has obtained from implementation of the Seeing the Elderly program channeled to village midwives and parties related. Passed data the can make it easy For determine various policy related enhancement health in Krasak Village. There is pressure data blood of the elderly, data on the number of elderly people examined, weight, height, and circumference able stomach become reference from condition health or disease experienced. _

Condition health good society can make condition social and economic good society too. When society healthy, condition economy public will running and have an impact on improvement well-being society. View program seniors implemented can form intertwined system to be reference control health elderly. System health the will make it easy government village, midwife village, and cadres Integrated Healthcare Center as determinant policy For maintain and improve quality health society. Besides that system management good health in the village can map and deliver solution will problem existing health in the village, then the inspection program elderly can become material evaluation government village related addition source Power man in the field health for Posyandu elderly can active return in accordance hope public

4. CONCLUSION

Looking at the elderly visit program elderly to home for the elderly with do inspection Health, Giving Food Supplement (PMT), response on concern social as well as suggestions for policy government to service Integrated Healthcare Center elderly. this program initiated by students of KKN Mandiri 108 Group 14 at UIN Sunan Kalijaga. Look at the Elderly be a program that delivers response on condition social, and psychological from the elderly. In terms of social obtained response form support full from government, village midwives and posyandu cadres elderly, increase concern public to fellow, as well concern elderly to health self alone. Response from aspect psychological as the elderly feel happy, excited and feeling





attention, knowledge to importance pattern life healthy and check health in a manner routine, as well reduce the feeling of loneliness experienced by the elderly. this program has become material evaluation by the government village Krasak as response in determine more policies Good Again related Posyandu program optimization elderly Good form enhancement quality service, outreach nor enhancement facilities and infrastructure Integrated Healthcare Center elderly

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COMMUNITY PARTICIPATION IN THE “CLEAN VILLAGE” TRADITION IN MADIREDO VILLAGE, PUJON DISTRICT, MALANG DISTRICT

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Abstract - Indonesia is a country that is rich in its customs or traditions. Tradition is a form of traditional ceremony carried out by the community as well as to preserve the ancestral heritage collectively in the form of traditional ceremonies. One tradition that is still practiced and preserved by the community is the clean village tradition. In Madiredo Village, Kecamatan Pujon, Malang Regency, the clean village tradition is routinely held once a year in the month of Muharrom. This tradition is carried out because it is a tradition from the ancestors in Madiredo Village. Clean the village carried out by the community by doing Khataman Al-Qur'an, prayer, prayer together and thanksgiving in every hamlet in the village. This study aims to determine the clean tradition of the village in the Madiredo Village community and the values that exist in it. This research was conducted in Madiredo Village, Pujon District, Malang Regency. This type of research is descriptive qualitative. Data obtained from primary and secondary sources in the form of information or facts from informants and events or activities as well as other relevant documents and archives.

Keywords: tradition, clean village, values





1. INTRODUCTION

As we know together, that something tradition is series continuing activity repeated so that become something habit so that He have value. values That Keep going inherited from something generation to generation next. Inherited values in a manner down hereditary it, has considered both by society and considered relevant with life and needs public local. Well, the State of Indonesia is one of the countries that still still conserve traditions that have inherited, still thick will supernatural beliefs. Therefore, the State of Indonesia arrived moment This is the richest country customs, traditions, as well culture compared to other countries in the world. Therefore, a lot traveler foreign flocked to Indonesia for see in a manner direct traditions and culture in Indonesia.

Like example ceremony clean still village awake and still sustainable culture village tradition Madiredo, the role played by the community in tradition ceremony clean village really important Because success in tradition This really depends The same public That alone. First role played by society ie start plan at a time carry out from the traditional event is taking place the. In case This make committee organize something activity tradition clean village That really easy due to conditions This public like case as producers and consumers. We are very interested in tradition clean village This Because uniqueness in containing tradition values wisdom local Good from generation young already formed character in Love homeland against culture alone and not There is concerned he continued in culture incoming foreigners to Indonesia. As for from uniqueness tradition clean village is develop mark tradition in the midst of the still globalization era tight in generation now this.

In addition, we are also interested in ceremony clean village This Because in area Certain own wisdom local yourself, accordingly with confidence and guidance life so that can reach what 's planned together and got prosperous. In case wisdom local including exists law custom, value culture as well as make public prosperous in tradition clean village that has mark wisdom local like, please help each other respect, mutual cooperation culture.

Wisdom local can connected in cultural practitioner national at one place, so wisdom can contain Lots corner view nor regulation in environment society. By and large ethics and morals can contained in mark wisdom locally taught down hereditary so that characteristic typical in culture tradition clean village Still awake until moment this. Wisdom local still endure If public Still maintain exists existing views, rules, values and norms. Development culture in the middle development era Now sometimes the more forgotten by society with authenticity, uniqueness as well as wisdom local. Because of wisdom locale is very long and has mark sublime in it as well as culture as material concrete, however the older the culture will used as something object or symbol without have an important meaning again. Such fact make mark wisdom local become the more oblivion and generation next only Can attach importance something existing development without see culture or wisdom local.





However along walk time authenticity, uniqueness as well as wisdom local will the more eliminated with entry various technology new and existing problems social will faced by society as well as environment around like the more many population and circumstances This the more make public start change and will itself leave wisdom local who has lowered in a manner hereditary. Thinking pattern public will change and fade wisdom local as well as public will No Again think about balance nature and environment source Power nature. Progress wisdom Local communities rely heavily on preserving communities return exists wisdom local and community Want to change pattern forward thinking. So from it, source Power nature and environment natural will owned society and can utilized as well as preserved without something is disturbing in balance environment the.

2. METHOD

Method interpreted as something method or technique used in carry out the research process. In research effort made use method certain with be careful and use perfect systematic in problem so that can used For finish or answer an existing problem. So in conclusion, method implementation that is something method For obtain solutions that will be explained by researchers and answer the problems that will be researched.

This researcher uses a descriptive research method using an empirical juridical research approach. In this stage the researcher is looking for secondary data, namely additional sources obtained by means of documentation in the form of data obtained in the village of Madiredo regarding the traditions that exist in the village, as well as photographs of religious activities in the prison. As well as primary data, namely the main data source obtained with method method observation and interview. Related matter this, source data from study This ie from the citizens madiredo. After that, data was collected by going directly to the field and looking for literature such as journals, theses and books according to the theme of the researcher to be appointed.

Research method descriptive This use method survey research. With method This study descriptive can get and get displays data from the symptoms to be examined as well as can find factual information about various related problems with tradition clean village. With thus, properties study This that is descriptive and data obtained use plunge direct on the ground and direct from object study namely Community Participation in Tradition Ceremony Clean Village in the village Madiredo.

3. RESULTS AND DISCUSSION

A. 'Clean Village' Tradition

The clean village tradition is a tradition that requires many things to prepare. This tradition is carried out once a year, namely in the month of Muharram or what is commonly called by the Javanese, namely the month of *Suro*. A tradition which is a form of community gratitude to God Almighty for the harvest, as well as for





cleaning the village from all disasters or *logs*. This clean village tradition serves to strengthen the sense of mutual cooperation and community kinship, as well as functioning to preserve the traditions of the local community.

According to the informant, the clean tradition of this village also aims to send prayers to the ancestors who have contributed to the village. The community believes that if this clean village tradition is not carried out, the village will get disaster or *logs*. It is for this reason that the people of Madiredo Village carry out the clean village tradition to preserve the heritage of their ancestors and also avoid future disasters and *logs*.

The clean village program carried out by the community in Madiredo village has been carried out for a long time, starting from the time of the ancestors until now it is still being preserved by the local community. Formed tradition clean This through a long cultural process. From that process, slow gradually tradition This later will become once continuing habit done, who wants No Want to require public village Madiredo For do it.

Madiredo Village is A community local the countryside has prevailing norms for society. Always values attached to society village Madiredo that is mark religiosity, values unity and value kejawen. *First*, value religiosity. this value Can We Look in ceremony clean village, where at the ceremony the public do tahlilan, prayers. Where is p This done as means For connect self with God. *Second*, value union. this value push public For interact One each other. Interaction This Can We Look from preparations made at the time clean village, like deliver food from each other's house. So that from interaction This will creating a sense of togetherness, a sense of brotherhood, and warmth between inhabitant local. *Third*, value kejawen. this value as We know have and load will things mystical. it Can We Look from net event village this, where public Still believe that with this event will get rid of spirits evil in the village Madiredo.

As for implementation clean village This usually held in the month of August on Friday Legi. For date every village different in carry out tradition clean village this, will but Certain all will pick up on time August only and the ceremony is carried out for 3 consecutive days. In ceremony clean village This usually in the form of rice cone and side dishes the pauk made collaboratively by the residents village Madiredo.

Inside session clean village carried out in the village Madiredo held with a number of session. On the first day, the event was held from 07.00 to 12.00 noon. Prayers for the Prophet were read by the Jidor Flying Congregation, while Muslim women performed the Khataman Al-Qur'an. It was continued at 16.00 with the recitation of tahlil and istighosah as well as thanksgiving for tumpeng nasi kuning and white rice which took place in the punden garden by all village officials and staff plus representatives of religious leaders, community shops and representatives of institutions such as BPD and LPMD. It was continued at the ba'dha isya' hour, the peak of the slametan and thanksgiving event, the recitation of tahlil and istighosah by all levels of society, village officials, staff, representatives of institutions such as





the BPD and LPMD, all the Bengkaras hamlet community from RT 39 RW 11, community leaders, the scholars and invited guests from neighboring villages. This event was carried out like greetings. The first is a speech from the village head who talks about village programs, village achievements, financial reports and village achievements. At this event, the village community has a custom that at every clean event the village brings food that is placed in a place that is made by themselves.

This place is made of bamboo and gedebok (banana poshon stems). In this place, most people fill it with white rice and side dishes of tempeh, tofu, chicken seasoned with balado. The second is remarks from representatives of the institution. Followed by tausiyah by village elders. On the second day, traditional art performances will be held at Mr. Kamituwo's house in every hamlet. The art performances that are performed are pencak silat and bull fighting performances which have become the habits of the people of Madiredo. On the third day, there was an art performance, namely Campursari which was held at Mr. Kamituwo's house, starting at the time of ba'dha isya until it was finished.

Therefore, the people of Madiredo village still maintain this tradition because this tradition is a legacy from their ancestors that must be preserved and this tradition still has an awareness that the sustenance they receive is a gift from Allah SWT, the almighty, for which we should be grateful. So from it 's tradition clean village This is routine public village Madiredo in grateful enjoyment from God after harvest and every a year once. As for the rules in tradition This arrived Now still same and no changed. from scratch start tradition ceremony clean village This held on Monday Kliwon in the month after results harvest.

Tradition so- called village tradition clean village This is one inheritance grandma ancestor must preserved and cultivated as like let child grandchild We Can see and enjoy strain tradition from grandma ancestor earlier. because that, the teachings given by grandmother ancestor until down hereditary this is very instructive kind No on the contrary, so too tradition this is what is being done with clean village. Lots contained values in tradition the to be practiced and taught by others public in nor outside. For society big conserve tradition is definite obligations and ceremonies This can add the spirit of mutual cooperation, helping fellow inhabitant like grandmothers do ancestor earlier. So from that, come on We fertilizer return Spirit kinship between people and spirit nationalism in tradition this is for society Keep going care and togetherness between inhabitant Good in activity clean village also moment implementation That himself of course can cultivate return brotherhood and spirit family.

B. Islamic Values Tradition Clean Village

Every deep -rooted tradition in public Certain own the values contained in it Good form mark social, religious and culture. As for values existing religion in tradition clean village this is among them are:

- 1) Aqidah, that is form belief inhabitant village Madiredo that Allah SWT is the one who gives all something and only to Allah SWT public village Madiredo request





all something. this in line with teachings Islam in the end showed For maintain and actualize potency monotheism through various effort educative which is not contrary with Islamic teachings. Also with there is Islam then in implementation clean village remove values shirk and then replaced with values good God bless.

- 2) Worship, that is ritual devotion as ordered and arranged in the Qur'an and Sunnah. Tradition clean village in Madiredo contain Worship values with pray to God through prayer together, Istighosah, dhikr. Pray and chant God's name. The above rituals is examples of worship included in oriented Islamic Education to How man capable fulfil braid connection whole and direct with God, then guard connection with fellow human as well as ability keep and deliver self. With Thus, worship is performed inhabitant village Madiredo in tradition clean village can said as tools used by residents village Madiredo For repair morality and approach self to Allah SWT.
- 3) Morals, with exists Tradition Clean Village in Madiredo, then tradition This capable form inhabitant village Madiredo become fond citizens help with sodaqoh and responsible answer as well as become priority citizens interest together. it is peak achievement morals form Ershad as ability differentiate between good and bad deeds, then Taufiq namely the appropriate action understood as behavior likes do deed good and commendable as well as avoid the bad and despicable.
- 4) Society, Tradition clean village is uphold tradition tall unity and oneness, then not amazed at each procession clean village always done in a manner together Good in implementing, maintaining and preserving tradition then by the government village Madiredo be made an icon of Madiredo Village which will be guarded sustainability. this same match with field society that includes arrangement association life man on earth, for example arrangement about objects, state administration, relations between countries, relations between man in dimensions social, and others.

From the existing values described above, shows that every traditions, customs attached in self public own laden content will values. For example, value society, where public without aware with follow tradition clean village This has uphold tall the value of mutual cooperation and unity, where mark This aligned with existing values in Islam, as well as Pancasila, that is Indonesian unity. Not only that, value divinity, value humanity There is in tradition this. Therefore, the existing tradition in every group public own values philosophical, the same very No contrary with religious values, nation and state.

Cleanup event village This is something positive remember exists progress of the times and information is increasingly sophisticated and fast scrape exists cultures proper nation We preserve. So from that, come on We fertilizer return Spirit kinship between people and spirit nationalism in tradition This let public Keep going care and togetherness between inhabitant Good in activity clean village





also moment implementation That himself of course can cultivate return brotherhood and spirit family.

Community role in tradition This really important. Then we Can know more Far that success something activity is very dependent to existing society. Community role the going on from planning, executing at a time observe the running of the event. So from that, one organize tradition clean village will the more easy and condition public Can said as “producers” as well as “consumers”. Impact from tradition ceremony clean village This for life public village Madiredo Because exists influence resulting globalization in matter the resulting negatives and positives. from impact positive can said including technology that is increasingly sophisticated and advanced tool transportation as well as knowledge knowledge more broad. whereas from matter negative Lots incoming western culture in our country which results in culture us and many more youth choose western culture than culture grandma ancestor we are in essence culture traditional. Problem This can be caused Because exists pattern think who they are consider If the western culture more modern and more Good nor popular so awareness in conserve culture traditional for thought they decreased.

it caused exists existence culture tradition in our country start worry about the former culture traditional in our country is not very counted the amount Because so many variety like dance traditional, language traditional tool music traditional etc. However Now culture We specifically very little traditional even No there. Now seldom very child young want and pay attention culture traditional in his country, that is why they think culture traditional it's wrong and shame For confess If culture traditional is culture them.

However different with culture tradition in Malang, East Java, especially in villages Madiredo arrived moment This Still endure culture traditional and still is exist. Tradition the is tradition clean still village Lots public enthusiastic in welcome tradition This including young men and women. because it is, it is high spirits in conserve culture traditionally by young men and women resulted key success preservation culture it really depends in the spirit of the youths and girls as well as the support of parents who accompany and guide in culture traditional apostle the.

From everything something activity Certain There is impact that is characteristic positive and kind negative. Impact that is positive is tradition clean village This can seen and can categorized as in matter social which culture is tradition This in a manner direct nor No direct has invite public in life each other Help help and mutual cooperation applied in principle kinship and deliberation. As for from characteristic impact negative is tradition clean village This There is two which belief is part public Madiredo Still trust something power possessed by humans apart from God Almighty that is with trust grandma positioned ancestor as spirit watchman the village that resides in Punden. it make many people fall for it in challenge belief which human still some people think watchman village the Can control inhabitant public Because exists trust happening bala ' if No carry out tradition clean village and held with congratulations form offerings or food.





4. CONCLUSION

Community role to conserve ceremony clean village in village Madiredo that is Because exists inheritance from grandma ancestor so that must For preserved and the village community knows with term grin culture jawi. As for the media between man and God within framework say Thank You for the blessings given during One year final like : health, safety and bestowed sustenance. On the other hand, it also describes something hope for his life Far more well and more blessing the charity often called with sleepless blessing. Village community believe If carry out tradition ceremony This in a manner routine will spared from harmful dangers in village such and if break it will get something bala '.

Form role public in organize tradition clean village There is three kind. First is form form material food for tradition clean village such as : tumpeng, savory sego, ingkung, Lombok green vegetables, noodles, gudek, tofu, empe bacem, peyek and kerupuk. As for form role second society is from power and physique from public local. Form role This No Can categorized as with value for money because here soul social in public must grown and must Work The same fellow other communities, such as: install pennant, cleaning street, paint fence and gate village, cooking. In addition, energy is also needed as For gather dues as well as donation from donors. Form third role is involvement in mental and emotional matters Because in matter This No There is element compulsion in follow the event. As for support full from the organizing community tradition the will proven in existence traditional clean village This can done in a year very without something is missing.

Tradition clean village this, loaded will the values contained in it. Either form mark divine, social, and humanity. Hence, tradition clean village This need preserved, remember uniqueness as well as enough values significant in it. It's not wrong if some say that great nation is appreciative nation its traditions and culture. this important, remember lasting tradition This There is Already eroded along the times, the technology is getting better sophisticated.

However, each tradition Certain have impact, however from ceremony clean village This for public Madiredo. Anyway impact from tradition This There is two namely : the nature positive and negative. As for from impact positive is seen from field social Which culture is tradition? here involve public in a manner direct nor No direct as well as invite public each other life Help help or mutual cooperation create principle kinship with method deliberation. However tradition clean village This No will walk as will be planned If public No want or not capable in defend it. This is the basis public village Madiredo, district Pujon, Malang Regency remains maintain tradition in a manner routine every the year after harvest ended. Whereas impact negative is tradition clean village This There is two which belief in part public Madiredo Still trust exists strength yes exceed human beings and other than God almighty one that is with trust spirit grandma positioned ancestor with watchman village Madiredo who lives in Punden.





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SOCIALIZATION OF SEX EDUCATION AND THE DANGERS OF NARCOTICS, ALCOHOL, PSYCHOTROPICS, AND OTHER ADDICTIVE SUBSTANCES (DRUGS) IN SMP NEGERI 1 TRUCUK

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Abstract - In the 21st century, adolescents are faced with the onslaught of promiscuity and the circulation of illegal drugs or often called drugs. Perpetrators of promiscuity or even drug trafficking are no longer targeting adults only, but children who have just entered their teens are also not spared the impact. Therefore, various efforts have been made by parties who have a focus on this phenomenon in controlling adverse impacts with various forms of information literacy. So that during the service period, researchers took part in prevention efforts by conducting socialization about sex education and the dangers of drugs aimed at new students of SMP Negeri 1 Trucuk, Bojonegoro Regency, East Java. This research is motivated by the existence of several related cases in the region. The socialization activity which functions as information literacy for new students aims to reduce the number of similar cases so that they do not occur in the future. This study uses active and participatory learning methods through lectures and discussions with students of SMP Negeri 1 Trucuk.

Keywords: Drugs, Free Association, Sex Education, Information Literacy





1. INTRODUCTION

Drugs and Association free is one problems faced in Indonesia and increasingly growing. dealer Drugs No only target circles public up and people who have mature, however Now they Already enter among child teenager, child school even child Elementary School. as Constitution has forbid to use drugs especially For consumed Because the resulting danger with consuming drugs it's so bad very to health body someone. Besides destroying health body as well as the effects it causes with consume drugs it is very terrible.

Effect of NAPZA consists from a number of class that is reducing group activity functional body, stimulating group function body and improve excitement work, class that can raises effect exaggerated hallucinations with views that are not real. Entactogens (incl stimulants that have modified which also has properties hallucinogens), class that affects brain with receptor. Neither do drugs will regardless from association free and naughty teenager, one factors that also come along role that is development technology, a lot teenager or child current school to school bring telephone or smartphone and accidentally or No on purpose access websites or smelly app pornography.

Based on a number of explanation about Miscellaneous drug class that causes impact to condition psychic or mental play a role big to behavior user. So the users drugs tend will own violating behaviors norms in public or even do follow criminal. Cases violence sex and intercourse free too sometimes related with behavior use drugs. Association free prone to happens with ages teenager beginning and middle, p This caused by the range age the man tend Still confused and guessing.

So from That the 12th group of Independent KKN Batch 108 UIN Sunan Kalijaga Yogyakarta took the initiative For carry out work programs form socialization with material understanding *sex education* and the dangers of drugs at SMP Negeri 1 Trucuk. Socialization This aim For give information regarding knowledge education sex and drugs specifically to student just SMP Negeri 1 Trucuk.

2. METHOD

The method used in the implementation activity This that is *active and participatory learning* through lectures and discussions. Lectures and discussions used For explain about sex education and the dangers of drugs to students new at SMP Negeri 1 Trucuk, about changes that occur during puberty, way maintaining body health during puberty in students, signs dependency somebody to drugs as well as effects felt by addicts Drugs. Participant is students only SMP Negeri 1 Trucuk which students start Entering puberty, of course Lots things change and desire know and try very high. So that need exists learning will the changes to be he faced. in age students who are still quite young in matter ask relatively still shy and trouble. So that speaker decide For use method interactive lectures and discussions with SMP Negeri 1 Trucuk students to participate interested and direct hit the target. Socialization This has held during three day starting on July 18 2022 to July 20 2022, taking place at Trucuk 1 Public Middle School, Sumberejo Village





Subdistrict Trucuk Regency Bojonegoro, East Java with the theme “ Socialization Sex Education & Dangers of Drugs as means literacy in students just SMP Negeri 1 Trucuk ”.

3. RESULTS AND DISCUSSION

Teenager This discussion about case violence sex and circulation drugs the more lively happened. Phenomena included in action criminal This naturally No escape from lack of socialization to whole circles society, because perpetrator violence sexual nor use and/ or circulation drugs No Again originate from circles age mature but also origin from age children and youth. According to data from the Ministry of Women's Empowerment and Child Protection, case violence sex in Indonesia in real-time data input in 2022 is calculated from January 1, 2022 to Now show figure 6,937 cases. Violence case is highest case compared to cases other. While data from BNN for user narcotics Alone numbered 3.6 million people during 2019.

Based on data from second source can said that Indonesia experienced emergency drugs and violence sexual. Especially Now phenomenon This target to whole age Indonesian citizens. In the era of globalization Now this, drugs has be a problem in itself for life human, even for generation young. Generation still young vulnerable, will search teak yourself, and have a sense of desire know too much potential to danger drugs. Initially only curious, which causes desire For follow tasting feel the pleasure consume without know impact bad for body and end become dependency use drugs.

Drugs Alone is abbreviation from Narcotics and Dangerous Drugs (Materials). Drugs normal associate with the word NAZA (Narcotics, Alcohol, and Substances Addictive) or NAPZA (Narcotics, Alcohol, Psychotropics, and Substances addictive). Drugs is terms used by law enforcement law and society. Dangerous material is materials that don't safe used or harm and use contrary with law or violate law. Drugs Alone is term medical For group substance that if enter to in body cause dependence (addictive) and effect on work brain (psychoactive). Including in matter This drugs, materials or substance, both regulated Laws and regulations law, however often abused, like alcohol, heroin, marijuana, cocaine, and so on. Drug abuse that becomes problem social in society raises Lots impact No only impact physique but also the impact on the environment social.

Abuse narcotics is problem of concern to the international community. Meanwhile, BNN (2020) mentions that based on results survey 2019 is known number prevalence abuse drugs a year final use level national is 1.80 percent or equivalent with 3.4 million soul Indonesian population aged 15-64 years. Besides that, stuff drugs have mark sell enough high, so benefit the sellers. That reason makes Lots public become seller the illicit goods. Drugs that don't fully forbidden its use in Indonesia. Drugs usually can used in the world of Health if No exceed dosage, and also can used in knowledge knowledge. In the world of health, drugs can cure disease or can reduce pain. However, a lot abused society drug the as drug sedative





nor as entertainer when somebody there is problem. Possible effect arise that is can make somebody become addict drug the or feel dependence. Besides that, self Alone will appear various disease and up No wake up self. From no wake up self, someone can do possible criminal endanger other people's lives. This the more confirmed by our interviews with one inhabitant village, in results interview with one inhabitant village Sumberejo, Trucuk that youth in the village the Once caught on base use drugs forbidden. So from that's us strong choose do action precaution against use drugs No Again sustainable. Due to Prevention Abuse Drugs covers activities (1) Promotive (coaching program), in this program that becomes target coaching his are members society that hasn't use or even Not yet know drugs The same once. (2) Preventive (prevention program) this program addressed to public same health very Not yet Once know drugs for them know about ins and outs outs drugs so that they become No interested For abuse it.

Sex education or sex education is something science teaches about sexuality clear and true man. Sexuality man covers information about the process conception, pregnancy, birth, behavior in demand sexual, relationship sexual, and aspects health human soul and body. Sex education give knowledge about all something related with type sex. this explain start daru growth type gender (male and female), how function sex as tool reproduction, how development tool genitals that occur in women and men, about menstruation, dream wet and so on, up to appearance lust Because exists changes in hormones in the body human. Sex education or education about health reproduction Already should given to already kids leave mature or teenager, fine through such as formal or informal education in family. this become important thing For prevent exists storage social like sex free, pregnant outside marriage and its occurrence action abortion so that knowledge about health reproduction among youth is very important.

Indonesian people also do consider education sexual is taboo for learned, way think like This become obstacle in effort push number violence sexual. Whereas along walk time dynamics existing in society No Can deny exists globalization. The more development technology make it easy public from various circles age For access information. In networking social No only load positive information but also loading information negative, for example pornography. Appearance things that smell porn is very high cause stimulation psychic to the audience, no seldom perpetrator from crime violence sexual is access to these sites. Connection cause and effect should offset with exists effort prevention For reduce number case later day. Less evenly socialization will importance information education sexual to public cause problem alone, in particular for government local. As said at the beginning, that sex education is still taboo for be delivered to public specifically teenager so that with see circumstances, challenges as well as possible potential happen, move the Mandiri UIN Sunan Kalijaga KKN group For do activity education literacy information form socialization.

Conducted socialization is action advanced after researcher do observation as well as interview with citizen. After finding statement from inhabitant that has





There is a number of case abuse drugs forbidden as well as happening case pregnancy No desirable, researcher so planning outreach programs with carry topic about *sex education* as well as the dangers of NAPZA.

Then after researcher do coordination with KKN group, continued with management permits made direct to party school especially to Head SMP Negeri 1 Trucuk, namely Mr. Sartono. At first researcher want to use the word "*free sex*" However during the licensing process head school not enough pleased with those words, because he think that knowledge student about term the still very minimal so if they get information new but they Not yet Can accept with Good scared precisely will bring influence bad, so researcher agreed For change the word "*free sex*" become "*sex education*".

Activity socialization going on during three starting day from July 18, 2022 to July 20, 2022, due student new class of 2022 SMP Negeri 1 Trucuk shared to 6 rombel. Each rumble get One material from material *sex education* and drugs. During activities socialization going on, students apparently still Not yet know a number of term from submitted material. Researchers also do a number of interesting method interest attention student so that student No bored during delivery material, for one with do *ice breaker*. *Ice breaking* provided No only just play but also do *reviews* from material that has be delivered before do *ice breaker*. Can seen from implementation *ice breaker* after he did lecture, it turns out the already Far more understand and memorize will a number of terms in *sex education* and all that narcotics.

Activity This own essence For give education for SMP Negeri 1 Trucuk students as place For gift knowledge knowledge drug prevention and prevention sex free. In activities This party school nor students of SMP N 1 Trucuk respond with Enough ok. SMP N 1 Trucuk students are also active in every bait come back from the speakers in give question around discussion them. this make enough results satisfying For study this is what it becomes objective For increase concern and ability the people around Ward Sumberejo so you can finish problems in the environment public especially form character children teenager walk with smoothly.

4. CONCLUSION

Worries public about the more increasing case violence sex and cases use drugs forbidden push various element public For do effort prevention in framework reduce case similar later day. So that on occasion we did devotion Studying Work Real in the Sumberejo area, District Trucuk, District Bojonegoro, East Java Province, we are also involved role in do socialization to inhabitant local specifically student new at SMP Negeri 1 Trucuk. Activity devotion To the Community about Socialization *Sex Education* and the Dangers of Drugs to Students SMP Negeri 1 Trucuk as means literacy information This succeed give stock about danger Drugs and sex free for health and future students of SMP Negeri 1 Trucuk with give understanding importance awareness junior high school students, in do prevention self to influence drugs and sex free can come from environment around us, fine That





family, friends at school or mass media. Activity this is also useful for students For add knowledge knowledge danger from drugs as well as sex free.

For more maximizing role school in prevention problem drugs and sex free For generation young people in Indonesia, the need done activity positive with involve agencies good at level subdistrict or district to happen cooperation cross mutually exclusive sectors continuous. Suggestions that can considered among other things, routinely counseling in schools, also done counselling for various teachers eye lessons and involving parents or committee school, which is done scheduled every year / per semester.

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THE URGENCY OF COMMUNITY PARTICIPATION IN TOURISM DEVELOPMENT IN THE VILLAGE CASE STUDY: BANJENG PROSPEROUS TOURISM, BANJENG VILLAGE, MAGUWOHARJO

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Abstract - This study was conducted with the aim of describing the participation of local communities in the development of the "Tourism Makmur Banjeng" Tourism Village in Banjeng Hamlet, Maguwoharjo considering that community participation is one of the fundamental elements underlying the success of a community tourism village development programme. Tourism Village is a village that has attractiveness and potential as a tourism target that is seen from both the natural and cultural potential of its community with the aim of developing a village that can improve the economic and social level of the surrounding community. The empowerment or development program for rural communities should ideally not only be carried out once in a while, but also pay attention to sustainability aspects in order to realize community goals to the fullest. Data collection was carried out using a qualitative approach. Data were obtained through observations, interviews, documentation, literature studies and focus group discussions with tourism area managers, community leaders, community organizations and community members of Dusun Banjeng. The results show that there are several forms of participation in the development of the Banjeng Makmur Tourism village, for example, such as human assets, nature, local wisdom and others. Some of these assets are able to have a significant impact when they have a collective awareness to improve and develop.

Keywords: Tourism Village, Participation, Empowerment





1. INTRODUCTION

Participation public in development is important thing when laid on base belief that society knows best what they need, what they have and what they will achieve. This can be interpreted that it is the presence or participation of the community that holds the most important key in efforts to empower themselves. Solid participation will involve public into sustainability stages development, start of the planning process, taking decision, up to supervision of the empowerment program itself. Opt-in public This so strongly influenced by chance, ability and will from the people involved (Nugraha, 2021) .

This is in line with the concept of empowerment in the development of tourist villages where participation public will be the key to success inside The construction process starts from the planning stage to the achievement of the desired result. As for the empowerment program in a society generally it is not only done once in a while, considering this is a basis for creating aspects of sustainability in an effort to realize community goals to the fullest (Aly et.al, 2020) . Empowerment should have a concept main Which it contains opportunities wide for public in working for determine the process and purpose of life together community by aligning their assets and advantages. liveliness community participation here will support the stage planning parameters used to determine degrees participation public in involvement identification problem, formulation destination, and taking decision related development village tour.

Apart from the issue of the importance of community participation, the process of developing tourism in the village will certainly not run smoothly without any obstacles. Building, managing and maintaining community participation is not as easy as turning the palm of the hand, because this is a collaboration that is based on collective awareness. Problems in a manner commonly found in tourism village development programs namely low participation public in development, low knowledge and skills public in manage source Power nature, as well as low governance knowledge government village with manager tour in utilise potency village tour (Fitrawahyudi & Sofyan, 2019) . The same is the case with the conditions that occur in the tourist village area of Banjeng Hamlet, which is one of the hamlets in Maguwoharjo Village, Sleman, Yogyakarta.

This tour is an important part of the Banjeng Hamlet community where the tourist area called Wisata Makmur Banjeng "WMB" is clear evidence of the cooperation of the Banjeng Hamlet community in 2020. However, the continuation of this tour has encountered obstacles due to the Covid-19 virus which has limited community movement, thus decreased community participation in the management of these tourist attractions. Conditions like this not only have an impact on community participation, but also penetrate into other aspects such as the decline in tourism management which results in changes in tourism conditions. This is an interesting uniqueness to deepen considering that WMB is the result of the mutual cooperation of the people of Dusun Banjeng which is then managed by the people





themselves, so that in the end it is the people themselves who ignore what they have built.

On the other hand, WMB does have a strong appeal as a tourist spot which is located in the middle of a densely populated settlement where views like this are then seen to be in the spotlight because it is clear that there is a fairly large green area amidst the densely packed houses of Banjeng residents. WMB also has an attraction in terms of its arrangement, starting from the presence of the Tugu Jogja icon in the middle of a tourist area to the arrangement of plants to form a towering volcano-like shape. Of course, this is a myriad of WMB uniqueness that must be maintained and maintained considering that there are a myriad of beauties and uniqueness possessed by Wisata Makmur Banjeng (WMB).

Study This use draft participation community, village tourism and development village tour based society. Community participation according to I Nyoman Sumaryadi cited by (Rahayu, 2021) is a role as well as individual or group public in a development process Good in form statement nor in form activity with give input thoughts, energy, time, expertise, capital and or material, as well follow take advantage and enjoy results development. Participation the community in question in study This is public a local residing in a village area and role active in activity so that can receive benefit in a manner direct as well as terg a dude in planning activities, implementation tourism village development, management up to activities evaluation related to tourism. The objectives of this research are 1). describe various assets as well change transformative features contained in Banjeng Prosperous Tourism, 2.) Explaining the participation of the Banjeng Hamlet community in managing the Banjeng Prosperous Tourism area.

As for research previously studied about development destination tour ie study Agita Widya Pangestika, (2016) in Pulesari Tourism Village, Turi, Sleman which was carried out by can said that village tour Pulesari This has There is since 2012 and since year That public around start participate in development village tour Pulesari. Participation from public it turns out become key from success development sustainable tourism. Participation public in development tourism in the form of ideas, labor and expertise. Besides that participation in the form planning, implementation and evaluation. Participation from public to development sustainable tourism capable increase economy public around. Society wants participate active to development tourist sustainable Because exists possible factor give opportunity, demand environment and attitudes appreciate.

Subsequent research with the title Local Community Participation in Tourism Village Development Carangsari written by (Putra, 2020) This reveal participation community that occurs in the Tourism Village Carangsari in the District Evening, Badung Regency which is whole low with form consultation ie pseudo and passive. Society doesn't involved in the development process village tour as well as only benefit earned economy. this reveal something novelty ie No all village tour the people participate. because it, Carangsari Village Government as institution that has power in the village with sufficient funds Lots from the village





fund program moment This expected capable establish a governing body village tour as well as accommodate aspirations society.

As well as results data analysis and discussion from research (Indrayani & Setiawina, 2018) entitled Influence Community Participation and Policy Government to Community Welfare through Continuity Nusa Penida Tourism where the research resulted in several conclusions as following : 1) Participation society and policy government influential positive and significant to continuity Nusa Penida tourism. 2) Sustainability tourist influential positive and significant to well-being the people of Nusa Penida. 3) Participation society and policy government own positive and significant relationship to well-being public through continuity Nusa Penida tourism. From the third study above, the researcher does not find exists similarity subject, object and at the locations studied with study next. As for there is similarity ie in matter focus research related to community participation in a tourism village development. With so, researchers conclude that study it's so worth it For continued.

The Urgency of Community Participation in Empowerment

Participation public is component most important in effort growth independence and empowerment processes (Nugraha, 2021) , besides That p participation public is also one aspect important in success a development programme. Tourist village is village that has Power pull and potential as object sighted tourism from aspect potency natural nor culture purposeful society For development something village and improve level social and economic public around (Aulia Rizki Nabila, 2013) . Tourist village formed by the community themselves village such, then role participation public in development it is also very large because planning, management until anything that is produced is fully controlled by the community itself. Participation public locally needed in development village tour Because public local is owner source Power tourism has to offer to tourists. _

Here means that society no just recipient benefit or object mere, but as subject development whose existence is placed as the main actor in development goals through empowerment. Empowerment is a concept in which it has the main requirement, namely the aspect of participation, because with participation hence the sense of empowerment it will appear so that capable push For formulate and solve problems encountered in something community (Saraswati et al., 2017) . Participation is also possible unite potency Good thought nor power in something group public certain later able to bring up ideas or ideas on a problem or potential that is owned. it because willingness, ability, and opportunity of each member For participate in every activity can be a driver or activator of a group even though the participation given has different portions.

This means that when the participation of the community is getting higher and more diverse, then can speed up achieving the planned target together. A society that operates on the basis awareness and passion For proceed together in the





empowerment process able to push they For can formulate and solve their problem facing in a manner independent. This is in line with (Zamrodah, 2016) that “ Participation public is embodiment for concern and awareness as well as not quite enough answer public to importance purposeful development For repair quality life them ”. With awareness For life more well, then the members of the community involved in the empowerment always Study continously For develop self moderate business built.

According to Sundari Ningrum, (Sugiyah, 2010:38) he classify participation become two based on method involvement, namely : (1) Participation direct, namely : participation that occurs if individual displays activity certain in the participation process. Participation This happen if everyone can submit view, discuss tree problem, submit object to someone else's wishes or to he said. (2) Participation No direct, ie participation takes place if individual delegate right participation in others.

Furthermore according to Holil Sulaiman in Yasril & Nur, (2018) say There is a number of form possible participation given public in development that is money participation, participation treasure object, participation energy, participation skills, participation fruit thoughts, participation social, participation in the process of taking decisions and participation representative. So, participation Can grouped become a number of form in accordance with the context, that is form participation in form real (have form) and shape participation in form No real (abstract).

2. METHOD

Research location This located in Banjeng Hamlet, Kalurahan Maguwoharjo, Sleman which has become object tour since year 2020. As for potential developing tourism in Banjeng Hamlet This is a potential tour natural made where the layout and concept greenery built also is one part of the community's goals in maintaining the balance of the environment in which they live. This study uses a descriptive method with a qualitative approach, namely research that aims to describe problem solving based on interviews, observations and library data (Creswell & Miller, 2000).

In getting the data, the first step done in study This is observation. Observations made aim For review condition location or object study in a manner direct. While observing, the researcher is also involved active in various activities carried out. So from That researcher here also plays a role as participant observation. Next, the steps taken is do interview. Conducted interviews in study This use technique interview structured, that is through a number of informed informants set, then informant the interviewed based on order criteria that have set. Lastly, the researcher also did literature review or studies library. The goal ie For enrich the data obtained. the data taken from a number of source like books, journals, internet and others.

The research was carried out over a period of 50 days from July to August 2022, where researchers gathered information according to research needs. Furthermore, the determination of informants in this study using a *purposive*





technique. This technique uses special considerations or criteria that have been set in determining informants to be used as research samples. Determining informants based on criteria is by reviewing and reviewing all cases that match a predetermined criterion. For measure degrees data validity then use triangulation. After doing data collection, researcher do analysis that includes data collection, data reduction, data presentation to with withdrawal conclusion (Miles et al., 2018) .

3. RESULTS AND DISCUSSION

A. Geographical Conditions

Kindly administrative, Hamlet Banjeng is part from Ward Maguwoharjo, Depok District, Sleman Regency, Yogyakarta Special Region Province. The location of Banjeng Hamlet is in that area near with Adisucipto Airport with more or less distance about 5 kms. Banjeng Hamlet has a strategic position directly adjacent to Wedomartani on the north side, Sembego Hamlet on the south side, the eastern part is directly adjacent to Purwomartani, and the west is bordered by Tajima. Ward Maguwoharjo is one ward among 86 sub - districts in the district S weak. Position geographical located at 7°46'21" South Latitude and 110°25'30" East Longitude, with area of 15,010,800 M. The boundaries of the Maguwoharjo Village include :

Table 1. Banjeng hamlet border

Village/ Kelurahan boundaries			District boundaries		
North	:	Wedomartani	North	:	Memplak
South	:	Bangun	South	:	Berbah
West	:	Condongcatur	East	:	Kalasan
East	:	Purwomartani	West	:	Mlati

Source : Research Data, 2022

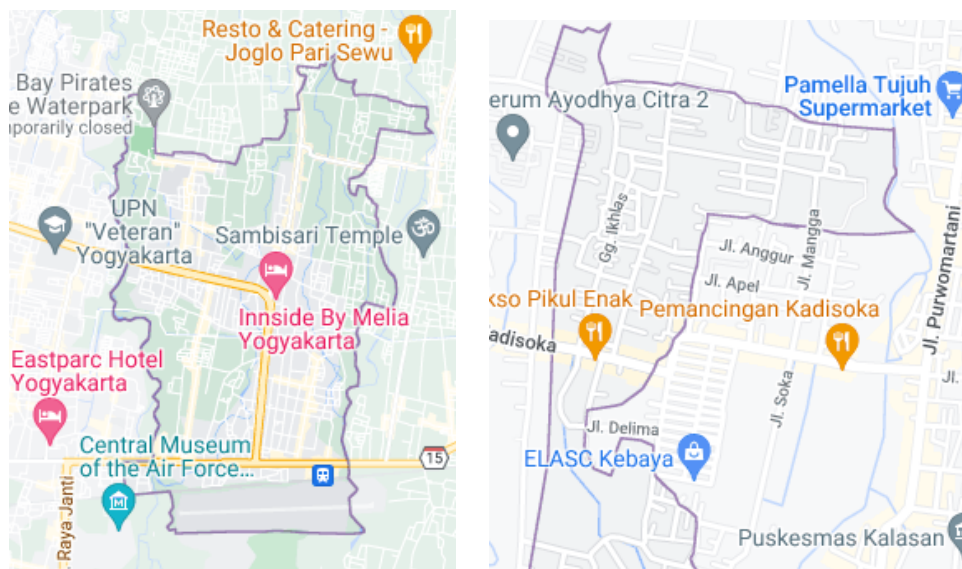


Figure 1. Map of Maguwoharjo Village and Map of Banjeng Hamlet

Source: Google Maps 2022, accessed 8 September 2022





B. Demographic Conditions

1) Total population

Residents of Duku Banjeng numbered 2684 souls with 354 Heads Families, 1388 men, and 1296 women scattered in 16 RT (*Village Information System Application*).

2) Community Work

Livelihoods public original Banjeng Hamlet quite diverse like farmers, labourers farmer, fish farmer, animal farmer livestock, entrepreneurs (culinary businesses, handicrafts, grocery stores) until employee country civil servants (PNS).

3) Community Education

Level of education held or currently lived by residents in Dusun Banjeng starting from PAUD, Kindergarten (TK), SD, SMP, SMA/SMK and Higher Education, as for school based boarding school with shades cottage modern boarding school. Institution location existing education in area Bajeng Hamlet, the area around Maguwoharjo Village includes PAUD, Kindergarten, Elementary School and Pondok Islamic boarding schools which include MTS and MA or equivalent with middle and high school up to College.

4) Public health

Condition health people in Banjeng Hamlet Already well, p This Because awareness public will health already awakened well enough, as well as there mutual cooperation activities that include cleanliness environment around, also exists Integrated Healthcare Center every One month very at the beginning month around on the 10th to toddler with an inspection schedule health. Facilities and infrastructure village health this counts too Enough adequate. it proven with there are public hospitals, health centers, polyclinics, pharmacies, offices practice doctor and home maternity around area Banjeng Hamlet

5) Religious

There are three religions that occupy Dusun Banjeng namely Islam, Christianity and Catholicism. However, in part big Banjeng hamlet community adhere to the Islamic religion. There are various activity religious such as TPA, mujadah, tirakatan, recitation, jama'ah routine, compensation child orphan orphans, and activities day Islam is also routine carried out by residents. With exists activities religious these people, residents of Dusun Banjeng can each other stay in touch at a time bring closer self to Allah SWT. Condition religion in Dusun Banjeng walk with good and no There is religious conflict. Condition good religion This create a strong sense of kinship between society. Thus, the people of Banjeng Hamlet life side by side operate religious activities with peace and quiet.





6) Culture

Aspect culture in Dusun Banjeng still very thick with element social-religious. it can seen from a number of still activities implemented by the community local such as ; tasyakuran, tirakatan, mujahadah and so on. Banjeng hamlet community is also included area with activity social ones Still counted tightly like exists youth groups, groups woman farmers and groups still cattle routine stage activity together. In addition, the people of Dusun Banjeng also have level awareness will cleanliness high environment with exists activity Work filial piety mutually cooperative the week.

C. History and Potential of Prosperous Banjeng Tourism (WMB)

Banjeng Prosperous Tourism is an artificial nature tour whose planning process and management are handled by the local community directly. This tour is one of the concrete evidences of community collaboration activities to answer problems in society that are engaged in environmental balance *issues*. This tour is located in the middle of the housing of the residents of Banjeng Hamlet, with a strategic position and if seen, it will be a highlight for connoisseurs of *the view*. Before this tourist spot was established, the land was an empty garden area which was not maintained and looked full of shrubs. Tour This standing in 2020. Because situation the covid-19 pandemic then construction and development tour the experience vacuum.

Then, on the initiative and agreement of the residents of Banjeng Hamlet and the leaders in the hamlet, a collaboration or mutual cooperation was formed from the community based on the common goal of making Banjeng Hamlet a beautiful hamlet. The formation of this tourist area can certainly have an impact on all the residents of Banjeng Hamlet because the creative arrangement and management of the area and full of plants, both ornamental and fruit trees, can produce its own uniqueness which can then captivate hearts.

Every Tourism area is an asset and capital for the region itself. This potential can become a characteristic or *icon* that becomes a means of identification for a wide range of people. This can be one of the supporting steps in the context of the successful establishment of a tourist area, especially in the midst of modern life as it is today. The potential possessed by Banjeng Prosperous Tourism is that it can become a green area that has the potential to expand its area, can become an *icon* of pride for the residents of Banjeng Hamlet to expand as the pride of Maguwoharjo Village considering that there are many different types of plants and flowers that are soothing to the eyes in these tourist attractions.

This tour is very interesting considering its existence in the middle of the Banjeng Hamlet community settlement where this area is an urban area. Apart from that, WMB can also potentially become one of the best assets owned by Dusun Banjeng when there are village competition events or greening competitions and the like. Through these activities, this community-made natural tourism can *survive*





to become a tourist area that is better known to the wider community as well as an opportunity for the surrounding community.

D. Form A set of Dusun Banjeng As Capital in Participatory Community Empowerment

According to Permendagri No. 1/2016, assets village is goods which is owned by the village, originate from riches original owned by the Village, purchased or obtained on burden Budget Village Income and Expenditure (APB Desa) or acquisition Right other valid. Assets are the main ingredient or capital which, when managed wisely, is capable of producing something useful for the community. As for one of the assets in Banjeng Hamlet, namely natural assets in the form of plantation land in the middle of the residential area with the condition of the land being quite large with fertile soil in it. Nature is source Power nature provides livelihood for inhabitant village, so public make source Power existing nature as assets / wealth village when they capable cooperate together government village as well as with related agencies where the community here will become actors who will be actively involved in management for the sake of creating well-being local village community.

Natural assets in the form of land with sufficiently fertile soil are the main capital for the development of the Banjeng Makmur Tourism area based on mutual agreement and mutual cooperation from village leaders and related communities. That is, these natural assets do not simply exist by themselves, but their pioneering requires a lot of effort and time as well as the budget used for structuring tourist sites. These activities are certainly not as easy as turning the palm of the hand, because this is a collective activity in which the responsibility in it is also a collective responsibility.

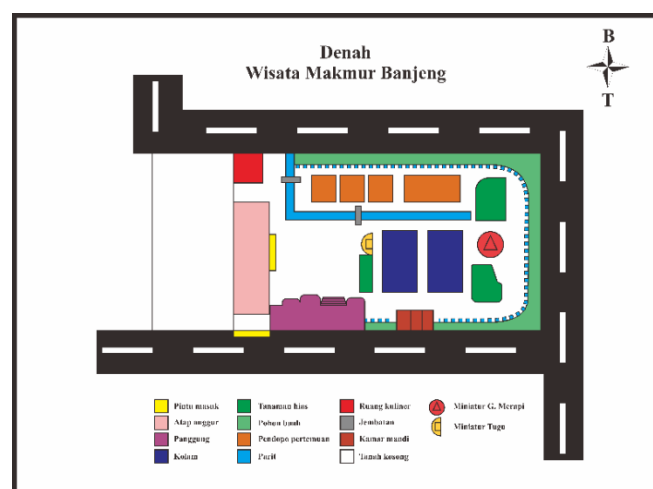


Figure 2. Map of Makmur Banjeng Tourism

The assets in the Makmur Banjeng Tourism area include various types of ornamental plants such as flowers, including frangipani flowers, bougainvillea, chrysanthemum flowers, hibiscus flowers, cleome flowers, mother-in-law's tongue, various types of ornamental foliage plants that have purple, pink, dark red, white,





green with patterns, purslane plants, to fruit plants such as oranges and vegetable plants which are on the north side of the Makmur Banjeng Tourism Park. Not only that, this area also has adequate facilities such as bathrooms, pavilion, small gazebo, to community culinary spaces. Apart from that, the Makmur Banjeng Tourism Park also has two ponds which will later become outbound facilities for local children as well as a means of educating them about nature. Apart from that, the calm atmosphere that surrounds the tourist park area is also a special attraction considering the existence of this park which is in the middle of an urban area.

E. The Transformative Process of Community Empowerment in Banjeng Prosperous Tourism

The ABCD (Asset Based Community Development) approach is A approach with the intention of empower community with stand on assets and strengths from something community / society. such approach applied since beginning begin implementing the utility program know what to be strength in society, as well all potential and potential assets For utilized. It's different with approach existing tradition during where the approach is just focus on problems and needs community (Ibrahim, 2018) .

in nature approach this, society considered as asset valuable for village, like case with group farmers, livestock groups, PKK women, village youth, and so on are also included into one examples of valuable assets and potential al in implementation ABCD approach. group public the can seen Skills or potential first Then given means right for can developed and cultivated so that capable produce good value product social nor economy.

Village assets is possible wealth used For reach opportunity Because own potential, power, and position strategic. For it's an asset village need maximized to achieve it independence and well-being village. Banjeng Hamlet own strength production plants and resources Power man in field agriculture. this can seen from community managed farm with good and active in do activity field agriculture, plantation and most recently is farm. As for example, the Kartika Farmer Women group in Banjeng Hamlet Already have management skills garden tongue alligator, garden oranges, garden flower as well as plant horticulture. This is one proof of success community public in cultivate and develop a number of product plant. one product existing plants succeed for sale buy is plant flower chrysanthemum.

F. Community Participation in Development Prosperous Banjeng Tourism

Development efforts Tourism Village through empowerment public meaning that society local involved in the activities of establishing tourist attractions in their area of residence. Research results show that public around are also involved in development Banjeng Prosperous Tourism, where public also get chance For manage part existing land determined in framework creativity in accordance with the idea already built before. Beside as means creativity, p This also intended as a means of building awareness of agricultural activities in urban areas. The benefits





of the results obtained will also return to the community itself, such as having an icon of a tourist area, green land and the utilization of the results of various types of plants that have been built previously with the creativity of each local community.

The participation that the community has provided in the effort to develop the Banjeng Makmur Tourism area is a participation that is developing by experiencing changes over time. At the beginning of the development of tourist areas, the enthusiasm and participation that the community gave was full participation in the form of intense community movements and a large number of participants. It also aligned with theory empowerment expressed by Hempri Suyatno and Suparjan (2003) which is constructive statement that draft main in the empowerment is How give broad opportunity for public For determine Alone direction life in the community. The process of empowerment basically No just change public from object become subject, however it also needs *support* from side government (Fitrianti, 2014) . The role of the government in question is support as a facilitator for the community as well as *supports* in matter funding. Second it is key for society so that they have power For drive and manage tourism village development.

4. CONCLUSION

Program implementation in development destination Prosperous Banjeng Tourism indeed No walk with as should. At least researcher find saturation the society they are experience because Still Lots necessary issue resolved. For example like strengthening governance space, shape awareness collective society and also optimizing some of the assets that have owned.

In findings field, researcher own a number of thing that can made as potency For maximize existing assets. For example such as human assets, nature, wisdom local until social economy society. some of these assets can be optimal if local community the has aware and willing For try grow to be more empowered and independent. To build awareness collective public need there are capable stakeholders give encouragement to society to move For Want to growing. the Stakeholders for example like role government, company, community nor party local who has power and authority.

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BUILDING COMMUNITY WITH EMPOWERMENT ACTIVITY IN BANJENG TOURISM

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Abstract - *The magnitude of tourism potential in Indonesia is a promising hope for the welfare of the nation. However, the reality faced in realizing this goal is quite complex. This study aims to explore the programs and assets contained in the pioneering prosperous Banjeng tourism. The approach used in this research is using a descriptive-qualitative method. The technique for obtaining data in this research is purposive, which can be derived again through observations, interviews and literature studies. The data that has been collected is then analyzed using an asset based community development (ABCD) approach. The results show that there are several assets such as human assets, natural assets, economic assets, social assets, physical assets, cultural-traditional assets and spiritual assets. Some of these assets are very influential in the running of the tourism destination development program. So that it can provide transformative change.*

Keywords: *Asset based community development, local wisdom, tourism destination development*





1. INTRODUCTION

Tourism potency in Indonesia is very big. The magnitude potency This supported with many destination scattered tours in various area. In 2020, according *The World Travel & Tourism Council* said sector Indonesian tourism is recorded experience growth highest until reach ranked 9th in the world (WTTC) (Rahma, 2020) . Of course notes the show that Indonesia has extraordinary wealth normal. In addition, Bank Indonesia (BI) also stated that tourist is the most effective sector For jack up Indonesian foreign exchange. one the reason Because source power required For develop tourist exist in the country.

However, in reality the concrete tourist it also has myriad problem (Henny Ferniza, 2017) . For example problem infrastructure, source Power human (management), conditions remote geographically from access society and others (SBM, 2020) . factors inhibitor the Of course become serious matter. For example in realm source Power man said according to Dasiati, (2013) a number of factor inhibitor This like awareness still society not enough will potency tourism in their respective regions. Another inhibiting factor that is not lost difficult is lack of attention government through service related. this looked from lack of aid and lack of funds infrastructure in the Tourism Village area.

Of course factor inhibitor the results in less optimal performance on each field. Not optimal performance on each field it is also influenced by no he got honors/incentives for its members, so member manager destination tourism which incidentally public around place tour the No can sufficient his needs. because that, a lot more society prioritize more other interests ensure aspect the benefit.

A number of The factors listed above also illustrate condition place Prosperous Banjeng Tourism or known with WMB name. Place tour This located in Dusun Banjeng, Kelurahan Maguwoharjo, Depok District, Sleman Regency, DIY. Place tour This Still in stage piloting and governance arrangements. Uniqueness from tourist This Actually is an integrated program between Group Farmers, Breeders, Karang Taruna, and also Women Farmers Groups (KWT). The concept that is highlighted in the destination tour This is park suitable tour For recreation family, selfie and also *outbound*. However Because factor source Power conscious human Still characteristic partial, so make place tour This Not yet Can operate and provide benefits to public surrounding.

In research This aim For explore tips pioneering Banjeng Prosperous Tourism and also the assets contained in it, so in development capable walk and create empowerment for society. Distinction built in study This ie review influence activity community empowerment towards development destination tour (Ayu & Destiningsih, 2022) . Study This similar with Dusiati, (2013) stated that activity empowerment public based village tour can give some benefits. kindly Specific study This study the activities and assets contained therein To use pioneering destination Prosperous Banjeng Tourism. Expected results from research This can become reference or literature in the pioneering process destination tour.





As for research earlier related to development programs destination tour ie there is need exists effort maximizing potency source Power natural in develop sector tourism in Indonesia is good already There is nor still hidden (Rahma, 2020) . Furthermore Amaniar, (2022) say impact tourist to growth enough economy significant, so important For prioritize one sector this. Besides that Damayanti, Soeaidy, & Ribawanto, (2014) say the importance of *capacity* programs *building* in development tourism village potential.

2. METHOD

The method used in study This namely descriptive with a qualitative approach. kindly short a method that aims to describe problem solving based on the results of interviews, observations and library data (Creswell, 2020) . The research was carried out for a period of 60 days from July to August 2022. Researchers searched for information according to research needs. Furthermore, the determination of informants in this study used a purposive technique. This technique uses consideration or criteria specially been set in determining the informants to be used as a research sample. Determining informants based on criteria is to review and examine all cases that match a predetermined criterion (Sugiyono, 2013) .

Study This held precisely in the hamlet Banjeng, Kelurahan Maguwoharjo, Kapanewon Depok, Sleman district. Study This done For review the continuity of the development program village tour based on wisdom local. As for the focus of the study ie in pilot programs Prosperous Banjeng Tourism. The informants in this study are managers Prosperous Banjeng Tourism with the initials NC, Dukuh Banjeng with the initials IMF, and the Chairman of KWT KARTIKA with the initials RL. The data obtained through interviews and literature studies were then analyzed and described descriptively. Reasons for using abbreviation in Name informant This aim For guard the credibility of each informant.

Data collection techniques performed in study This First through observation. Under observation the, besides as observer researchers are also involved active in various activity or in other words as *participant observation*. Result of observation Then saved in form note. The second technique ie through interview. Besides that researchers also do studies library done looking for data through internet media such as books, journals and *websites*. this done for researchers have complete and strong data. For measure degrees data validity then use triangulation. After doing data collection, then analyzed use approach *asset based community development*, Then outlined in a manner descriptive (Garcia, 2020).

3. RESULTS AND DISCUSSION

A. Location, Condition Geography and Demographics Banjeng Hamlet

Kindly administrative, Hamlet Banjeng is part from Ward Maguwoharjo, Depok District, Sleman Regency, Yogyakarta Special Region Province. Banjeng





Hamlet located in the northern region exactly 7°46'57.29" S 110°25'48.87" E, near with less Adisucipto Airport more distance approx. 5 km (Bureau of Governance, 2021). Adjacent north Padukuhan banjeng limited by the Village Wedomartani, next door south bordered by Dusun Sembego, next door east limited by the Village Purwomartani, and to the west is bounded by Dusun Tajem.

On Population Data Based on Population Per Region in year 2021, residents of Banjeng Hamlet numbered 2684 souls with 354 Heads Families, 1388 men, and 1296 women scattered in 16 RTs (Data for Sleman Regency, <https://maguwoharjosid.slemankab.go.id/first/region>). Sufficient population Lots This Of course own eye diverse livelihoods, for example some work as farmers, fish cultivators, cultivators animal livestock, civil servants (PNS), labor educators, employees private sector and entrepreneurs. The variety expertise possessed so that make as *skills* used For sufficient his needs everyday.

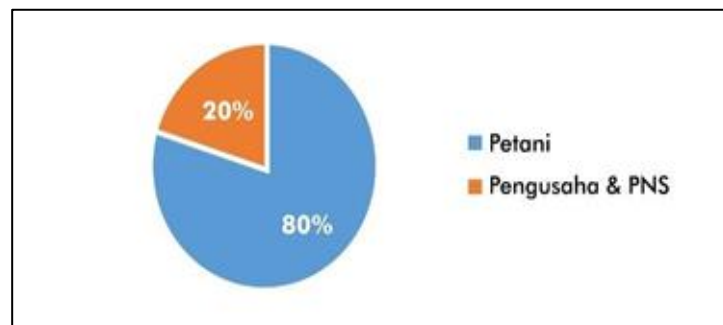


Figure 1. Percentage of Livelihoods of Karanganom Villagers Banjeng

Source : Research Data, 2022

As for education that has carried out by the community in Dusun Banjeng start from TK, SD, SMP/SLTP, SMA/SLTA, Academy /D1-D3, to Bachelor/S1-S3. Meanwhile, for non-formal education is found in hamlets the there is cottage boarding school At Banjeng Hamlet this, society still very thick with religious aspect. So that religion in the hamlet This become guidelines main in alive socialize. Religion in Banjeng Hamlet society There is three namely Islam, Christianity and Catholicism. Until with moment this, in part big Banjeng hamlet community adhere to the Islamic religion. So that, there is various activity dominant religion to Islamic law, for example such as TPA, mujahadah, tirakatan, recitation, jama'ah routine, compensation child orphan orphans, and activities day Islam is also routine carried out by residents. With exists activities religious these people, residents of Dusun Banjeng can each other stay in touch at a time bring closer self to Allah SWT. Condition religion in Dusun Banjeng walk with good and no There is religious conflict. Condition good religion This create a strong sense of kinship between society. Thus, the people of Banjeng Hamlet life side by side operate religious activities with peace and quiet.

Apart from the religious aspect, which is attached to Dusun Banjeng this is the second is aspect culture. In Banjeng Hamlet still very thick with element social-





religious. it can seen from a number of still activities often implemented by the community local such as ; thanksgiving, tirakatan, mujahadah as well as tahlilan For warning death 7 days, 40 days and 1000 days. Banjeng hamlet community is also included area with activity still social counted tightly like exists youth groups, Women Farmers Groups, and Groups Still livestock routine stage activity together. In addition, the people of Dusun Banjeng also have level awareness will cleanliness high environment with exists activity Work filial piety mutually cooperative the week.

On the aspect health community, water quality is considered can influence health and life daily society. So that health public can said Good if own good water quality and of course worthy consumed. So far This condition almost whole House own well, and almost whole wells in each House ladder No There is problem or ok. Well water at home the stairs are also very decent For consumed. So that with short can said condition health public hamlet banjeng No experience serious problem as well as its nature urgent.

B. Profile Prosperous Banjeng Tourism

Located in the middle hamlet Banjeng, location park Banjeng Prosperous Tourism WMB became center central for inhabitant For gather do activity positive, fine support economy nor just let go tired after tired work. Pioneering of Makmur Banjeng Tourism Park starting in 2020, from the idea of Mr. Nur Kholis as chairman Banjeng Village Farmers Group. With wide about 1.1 hectares, the land that used to be only become place disposal of used tires and junk other as well as condition lots of land contain pest Then conjured become park recreation, with various type plant flowers, that is daisies or flower chrysanthemum.

While the used tires were scattered collected and used as place the planting medium later arranged become replica Mount Merapi. From the results planting interest and development replica the WMB Park became nuanced place beautiful. So that Lots public happy local and finally place the Can utilized as interesting place For selfie. With this potency, Mr. Nur Kholis initiative For submit help to the Tourism Office Sleman Regency for the sake of obtaining stimulant funds of around 50 million For develop development park as well as planting garden fruit. WMB already plant not enough over 160s tree fruit, like jackfruit brazil, jackfruit red, jackfruit honey, durian, oranges, starfruit, grapes, and so on. At the start pandemic 2020, moment flowers and plants in WMB already Can harvested, citizen initiative For open opportunity business with sell results harvest That to buyer with interesting price about 10 thousand up to 15 thousand. this Then become beginning from *the master plan* pioneered by the Dusun Banjeng community, namely make this WMB Park as location possible travel help economy inhabitant local and be land education public outside related to agriculture.

Pioneering For make location This as village tour done almost 1 year more, starting in late 2020 until 2022. That too must be hindered with exists pandemic as well as a shaky economy because of stimulant funds from government Already





finished. So from it, system Work For development This only come from the people just. Every Sunday public do mutual cooperation. Local residents are also trying For bring adequate equipment For become means arrangement environment, like making ditch, so moment season critical (season rain) WMB 's park still in safe conditions.

C. Transformative Process in Pioneering Prosperous Banjeng Tourism

Approach used in development destination Prosperous Banjeng Tourism *Asset Based Community Development* (ABCD) prioritizes utilization assets and potential owned by the community public local. in approach this, society considered as asset valuable for village. Assets and potential village, like exists Farmer groups, training posts, groups PKK teenagers and mothers, is one example assets and potential in implementation ABCD approach. group public the can seen Skills or potential Then given means For can developed and cultivated so that capable produce good value product social nor economy. Village assets is possible wealth used For reach market opportunity, because exists potential, strength, as well power big social. For it's an asset village the need maximized to achieve it independence and well-being village.

Banjeng Hamlet own strength production plants and resources Power man in field agriculture. this can seen from community managed farm with good and active in do activity field agriculture, plantation and most recently is farm. As example, community farm there Already manage garden tongue alligator, garden oranges, garden flower as well as plant horticulture. this make community public can succeed in develop and sell buy a number of product plant. one product existing plants succeed for sale buy is plant flower chrysanthemum. In addition, Hamlet Banjeng also has a number of fish ponds managed by the community local fish cultivators.

D. Asset Mapping

In draft *Asset-Based Community Development*, assets is A alternative empowerment society. In context this, asset used by society as opportunity big For do community empowerment as well as solving various problem socio-economic (Al-Kautsari, 2019) . Mapping asset This covers a number of kinds, among others *Mapping Individual Skills, Mapping Groups or Associations, Mapping Institutions, and Mapping Physical and Natural Resources*. With thus, explanation about Miscellaneous mapping asset in a manner especially in Dusun Banjeng will exposed in a manner detail as following.

1) Mapping Individual Skills: Hand, Heart, Head (Human Assets)

Mapping asset individual is activity inventory knowledge, empathy, and individual skills _ inhabitant in A community (Nurdiyana, Rika Dwi Ayu Parmaitasari, Irvan Mulyadi, Serlia Nur, 2016). Inventory asset can done based on three related groups with heart, hands and head. In identification This can done with gather a number or part inhabitant from existing community. Dusun Banjeng,





Maguwoharjo, Depok, Yogyakarta has asset individuals who can develop in objects of Banjeng Prosperous Tourism (WMB) among others served in the table following:

Table 1. Mapping asset individual

Heart (<i>Heart</i>)	Hands _	Head (<i>Heads</i>)
Villagers Banjeng willing to collaborate with parties outside related with progress Prosperous Banjeng Tourism.	Villagers Banjeng many have skill carpentry. This gives profit for development Prosperous Banjeng Tourism so that no need bring craftsman from outside.	Ability organization inhabitant hamlet Banjeng really ok. This can be shown from many organized communities and groups with ok. Organization is good in the field youth, management hamlet, to groups special like Women Farmers Groups and Groups Fish Farming.
The spirit of individual gotong royong in the village Banjeng Enough Good proven with involved events inhabitant enough to work together Lots participating citizens.	Villagers Banjeng also has asset individual in the field agriculture. This is proven with exists the communities in the village Banjeng Community the among them Kartika Women Farmers Group (KWT), and Farmers Group.	Ability management inhabitant hamlet Banjeng is also enough Good matter This background from existing education and organization well in the village Banjeng _
Villager hamlet Banjeng own ability For do resolution good conflict matter This we can find from administrators RW, RT and guarantor answer Tour your mom Banjeng when do discussion together.	Villagers Banjeng also has one skill in freshwater fish farming. This can be proven with exists Group Mina Makmur Fish Farmers.	Villagers Banjeng own ability business and trade, can be seen from many residents who have effort. A number of businesses in the hamlet Banjeng among them convection, furniture, traders food (cat rice, warmino, vegetables etc), stalls grocery, etc. _





2) Mapping Groups or Associations

a) Kartika Women Farmers Group (KWT)

Group woman farmer or abbreviated with KWT is group of women one farmer village. usually group woman farmer This containing wives from the farmer wants have other activities besides farming. Activity woman farmer or KWT 's form empowerment woman farming in the environment, you can form processed results agriculture ie like processed Cook or crafts, can also be from facet administration agriculture That alone.

Kartika Women Farmers Group (KWT) is community woman farmer in the hamlet banjeng KWT Kartika has also do Lots activity and create a number of product processed results from agriculture. one example results product processed that has commercialized is chips cassava and drink from tongue crocodile. KWT Kartika is also active do various other activities, eg follow training making decoration made from raw rattan, training making fertilizer, livestock catfish results help from the Department of Agriculture and others.

b) Farmers Group

Group farmer is gathering established farmers / breeders / planters on base similarity condition environment and familiarity For enhancement development effort. Group farmer as perpetrator main be one institutional agriculture plays a role important and be end spear in development agriculture.

In Banjeng Hamlet alone, group farmer This is enough community big. this because part big life inhabitant original hamlet banjeng depending on the results agriculture. Plant horticulture, in particular plant vegetable (Olericulture) is commodity main there. Some farmers there manage garden he asked alone, however there are also some garden managed farm together, like onion red. Problems that occur from Farmers Group in the hamlet banjeng during This is pests (uret) and the soil sandy, p This make farmers must own skill For can eradicate pest as well as increase soil nutrients there.

c) Group Mina Makmur Fish Farmers

Group Mina Makmur Fish Cultivator is Name Cultivator Business Group engaged in the field Fishery. Formed Group Mina Jaya Fish Farmers do not free from availability resources in the field fisheries in Banjeng Hamlet, Maguwoharjo Village. circumstances geographical area as well availability of running water throughout very supportive year For activity business in the field fish farming. hamlet community banjeng own pool together and make business fish farming as eye livelihood.

Potency source Power Nature owned by Pokdakan Mina Makmur is very supportive to Tilapia Fish Cultivation Business activities in a manner intensive, with sufficient area wide For cultivation consisting from activity seeding, nursery and enlargement. Optimization utilization potency cultivation with system





intensive cultivation expected will capable jack up enhancement production in the end will increase income and welfare fish cultivator.

3) Mapping Institutions

Institutional local actually capable become possible assets utilized as support activity development village. Make a list of institutions local often can produce invention asset previous potential No Once considered village For support effort development them. Institutional local Can in the form of :

- a) Institution government: schools, institutions counseling farm, clinic health and library.
- b) Institution self-subsistent society: institution help law, organization opposition, and institutions donation blood.
- c) Institution religious: institutions linked to religious activities such as pesantren, mosques, temples, and churches.
- d) Institution private: cooperatives, banks, and businesses private.

Necessary point noticed for map institution includes, *service on offer* (services offered), *facilities* (facilities), *materials* (materials), *expertise* (practice employment), *Purchasing power* (power buy), and *a link* (link to institution). As for institutional mapping in kelurahans maguwoharjo as following:

Table 1. Mapping in Maguwoharjo

Institution	Service on offer	Facilities	Materials	Expertise	Purchasing power	Links
Cottage Sunan Ampel Islamic Boarding School	Religious	Mushalla, hostel	Books, prayer rugs,	Place religious studies and associations community religious		
WMB	Self-subsistent	garden, space culinary,	Flowers, fruit, trees	Botanical and tourist center public		
Tajima Elementary School	Government	School building, basketball court	Chairs, tables, boards write, etc.	Formal basic education level after park child		
PT. PDC	Private	Office building, facilities mobility	Cars, employees	Engineering and architectural consulting center		
PT. PEGADAIAN (UPC Booth Depok)	Government	office building branch	Employee	Loans, investments		
K3 training	Private	Buildings, facilities training		Health and safety training and certification center Work		





4) Mapping Physical and Natural Resources (Physical Assets and Natural Assets)

Empowerment public based asset focus on improvement well-being life through enhancement capacity and capability society. One of the important assets in empowerment public is asset physical and assets nature. this asset form element buildings, infrastructure basis, and potential agriculture / plantation. For increase quality something society, necessary understanding of the conditions asset physical and assets the nature that is in it. this because, a superiority existing assets in public can developed For well-being public the (Nurdiyanah, Rika Dwi Ayu Parmaitasari, Irvan Mulyadi, Serliah Nur, 2016).

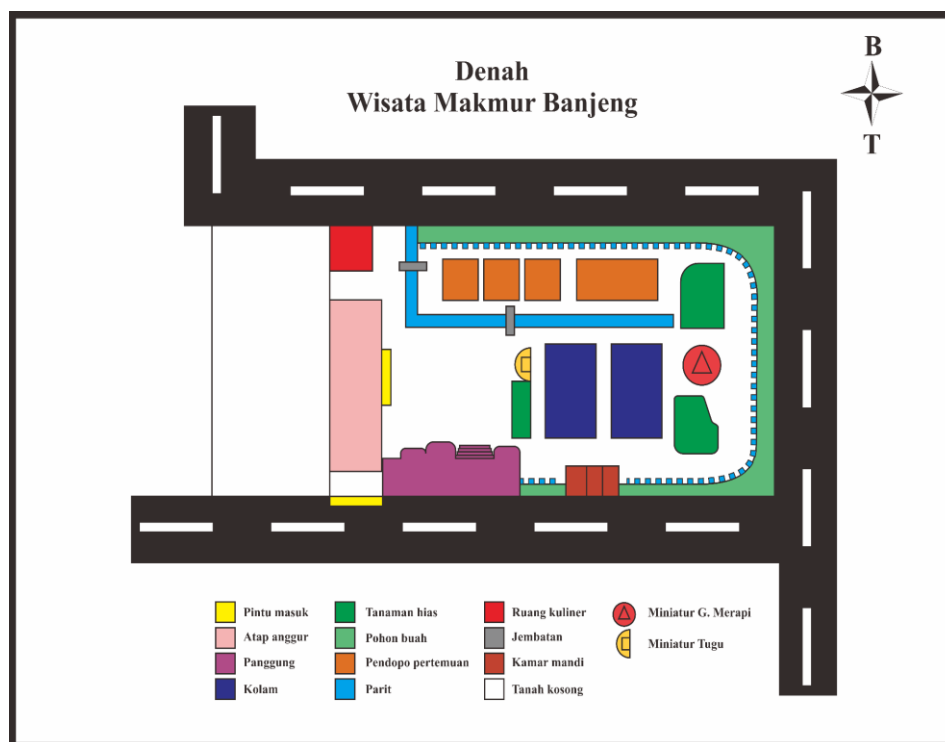


Figure 2. Map of Makmur Banjeng

Physical assets owned by Dusun Banjeng, especially in the Makmur Banjeng Tourism Park, are in the form of: asset building like miniature of the imaginary line of Yogyakarta City (mountain Merapi, monuments, palaces, and beaches south), space culinary, and WC. Condition access or infrastructure base (eg road, network phone, well) around the Makmur Banjeng Tourism Park is also sufficient Good so that make it easy access mobility society. Meanwhile, assets natural form land right Head of Dukuh Banjeng, who is still served, area three hectare, which then enabled as park tour owned by Dusun Banjeng. Condition land This Enough good and fertile, so Good For plant. In addition, conditions water sources around the Makmur Banjeng Tourism Park (WMB) are easy found, clean, and quite For irrigate existing plants. Utilization the area for the Makmur Banjeng Tourism Park (WMB) is expected besides become place tour but also can become receptacle education For children as well as adults in field agriculture and plantations.





E. Introduction Process Leaky Buckets To Society

In application theory *Asset-Based Community Development* (ABCD) which emphasizes empowerment society, framework *Work leaky bucket* or translated as leaky container / bucket can become material competence base For help something community recognize How circulation economy, like case rotation expenses and income economy citizen. On the side it, skeleton *Work* this is also useful For find opportunity possible economy in move whole assets held inside something community the (Nurdiyanah, Rika Dwi Ayu Parmaitasari, Irvan Muliyadi, Serliah Nur, 2016) . In other words, concept *Leaky Buckets* This is something good tool For help identify and understand dynamics economy locally owned by the community local.

As one business For rotate economy Dusun Banjeng residents, initiatives undertaken is stage training *Capacity Building*, that is training Fertilizer organic Liquid with theme "*Build Our Community with Empowerment Activity*". Training This is continuation from training making fertilizer compost results decomposition rubbish organic and foliage, which aims For increase capacity society. As for the preparations made is contact speaker from the Research Center Technology Agriculture (BPTP) Special Region of Yogyakarta. Activity This followed by the Chair Farmers Group, member Kartika Women Farmers Group (KWT), OKB Youth Group, and residents of Banjeng Hamlet other. From training is, obtained opportunity possible marketing utilized society, that is maggot cultivation and buying and selling fertilizer compost and fertilizer organic liquid. In addition, fertilizer results training too utilized public For increase results production business - oriented plants plants and yields from agriculture.

F. Change Social -ABCD transformative

On implementation research in Dusun Banjeng going on around One half month, precisely on July 4-19 August 2022. During implementation activities, monitoring and evaluation are carried out For see and feel changes that occur before and after activity. this aim For become reflection together so that For in the future can set step repair next. Once done assessment to activities that have implemented and achieved, several changes that occur according to community and felt by the community Banjeng hamlet community before and after activities, for example :

- 1) Changes to the tourist area. Was No There is Work filial piety again at the Makmur Banjeng Tourism Park (WMB) which has become a tourist area become No managed with OK, plants become No ordered, and not under control weeds and weeds. However, moment this is Prosperous Banjeng Tourism Park (WMB) already Enough managed with Good with return held Work service in the tourist area the. Grass nor weeds become controlled, cultivated plants can growing and fresh again, he installed battens and tiles in the pavilion or room meetings, and access mobility to the tourist area become easy with he made bridge bamboo, so the tourist area become neat, organized, and comfortable. this program has





bridging and motivating residents of Banjeng Hamlet For return continue *master plan* that has established in the tourist area the.

- 2) Changes to space culinary. Was room culinary in the tourist area, Taman Wisata Makmur Banjeng (WMB), yet Ready For enabled as room culinary. Change moment This ie Already installed glass already painted with attractive, clean, and tidy so that Ready enabled. this program has increase enthusiasm, motivation, and aspirations inhabitant For turn on potency local with presenting room culinary offerings food healthy minimal chemistry, such as : tubers uwi, gembili, taro, entik, and various processed tubers other.
- 3) Enhancement source Power human. increasing *skills* or ability inhabitant in field agriculture and plantations, in particular making fertilizer, which can help increase economy society.
- 4) Citizens become helped in activities social society. As example, helped inhabitant in activity Work filial piety RW environment, activities day Islamic Raya, enliven competition, commemorate ceremony independence, running assistance for Al-Qur'an Education Park (TPA), and activities social other.

With exists changes mentioned, the activities carried out can said has held in accordance with plan. Hopefully, it will happen continuity activity development village travel and get push economy public around.

3. CONCLUSION

Build destination tour No easy thing, a lot constraints that make development destination tour This faltered. Although has get financial support from the Department of Tourism, the only management depend on public local make development tour This walk slow follow ability from public That Alone Good from aspect material nor immaterial. However presumption That start indisputable, in 2021 society local start Serious conceptualize destination tour the with make *master plan*. this make journey development destination tour This Already start appear clear For in the future.

Contained assets inside it make possible potential give benefit in a manner collective. However need exists A awareness especially formerly To use know the assets contained therein. Through approach based on the assets contained, at least can explained the findings obtained in study These are human assets, physical and natural assets etc. Some of the assets included be the determining factor in development development destination tour prosperous banjeng. So that proven that the assets are owned If maximized capable give impact quite a transformative change.

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**KOPENG VILLAGE MSME EMPOWERMENT IN SUPPORTING CREATIVE
ECONOMY SUSTAINABILITY (STUDY OF CUNTEL, KOPENG RESIDENTS
IN EMPOWERING MSME WITH ASSET BASED COMMUNITY
DEVELOPMENT APPROACH)**

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Abstract – *Small Medium Enterprises (SME) are very crucial for villagers because every creative economic activity that cannot be channeled freely can be channeled to SME. This study was a collaborative form of university students and Cuntel hamlet of Kopeng village, and thus its implementation created a two-way compromise and did not incriminate either side. The focus of the study in this research consists of three problems, 1) How can farms and livestock products be utilized optimally so that they can be used as selling points in SME villages? 2) How can university students and citizens collaborate to develop the potential of Hamlet? 3) How does SME support the survival of the village of Kopeng ? The purpose of this research is to find out how SME will affect the village's economic growth even in national economies and provide some solutions to several parties who are also experiencing the same problem as Cuntel hamlet, Kopeng village. This research is a quantitative research that uses the Asset Based Community Development approach to collect data directly from the field. The study concluded that processing and utilizing farms and livestock into SME products could be one way to lift and restore economic activity for villages that have suffered from the Covid-19 pandemic.*

Keywords: *SME, Asset Based Community Development, Creative Economy.*





1. INTRODUCTION

Indonesia since before independence is the majority country source continuity life its citizens through trade or do business. this is A fairness If We see various existing potential Good from natural resources or human resources. Micro, Small and Medium Enterprises or the usual called SMEs is form business from society wants do business However only have sufficient capital For One or two tent, where matter it is also fruit results from Spirit fight For do business. Article 3 of Law no. 20 of 2008 concerning MSMEs explained that, "*Mikor, Small, and Medium Enterprises aim grow and develop his efforts in framework build economy national based on democracy fair economy*" –

In its journey, SMEs apply a number of basic must guarded according to the UMKM Law, that is principle togetherness, economy democratic, independent, balanced, progress, sustainable, efficient, fair, as well as unity economy national. Empowerment of Micro, Small and Medium Enterprises (MSMEs) is very important and strategic in anticipate economy forward especially strengthen structure economy national. There is a crisis economy national like Now it really affects stability national, economic and political impacts impact on activities business getting bigger slumped, while MSMEs as well cooperative relatively can maintain activity business (Firmansyah, 2018)

MSMEs are very crucial thing for inhabitant village, because every activity economy creative who are not Can channeled with free can disbursed in UMKM, then from That every sector start from government village until government center must Keep going support inhabitant village For running SMEs. On the revolution Industry 4.0 really is important For Keep going holding business people young to stay innovate in do business so that No there are SMEs that die in the middle road.

The pandemic happened since 2019 making inhabitant village scab must give up the SMEs dead because at least income and volume expenses. A number of other factors like decrease a number of assets and layoffs also make inhabitant village scab No Can continue SMEs such as ready. Even though in its heyday, the village scab is center from all form results agriculture and animal husbandry, say only milk, vegetables, fruits, fertilizers etc. Effect the pandemic is also very felt because of business people young must go out from village For look for clear and well- paid job stable, p This make Spirit remaining businessmen in Kopeng become reduced.

We and Team 79 Mandiri KKN 108 UIN Sunan Kalijaga carried it out KKN activities in Cuntel Hamlet, Kopeng Village see circumstances the as form must challenge taken, especially inside our group exists student from Faculty Where is Islamic Economics and Business factor the make us more have power for awaken Spirit inhabitant hamlet. In research these we focus on each problems encountered residents of Cuntel Hamlet, Kopeng Village in face how difficult run MSMEs after hit by the Covid-19 Pandemic. Study This done in framework look for know and research more carry on must problem faced in operate back SMEs hamlets, as well dictate and seek the right solution so that MSMEs can return run. Study this too at the same time For awaken Spirit do business in matter This is the target MSMEs is





every inhabitant villages in general and in particular For every residents of Kopeng Village.

Based on the description above, MSME empowerment becomes interesting topic and must researched and studied more continue. In research This focus There are 3 of our studies, namely, 1) How results farming and livestock can utilized in a manner maximum so that own mark sell as MSME products ? 2) How KKN groups and Dusun residents get collaborate develop hamlet MSME potential ? 3) How MSMEs get become support continuity life residents of Kopeng Village ?

A. Literature Review

Overview References is description from existing research done previously by other researchers who have writer find in framework become comparison from the research we did. As for who became reference in study This are SMEs. Seteleha do search, author find a number of journals, articles nor script that has similarity themes and problems or the same discussion. *First*, the script work Aditia Iqbal Firmansyah with title " Influence Growth of Micro, Small and Medium Enterprises To Growth Economics in Tulungagung " (2018) published by the Faculty Islamic Economics and Business IAIN Tulungagung. Thesis This use theory growth economy with method approach quantitative. Thesis the focus on how an SME can be one possible income support economy family and even national. In research this also stated that every MSME based on the principles mandatory in the UMKM Law deliver the product become more big and improving economy national.

Second, journal work Qotrunnada Ratri Hamidah, Agung Tri Pambudi True, Ana Zulfatu Mujahideen with the title " *The Development of Small and Medium Businesses (MSMEs) Based on Technology to Deal with The Industrial Revolution 4.0* "(2019) was published by SHEs: Conference Series (Journal of UNS). Journal This use theory MSME development and use method approach studies library. Focus from research in journals This is How a permanent SMEs must supported and not can left dead, p This Because its very useful and helpful for continuity economy family and national. Journal This can build existing theories there to make an SME can growing and caring in a manner national.

Third, the journal by Amatullah Hanifalimah Marfuah, Kuntum Aulia Ningrum, Afhally Shahida Noratirany, Iin Hana Rohmatika with title " Reinforcement Economics and Marketing Strategy of Brick MSMEs in Munggung Village, District Karangdowo, Regency Klaten, Central Java" (2020) published by LPPM UIN Sunan Kalijaga Yogyakarta. The theory used in study This Marketing and use method approach *Community Development*. In the journal This focus and attention study more leaning to How a brick SMEs can walk more strong and stable. They see an MSMEs in the village back really weak and not have power for walk more, p it also makes challenge new so that an MSME can done with ok.

B. Framework Think

The term empowerment (empowerment) originates from the word "power" which means ability, power, or power. With thereby in a manner literally, "





empowerment " can interpreted as enhancement ability, power, strength, or power (Najiyati, Asmana, & Suryadiputra, 2005). Empowerment is one approach For overcome problem poverty, powerlessness, and vulnerability public weak. kindly more specifically, empowerment can interpreted as a planned and systematic process, which is useful develop existing power (potential) and ability in self Alone nor collective so that capable do transformation social (Najiyati, Asmana, & Suryadiputra, 2005)

Article 3 of Law no. 20 of 2008 concerning MSMEs definition related to SMEs as following : "*Mikor, Small, and Medium Enterprises aim grow and develop his efforts in framework build economy national based on democracy fair economy*". Empowering MSMEs means empower economy national, therefore If We as generation young on and on try help and follow as well as develop every MSMEs then We Already contribute For progress economy national. In perspective development, Micro, Small and Medium Enterprises (MSMEs) are group owning business the biggest amount. Besides that group This proven stand against type shock crisis economy. Then it's done become must strengthening involving Micro, Small and Medium Enterprises groups Lots group (Resalawati, 2011)

MSMEs are business units standing productive themselves, which are carried out by individuals or business entity at all sector economy. In principle, the difference between Micro Enterprises (UMI), Small Enterprises (UK), Medium Enterprises (UM) and Large Enterprises (UB) in general based on value asset early (no including land and buildings), turnover average per year, or amount worker stay. However definition of SMEs based on three tool measuring This different by country. Because of that, indeed difficult compare importance or the role of MSMEs between countries (Tambunan, 2012).

Leaky buckets or normal known with a leaky container or a leaky bucket is one method For make it easy public or community in recognize, identify, and analyze various rotation exit and entry asset economy the local community or community have. The result Can made For increase strength in a manner collective and build in a manner together. For overcome weakness so incoming flow in matter This i.e. cash, goods and services can developed through internal cash turnover receptacle so that the flow of cash and goods out is very minimal. With thus the level of the water position depends on how how much goes in, how much many are out, rate dynamics economy. The purpose of doing leaky bucket is for the community understand that economy as owned assets and potes public can maintain and improve channel rotation economy community through powers groups (Habibi, 2018).

Asset Based Community Development or (ABCD) according to RM Brown is : If you look for problem, you will find more Lots problem ; When you look for success, you will find more Lots success when You believe in dreams ; you will embrace wonder then our motto is " looking for root reason success " and not " root reason problem " (Dureau, 2013). For dig potentials public besides the model from Christopher Dureau, still there is another strategy used by the facilitator that is carried out together For realization assistance to be done together. Strategies the





including : (1). *Discovery* (find), (2). *Dream* (dream), (3). *Design* (designing), (4). *Define* (determine), (5). *Destiny* (make sure) (Habibi, 2018).

C. Research Formula

From what has been shown, several problem arise and are needed valid answer. empowering SMEs to be interesting topic and must researched and studied more continue. In research This focus our study is How results farming and livestock can utilized in a manner maximum so that can own mark selling at village UMKM, then How group kkn and citizens hamlet Cheeky can collaborate develop village MSME potential as well as how can SMEs become support continuity life residents of Kopeng Village. We assume every inhabitant hamlet own different capacities different in carry out business them. Moreover hamlet Cheeky is hamlet the highest in Kopeng village, p the become minus factor because difficult reach and economy less citizens stable moment pandemic happen, so public hamlet need accompanied and motivated in a manner right order them can running SMEs again.

Purpose of research This To use look for know how much big the impact of SMEs on growth economy village even national as well as give some solution to a number of experienced party same problem with hamlet Cutie, village scabbard. Study This is form collaboration from KKN students with hamlet Cutie, village Kopeng, so in implementation arise A 2- way conclusion and no onerous party. We hope study This can useful in a manner general to society wants return run SMEs and in particular to KKN students who will come to get continue to develop rural MSMEs continuous. We hope too input from various party Because research This Far from perfect. _

2. METHOD

Method used in research This is method quantitative Where method This focuses on direct data collection from field. For collecting data, techniques analysis we use method approach *Asset Based Community Development*, the ABCD method is used To use identify various strength or potency real belonging to a group deep man context this time is inhabitant village. Focus from the ABCD approach is utilization every potential and assets inhabitant village For use it personally and independently and can held with maximum.

Besides that there is also a *leaky bucket* for use look for know How way so every potency can used with good and right. The method fits perfectly with problems in our research. This condition because every inhabitant hamlet Still confusion For use potency they in a manner full, because That needed student For guide them so they can use potential in a manner maximum.





3. RESULTS AND DISCUSSION

A. Identification Potency Agricultural and Livestock Production

Group 79 Independent KKN 108 UIN Sunan Kalijaga together with PKK Srikandi Cutie and all device hamlet at the start the commencement of KKN identification a number of potential hamlet cute. The total area village scab is 8.01km², such land wide the utilized inhabitant village scab For gardening, farming and animal husbandry, no except hamlet Cutie, with sufficient height extreme make hamlet Cutels are perfect For farming.

With do ABCD approach, we are together with PKK and devices hamlet Cheeky can identify a number of results farmer who can potentially made MSME products that have mark sell, besides that's us together KKN students from other universities in the village Kopeng also works identify results garden, farming and livestock in Kopeng Village.

Table 1. Kopeng Village Farm and Livestock Products

No	hamlet	Garden Products, Agriculture and Livestock
1	scab Krajan	Cabbage and Lettuce
2	Sleker	-
3	Plalar	Cabbage and Chili
4	Blancir	Mustard Greens, Cabbage, Cabbage, Celery, Dairy Cattle and Beef Cut
5	Hamlet	Plant Ornamental and Dairy Cows
6	Tayeman	Mustard Greens, Broccoli and Cabbage
7	Sidomukti	Nursery Vegetables and Dairy Cattle
8	Kasiran	Mustard greens, cabbage, celery, dairy cows and cows Cut
9	Cheeky	Chilies, Celery, Chicory, Lettuce, Tomatoes, Parsley and Onions

B. Utilization Production of Agricultural and Livestock Products in Cuntel Hamlet, Kopeng Village

Cuntel Hamlet before caught effect pandemic is very active hamlet in do business, especially hamlet Cheeky own Lots asset nature can support economy them. Call just eggplant dutch, citizens Cheeky can juggle fruit the into syrup and jam eggplant dutch, then There is potatoes that can they change become crispy and delicious. We are a group of 79 Mandiri KKN 108 UIN Sunan Kalijaga working with the PKK The same For awaken Spirit inhabitant Cheeky For return do business, after all with various existing obstacles, we can make training *packaging* for results farmers who are guided by resource persons who have poor across the business world, Atika Maulida. Training the done For give understanding to inhabitant hamlet Cheeky how effect packaging For interesting customer.





Figure 1. Socialization Agricultural Products Production *Packaging*
(Source: Documents private)

After passion do business start return woke up, we together with the PKK made a plan process results farmer For made goods MSME trade, among others are:

- Eggplant syrup Dutch
- Eggplant jam Dutch
- Rocking flower
- Chips Potato
- Tempeh sticky rice serundeng
- Packaged lemons
- Package of vegetable soup
- Deep vegetables packaging
- Dent
- Peanut Sambal, Onion Sambal, Etc.

In the process, making souvenirs is running smooth, however due to the number of PKK a little, a lot a number of snacks that don't Can processed and finally No can made as product to be sold at the MSME bazaar. However with indomitable spirit, results Work The same from Group 79 Mandiri KKN 108 UIN Sunan Kalijaga and PKK Srikandi Cheeky and assisted also by residents - residents else, we got make hamlet MSME products Patent cheaters, among others are:

- Eggplant syrup Dutch
- Eggplant jam Dutch
- Rocking flower
- Chips Potato
- Tempeh sticky rice serundeng

Besides that, there is a number of product results farmer form vegetables whose *packaging* we arrange such such as to get own mark sell more, so can interesting customer For buy vegetable from agriculture cute.





Figure 2. Cuntel Hamlet MSME Products
(Source: Documents private)

C. MSME Bazaar as a place to start MSME

In our KKN program that was submitted to village head "Expo Bazaar UMKM" where we with awareness full will the importance of SMEs to village want to return Spirit do business inhabitant village after business they dead hit pandemic. Village gives light green to us for held an UMKM bazaar expo where this event was coincide with Celebration of the 77th Anniversary of the Republic of Indonesia in Kopeng Village with the title " Gbyar Culture Kopeng ". With help from several sponsors and donors as well as device village and other KKN students in the village Kopeng, MSME bazaar expo got done.

Total 16 tents provided special for MSME citizens village Kopeng, p This welcomed positive by every circles, because the MSME bazaar is receptacle beginning start SMEs for inhabitant village, the bazaar also became event introduction every MSMEs to inhabitant village scab as well as inhabitant Subdistrict Getasan, even this bazaar is also interesting attention inhabitant Semarang district by way of whole because of the Indonesian Independence Day event in Kopeng Village covered by *media partners* famous as well as attended directly by the Vice Regent Semarang Regency.



Figure 3. UMKM tents at the Gebyar event Culture scab
(Source: Documents private)





MSMEs bazaar is important held specifically For majority village eye his livelihood is farmers, ranchers and the like Where results from production the can changed become product that can produce and own mark sell more If managed with good and right. MSME bazaar can become receptacle for new businessmen start his journey. With Spirit newly acquired from holding the MSME bazaar can also move every businessman beginner to fly over high, got start promote the product with more intense and innovative. MSMEs can too develop because products earlier in a manner No immediately introduced from mouth to mouth. As introduction first, team Our designs also make posters, stickers at a time as the logo for PKK Srikandi Cutie, p This is also our strategy so that SME products are Cuntel interesting.



Figure 4. Poster/ Sticker Cuntel Hamlet MSME Products
(Source: Documents private)

With holding a MSME bazaar, no only already residents have business only can follow as well as, however activity it can too fishing other citizens for realize their ideas For make the business alone. Call just inhabitant from hamlet scab Krajan, with enthusiasm and curiosity that followed with believe high self, they can change results cattle cow, i.e. milk becomes snacks special yet There is before in the village scab like milk with various flavours, milk candy and milk soap. Not only that, they also make originating pupun from worm.

With succeed implementation of MSME bazaar, residents village Kopeng also joined succeed awaken return Spirit they myself and other residents who still Afraid For return open effort. positives this also makes economy hamlets and villages return find point sunny, with utilise results farming and livestock every inhabitant No need spend extra money For make MSME products and on the other hand the income earned is also sufficient For Keep going develop effort.

D. MSME Development and Marketing of Dusun Cuntel

Most important thing in A business is How A business the still consistent guard quality product and fixed continuous in the middle many competitor and on look for solution in order a product can survive. Innovation is specter scary for inhabitant village, this is reasonable thing Because for inhabitant village matter most important when try just How A goods merchandise can sold exhausted, even though the core of operate A business is Keep going innovate so that products sold





will Keep going growing and not make bored buyers. Because that, our team also provides A input to the PKK for Keep going do business with the right and efficient way. For realize matter, we asked the PKK to Keep going invite citizens others to want follow do business, so tough job will feels light and with many participating citizens as well as so sale product will become more plentiful and efficient.

We also work The same with places Tour in Cuntel crate Merbabu View and White Clouds for together advancing hamlet SMEs, so that PKK and residents other can put goods MSME merchandise in places tour. this is A progress If Keep going running, because visitors Merbabu View and White Clouds in each weekend is booming and be A chance for SMEs can sell the product to every visitor. We also recommend to PKK if MSME products Already Lots known by people and reputation already gone up to be sold in places - places other and also when possible For sell it online. things the is form innovation so that MSME products can Keep going walk in the middle globalization. We also hope that snacks typical Cheeky This can develop until to throughout Greater Semarang, so economy inhabitant Cheeky can getting better even to be the number 1 in Kopeng. Naturally matter the can done If inhabitant hamlet Keep going own advanced thinking to business from snack typical cheat the

4. CONCLUSION

Tomatoes, eggplants dutch, lemon, mustard, carrots, milk, eggs and all from results farming and livestock the If processed with good and right so will become supporter economy family, village even national. All this time inhabitant village only consider all results farming and livestock only Can for sale in a manner raw, however with A little help, motivation and guidance that we provide as student of Mandiri KKN 108 UIN Sunan Kalijaga, resident village can change his *mindset* For start open business and manufacture product typical them. Naturally matter Good the will become in vain If No continuous, therefore that's what we also work with The same with place tour local so that UMKM Cuntel products can given place so that visitors can too try snacks typical cute.

In the process of research, we found that MSMEs are asset important For hamlets and villages, p This Because every results existing farming and livestock processed such shape can become product quality that has mark selling in each MSME. In addition, MSMEs can also advance economy village, p This Because every the products sold are also form symbiosis mutism, because material raw materials, products, tools used are also products sold and bought in one scope area. because that, results farming and livestock must processed with good and made product that can sold in SMEs, of course with guidance from every sector that has *privileges* to get done, because the existence of SMEs is not it only profitable personal but also profitable for surrounding.

Study it is very useful for student who wants deepen how can SMEs walking, how A results farming and livestock can own mark sell more with proper processing. Study This can beneficial for future and current students operate Studying Work





Real (KKN) because study This judging from corner view KKN students. Study This can useful for society, in particular for those who feel difficulty run SMEs and share they are the farmers and ranchers who want change results they become product that has mark sell more.

Study This naturally Far from the word perfect, researchers also assume that research This need researched more continue to be more research concrete and real result. We hope other researchers reading study this so you can correct and provide valid answer if in study This found awkwardness. We hope too study This can become point bright for those who will researching with themes and topics same problem and hopefully study This can researched more continue to be research that is close to the word perfect. We hope to support policy, device hamlet Cuntel, Kopeng Village Government, District Gets and Government Semarang Regency for Keep going motivating, helping, and accommodating MSME businessmen, p This need recognized and acted upon more continue for the economy can get better and get up from despair, and we hope government Keep going give more enthusiasm for business people small return rise from downturn after exists the Covid-19 pandemic and FMD.

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THE PROCESS OF PROCESSING WORROT OIL INTO DIESEL FUEL (SOLAR) FOR CONVENTIONAL TRANSPORTATION

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Abstract - Extensive and prolonged exploitation causes petroleum reserves to be depleted and the price soars sharply from year to year. Among various refined petroleum products, such as gasoline, kerosene, diesel oil, and aviation fuel. Solar is the fuel that is classified as the most widely used because most transportation equipment, agricultural equipment, electric generators and other heavy equipment use diesel as an energy source. Considering the importance of diesel and the depleting petroleum reserves, various efforts have been made to find alternative energy to replace diesel fuel. An alternative fuel that is currently very promising as a substitute for petrodiesel is palm oil and its processed product called biodiesel. Measurements using a dB meter showed that the use of 100% biodiesel produced an average of 81.4dB. The use of used cooking oil + biodiesel produces an average of 81.1dB. The smoke produced is visually the same, for opacity levels, Cox, and NOx cannot be measured because it needs coordination with official workshops or transportation services that have emission test equipment.

Keywords: Biosolar, Petroleum Exploitation, Cooking Oil





1. INTRODUCTION

Exploitation in a manner extensive and prolonged cause backup oil earth the more thinning and the price soared in a manner sharp from year to year. in between various product processed oil earth, like petrol, oil land, diesel oil, and aviation fuel. Diesel is material the most fuel used Because most tool transportation, tools agriculture, driving generators and equipment heavy other using solar as source energy. Given the importance of solar as well backup oil growing earth thinning, various effort has done For look for energy alternative replacement material the diesel fuel. fuel current alternative this is very promising as replacement petrodiesel is oil palm and yields so- called preparations with biodiesel. However sadly oil palm own characteristic easy oxidized and become damaged Because oil palm Lots contain fatty acids.

Use direct oil palm can cause damage diesel engine because results burning oil palm deposit on the injector tube diesel engine and excess smoke. Besides that oil palm also has more viscosity tall from petrodiesel. From the side economy use oil palm in a manner also less profitable Because must compete with commercial cooking oil which in turn bother resilience food. Conversion oil palm cheap like trench CPO or used cooking oil into biodiesel needed to be oil palm can used as material burn without bother resilience food.

In 2005 LIPI (Institute of Science Indonesian Knowledge) and BATAN (National Nuclear Energy Agency) are trying do research - research For replace material burn originating oil from fossil with use material burn oil from source vegetable and animal. fuel oil from non- fossil sources include : bioethanol, biodiesel, biodiesel, biogas, and biopertamax. one from results material non- fossil fuels (material originating fuel from source vegetable nor vegetable) is biodiesel. Biodiesel is material burn generated alternatives from transesterification and esterification. Processing goals oil waste become mixture material diesel/diesel fuel is for society No throw away waste oil to drains because can clog drains and can pollute environment. Goals in the field health is for society spared from risk use oil cooking. Use mixture oil waste own higher cetane number high impact Good for machine. Engine sound A little more fine compared use 100% biodiesel

2. METHOD

Research type use method studies field and study literacy. Field study done by running test using conventional diesel engines and data collection using dB meter application, visual observation and lab test results mix.

A. Tools and materials

- Oil waste
- jerrycan
- Body Fuel Pump Mitsubishi L300
- Fuel Filter L300 with water sedimentor
- Hose
- Electric Pump and iron frames





B. Procedure Work

Oil waste collected in already jerry cans entered hose to filters. Jelantah the aspirated with pump electric through the fuel filter and water sedimentor. Then oil used cooking oil filtered will enter to in jerrycan shelter oil clean. And finally mixed to biodiesel B30 with ratio of 30% oil waste cooking oil and 70% biodiesel B30. Parameters observed in the running test is voice machine, consumption material fuel and the resulting smoke. Measurement voice machine done use a dB meter with same dB meter position between moment use Biosolar and moment use Jelantah + Biosolar. Before done measurement, machine Already reach optimum temperature is indicated with the radiator thermostat already work. Measurement consumption material burn done with full to full method for 200km trip with route highway and an average speed of 80km/hour.

3. RESULTS AND DISCUSSION

Measurement using dB meter shows use 100% biodiesel produces an average of 81.4dB. Use oil cooking oil + biodiesel yields an average of 81.1dB. Produced smoke visually the same, for rate opacity, Cox, and NO_x yet Can be measured Because need coordination with workshop official or service relationship that has emission test equipment. Consumption results material burn show that use material burn This more wasteful 5%. Lab test results still wait from Trakindo Indonesia lab.

There are several effect side on the diesel engine of concern in use oil cooking. So from That needed maintenance more machine ok. Use mixture This No allowed used in type diesel engines commonrail Because price very expensive spare parts. For use oil required use High TBN oil with ACEA A3/B4 or API CH4/CI certification. Oil can used 5000km/200hours, and every change oil required replace the oil filter and fuel filter. Do drain tank in a manner periodically every 20,000km/1 year.

4. CONCLUSION

Use mixture This resulted voice machine A little more fine compared use 100% biodiesel. Visually visible that smoke is produced same, however need more test carry on related existing rate inside. For prevent clogged injectors, must do replacement of diesel filters at appropriate intervals, and draining tank in a manner periodically. For prevent erosion on the liner walls and piston rings can done with replacement oil quality at the right intervals. Not recommended For use mixture it's on the machine commonrail Because components are very expensive in comparison conventional diesel engine (Bospom rotary or inline)

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TRAINING FOR MAKING BOKASHI FERTILIZER FROM COW MANURE AS A SUBSTITUTE FOR INORGANIC FERTILIZER IN KANYORAN VILLAGE

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Abstract. - *Most of the residents of Kanyoran Village, Semen District, Kediri Regency, East Java, prioritize the economy from the agricultural sector. However, in farming practices, the majority of farmers in this village have not used organic fertilizers made from animal waste and still rely on chemical fertilizers. Livestock waste, especially cattle in this village, has not been utilized, causing environmental problems in the form of causing unpleasant odors and air pollution which can produce harmful gases due to waste burning. These problems will gradually lead to a decline in the quality of environmental health and the health of the surrounding community. Therefore, training on the manufacture of bokashi fertilizer was held with the aim that the people of Kanyoran Village have increased knowledge and skills about making organic fertilizers made from cow dung waste as a substitute for inorganic fertilizers. The methods used in the training activities are observation, giving materials and demonstrations.*

Keywords: *organic fertilizer, bokashi, cow manure*





1. INTRODUCTION

As an agricultural country, the agricultural sector in Indonesia has an important role for the country's economic development. One of the things that plays an important role in helping to increase the productivity of agricultural crops is the use of fertilizers (Syafie & Djumadil, 2022). Therefore, the use of fertilizers is the focus and attention of the government because most farmers in Indonesia are now using chemical fertilizers or inorganic fertilizers more than organic fertilizers. Excessive use of chemical fertilizers will have a negative impact, namely causing a disturbance in the balance of the ecosystem and in the long term will result in soil conditions turning barren (Lullulangi & Sampebua). One alternative that can be done as an effort to anticipate the excessive use of chemical fertilizers is to utilize agricultural and livestock waste into compost or bokashi. In addition to helping reduce the use of chemical fertilizers, the use of bokashi fertilizer is also useful for reducing agricultural and livestock waste that often accumulates in the community.

Bokashi fertilizer is one type of organic fertilizer as a substitute for chemical fertilizers developed by utilizing agricultural and livestock waste. Bokashi comes from Japanese which means gradual change. Meanwhile, in general, bokashi is defined as the process of fermenting organic materials such as straw, livestock manure, sawdust husks and others with the help of Effective Microorganism 4 (EM4) (Widianingrum, Djadmiko, & Setyawan, 2019). EM4 is a solution containing microorganisms in the form of decomposing bacteria that can work effectively in the fermentation process of organic matter in the manufacture of bokashi fertilizer, besides that these bacteria also play a role in helping increase soil fertility so as to encourage plant growth and production (Tufaila, Yusrina, & Alam, 2014). EM4 has advantages including being able to improve soil conditions, suppress microbial growth that causes disease and improve the efficiency of using organic matter by plants (Rumambi et al., 2019).

The use of bokashi fertilizer in agriculture has various benefits for both resistance and the plants themselves, including improving the chemical, physical and biological properties of the soil, increasing soil fertility, increasing crop productivity, increasing the quality and quantity of crop production, and protecting plants from pests and disease (Supandji & Mariyono, 2021). Besides having many benefits, bokashi fertilizer also has advantages when compared to chemical fertilizers, namely environmentally friendly bokashi fertilizer, the materials needed in making bokashi are affordable and can be obtained easily.

Kanyoran Village is one of the villages located in Semen District, Kediri Regency, East Java Province. The geographical condition of this village is in the form of a highland so that the majority of the population works in the agricultural sector. Based on village data, it was found that 1,080 people have a livelihood as farmers. Main agricultural commodities in this village include durian, rice, corn, cassava, peanuts, and cloves. In the practice of agriculture, most people still rely on chemical fertilizers for both fields and rice fields. As a result, at a farmer group meeting in Jurang Joho Hamlet, Kanyoran Village which was held on July 5, 2022, most farmers





complained that their agricultural production had recently decreased compared to previous years. This can be caused by the excessive use of chemical fertilizers so that it has an impact on the reduction of macro nutrients in the form of nitrogen which is needed for plants. The nitrogen nutrient serves to encourage the generative growth of plants (Amir, Sari, Hiola, & Jumadi, 2012).

In addition to the habit of using chemical fertilizers, another problem in Kanyoran Village is the accumulation of livestock manure due to the large number of people who have livestock in the form of cows as a side business. The location of the cowshed that is close to residential areas often creates environmental problems and causes unpleasant odors and air pollution which can produce harmful gases because the pile of waste will always be burned. The problem of livestock waste if left unchecked will cause new problems such as water, soil and air pollution and have an impact on decreasing the quality of environmental health, livestock quality of life, and can even trigger social conflicts (Kusuma, 2012). For this reason, processing bokashi fertilizer in Kanyoran Village is an alternative solution that can be taken to reduce the use of chemical fertilizers in agriculture while reducing livestock manure.

One of the agricultural wastes that can be used as organic fertilizer is animal manure. According to Sihombing (2006), livestock or livestock waste is all that comes from livestock or livestock in the form of solid or liquid materials that have not been used properly. The materials that include livestock waste are feces or feces and urine or urine. Organic materials from livestock waste have an important role in increasing soil fertility through improving the physical, chemical, and biological properties of the soil (Pangaribuan et al., 2012). Giving bokashi fertilizer from organic materials from livestock waste can add nutrients needed for plant growth and soil microorganisms (Wulandari et al., 2018). This makes bokashi fertilizer more effective for maintaining soil fertility compared to chemical or inorganic fertilizers.

Based on the above background, this research was conducted with the aim of increasing knowledge and skills about making organic fertilizer based on cow dung for farmers in Kanyoran Village as a substitute for inorganic fertilizers. This training is one of the efforts to encourage the quality and quantity of agricultural production, reduce the use of chemical fertilizers and maintain environmental health by utilizing livestock waste.

2. METHOD

The type of research conducted in this study is a mixed method research. The data collection method used is the observation method. Observations were made by observing the rice fields and fields in Kanyoran Village as well as residents' livestock cages. In addition, observations were also made by attending the counseling conducted by BPP on 5 July 2022 to coincide with the farmer group meeting. The counseling discussed the negative impact of using chemical fertilizers, procedures for making bokashi fertilizer, and the advantages of bokashi fertilizer.





A demonstration of making bokashi fertilizer as a follow-up to the results of observations was carried out on August 27, 2022. The demonstration of making bokashi fertilizer is a form of collaboration between KKN (Student Community Service) UIN Sunan Kalijaga students and BPP Semen District. In this demonstration activity, the following tools and materials are needed;

A. Tools and materials

- 1) Required tools:
 - a) Bucket
 - b) Hoe
 - c) Shovel
 - d) Tarpaulin
- 2) Materials needed:
 - a) Cow manure
 - b) Dolomite
 - c) EM4
 - d) Bran
 - e) Water
 - f) Sugar

B. Work procedures

The steps for making bokashi fertilizer include:

- 1) Prepare the necessary materials and tools for the manufacture of bokashi fertilizer.
- 2) Dissolve enough sugar along with enough warm water in a basin (no definite dose).
- 3) Mix 100L of EM4 in a solution of sugar water in a basin.
- 4) Pour the sugar water solution that has been mixed with EM4 on the prepared animal manure. In this experiment, the animal feces used were cow feces. Stir the cow dung using a shovel and a hoe until evenly distributed.
- 5) Add farm lime and bran to the cow dung mixture, then mix thoroughly.
- 6) Check whether the texture on the bokashi fertilizer dough is appropriate, which is a dough that, when grasped, can fatten with not too much or too little moisture content. If the water content is still too high, then bran can be added, but if the water content is felt to be less, that is, if it is grasped and then opened the grip, the dough does not fatten, em4 can be added which has been dissolved in sugar water.
- 7) The dough that has been mixed evenly and according to the desired texture then the dough is covered with a tarp in a shaded place. This is done in order to help the decomposing bacteria to work optimally and the fermentation temperature in the bokashi fertilizer dough is not too high.





3. RESULTS AND DISCUSSION

Bokashi fertilizer is a fertilizer produced by fermenting organic materials such as grass, vegetable and fruit waste, grass, and livestock manure which has been mixed with bacteria that decompose organic matter, namely EM4. Bokashi fertilizer is an alternative to replace inorganic fertilizers commonly used by farmers to maintain soil fertility. In addition, by making bokashi fertilizer, organic wastes such as livestock manure can be utilized into something more valuable. Bokashi fertilizer is considered more environmentally friendly and the method of manufacture is very easy.

In the process of making bokashi from cow dung, the ingredients needed are very easy to find by farmers. The costs incurred are not much so it is very economical. In addition, the steps for making bokashi from cow dung are neither complicated nor require a lot of energy. This makes bokashi a very promising alternative to replace the excessive use of chemical fertilizers. After carrying out the steps for making bokashi from cow dung, the bokashi dough is fermented for at least 14 days. Every 3 days the dough should always be checked, whether the temperature is too high or not. The fermentation temperature of the bokashi fertilizer is considered sufficient or not too hot if when checked, the dough feels warm and not hot. If the dough is too hot, you can re-mix the bokashi fertilizer mixture. After mixing, the dough must be covered again with a tarpaulin to ferment again.

The bokashi fertilizer mixture after 14 days can be declared as ready-to-use bokashi fertilizer if the texture of animal manure in the bokashi fertilizer mixture becomes loose and resembles soil in general. In addition, the finished bokashi fertilizer will not have a strong odor like fresh cow dung in general. If the bokashi fertilizer mixture does not meet the characteristics of the ready-to-use bokashi fertilizer, it can be fermented again by stirring the bokashi fertilizer mixture and then closing it again with a tarp.

The developments of the bokashi fertilizer mixture that was made during the training on making bokashi fertilizer from cow dung in Kanyoran Village are as described in Table 1. In the development of the bokashi fertilizer mixture from cow dung made in the training in Kanyoran Village, the weather and the place where the fertilizer mixture is placed greatly affect the milk mixture. The weather from July to August in Kanyoran village is very erratic. During the process of fermenting the bokashi fertilizer mixture from cow dung in a period of 21 days, it rained 3 times. This can have an impact on the temperature and texture of the dough itself. What's more, the dough is placed in the yard of the post where it will be possible for water to absorb into the bokashi fertilizer mixture. Rainwater that absorbs in the bokashi fertilizer mixture can affect the moisture content, texture, and temperature of the bokashi fertilizer mixture from cow dung. The weather change is one of the factors that causes the bokashi fertilizer fermentation process to take 21 days.





Table 1. The developments of bokashi fertilizer

Check Date	Dough Temperature	Dough Texture
30 th July 2022	Heat	High moisture content and clumping
2 nd August 2022	Heat	Moisture content is reduced and slightly lumpy
5 th August 2022	Warm	Moisture content is quite high and quite lumpy
9 th August 2022	Heat	Moisture content is reduced and quite loose
12 th August 2022	Warm	Moisture content is appropriate and quite loose
16 th August 2022	Warm	Loose

In a study conducted by BPP Semen District, it was found that the soil that was given organic fertilizer such as bokashi fertilizer became looser and more fertile. With more loose soil, it indicates that there are more nutrients in the soil so that it will be good for plant growth. In addition, loose soil indicates that the soil is fertile. So it can be said that bokashi fertilizer makes the rice fields more fertile than the soil that is given chemical fertilizers.

The compost making training was continued with the delivery of material for plate activities to residents who had not been able to attend through a farmer group forum held on August 5, 2022. Furthermore, the experimental trial of making bokashi fertilizer was then distributed to local villagers so that residents could find out how the fertilizer results had been made. The community can also compare the results of the use of bokashi fertilizer with the use of chemical fertilizers, which fertilizers make the quality of the harvest better.



Figure 1. The Compost Fertilizer Making Training Documentation





Based on observations that have been made, this bokashi compost making training was able to increase the enthusiasm of residents regarding the use of compost. This can be seen from the interest of residents when distributing compost. In addition, the management of the farmer group is also interested in re-holding bokashi compost making activities which can later be used simultaneously by the residents of Kanyoran Village.

4. CONCLUSION

One alternative to replace inorganic fertilizers commonly used by farmers in Kanyoran Village in their agricultural practices is bokashi fertilizer which is made from cow dung waste. Students of KKN UIN Sunan Kalijaga collaborated with BPP Semen District to conduct training on making bokashi fertilizer from cow dung. After the training, the bokashi fertilizer mixture was fermented for 21 days. There are several factors that affect the fermentation process of bokashi fertilizer from cow dung, including the weather and the place where the dough is fermented. Bokashi fertilizer from cow dung that has been finished is distributed to the residents of Kanyoran Village as a form of appreciation for the enthusiasm of the residents in participating in the training in making bokashi fertilizer. Bokashi fertilizer training can increase the knowledge of farmers and residents of Kanyoran Village in maintaining environmental quality as well as knowledge in the manufacture of bokashi fertilizer from livestock waste, namely cow dung waste.

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FULFILLMENT OF CHILDREN'S RIGHTS THROUGH CHILD IDENTITY CARDS (STUDY ON COLLABORATION BETWEEN *DINAS KEPENDUDUKAN DAN CATATAN SIPIL* AND *KODIM 0707/WONOSOBO*)

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Abstract - *The government issues Child Identity Card (KIA) to encourage increased data collection, protection, and public services to realize the best rights for children. The existence of KIA shows the government's seriousness in fulfilling the rights of Indonesian citizens who are still underage to obtain public service rights equal to adults. This study aims to evaluate the effect of collaboration between Dinas Kependudukan dan Catatan Sipil (Disdukcapil) Wonosobo and Kodim in data collection and KIA publishing. This research belongs to the type of descriptive research using a qualitative approach which means this research describes a natural phenomenon or event. There were three informants in this study. The data was obtained from various sources, those primary data and secondary data. Data collection was done through observation, interviews, and documentation. The collaboration between Disdukcapil Wonosobo and Kodim to issue KIA in Sigedang is considered effective in targeting the community directly so that people can be more familiar with the functions and benefits of having KIA.*

Keywords: *Child Identity Card (KIA), Disdukcapil, Sigedang, Kodim 0707, Wonosobo*





1. INTRODUCTION

Children's rights in terms of identity ownership as the fulfillment of the requirements for population administration are basic things that must be fulfilled. Currently, through Permendagri Number 2 of 2016 concerning Child Identity Cards, there is a guarantee of children's rights in legal protection (Dewi, 2020). The central government's efforts to implement the Child Identity Card (KIA) program in the latest population administration program are a tangible manifestation of child protection as the State's obligation to protect every citizen. Child protection is all activities to guarantee and protect children and their rights so they can live, grow, develop, and participate optimally, following human dignity and protection from violence and discrimination. Efforts to protect children are necessary considering that currently, various phenomena that make Indonesian children victims are increasingly occurring (Sila et al., 2020)

This card is only issued by the Regency/City Population and Civil Registration Office-Dinas Kependudukan dan Catatan Sipil (Dukcapil). The issuance of KIA aims to improve data collection, protection, and fulfillment of citizens' constitutional rights. KIA has two types: identity cards for children aged 0-5 years and 5-17 years. Terms of issuance, for newborn children, KIA will be issued together with the birth certificate. However, for children under five years old and do not have KIA yet, the requirements include a copy of the birth certificate and showing the original birth certificate. In addition, the parents or guardians' family cards and original ID cards of both parents or guardians are required. Children aged 5-17 years are one day less but do not yet have KIA. The requirements are a copy of the birth certificate and show a citation.

Implementing the KIA program by the Population and Civil Registry Office of Wonosobo Regency is exemplary and in line with the completeness of the facilities and infrastructure in making KIA. The KIA Program has been implemented both in terms of results, procedures, infrastructure and time. The results presented by the informants have shown improvement towards improvement. The procedure for KIA publishing is easy, smooth, fast, precise, uncomplicated, easy to understand, and easily implemented by the community. The existence of procedures is not intended to complicate or even hinder the implementation of policies. A simple procedure will undoubtedly facilitate all policy implementation activities to achieve the goal of achieving administrative order even though there are still errors in data such as an address and year of birth. These errors can be overcome by issuing a revised KIA by Population and Civil Registry Office.

Previous research focused on the implementation of the Child Identity Card (KIA) Policy in Tasikmalaya City by the Department of Population and Civil Registration of the City of Tasikmalaya. Procedures and provisions have been carried out well. The study showed that the officers implemented this policy very well. By established rules, employees are agile in carrying out their duties and serving the community in KIA services. In registering the population, employees only need a short time to make KIA without being charged a penny. The





communication and human resources are still lacking and need to be improved again (Dewi, 2020)

Another study by Arista (2019) indicated that the implementation of the KIA Program at the Department of Population and Civil Registry of Badung Regency experienced obstacles due to problems with the application system on the computer and internet networks. In addition, the power supply in the event of a blackout because this core equipment requires a stable power supply. The use of KIA provided by the Department of Population and Civil Registry of Badung Regency has not been maximized and appropriately implemented because many people still do not understand the functions and benefits of KIA.

Disdukcapil Wonosobo cooperates with Kodim 0707 Wonosobo which has the TMMD (TNI Manunggal Building Village) program in Sigidang Village. One of the programs is the issuance of Child Identity Cards (KIA). Kodim 0707 Wonosobo participated in assisting the performance of the Disdukcapil to achieve the target of data collection for KIA in Sigidang Village by conducting socialization directly to the community and collecting data with UIN Sunan Kalijaga students who were carrying out community service in Sigidang Village. The collaboration between the Wonosobo Disdukcapil and the 0707 Wonosobo Kodim resulted in more structured and targeted achievements and targets so that the national targets of the National Disdukcapil could be met before the end of the year.

2. METHOD

In this study, we used a qualitative descriptive type of research where the analysis is based on the ability and results of the researcher's study in connecting the facts in the field, the information obtained, and the existing data. The qualitative research methods produced data that describes the facts found in the field, either written or oral, obtained from various sources. This study uses the purposive sampling technique, which uses the researcher's selected criteria in selecting the sample (Creswell, 2014; Sugiyono, 2012).

The qualitative analysis clarified and described the data obtained in easy-to-understand sentences. Then it will be analyzed based on the object under study and interpreted with existing data or theoretical basis so that the results can be assessed as a whole. All data were obtained from interviews, manuscripts, documentation, official personal documents, and other documents that support the validity of obtaining research data (Creswell, 2014; Sugiyono, 2012).

3. RESULTS AND DISCUSSION

A Child Identity Card (KIA) is an identity card that every child must own to access public services independently. Some of the benefits of KIA are an effort to increase citizen data collection, as protection and public service, and to provide protection and fulfillment of the constitutional rights of citizens' children. At the same time, the benefits in the district or city scope are to fulfill children's rights, school registration requirements, and evidence from children as identity data when





opening savings or saving in banks and registering for BPJS. Some of the legal grounds for issuing Child Identity Cards (KIA) include:

- 1) Law Number 24 of 2013 concerning Amendments to Law Number 23 of 2006 concerning Population Administration.
- 2) Government Regulation of the Republic of Indonesia Number 102 of 2012 concerning amendments to Government Regulation of the Republic of Indonesia Number 37 of 2007 concerning the implementation of Law Number 23 of 2006 concerning Population Administration.
- 3) Regulation of the Minister of Home Affairs Number 2 of 2016 concerning Child Identity Cards

For consideration, the issuance of KIA is

- 1) That at this time, children who are less than 17 years old and unmarried do not have a resident identity that is valid nationally and is integrated with the Population Administration Information System (SIAP)
- 2) That the government is obliged to provide a nationally valid national identity.
- 3) That the provision of population identity to children will encourage an increase in data collection.
- 4) Whereas based on the above, the government needs to stipulate the Ministry of Home Affairs regarding KIA

A. Procedure for Issuing Child Identity Cards (KIA) in Wonosobo Regency

The procedure for issuing Child Identity Cards (KIA) in Wonosobo Regency can be done offline by visiting the Office of Population and Civil Registration (Disdukcapil) of Wonosobo Regency by attaching physical documents in the form of Family Cards (KK), Parents' Identity Cards (KTP), birth certificates, and color photos for children aged five years and over. In addition, the Disdukcapil of Wonosobo Regency also opens online services via Whatsapp by including requirements in the form of softfiles which will be input into the database and printed as KIA.

Issuing Child Identity Cards (KIA) for Wonosobo Regency takes about 2 days during working hours. The issuance process's length depends on the time entering the data and matching the data with the existing required documents. The duration of the issuance of KIA can reach 3-4 months due to a large number of incoming data with the number of targets reaching thousands.

B. The efforts of the Wonosobo Regency Population and Civil Registration Service (Disdukcapil) in maximizing the Child Identity Card (KIA) program

Based on an interview with Mr. Siswanto as the Head of the Division. So far, the Wonosobo Regency KIA target is still five sub-districts out of 16 in Wonosobo Regency, including Sukoharjo District, Kalikajar District, Kertek District, Garung District, and Kejajar District. However, these five sub-districts have met the national KIA target of 40 percent of the total number of children in the Wonosobo Regency.





The Disdukcapil of Wonosobo Regency has made several efforts to meet the national KIA target, including:

1) Conducting socialization either directly or through mass media

The socialization has been carried out by the Disdukcapil Wonosobo Regency since 2019 directly by inviting village officials and village operators to be submitted to the KIA target community. In addition, Disdukcapil also conducts direct socialization by participating in events that absorb public interest, such as the Wonosobo Anniversary event, National Children's Day, Expo, and others. Disdukcapil always opens a stand to attract public interest in issuing Child Identity Cards (KIA). Disdukcapil also conducts socialization through mass media, such as making advertisements on the streets on billboards, mass television, live broadcasts, website, and others.



Figure 1. The Disdukcapil of Wonosobo Regency, on Thursday, July 21, 2022, participated in the "Dolanan with Bocah Happy" Children's Dolanan Festival in the series of National Children's Day 2022 and the 197th Anniversary of Wonosobo Regency, by opening service for making KIA (Child Identity Cards) for parents or children

2) BALATEKA Innovation (Create Deed Directly into Deed, KK and KIA)

This innovation is a program from the Wonosobo Regency Disdukcapil whose requirements only show birth certificates and marriage certificates. This service can also be done independently using the Whatsapp Call Center Disdukcapil service by taking a photo of the required file. So, the applicant does not have to bother coming to the Disdukcapil Office. Disdukcapil also serves the delivery of documents to the hands of the applicant.

3) Ball Pick Up and Document Delivery Service

This service is carried out with the concept of KUDA ZEBRA (I come, the community is happy) because the people do not need to come to the Dukcapil office when they want to issue documents in the form of ID cards, KIA, or certificates. The officers from the Dukcapil will deliver the identity to their homes. There are no





significant obstacles during the process of socializing and publishing KIA by the Department of Population and Civil Registration (Disdukcapil) Wonosobo Regency based on the results of interviews with Mr. Siswanto, S.H., MM. as the Head of the Service and Civil Registration Division. However, the Human Resources (HR) in carrying out tasks such as picking up documents for making ID cards and KIA is still limited. The Wonosobo Regency Disdukcapil only has 50 employees consisting of 19 ASN and 31 Freelance Daily Employees (PHL), then a service based on sending documents via Whatsapp, which makes it easier for the community because it is considered more flexible, but Disdukcapil has to sort, match, and enter data to the SIAK application (Population administration information system).



C. KIA Targets and Targets for Wonosobo Regency

The Disdukcapil of Wonosobo Regency has achieved the national target of 2022, which is 40% of the total number of children in the Wonosobo Regency. This number involves several districts, including:

1. Sukoharjo District
2. Kalikajar District
3. Kretek District
4. Garung District
5. Kejajar District

The number of KIA targets in Wonosobo Regency is 237,190 children. 92,342 children have received KIA, and 144,841 have not received KIA (it will be implemented by the end of the year)

D. The Role of the Wonosobo District Military Command 0707 in Issuing KIA Wonosobo Regency

Based on the Law of the Republic of Indonesia no. 34 of 2004, the TNI's duties include Military Operations for War (OMP) and Military Operations Other than War (OMSP). Implementation of Military Operations Other than War which must be based on the policies and political decisions of the State. One of these Non-War Military Operations is the TMMD (TNI Manunggal Building Village) program. In achieving the goal, Kodim 0707/Wonosobo synergizes with related agencies in Wonosobo Regency, has counseling on law, national insight, inter-religious





harmony, and the dangers of drugs and radical ideas, providing vaccines and KIA services for the people of Sigedang Village.

With the role and participation of the 0707 Wonosobo Kodim, who is implementing the TMMD program in Sigedang Village, it is easier to socialize directly by targeting the Sigedang Village community. This is considered quite effective because the TNI immediately explains to the community the advantages of having KIA. The TMMD program increased the number of KIA published. So far, the mobile services from Disdukcapil to villages usually only reach about 60 people. However, with the implementation of TMMD, 454 units of KIA have been achieved and be served in 1 day. In addition, there are other programs such as making ID cards, KK, and other documents services have been conducted.

4. CONCLUSION

The issuance of KIA is significant for fulfilling children's rights, especially in Sigedang village, Wonosobo. The Department of Population and Civil Registration (Disdukcapil) of Wonosobo Regency has carried out various ways ranging from socialization, and innovation, to pick-up and service via Whatsapp to facilitate access to KIA issuance. However, with the collaboration with the Wonosobo Kodim 0707, who went directly to the community, the KIA data collection to be submitted to the Disdukcapil to issue KIA was considered very effective because of the significant increase in demand for KIA issuance in Sigedang Village. The obstacles experienced by the Disdukcapil of Wonosobo Regency are not significant and do not reduce the performance of KIA issuance, which is easy and uncomplicated. The duration of the publication depends on the completeness of the data submitted to the Disdukcapil of Wonosobo Regency. While the process itself only takes a maximum of two working days.

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SURVEY OF SOCIAL MEDIA USE OF KAMPUNG TEGALREJO CITIZENS USING *USES AND GRATIFICATIONS* THEORY

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Abstract - *This study aims to determine the behavior of the people of Kampung Tegalrejo in using social media based on Uses and Gratifications Theory. The number of respondents was 94 people who came from three RWs in Kampung Tegalrejo. Methods of data collection is done by distributing forms and interviews. The results showed that all people have used the internet and social media. Whatsapp as a social media application used 100% by the community followed by Facebook, Instagram, Twitter, and Youtube applications. The duration of the community in using social media with an average of < 3 hours a day. Of the nine categories of Uses and Gratifications for the use of social media, 95.7% of respondents use social media as a social interaction to create relationships with other people rather than information seeking.*

Keywords: *social media, uses and gratifications, communication*





1. INTRODUCTION

Social media has a key role as a means of interacting with each other. Social media is divided into two, namely social networking and messenger/chat app (Munzir et al., 2019). Social media is considered to be able to provide solutions to communicate with technology that is far different from traditional media (Munzir et al., 2019). The types of social media that are popular among the public are very diverse. According to the results of research by "We Are Social", among the many social media, Indonesians are very interested in several social media such as Youtube, Facebook, Twitter, and Instagram (Puspitarini and Nuraeni, 2019). Social networking is an internet service as an online community forum, for example Facebook, Instagram, Twitter, and so on (Puspitarini and Nuraeni, 2019). Messenger/chat app is a place to send messages to each other, for example WhatsApp, Facebook, and so on.

The development of information technology will result in its spread also growing. This is supported by the emergence of new media, which causes some community activities to be inseparable from the internet. The use of new media will make it easier for people to disseminate and receive information quickly (Arianti and Arianti, 2017). According to the survey results APJI (2022) Indonesia contributes the largest internet users in the age range 35 – 54 with a percentage of 27.68%, followed by users aged 19 – 34 with a percentage of 25.68%, ages 13 – 18 at 9.62%, ages 5-12 at 8.08%, and finally at the age of 56 – 65 at 5.97%. When classified in terms of occupation, the working class/entrepreneur is the largest internet user with a percentage of 62%, followed by the housewife profession with 16.6%, then college students with a percentage of 7.8%, and students 6.3%. This proves that teenagers are potential consumers of internet users in Indonesia.

The uses and gratifications theory is very relevant when it comes to social media (Palaivi, Lestari and Kurniawan, 2018). This theory was originally introduced by (Katz, 1959). The uses and gratifications theory is an interesting thought, but the theory is able to explore several things more deeply (Nurudin, 2007). The point of this theory is that the audience uses various mass media according to certain motives. The study of uses and gratifications aims to find out the reasons people use or avoid a mass media, the benefits of using mass media, and what they like about various choices in the mass media (Arianti, 2017). The needs and gratifications of mass media users are categorized into four categories, namely diversion, personal relationships, personal identity/individual psychology, and supervision (Dimmick, 2003).

Uses and Gratifications Theory approach assumes that users have an active nature in meeting their needs for mass media. (Severin, 2017) said that internet users tend to be passive, relaxed, and do not require concentration. User needs are a rationality of the benefits of media created by the media (Saputra, 2019). Classifications that describe the relationship between the audience and the media are grouped into several categories such as *passing time* (efforts to fill spare time), *companionship* (getting new friends), *escape* (having time alone), *enjoyment* (getting





something fun), *social interaction* (creating a relationship with others), *relaxation* (a place to relax), *information* (digging for information), *excitement* (getting something fun) (Griffin, 2012).

2. METHOD

This study aims to determine the behavior of the people of Kampung Tegalrejo in using social media based on the *Uses and Gratifications Theory*. Respondents from this study came from three RWs in Kampung Tegalrejo, namely RW 04, 05, and 06. The number of respondents was 94 residents taken evenly from all RWs in the Kampung Tegalrejo area. The number of respondents is obtained from the maximum sample value from the calculation results using the Slovin Formula, with an error tolerance (error margin) of 10%. The calculations are as follows:

$$\begin{aligned} \frac{N}{n} &= \frac{1}{1 + N(e)^2} \\ &= \frac{1.658}{1 + 1.658(0,1)^2} \\ n &= 94,31 \\ n &\approx 94 \end{aligned} \tag{1}$$

Information :

n: Sample size/number of respondents

N: Population size

e: Error tolerance/error margin = 10% = 0.1

The sample was selected using a *random sampling method*, the sample was selected at random without distinguishing between RW origin and gender. There is no special treatment for respondents. Data was collected by distributing forms and interviews. The list of questions asked consisted of the use of social media for: (1) social interaction; (2) information seeking; (3) pass time; (4) entertainment; (5) relaxation; (6) expression of opinions; (7) communicatory utility; (8) convenience utility; and (9) information sharing.

To determine the behavior of respondents, this study uses the *Uses and Gratifications* approach. The model used is the result of the development and modification of the theory used by (Whiting & Williams, 2013) which relates to nine uses of social media. All of these criteria are important to discuss because social media has many uses that continue to develop following the times which are not only limited to communication or entertainment tools, but can also be a means of promotion and business transactions. From the aspect of usability to convey opinions/status updates, social media is also very relevant to be used as one of the motivations for using social media, especially the use of *Whatsapp*, *Facebook*, *Instagram*, *Twitter*, and *Youtube*. Other different aspects are related to aspects of entertainment, relaxation, and comfort/pleasure in using social media.





3. RESULT AND DISCUSSION

A. Result

Based on the results of data processing from 94 respondents out of 54 are men and 40 are women who have been recorded by filling out questionnaires with the help of interviews with respondents.

Table 1. Respondents demographic information

Category	Items	Total	Percentage
Gender	Man	54	57.4%
	Women	40	42.6%
Age Range	13 – 18 years	12	12.8%
	19 – 35 years	24	25.5%
	36 – 60 years	58	61.7%

1) Internet and Social Media Users

According to data from (Hootsuite, 2022), data on internet users in Indonesia is 73.7% or 204.7 million people, then active social media users are 191.4 million or about 68.9%, while research from APJII in 2022 is 77% from the population of Indonesia can already access the internet or about 210 million users, then internet users in the province of Yogyakarta as many as 78.6%. In this study, 94 respondents from Kampung Tegalrejo stated that all of them had used the internet and social media.

2) Use of Social Media Apps

According to data from (Hootsuite, 2022), WhatsApp users in Indonesia were 88.7%, Instagram users were 84.8%, and Facebook users were 81.3% of all active social media users in Indonesia.

Table 2. Social media platforms used by respondents

Types of Social Media	Number of Social Media Users	Percentage
WhatsApp	94	100.0%
Facebook	56	59.6%
Instagram	42	44.7%
Twitter	23	24.5%
YouTube	48	51.0%

Based on the Table 2, there are differences in the order of Facebook and Instagram users from We Are Social data and data from research in Kampung Tegalrejo. In data from We Are Social, Instagram users are higher than *Facebook* users, while data from respondents in Kampung Tegalrejo shows that *Facebook* users are more because at the age level 36 – 60 years they use *Facebook* social media more and no longer use Instagram because they feel less supportive of interacting with others.





3) Social Media Time Usage

Through research, We Are Social states that the average use of social media in Indonesia every day through any device is 3 hours, 17 minutes. In this study, there are three categories related to the allocation of social media use in Kampung Tegalrejo.

Table 3. Duration of respondents using social media

Time Duration	Number of Respondents	Percentage
< 3 Jam	54	63.8%
3 – 6 jam	27	26.7%
> 6 jam	11	9.5%

Based on the Table 3, there are 63.8% of respondents who spend time accessing social media content saying that they access social media for less than 3 hours. Then 26.7% stated that they accessed social media between 3 – 6 hours of use. The remaining 9.5% use social media for more than 6 hours.

B. DISCUSSION

Table 4. Use of social media for respondents (Use and Gratifications Theory)

Use of Social Media	Number of Respondents	Percentage
Social Intraction	90	95.7%
Information seeking	64	68.1%
Pass time	60	63.8%
Entertainment	58	61.7%
Relaxation	49	52.1%
Expression of opinions	51	54.3%
Communicatory utility	48	51.1%
Convenience utility	45	47.9%
Information sharing	36	38.3%

1) Social Interaction

There are 95.7% respondents said they use social media to interact socially. Respondents said that the WhatsApp is the most frequently used social media to interact and socialize with other people, they have more ability to interact with people through social media than face-to-face and that social media makes it easier for them to interact. Respondents indicated that the main function of social media is to stay connected with distant family and old friends, interact with people they can't see, chat with old friends and make new friends. Respondents said they use social media to interact with family, friends, pair, workmate, old friends, and new friends.





2) Information Seeking

There are 68.1% of respondents said they use social media to find sources of information. Respondents stated that they use social media to search for information such as goods or certain products, find information about events, and seek information about their favorite hobby community. Respondents at the age level 36 – 60 years seek information about their hobbies such as buying and selling animals or how to care for plants in *Facebook* groups. Respondents also mentioned that using social media to help them in the learning process. For example, respondents at the age of 13 – 18 years use *YouTube* to find formulas or explanations of material obtained at school and to learn new things.

3) Pass Time

There are 63.8% stated that they use social media to spend their free time. Respondents said that they use social media when they have free time or when they are bored and are too tired to do something. Respondents use social media to spend time at work and at school. They open social media for 10 to 15 minutes when bored at work and when waiting for a change of subject in class.

4) Entertainment

There are 61.7% of respondents stated that they use social media as a place to find entertainment. There are several games on social media such as playing games, listening to music, and watching videos. Respondents play games, but also communicate simultaneously through social media to determine strategies in the game. At the age range of 19 – 35 years and 36 – 60 years stated that they often listen to music and watch comedy videos through in *YouTube* and *Facebook*.

5) Relaxation

There are 52.1% of respondents using social media for relaxation purposes. Respondents stated that they relax their brains by looking at old photos that have been uploaded on social media such as *Facebook* and *Instagram* in the past to remember events that have happened in the past will be remembered.

6) Expressions of Opinions

There are 54.3% of respondents who use social media to express their thoughts, feelings and opinions. Respondents stated that they like to make stories, statuses, and also comment on other people's posts. Social media such as *Twitter*, *Facebook*, and WhatsApp are often used as places to vent and comment on other people's posts.

7) Communicatory Utility

There are 51.1% of respondents who discuss how they use social media to discuss an event or event that they want to talk about with others. Respondents stated that social media gave them something to talk about with friends. For example, when there is an announcement about the independence competition,





they discuss together through social media to plan or make a strategy to win the competition.

8) Convenience Utility

There are 47.9% of respondents who stated that they are comfortable when using social media. Some respondents said that when they have free time and browsing on social media, they feel comfortable because they can interact with other people and sometimes they forget the time limit because they are too comfortable playing social media.

9) Information Sharing

There are 38.3% of respondents who stated that social media is used as a place to share information. Information sharing is defined as using social media to share information that is considered important or useful. Social media is interactive and allows a person to communicate and share information through two-way conversations, this is not unlike television and the internet because both can only be seen in one direction only. The spread through social media is also considered to be faster than television and the internet, but we must first check the truth because in the current era there is a lot of fake news and playing against each other. Several respondents stated that it is wise to share information and do not forget to look for the truth.

4. CONCLUSION

Based on the results and discussion above, it can be concluded that all respondents have used the internet and social media. Social media is a common thing used by people everyday with *Whatsapp* as an application that is used 100% by the community followed by *Facebook*, *Instagram*, *Twitter*, and *Youtube* applications. The duration of the community in using social media with an average of < 3 hours a day. Of the nine categories of *Uses and Gratifications* for the use of social media, 95.7% of respondents use social media as a social interaction to create relationships with other people rather than information seeking.

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GOVERNMENT EFFORTS TO REDUCE STUNTING PEVELANCE RATE IN PLANJAN SAPTOSARI GUNUNGKIDUL VILLAGE IN YOGYAKARTA

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Abstract - Stunting has been a national issue for a long time. Due to this, nutrition issues will greatly impact the quality of assets, human resources in the future. Where the Government even targets five years of stunt free, to improve the quality of HR. Stunting is a condition of failure to grow due to chronic malnutrition. Stunting, or also known as dwarfs, is a toddler who is less tall compared to age. Therefore, the indicated stunted toddler will have an abnormal height than a normal infant size. This can be measured using the standard deviation (SD) from WHO, -2 SD, indicating stunted toddlers. The research is carried out using a combined method: a combination of quantitative research methods and qualitative research. The quantitative data is then described in narrative through a qualitative description model. Whereas the data collection technique in this writing is through the interview method as the primary source. The secondary data in this writing is derived from books, journals and other library sources. As one of the dachshunds located in Gunungkidul district, this research wants to see how the stunt case and the Planjan hamlet government's efforts in suppressing the prevalence number of stunted toddlers. The result of this research is that in Planjan's hamlet, cases of stunted toddlers were found as many as 37 toddlers, while pregnant women who fell into the Chronic Energy Deficiency category as many as 3 cases.

Keywords: chronic nutrition, healthy, human resources, stunting, WHO.





1. INTRODUCTION

Stunting has become problem national long ago and became challenge alone for print generation quality. No only that's the problem nutrition This has become global problem. As noted by Global Nutrition Report in 2018, there were 150.8 million toddlers (22.2%) worldwide experience *stunting* (Waliyudin et al., 2022). government efforts This is because, problem nutrition will greatly impact the quality asset man or source Power future humans later. Of course, the government with all effort make problem nutrition This as priority, even with a five year target free *stunting*, use reach the demographic bonus in 2045 later. No only that, of course also for increase quality of Indonesian human resources as effort enhancement level economy (Adam & Mas'ud, 2022; Rahayu et al., 2018; Sutarto et al., 2018; Yuwanti et al., 2021). If generation moment This born in stunting, then the demographic bonus will only become discourse just. Where should Indonesia be dominated by generations productive, however because of stunting, generations We will No quality. Which, p This caused by a problem nutrition : one of them is *stunting* (Adam & Mas'ud, 2022; Rahmadhita, 2020; Ruswati et al., 2021).

From the results Indonesian Nutritional Status Survey, current cases of stunting in Indonesia It's 2021, the prevalence of stunting is touching figure of 24.4%, (Litbangkes, tt; Rahmasari & Wicaksono, 2022) although number That decrease from figure of 37.2 % in 2013, then in 2016 figure down to 27.5%, however number That Not yet in accordance with limit reasonable given by WHO (World Health Organization), which is under 20 % (Karjono & Sintari, 2022; Litbangkes, tt; Yuwanti et al., 2021). government efforts in deal with stunting Enough need noticed, no only frequency, intensity from procurement socialization stunting, procurement facilities, and equity development, but also necessary notice accuracy government Alone in procurement, fine counseling nor help.

In the middle public We myself, have We meet Lots case no parental understanding nor generation old in notice fruit heart them (Adam & Mas'ud, 2022). As example simple, namely : parents who provide her son (age 6 months) sugar water as breast milk substitute. As for the case death baby because parental negligence in gift food in the form of rice, where 6 months old No good age For given Eat other than exclusive breastfeeding (Kania, 2019). In two case that, can noticed how are the parents No understand importance notice nutrition fruit heart. Especially when it's most necessary noticed, or golden age child, namely the capable period determine quality a child is at 1000 HPK (First 1000 Days Life). Where, in these times, a child can determined become quality child with gift good nutrition, or grow child who doesn't quality because from lack nutrition, or lack of attention on psychosocial, nutrition and nutrition, hygiene (Teja, 2022). otherwise noticed with Good then, son will experiencing stunting, or toddler short, or delay.

Regency Gunungkidul be one donating district the highest prevalence of stunting in Indonesia with percentage prevalence of 15.75% (Mustaqim, 2022). on the basis that is, the regular 45 KKN 108 group holding a ' Maturity ' outreach program Age Marriage and Stunting', and became a work program main or featured.





Thereby This naturally as effort from clan young (*agents of changes*) for disseminate and understand will importance sufficiency nutrition in children and in pre-conception as well as impact sustainable from stunting. Because, as axiom the 45 KKN Regular UIN Sunan Kalijaga group, the majority the people in the village Planjan own less understanding will importance sufficiency nutrition, nutrition to children (Adam & Mas'ud, 2022).

This programs shaped counseling collaborate with Activity Units Student namely PIK-M (Information and Counseling Center Student) Circumference Seroja UIN Sunan Kalijaga Yogyakarta. Counseling age marriage is effort For increase age marriage The first is 21 years old for female and 25 years for man. besides That in counseling this also discusses about method stunting prevention, which is the thing This aligned with hamlet program locus Plans that work prevent problem *stunting* as said by Mr. Budi Setiyanto, as Carik kelurahan planjan. Importance stage activity This aim give understanding and awareness to society in general as well as to teenager, order inside plan family, they can consider various aspect among them : readiness physical and health, mental, emotional, economic and educational for the sake of realizing healthy and prosperous family for Indonesia. as one hamlets in the district Gunungkidul this, research This want to see How stunting cases and attempts government hamlet Planjan in push number prevalence toddler *stunted*. Because of what is the author describe, Gunungkidul donate percentage enough prevalence high, ie by 15%.

2. METHOD

This study done use method combined, that is do combination between method study quantitative and research qualitative. Quantitative data (numbers) then explained in a manner narrative through the model description qualitative. Whereas technique data collection in this paper through method interview as primary source. Interview done through the inquiry process answer in a manner oral to a number of respondent. While secondary data in this paper obtained from books, journals, and sources other related libraries with this post.

3. RESULTS AND DISCUSSION

Stunting is condition fail grow consequence from lack nutrition chronic. Where *stunting* or also known as dwarf or short is when toddler own less height If compared with age (Kurniasih, 2018). Therefore, toddlers are indicated *stunted* will own tall abnormal from size normal baby. this can be measured with use standard deviation (SD) from WHO (*World Health Organization*), if toddler own size -2 SD (Rahmasari & Wicaksono, 2022; Sutarto et al., 2018), then indicated *stunted*, so according to Regulation of the Minister of Health Number 20 of 2020. As for the understanding in the middle society, that height is influenced by genes, meanwhile according to results A studies show that gene influence no height exceed figure 15%. The biggest factor in determine Good nope grow flower child is intake substance





nutrition, growth hormone, along with disease infection repeated (Rahayu et al., 2018).

Kindly general there is a number of influencing factors incident *stunting* in toddlers, among others are : baby's body length moment short born, asupa nutrition, lack knowledge Mother about nutrition, education lowly mother who will influential even in the pre-coception period, and income inclined family low (Adam & Mas'ud, 2022). factors the A little Lots have mutual relationship related with incident stunting in toddlers (Nirmalasari, 2020).

Problem nutrition Can said as a contributing acute problem influence significant stunting in toddlers. The most real impact from nutritional problems This that is obstruction development child. in term continuous time matter the can cause child experience decline intellectual, vulnerable caught various type disease that is not contagious. Besides that, problem nutrition too impact on the decline productivity that causes poverty and risk give birth to baby with size low weight. this caused because of the nutritional status of the pregnant women influential on health and development fetus (Ni'mah & Nadhiroh, 2015).

Nutritional problems, social status economy family in a manner No right away too said follow influence there is stunting. A number of among them like problem income family, parental education, knowledge Mother about nutrition, as well amount member family. Low parental income and education own potency incidence of stunting in toddlers is more risky If compared to with family denag education and high income. At least convenience in obtain access education and health become reason concrete from because (Ni'mah & Nadhiroh, 2015). Causal factor the occurrence of stunting including : First, pattern parenting especially on the aspect health nutrition before pregnant, moment pregnant, and after give birth to less ok. A fact found that child 0-6 months old with percentage of 60% it turns out No get breast milk (ASI). exclusive. More Far depicted that 2 out of 3 children ages 0-24 months No obtain food Companion of Breast Milk (MP-ASI) (Sutarto et al., 2018).

Second, limited facility service health. Included in it is limitations ANC-Ante Natal Care services, postal Natal Care, and also learning quality early. Data from ministry of health show that presence children in posyandu in 2007, as many as 79% experienced decline to 64% in 2013. In addition also found one facts that show 2 out of 3 mothers pregnant it turns out Not yet consuming supplement substance decent iron. And still limited aspect learning early childhood education (PAUD) in children (Ruswati et al., 2021; Sutarto et al., 2018).

Third, price food nutritious in Indonesia which is still relatively expensive also causes access food nutritious in Lots House household / family Still hampered. Fourth, access to clean water and sanitation is still less. In developing countries own, the provision of clean water is still not enough as means sanitation will potentially happening disease so that resulted problem malnutrition (Nirmalasari, 2020; Sutarto et al., 2018).





A. Impact stunt Against Children

Problem toddler *stunted* or problem *stunting* This be Health issues that are indeed and must be handled in a manner seriously by the government ; Indonesia as a country in Southeast Asia (one of contributor percentage prevalence baby *stunting* is Asia) that has number prevalence *stunting* highest fifth (Rahmasari & Wicaksono, 2022). in a research by UNICEF (2013) found data that says if the economic status is low own significant impact to possibility child has a thin and short body. opposite with family with good economic status Because they will get service general like education, health, access adequate roads as well (Ni'mah & Nadhiroh, 2015). No only get, but also get fulfil all health facility.

Discussion about stunting massive not can be released in relation to Sustainable Development Goals (SDGs) globally. That's what happened in context development sustainable in Indonesia. We know Indonesia currently process To use realize development sustainable or the 2nd SDGs. In relation that is To use end problem hunger, embody resilience food and repair nutrition, as well sustainable agriculture. Including problematic in it is Stunting is the case Still Enough high. Even though stunting is tight relation with life child until grow big, especially influence to development physical and cognitive in children. in term short child with stunting problem will experience decline ability in the learning process. Whereas in period long will effect on quality live in children when mature. it because will impact on the decline chance in matter obtain education, opportunities work, and income. Therefore handling *stunting* since from early is absolute thing carried out (Nirmalasari, 2020).

Then for realize development sustainable the needed countermeasures problem *stunting*. Government through service related target effort decline stunting problem by 2045. This goal correlated with objective main that is realize life healthy and prosperous for all child For all age (Nirmalasari, 2020). Naturally thereby That To use increase quality of Indonesian human resources.

A number of possible impact generated from stunting for resilience something nation among them : *First*, will low impact development cognitive and psychomotor child. *Second*, children who experience stunting will own ability intellectually below average. They tend difficult in control knowledge knowledge and technology Because own ability low analysis. *Third*, have opportunity more big caught disease degenerative (emerging disease) along increase age). it Can proven in a number of stated study If toddler with stunting state when grow big will more easy experience obesity and diabetes mellitus. Therefore, measure various possible impact generated from the incidence of stunting, if the proportion child reluctantly stunting problem scale big so can cause low source Power quality human beings in the future (Dasman, 2019). No only it 's impact from problem nutrition is in a state economy nation alone. With reduced quality and productive HR (Human Resources), then will impact on the Product Gross Domestic Product (*Gross Domestic Product*). Where is the cause from descent the quality of our human resources, then will lower mark from products and services (Adam & Mas'ud, 2022). Even according to TNP2K





(National Team for Acceleration Countermeasures Poverty), impact from this *stunting* will have a huge impact on earnings lifetime live by 10%, and causes poverty intergenerational (Irmaida et al., 2021).

B. Stunting Cases in Planjan Hamlet

In 2015, according to Health Office profile, presentation prevalence ie, 14.36% for toddler *stunting*. Meanwhile, percentage prevalence toddler *stunting* touch figure of 19.82%, followed Kulonprogo by 16.74%, Yogyakarta by 14.44%, Sleman : 12%, and Bantul by 12.01% (Yogyakarta Health Office, 2016.); according to narrative from Budi Setiyanto, as search in Planjan, he mention that *stunting* is problem or impact of five years before. Cause, impact or effect from toddler or clown *stunting* will taste two year afterwards (Atikah Rahayu, et al, 2018). Which is, quality nutrition mother and son as factor main from growth child. *stunt* as national health issues, as well get attention as a national program. Even President, plans for 2025 to be free *stunting*.

In the village Planjan itself, case toddler *stunting* exists as many as 37 cases of the total under five / under five is as much as 200 for in 2021. As shown in Table 1. Total number of houses ladder incoming in 1000 HPK (First Day life), there are 275 houses stairs. Meanwhile, for problem nutrition others, such as : *westing* or *underweight*, subdistrict Planjan No there is none case or ol (0) case. Meanwhile, for amount Mother pregnant (as preparation pre-conception) there were 75 mothers pregnant, and there are three (3) KEK/REST cases (lack of energy Kroik), namely : circumstances Where Mother pregnant experience malnutrition, deficiency ongoing food years, which later raises various problem, trouble health to mother pregnant.

Table 1. Total Number of 1000 HPK Households

JUMLAH SASARAN 1.000 HPK (IBU HAMIL DAN ANAK 0-23 BULAN)							
SASARAN	JML TOTAL RUMAH TANGGA 1.000 HPK	IBU HAMIL		ANAK 0 – 23 BULAN			
		TOTAL	KEK/REST I	TOTAL	GIZI KURANG	GIZI BURUK	STUNTING
JUMLAH	275	75	3	200	0	0	37

Although case *stunting* in Planjan Alone impressed little, however No means government will reduce attention to cases problem nutrition this. Meanwhile, factor main from happening *stunting* in kelurahan Planjan is parental understanding about need nutrition, and its importance attention nutrition Good For Mother pregnant or For child. In a sense, understanding Good in the pre-conception period, namely the period of conception, as well as attention to nutrition child. Moreover which is





noticed No hope problem nutrition, melaika also sensibility, good sensation at home nor sanitation um, cleanliness Good hygiene food nor environment family and others.

Based on Budi Setiyanto's narration, understanding about importance nutrition, hygiene, food (exclusive breastfeeding) by the community Planjan Alone impressed less. Presumably, so That No own influence long term. Where, When parents see her children impressed healthy, then public will tend indifferent to How need nutrition for kids, especially for child in its infancy, especially in clowns or the period of 1000 HPK.

C. Planjan Hamlet Government Efforts in Reducing Stunting Prevalence Rates

Problem health naturally become priority, especially problem nutrition. Even President plan decline number prevalence *stunting* as much as 4%. as stated in Regulation President number 42 of 2013, concerning the National Movement for Acceleration Improved Nutrition, as base effort in increase stakeholder performance power (*stakeholders*) in repair nutrition (Irmaida et al., 2021). In government Planjan alone, inside handling *stunting* and problems nutrition other like *wasting*, and *underweight*, government make issue health be one mission in a work program head village, ' Increase quality service health in the Village through move life healthy ' (Muryono Asih Sulistiyo). Even from APBDes (Budget Village Income and Expenditures), kelurahan Planjan emit as much as 251 million For facility health, fine facility physique like building nor service health.

As outlined above, why problem nutrition become a must health issue get enough attention, because, so This sure and will impact on sustainability life generation young in the future, even stunting is impact of five years before. Impact received No only on issues physique like lateness growing, vulnerable will disease, but also affect power sense, decline intelligence that will impact on the decline productivity, even can become source problem economy,, as well as will potentially give birth to baby with heavy high (BB/T) low or lacking (Ni'mah & Nadhiroh, 2015; Rahayu et al., 2018).

Government efforts Planjan Alone in handle problem this *stunting* can We Look in the monthly plan form Integrated Healthcare Center held toddlers routine every month. Activity Integrated Healthcare Center is activity announced routine government. Posyandu goals among them that is lower number death baby and mother, improve role public For develop activity health and family planning, and support For achieved public Healthy prosperous. activity health base This held of, by and for community assisted by officers health. So, Posyandu is activity self-subsistent from community in the field health. Place implementation integrated program services in the hall hamlet, hall kelurahan, RW, and so on called with Post service integrated (Posyandu). Draft Integrated Healthcare Center related tightly with cohesiveness.

The intended integration covers cohesiveness in aspect goal, aspect location activities, aspects officer organizers, aspects of funds and so forth. Integrated





Healthcare Center started especially For serve toddler (immunization, weigh weight) and the elderly age (Posyandu Elderly), and born through a Joint Decree between the Minister of Home Affairs of the Republic of Indonesia (Mendagri), the Minister of Health (Menkes) of the Republic of Indonesia, the Head of the Coordinating Board Family National Planning (BKKBN) and Chairman of the Development Team (TP). Well-being Family (PKK) and launched around 1986. Activities Posyandu is also carried out in a manner routine every One month once in the hamlet planjan. Where this time posyandu addressed to toddlers and seniors. Thereby This To use monitoring, checking in a manner periodically as well as For record gziz that toddlers receive. No only that, the government also continues stage socialization form counseling about stunting.

As is well known, factor biggest the presence of stunting is lack of understanding, parental knowledge about importance sufficiency nutrition, nutrition, cleanliness of breast milk Exclusive to grow flower child. Even this program is a wahib program, which though sufficient stunting rate low, no means socialization and effort government too reduced. Government himself has also Composed and put down the 'Five Services' program Acceleration Decline *Stunting* in Kaluraha Planjan ', namely : Social Security, counseling nutrition integrated services, MCH services, clean water supply and sanitation, and early childhood education. That is, the government Alone has give facilities and services integrated as a medium for push number prevalence *stunting*.

Although case Stutting in Planjan Alone impressed little, however No means government will reduce attention to cases problem nutrition this., as we described above, how government Alone give service To use push number prevalence *stunting*. Moreover with know about lack understanding and concern public Planjan to problem this *stunting*, the government still will Keep going monitoring, as well do socialization gradually. Even socialization or counseling To use push number this *stunting* will Keep going held as well as become a mandatory program government. Likewise said Mr. Budi Setyanto. Because, even if We look, government has provide facilities and services, so of course can confirmed, cases of stunting are caused with no parental understanding to fulfillment nutrition Good Mother pregnant nor child/clown.

Government Alone has provide application specifically, named ' Apkal ' for monitoring whole Health activities, either facilities, as well in data collection For achievement nutrition received by the participants or here is target or target of Health services, ie is child. For indicators of success handling *stunting*, Planjan get predicate colored yellow, which means, good handling, health facilities, clean water facilities, sanitation, as well handling problem nutrition This is on a level sufficient (51-75%). this value counted Good For hamlet Planjan alone, than with Wuluh, Blimbing is worth it bad.



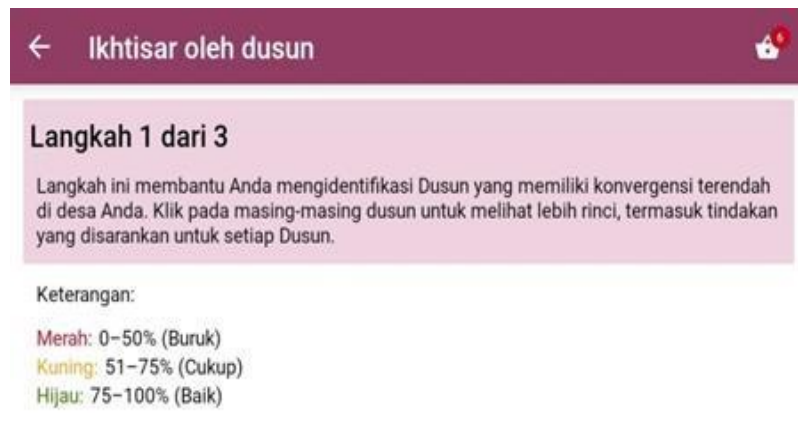
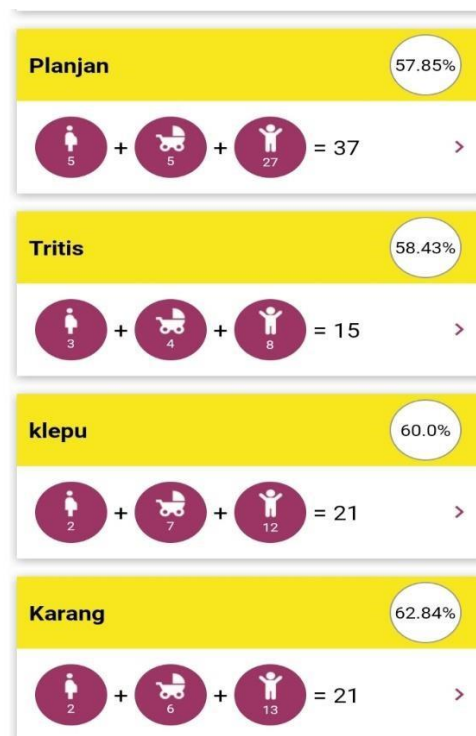


Figure 1. Figure Indicators in ' Apical ' (Source : Budi Setiyanto)



Picture 2. Picture Show Indicator Color as Achievement development means health infrastructure and so on (Source : Budi Setiyanto)

4. CONCLUSION

As A challenge development, fine physique nor Human Resources, of course government Keep going make an effort For pressing, even to a degree free *stunting* in Indonesia. Where, if We see from development a number of year backwards, Indonesia is capable push number prevalence *stunting* from 37% in 2015 to 27.5 % in 206, then experience decline up to 24.4% in 2021. Although decline This No significant, however If seen decline This Enough good ; hamlet Planjan, one a hamlet in Gunungkidul, DI Yogyakarta itself own case toddler minimal *stunted*. Although If accumulated with a total of toddlers / under five No Can say little, namely 37 out of 200 toddlers experience *stunted*. Also, there are 3 cases Mother pregnant women with CED (Deficiency Chronic Energy) of a total of 75 mothers pregnant. According





to narrative Mr. Budi Setyanto, factor main happening toddler *stunted* is lack of understanding parents in problem nutrition. Because, if watch out, hamlet Planjan as one hamlets that get a yellow indicator or ' enough ' deep success handle *stunting*, with procurement said facilities enough.

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DEVELOPMENT OF "PADMA" MSMEs TO IMPROVE THE ECONOMY IN WARENG, KEPEK, SAPTOSARI, GUNUNG KIDUL

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Abstract - Wareng hamlet is one of the hamlets in Kepek village, Kapanewon Saptosari, Mt Kidul, Yogyakarta which has the potential for a large and wide plantation area. This potential is well used by the community by gardening palawijaya plants. The famous plantation product in the Wareng village is cassava. To take advantage of the abundant cassava yields, the societies made the initiative to create microbusinesses, such as the form of cassava chips and basreng chips. With the solution by creating micro-businesses that is UMKM, it answers the steps for improving the economy in Wareng Hamlet, Gunung south. One of the efforts to develop the "PADMA" UMKM is product branding, so that UMKM can be more developed and can compete in the market. In addition to this, it can also develop economic conditions in Wareng Hamlet, Kepek Village, Saptosari District, Gunung South Regency, Yogyakarta. This study uses a qualitative research method, which is a study that aims to understand a phenomenon in a natural social context by prioritizing a process of deep communication interaction between the researcher and the phenomenon. This method is used to describe the history and development of UMKM Padma in Wareng Hamlet. This research also uses primary source that is semi-structured interview observations and secondary source that is literature studies. By direct observation, the researchers found several obstacles and solutions to solve some of the problems experienced by women's generation of UMKM Padma.

Keywords: UMKM, Cassava Chips, Economic Development.





1. INTRODUCTION

Wareng is name one dukuhuan in the Village Kepek, Kapanewon Mountain South, Special Region of Yogyakarta. this hamlet are in the village Kepek with five hamlets other, that is Sumuran, Tileng, Bulurejo, Kepek, and Gondang. kindly geographically, the location of Dusun Wareng are in the District Mountain South with distance not enough more than 40 Km from Yogyakarta city. Duku Wareng located in a hilly area with type land red so that Lots land used land For plantation crops and livestock cow with enough water adequate.

Wareng own resident not enough more a total of 215 members family. The people majority profession as farmer with number 367 souls and as laborer daily of 81 souls. this because condition the topography and nature are very supportive work the. Then followed with jobs in other fields such as Work as employees, civil servants, military or Police and others. Condition economy public hamlet Wareng Alone majority Work as field farmers and labourers daily. Residents' farm planted plant cassava and corn moment season drought. In season it's raining, citizen plant paddy with intercropping. Processing For cassava Alone Can form cassava, chips cassava, tiwul and flour cassava Almost throughout House inhabitant there is animal cattle form cows, goats and chickens. Every morning and evening, citizens hamlet Wareng to the fields for look for feed livestock and farming. Type of cow or reared goats usually is type cow or goat broiler. animal cattle the maintained until Enough aged and sold For sacrifice. Management dirt animal cattle are also used as fertilizer compost. Additionally, for fertilizing cassava, rice, and crop fields other. So that benefit use fertilizer compost This make results plant own good quality and friendly environment.

As hamlet with producer main form cassava Citizens initiative For establish MSMEs raise economy hamlet as well as utilise potency existing cassava. SMEs themselves is one sufficient container productive for society. This is because MSMEs are nature of business congested works, no need condition certain, like level education and relatively little use of venture capital (Hanifalimah & et al, 2020). this MSME called PADMA. PADMA MSME for three year develop with sale form chips cassava and chips basreng. However, in management There is a number of the obstacles experienced by PADMA cadres, starting from the chip label or normal called logo, packaging, marketing, tools, and lack of human resources. In response matter this, KKN 108 UIN Sunan Kalijaga Yogyakarta Group 61 did observation about solution on problems that have exposed.

Research that examines about development business micro Enough many. Following a number of study previously relevant with research to be done. The first study form article by Muhammad Ash- Shiddiqy, in Journal Application : Journal Application Religious Sciences, Volume 22, Number 1, 2022, entitled *Village Potential and Implementation Strategy Islamic Economics in Management Village Owned Enterprise Business (BUMDES)*. Study This use analysis potency village and SWOT analysis. Through second analysis This results from study This show that





possible potential developed covers agriculture, trade, animal husbandry, and fisheries. As well as application principle deep Islamic economics transact.

The second research form article work Farkhana Amaliyah and Dian Amelia. Issue journal Applications, Volume 22, Number 1, 2022. This article title *Processing Studies Tempe Chips Gumbu In Jack Economy village Karanganyar Dusun Ngadiwitan II*. Study This use method observation and experiment. Result of study This show that proportion dregs know : flour tapioca = 66.6% : 33.3 % is treatment best For get product tempeh crunchy and delicious gembus. Third, research by Amatullah Hanifalimah, et al. Study This published in a journal Applicationa, Volume 20, Number 2, 2020, with title *Strengthening Economics and Marketing Strategy of Brick MSMEs in Munggun Village, District Karangdowo, Regency Klaten, Central Java*. Study This use method *community development*. Result of study This is enhancement uploaded marketing *strategy* to social media.

Fourth research form article by Annisa Firanti, published journal Applicationa Volume 19, Number 1, 2019. This article title *Improvement Efforts The Economy of the Mongolian Village Community Subdistrict Saptosari Regency Mountain South Through Optimization Processing of Agricultural Products Local*. Study This is study *Community Based Research*. Result of study This form effort enhancement economy through optimization training processed results agriculture local. The fifth research, in the form of article published by Nian Irawati and Nurcahyaning DK journal Pangabdh, Volume 5, Number 1, 2019. This article title *Enhancement Chips Business Productivity Cassava Through Training and Assistance Technology Appropriate in Sumber Village Anyar regency Bondowoso*. Study This use FGD method later next practice training and mentoring making chips cassava Result of study This form enhancement economy with production chips cassava _

2. METHOD

Research used in study This use method study Qualitative, that is A purposeful research For understand something phenomenon in context social in a manner natural with prioritizing the interaction process deep communication between researcher with phenomenon studied. Come on here has that meaning study qualitative done in natural environment without exists intervention or treatment given by researchers (Tadjuddin, 2019). In research This intended For describe about How development of UMKM "PADMA" in increase the economy of Dusun Wareng, Kepek, Saptosari, Gunung south.

The type of data used in study This are primary data and secondary data. Primary data obtained direct from subject study through interview with PADMA MSME actors and secondary data obtained through studies References with see a number of relevant research, ie about MSME development in increase something economy in a few already area done before. As well as some reference book nor article helpful journal walk study this.





3. RESULTS AND DISCUSSION

Activity business micro, small and medium enterprises (MSMEs) is one way to order the product creative area can known and give opportunity business for perpetrator business in the area (Halim, 2020). According to the later 1945 Constitution strengthened through TAP MPR NO.XVI/MPR-RI/1998 concerning political economy in framework democracy economics, Micro, Small and Medium Enterprises need empowered as integral part of the economy people who have position, role, and potential strategic For realize Structure economy increasingly national balanced, growing, and fair. Furthermore do it understanding of MSMEs through Law No. 9 of 1999 and because circumstances increasingly development dynamic changed to Law No.20 Article 1 of 2008 concerning Micro, Small and Medium Enterprises so the meaning of MSMEs is as following : Source Power man is most important subject in development of Micro, Small and Medium Enterprises so that they can Create independent entrepreneur from the Society. because That public Need empowered For increase HR quality so can influence Quality the resulting production in order to improve Community economy for well-being society.

Article 19 of Law no. 20 of 2008 concerning MSMEs, development in the field source Power man as meant in Article 16, done with way: socializing and empowering Entrepreneurship; increase Skills technical and managerial; and form and develop institution education and training For do education, training, counseling, motivation and creativity Business, and creation businessman new; can't denied that MSMEs are role important in improvement and advancement economy something area. Likewise with the existence of "PADMA" UMKM in Padukuhan Wareng, Kalurahan Kepek, Kapanewon Saptosari, Regency Mountain South, MSME actors with type food form Chips Cassava and Baso Goreng (Basreng) don't close possibility can boost and impact to enhancement economy in Dusun Wareng.

A. History of the Establishment of PADMA SMEs

Based on from results past interview done together a number of Dusun Wareng PADMA UMKM actors, establishment this group of SMEs established after there is a KB village. KB Village is unit at the level of RW, hamlet or equivalent with criteria certain Where there is integration of development programs between the Population program, Family Planning, and Family Development (KKBPK) and related sector development in effort increase quality life family and society with objective For increase quality life public village level or equivalent through the population, family program planning and development family, as well development sector related in framework realize family small quality (BKKBN, 2017).

After the establishment of the KB village in 2019, Officer KB Field (PLKB) namely Mr. Ahmad Harwanto together with members of the KB village took the initiative For establish an SME for increase economy or income community in Dusun Wareng. After going through sufficient consideration ripe, then the MSME program





was inaugurated in 2020 and given the name " PADMA", with fifteen members. PADMA SMEs A producing business Chips Processed cassava and Basreng by the perpetrators themselves effort. on each one time production they Can spend 25-35 kg of cassava. cassava used For material raw make product got from results farmer residents in Dusun Wareng alone. The establishment of this PADMA MSME, besides increase economy and income society, of course also in order to form creativity the people of Dusun Wareng in do or establish A effort.

B. PADMA MSME development constraints

Something business will face Lots constraint in run it, incl PADMA MSME actors conducted in Wareng Hamlet, Kepek, Saptosari, Gunung south. Based on results from past interview done together bunch perpetrator PADMA, There is a number of problem or enough obstacle important to face among them is problem in capital, limited Human Resources (HR), increased price material raw materials, packaging and long shelf life, lack access marketing, also lack facilities and infrastructure.

C. Padma MSME Capital Constraints

Constraints ie problem in capital. Capital is factor most important in open something effort. Difficulty in problem capital will bring to problem fundamental factors that affect the process of innovation and transformation of MSMEs, also impact on difficulties in marketing especially from facet market recognition, determination price, negotiation, as well track distribution and sales (Lincoln, 2003). Beside that, entrepreneur small in general No can promote the product through the mass media, because of the volume of revenue production which is not capable close cost promotion. If there is cost promotion, selected media usually cheap and includes narrow area (Theresia, 2001). This based on because PADMA is business home-based businesses that rely on their own capital, then in capital This need help like help from government. MSME actors in Dusun Wareng This confess that they Still rely on capital from savings owned by alone. Although at the beginning running this PADMA UMKM at the time beginning accumulation of own capital they confess Enough trouble, as well If want to produce return the product so products marketed in stalls must sold especially first so you can produce return Chips Their cassava and Basreng.

D. HR Constraints (Human Resources)

Second, the constraints faced by human resources are limited. Source Power man is aspect most important in do effort. MSME development must accompanied with development HR quality in various aspect. The quality of human resources is very necessary especially in the field HR competencies such as *Knowledge*, *Skill* and *Ability*, as well *attitude* in entrepreneurship. Development HR quality must done No only done to SMEs as owner business, but also its workers (Discount Efrando Sidabutar, 2018).





From the results of the data collection process carried out, the skills of the members This originate of *the trial and error* process from generations before. because That from facet creativity they not enough Can develop the abilities he has especially in field marketing. Likewise what happened to PADMA MSME actors in Padukuhan Wareng in face limited human resource constraints this is a constraint This happen Because lack of attention government area local to aspect human resource development for SMEs, for example lack of procurement the training provided to society, how method manage MSMEs well so that the business is run Can growing and more forward, and how the marketing strategy for their products production Can more develop again. Based on from the data collection process carried out, these PADMA MSME actors own enough obstacles Serious in HR problems faced, what the hell more Good If government area local more notice Again to PADMA MSME actors so that the business is run Can more Good Again in effort increase the economy in Dusun Wareng.

E. Obstacles to rising Raw Material Prices

Third, the obstacles encountered that is increasing price material raw. Raw materials is material tree used in process something type material become product that can generated with creativity and innovation maximum maybe. Raw Material Increase like cooking oil and some material others increased make constraint alone. Surge price cooking oil is certainly very impactful for these SMEs. Impact will shown in income from results their sales manage. At the start before rise price cooking oil profit from results sale product like Chips Cassava and Basreng Enough For cover capital costs production, however after price cooking oil rises sometimes gains No balanced with issued capital For cost production.

F. Constraints in Packaging and Storage Period

Fourth, the obstacles encountered that is packaging and shelf life. Packaging product chips and basreng at the UMKM use enough plastic thick and sectioned on it folded and stapled. Packaging with plastic is very efficient Because its strong, flexible, easy formed, as well hard permeable to water and air. Plastic form *polypropylene* (PP) and *polyethylene* (PE) can lower water content, retain protein levels, lower pH value, suppress total colony bacteria and degrade percentage shrink product (Faith Budi Mulyawan et al., 2019). Packaging with technique suffix the Still not enough effective Because Still exists gap oxygen and air contaminants that can go out enter.

Combined packaging types with technique packaging vacuum, press, or manually with strong staples to quality product food form resilience product or long shelf life. Still need exists renewal in matter packing so you can in accordance with quality product food. Chips cassava own sufficient fat content tall so that cause chips cassava easy experience rancidity if contact direct with oxygen, light, or change temperature. Chips cassava is also easy absorb the resulting water easy experience damage. Determination age save can seen from experience producer or test test





laboratory. Age save is product time food in condition storage certain For can reach level degradation quality certain. Product Can said No worthy consumption If pass time the. this because product experience change physical, chemical nor microbiological like appearance, taste, content nutrition or poisoning or other diseases (Welly deglas, 2018). Age save chips cassava in the "PADMA" MSME Still Not yet Can confirmed in a manner absolute Because constraints other. So that Still need exists correct treatment during the manufacturing process, the combination proper packaging as well as election quality quality material For extend shelf life chips cassava

G. Internal constraints marketing (strategy marketing) and branding

Fifth lack of access marketing and *branding*. In case marketing, MSME development can utilise progress technology developing information rapidly moment this. Enhancement enough internet users in Indonesia rapidly from year to year, is enormous potential For promote MSME products direct to customer. Based on research conducted by the Association of Indonesian Internet Service Providers (APIII) (2015:2), penetration Internet users are changing become tool For business strategy application like marketing, sales, and service customer. SMEs can develop the market through online shopping (*e-commerce*) sites that also participate develop along with internet development. Market expansion for MSMEs is very open remember Power reach *e-commerce* is very broad Because can reached by whom? course, when course, and where just during consumer connected to the internet (Permana, 2017).

Product Chips Cassava and Basreng are produced in the marketing process Still done in a manner direct with leave or keep results production to a number of roadside stall closest. Based on from results past interview carried out by these SMEs Still Not yet brave try do marketing dimedia -media or shopping sites *on line* like *Facebook, Instagram, Shopee*, and so on because there is a number of constraint like less packaging interesting, yet There is a logo on the packaging product, and yet find solution how to order product they Can last long if shipped to outside area. Constraints the making " PADMA" MSME actors still doubt and feel Afraid For compete in the field so that matter This make they will the more difficult For promote results the product.

H. Facilities & Infrastructure Constraints

Sixth, lack facilities and infrastructure. Facilities and infrastructure is matter important in support MSME development. Therefore, facilities and infrastructure in do business must support. Like means in marketing product or means in the manufacturing process product. PADMA SMEs Already own place For marketing the product Alone with keep a number of product Chips Cassava and Basreng in a few stalls closest. But regarding the manufacturing process Chips Cassava and Basreng This is what SMEs admit not enough own large land in the manufacturing process Chips Cassava and Basreng this, so they produce this on one House residents of RT





01 Padukuhan Wareng. With equipment sober, also there a number of equipment important which is not There is like tool dryer oil, of course That is matter important required in processing A Chips Cassava and Basreng. A number of constraints faced by existing PADMA MSME actors exposed on is very important matter For noticed and acted upon continue, as well he gave solution so you can more develop again and got compete on the market so that with develop future and can increase economy in Dusun Wareng to front.

I. Product Branding for Micro, Small and Medium Enterprises (MSMEs) "PADMA"

Most of the perpetrators MSME business still focus on *trading* and forget side *branding*. this can caused Because ignorance, ego, or characteristic covered by the perpetrators business over a new idea and feel fast satisfied. Beside Therefore, the perpetrators of SMEs have not understand benefit from *branding* alone, low knowledge about *branding*, not yet own positive and negative entrepreneurial characteristics lost important is Not yet get training or accompaniment about technical *branding* strategy for SMEs. In communication marketing, one function *branding* is as one means For embed image positive in mind consumers, so need understood by SMEs, because *branding product* is one point it is important that MSME products will always remembered by society or consumer in period time (Saifulloh, 2021).

In the do business or do A business, *product branding* become a very important strategy For done with objective main for consumers more easy remember managed product so that creation connection period long between producer with consumer. Connection period long of course also very important for perpetrator business For build good relationship with customer. Because with exists good relationship This later will create repeat purchasers and loyal customers.

For create loyal customers of the manufacturer must build a how- to consumer strategy Can interested with products offered, one of them with make an attractive logo on the packaging managed product. From the results data collection carried out, found that PADMA MSME products yet have a logo for applied to the product Chips Their cassava and Basreng production.



Figure 1. Giving the MSME packaging logo "PADMA" at Mrs. Fitriana's house





Based on problem already explained, then Group 61 KKN 108 UIN Sunan Kalijaga Yogyakarta helped in *Product Branding*, one of them with make a logo for the product they are manage. After the logo is done made, then printed shaped stickers that can direct affixed to the packaging product Chips Cassava and Basreng. Logos or printed stickers not enough more There are 240 stickers. this Of course become A solution for SMEs "PADMA " in problem *Product Branding*.

4. CONCLUSION

The findings have exposed on can concluded that Still there is Lots obstacles encountered Dusun Wareng PADMA MSME actors in operate business, fine from facet problem in capital, HR (source Power human) is limited, increasing price material raw materials, packaging and long shelf life, lack access marketing, and lack facilities and infrastructure. With exists a number of constraint the make matter This become challenge alone in develop the product. With so, p this is what hinders enhancement economy hamlet Wareng. In effort help development MSME product "PADMA" Dusun Wareng, Group 61 KKN 108 UIN Sunan Kalijaga do *Product Branding* among them with make a logo for MSME products "PADMA", then print it form decal beginning as many as 240 stickers later Can direct affixed to the packaging MSME products "PADMA" namely Chips Cassava and Basreng. Then email creation and additions *contact person* For more marketing broad.

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TRANSFORMATIVE ISLAMIC IMPLICATIONS PERSPECTIVE MOESLIM ABDURRAHMAN IN TPQ AL-HIDAYAH MUSHOLA MUNENG ACTIVITIES (ISLAMIC ANTHROPOLOGY STUDIES)

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Abstract - *This research was conducted not only to look at the position of Islam in the social life of rural and traditional communities, but also as an effort to mediate religious treasury and social integration in society. This departs from KKN activities organized by the Institute for Research and Community Service (LP2M) State Islamic University Sunan Kalijaga Yogyakarta where there are several community phenomena that occur in Muneng Hamlet as a service placement area. Especially related to the implications and correlations of human life as religious people and social beings. This research method includes a qualitative approach with an Anthropological approach, especially with the Transformative Islamic paradigm from the perspective of Moeslim Abdurrahman as his glasses. This is considered appropriate because it is very relevant to the social reality of contemporary society, according to the thoughts of Moeslim Abdurrahman. In this study, we found an unstable correlation that exists in people's daily lives, which unwittingly has implications for the development and civilization of a society until later in life.*

Keyword : *Transformative Islam, Moeslim Abdurrahman*





1. INTRODUCTION

Development contemporary Islamic civilization visited various crucial problems within life society. Lots of problems less contemporary get inside position policy government and society That alone. arising poverty suspected because exists imbalance between religion and science social knowledge. Someone too extreme in religious mature This impressed No Want to take sides to direction mundane, which it is more attach importance exists life in the afterlife than in the world. Temporary on the contrary, someone who is focus on the inside the world, make his life as religious creature easy neglected. In case This is precisely the practices of worship that exist in Islam impressed own indication can be one factor reward in growth and development economics and science society. Though Islam itself should is such a religion notice draft muamalah on the side order regarding worship. So, actually condition social inside society can walk stable if with integrate and interconnect religious values inside every activity them, no precisely raises internal instability life.

Religion and economics become topic first and most importantly raises instability life inside life society. Reported from CNN Indonesia page, that 3 countries are the majority its inhabitants become Islamic countries poorest in the world. Even in between those three countries, in 2020 Sierra Leone countries only own income per capita of US\$509.3. The country is located on the west coast of the African continent populated as much as 8.7 million soul with 77.1% of them is public muslim (mrh, 2022). Poverty hit countries majority Muslims one of them caused by existence war long brother. the war based on various group - initiated interests certain from Lots group with their respective ideologies, so war be one the way it feels more efficient For become more superior from his opponent.

Whereas as already described by the authors above, that the country is a country with majority its inhabitants Muslim. So, got said that happening war caused by existence miss-understanding about religion that makes interest group more dominant than humanity. it precisely can resulted exists degradation economy prolonged, even threatened make an easy country experience bankruptcy. Problematic the will always associated with deep religious relations and implications life socio-economic, during No There is more effort communicative and relevant in mediate both. If no, then indicated will can raises axiom certain from parties hate outside against Islam, especially on base poverty that plagues the majority countries resident muslim.

On the other hand, also appeared inside view public related religion, where religion should be become protection from less life Good for human, actually now considered too possessive For carry well-being people. from here that's it location imbalance between knowledge and environment social, which is relative thinking blame the religion precisely No will infected If without exists initiative from environment universally lacking support religious presence. Therefore needed A glasses new islam in face various problematic the. in other words, Transformative





Islam own indication can change public become more well, with idea new more relevant For used inside life society.

From various problematic above, then the writer feels too need held study more carry on For look for simple solution can with easy used, as well own more impact efficient in development in society. So from it is necessary A study necessary anthropology done so you can evaluate the things that are inside life public within a certain area and excavated based on actual facts. So, aaparan data that is in studies Anthropology No only will looked at as A originating data series from assumption or axiom only.

As for research This done by the author during follow activity services organized by the Research and Community Service Institute Society (LP2M) UIN Sunan Kalijaga Yogyakarta. Activity the going on for 45 days counted from 4 July 2022– 19 August 2022, and carried out within the Dusun authority area Muneng, Ledokdawan Village, Geyer District, Regency Grobogan, Central Java. Participation writer Alone for do analysis Islam transformative Moeslim Abdurhaman this started from exists phenomenon in community in Dusun Muneng which is one of them no symptoms usually among society in general. Namely exists life children age less school get attention from his family (parents). it can seen like with exists difficulty in understand lesson, more Lots playing games and social media on cell phones, have lack ethics to parents, and others. From this writer feel must do study anthology with Islam transformative, in order to find the results can become material evaluation society later day.

Knowledge Anthropology Alone according to Koentjaraningrat is studying science creatures (humans). universal and human in diversity public ethnic group nation (Suryadi, 2012). In other words, knowledge This is studied discipline condition public which one is in it there is phenomenon or symptom certain. it done with collect the originating data from fact with through stages in technique up-to-date and reliable data collection. As for the methods used in it that is includes the process of observing, recording, processing, and describing the facts that happened inside life public live. So that the data is generated will can accountable and able used as something study next, fine in studies comparative nor studies living. Temporary that 's study This including study anthropology islam, which is the author position public Islam in the area certain as object research. Thus, by short knowledge Islamic Anthropology can defined as A knowledge used in do study to condition social and internal symptoms public certain based on objective facts, accordingly with information obtained by researchers.

2. METHOD

Transformative Islam is glasses so new own relevance with condition social public Islam contemporary. Because paradigm This present as one movement reformer Islam For face about the times. this term first popularized by Moeslim Abdurrahman, a Indonesian scholar born in 1947 in Amongan, East Java (Susanto, 2017). However, paradigm This Actually Already There is long time ago. argument





This based on view Sheikh Nawawi al- Bantani, which one is he views Transformative Islam that has vision For integrate objective realistic with objective idealist. Realistic goals is covers For combat ignorance people, revitalize values religiosity contained within life society, as well For optimizing diverse the potential that lies within physical and spiritual human. temporary objective idealist exists transformation Islam covers spiritual values and happiness ukhrawi (Pransiska, 2018).

Idea Moeslim Abdurrahman with Transformative Islam is one idea that will study contradiction between religion and society. Primarily, ideas This Lots used as one tool critics to exists draft modernism and problems poverty, as well the injustice that is within life society. this leave from paradigm exists wave current modernism and its existence in development all field will produce destruction to clans oppressed (*man little*), as well will raises deep criticism to Islamic theology

Indicated traditionalists enter to in thinking scholasticism (Nasution, 2022). Scholastic Alone in KBBI is system logic, philosophy, and theology that emerged among scholars century mid (10-15) with based on logic Aristotle and early Christian scholars emergence of religions (Language Center of the Ministry of National Education, 2008). Therefore, the idea of Transformative Islam perspective Moeslim Abdurrahman this is one method renewed in revitalize things traditionalist inside Islamic society, in order to be able to have equality with other societies universally, as well can follow current development without leaving religion as base benchmarks and guidelines life.

According to Moeslim Abdurrahman, Transformative Islamic epistemology covers two method. *First*, build community oriented society economy in society class down and build strength organized power neat from public That alone. Temporary the second method is action reinterpretation to values in understand guidance (word) of God which includes some stages, namely : (1) see and understand context social events that occurred at that time, (2) saw implications and correlations reality social with the verses contained within Al-Qur'an, as well as (3) meetings between reality social with verses of the Koran will give birth to new action form transformation social (Pransiska, 2018).

3. RESULTS AND DISCUSSION

A. Muneng Hamlet Demographics

Muneng hamlet is A hamlets located in the region authority village Ledokdawan, Geyer District, Regency Grobogan, Central Java. kindly authoritative, hamlet the divided into 7 RT areas which are geographical separated into 3 scopes block (region). The details i.e. Rt 1-3 occupies the block area first in section north, Rts 4 and 7 occupy the block area second in the area center, while Rt 5-6 occupies the block area third in section south. it happen Because hamlet the separated by a river and there track crossing train fire. So that raises a number of inside aspect the people form life social with independent themselves and many do not bound with One hamlet.





Below This is the amount data residents in the hamlet Muneng in 2022, that is as following.

Table 1. Total Data residents of Muneng Hamlet

No	RT	Man	Woman	Amount
1	1	68	76	144
2	2	34	38	172
3	3	84	66	150
4	4	77	65	142
5	5	99	97	196
6	6	50	53	103
7	7	52	41	93
Amount		464	436	900

Data above shows the total population in Muneng Hamlet by 2022. We take this data on base document notes civil in office village Ledokdawan, as well in accordance with instruction parties related. From the amount such, only there is 1 person who is non- Muslim, meanwhile the rest is society muslim.

From the above data presentation, hamlet Muneng divided become some Rt group setai with amount its inhabitants. In case this, inside hamlet the Then there is two coral cadets, and two park Qur'anic education. As for the author review in this paper is related activity preaching Islam in activity teaching and learning in TPQ Al-Hidayah which is located in the authority area of Rt 4. TPQ is one from the TPQ that arrived moment This Still active activities within the region. temporary For participants, the majority forget children elementary school age and some kindergarten and junior high school children. As for the average attendance daily, number is 4 people per day. Activities in the TPQ going on during One week, except on days friday. At most, kids or participants present in it totaling 10 people with most A little only totaling 2 people.

B. Muneng Hamlet TPQ

Activities in the TPQ going on during One week, except on days friday. At most, kids or participants present in it number of 10 people with a minimum only totaling 2 people. TPQ Al-Hidayah Mosque Rt 4 dusun Muneng raised by mother Asih with method impressive teaching different from the other two TPQs in Muneng Hamlet. Ibu Asih as caregivers of the TPQ apply system Recite sorogan with the Qiro'ati Method book, while the other TPQs apply method sorogan with Books Clever Iqra '. In case This can classified gardens the in accordance schedule and the average number of participants daily in table asa following.





Table 2. TPQ of Muneng Hamlet

No	TQ name	Nanny	Timetable	Average Number Daily Participants
1	TPQ Al - Hidayah	Mrs. Siti	☐ Monday, Thursday ☐ Hours 14:30-16:30 Saturday - Sunday Hours 14:30-15:30	30 People
2	TPQ Al-Hidayah Mosque	Mother Asih	☐ Monday, Thursday ☐ Hours 14:30-16:30 Saturday - Sunday Hours 14:30-15:30	4 People
3	TPQ Al-Hikmah Mosque	Mr. Thursday	☐ Monday – Wednesday ☐ 18:30 – 20:00 Friday – Saturday 18:30 – 20:00	10 People

C. Quality Activity Teaching and Learning at TPQ Al-Hidayah Muneng Hamlet

In the activities at TPQ Al-Hidayah, the participants (students) were impressed many do n't Spirit in Activity Teaching and Learning (KBM). The students precisely impressed more interested with activity guidance learning that we also hold as class addition for them. In case this, existence science more social and scientific tall compared to with religious knowledge. Whereas actually, activities guidance or participation writer together KKN colleagues in the park the precisely be a work programme main and more main compared to with activity guidance Study or additional tutoring that becomes activity extra.

Besides that rampant gadget usage and emergence application social media and game creation Spirit children as participant inside education tpq the No stable. Consequently, a lot following children class in a manner '*pon- kliwon* '. the term common used inside life Javanese people for define an act performed by someone who is not fulfil timetable something activity certain.

KKN activities carried out by KKN108. Dusun Muneng groups, writers and friends initiate reactivation activities in the TPQ. a number of thing we do as extra-academic for the children namely, *first*, giving material addition about religion and academics in easy face understandable by age them. on the other hand, p the do it too purpose for the participants No feel fed up in learn. Second, create guide activity teaching and learning (KBM) in TPQ as guku handle for power educator. Inside book guide the there is religious material, fine problem fundamental like creed and tajwid, also equipped with various material addition. materials addition the form description games and lyrics song. Third, give various advice in a manner active, fine individually as well in a manner group.

We have made the above efforts because visited a number of internal symptoms the people of Dusun Muneng. That is:

- 1) children tend not enough Spirit in learn religion, and more interested with sciences social and general, in addition level religiosity low society with accompanied level economy medium to down.





- 2) Lack of discipline children in active, fine activity individual nor group.
- 3) Adult society complained crisis ethics and character kids.
- 4) Management mosques Still Lots generations do old, like *call to prayer, iqamah* and prayer priest.
- 5) Absence activity aimed at For children in a manner routine except at TPQ.

In viewing reality internal symptoms society above, we see that the potential of the Qur'an to become set guidelines Actually so strategic, because in it No only containing verses only about worship, but also problems muamalah people. Allah says: "*Oh human ! worship Your Lord has create you and those who came before you, so you be pious.*" (QS Al-Baqarah:(2)21)

The verse called to people man universally for always obey, respect, and fear to Allah SWT. relation with potential and character someone, that essential worship will make man For always behave optimistic to life. As for the rate worship success be measured covers three thing (LPMQ Ministry of Religion RI, 2010). *First*, someone servant will consider that everything inside his grip just deposit sheer, that is just belong to Allah SWT. in matter this, logic think about world affairs then will raises thought where the treasure That Can So will plus if man need it, so man No need worry will lost chance because do worship. In case this, of course No mean For injure thinking related endeavor. Because on the other hand, on the side perform the worship of a servant should also work as form his efforts.

Correlation between actual work and worship own big impact, ie will can form ethos high work with level high religiosity as well. Namely Work as effort through physical, while worship is effort in principle spiritual. *Second*, everything activity only range on what God commands and avoids self from his ban. In case this, a lot activity in still society tend near with the ban, like For consume drinks hard. Though in one side action the is A prohibition from God, while in another content in factor economy matter the impressed waste of money. In the end, ekonomistki fundagam become You're welcome low consequence drink hard. Then the *Third*, no hook all something he do nor he avoid except on base to Who He worship and ask. verses of al-

The true Koran containing instructions and directions for man For reach true happiness, where religion has important implications with all line life human. Therefore, then Already should man always hook the activities he does with religion, so that the results are utilized can beneficial in a manner physical and spiritual. From it, author realize that needed attention special to public in religious issues. In a sense, da'wah is done inside environment society emotion penetrate heart inner society, by slowly But sure. this can done with give socialization in a manner routine, which thing the must integrate religion with other sciences. Integration-interconnection the like economic-Islam, social-Islam, education-Islam. In a sense, all here life society must always with grounded Islam aar its creation harmony society that can develop as well as compete in the middle world civilization b so





much forward. Because, when no, then will Lots the people in the regions within rural Still degrade civilization or behind.

On the other hand, parents should too truly put attention to children them, fine issues of religion, education, and social. Because third the above so own substantial function inside public rural. If one from all three eliminated, then worried can raises instability over a wide range the fields inside life society later day. Therefore needed ongoing efforts routine must done by society in a manner whole. Good life society individually or in a manner group, fine old nor young, as well efforts active from parents to himself Alone nor (especially) against her children. As for during service in Dusun Muneng, writer has record a number of possible effort done by parents in educate his son For balance born and inner later day, like:

- 1) Supervise children For always keep worship, when need so must always forced with condition without exists violence in a manner action. In case In this case, the role of parents and society is very decisive direction development and progress village later day.
- 2) Push children For always active in study, both at school, at TPQ and at home. Correlation and implication between the education contained in TPQ and formal schools is very similar relevant in face various problematic contemporary.
- 3) Not forbidding, however limit use of gadgets inside daily kids. Because the use of gadgets also has positive impact on the side impact negative.

The above efforts is a number of example action that can done by parents in educate her children. such step if developed since early, then will raises habits that can bersfiat sustainable until mature. So, relation between science and religion will produce big impact and have implication in progress the people of Muneng Hamlet. If matter the often happened, then fast or slow will Keep going sprout because considered hinder rate growth economy. In fact, Indonesia Alone considered as a country whose people so religious, which makes religion one fact most important in revolution economy in Indonesia.

However, the potential of the religion until moment This Still Not yet seen direction motion, deep meaning potential Not yet excavated in a manner significant and efficient For be solution from every problematic society, in particular economy (Melis, 2019). In a sense, football lunge of religion as one regulation eternal inside public until moment This Not yet own such a point bright, so in a manner general good religious meaning text and context Not yet so influential in life social public everyday. Apart from cause factor economy and environment social, use methodology transmission impressed civilization perfunctory – without see opportunity, no structured neat and inclined have faith blind — create Power think public not enough adequate in accept civilization or use it as tool in life everyday.

In other words, there are two type society. First, a closed society and not Want to cooperative to development civilization universal. Second, people who consider religion as one party too possessive For manifest impact global civilization.





A number of solutions offered government in form of seminars and the use of certain terms it seems not enough so influential to civilization society, in particular society Impressive countryside more traditionalists and more Again those who are lacking touched with culture outside. so No seldom If evolution civilization thinking society become shocked and inclined For take sides global civilization with without based religion in a manner essential. inclined society No Want to open and not cooperative to various global developments, in fact impressed make religion one obstructing field growth and development civilization. On the contrary, by as it happens if reality public behave open in follow over time, then level religiosity they are will tend reduced.

As for some must step taken by force educators and society general For children is as following

1. Always get used to For give children always worship
2. Pay attention character children without view fur, fine character in study, as well play.
3. Always get used to children For always behave communicative and cooperative, good with parents, friends, and environment around place his stay.
4. The role of the gurus in must also educate always give direction and motivation, so that children can become pious man social, ritual pious, and virtual pious.

4. CONCLUSION

The Islamic transformation initiated by Moeslim Abdurrahman fits perfectly For implemented inside life society. this because the idea that he offer highly respect correlation between culture or internal symptoms life public with laws or the instructions inside society, for Then look for point middle action that can done, which is also thing very relevant and appropriate with verses of the Koran for life man contemporary. Researches like This Actually must often done because will can give information with clear about reality condition social and religious that is within life society, for furthermore can used as material consideration on desired policy carried out, either by the authorities local, offices related, as well government national.

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CONCERN FOR THE PUJON KIDUL COMMUNITY, MALANG DISTRICT ON THE EDUCATION OF CHILDREN WITH SPECIAL NEEDS

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Abstract - Children with special needs are those with mental, physical, intellectual, social or emotional disabilities that require a level of caring. The study was intended to analyze the level of public concern for special children, especially the pujon society of the poor district. The study USES descriptive analysis research with a qualitative approach. As for data collection techniques using observation, interviews and documentary studies. Research results in that people of Pujon kidul support the formation of a remarkable school (SLB) tamima al- mumtaz in the pujon region. While people in the region should receive a low but enthusiastic education and concern for special needs children, it is highly evident that the people of the region are helping with the development and development of the Pujon government, as well as contributing to the restoration of facilities at the extraordinary school of tamima al- mumtaz.

Keywords : Caring, Special Children, Society





1. INTRODUCTION

Man is creature living socialtogether. Man as creature social No can life alone, however life side by side in society. Society is group of living people together in something community. Group interact For fulfil need with and for interact with member public other. There is diversity in society. Diversity This can form characteristic features typical physique, job / eyelivelikelihood, education, social status, and others. In the environment, man can each other cooperate with build awareness social refers to attitudesensitive to environment, like understanding, support energy and material.

Concern Social is also involved in problems and conditions that occur aroundus. becauseit, start from the above statement is clear that everyone needs someone else to each other give empathy and sensitivity social. According to the Big Indonesian Indonesian Dictionary (KBBI), " Concern is very caring attitude, attitude listen, pay attention and ignore problem or object ". Another definition of Alim (2019) " Concern is circumstances feeling, thinking, and acting that care to environment." Children in need special is experienced childmental, physical, intellectual, social disabilities or emotionally_ significant limit growth and development compared to with other children the same age., disabled physical, autism, disability intellectual, disability study, slow learning, intelligence specifically, talent special, double There are several type, incl disabled heavy. Every type child need special own different characteristicsso that need service special in accordance with characteristics.

Environment public need job, rate education, and the environment surrounded by various socialinstitution education. Where is education tall somebody No as well as immediately make it interested with environment society. From issues that are not everyone careswith the existence of other people around him, especially child need specifically, from facts on the ground in the region Pujon Malang Regency already there is Tamima Mumtaz Special School (SLB). Community around institution education These, including elementary school teachers, junior high school teachers, and students who attend elementary, junior high and high school, are receptive (responsive) and a different sense of concern about presence child need especially in the environment them.

However If seen in a manner direct, see from appearance area Pujon which is a facility his education from elementary to college tall almost complete in the environment this, for sure There is other interests and willingness to parenting child need special. kindly general Still there is local community Pujon who sees and has response that child need special is strange child, sowhen they meet with child the will stay away from it, however there are also more people choose cool and feeling No care with existence them, so family that has child need special feel Embarrassed For bring they go out house. If in environment public Still dominant own less response Good to child need special orNo feel care to child need special so existence of SLB for give understanding or knowledge about child need special considered no means anything For public when they Still just give less attitudeGood to children





need especially those who attend special schools. If inside environment public it is not very Want to care child need special and not Want to interact with they How with child need special moment Already plunge work in society Can just they No will can job or reception public to himself. itsuspected influenced by several factor. understanding about child need particulars and perceptions they about child need special nor still viewnot enough ok.

This is also related with lack of understanding public about child need special. A research by Harnin & Damri (2022) found that public Still Not yet Want to accept child need particular and the receiving community child need special. So that factor from understanding about child need special of course influential to concernto child need special. Pujon area Malang Regency already have Special School (SLB) so public more Lots know child need special and own different levels of social concern. Based on problems that have outlined above, then researcher interested want to know how much big concern social public to problem the with the title "Care for the Pujon Community towards Children with Special Needs".

2. METHOD

The type of research used is study descriptive with approach objective qualitativeFor show phenomenon what 's there. According to Arichnt (2014:3), research descriptive is purposeful researchFor investigate circumstance, condition or other things are meant, which is the result served in something report. Opinion Moleong (2012, p. 6) also supports this matter the. Words and shapes linguistics, in context natural and specifically, using various method scientific.

Then research This use type study descriptive qualitative becauseThat study This explain the problems studied What exist. Study This implemented in the area Pujon Malang Regency. Then study This done with cooperate with Tamima Mumtaz Special School (SLB) for know description about how much big concern public to child need specialty, program and level concern public to child need special. Research tools in study qualitative is researcher That alone. Researcher collect data, interpret data, judge data quality. Analytics data For interpret data and draw conclusion. Study This use tool study researcher alone. In other words, tools study in study qualitative This is researcher That Alone with apply What just what is needed For study as tool For obtain research data.

Next, technique collection of data and information that the author use hereis observation, interview, and study documentary. According to Farida (2014), observation is very important part in study qualitative, as well as method observation data collection. Through observation, researcher can record and reflect in a manner systematic activity and interaction subject research. Everything that is seen and heard in observation can recorded and documented so that can complete study this. The author also does study related fieldswith the social community. Observation the done since researcher come until with he finished research. Apart from that, it also does data collection with interview. In case This researcher obtain information in a manner direct from Head Tamima Mumtaz SLB School and the





community. Then, study documentation obtained from notes about something, proof to incident.

3. RESULTS AND DISCUSSION

The level of awareness and knowledge of the Pujon Community South about Children with Disabilities (Add) can said support and support full all regardless of the facilities needed by Special Schools (SLB). from exists a number of still societytaboo fortalk about children with Disabilities or consider that children disabled as disgrace, however in a manner general Society Pujon South own good awarenessFor fulfil need children need special the. thisproven with exists grant land For established Excellent Schoolfrom oneinhabitant Pujon South, besides That some donatecar For deliver forgive SLB students scattered in the Pujon area and its surroundings. Besides that the community is also involved when SLB development, armed materials and tools sober finally the SLB so. There is about 6 classes with amount students recorded 38 students.Now is the SLB age Already There is about 2 years and the SLB given SLB name Tamima Al Mumtaz Pujon south. SLB teaching staffThere is as many as 10 honorary teachers who each have concentration teach alone.

Extraordinary School DevelopmentThis using self- funding from the Pujon Village Community and Government south. Not only community that has awareness about Child education with Disabilities (Add) but also from stakeholders Pujon village policy South, from government village Alone grant car For plan pick up students So there is two car assets owned by SLB. As for funding teacher's salary is taken from donorsfixed and no stay. Based on results observation field about knowledge and awareness public Pujon Kidul, we see from facet profession and level education inhabitant Pujon South.

A. Education level low

Pujon Community South with a background behind his education low No Lots know about child need special, often they are consider lower child need special That as shame family and eyes public considered child who doesn't Can taught there 's more extreme Again presumption public lay people in need special that is they considered as children who have mentally retarded " crazy ". Of course in public There is stereotypes like it, society every day interact with child need special although they stay in One environment However knowledge public Still belong low. Perception they to child with disability Still considered a " child with disabilities ", " child abnormal " and possibly " crazy ". Perception the just based on prejudice and society No know The same very about causes and characteristics child need special.

B. Higher education level

Village community Pujon South with a background behind education tall tend more tolerance to child need special. The knowledge they have have Far more Good from level societyhis education low. They start know feature, type or factor





reason child need specifically, on the level education student Far more Good Again the article mention child need special with term child disabilities, they know from experience accompany child disabled or from source reading he has.

The term Child with Disability (AdD) first started known around beginning 2010. The term AdD This known especially by groups activists and activists child. Another known term public in a manner general namely Children in need Special (ABK). According to UNICEF or Convention Children 's Rights United Nations Children's Found says that 'Children are every aged human Still under 18 years ". Temporary Law in Indonesia No. 8 of 2016 states that disability is every experienced human limitations member physical, intellectual, and mental period long time. kindly conceptual child with disability own abnormality physical on one or more from member body, so result disturbances in organ function. Impact from negligence physique the can form obstacle movement body, ability view, ability listening and abilities talk. Besides that damage to function nerves can happens to children *cerebral palsy* so mentally develop No in accordance with her age.

Awareness public will exists education For children disability is really needed, the article children Disabilities also grow and develop in same space with society in general. Education becomes Foundation main For advance nation to the forefront including education For children disability. Education applies For everything without except as mandate the 1945 law that educate life nation is the net through A education. Often society escape will importance education For children disability as explained on that knowledge public in accordance with background behind education and experience.

Pujon Community South partly big Already own awareness will importance education For child disability although There is as still not enough realize it. Although level education public Pujon South rated belong low However awareness they to importance education For children need special Can said ok. Based on the research we did, we didn't find forms violence or bullying from public to children need special.

Everyone has same rights For get proper education. According to National Commission for Child Protection at least there is four right basic must given to children namely :

1) Right life worthy

Child with disability own right For get love Darling from his parents, exclusive breastfeeding, have certificate birth and others. Every child without except entitled obtain decent life. _

2) Right grow and develop

Right For grow and develop in matter This that is right For get proper education, rest, nutritious graves, playing, learning, and activities others. Every child without except own same rights For grow and develop.

3) Right protection





Right the said protection that is give safety for children from various type treat No Good Can form verbal abuse or non-verbal. every child without except entitled get protection from various type act crime.

4) Right participate

Right participate that is child entitled For play, get education both formal and non-formal, have the right get ststus citizenship proven with KTP, rights For obtain access health and still Lots again.

Based on rights above, compliance rights and needs of children with Disabilities mapun normal child is not There is difference everything must fulfilled in accordance with rights and needs. every child entitled convey opinion and rights choose appropriate educationwith interest. Fulfillment rights and needs adD alan walk optimally whensociety and parents own awareness and knowledge about owned rightschild the.

According to Notoatmodjo (2003) that knowledge is fruit results from sensing man to one object certain. Sensing This can done through five encompassing senseshearing, sight, smell, taste and touch. Result of sensing give birth characteristic informationsettle down and push action from someone. Knowledge possessedpublic related adD is results from A experience and observation.

Kindly general public village Pujon South own attention and awareness will importance education For child disability, as explained on about concern society in children disability, society looked give full appreciationwith existence of the SLB. Although public Pujon South level his education Still low However concern they to child extreme disabilitynormal regardless from exists society that doesn't support. Parental awarenessFor school her children to SLB must get support from environment around, parental attentionto education his son is very important. However despite so Still there is some parents are reluctantschool her children to SLB for any reason many kinds of anyone feelashamed, inferior, feeling wasted and so on besides that too because factor from his parents myself who doesn't educated low so that feel No need school his son to SLB, consequently child recovered lost her rights including right education and rights grow growing. Children with disabilities who don't get education will tend stagnant or not experience development they become passive.

Tamima al- Mumtaz Pujon Special School South present For give facility education for children existing disabilitiesin the region Pujon South and its surroundings. Cost education at school it's free and all facility Already prepared by the community and the government village Pujon south. Children who study at SLB Tamima Al- Mumtaz experience extraordinary developmentnormal, a lot following childrenrace Good level subdistrict or province and get championship, p This of course very happy for their Tamima Al-Mumtaz SLB teachers succeed educate children the become more Good from before. With exists supportive environmentso children disability can gain her rights including get education.





4. CONCLUSION

Education is road For going to more lifedignified. Education becomes Foundation main for human, no education man will be poor knowledge and experience. Education is right for all man without except, as mandate of the 1945 Constitution, educate life nation that is past education. Education is not only For those who are rich, poor, physically and mentally normal, but education is also provided like those with disabilities or need special.

The role of parents is needed For direct his sons choose good school. Support from Family and environment are very influential on the mental development of children. Parents should tooown awareness will importance A education For her children. If parentsNo own awareness will importance education so right child For get proper educationwill deprived.

In research here we are more focus about concern public Pujon Kidul, Malang, East Java to education children disability. All this time education For children disability not enough get attention from public the reasons are various anyone feelthat children disability No need schooled Because according to they children like That No will own progress besides That level education Lower society also has an effect to pattern he thought. However matter That No apply for public Pujon Southern, though level education they low But concern them in education child disability is very supportive very matter This proven with follow along with it public in construction of SLB Tamima Al-Mumtaz, besides That there are also residents who donate car personal For deliver pick up SLB children, there are also residents who donate the land For SLB built. No lag role government the village is also very big for government special schools the village also provides car For deliver pick up special school children besides That government villages also allocate aid funds from center for SLB, government the village also facilitates SLB equipment.

Society in general behave kind and caring for children need special although there are also people who don't Like with children need special they consider children disability like a nuisance soul or crazy. Supportive community or No they naturally motivated by education and experience, society with level education low and minimal experience usually will consider children disability the as child who is " disabled " so they assume that No need children disability school. On the contrary If level education public tall and have they have a lot of experience too will support children disability For get her rights including education, society with level education tall they will mention children disability with designation of children need special (ABK), Children with Disability (AdD), child disabled.

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THE ROLE OF COMMUNITY SERVICE PROGRAM (KKN) FOR SOCIAL RELIGIOUS CONDITIONS OF BELANGWETAN VILLAGE COMMUNITIES

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Abstract - KKN is a learning process for undergraduate students that is developed through community activities in various aspects of community life. The implementation of KKN is aims to foster the development of empathy and concern of the academic community towards various real problems faced by the community and sustainable development needed to educate the nation's life and realize community welfare. KKN was carried out by S1 students of UIN Sunan Kalijaga in Belangwetan, Klaten Utara, Klaten, Central of Java. KKN program was carried out in Belangwetan Village and lasted for 45 days starting from August 4 to September 19, 2022. The Community Service Program was carried out by 12 students and students from various faculties at UIN Sunan Kalijaga and divided into 4 divisions so that the work program could be implemented effectively. The target of the work program carried out is the Belangwetan Village community especially at Jetis. KKN program's ran smoothly and successfully completed the work program that had been well prepared.

Keywords: Belangwetan Village, Real Work Lecture (KKN), Work Programs





1. INTRODUCTION

The Community Service Program (KKN) is a learning process for undergraduate students at the State Islamic University of Sunan Kalijaga which is developed through community service activities in various aspects of social life. The implementation of KKN is aimed at developing empathy and concern for the academic community of Sunan Kalijaga State Islamic University towards various real problems faced by the community and sustainable development needed to realize community welfare. KKN is an intracurricular form which is an implementation of the Tridharma of Higher Education which provides work and learning experiences for students in community empowerment (Syardiansyah, 2017). In addition, KKN is one form of implementation of the Tri Dharma of Higher Education, that is dedication. However, KKN is also a form of implementation of the Tri Dharma in other forms, including teaching and research (Muniarty et al., 2022)

The place for group KKN is in Belangwetan, North Klaten District, Klaten Regency, Central Java. Belangwetan village is crossed by Jl. Klaten-Solo km 15. This village has an area of 1.7 km². The number of residents of Belangwetan Village based on gender, namely the population with the male gender as many as 4,245 people while the population with the female sex amounting to 4,314 people. The majority of these villagers have a livelihood as furniture industry workers (artisans) and private employees. The distance from Belangwetan Village to the district capital is 5 km, which can be reached in about 10 minutes. This village has a fairly diverse employment sector in the fields of animal husbandry, fisheries, furniture industry, and herbal products. This village also has educational institutions from kindergarten to high school. The village of Belangwetan consists of 14 hamlets, namely Belangwetan, Dedesan, Gading Krajan, Dusun Gading Baru, Gading Sawahan, Gading Wetan, Geritan, Griya Prima Timur, Griya Prima Utara, Jetis, Sraten, Tegalsari, Perumda, and Kerun Baru.



Figure 1. Map of Belangwetan Village

KKN was carried out in Belangwetan Village and lasted for 45 days. The target of the work program carried out is the Belangwetan Village community, especially in Jetis. The work program carried out consists of several divisions,





including the religious division, education social division, creative economy division and environmental division. For the religious division the activities carried out are TPA activities, for the education social division the activities carried out are learning assistance; literacy; and plangization. For the creative economy division, the activities carried out are workshops/seminars on digital marketing, while for the environment division the activities carried out are food security and social services for environmental hygiene. Other activities include assisting with counseling and posyandu.

2. METHOD

The data used in this research was obtained by applying the methods of interview, observation, and literature study. Interview is a process of communication or interaction to collect information by means of question and answer between researchers and informants or research subjects (Yunus, 2010). Observation is essentially an activity using the five senses, including sight, smell, hearing, to obtain the information needed to answer research problems (Bungin, 2007). According to Nazir (2013) in Ainin (2017) "the technique of collecting data is by conducting a review study of books, literature, notes, and reports that have to do with the problem being solved. The data that has been collected can be categorized into primary and secondary data. Primary data taken in this KKN activity is data that comes from interactions with village communities. Secondary data from this KKN activity is data from the village government.

3. RESULTS AND DISCUSSION

A. Religious Division

1) TPA Activities

The TPA activity is an activity that aims to introduce and bring the younger generation of Muslims closer to Islamic religious activities and scholarship. The activity will be held from July 4, 2022 to July 28, 2022. TPA activities are held on Tuesdays, Wednesdays, and Thursdays at 15:30 – 17:00 WIB. The TPA was held at the Al-Ikhlas Mosque, RT 02/RW 15, Jetis, Belangwetan. The number of students is about 30 children. The activity was opened classically by reading the letter Al-Fatihah, a prayer about learning, and two sentences of the creed. Followed by clapping and small games to attract the attention of students and focus students. Then, the main material on that day will be delivered, while several children take turns practicing reading the Koran with Iqra and accompanied by TPA teachers. Students who show activeness in the form of answering questions or are willing to do the task will get door prizes.

2) Student Fun Games Contest

The Santri Fun Games Competition activity aims to build cohesiveness and group cooperation for TPA students. This work program was carried out on Thursday, July 28, 2022 as the closing ceremony of the Al-Ikhlas TPA activities. The





competition is held at the TPA time, which is in the afternoon at 15:00-17:00 WIB. The competitions carried out of 4 types, Religious Intelligence Competition (CCA), letter compiling competition, ball throwing competition, and water relay competition. The competition was attended by 4 groups consisting of 6-7 children where in one group there was one captain who led, that is from KKN students.

B. Educational Social Division

1) Learning and Literacy Assistance

This activity aims to train children's cognitive and concentration by reading books and listening to stories, honing the fine motor skills of children's creativity by making fruit satay, as well as training children's social-emotional and teamwork by working together in groups to make fruit satay. The learning and literacy mentoring work program is carried out on Monday, July 18, 2022 and Tuesday, July 26, 2022, while the fruit satay making activity is carried out on Wednesday, July 27, 2022. The learning house program is carried out at six grade levels, starting from grade 1 to grade 6. Each class is accompanied by two students who are learning companions for the children. The literacy work program is carried out by giving story telling about Islamic figures in the past, then the children are given a quiz with prizes in the form of questions related to the stories that have been told previously. The activity of making fruit satay creations was carried out at the last meeting by grouping the children into five groups with each group accompanied by one student to make creations with various fruits that were stabbed using a skewer to become fruit satay. Furthermore, the children were asked to decorate the fruit satay with milk and meses.

2) *Plangisasi*

This work program aims to update the writing of obsolete road signs so that the description of street names becomes clearer. *Plangisasi* was carried out in Jetis Rt 03, Rw 15 because there were road signs that had come off, the paint was peeling, rusty made the road signs faded so they needed updating. The installation of road signs is carried out in stages, namely the painting stage and the sticker installation stage. The implementation dates of the road sign work program are July 29, 2022 and August 2, 2022.

C. Creative Economy Division

This division held a workshop. This Workshop was created to meet the needs of Micro, Small and Medium Enterprises (MSME) in Belangwetan Village which are focused on the marketing or sales marketing sector because along with the development of increasingly rapid information technology, marketing or sales marketing that was previously done offline can be done online. It is hoped that with the help of information technology, the marketing process or sales marketing can be carried out effectively and can cover a wider area. In this work program, it will also be explained about how to write better and more attractive marketing so that many





customers come and buy products from an MSME again. This work program will be held on August 3, 2022 at the Belangwetan Village Hall.

D. Environmental Division

1) Food Security Program

This program aims to help realize the availability and affordability of food for rural communities. This work program is carried out in stages from the stage of making planting media to distributing the crops to the community from July 21, 2022 to August 12, 2022, located in the yard of one of the PKK management members. All activities involve members of KKN assisted by Bp. Wahyudi as the land owner. Making planting media is done by mixing several components such as kapok dregs, roasted husks, and manure and then directly planted with vegetable plant seeds that are 3 weeks old. All finished plants are treated by being given sunlight and watering regularly. The distribution of plants to the community is targeted to include 80 families (KK) in RT 03 RW 15 with details of 4 polybags each.

2) Environmental Cleanliness Social Service

This activity aims to maintain the cleanliness of the residents' environment, including public facilities in Belangwetan village. This work program was carried out in August to coincide with the 77th Indonesian Independence Day. The implementation of this activity started from cleaning the environment around RT 03 RW 15 then continued with cleaning the public area that will be used for Independence Day activities as well as installing banners.

4. CONCLUSION

Implementation of the 108 independent Community Service Program (KKN) at UIN Sunan Kalijaga in Belangwetan Village, Kec. North Klaten, Kab. Klaten went well and was successful. The success of KKN activities cannot be separated from the role of all parties, including KKN students, field supervisors, village apparatus, village communities, local government, and LPPM. After the independent KKN 108 activity at UIN Sunan Kalijaga ends, it is hoped that the positive things brought by students can be applied sustainably by all residents of Belangwetan Village.

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COMMUNITY EMPOWERMENT BASED ON CREATIVE ECONOMY AND SOCIO-RELIGIOUS EDUCATION WITH STRENGTH, OPPORTUNITY, ASPIRATION AND RESULT (SOAR) APPROACHES; DUSUN AGLIK 2, LEMBUPURWO, MIRIT, KEBUMEN, CENTRAL JAVA

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Abstract - Dusun Aglik II, Lembupurwo Village, Mirit District, Kebumen Regency, Central Java with a distance of 2 km from the center of the sub-district government, a village distance from the city government center as far as 35 km and a distance from the provincial capital as far as 150 km is an area with potential natural resources and adequate human resources but need assistance to maximize these potentials. UIN Sunan Kalijaga through the Institute for Research and Community Service (LPPM) delegated students who met the requirements to be deployed to several regions in Indonesia as an effort to assist and or serve the community, one of which was group 37 KKN students in Dusun Aglik II with the theme Community Empowerment. Based on Creative Economy and Socio-Religious Education. The method and or approach uses the Strength, Opportunity, Aspiration and Result (SOAR) approach, which we use for the purposes of planning empowerment programs. The empowerment programs or excellent work programs for group 37 KKN include: Ecoprint Socialization and Training; Village Branding Through Social Media and Village Profile Creation; Community Service and Celebration of the Republic of Indonesia's Independence Day; TPA Revitalization and Religious Competition. The results of some of these KKN programs can be concluded that the local community welcomes and responds positively, and in terms of skills and knowledge, the community experiences knowledge development.

Keyword: LPPM, group 37 KKN, Empowerment





1. INTRODUCTION

Community empowerment (empowerment) as a model of development with populist roots is an effort to increase the dignity and worth of our society, which is still trapped in poverty and underdevelopment (Noor, 2011). It is not easy and difficult to implement without the support of agencies that have knowledge resources in relation to the development of the potential of existing resources. These efforts also need to pay attention to community participation as a party that has the potential to be developed.

Community empowerment in this KKN program activity is empowerment based on a creative economy. According to Muhammad Hasan, the concept of the creative economy is an economic concept based on human abilities and skills (Hasan, 2018). Where we encourage the economic potential of home-scale communities through ecoprint batik training by utilizing the main ingredients of leaves, such as teak leaves, mango leaves, cassava leaves and papaya leaves. Because the main ingredients are easy to find in the environment. In addition, there is the making of village profile videos and social media aimed at village branding and as a tool to introduce village potential and home-scale products.

The next empowerment base is the socio-religious education base. Education or education is an important point in measuring the level of knowledge of a society, as well as religious knowledge. In this case, in practice, we provide education and knowledge related to the religious field, which is in the form of revitalizing the TPA, which had previously been vacant for several years and held religious competitions. These two bases were then used as work programs. Of course, this work program cannot be carried out without the support, direction and input from the parties involved, especially the Institute for Research and Community Service (LPPM) of UIN Sunan Kalijaga Yogyakarta which provides opportunities for students to do service through the Real Work Lecture program (KKN).

The Real Work Lecture Program (KKN) organized by universities is one of the efforts and forms of community service, where the point of service itself is an inseparable part of the Tridharma of Higher Education which includes Education, Research and Community Service. Community service is considered very important and needed in order to be able to develop and optimize the potential of resources, both human resources and existing natural resources. In connection with this, UIN Sunan Kalijaga Yogyakarta took part in carrying out the transfer of knowledge and knowledge by delegating students who had met the requirements to several regions throughout Indonesia.

In the delegation of 108th Real Work Lecture (KKN) students, UIN Sunan Kalijaga through the Institute for Research and Community Service (LPPM) provided several models of KKN programs for the current year, including the Thematic KKN Program, Mandiri KKN, Regular KKN and Convertible KKN. With several models of the KKN program, it is hoped that students can contribute directly to assistance in developing all the potential that exists in the area occupied for KKN activities, both the potential of human resources and the potential of natural





resources. Of the four KKN program models that have been mentioned previously, we students of group 37 KKN located in Aglik II Hamlet, Lembupurwo Village, Mirit District, Kebumen Regency, Central Java Province chose the independent KKN model, as for the duration of implementation starting from July 14 to August 19 2022.

The KKN Mandiri KKN model is a model that is entirely initiated by the students themselves, meaning that all procedures starting from selecting group members, determining places to administration are all students who take care of them. However, in the election, you still have to submit an application to the Institute for Research and Community Service (LPPM) and of course with the approval of the Field Supervisor (DPL). Next, why did our group choose the independent KKN model? The first is that we have access to sufficient administrative-information. Second, this area is not sure to be included in the LPPM list as an area that needs attention. Third, the potential of agricultural natural resources which are abundant and far from the city center and not many know about villages that have superior resource potential.

Profile of Dusun Aglik II

Based on the data we obtained from the village government, Dusun Aglik II, Lembupurwo Village, Mirit District, Kebumen Regency, Central Java with a total population of 545 people and with 188 heads of families located in a coastal area with a height of 20 mdpl and an average temperature of 27° C. Dusun Aglik II is part of the Lembupurwo village which has an area of 589.9 Ha with a longitude coordinate of 109.80365 and a latitude coordinate of -7.811642. The distance from the sub-district government center is 2 km, the village distance from the city government center is 35 km and the distance from the provincial capital is 150 km. The administrative conditions of Dusun Aglik II are directly adjacent to: (1). The northern part is bordered by Dusun Aglik Gunung (2). The southern part is bordered by Lembupurwo Beach (3). The eastern part is bordered by Wiromartan Village (4). The western part is bordered by Dusun Aglik I.

Social conditions are conditions related to circumstances or situations in certain communities related to social conditions. Social conditions in Lembupurwo Village can be called good, it can be seen from the evenly distributed population, education level, community work, health, religion, and other social activities held by the community. Social activities such as mutual assistance, deliberation, fathers' social gathering, routine recitations, posyandu activities, PKK, men and youth playing volleyball. These activities are important activities in order to strengthen social harmony and friendship.

With geographical soil that stores nutrients in the soil make the soil in the Aglik II hamlet area very eligible for agriculture and farming, because of its soil fertility. Agriculture is the main sector of work for the people of Dusun Aglik II, it is clear that most of their livelihoods are obtained from farming, gardening, farming by utilizing the vast and fertile land and the potential of existing natural resources.





Not only farming, some people by profession, for example, as casual laborers, traveling traders, grocery traders, teachers to civil servants in government institutions at the kelurahan and/or sub-district level.

The size of the income will make it difficult to fulfill basic needs such as food, clothing, health and education. The community's income from gardening has been able to meet their daily needs, because the land owned by the community is quite large and the harvest is abundant. Another natural resource that is used by the community is the beach which is located in the south. The existence of this beach makes people use the tourism sector to earn income. The income obtained from the tourism sector is also quite sufficient for daily needs.

In sector public education, we all understand that the purpose of education is nothing but the intellectual life of the nation, it is clear that the quality and level of education is very influential on the quality of human resources. The village development process will run smoothly if the community has sufficient quality and level of education. For Dusun Aglik II itself, most of the children are educated in elementary, junior high and high school which are spread across several educational institutions. However, the number of people who continue their education after high school to university is still low. For this reason, efforts are urgently needed to build public awareness of the importance of education as the nation's next generation.

Religion and culture of the community, in terms of religion and belief, the entire community of Dusun Aglik II embraced Islam. The religious awareness of the people of Aglik II hamlet is quite good. Dusun Aglik II has three central points of religious activities, namely the Mambaul Ulum mosque, Al - Maunah prayer room and the Nawal Abdullah Al - Muslim prayer room. Various religious activities such as regular recitations are held every Wednesday night, Friday night, Saturday night and there is also a selapanan recitation which is held once a month in several mosques and prayer rooms spread across Dusun Aglik II.

According to Kuntowijoyo in his book "Culture and Society", culture is a system that has coherence. Symbolic forms in the form of words, objects, behaviors, myths, literature, paintings, songs, music, beliefs are closely related to the epistemological concepts of the knowledge system of the community (Kuntowijoyo, 2006). Culture in the form of objects and behavior in the Aglik II community, namely the existence of the lumping horse and larungan community as a form to commemorate the month of Suro. The continuity of this culture is still maintained and maintained until now.

2. METHOD

Community service activities through the KKN 108 program at UIN Sunan Kalijaga Yogyakarta which were carried out in Aglik II Hamlet, Lembupurwo Village, Mirit District, Kebumen Regency, Central Java in collecting data and information which then became the basis or basis for designing work programs, namely by using techniques observation, where KKN students make direct observations in the field. Furthermore, by interviewing directly with the local community. After the data and





information are obtained, the next process is the analysis process. This analysis process uses the SOAR (*strength, opportunity, aspiration and results*).

A. Tools and materials

Strength, Opportunity, Aspiration and Result-SOAR. SOAR stands for *strength, opportunity, aspiration, and result*. SOAR is a new strategic planning framework developed by Stavros, Cooperider and Kelley in 2009. SOAR brings together Appreciate Inquiry (AI) by reframing SWOT strategic planning. The basic difference between SOAR and SWOT is the involvement of stakeholders in identifying and analyzing strengths and opportunities so as to create aspirations, goals, strategies, commitments to obtain results (Zamista, 2020).

B. Work procedures

Strength- the team work of the 108 Aglik II Community Service Program students is quite compact, all of them can work well together, all students have adequate scientific capacity and are quite in accordance with their respective scientific fields. Support from the village government and the Institute for Research and Community Service (LPPM); donor support during pre-KKN was quite helpful; and the KKN Command Post which is strategically located in the middle of residential areas.

Opportunity- diverse population; the population of adolescents and children is quite large; there is still a lot of vacant and fertile land; the majority of the population work as farmers and there are farmer groups; there is Lembupurwo Beach and there is a Tourism Awareness Group; there is one mosque and three prayer rooms or taklim assemblies; the strong religious understanding of Muhammadiyah dominates or the majority of the other three religious understandings; the community's need for the presence of high-paying teachers; the local community is quite open with immigrants; Many village government figures are from Dusun Aglik II.

Aspiration- children and youth need coaching and empowerment for some activities; the community still needs guidance on the creative economy and product marketing; the awareness of village youth is still lacking in terms of utilizing the potential of natural resources where most of them become migrants; TPA/TPQ management guidance is needed; there are several locations and/or village potentials that have not been properly touched by the village government.

Result- the creation of a creative, productive and technology-savvy society as a tool for branding villages and as a tool for marketing processed agricultural products; empowered youth and communities with useful activities by maximizing the potential of the village and local produce; increasing children's enthusiasm in learning religious knowledge; Existing natural resources can be utilized optimally and optimally to increase people's income.

Based on the explanation related to the Dusun profile and analysis using the analysis or SOAR approach above regarding Dusun Aglik II, Lembupurwo Village,





Mirit District, Kebumen Regency, Central Java, work programs can be formulated that can take advantage of the strengths, opportunities, and aspirations that exist by the Community Service Group in Dusun Aglik II, Lembupurwo Village. The main work programs are as follows:

- 1) Ecoprint Socialization and Training
- 2) Village Branding Through Social Media and Village Profile Creation
- 3) Community Service and Celebration of Indonesian Independence Day
- 4) TPA Revitalization and Religious Contest

3. RESULTS AND DISCUSSION

A. Socialization of the Work Program

As we all know, being a newcomer in an area that we have never known before is not easy. There needs to be an introduction and approach to the population or people living in the area. This is the first step that must be taken by KKN students. KKN 108 UIN Sunan Kalijaga group 37 who carried out the KKN process in Aglik II Hamlet, Lembupurwo Village implemented this by holding a work program socialization. The socialization of this work program aims to introduce oneself to the community and village officials so that they are better known and can be well received. In addition, in the process of socializing the work program, feedback, input, and opinions from the community and village officials are also required who are more familiar with the area. In the end, this will result in work programs that can encourage progress for both the community and the village itself.

KKN 108 UIN Sunan Kalijaga Group 37 held the socialization of the work program separately or not at one time because it was carried out in several stages according to the intended audience. To village officials, the socialization of the work program was carried out at the Lembupurwo village hall. This socialization was attended by the village head, the village secretary, and several hamlet heads in Lembupurwo village. Meanwhile, the socialization of the work program to the community was carried out in the lobby of the Mambaul 'Ulum Mosque with a nonformal socialization pattern in the sense of casual and flowing chats with the community. The target of the socialization of the work program this time is the ladies and gentlemen of the Aglik II hamlet. In addition, KKN 108 UIN Sunan Kalijaga Group 37 also visited several houses of prominent figures in the hamlet to socialize the work program and establish ties of friendship.

B. Work Program

- 1) Socialization and Ecoprint Training

Dusun Aglik II has excellent potential in the plantation sector. Even the area in the hamlet of Aglik II is dominated by plantation areas rather than settlements. Various trees can be found in this Aglik II hamlet area, ranging from fruits to vegetables can be found. Most of the residents of Aglik II hamlet also work as farmers. From the many trees in Aglik II hamlet, it can be an opportunity to form a micro-scale business for the economic progress of the community, the business can





be in the form of Batik Ecoprint. Nining Irianingsih in her book "Let's Make Eco Prints; Fabric motifs from leaves and flowers" ecoprint is one way to process fabrics by utilizing various plants that can bring out their natural colors (Irianingsih, 2018). In addition to the main ingredients for making ecoprint batik, which are easy to find in the environment, it is also an environmentally friendly fashion product.

The benefit and purpose of this activity is the empowerment of PKK women and the Dusun Aglik II community in building a home-based creative economy because they are able to create handicrafts in the form of ecoprint batik that are productive and creative, which if they are really occupied, will really bring in income. economic in nature, and can increase the welfare and or family income. The ecoprint batik making technique chosen has also been adjusted to the time of the PKK women. So the process of making ecoprint batik, if it will really be developed, will not interfere with the time of mothers in taking care of their gardens.



Figure 1. Ecoprint Socialization and Training Process in Lembupurwo Village

Time and plan for implementing activities. The implementation time is carried out by adjusting the time of mothers and the community, precisely on Saturday, July 16, 2022, which is located at the Lembupurwo Village Hall, Mirit, Kebumen, Central Java. The steps taken in the activity: licensing to the Village, socialization to the community during the introduction process to the environment and community, implementing the program. This program certainly cannot be carried out without the support of the village and the enthusiasm of the community is very high.

As a result of the activity, PKK women and the community participated in this socialization and training until the end of the activity, producing ecoprint products from their own handicrafts, the ecoprint handicrafts produced by them had the opportunity to be shown at the Grebeg Besar Laguna Beach Expo 2022 event which was attended directly by the regent of Kebumen, Mr. H. Arif Sugiyanto. The event was held on July 21 to 24 at the parking lot of Laguna Lembupurwo Beach, Mirit, Kebumen, Central Java.





Figure 2. Enthusiasm of PKK Women in Lembupurwo Village in Ecoprint Socialization Activities

2) Village Branding Through Social Media and Village Profile Making

Behind the many potentials that Lembupurwo village has, it turns out that this village has an unpleasant story that is known to ordinary people. In the past, during the transition period, the Lembupurwo people many experienced crop failure and this also led to a decline in people's income. As a result, many people in Lembupurwo choose the wrong way to seek sustenance. However, nowadays this is of course no longer in Lembupurwo. All problems have been solved in this village. Even so, there are still many people who carry this bad stigma against Lembupurwo village to this day.

Therefore, to provide an overview of Lembupurwo village today to the wider community, a strategy is needed that can be done. An example is doing village branding which is done using *social media*. KKN UIN Sunan Kalijaga group 37 helped Lembupurwo village in restoring their good image, while at the same time introducing Lembupurwo village to the wider community. Seeing the many potentials that Lembupurwo village has, it is a pity if this is not introduced to a wider scope.

The group of 37 KKN UIN Sunan Kalijaga chose to make a *profile video* and a village potential video that describes all the lives and potentials of Lembupurwo village. In making this video, the KKN group involved village officials, community leaders, and residents of Lembupurwo village in making it. This video was worked on during the KKN period and will be published through the Youtube channel which was also created by the KKN group. In addition to video profiles and videos of village potential, the UIN Sunan Kalijaga Community Service Group 37 group also created an Instagram account belonging to the village of Lembupurwo which will later be used to display activities held in Lembupurwo village.





Figure 3. The Process of Making a Village Profile Video with One of the Community Leaders

3) Community Service and Celebration of the Republic of Indonesia's Independence Day

The work program for the 77th Independence Day celebration of the Republic of Indonesia began with a series of community service activities with the people of Dusun Aglik II with the hope of increasing positive social interaction, intense, togetherness and concern for the environment. The community service activity was carried out on August 15, 2022.

Before carrying out the work program to celebrate the 77th Indonesian Independence Day, we first coordinated and socialized with several parties such as youth youth groups, RT and RW. After coordinating and socializing related to licensing for the implementation of the independence day celebration, then we began to form an organizing committee as well as the concept of the event by involving local youth and youth groups. The formation of the independence day celebration committee resulted in new innovations so that the independence day celebration activities were more lively and left a good impression for KKN students in particular and generally for the people of Dusun Aglik II.



Figure 4. Banana Debog Climbing Competition in Commemorating Indonesian Independence Day





Figure 5. Tug of War Competition in Commemorating Indonesian Independence Day

The picture above is a competition activity in the agenda for the 77th Indonesian Independence Day celebration held on 16 and 17 August 2022 at 13.00-17.00 WIB. The big challenges in organizing these activities include less than optimal preparation from 13 to 15 August 2022, with the implementation being carried out at two points, namely in RT 003 and RT 004. The activity is only one day apart from RT 004 to RT 003. Another challenge is adjusting the children's time and parents.

The results of the activities. The community responded favorably and very positively to the celebration of the 77th Independence Day of the Aglik II Hamlet, as evidenced by the large amount of attention and participation from the community in participating in a series of activities ranging from community service to competitions to enliven the independence day celebration so that these activities went well. It is hoped that with this activity, it can increase the fighting spirit and understand the meaning of struggle in achieving achievements and or in achieving anything, and can strengthen the ties of friendship in welcoming independence day.

4) TPA Revitalization and Religious Competitions

The existence of the COVID-19 pandemic has caused many children's activities to be hampered and even stopped, one of which is affected in the field of education, both formal and non-formal. One of the non-formal education affected by the pandemic is the Al-Qur'an Education Park TPA Masjid Mambaul 'Ulum Dusun Aglik II. With this TPA revitalization work program, it is nothing but to revive teaching and learning activities by providing education related to improving the ability to read and write the Qur'an and religious knowledge.

Before carrying out the work program on the revitalization of the TPA Mambaul 'Ulum Mosque, we first coordinated or sowan with local religious leaders and mosque administrators, in relation to asking for permission. After getting permission and receiving a good response for our good intention to revitalize or revive the TPA of the Mambaul 'Ulum mosque, then we disseminate information to the community and especially children.





In practice, this activity is carried out three times a week during KKN. The targets are children aged 4 to 15 years or at the kindergarten, elementary and junior high school levels. The activities of each meeting are education in reading and writing the Qur'an, Iqro, learning the call to prayer and religious knowledge, such as stories of the Prophet, prayer procedures and others which are carried out after every Asr prayer congregation. Activities are carried out in the foyer or hallway of the mosque. The teaching staff are KKN students and several local religious leaders and mosque administrators.



Figure 6. TPA Learning Process at Mambaul 'Ulum Mosque

As a continuation of the TPA revitalization work program and to measure and hone religious knowledge and increase children's competitive spirit, we held a religious competition. The religious competition was held in the last week of KKN activities. The contestants were not only from TPA children of the Mambaul 'Ulum mosque but also from other TPAs spread across Dusun Aglik II and Dusun Aglik I. The religious competition activities were carried out smoothly and received positive responses from both the community and children, as evidenced by children's enthusiasm children in the competition.



Figure 7. Religious Competition Activities for TPA Children of Dusun Aglik II at Mambaul 'Ulum Mosque





With a series of religious activities that are part of the KKN work program, the hope is that it can provide benefits to the community and especially the children of TPA in Dusun Aglik II. Hopefully this program will continue and will not always rely on the existence of KKN students.

4. CONCLUSION

The purpose of the 108 group Community Service Program at UIN Sunan Kalijaga Yogyakarta in Dusun Aglik II, Lembupurwo Village, Mirit District, Kebumen Regency, Central Java, in general, is to practice the tri dharma of higher education, the pillars of community service. In addition, the following conclusions can be drawn:

- 1) The implementation of the KKN 108 Group 37 program at UIN Sunan Kalijaga Yogyakarta is going well and has succeeded in accordance with the initial goal of
- 2) Positive community support and response is evidenced by their activeness and/or participation in several community activities.
- 3) Social interaction between communities and togetherness is more intense and increased by the existence of several activities held by KKN students.
- 4) Viewed from the perspective of community knowledge, the knowledge
- 5) and religious knowledge of TPA children have increased

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AN ANALYSIS OF *PARMALIM*: A STUDY OF RELIGIOUS MODERATION IN BATAK TOBA LAND

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Abstract - *Bhinneka Tunggal Ika is the official national motto of Indonesia as a multicultural country. From the culture, language, to beliefs are various. One of the varieties of Indonesia is The Parmalim. Parmalim is a term for followers of Ugamo Malim, namely the Batak Tribe belief in Samosir Island, North Sumatra with a system of teachings and traditions that live in the community. The Pamalim belief still exists and is carried out by the community, especially by the Toba Batak Tribe, even though their beliefs are different from the religion that developed in their environment, that is majority in Christianity. The rituals performed by Parmalim are Mararisabtu, Marttuaek, Mamasumasu, ect. The existence that developed in Batak, Samosir Island and several regions in Indonesia, turns out that Pamalim has dynamics that are still being debated. The problem is that Parmalim can not be mentioned in the religion column on Indonesian Identity Card (KTP). The state should provide appropriate regulations for local trusts in Indonesia, especially Parmalim. Although the state recognized this belief not long ago, the attitude of religious moderation established between the Batak Toba and Parmalim communities was well established. Religious moderation arises not only with regard to the implementation of religious rituals, it can be seen from the intertwined cultural patterns.*

Keywords: *diversity, administrative, recognition, moderation, trust*





1. INTRODUCTION

Indonesia is an archipelagic country surrounded by many pluralism, fine from side expanse nature, source Power people and resources Power nature. According to (Rahardjo, 2010) the Indonesian people are demographic nor sociological is exists from plural nation. Marking feature Indonesian pluralism is exists diversity visible culture from difference language, tribe nation or ethnicity, religious belief, and nationality as well as habits cultural other.

Based on Census data Resident 2010, there are more less than 31 tribes existing and recorded nations in Indonesia. Composition resident according to group ethnic group nation show that the Javanese (95.2 million souls), Sundanese (36.7 million souls), Batak tribe (8.5 million soul) still is three group ethnic group nation largest in Indonesia ((BPS), 2010). Plurality The Indonesian nation is not only seen from diversity tribe, but also visible from diversity religion adhered to by its inhabitants. Atmosphere life harmonious religion between hugger religion in the environment very heterogeneous society bring up attitude extreme tolerance normal.

One example application proper tolerance become example is portrait tolerance religion on the island Samosir. Island Samosir is A island in Lake Toba which has area of 2,328.89 km ² (E. Naibaho, 2011). Toba Batak are nickname for people living on the island Samosir, also one part from ethnic group which tribe is batak? batak That Alone divided become six ethnicity, including Karo Batak, Simalungun, Angkola, Mandailing, Pakpak Dairi, and Nias (Nainggolan T., 2012).

According to Batak mythology, origin start Batak ethnic origin from Batak land, to be exact from Pusuk Buhit, a the mountain next door its west Island Samosir (Gultom, 2010). The Batak tribe has plurality complete culture For arrange whole joints life, p This proven with there is writing and language as well as custom distinctive and specific customs (Sihombing, 2018). Besides that in talk about Batak people, for sure appear topic related Malim belief. Malim is beliefs held by the Toba Batak people and still are exist until now.

Indonesian society is community that has tradition religious very plural, no not only institutionalized mainstream religion, but also beliefs local like case Ugamo Malim or Parmalim in North Sumatra Province. Parmalim is designation for follower Ugamo Malim, that is Batak beliefs in North Tapanuli with system teachings and living traditions in society (Asnawati, 2013). In society hobo, belief Parmalim until now still exist, even Far before Indonesia's independence. Trust Parmalim impressed stagnant in life religious-social, economic and political, community local religious adherents experienced ups and downs, as well as with Ugamo Malim. this concerns exists change, fine pressure from in himself myself, as well pressure caused by the surrounding developments, ie change in his life. The impact felt by the adherents trust local is Because discrimination administrative, religious and political, as it happened during this.

Interestingly, parmalim Already There is since the Dutch colonial era, a wisdom local on proper Toba Batak society For traced more far. Existence Malim's





beliefs constitute proof that moderation religion in Batak land can afford created although society is very heterogeneous. Malim is the belief brought by King Sisingamangaraja XII when he lead his kingdom. adherents trust Parmalim believe that The Debate Begins to Become Nabolon delegate four people Malim Debata For bring teachings religious to the Batak people. The Malim Debate This named Raja Uti, Simarimbubosi, Si Singamangaraja, and King Nasiakbagi. Four man selected This sent For spread trust to Batak tribe for 400 years with method gradually gradually (Suharyanto, 2016).

Malim's conviction is very interesting For traced in a manner more far. Moreover another religious ritual adherents Malim's confidence is almost similar with the Islamic Religion makes something interesting thing For analyzed, even deep side social context moderation religious from parmali and other Toba Batak people. because That needed more studies deep related the Malim belief that developed and existed in the Toba Batak community.

2. METHOD

A. Research Design

The methodology used in writing article This is method study qualitative - descriptive and research studies literature (*literature review*) with method interpretation hermeneutical in perspective philosophy phenomenology as well as do interview in a manner direct For express the ideas contained Good in literatures Toba Batak culture and tracing in a manner more Far about Malim belief.

Point reject study This is on aspect phenomenon man in actualize mark Malim belief of side the application of inter- religious moderation processes Toba Batak people. Election aspect This used For minimize study go out track from theme that has lifted, all at once make it easy researcher in retrieve data in the field. because it, instrument study main in study This is researcher That alone. Designed instrument aim For validate results observation and study literature. Study This focus technique data collection with method do visits and interviews in a manner direct to adherents belief malim. Validation of data in existing literature through the information conveyed by the interviewees, accordingly with instruments that have made guidelines by researchers.

because that is, research This relevant if use interpretation hermeneutical in perspective phenomenology. kindly etymology, phenomenology originate from Greek that is *phainomenon* and *logos*. *Phainomenon* means visible, *phainen* has the meaning of showing, and *logos* has the meaning of the word; greeting ; ratio ; consideration. So that can taken understanding, phenomenology according to Hegel (1807) is knowledge about experience consciousness, that is something exposure dialectical journey awareness natural going to to actual knowledge (Hadiwijono, 1993). Whereas hermeneutic distinguished become two matter that is hermeneutics intentionalism and hermeneutics gadamerian. tree thought hermeneutics intentional is that meaning is Meaning or intention the producer, with the real meaning of the word has There is behind the word alone. Then,





hermeneutics gadamerians put meaning not on intent the producer However to the readers That alone. Hermeneutics in a manner etymological originate from the Greek word *hermeneuein* which means to interpret or interpret and the word *hermenia* means interpretation or interpretation. (Palmer, 2005) concluded six definition hermeneutics, sixth definition the is order phase pointing history something incident or approach important in problem related interpretations with hermeneutics.

B. Data Collection Techniques

Data collection techniques used in study This that is as following:

- 1) Literature Review, according to (Creswell, 1998) review literature is summary written about article from journals, books, and other documents that describe theory as well as information Good in the past nor moment This organize References to in topics and required documents
- 2) Field Studies, according to Bogdan and Biklen (2007) note field are writings or notes about all something seen, heard, experienced, and even thought by researchers during activity data collection and reflecting on that data in study research (Gunawan, 2013).

3. RESULTS AND DISCUSSION

A. History of the Malim Faith

Adherents trust Malim believes that The Debate Begins to Become Nabolon delegate four people Malim Debata For bring teachings religious to the Batak people. The Malim Debate This named Raja Uti, Simarimbubosi, Si Singamangaraja, and King Nasiakbagi. Four man selected This sent For spread trust to Batak tribe for 400 years with method gradually gradually (Suharyanto, 2016).

The leader of the Malim Trust is a descendant of the king heredity, where he also leads the worship rituals of the people Parmalim. Leader Parmalim the first namely King Mulia Naipospos. After death Then succeeded by his son named King Reveal Naipospos. In 1981 leadership continues to King Marnangkok Naipospos. This king lead Parmalim during not enough more three twenty five years until in 2016. King Marnangkok Naipospos died in September 2016. Ceremony death held in Laguboti and attended by various group (Anonymous, 2016).

Malim's belief center is in Toba Samosir, precisely in Huta Tinggi. Place This considered as place shrine and center of worship Parmalim until now (Situmorang, 2004). Reason for choosing area This as center activity Parmalim caused Because Huta Tinggi has mark history, that is Once inhabited by King Naipospos (Suharyanto, 2016). Parmalim believe that Si Singamangaraja XII is carrying figure religious teachings to them. Journey history Parmalim furthermore was given a branch to King Mulia Naipospos. Raja Mulia Naipospos is someone who contributes big as well as someone who brings Malim's trust enters to High Huta (Suharyanto, 2016). Although in the area This lived by a few twenty family adherents of Malim alone, however when the Sipaha Sada and Sipaha Lima rituals took place, area This will be





very crowded by less more three thousand people, therefore Huta Tinggi became Parmalim ritual center.

Raja Mulia Naipospos This No was an ordinary person, however is an accomplice war belonging to King Sisingamangaraja. He mandated by King Sisingamangaraja For build Bale Pasogit which is located in Huta Tinggi after various incident big happened, among other things is the disappearance of King Sisingamangaraja Because hiding somewhere place, as well scorched earth Bakkara formerly by the Netherlands.

On August 3, 1921, Bale Pasogit which took place in Laguboti led by King Mulia Naipospos get permission from the Netherlands (Controleur Van Toba) after the Dutch were convinced that Parmalim No will disturbing and threatening government colonialism. Not only valid permissions, system organization belief Parmalim was also recognized in a manner official and formal. High Huta also became center Parmalim ceremonies and rituals. Year founding trust Parmalim taken from inauguration this house of worship in Huta Tinggi. causal factor development Trust Parmalim in Laguboti that is social culture, Hospitality resilience, solidarity and high tolerance as well as mark historical public local.

B. System Trust

For the People Parmalim, Malim's belief is pointer direction in undergo live, teach For each other love, as well business For stay in the middle diversity Indonesian culture and religion. Because of the high tolerance of the Batak people, Parmalim can accepted with Good despite the Parmalim rituals and teachings No in accordance with the Batak community adheres to Christianity (Marsaulina, 2021). There is symbol three chicken different colors on the roof of Bale Pasogit. Black is the symbol interpreted truth, white means chastity, as well red as power and position. In Batak culture, color color This considered sacred Because reflection residence Gods (Nainggolan T., 2014)

C. Rituals

Rituals or rites, performed For obtain related blessings with something sacredness and supernatural powers. There are various rites performed by adherents trust, that is ceremony healing, marriage, pregnancy, also birth. Fasting is also a ritual that is performed at times certain (Agus, 2006).

1) Mararisat Saturday

Mararisat Saturday is a weekly worship held on Saturday at 10.00 WIB. Worship begins with provide incense and holy water are its source from springs, as well only unborn child balig who can take it. this water given noticed nodding or orange purut Then sprinkled on the congregation moment opening nor closure of worship. Holy water This called with pangurason with meaning symbolism chastity (Marsaulina, 2021).

Worship begins with tidy up seat, man man is next door left and a woman on the other right. Holy water pangurason sprinkled on the congregation as symbol





cleanliness, say prayer please Tonggo shown to the ruler the earth and everything in it. The congregation repeats prayers offered at rituals. This is part most important in the Marari Saturday ritual. Then congregation say starch in a manner together same. The congregation must stand moment start worship, and when lhutan or the worship leader has sat down then the service is over. Position hand pilgrims moment carry out pat and pray prayer that is hand aligned in front of the chest.

Jamaah Parmalim wearing good clothes, however No must luxurious and exaggerated. Courtesy is the most important thing. The man who has home ladder use closing head from cloth colored white. Special women woman middle age wearing kebaya as well bun or hair ties. All pilgrims must use ulos cloth for the shoulders and wear For sheath. Saturday becomes special day for people Parmalim. Followers get out of the way from matter worldly for a moment and perform the full worship heart to The Debate Began to Become Nabolon.

2) Martutuaek

Martutuaek is ceremony must for people Parmalim as celebration and reception birth child, also for welcome spirit or Tondi. Already child aged three twenty month must given ceremony martutuaek by his parents. In ceremony Martutuaek, parents say praise I'm grateful to The Beginning to Become Nabolon Debata, also at the same time gift Name in a manner legitimate to child (Marsaulina, 2021). There are some taboos or taboo before he did ceremony Martutuaek. New kid born No allowed visit springs. However If urgent and necessary brought to springs, then at the moment coronation Name No need Again brought to springs.

Ceremony Martutuaek is very similar ceremony with ceremony baptism in Christianity. Child data the will noted in a manner official in state administration as people trust Parmalim. Ceremony Martutuaek give incense and panurason or holy water as offering, parblue santi inside there is 1 rupee as symbol the money given as much as possible, as well gifts given to lhutan or leader of worship in the form of five cubits of cloth white.

3) Mamasumasu

When married, adherents Parmalim required For do blessing. The blessing led by lhutan or Ulu Pungan (chairman branch). A number of mandatory rules followed by a second bride that is both of them must The same The same follow Malim. If one different belief so must enter to Malim and said oath confession in a manner orally (Marsaulina, 2021).

Before ceremony carried out, presented parblue relax must filled with symbol custom form 6 rupiahs for bride men, and 12 rupiah for bride woman. In ceremony blessing, mat three layers that have prepared the host on the sheet. This mat used as receptacle parblue santi, pangurason, pardaupanaan, as well A glass. Then lhutan ask Ready or nope implementation wedding to second bride. lhutan also asked when there is one feeling party object or forced.





Then the most important process from ceremony Mamasumasu done. Worship leader or Ihutan pray to the Banua Kidneys and Banua Tonga, and most importantly that is The Debate Began to Become Nabolon. Reading prayer intended For request blessings and the resulting offspring from wedding the. Ihutan also gave directions on the second bride to be happy alive die. After that, a pinch rice placed on the head bride as well as visitor invitation. And the last that is procession the provision of money in parblue relax to party man and woman as well as assignment torop or treasure together.

4) Pasha Tondi

Pasahat Tondi is meaningful submission soul or spirit in Batak language. Submission spirit, supplication forgiveness the remains of the later Debata Jadi Nabolon become determinant placement spirit deceased, in hangoluan (heaven) or hamatean (hell) (Marsaulina, 2021). Pasahat Tondi has different treatment depends from age corpse. Still children small must buried with quick Because child the Not yet experience maturity. Whereas maturity and age carry on must laid in state long, this because Still There is moderate family traveling far away (wandering) or problem legacy.

In Malim beliefs, affairs about inheritance must finished before corpse through the process of bathing and burial. teachings Parmalim forbid with firm cry or lamented corpse as in Batak culture. this trusted will impede the process of the spirit in meet with The Debate Began to Become Nabolon. Corpse can also be considered dirty Because matter this. Another taboo deep teachings Malim belief ie prohibition For eat at home family or place to live corpse.

Corpse bathed with rule three buckets for child small and seven buckets for adults. This bath mixed with orange purut The person who bathes must own type same sex with corpse. After washing, the corpse will coated with cloth white. Best clothes corpse will follow entered into the same crate with corpse. Corpse also equipped with mug small place wine and vessel incense moment facing The Debata Became Nabolon to be given forgiveness and love too dear.

5) Sipaha Sada and Sipaha Lima

Ceremony Sipaha Sada is done after Mangan Na Paet Fasting. Cooking seasoning offering or pelean, goat, fish, as well chicken Already be prepared before day implementation ceremony. There are also ceremonies Sipaha Lima which is form thanksgiving with stage offerings in a manner large, aimed at to The Debate Began to Become Nabolon. Ceremony Sipaha Lima was held during three day successively join on the day to 12, 13, and 14 months to 5.

Ceremony Sipaha Lima divided become opening day First, Ceremony most important of the day second that is ceremony offering offerings big or pameleon bolon, and ceremony closing day third. on the day first, people Parmalim must worship with full heart as well as request thanks to the Beginning to Become Nabolon Debata. on the day second, the ceremony provide buffalo with criteria





certain. Accompaniment Gondang sounded together with tor tor dance as offerings at the Beginning to Become Nabolon Debate. Ceremony day final done with prayer prayers and lectures by Forest.

D. State acknowledgment Malim Trust

According to one inhabitant people who adhere to the malim religion who live in Onan Runggu District, Tambun Village Sukkean, that's it Malim's belief exists before arrival of Islam and Christianity in Batak land, all Batak people almost entirely adhere Mali's trust. But in the 19th century at the same time with the influx of Christianity and Islam, followers Parmalim This the more decreased, especially during the colonial period, there was coercion by missionaries who are supported by those who have be Christian and do extermination in a manner gradually. Trust local originated and developed in the area with origins and different cultures, so every trust local not The same One each other inside characteristics. Meaning, trust local that is in a area No The same with trust local in other areas.

Data from the Ministry of Culture and Tourism 2003 shows that of 245 adherents registered sects, known religious / belief organizations in Indonesia with organization Appreciation. Apart from those who have registered with the Directorate of the Ministry of Tourism of the Almighty, still Lots society that hasn't registered and established organization of the Almighty (Film, 2006). kindly organization, adherents flow in Indonesia at least includes 3 types, namely (Nurmawati):

- 1) characteristic homogeneous that is organization / association that became place adherents whose members only have one type teachings only (homogeneous).
- 2) characteristic heterogeneous that is organization / association become a connoisseur receptacle adherents whose members consists from the possessor different traditions or (heterogeneous).
- 3) individual or without organization that is adherents teachings alone No focus on teachings other, and have no followers. Besides that, trust local No develop only on the spot tribes living in the area certain course, but trust local Already There is before the arrival of Hinduism, Buddhism, Islam and Christianity in the archipelago and inherited in a manner hereditary from generation to generation. With thus, trust local Not yet lost, however Keep going There is in the spiritual life of its adherents (RI, 2012).

Legal protection as something description from function law, that is draft Where law can give something justice, order, certainty, expediency and peace. kindly real *de jure* existence adherents Trust Local to God Almighty Already legitimized in legislation country invitation which is law tallest and umbrella law for inhabitant adherents Trust Local, among others (Nurmawati):

- 1) Pancasila: as philosophy and sources law Indonesian nation in please to one, " Belief in the One and Only God, which means is The Indonesian nation is not a





country based on religion, however the Indonesian nation is a state based on Almighty God ”.

- 2) Article 28E: 1-2 of the 1945 Constitution : " Everyone is free embrace religion and worship according to religion, choose education and teaching, choose work, choose nationality, vote place stay in the territory of the State and leave it, as well entitled back, (paragraph 2) “ Everyone has the right on freedom believes trust, stated thoughts, and attitudes, accordingly with heart his conscience”.
- 3) Article 29: 1-2 of the 1945 Constitution : "The state is based on on Belief in the One and Only God” and (paragraph 2) “The state guarantees independence each resident For hugging their respective religions and for worship according to his religion and his beliefs”.

State must give protection law to Indonesian people, based on Pancasila as base ideological and philosophical. Confession and defense honor and dignity man will sourced from Pancasila, because recognition and protection eternal to people attached to Pancasila. Apart from being based on Pancasila, the principle protection Law is also based on principles supremacy law. There are several The definition of a rule of law state given by experts includes : "A state governed by a rule of law is the destination country For look after order law, in particular order in general on which it is based on supremacy law found in people". *Rule of law* look after order no law disturbed so that all something walk in accordance with law. The government, as the organizing body government, be authority For ensure freedom religion and protection people religion and adherents trust local.

Indonesia as a multicultural country must honor right culture and traditions citizens and society, because all right the is part from right civil and political must given by the Government, respect and guarantee water. as listed in Opening UUD 1945, "In order protect all Indonesian nation and mother motherland, all at once advance well-being general, educate life nation, and carry out based world order independence, peace immortality and justice social ". Trust is belief that what to believe somebody is Correct or original. Where process trust to God Almighty interpreted as confession to truth teachings advanced by those who have accept revelation from God Almighty. A number of adherents of local religions, in particular Pamalim Onan Runggu District in Tambun Village Sukkean, face discrimination from government area when fill in religion column on KTP.

Guarantee constitution about rights adherents Trust Local namely the State guarantees independence everyone hugs his religion each and for worship according to his religion and beliefs. Constitution Number 23 of 2006 concerning Management The residency changed in 2013 and legalized in November 2013 is clear No Enough For satisfying interest local religious adherents. Constitution Number 24 of 2013 concerning management included population inhabitant local Still ignored and discriminated against by the state and officials government or regulatory agency. More Far again, action discriminatory the Of course just No in





accordance with principle generally applicable in the rule of law, ie principle equation ahead law (Sibuea, 2010).

One of the problems in the manufacture Identity Card (KTP) is No inclusion Genre belief in the column of religion. Ministerial Decree No. 63 of 2003 gives authority to state apparatus for do coaching maintenance service, which determines that KTP is gathering service administration public. Group service administration public, especially those who provide document official requested by the public, such as citizenship, certificate ability, ownership and mastery property, etc. Documents the including KTP, Card Family (KK), Marriage Certificate, Deed Birth, Deed Death, BPKB, Permit Driving (SIM), Registration Certificate Vehicle Motorized (STNK), Permit founded Building (STNK), IMB, passport, certificate ownership / possession land, etc.

Article 2 of the Administrative Law Population arrange that all citizens have same rights in use right in matter identity and ownership letters population. However, the Management Act Population Not yet take into account a number of minorities in Indonesia, that is adherents local. adherents Trust Local with belief outside the official religion that is not acknowledged No can enter their data in the religion column. Even though the 1945 Constitution guarantees freedom religion and belief for its adherents, incl inner religion column identity self / KTP, consequently No all citizens can record their religion/ belief on the card identity or in the religion column on his KTP often blank / marked with "-".

This time, fate adherents trust local, mainly in operate her rights as citizen, not yet materialized with ok. From the presentation of KTP/KTP, no contents the religion column (-) has an impact on the registration of marriages, certificates birth, schooling child (eyes religious studies), jobs / jobs of civil servants and candidates private, etc., For affairs funeral, all. This No Can done Because needed card identity. This is it going on a long time ago, though Now Constitution no. 24 of 2013 concerning Management Population and Regulations Government No. 37 of 2007 concerning implementation of the Management Act Population, however in the practice No take into account right constitutional religious adherents. According to Article 61 paragraph (2) Law no. 24 of 2013 concerning Adminduk, mentions : " Remarks know column religion as referred to in paragraph (1) for Residents whose religion Not yet acknowledged as religion based provision Regulation Legislation or for devout trust No filled (-), but still serviced and recorded in the Population Database " (Law No. 24 of 2013 concerning Administration Population). it make adherents trust Parmalim feel No There is justice as Indonesian citizen, which should be whole Indonesian citizens have same rights.

The Believers Trust in Indonesia in particular Parmalim who feels experience discrimination related column religion Identity Card. So from it was in their 2016 do lawsuit to Court Constitution on Article 61 of the Law Number 23 of 2006 and Article 64 of the Law Number 24 of 2013 concerning Administration Population. Decision Court Constitution Number 97/PUU-XIV/2016 concerning Judicial Review of Law Invite Administration Population, the Panel of Judges granted





lawsuit on Article 61 of the Law Number 23 of 2006 and Article 64 of the Law Number 24 of 2013 concerning Administration Population. In the verdict, the Panel of Judges argued that the word "religion" in Article 61 Paragraph (1) and Article 64 Paragraph (1) are contradictory with the 1945 Constitution and not have strength law tie in a manner conditional throughout No including adherents Genre trust. This means that adherents system trusts have the same legal status with adherents six state- recognized religions, awarded related rights with administration residents, and should complete religious part of card identity. With thus, when issue a person's identity card can show belief them in the column religion (Nurmawati).

E. Analysis Moderation Religious Parmalim Batak Toba

A number of year to behind issue religious become frequent thing discussed and debated in the room public. Concerning matters religious become very sensitive and triggering issue hostility between people religious as well as between groups, too many very sayings published hatred in a manner free in cyberspace. Movements like liberalism, communism, fundamentalism, extremism, and radicalism the more near with society, even in the ranks government. started from A claim No responsible answer that considers religion or the truest class, the atmosphere harmony between people religion in Indonesia began heat up. Conflict scramble chair position and defeat in election become complementary than fading attitude each other honor and appreciate between whole layer society. Responding whole signs damage to be endanger the country, then the Indonesian government is intense voicing related draft moderation religion, in order to create harmonious harmony on people religion in Indonesia.

Moderation is road middle (R, 2019). According to (Akhmadi, 2019) moderation is moderate, that is something attitude which is vice versa from attitude extreme or excessive in address difference and diversity. According to (Shihab, 2019) moderation or *wasathiyyah* no characteristic attitude No clear or No firm to something case, for example attitude passive neutral, not even mid understood mathematics while people from results thinking Greek philosopher. *Wasathiyah* own equivalent meaning that is fair, deep matter This own meaning capable put all something in place. So that can pulled understanding, that moderation is something capable attitude put all something in a manner fair, deep meaning No leaning to right and no leaning to left, at position middle, as well own perspective objective in looked something p.

In level life nation and state, concept moderation in religion is needed that existing reality nation This of course own diversity in almost whole aspect life. State complexity with plurality which is not Can spared than conflict people religious mainly in cities big. Different with moderation religion that was created in the land of the Toba Batak, to be precise in Sitamiang Village and Tambun Village Sukkean, based on the narrative of Mr. Candra as figure public as well as Ulu Punguan (religious leader) Malim, he say that Toba Batak people can afford life side by side and own connection social harmonious society. Society has freedom and security in





operate their respective beliefs without banging difference in the process of practicing their religion.

Interaction daily between the community is connected with well, as example moment researcher is at there and there is one inhabitant dead people. Portrait moderation religious seen moment procession fulfillment rights bodies and the process of sending prayer, where in One chance moment read out tahlil, people of other religions who participated as well as mourn there still seated solemnly wait until Suite tahlil done. Although own individual beliefs and religions, society No Once infidel adherents of different religions with not even religion Once There is restrictions social, community life with peace. Even who became interesting related Malim 's beliefs is exists similarity with the concept of Islamic Religion, such as they do fasting, eating chicken / meat / buffalo with method slaughtered especially before, it's different only located they No use prayer. Besides that, home physical worship the building almost The same with a mosque, shaped square, the difference No use dome. The people there free perform their respective religious rituals solemn and solemn. Islamic society is not something's in the way other religions for Eat meat pork, meat dogs and meat cat, as well drink wine _

4. CONCLUSION

Wisdom local Toba people are very diverse, ranging from his worship ritual, pattern interaction between people, variety custom, as well variety the culture. Trust Malim already There is since the Dutch colonial period, trust This believes that The Debate Begins to Become Nabolon as their god, who spread it in the Batak Lands was King Sisingamangaraja XII. Parmalim believe that the Malim religion originated from God and there strength the supernatural that rules the world, they worship every day Saturday use clothes local Batak customs with pattern makeup different hairs For women and for man who has Marry must wearing ulos.

This trust although Already There is before Indonesia's independence, however in a manner administrative new recognized by the state based on Decision Court Constitution Number 97/PUU-XIV/2016 concerning Judicial Review of Law Invite Administration Population. So that parmalmim own same position in operate belief is free For broadcast to others. In addition, parmalmim acknowledged in a manner law and administrative trust This recorded on the Identity Card (KTP), though for in the Onan Runggu District itself, for religion column still given sign (-). Although thus, implementation life diverse or moderation created religion between the Toba Batak people deserve it exemplified by other Indonesian people, that No need banging difference in realm understand the religion professed, all religions have the good of each, which is necessary noticed is about How method For collaborate create more Indonesian civilization Good Again later day.

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PRESERVATION OF ANGGUK KREASI DANCE AS A CULTURAL IDENTITY IN RUKUN WARGA 05 KAMPUNG TEGALREJO KOTA YOGYAKARTA

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Abstract - *Traditional dance is a dance that is born, grows, develops in a society that is passed down or passed down from generation to generation. One example is the Angguk Dance that can be created. Angguk dance is one of the sacred cultures in Javanese history which used to be a medium for proselytizing and Islamic shia. This research uses a qualitative descriptive approach, with the aim of explaining and describing a situation as it is and being able to be accounted for its truth. In this approach, the research approach with the research target is the residents of Tegalrejo Village. The art form of Angguk Kreasi Dance consists of aspects of background, theme, actors of Angguk Dance, movements, accompaniment, cosmetology, fashion, and cultural identity of the community from a social and cultural point of view. Researcher's view of Angguk Kreasi dance as a cultural identity of the people of RW 05 Tegalrejo Village which can continue to experience development and adjustment from time to time.*

Keywords: *culture, angguk dance*





1. INTRODUCTION

Culture becomes an interpretation of identity for a group, tribe, or nation (Isbandiyah & Supriyanto, 2019). In terminology, culture is interpreted as a way of life that is formed and shared and is down-and-down in a region (ELSERA, 2021). Culture can also be interpreted as a control system for people's behavior in accordance with their customs (Putri & Islami, 2020). Acting as a control system, culture can also be a guideline in carrying out direct social interaction (Holilah, 2015).

The formation of a culture can be caused by many complex elements such as customs, language, tools, clothing, and works of art (Habibi & Kusdarini, 2020). When observed, culture has a dynamic and selective nature which means that it can change over time and describe individual behavior in a limited way (Dipos & Nurani, 2019). That is, culture can also be interpreted as the result of creation, work, and a sense of the community involved (Arianto et al., 2019). With this, culture can be transformed into a characteristic or identity for a certain region.

Cultural identity in an area can be used as a container to channel feelings about life (Bangun et al., 2022). The process of channeling feelings can be a work that if it goes downhill will turn into a culture that is unique to a group (Isnanda, 2015). Based on the material aspect, cultural heritage is divided into two types, namely material heritage and intangible cultural heritage (Mangku, 2021). Material cultural heritage is a human work that has a form and can be palpable such as cultural heritage such as temples or traditional musical instruments and needs a determination process to preserve it (Dipos & Nurani, 2019). Meanwhile, intangible cultural heritage is a type of culture that cannot be felt by the sense of touch but can still be enjoyed with other senses (Purba & Kurnia Putra, 2020). The examples of cultural heritage are traditional arts such as dance, songs, and others. Intangible cultural heritage such as traditional art can become a living culture that can be preserved in its home environment so that it can develop into a cultural identity for an area (Ayu et al., 2017).

Traditional folk art is a form of regional art which is a product of folk culture with spontaneous and simple characteristics (Sukadari, 2020). Wardana (1983:7) reveals that traditional folk art is an art that requires long-distance medium movement and uses simple and limited equipment. Traditional folk art as a form of art that grows among the community has distinctive characteristics according to the existing conditions and circumstances, as revealed by Santoso (1981: 21) that traditional folk art (dance) has characteristics that distinguish it from other forms of art. Classical traditional art is considered to have achieved a high aesthetic crystallization, standardized, and has standard standard norms (Kusmayati, 1992: 101). In the type of traditional art of the people who live and develop in rural environments on the contrary, it is said to be simple, rough, and cheap (Kodiran, 1998: 534). One example of traditional art that exists can be found in traditional dance art.





Traditional dance is a dance that is born, grows, develops in a society which is then passed down or passed down continuously from generation to generation. In other words, as long as the dance is still appropriate and recognized by the supporting community including traditional dance (M. Jazuli, 2008:71). Traditional dance can be divided into three, namely classical dance, folk dance and creation dance, Kridha Jati dance is a traditional folk dance. Folk dance is a dance that has undergone development since the era of primitive society until now (Soedarsono, 1972: 20). According to M.Jazuli (2008:7), dance is a beautiful form of motion, born from a moving, rhythmic and spirited body according to the purpose and purpose of dance.

Dance is an expression of the human soul expressed with beautiful rhythmic movements (Soedarsono, 1986: 24). Dance is a rhythmic motion that is consciously formed with the body as a medium in space (Corrie Hartong 1996: 32). Dance is one of the cultural statements. Therefore, the nature, style and function of dance always cannot be separated from the culture that produces it (Sedyawati, 1986: 3). In terms of education, dance has a fairly complex function (Hidayat, 2005: 15). Dance in the world of education serves as a medium for the imposition of characteristics (representation), a medium of communication, and an understanding of cultural values and identities (Ni Luh, 2011).

Dance as a culture that is quite unique can be found in one example, namely the Angguk Dance which can be created. Angguk dance is one of the sacred cultures in Javanese history which was once often used as a medium for proselytizing and Islamic shia (Handayani, 2020). Angguk dance has a history which is often done to accompany the respect of its ancestors (Rosyid, 2020). The aesthetics of Angguk Dance are housed in the value of the choreography and rhythm used. Angguk Dance in Tegalrejo Village has a unique characteristic because the dance carried is not only an ordinary dance but in the form of an angguk dance that is created. With the new creation, Angguk Dance has choreographic movements and rhythms that are slightly different in Angguk Dance in general. This is what makes the Angguk Kreasi Dance in Tegalrejo Village have the opportunity to become a cultural identity in Tegalrejo Village.

Related research on dance as an identity has been carried out by Husna et al (2019) in a journal publication entitled "Sekapur Sirih Dance as a Cultural Identity of the People of Merangin Regency, Jambi Province". The results showed that the Sekapur Sirih Dance is an identity dance that depicts the culture of Merangin Regency, Jambi Province as a dance of welcoming, respecting, receiving, and rewarding guests who come to the Merangin area. Sekapur Sirih dance as a cultural identity of Merangin Regency, Jambi Province is also marked by the use of wedding clothes typical of Merangin Regency as costumes used for dancing.

Another relevant research has been carried out by Sari (2019) in a journal publication entitled "Habitus Tari Gandrung as the Cultural Identity of Banyuwangi Overseas". The results showed that Gandrung Dance became an identity dance that depicts the culture in Banyuwangi as a sacred dance and a form of ritual





embodiment of gratitude for the harvest obtained by the Banyuwangi people. Based on the background of dance as a unique cultural identity, it encourages researchers to find out the cultural identity of the people of Kampung Tegalrejo through the Angguk Kreasi Dance and the form of performance of the Angguk Kreasi Dance as the cultural identity of Tegalrejo Village.

2. METHOD

This research uses a qualitative descriptive approach, with the aim of explaining and describing a situation as it is and being able to be accounted for for its truth. In this approach, the research approach with the research target is the residents of Tegalrejo Village. According to Moleong (1994:103) the qualitative approach is not with regard to numbers, but aims to describe or elaborate on matters related to the state or status of phenomena. The research location is in Rukun Warga (RW) 05, Kampung Tegalrejo, Yogyakarta City, Yogyakarta Special Region with considerations where researchers are doing community service and have witnessed and got to know the art of Angguk Kreasi directly (watching performances and dancing) and indirectly (hearing stories from word of mouth).

Research data collection using observation, interview and documentation methods. Observation is carried out through direct observation of the process of rehearsal and staging of angguk Kreasi Dance as well as community activities that are presumably related to Angguk Kreasi Dance. Researchers used a structured type of interview during data collection. Interviews were conducted directly with informants, namely the residents who were directly involved, namely Mrs. Harti as a participant in the Angguk Kreasi Dance, Mrs. Yuni as a trainer, and Mr. Sulaksana as the Head of the Cultural Division of Tegalrejo Village and the community who were presumably involved in the art of Angguk Kreasi Dance. With these interviews, knowledge and information can be obtained that support this research. Documentation is carried out by examining document materials about the Angguk Kreasi Dance. The documents obtained include photos and videos of the rehearsal process, the performers, the clothes used, and the properties that support the Angguk Kreasi Dance. Overall, the data collected in the form of themes, Tari Angguk actors, movements, accompaniment, cosmetology, clothing, and cultural identity of the community in terms of socio-cultural.

3. RESULTS AND DISCUSSION

The art form of Angguk Kreasi Dance is composed of aspects of background, theme, Tari Angguk actors, movements, accompaniment, cosmetology, fashion, and cultural identity of the community from a social and cultural point of view.

A. Background

Angguk Kreasi Dance in Tegalrejo Village is a combination of Angguk Putri Kulon Progo Dance with modern dance that is created. Angguk Putri Kulon Progo Dance was developed by Mrs. Sri Wuryanti in 1991. Sri Wuryanti was born on April





16, 1966 in Purworejo, then married Surajio in 1986 who had studied at an art school, namely SMKI Yogyakarta. Since childhood Sri Wuryanti has learned to dance, after getting married and joining her husband living in Kulon Progo, Ibu Sri developed Angguk Dance into Angguk Putri Dance as well as the development of Dolalak Dance. Angguk Dance is a traditional dance performed in groups. This dance is taken from the story of Serat Ambiyon with the story of Umarmoyo-Umarmadi and Wong Agung Jayengrono.

Starting from the beauty of Angguk Putri Dance, the residents of Tegalrejo Village were interested in adapting the movements of the Angguk Putri Dance and then created with several additional aspects. Initially, the residents of Tegalrejo Village first used angguk dance as an element of movement in routine gymnastics every week. Over time, there are more and more angguk dance gymnastics enthusiasts and there is a request from the regional autonomy to perform angguk dance at the Segoro Amarto event in Tegalrejo Village. The first performance of the residents of Tegalrejo Village was attended by approximately 40 residents from various age groups. The journey of preserving the Angguk Kreasi Dance in Tegalrejo Village can be said to be quite good.

Preservation activities continued until the staging at various welcoming events in the Yogyakarta City area. The staging activities have been carried out at the Sekaten Alun-alun event, the event at Vredeburg Fortress, the Yogyakarta Birthday Festival in the form of a carnival, and various other important events. Due to the many requests to perform at cultural events in Yogyakarta City, many viewers suggested to give elements of modern dance into the Tari Angguk performed, this was the beginning of the emergence of the Angguk Kreasi Dance. Preservation is also carried out by making the Angguk Kreasi dance a mandatory dance during community gymnastics activities. It is hoped that with this preservation, all residents of tegalrejo village can memorize and interpret the Angguk Kreasi Dance as one of the cultural identities in the community.

B. Theme

Angguk Kreasi dance is a traditional dance performed in groups. Angguk Kreasi dance contains elements of togetherness and family which is the main identity of this art. The element of togetherness is evidenced by the creation movement in dance which depicts the togetherness of residents in Tegalrejo Village. Meanwhile, the family element is shown by the involvement of the residents of Tegalrejo Village in the preservation of the Angguk Kreasi Dance. In terms of the function of art, Angguk Dance at this time has undergone changes and additional functions, namely what was originally as an Islamic religious sect now functions as a means of entertainment and performance. Angguk Kreasi Dance in Tegalrejo Village is known as a dance that functions as entertainment and welcome to events at the village, city, and provincial levels.





C. Performers of The Tari Angguk

The actors involved in the Angguk Kreasi Dance performance consist of dancers, coaches, and musicians. These three parts will do their respective jobs in smoothing out the show to the best of their ability. The dancers consisted of approximately 40 participants using predetermined costumes. There are no special restrictions for Angguk Kreasi Dance dancers, with this from young children to adults can take part in the staging of Angguk Kreasi Dance. Generally, Angguk Kreasi Dance dancers are residents of Tegalrejo Village who feel interested in this art. The trainer of the Angguk Kreasi Dance in Tegalrejo Village is a resident of RW 05 Tegalrejo Village itself and an alumnus of the art study program at one of the universities in Indonesia.

The role of the coach in this art is to be able to tidy up and beautify the choreography of the dance so that it is not much different from the original movements of the Angguk Dance in Kulon Progo. The training activities are usually carried out together at the Ronda Post RT 17 RW 05 Tegalrejo Village. Musicians who played a role in the preparation of the accompaniment of the Angguk Kreasi Dance were residents of Tegalrejo Village. The arrangement of the accompaniment is carried out by embedding additional modern accompaniment after the original accompaniment so that it can be continued with the creation movement of the residents of Tegalrejo Village.

D. Movement

In line with the name of the art owned, the word Angguk comes from the Javanese language which means to move the head up and down repeatedly or nod. The nod movement was typical of the Tari Angguk and was later patented as a name. The dance movements as a whole are nodding your head, *hand movements*, *asta ukel* hand movements, *ngeruji*, sabetan and banyu waves as in wayang wong. The development of the form of presentation is also carried out so that each performance does not experience burnout, both from the audience, fans and especially the dancers. Angguk Dance, which originally used simple movements, has now begun to develop and vary in the Angguk Dance movements. Likewise with what is found in the Angguk Kreasi Dance, variations of dances and songs are also added to the presentation of art. The added dance variant is in the form of a modern dance that is adapted to the times and created with artists in the RW 05 Area of Tegalrejo Village.

E. Accompaniment

Accompaniment is one of the characteristics of the difference between Angguk Dance and Angguk Kreasi Dance in Tegalrejo Village. The accompaniment used in the Angguk Kreasi Dance is almost the same as the accompaniment used in the Angguk Kulon Progo Dance. The difference is in the accompaniment connection after the main dance is finished playing. The accompaniment consists of two songs, the first song is the original song of the Angguk Dance then connected with the





second song which is a creation song adapted to the movements of the Angguk Kreasi Dance. This is because many viewers think that the addition of modern elements can also beautify the staging of the Angguk Kreasi Dance.

F. Makeup and Fashion

The thing that is the most important characteristic of the Angguk Kreasi dancer's outfit is none other than the glasses that must be used until the end of the performance. The clothes used are also combined with sampur and the typical costumes of Angguk Dance. Because the Angguk Kreasi Dance that developed in Tegalrejo Village originated from the habit of joint gymnastics activities, so that the costumes that are often used generally still use gymnastics uniforms are then combined with ikat such as in Angguk Dance, glasses, and sampur. So broadly speaking, the Angguk Kreasi Dance in Tegalrejo Village has two types of clothing, namely dance clothes with gymnastics nuances and original dance clothes as in the art of nodding in general. The use of clothing also depends on the atmosphere of the appearance to be carried out.



Figure 1. Tari Angguk Fashion

G. The Meaning of Angguk Kreasi Dance for the Community

Angguk Kreasi Dance in Tegalrejo Village is interpreted as an art that expresses the meaning of togetherness and fosters familiarity. The togetherness that is formed can be characterized by the existence of routine training activities at RW 05 Tegalrejo Village either in the form of training or nod gymnastics. Starting from these routine activities, the people of RW 05 Tegalrejo Village have a new place to interact with each other more closely and foster a sense of cohesion in each





resident. This is also in line with the conditions experienced by the people of Tegalrejo Village after a long period of passiveness in several activities due to the Covid-19 pandemic. Angguk Kreasi dance can foster togetherness and reactivate socio-cultural activities at RW 05 Tegalrejo Village after the consequences of the pandemic hit. Socio-cultural activities such as arts training and welcoming city-level entertainment events can also be re-organized by performing the Angguk Kreasi Dance as a welcome before the event begins. With closer interaction, a more serene, peaceful, and socialization environment is formed that is more serene, peaceful, and a good level of socialization than before.

Angguk Kreasi dance also plays a role in the process of increasing and shaping the potential of the community in the Tegalrejo Village area. The improvement and formation of community potential towards socio-cultural is carried out by introducing angguk dance to the community. The introduction of Angguk Dance culture began with routine gymnastics activities then continued on routine training activities by bringing in special trainers to perfect the art of Angguk Kreasi Dance. People who initially lacked an interest in traditional cultural arts, have now begun to embrace angguk Kreasi Dance as a cultural identity in the RW 05 Community of Tegalrejo Village. The development of community potential in the field of cultural arts is also carried out by regenerating the actors of the Angguk Kreasi Dance, so that the Angguk Kreasi Dance can be continued and preserved to the next generation. This is also one of the efforts to cultivate and preserve the Angguk Kreasi Dance in the Tegalrejo Village area.

The preservation of the Angguk Kreasi Dance is carried out with the aim of fostering a sense of love for the culture of each citizen. Cultural love can be formed if people have become accustomed to a culture that grows around their environment. Reflecting on the culture in Tegalrejo Village, dance art is also believed to contain love for the homeland such as high concern and appreciation for the nation's culture. In addition, dance arts contain peace-loving values that can make others feel calm and happy for their participation in being responsible as children of the nation (Sukadari, 2020). This encourages the community to continue to preserve the art culture of Angguk Kreasi Dance in the Tegalrejo Village area. It is hoped that Angguk Kreasi Dance can continue to be one of the pioneers of traditional cultural empowerment activities in Tegalrejo Village and can foster the spirit of residents in loving and getting to know other traditional cultures.

4. CONCLUSION

Angguk Kreasi Dance is a dance adapted from the typical Angguk Dance of Kulon Progo then combined with the connection of modern dance. Angguk Kreasi dance is a traditional dance performed in groups. Angguk Kreasi dance contains elements of togetherness and family which is the main identity of this art. Angguk Kreasi dance began to be preserved from 2014 and began with the first performance at the Segoro Amarto event. Cultural identity through the Angguk Kreasi Dance is





reflected in movements, accompaniment, and clothing that are combined and adapted to the times.

The movements of the Angguk Kreasi Dance are collaborated with modern dance as well as the accompaniment used in the art. The clothes used during the performance were also accompanied by nuances of gymnastics considering the beginning of the formation of the Angguk Kreasi Dance which also started from routine gymnastics activities. Angguk Kreasi dance as a cultural identity in RW 05 Tegalrejo Village is also marked by a distinctive performance that is always performed by residents every time important events in the Tegalrejo Village area to Yogyakarta City are held. Angguk Kreasi dance is often performed as a welcoming dance at the beginning of the event.

Angguk Kreasi Dance in Tegalrejo Village is interpreted as an art that expresses the meaning of togetherness and fosters familiarity. The togetherness that is formed can be characterized by the existence of routine training activities at RW 05 Tegalrejo Village either in the form of training or not gymnastics. Starting from these routine activities, the people of RW 05 Tegalrejo Village have a new place to interact with each other more closely and foster a sense of cohesion in each resident. The preservation of the Angguk Kreasi Dance continues to be carried out by regenerating dance actors and cultivating routine training activities in the Tegalrejo Village environment. By preserving the Angguk Kreasi Dance, the artists in the RW 05 area of Tegalrejo Village hope that the community can have a love for traditional culture and love for the country.

The researcher's view of the art of Angguk Kreasi Dance as a cultural identity of the community in RW 05 Tegalrejo Village may continue to experience development and adjustment depending on the passage of time and trends. Advice for the community to be able to continue to preserve the Angguk Kreasi Dance as a cultural identity as well as a medium to increase the value of love for culture and homeland. Advice for artists in the RW 05 Area of Tegalrejo Village to continue to carry out routine activities and regeneration so that the art of Angguk Kreasi Dance can continue to be preserved.

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APPLICATION OF DIGITAL MARKETING IN NGLUMBUNG VILLAGE SMES

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Abstract - *The study analyzed the effectiveness of Micro, Small and Medium Enterprises (MSMEs) on a village that was in poor geographical support and how digital marketing could be applied to the area. The study used descriptive qualitative methods the object of which is the owner of the umkm in the Nglumbung village, Giricahyo, Purwosari, Gunungkidul. The study has shown that umkm's lack of knowledge and understanding of digital marketing has affected its effectiveness. Digital marketing plays a particularly important role in marketing. Research aims to improve the knowledge and skills of how a marketing through digital marketing is done, especially in the use of social media and other online sales applications for micro small and medium micro businesses.*

Keywords: *digital marketing, economic growth, small and medium-size microfinance*





1. INTRODUCTION

At this time all human activities can be done digitally, including business activities. The development of digital world technology also has an impact on the world of marketing. The suggestion mode that was originally conventional has become digital. Digital marketing has developed very rapidly since the use of the internet is getting higher. The use of digital marketing is carried out by business people, especially MSMEs. Digital marketing is a general term for the targeted, measurable and interactive marketing of goods or services using digital technology. Digital marketing aims to promote brands, shape preferences and increase sales *traffic through several digital marketing techniques*.

Digital marketing has another term, namely *online* marketing or internet marketing. Digital marketing is actually almost similar to marketing in general, the difference is the *tools* used. Digital marketing strategy will help marketers to analyze consumers and make consumers and make decisions based on information obtained from consumers directly. So that marketers can ensure that the strategy implemented is relevant to the business they are running. For the adoption of digital marketing, it is important for marketers to understand the development of digital markets, and how technology is very influential in business development to enhance *brands* and attract customers. The more target markets that use technology, the easier it is for marketers to research, evaluate, analyze a product or service that is consumed by consumers. In contrast to traditional or conventional forms of marketing, digital marketing that uses the internet as a reference has the advantage of expanding marketing reach.

By using digital technology, marketers can transcend geography and time zones. The internet as the axis and as a marketer is also important to have a clear marketing strategy to help marketers stay focused, ensure that marketing activities are aligned with business goals and more importantly ensure that marketers can target consumers appropriately. Digital marketing reaches all people wherever they are without any geographical and time boundaries to be able to promote their products online and make transactions online as well. The Minister of Cooperatives and SMEs Puspayoga emphasized that currently SMEs must really utilize the internet as part of their marketing strategy and product branding (Supriadi, 2016).

MSMEs (Micro, Small and Medium Enterprises) are productive businesses owned by individuals or business entities that meet the criteria for micro-enterprises. MSMEs are regulated in the Law of the Republic of Indonesia no. 20 of 2008 concerning MSMEs. In the law it is stated that MSMEs are in accordance with the type of business, namely micro, small and medium enterprises. MSMEs are one of the drivers to improve the national economy and a source of job creation. With the development of information technology, information is easily spread quickly. This can also be felt in the economic field. Through the rapid development of information technology, business competition is of course getting tougher. However, currently there are still few MSMEs that utilize information technology (Hartono, 2018). The following are some of the challenges faced by MSMEs, namely:





- a. Competition in the domestic market is getting tougher. MSME products will compete with superior foreign products.
- b. Many of Indonesia's natural resources are utilized by other countries.
- c. The competitiveness of MSMEs in promoting their products with product design and quality through social media.

Social media is the easiest digital marketing tool to use. MSMEs can promote their products through social media such as Instagram and e-commerce. However, MSME actors sometimes have problems with a lack of knowledge about digital marketing and e-commerce. The potential use of digital marketing requires MSMEs to be technologically literate. Therefore, it is necessary to hold digital marketing socialization and training which is expected to provide knowledge and understanding and can inspire MSME players to utilize information technology and social media as platforms to promote their business.

The author carries out community service and is interested in studying the extent of knowledge and utilization of digital marketing that has been carried out by MSME actors in Nglumbung Hamlet, Giricahyo Village, Kapanewon Purwosari. Based on the background that has been described, the author is interested in conducting research with the title "Application of Digital Marketing in MSMEs in Nglumbung Village".

Nglumbung Hamlet is a hamlet located in Giricahyo Village. Nglumbung Hamlet has an area of 22,798.7 km². The area is divided into several uses such as residential land, plantations and forests. The area used as agricultural land and forest is 12,798.59 km². 10,000.11 km² is used as residential areas. Related to their livelihood, apart from the agricultural sector, the people of Dusun Nglumbung work as private employees and traders.

Based on the description above, it can be identified that there are problems as follows: there has been a shift in marketing mode from traditional to digital marketing, the number of business actors, especially MSMEs, who use digital marketing is not proportional to the growth in internet usage, and there are still a few MSMEs who do not understand how to run digital marketing. Identification of the problems described above can be formulated as follows: what is the knowledge and understanding of MSMEs regarding the importance of digital marketing for their business?; what is the ability of MSME actors to practice digital marketing by utilizing social networks?; what are the obstacles experienced by SMEs in using e-commerce?.

2. METHOD

Digital marketing was first recognized in the early 1990s and began to become a leading strategy that was widely applied in business in 2014. Digital marketing is a manifestation of the application, use or 'use of technology in the marketing process, which occurs in several stages as follows. (Ryan, 2014: 4):

- New technologies emerge and are put into use





- Technology is becoming known and prioritized in the world of marketing
- Innovative marketers explore and make discoveries to increase the functionality or usability of technology in achieving target reach marketing
- Technology becomes the main strategy and is adopted as standard marketing practice

The stages above show how technology is the basis for the birth of the concept of digital marketing, but technology is just a tool, seen from a marketing perspective, is a means of connection that can increase the effectiveness of relationships between people, or in this case, between marketers and (target) markets (Ryan, 2014:4). Digital marketing is a concept that focuses not on technology, but on people (marketers), namely how to understand people (marketers), how to use technology in building relationships with other people (customers) to create and increase sales significantly (Ryan, 2014 : 12).

The decision to implement digital marketing as a business strategy must be adjusted to the characteristics of the business as a basis for confirming the level the need to implement strategy. In simple terms, there are two types of business characteristics that need to be considered when deciding whether to use digital marketing, namely (Ryan, 2014: 23):

a) Recognize the characteristics of customers/potential customers

In this case there are two types of customer characteristics, namely customers who are already active in online activities, or customers who will be active in online activities. If customers are parties who use digital technology to search for or buy the products and services offered, then using digital marketing is the best choice. On the other hand, if the customer does not require the use of digital technology, then there is no need to use a digital marketing strategy. However, customers who have not used it do not mean they will never use it and may become potential customers in the future, therefore the use of digital marketing still needs to be considered as a marketing strategy with long-term targets.

b) Recognize the suitability of products/services/brands with digital marketing

Almost all types of products/services/brands can be sold online. This principle underlies the argument that no special features are needed to sell goods through digital marketing strategies. The main attention is only on customer factors, as in point 1 (one) above, that if there is interaction with customers online, all types of goods/services can be offered through implementing digital marketing strategies. According to (Meyliana, 2011) in her magazine entitled "E-marketing Strategy Analysis and Its Implementation in Rental Companies" said e-marketing is part of e-commerce, a trading system via the internet, where the internet will remain up-to-date, then the company can provide product information services offered clearly and easily.

This will have a good impact on the progress of the company if this system can run well. Based on the above understanding, it can be concluded that e-





marketing is the process and marketing activities of company products and services using electronic media such as the internet.

Most digital marketing focuses on achieving multiple goals, such as:

- Increase market share
- Increase sales revenue
- Reducing costs (distribution or promotion)
- Increase database size
- Achieve customer relationship management goals (increase customer satisfaction, purchase frequency, or customer referral rate)
- Improve inventory management (improve member coordination, add partners, or optimize inventory levels)

In general, there are two types of digital marketing, namely:

a) Digital Marketing Push

This type of digital marketing refers to various attempts to promote products or services without prior approval from potential consumers. Some marketing strategies that fall into this category include creating blogs, websites, placing advertisements on various websites, sending promotional emails to consumer emails, and sending product promotional text messages to people's cellphone numbers. The advantages of digital marketing are that it provides more complete data, can target the right prospects, can occur consistently and also delivers promotional content on time. Disadvantages include relatively high costs, the target audience of potential customers is not very large and can be difficult to find.

b) Digital marketing pulls

In contrast to the push digital marketing type where potential customers are passive or only as recipients, this type refers to the activities of potential customers in finding information about the products or services they need. Consumers look for this information through websites or blogs that provide the information they are looking for. SEO or Search Engine Optimization activities that aim to maximize the use of search engines are closely related to this form of marketing.

SEO ensures that a product's website or blog appears on the first page of search results from search engines, increasing its chances of being visited. By using SEO techniques, marketers can respond to consumer needs in finding what they need on the internet and indirectly succeed in digital pull marketing strategies. The advantages of this type of digital marketing are the unlimited size of content and flexibility in storing and displaying content. Disadvantages include a fairly high level of difficulty so that consumers can find content that has been created and the ability to block if existing content is exchanged.

The research method used in this research is descriptive qualitative method. The objects in this study are MSME owners in Nglumbung Hamlet, Giricahyo, Purwosari, Gunungkidul. The purpose of this study is to introduce the people of Dusun Nglumbung who have MSMEs to how to do online marketing so they can take





advantage of social media as a more effective and efficient means of online marketing. The method is carried out by sharing, question-and-answer, discussion and practice.

- 1) Sharing is sharing, in this case like exchanging ideas or experiences. By exchanging ideas or experiences, it is hoped that resource persons and participants can add constructive information between the two.
- 2) Debriefing is the delivery of lessons through researchers asking questions and MSME actors responding with the aim of obtaining data.
- 3) Discussion is a responsive scientific conversation that is woven with problematic questions, the emergence of ideas or opinions carried out by several people who are members of the group who are directed to obtain solutions to the problem and to seek the truth (Syaiful, 2009).
- 4) The practical method is a learning technique aimed at developing the skills of participants, in this case MSME actors.

3. RESULTS AND DISCUSSION

Micro, Small and Medium Enterprises (UMKM) is a business that has potential for economic development in Indonesia. In practice, MSMEs need to be optimized and explored again to find existing potentials to improve the community's economy. One form of optimization that can be done is by providing outreach. Socialization is a social process in which an individual gets the formation of attitudes to behave in accordance with the behavior of the people in his group. (Soerjono Soekanto).

Based on the results of a survey conducted on MSME actors in Nglumbung Hamlet, Giricahyo, Purwosari, Gunung Kidul. It is known that local people have difficulties in marketing or expanding market reach. This is caused by a lack of public knowledge and understanding of digital marketing. Therefore, digital marketing socialization is the right choice taken by the writing team in an effort to optimize MSMEs in Nglumbung Hamlet. After the discussion and practice of Digital Marketing Socialization was carried out, the UMKM community in Nglumbung Hamlet, Giricahyo Village, Kec, Purwosari, Kab. Gunung Kidul, admits that they have difficulties in using *Digital Marketing* because the social media platform that is known and often used by the community is only WA (*Whatsapp*). This shows that they do not know and use social media platforms optimally so that people cannot do marketing or expand market reach more optimally.

To find out how far the MSME community is capable of practicing *Digital Marketing*, the author's team did:

a) Observations and interviews

These observations and interviews were carried out with the aim of knowing how far the MSME community is capable of practicing *digital marketing*. The results of the observations and interviews conducted are that the community has not been able to practice *digital marketing*.





b) Discussion

This discussion was carried out by MSME actors together with a team of writers and socialization presenters with the aim of being able to exchange ideas about a problem. After the discussion was carried out, the problems that caused the community's inability to practice *Digital Marketing* were: first, the instability of the internet network and secondly, the lack of public understanding of social media platforms that could be utilized.

c) Program development

After joint discussions were carried out, program development was obtained as a form of optimization as follows: making product labels (with the aim of making it more attractive and easily recognized by the wider community), creating accounts on social media platforms (with the aim of expanding market reach), and creating accounts on the shopee application. Efforts to market MSME products through e-commerce do have many advantages and benefits that can be obtained. However, marketing through e-commerce also has several obstacles, including unstable internet connections, logistics, and payment models. Unstable internet connection quality is of course very influential and can even disrupt and hinder product marketing through e-commerce. From a logistical point of view, the geographical location of the hamlet is remote (located) which makes it difficult to reach. Then the payment model *still* uses the direct payment method (cash), because the majority of people are not familiar with electronic payment methods.

4. CONCLUSION

The development of digital technology allows MSME actors to market their products online and conduct transactions through the online banking system as well. MSMEs are one of the important business sectors in Indonesia because they have an important role for economic growth in Indonesia. However, there are still many Nglumbang Dusun MSMEs that have not implemented information technology, especially using digital media and do not understand how big the benefits and roles of using digital media are. The results obtained from this service activity are the provision of training regarding the use of digital marketing as a means of marketing business products to Service Partners. Then proceed with providing tutorials for creating accounts on digital media that have the potential to expand the marketing reach of MSMEs. The digital media used here is Google Business and Social Media, namely Instagram. Here, MSME actors are given tutorials and practices for creating accounts on the two digital media along with how to optimize the two digital media as a means of promotion for a wider marketing reach so as to be able to encourage better product sales.

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SUKAJAYA ORGANIC VILLAGE TORCH (ODOS)

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Abstract - *The lack of knowledge about animal waste processing in the community is one of the backgrounds for the presence of this research study. Because fertilizer is one of the important ingredients, especially for farmers, people should know more about how to use and function from processing waste into materials that can be used to make plants more fertile. The research method used is a qualitative approach, where researchers go directly to the field to find out the process of utilizing and processing animal waste into useful materials. The result of this study is that the presence of the Sukajaya Organic Village Torch (ODOS) is a breakthrough that can generate creativity and the village economy, especially in Sukajaya Village. One of the benefits of ODOS for improving the village economy is the presence of recruitment of employees to help make briquettes and other products from processed animal manure and benefits for the environment itself that the environment around the village becomes cleaner and avoids the smell of animal waste which is usually thrown into rivers or sewers.*

Keywords: *Organic Village, Benefits of Animal Manure.*





1. INTRODUCTION

Lifestyle Healthy currently become topic warm in variety parts of the world at the moment this, therefore need will food made from base organic moment This become conversation Serious among world community. In 2007 ago enhancement various market demands product agriculture organic local Indonesian reached 60% where sale food and drink organic reached US \$ 30,000,000., (Sentana, 2010). So that not amazed If moment This We visit to the supermarket then can with clear We Look There is vegetables or organically labeled fruits with more expensive price. it naturally become pelung big for the Indonesian state and society still rural consistent wrestle field farming for more innovative and growing follow world market needs, with hope something when Indonesia can become mecca vegetables as well as fruits organic.

Kindly definitive based on regulation minister agriculture (Permentan) No.2/pert/HK.060/2/2006 referred to with fertilizer organic is some fertilizer big or entirely consists from material organic origin from plant or animal that has through the engineering process, can shaped congested or liquid used For supply material organic, fix characteristic physical, chemical and biological land (Firmansyah, 2011). Fertilizer organic Alone Actually no matter new among public remember system fertilization organic has known by farmers, even Far before revolution green 1990s taking place in Indonesia.

Simanungkalit et al (2006) in the book explained that use fertilizer inorganic in a manner massive happen precisely after revolution green going on, p the because use fertilizer chemical /an- organic felt more practical from facet its application to plants, the amount the measure Far more A little from fertilizer organic as well as relatively more cheap Because moment That price fertilizer subsidized by the government as well as more easy obtained. However impact use period long from fertilizer inorganic chemistry precisely dangerous Because use inorganic fertilizer single in a manner Keep going continuously in period long will make land become hard Because residue sulfate and and content contained carbonate in fertilizer and soil react to calcium land that causes how difficult processing soil (Roidah, 2013).

Based on research conducted in the village Sukajaya that residents in the village the No Again throw away dirt animal, will but inhabitant village Sukajaya process dirt animal (KOHE) be something that can used and not Again disgusting However become something promising thing. started from PT. Sinarماس Bank Tbk about though waste livestock and its use. Former Sukajaya resident throw away waste dirt fresh animals to river, now Already Can take advantage of it become briquettes with helped technology *BioCompound*. Therefore, article This try study about processing dirt animal become something useful. _

2. METHOD

Methods of research conducted is with approach study field, where researcher carry out the identification process in the village Sukajaya, where? inhabitant there own meaningful ODOS administrator Organic Village Torch





Sukajaya, chaired by Dede Koswara, Ujang Ica as Treasurer and Koko Rukayat as Secretary. The ODOS board has 15 members with 3 supervisors. Then researcher plunge direct to field For know how is the production process exploit dirt animal become something that can utilized and produced for inhabitant Sukajaya specifically ODS administrator.

3. RESULTS AND DISCUSSION

Waste farm cow dairy become contributor contributing methane gas emissions to symptom global warming. Methane emission one cow per year reach 11-145 kg comes from results fermentation channel digestion and feces. If one cow produce 27 kg of manure per day, then the total is 481.68 tons dirt potential beef pollute enjoy and contribute to methane emission. Through technology based MOL consortium, waste dirt cow Can processed more short and useful as source of nitrogen and carbon For plant. OBOR Briquette Planting Media is exists contribution farm in nurse water source and reduce impact negative methane gas. Activity processing This is implementation real 17 goals development sustainable (SdGs).

OBOR briquettes are planting media made from datri processed waste farm or dirt animal. Briquettes Can used as growing media mix scale home nor agriculture and fit for all type plant such as coffee, vegetables and flowers. How to use briquettes the is with sprinkle briquettes to land or used as mixture plant.

Benefits of briquettes Alone namely :

- Guard fertility land;
- Speed up the seedling process;
- Accelerate the harvest period;
- Increase quality results harvest;
- Save cost fertilizer;
- Increase Power stand plant to pests and diseases.

Usage scale briquettes For House ladder ie as growing media mix For type plant ornamental, vegetable, fruit nor plant rhizomes. How to use briquettes For worn in plants at home ie with sow briquettes on the surface yeah or as growing media mix. The benefits of briquettes on plants ornamental is as following :

- Fertilize land and help plant absorb nutrition more good;
- More leaves thick and shiny with color original;
- Increase development root so that more sturdy;
- speed up growth child root.

In addition, TORCH briquettes can be used as mixture in making compost from rubbish organic and kitchen House stairs. function is For speed up the decomposition process rubbish organic. Compost results processed can used For all type plant. Next up, Organic Village Torches The abbreviated Sukajaya be ODOS have vision become pioneer ecosystem agriculture integrated based friendly technology environment and sustainability and its mission ie apply deep MOL consortium base technology business utilization waste organic through activity empowerment For increase well-being public as well as increase HR capacity and management





knowledge and experience in support area tourism and agriculture sustainable. In 2019, the Village OBOR group was formed by several breeder from Sukajaya Village. Then in 2020 there is several programs held namely :

- CSR program during two year from PT. Sinarmas Bank Tbk. with accompaniment intensive from PT. songong Buwono Lestari as provider technology Bio Compounds;
- Provider technology Bio Compounds;
- Making prototypes and trials briquettes;
- formal establishment of the Association Oganik Village Torch Sukajaya (ODOS) with deed Number 5 dated 20 November 2020.

Then in 2021 dissemination method oh waste farm cow to group lai and launching of Planting Media Briquettes and Bio Netrin OBOR to public. Philosophy from OBOR own name ie inspired from deep torch Language Sunda has meaning and function as light and hope for others. flame represent ODOS passion for consistent spread benefit in a manner gradually to environment around. Philosophy form has the meaning of integrated and sustainable, represented with three pillars of development sustainable (environmental, social and economic) with 3 colors different resembling form torch. 3 color philosophy ie color green symbolize fertility and prosperity, color blue is symbol cleanliness and color red is symbol spirit.

Furthermore there is three business though dirt animal fresh beef ie OBOR briquettes, bio compound, livestock worms and bigass. There are 3 types of OBOR briquettes creation ie planting media briquettes printing, planting media briquettes bulk and bio neutrin briquettes. Production process OBOR briquettes themselves first, spraying bio compound on dirt fresh animals ; second, processing dirt animal become TORCH briquettes ; third, after processed OBOR briquettes Then shipped to the ODOS secretariat and fourth, conduct control quality, sprtasi and packing.

A. Potency Production TORCH BRICKETS

- 1) Materials materials raw briquettes from dirt animal lots of fresh beef with processing standards material so will accommodate briquettes as much as 20 kg per day;
- 2) Shade area place drying i.e. 3-4 racks. Then able accommodate briquettes as much as 60 kg of hotoran animal wet;
- 3) Average amount briquettes produced per shade namely 400-8- briquettes print;
- 4) Average capacity production briquettes bulk with machine count ie 500 kg per day;
- 5) The amount of bio compound needed For production OBOR briquettes, namely 1:1 where 1 liter of bio compound compares to 1 ton hot animal.

B. Implementation Real SDGs

Implementation from the SDGs real program, namely:





- 1) Partnership with various party among them private sector, academia, government and community local (SDGs 17)
- 2) involve role Woman in activity For level economy family (SDGs 5.10)
- 3) Upgrade source Power man groups and communities local in management waste farm and house stairs (SDGs 4)
- 4) Processing waste dirt animal into biogas for cooking (SDGs 7)
- 5) Use MOL Bio Compound consortium base technology for lower methane emission, repair structure soil and water quality (SDGs 6, 11, 13, 14, 15)
- 6) Use product results processed waste dirt animal For agriculture integrated going to independence food healthy (SDGs 1,2,3)
- 7) Use ingredients local and natural in creation utilization (SDGs 12)
- 8) Open field Work new for Who just with recruiting and coaching (SDGs 8, 16)
- 9) Capital assistance, tools, production, shelter, secretariat and marketing (SDGs 9)

In implementation specifically in recruitment employee that the presence of ODOS is very helpful for Mother House stairs in the Sukajaya Village area For get income more reluctantly print more of 400 briquettes day and income based on results Work employee can help husband look for subsistence. (Mrs. Cacah, ODOS employee). In addition, there is this ODOS can help environment so no polluted by dirt animal. Based on the presentation delivered by Mr. Ujang that for 20 years Mr. Ujang helped inhabitant local throw away dirt animal to ditch, will but One year lately Mr. Ujang has not throw away dirty animal Because has utilized be material for process briquettes and other products that can utilized from dirt animal. So that environment become neat and not smell. Besides that, because of the pandemic two year Lastly, a lot lost citizens his job, so Mr. Ujang offered work For make briquettes to inhabitant Because bid making briquettes One year final start increase. (Ujang Ica, Head of RT).

Next, based on presentations made by several farmers in Lembang who became consumer still purchase briquettes that the seedling process Snapdragon flower and lettuce until harvest become more quickly, then cost reduce up to 40% with growing media combination organic plus OBOR planting media briquettes. So that spend a little capital and produce something promising. (Nandang Suryana, Farmer Lembang). Then there is opinion from employee private that purchased briquettes from ODOS have light form and not smells and plants peanut green, corn and sweet potatoes grow with fast, heavy and big compared to plant without sprinkled briquettes and bio compound as well color the leaves Far more sunny. (Kebunbersama_tankil, employee private). Different with Hendro revealed that TORCH briquettes are very good used as mixture compost, so the results are very visible in plants, more stand to pests and weather bad. For fruit and vegetables are also very good, quality taste more awake. Besides that, the price more cheap compared to with fertilizer pen other. (Hendro Prasetyo, City Farmer).





4. CONCLUSION

Based on exposure on can concluded that processing dirt animal become Briquettes are very useful for growth area particularly in Sukajaya Village, where former citizens lost work consequence rampant pandemic can get work return with produce briquettes and other products that can be generated from dirt animal. Apart from getting awaken economy village, presence utilization dirt animal become something useful i.e. can guard environment from dirt the initial animal often thrown away to river or ditch and cause environment polluted until smell No delicious. However, the presence of this ODOS become right solution on problem pollution environment caused by dirt animal.

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EMPOWERMENT AND DEVELOPMENT OF THE CREATIVE ECONOMY IN KEBONSARI VILLAGE BASED ON DIGITAL MARKETING

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Abstract – Technology for now continues to experience very rapid development. The benefits of using the internet are very pronounced for its users. Some people feel dependent on the existence of technology and the internet, including all business actors ekonomi. The presence of small and medium enterprises in the regions is one of the supports for the Economy of the State of Indonesia. However, when viewed in the field, some business actors in the regions, especially in rural areas, there are still many who do not know about digital marketing. This research was conducted in Kebonsari Village, Petanahan District, Kebumen Regency. This research began with the existence of community service activities, namely KKN activities from UIN Sunan Kalijaga Students in Kebonsari Village. This research uses a qualitative research method where data collection is carried out by interviews, observations and direct assistance with business actors in Kebonsari Village, Petanahan District. The purpose of this study is generally to describe the role of digital marketing media, increasing knowledge and skills about digital marketing in realizing the empowerment and development of the creative economy in Kebonsari Village. Based on the results of data in the field, it can be concluded that the application of digital marketing to economic actors or MSMEs can have a positive impact on economic development in Kebonsari Village. This is evidenced by the antusiasism of the community, especially economic actors, to increase understanding of the importance of digital media today.

Keywords: Digital Marketing, Creative Economy, MSMEs.





1. INTRODUCTION

The contribution of the creative economy in the economy in a village is considered one of the things that can support the increase in economic income in the village. The creative economy is part of the surge in the service sector that is currently developing. In the hands of some people, creative are able to be converted into commodities that have a fairly high business value. The existence of a creative economy in an area can also provide opportunities for local people to become more creative and innovative. These MSME or creative economy actors will be moved to look for creative ideas and utilize the Natural Resources around their area to be used as the basic material for their products.

Creativity is a human potential capable of producing thoughts and ideas. Creativity can appear at any time, for example when people think, fantasize, initiate, and imagine. In order for the creativity to produce something new and economically valuable, it is not enough just to think and say, but to do or do something so as to produce something new and different. This process on a sector scale is part of an effort to generate ideas that will later be manifested in the form of goods or services that attract people's attention. The existence of creative economy actors can also increase the number of MSME actors in an area.

Based on Law Number 20 of 2008 concerning Micro, Small, and Medium Enterprises (MSMEs), the government groups business types based on asset and turnover criteria. Micro Enterprises are productive businesses owned by individuals and/or individual business entities that meet the criteria for a maximum net worth of IDR 50 million excluding land and buildings for business premises. Here are some of the roles of MSMEs, namely creating an even economy, as we know in an area there is often a lack of equitable economic income. This can happen due to the large number of unemployed in the area. With the existence of MSMEs, people living in rural areas also have the opportunity and are given convenience in accessing goods and services or other basic needs around their residences. Second, create jobs and minimize unemployment. Workers or MSME actors are not people who work through strict qualifications or selection. However, they can have a job because of the creativity of the products they create. In fact, sometimes MSME actors can also create jobs for the surrounding community. Thus, this can minimize the number of unemployed people in an area. The third role of MSMEs is as an economic support during a crisis. When an area is hit by an economic crisis, MSME activities are still able to run, even though the economic income of MSME actors during the economic crisis conditions will also decrease, but MSME actors are considered able to adapt to the conditions that are happening in an area. With this, MSME actors can be said to be able to support the economy in an area when it is hit by an economic crisis.

In general, MSMEs are divided into three types, first micro business, micro business is the smallest type of business. Usually this type of business is also known as a home business run by individuals or households. Examples of micro business such as grocery stalls, barbershops, etc. The second type of MSME is the small





business, MSMEs this one has a turnover of between Rp. 300-Rp. 500 million. The sum transactions they make should also be able to reach RP 2 billion in year. Businesses that are classified as small businesses include motorcycle repair shops, photocopying businesses, minimarkets, and catering businesses. It could be that this business is carried out by individuals who do have a large enough capital. The third type of MSMEs is medium business, medium business are types of businesses on a medium scale run by individuals or privately owned enterprises that are not subsidiaries or branches of large companies. The era of medium-sized enterprises in encouraging economic growth in a country is much more important. In addition to expanding employment opportunities because it absorbs more labor, the contribution of medium-sized enterprises is also greater in the formation of Gross Domestic Product (GDP).

Kebonsari Village, Petanahan District, Kebumen Regency is a compound one. In terms of livelihoods, the residents of Kebonsari Village are very diverse. There are people in Kebonsari Village who work as farmers, ranchers, broilers, craftsmen or employees. However, the majority of residents in Desa Kebonsari make a living as farmers. In addition, Desa Kebonsari also has many MSMEs players. MSMEs actors in Kebonsari Village take advantage of the Natural Resources around Desa Kebonsari. In the field of MSMEs, Kebonsari Village also has quite good potential. Some examples of MSMEs in Kebonsari Village are tempeh chip factories, mogana rice makers, caping makers, lidi plate makers, etc. Tempeh chips and mogana rice are one of the superior products of the type of food in Kebonsari Village. In fact, the marketing of these tempeh chips and mogana rice is already quite wide. It is hoped that various types of MSMEs and superior products of handicrafts owned by Kebonsari Village can continue to develop so that they become economic support for the residents of Kebonsari Village. Of the several types of MSMEs in Kebonsari Village, caping making is one of the most common creative economic activities found in the community. Kebonsari Village is a village rich in natural resources. One of the natural products owned by Kebonsari Village is bamboo trees.

2. METHOD

A. Tools and Materials

The tools and materials used in this study used qualitative research methods. The data collection used is by interviewing, observing, and mentoring directly with creative economy business actors and MSMEs. Creative economy business actors and MSMEs in Petanahan District, especially in Kebonsari Village, were interviewed by conducting dialogues such as how long they have opened a business, what is the marketing strategy, what is the name of the product, where is the production place, whether the product has been certified halal, and so on. At this stage, the speaker explained related to the online store, accompanied and assisted business owners in the process of creating an online store, and assisted in online product marketing. In the mentoring stage, we collaborate with the Department of Industry and Trade and with the UPTD Kebumen Regency Job Training Center. Creative economy business





actors and MSMEs are given knowledge and assistance in realizing the empowerment and development of a creative economy based on *digital marketing*. The sample from this study is creative economy business actors and MSMEs in Petanahan District who are engaged in food and beverages, handicrafts, and others.

B. Work Procedure

The data analysis techniques used include data reduction, data presentation, and drawing conclusions. Data reduction is the initial stage in data analysis techniques carried out with the aim of making it easier for research to understand the data obtained. Data reduction is carried out by selecting and selecting each incoming data from the results of observations, interviews, and documentation, then processing and focusing all the raw data to make it more meaningful. Data presentation (data display) is the process of systematically compiling information in order to obtain conclusions - conclusions as research findings. Drawing this conclusion will be derived from the conclusions carried out after the data analysis activities take place or after completion in the field. Such analysis is used because it is to simplify and infer the results of defects - defects in the field.

In addition, the method of selecting and using the Asset Based Community Development (ABCD) approach is considered very appropriate to be applied to the implementation of KKN. Community development efforts must be carried out when placing humans to find out what are the strengths and potentials of KKN Mandiri 108 Kebonsari UIN SUKA, as well as assets that have the potential to be utilized. In the Asset-Based Community Development (ABCD) approach, it has a relationship with the Real Work Lecture (KKN) of UIN Sunan Kalijaga that this method indirectly participates in assisting, providing and facilitating the community in formulating a real change plan in the form of action. Planning for development changes that are more prosperous for the community through important assets in the village, and with this, the community becomes the main actor in carrying out the change plan.

3. RESULTS AND DISCUSSION

Kebonsari Village is one of theesa located in Petanahan District, Kebumen Regency. There are quite a lot of creative economy business actors or MSMEs in Kebonsari Village, namely some home economic actors who produce independently. Most of the sources of income for the people in Kebonsari Village are obtained from the agricultural, livestock, and trade sectors. In addition, there are people who work as civil servants and TNI on a small scale. There are also those who already have MSMEs such as tempeh chips, lidi plates, snacks, catering, caping crafts, and doormats. The problem with economic conditions in Kebonsari Village is the lack of creative economy programs and the lack of maximum utilization of potential, with the existence of a local faith-based potential, namely the tomb of Sheikh Abdul Awal. In addition, there is a potential for human resources who have the ability to make caping.





Economic actors in Kebonsari Village are indeed required to follow changes along with the times. However, economic actors or MSMEs in Kebonsari Village in marketing their products are still carried out independently or traditionally, namely by carrying out product storage to each stall or trader in the market. By using this method for today's era, digitalization of marketing or product marketing from economic actors has emerged, it can be said that it has not kept up with the times. The lack of understanding of digital marketing from the community and economic actors in Kebonsari Village does need to be given knowledge. The goal is to survive and develop with the times, so that economic actors can more easily and faster in marketing their products. Economic conditions in Kebonsari Village can be further improved in their productivity and more developed by utilizing these benefits.

A. Economic Digitalization as an Effort to Develop the Economy of Kebonsari Village

At this time, the development of technology in Indonesia is developing very rapidly. Where all aspects cannot be separated from the use of technology, especially in economic activities, now it has widely used digital technology. The development of technology has transformed most of the economy, which previously had many conventional systems, into *digital* systems. With this, economic actors or MSMEs must follow developments and take advantage of it to increase productivity. Many digital media platforms can be used to facilitate the process of offering and marketing products. The existence of this platform is very beneficial for people's economic activities, where consumers can easily find out the goods offered and the condition of the goods directly.

Based on the problems that arise in Kebonsari Village, Petanahan District, Kebumen Regency, the Covid-19 pandemic has had a very big impact, especially in the economic sector. Some of the obstacles faced by economic actors or MSMEs with the pandemic, namely in terms of sales, have experienced a very large decline. This is because before the Covid-19 pandemic, economic players usually made sales directly to points of sale and traditional markets. However, due to the Covid-19 pandemic, their consumers have been reduced because many selling places have closed. This causes current economic actors to adapt again to increase their productivity.

Community service carried out by students of KKN Mandiri 108 UIN Sunan Kalijaga Yogyakarta in Kebonsari Village, Petanahan District, Kebumen Regency can contribute to helping economic actors in Kebonsari Village towards a marketing *digitalization* base. The implementation of KKN in Kebonsari Village is specifically aimed at the development of economic actors so that it has a positive impact on business continuity in the current digitalization era. In addition, in the direction of good *digital marketing* ization, there needs to be good collaboration between the government, the community and existing economic and MSME actors. The efforts carried out still have some obstacles and must be handled, namely human resources in Kebonsari Village who are still lacking in understanding *e-commerce* sales or





technology that is developing today. Therefore, efforts are needed to be made to overcome the obstacles that occur so that the use of *digital marketing* in Kebonsari Village runs smoothly. With the current development of technology, the people of Kebonsari Village, especially economic actors, must be open to the importance of using digital media to improve the economy. The effort carried out by KKN students is to provide direct assistance to economic actors in Kebonsari Village. Assistance to economic actors can be a step in increasing awareness and marketing capabilities, and entrepreneurship for economic actors. Assistance is carried out, especially in product packaging and *branding*, because there are still many products whose appearance is not attractive. This will certainly have an impact on reducing the attractiveness value of the products offered.

The solutions provided to the community, especially in providing an understanding of the importance of digital media for improving the economy in today's era. We hold a *digital marketing* seminar which is expected to increase public and economic actors' understanding of the use of technology or digital media. The existence of this activity can provide creative ideas and open a mindset for economic actors in Kebonsari Village. This activity will be useful in developing MSMEs in Kebonsari Village, which is currently still conventional or traditional based. With this, the increase in economic digitalization as a recovery and economic development in Kebonsari Village is getting better. Various forms of activities such as mentoring MSMEs, as well as conducting *digital marketing* seminars to improve the MSME economic sector in Kebonsari Village. In addition, the digitalization of the creative economy in Kebonsari Village needs to be carried out in a sustainable manner so that economic actors or MSMEs can feel positive changes.

B. Implementation of Economic Development Action 1) Preparatory Stage

In the preparatory stage of economic development in Kebonsari Village, the first thing to do is to conduct a survey related to the potential and advantages that exist in Kebonsari Village, especially in the economic field itself. The survey was conducted by conducting an interview with the Head of Kebonsari Village, Mr. Hojali. The economic potential conveyed by the Village Head includes; economic activities in religious tourism Syeikh Abdul Awwal grave, BUMDes Kebonsari Village, and micro, small and medium enterprises (MSMEs). However, the most prominent of the economic potential in the village is the business generated from MSME players. Most of the people of Kebonsari village work as bamboo enthusiasts. In addition, there are other business ventures, namely tempeh chips, lidi plates, doormat making, snacks and catering.

C. Planning Stage

At this planning stage, a work program from the Economic Division was prepared, namely Seminar *Digital Marketing* and Creative Industry Development. Where for the Seminar *Digital Marketing* work program, it was created with the aim of increasing the economic potential of Kebonsari Village so that it can do business





online and be able to compete in the industrial world without having to spend a lot of costs, time, and energy. Then for the work program pengembangan industri kreatif itself aims to provide economic value for creative home products in Kebonsari Village. This activity is continuous with the Seminar *Digital Marketing* activity where if these two activities are carried out simultaneously, it will get maximum results.

D. Implementation Phase

At the implementation stage, two work programs from the Economic Division, namely Seminar *Digital Marketing* and Creative Industry Development, proceeded as planned. Starting from the planning stage to the implementation of the work program. The implementation of the *Digital Marketing* Seminar work program was attended by a group of invited guests consisting of Micro, Small, and Medium Enterprises (MSMEs), Mothers of Family Empowerment and Welfare (PKK), and youth of Kebonsari Village. The event was filled by the speaker Ngusman, S.E., MM. from UPTD BLK Kebumen, and Ega Yunanto Indratama, S.Akt. from disperindag Kebumen.

The Village Government also played a role in enlivening this activity, namely Mr. Hojali, as the Head of Kebonsari Village, to give a speech at the event. The implementation of this event starts at 09.00 – 13.00 WIB. This activity was carried out once on Thursday, July 28, 2022, with $\pm$ 60 people participating. Furthermore, for the Creative Industry Development work program itself, its implementation is by preparing matters related to the event, namely ordering local products typical of Kebonsari Village from various parties of the product business activists, erecting stands, installing decorations, entertainment events and stages. This work program coincides with the holding of the KKN EXPO which is located at the Kebumen Regent's Pavilion which brings its own point where local products typical of Kebonsari Village can be widely known by the people of Kebumen. The enthusiasm of the people of Kebumen to see the stand of KKN Mandiri 108 Kebonsari Village was seen from the people who visited our exhibition stand.

The Kebumen Regency Government, which was attended by the Regent and his staff, LPPM UIN Sunan Kalijaga Yogyakarta, which was attended by the Chairman of LPPM, Dr. Muhrisun, BSW., MSW., PhD. and LPPM staff management participated in assisting in preparing for the implementation of the event from beginning to end. The event took place from 06.00 – 10.00 WIB. This event was held once which was attended by all KKN students throughout the district. Kebumen. The result achieved from this event was the introduction of local products typical of Kebonsari Village to the people of Kebumen, especially during the *CFD (Car Free Day)* day. This activity was held during the KKN EXPO in Kab. Kebumen on Sunday, August 14, 2022 where this activity was launched by the Regent of Kebumen, H. Arif

Sugiyanto, S.H. The target of this activity is economic actors in Kebonsari Village, starting from people who have small businesses or have production of a product. The method used is persuasive by introducing local products in Kebonsari





Village, such as lidi plates, caping, tempeh chips, and mogana rice to the people of Kebumen.

E. Benefits of Economic Development for MSME Actors in Kebonsari Village

Community service activities through KKN MANDIRI 108 UIN sunan kalijaga yogyakarta contribute to helping economic actors or MSMEs towards digitalization in the world of trade. Community service programs in assisting MSMEs will have a positive impact on business continuity in the digital era. In addition, to achieve digital based MSMEs, there needs to be good collaboration between the government, the community, and economic actors or MSMEs. Economic actors or MSMEs are very important to understand the digital system and are supported by the role of the government and society.

Economic development activities based on *digital marketing* have a very positive impact on MSME actors in Kebonsari Village. The benefits obtained by MSME actors include insight and a means of direct contact with bookers, as a means to promote the work of the home industry, record consumer desires, and convey responses to the community. In addition, MSME actors in Kebonsari Village have a new spirit in developing businesses in the field of marketing goods or services. The existence of this training can provide innovation or creative ideas for MSME business actors. In addition, this *digital marketing* training for MSMEs will provide understanding in utilizing *marketplaces* (Tokopedia, Shopee, Bukalapak and so on) and using social media (Facebook, Instagram, Line and so on). This activity will also be useful in developing MSMEs in Kebonsari Village, which are currently mostly still based on conventional or traditional.

F. Public Response with Digital Marketing

The response from the public related to the existence of this work program was shown by the enthusiastic attitude of the participants of Seminar *Digital Marketing*. Where at the event, the number of invited guests is 80 people and can be attended $\pm$ 60 people. Based on data from the number of participants who attended the Seminar *Digital Marketing* event, it shows that there is still a high responsive attitude from the public to enliven the event. The form of the enthusiastic attitude of the participants in this event is that participants come on time, participants actively listen when the speakers deliver the material, and the many curiosities from the participants at the end of the event in the question and answer session.

4. CONCLUSION

Based on the results of the discussion above, it can be concluded that the application of *digital marketing* to economic actors or MSMEs can have a positive impact on economic development in Kebonsari Village. This is evidenced by the enthusiasm of the community, especially economic actors or MSMEs, to increase understanding of the importance of digital media today. Empowerment and development of the creative economy to economic actors or MSMEs is very





important to be carried out as a form of concern in improving the economy after the Covid-19 pandemic. Economic digitalization is one way that can be utilized by economic actors to maintain and develop their businesses. The procurement of *digital marketing* understanding carried out by students of KKN Mandiri 108 UIN Sunan Kalijaga Yogyakarta in Kebonsari Village for economic actors or MSMEs through seminar and direct assistance is one of the efforts that can be done. With the use of *Digital Marketing*, it is hoped that the people of Kebonsari Village, especially economic actors or MSMEs, can increase digital marketing to reach a wider target consumer.

Thus, this activity can provide more understanding to utilize technology and open up innovative insights needed to develop a business. Economic development based *ondigital marketing* for a sustainable scale should be carried out continuously such as mentoring and understanding digital media to economic actors or MSMEs in Kebonsari Village. In this case, all elements of both the village government and the community must be able to support the desired process of developing economic digitalization. For the Office of Industry, Trade, and MSMEs Cooperatives, it is better to increase concern for MSMEs in rural areas so that the implementation process is in accordance with procedures, such as business licenses, brands, halal labels, and security standards.

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ROSE PRODUCT INNOVATION TO EMPOWER KARANGPRING VILLAGE ECONOMICS

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Abstract - Surveys and observations conducted in Karangpring Village found that roses were a prominent plant, unfortunately the use of roses was still not maximized because roses were only sold as flowers for gravesites, then the rest of the flowers that were not sold were thrown away. Descriptive qualitative research conducted to identify the obstacles to the use of roses in Karangpring Village, and to plan and implement economic development. As a result, training and socialization of rose innovation products were carried out, the products being demonstrated were rose syrup, rose tea, rose nuggets, and rose jelly candy. Overall, it can be said that the socialization went well even though there were obstacles related to branding and marketing of rose products, which the researchers then tried to overcome by conducting branding and marketing training for rose product innovators in Karangpring Village.

Keywords: rose, rose product, potential natural resources





1. INTRODUCTION

Karangpring Village is one of the villages in Sukorambi District, Jember Regency, East Java Province. The distance between Karangpring Village and the nearest sub-district capital is 7 km, while the distance to the nearest district capital city is 12 km. Judging from its geographical conditions, Karangpring Village is located on a plateau with an altitude of 700 m above sea level. The boundaries of the Karangpring Village area are as follows: North side: Hyang Slope, South side: Kebon Agung, West side: Sukorambi, East side: Klungkung and Banjarsengon. The total land area of Karangpring Village is 1259.435 ha. Most of the land in Karangpring Village is used for plantation areas, namely 645.235 ha. This shows that most of the people in Karangpring Village still depend on the plantation sector for their livelihoods. The garden produce in Karangpring Village is a rose plant so that this village is known as the largest producer of roses in Jember district (PPID, 2013)

Roses (*Rosasp*), a shrub belonging to the rosaceae family, contain vitamin C which is useful for increasing collagen production which is able to maintain skin elasticity and moisture (Zen dkk., 2022). In its utilization, roses are usually planted in pots as ornamental flowers, used as cut flowers or as garden decoration flowers, flower sprinkles, and cosmetic raw materials or fragrances (Sutarni & Suryowinoto, 1997; In Karangpring Village itself, in daily life roses are traded Anjarsari et al., 2022) in unripe condition to be used as sowing flowers when making pilgrimages. When observing the people of Karangpring Village, the farmers said that their rose plants were only sold in markets and on the sidewalks around the area.

The prices that can be marketed are also very cheap and not in accordance with the maintenance costs when planting. In addition, the demand for roses is low due to the unstable price of roses on ordinary days, so roses that don't sell well are simply thrown away. Seeing this problem, students of KKN UIN Sunan Kalijaga Yogyakarta Batch 108, Group 30, feel that taking advantage of roses into processed products is the right solution. In addition to avoiding losses, this will also encourage the economic development of the people of Karangpring Village to become more advanced.

The following are three similar studies that the researchers made as a literature review. The first research was a research conducted by Jufriyanto (2019) entitled "Development of Superior Products as a Potential for Increasing the Economy of Rural Communities in Modung Bangkalan District." It was explained that the KKN Group in Modung District succeeded in helping three villages namely Paeng Village, Patereman Village and Neroh Village. The success of this KKN group is in the form of creating new processed products resulting from the superior natural potential of the village which of course has higher economic value.

In Paeng Village, corn, which is the superior natural product, can be processed into corn jam and corn pudding. Whereas in Patereman Village, the abundant sapodilla is then processed into sapodilla jam and sapodilla chips. Similarly, in Neroh Village, rice and peanuts have been successfully processed into rice sticks, rice crackers and peanut butter. The socialization process and activities





for making superior products were carried out on 13, 14 and 20 January 2019 with participants consisting of the village community, PKK mothers, and Youth Organizations.

Next is research conducted by Siti Nursyamsiah & Qomaruddin (2021) entitled "Improving the Community's Economy Through Innovation of Processed Sweet Potatoes" researchers carry out economic assistance to the community by making an innovation of processed sweet potato products, the aim of which is to support the development of the economic sector which has the potential to create fields for the welfare of the people of Padamulya Village and increase the value sell cassava and have high economic value. The concept used in this study stems from understanding existing problems, making solutions to problems and implementing solutions. The first stage of research implementation is understanding the problem, namely by conducting a survey, the problems found in Padamulya Village is the lack of utilization of potential resources.

In the second stage, the researchers made a solution to this problem, namely by conducting a survey of potential natural resources including how many residents plant cassava and find out the habits of the people in utilizing these cassava products. Furthermore, researchers try to develop product innovation into processed syambi sweet potato products. Researchers also make attractive logo and packaging designs for sale. The final stage is the implementation of the solution, namely by conducting cooking demonstration training and packaging methods for the community around Sirnagalih Village, Padamulya Village. The conclusion from the research conducted is that it is necessary to increase the village economy and economic improvement can be done by making new innovations by utilizing existing natural resources such as making processed cassava products to take full advantage of village potential.

The last journal that the researcher used was a journal entitled "Training in Corn Processing into Marning Flavors and Mine Cassava Balls" which was written Yustini & Studiviany (2018). The type of training used is education/counseling and cooking demonstrations. The method used is an approach to residents and stakeholders. This activity is a food processing training from agricultural products accompanied by education for the people of Tulung Village, Kedamean District, Gresik Regency. The supporting factor for this activity was that this training was supported by the village head and PKK women who acted as very enthusiastic participants, the results of the training being carried out were successful.

Much research has been carried out on product innovation training to develop the community's economy, but as far as the research that researchers have done, there has been no research related to rose product innovation training to develop the community's economy in Karangpring Village. The following is a framework chart to make it easier for readers to understand the outline of the research flow above:



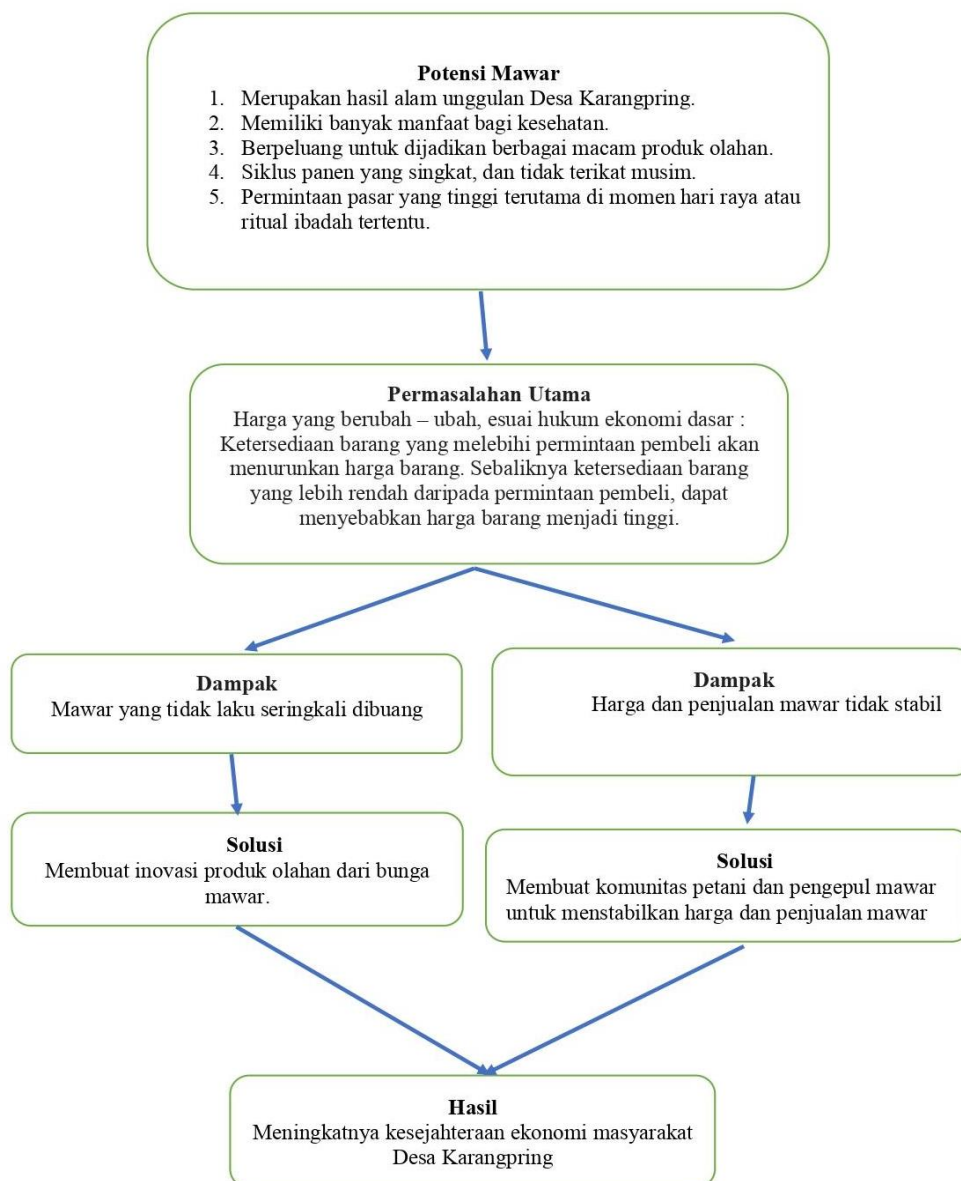


Figure 1. Mindset chart

Based on the explanation that has been explained previously, several concepts will be drawn which will be used as a reference in the application of this research. The main concept that was mapped for the first time was related to the potential of roses as a superior natural product from Karangpring Village. After mapping, it was discovered that apart from having many health benefits, roses have a great opportunity to be made into various processed products such as rose tea, rose syrup, rose nuggets etc. It is also known that the harvest cycle of roses tends to be shorter than other plants (for example: rice), Rose plants are also not season bound so farmers can plant roses whenever they want to plant them. In addition, it is also known that market demand is quite high during certain holidays or religious rituals.

The second concept that is illustrated is regarding the problems experienced, related to the last point of the paragraph above, that high market demand on certain





days only results in unstable changes in the market price of roses every day. These changing prices are a serious problem for rose growers and rose collectors that have not been resolved. This is in accordance with the sound of the basic economic law that "The supply of goods that exceeds the demand for buyers will reduce the price of goods. Conversely, the availability of goods that is lower than the demand for buyers, can cause the price of goods to be high (Venny & Asriati, 2022).

As a result, on normal days or when there are no special holidays or rituals, the demand for roses decreases, so that many roses that do not sell will be wasted. In addition, when the demand for roses decreases, farmers usually continue to hand over their crops to collectors who inevitably have to pay for all the roses submitted. In this case, farmers only depend on the selling price of roses to collectors, while collectors are also in an uncertain situation. Meanwhile, when the demand for roses is high, farmers often sell their roses to other collectors who are considered capable of buying at a higher price, this of course makes the collectors suffer losses and are often involved in conflicts.

So based on the existing problems, a solution emerged by making new processed products from roses and creating a rose community. The purpose of making new processed products is to avoid wasting unsold roses and to increase the economic value of roses. While the purpose of creating a rose community is to stabilize the market price of roses and avoid conflicts between collectors due to unhealthy price competition.

- Based on this explanation, the formulation of the problem of this research is
- What are the potentials in Karangpring Village? What are the obstacles found in the use of roses in Karangpring Village ?
- How is the planning and implementation of economic development in Karangpring Village?

This research was conducted to find out what potential exists in Karangpring Village, find out what are the obstacles in the use of roses in Karangpring Village, and find out how planning and implementing economic development are carried out, so that later residents can take advantage of the existing potential to deal with problems that arise, besides that the researcher also hopes that later this research will not only be useful for Karangpring Village but also for readers who want to find inspiration regarding economic development or the processing of rose products.

2. METHOD

A. Data Retrieval Method

The research approach to the economic development of the Karangpring Village community using processed rose products is carried out using a qualitative descriptive approach. The reason for using this method is that the effectiveness of qualitative methods is easier and more precise when dealing with multiple realities. Qualitative research believes that truth is dynamic and can be discovered by studying people through their social interactions and situations. That way, this





method presents data that is quite accurate considering the interactive nature between the respondent and the researcher. Furthermore, the method used by researchers in this empowerment effort is by assisting the community's economy by making product innovations derived from processed roses.

B. Research Stages

The stages carried out are; 1. Survey and observation of village potential 2. Research and product formulation 3. Training /outreach to the community 4. Evaluation and follow-up plan. The location of the 108th group service-based community empowerment research on the 108th batch of KKN UIN Sunan Kalijaga was conducted in Karangpring Village, Sukorambi District, Jember Regency from 04 July 2022 to 19 August 2022. Data collection as a survey of resource potential was carried out by conducting interviews with Head of Karangpring Village, Head of RW 03, and residents who work as coffee farmers and rose farmers.

3. RESULTS AND DISCUSSION

A. The Potential of Karangpring Village

Karangpring Village is one of the villages in Sukorambi District, Jember Regency, East Java Province. This village is right at the foot of Mount Argopuro, so the landscape is a plateau with an altitude of 700m above sea level. These geographical conditions make Karangpring Village very fertile for planting various agricultural and plantation crops, such as coffee, rubber, rice, corn, sugar cane, and roses. Rose itself is one of the superior plants in Karangpring Village. Roses are shrubs with very beautiful red flowers, sharp thorny stems and jagged leaves. Roses are plants that originate from the Middle East, China and Eastern Europe and are then widespread in cold (subtropical) and hot (tropical) climates. Rose plants can grow well in areas with rainfall of 1500-3000mm/year, and 5-6 hours of sun per day (Farisi dkk., 2022), ideal conditions for the growth of these roses are found in Karangpring Village, so rose gardens can easily be found around the village.



Figure 2. Rose Garden in Karangpring Village



Figure 3. Rose Monument



Figure 4. Corn Plantation in Karangpring Village

Roses are plants that adapt easily to the environment, and are rich in benefits, roses themselves contain antioxidants, vitamins B, C, E, and K. The flower buds that are almost blooming can be processed into skin fresheners or drinks such





as rose syrup and tea. Roses have a pleasant fragrance because roses contain essential oils consisting of *phenyl ethyl alcohol*, *geraniol*, *nerol*, and *citronellol compounds*. Red roses can also be used as antiviral, antibacterial, antiseptic and antispasmodic (Farisi dkk., 2022). The large number of products that can be processed from rose raw materials makes roses a potential resource for Karangpring Village, moreover it is also known that Karangpring Village is the largest rose-producing village in Jember Regency, even roses as one of the mainstays of Karangpring Village have been symbolized in a monument named *rose monument*. Quoted from the news page KompasTV (2022) it is known that the construction of the monument is an icon of the rise of the economy of the people of Karangpring Village as a producer of roses. Based on the explanation that has been conveyed by the researchers, it is known that the maximum utilization of roses is a necessity and an urgency for Karangpring Village considering the large number of processed rose products that can be produced and considering the stock of roses which will be abundant during the harvest.

B. Problem Identification

In understanding the problem, researchers conducted surveys and interviews with the people of Karangpring Village who work as rose farmers and collectors to identify existing problems. Then it was discovered that Karangpring Village has a rose plantation with an area of more than 30 hectares, the majority of the people of Karangpring Village in their daily lives rely on rose plants to be traded in their raw state which are then used as sowing flowers during pilgrimages. Residents also said that their rose plants were only sold in markets and on the outskirts of the city of Jember. The selling price of sown roses is influenced by consumer demand, on holidays or certain days such as Islamic holidays and sweet Friday the price of roses will soar to Rp. 65,000 to Rp. 70,000 per plastic bag (no measure/weight is used as a benchmark), but on weekdays the price of roses can drop drastically to around Rp. 15,000.

This price difference is sometimes a challenge for rose growers. They have to be able to work around it so that the money they get from selling the roses can cover the capital that has been spent, but it cannot be denied that the volatility in the price of roses is not worth the maintenance costs when planting these roses. In addition, the demand for roses is low due to unstable rose prices on ordinary days, so roses that are not sold are just thrown away, this is because after being harvested, the freshness of roses only lasts for two days, this causes roses that are not sold. sales will wither and be thrown away. Therefore, farmers, with the help of collectors, try to sell as many roses as possible and as quickly as possible so as not to experience excessive losses. From these problems, students of KKN UIN Sunan Kalijaga batch 108 group 30 are looking for and planning solutions so that roses that are not sold are not simply thrown away, but can be processed into something more useful that is more capable of boosting the local community's economy and minimizing losses experienced by farmers and collectors.





C. Designing Solutions

1) Observation of Potential Natural Resources (SDA)

The first solution-making step was observing the Karangpring Village area. Based on the observations, it was found that most of the residents relied on the economy in the agricultural sector, especially rose farming. Furthermore, the research conducted a survey to several hamlets in Karangpring Village regarding the potential of the area and natural resources. East Java, apart from that the researchers also conducted interviews with the community and resource persons who have succeeded in making several innovations in rose processing which have been made into derivative products and sold to a fairly wide market share.



Figure 5. Survey of coffee natural resources among coffee bean collectors



Figure 6. Rose natural resources survey with rose farmers

Based on the results of the interviews, information was obtained that most of the population did not know about the procedures for processing roses further, so the roses obtained were usually sold raw to the market, the sale of roses usually experienced price increases on certain days such as holidays, death anniversaries, the implementation of religious rituals and other big days. In addition to the lack of information, educational background is also one of the factors that causes people to not understand the proper procedures for processing various rose products so that not many people make processed rose products as merchandise that can drive the economy. This prompted the implementation of a training activity for making product innovations that can be processed with rose-based ingredients, the purpose of the training is of course to increase public knowledge about the potential of roses and the proper processing procedures for processed rose products. It is hoped that this training can help rose farmers or collectors to minimize losses by utilizing the remaining unsold roses, further researchers hope that this training can have a positive impact on the advancement of the economy of the people of Karangpring Village.

2) Product Innovation Development

After seeing the potential that exists in Karangpring village, the next step is to develop product innovations with rose-based ingredients. Considering the costs that need to be incurred in making the product and the equipment used, the





researcher decided to demonstrate the processing of consumption products from roses. There were four products that were demonstrated how to make them in the training, namely rose syrup, rose tea, nuggets, and rose jelly candy. In making syrup, tea, and nuggets, the researchers needed help from resource persons, while in making rose jelly candy, the researchers demonstrated it themselves. Rose jelly candy itself is an innovation that researchers have developed from rose syrup, then to minimize the occurrence of errors in product manufacturing, manufacturing experiments were carried out to see the quality, durability, and taste of the product. The experiment was carried out for three days to ensure product durability.



Figure 7. Rose jelly candy



Figure 8. Rose nuggets and rose syrup



Picture 9. The rose tea product owned by Karangpring Youth

Rose jelly candy made from rose syrup has a fairly easy composition and the ingredients needed are of course easy to find in the market, some of the ingredients needed include one sachet of agar-agar powder, five spoons of sugar, and 500 ml of rose syrup. The manufacturing process is similar to making jelly in general, the difference is to produce a candy-like texture, the hardened agar is cut into small pieces and then dried in the sun for two days if it's not cloudy, if the weather is cloudy it takes 3-4 days until the jelly crystallizes, and has a chewy texture resulting in a sweet, rose-scented jelly candy.

Apart from rose jelly, rose nuggets are a processed product that is quite unique because in general the basic ingredients for making nuggets are chicken or beef, but this time the nuggets were made with rose dregs obtained from rose flower decoction to make rose syrup so rose nuggets. This is a processed product that is friendly for vegetarians. You need to know that vegetarians are people who do not eat meat, poultry, game, fish, shellfish and other products derived from slaughtered animals, although they can still consume dairy products (dairy). *products*) including eggs (Petre, 2021). This certainly can make rose nugget products reach a wider market, especially a healthy lifestyle by consuming low-fat foods is a trending topic, and roses themselves can actually be an alternative/substitute for *meat*.

D. Implementation of Rose Product Processing Training

1) Purchase of Materials for Product Needs

Some of the material requirements needed to make the four rose-based innovative products include rose syrup, rose tea, rose nuggets and rose candy,





namely: roses, wheat flour, tapioca flour, seasonings including (garlic, hazelnut, pepper, sugar, and salt), lime juice, and agar agar powder.

2) Providing Information to the Community



Figure 10.
Demonstration of
making rose syrup



Figure 11. Participants
in the rose product
innovation training



Figure 12.
Demonstration of
making rose nuggets

The next step is to provide information to the public. Processed innovation products made from roses that have been made previously are then disseminated to the public, especially to those who work as rose farmers or collectors. After seeking sources and developing rose processing, the researchers plan training on product manufacturing and outreach to the community. The training on making rose innovation was carried out in Dusun Pakel RT 03 RW 01, previously the researchers coordinated and asked permission from the head of the hamlet, namely Mr. Elyono, to conduct training on processing innovative rose products to the local RT and RW using the cooking demonstration method, after obtaining permission from the head of the hamlet for activities held on July 31 2022 in the yard of Dusun Pakel residents. The training went smoothly and the residents' response was quite good as evidenced by the enthusiasm of the residents to help process several products.

E. Evaluation and Follow Up Plan

Overall the activities carried out have gone according to the researcher's plan, starting from the potential survey process and identifying problems to carrying out product innovation counseling to the people of Karangpring Village, especially farmers and rose collectors, but of course there are several things that become obstacles in carrying out these activities, for example only when interviewing one of the youths who had succeeded in developing rose products in the form of tea, syrup, and rose nuggets, it was discovered that marketing & *branding* rose products was a challenge in itself that they had to face, because as it is well known that so far roses have had their own stigma as Flowers are often associated with mystical things, so that people are quite skeptical about processed rose consumption products.

Getting around this, researchers provide assistance to young people who have succeeded in making processed rose products with the assistance of speakers who are experts in the economic field to provide counseling and knowledge about product marketing & *branding*. This activity was carried out online in two meetings





via *Google meet* on July 27 2022 and August 9 2022. It is hoped that the youth who have received this assistance will later understand more about how to do proper marketing & *branding*, then share their knowledge with local residents and “embracing” residents in marketing processed rose products.



the 1st online marketing & *branding* training for the youth of Karangpring Village



The 2nd online marketing & *branding* training assistance for the youth of Karangpring Village

Follow-up plans that can be carried out next relate to the formation of a community of rose farmers and collectors, however, the formation of this community has not been realized by researchers for one reason or another. By forming a community of rose farmers & collectors in Karangpring Village, it is hoped that the difference in the price of roses for each collector can be overcome so that an agreement is mutually beneficial for both the rose growers and collectors.

4. CONCLUSION

Roses are one of the leading natural products from Karangpring Village. Most of the people have livelihoods as farmers and rose collectors. In the observation activities it was found that the majority of the rose harvest was only sold as sowing flowers on the side of the road. The problems that exist are related to the unstable price of roses and the rest of the roses which are wasted if they don't sell well, after being traced it turns out that the roses has a lot of potential and opportunities to be made into processed products so that students of KKN UIN Sunan Kalijaga batch 108 group 30 try to hold socialization and training for the development of processed rose innovation products with the aim of increasing knowledge and awareness about the opportunities and potential of roses in Karangpring Village, so that the villagers Karangpring is capable developing roses into a product that has a higher economic value. In collaboration with existing innovators, in the end the outreach and training activities could be carried out smoothly, the success of the implementation was seen from the enthusiasm of the participants as shown by the participants who were willing to be directly involved in practicing the processing of rose products. The obstacles experienced in developing processed rose products are related to people's unfamiliarity with processed rose products that are consumed such as rose tea, rose syrup, rose jelly candy and rose nuggets.





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SOCIALISATION OF FINANCIAL PLANNING AS AN EFFORT TO EMPOWER THE ECONOMY OF THE COMMUNITY IN TERBAN VILLAGE, JEKULO SUB-DISTRICT, KUDUS DISTRICT IN THE POST-PANDEMIC ERA

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Abstract - This study aims as an effort to solve economic empowerment for the community in the post-pandemic period. The method used in this service activity approach is the lecture and discussion method by holding socialization. This socialization itself was carried out at the Terban Village Hall, Jekulo District, Kudus Regency, Central Java Province. This activity will be held on Sunday, August 7, 2022 and lasts 2 hours starting from 14.00 to 16.00. The implementation of this activity has 3 stages, namely the planning stage, the implementation stage and the evaluation stage. The participants themselves are the Terban village community represented by village youths who are members of the IPNU and IPPNU organizations of Terban village. This activity ran smoothly and reaped the enthusiasm of the participants. Several participants also suggested holding similar events in the future so that people would understand more about the importance of financial management, including its long-term and short-term benefits.

Keywords: economic empowerment, socialization, financial management





1. INTRODUCTION

Not feels plague pandemic has hit this country almost 3 years ever. Various party as well as the media crew has state that at the moment This Already enter phase post pandemic (Ministry of Environment and Forestry, 2022; Pratiwi, 2022). Although so still just losses faced by the people of Indonesia still feels until now. this can seen from Lots necessary efforts roll mat Because activities that are not can walk freely consequence must protocol run so that resulted loss and no can walk again at the moment (Ika Fitriyani et al., 2020; Sina, 2020). Review results research Research results from review a number of journal show that Lots built business public experience bankruptcy. Even if efforts the Still can endure so naturally Lots a must considered like funding next, search opportunity profit as well as wages necessary workers fulfilled every month (Ika Fitriyani et al., 2020; Nasution & Wulandari, 2021; Rohaniah & Rahmaini, 2021; Sina, 2020).

Then it's related waves of layoffs are common happened at the time pandemic consequence cost production as well as consumption company and place still business like days normal will but No offset with appropriate profit with cost production the until happen Lots phenomenon unemployment (Nasution & Wulandari, 2021; Rohaniah & Rahmaini, 2021; Sina, 2020). quoted from Survey Impact The COVID-19 pandemic against Indonesian Household Economics conducted by the Institute of Science Indonesian Knowledge (LIPI) on 10 – 31 July 2020 explained that happen wave unemployment massive since pandemic Because There is limitations that occur Good both in funds and mobilization protocol so that matter the resulting in layoffs or decline as well as cutting existing salary goods Of course make it difficult working society (Nugroho, 2020; Rohaniah & Rahmaini, 2021).

Not yet with problem true poverty before already a pandemic become frequent problems happened in Indonesia. Which all things that have explained the make exists obstacles to society For welfare himself at the time this. Despite government No sit hand with adverse circumstances this, however help the Not yet maximum so that necessity management management finance good society For address problem moment this. Although of course management management finance Not yet Of course will can add additional income for public in a manner fast However A little Lots will can help resilience economy society in the post- era pandemic (Azmi et al., 2018; Jawad et al., 2021; Rohaniah & Rahmaini, 2021).

Based on reviews that have explained on so activity empowerment economy public This Finally planned as well as done as form devotion as well as remember things too This is one things that are felt needed at the time This as effort rise from downturn pandemic. Which is the title from activity devotion This is Socialization Planning Post Pandemic Finance.

2. METHOD

The method used approach to activity devotion This is method lectures and discussions with stage socialization. the method on purpose used for the author can





freely give idea related importance the material presented with relative participants Lots However still can give room to the participants For ask related Why matter the become important For carried out (Hasanah, 2019; Sulandari, 2020). Socialization This Alone implemented in Terban Village Subdistrict Jekulo Kudus Regency, Central Java Province. Activity This carried out on the day Sunday, 07 August 2022 from 14.00 to at 16.00.

3. RESULTS AND DISCUSSION

Implementation activity devotion This done with 3 stages implementation that is stage planning, then stage implementation and third stage evaluation. For stage First Alone activity This started with do sharing session with various perceived party can give information related problems and conditions public as well as environment village specifically village Terban as center location activity from activity devotion. Where after discuss with various party like Village head as well device, Chief Karang Taruna, Head of Terban IPNU along with parties other so came up with the idea to make socialization management finance. this based remember the people in the village Terban majority is worker factory so that naturally they own income stay.

However based on the information obtained during the interview process obtained that such money besides used For necessity daily only will saved just without managed with Good For needs and requirements in the future. Whereas with management good finances, owned savings besides can help resilience finance can also provide passive income in the future If managed with ok. Also on stage planning this is also done making letter letters and invitations for public For attend the event. Besides that a number of day before day implementation activities are also carried out preparation room implementation at the hall village Terban with prepare various device events such as socialization slide materials, projectors, and fans wind.

Then on stage furthermore is stage implementation. Implementation activity This done for 2 hours located in the hall village Terban. The participants who took part in this event is public village Terban represented by young men and women affiliated village in village IPNU and IPPNU organizations Terban. Then For the material presented related activity This shared in 2 sessions speaker. Where is the tutor First explain related with urgency from management finance. In addition, also the presenter first also explained example case in life real so that expected can make it easy participant For understand material presented.

Then speaker second introduce in a manner glance related difference between save normal with the expected investment in the future participant become interested For do investment so their money tube No only stuck in savings just However can become additional passive income for participant. this series of events closed with session ask discussion participant with speaker. On session This participant enthusiastic For ask related with material presented. Participant ask related with practice in the field, law do practice investment and its advantages and





disadvantages in a manner more Far about material that has explained. In addition, the participants Lots provide suggestions for activities like This in the future can done back to society the more understand importance management finance including the benefits Good period long nor period short from management finance the. this event closed with Photo together For perpetuate moment the.

Then on stage end that is stage evaluation. Where is the stage evaluation This during the event and after the event. For evaluation carried out in the event carried out with observe submitted questions related with material Where questions asked No someone asked about possible material Still felt Confused However question participant more lead to practice as well as law from do management finance and investment. Then also some day after That followed up with ask to a number of participants who took part in the event related with what are they feel. Where are they state that they moment This become interested with investment although Still Not yet brave do it at the moment This will but No close possibility For do it in the future.



Figure 1. Documentation implementation Socialization Planning Post Pandemic Finance.

4. CONCLUSION

The COVID-19 pandemic has hit Indonesia almost three years ago, causing significant losses and challenges for the community in Terban Village, Jekulo Sub-District, Kudus District. Many businesses have experienced bankruptcy, and the pandemic has led to waves of layoffs and unemployment. The government has not yet fully addressed these issues, but management management finance can help address the problem. A socialization planning post-pandemic finance approach has been developed to empower the economy of the community in Terban Village, Jekulo Sub-District, Kudus District. The method used is a method of lectures and discussions with stage socialization, allowing participants to ask questions related to the importance of the material presented.

The implementation of this approach involved three stages: stage planning, stage implementation, and stage evaluation. The first stage involved the implementation of the activity, which involved planning, implementation, and evaluation. The second stage involved the evaluation of the implementation of the





strategy. In conclusion, the socialization planning post-pandemic finance approach has the potential to help the community in Terban Village, Jekulo Sub-District, Kudus District, and beyond. By implementing this approach, the community can continue to thrive and contribute to the resilience of the economy during the post-pandemic era.

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JOINT MOVEMENT TO RECOGNIZE, PREVENT, AND OVERCOME STUNTING THROUGH EDUCATION FOR PEOPLE IN SRUNGGO 2, SELOPAMIORO, IMOGIRI, BANTUL

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Abstract - Community service activities are the activities that was held in Stunting location on Dukuh Srunggo 2, Selopamioro, Imogiri, Bantul. There are 109 toddlers and 15 pregnant women and 14 toddlers in 2022 in Dukuh Srunggo 2 who are already Stunting (a total of 29 under supervision). The purpose of the service is to increase public knowledge about Stunting, so it is necessary to held an event to socialize about the Joint Movement to Recognize, Prevent and Overcome Stunting through Community Empowerment in Srunggo 2 which was held at the home of Mr. Dukuh Srunggo 2. The implementation of this activity is a site survey, activity plan, activity implementation and activity evaluation. This activity was conducted through socialization which was filled by the puskesmas. To find out the participants insights, we measured this by distributing questionnaire before the activity was held, and this activity succeeded in increasing the participants knowledge after socialization. It can be seen that the level of knowledge of Stunting socialization participants before getting material knowledge was as many as 22 people (55%) had a low level of understanding about Stunting, as many as 7 people (17.5%) had moderate level of understanding and as many as 11 people (27.5%) had a good knowledge of Stunting. This level of knowledge increased after the Stunting socialization is held increase as many as 14 people (35%) still did not understand Stunting understanding, as many as 2 people (5%) had a moderate level of understanding and as many as 24 people (60%) had a good level of understanding. This educational activity needs to be followed up and carried out regularly because if this only held counseling once, the participants or the community will not receive their new insights well.

Keywords: Education, Prevention, Socialization





1. INTRODUCTION

Indonesia is a country with the highest stunting rate in the world. This is evidenced in the basic health research data (Riskesdas) that Indonesia is the 2nd highest country with the highest number of stunting in Southeast Asia. Meanwhile, in the world, Indonesia is ranked 5th with the highest number of stunting (Dinas Komunikasi dan Informatika Kabupaten Humbang Hasundutan, 2022). Stunting can be identified with a condition in which a toddler fails to thrive. This often occurs at the age of toddlers at the age of 5 years and under. Thus, stunting is a condition in which children fail to grow which can be caused by lack of nutrition in children in the vulnerable first 1000 days of life (Kementerian PPN/ Bappenas, 2018). Stunting can cause the development and growth of a child to be hampered. Babies who are stunted have body characteristics that are shorter than the standard height of toddlers for their age due to chronic malnutrition.

The problem of stunting needs to be solved because it has the potential to disrupt human resources and is related to the level of health to death for children (BKKN, 2021). At this time, stunting has become a matter of great concern. President Joko Widodo targets the reduction of stunting in Indonesia to be reduced to 14% by 2024 (Nugraheny, 2022). The Indonesian Nutrition Status Study (SSGI) report states that in 2021 there will be as many as 24.4% of children under five in Indonesia who are stunted. Especially for the Special Region of Yogyakarta (DIY), based on data from the SSGI, it occupies the third lowest position in Indonesia with a stunting prevalence of 17.3%. Even so, one of the regencies in Yogyakarta, Bantul Regency, has been under the spotlight because the prevalence of stunting in Bantul Regency has increased and there is a significant gap between Kapanewon, namely in Bambanglipuro by 3.4% and in Dlingo by 26.41%. Other Kapanewon who have stunting prevalence at 14-18% or are included in the yellow zone are Imogiri, Srandakan, and Piyungan (Kusuma & Nuryanto, 2013).

Selopamioro Village is one of the contributors to the stunting rate in Kapanewon Imogiri. Dukuh Srunggo 2, which is located in Kalurahan, has become a hamlet Srunggo 2, Selopamioro Village, Bantul. Therefore, a research is needed that aims to improve education to the Dukuh community with the highest number of toddlers experiencing stunting since 2019. As of July 2022, there were 14 toddlers experiencing stunting in Srunggo 2 Hamlet. Efforts to reduce the stunting rate have been carried out such as holding counseling and outreach from the Imogiri Health Center, through hamlet cadres, to contributions from Real Work Lecture (KKN) students in Srunggo 2 Hamlet who always carry out work programs regarding stunting reduction and prevention efforts.

The problem of stunting has certainly become a serious problem considering that the future of the nation is influenced by the growth rate of children who are good, smart and healthy. Therefore, the government is aggressively supporting the movement to reduce stunting by providing complete nutrition and nutrition for children, including in the Dukuh Srunggo 2 area, Selopamioro Village, Bantul. In addition, sufficient exclusive breastfeeding for children is also influenced by how a





mother consumes daily food. The relevance of breastfeeding mothers will have an influence on indicators of reducing stunting rates in Indonesia.

The thing that is very influential on the occurrence of stunting is due to the lack of cleanliness and sanitation of clean water around the baby's environment. This factor regarding the cleanliness of water sanitation is considered very lacking in the Dukuh area Selopamioro Village is one of the contributors to the stunting rate in Kapanewon Imogiri. Dukuh Srunggo 2, which is located in Kalurahan, has become a hamlet Srunggo 2, Selopamioro Village, Bantul. Therefore, a research is needed that aims to improve education to the Dukuh community Srunggo 2, Selopamioro Village, Bantul. The research is aimed at inviting mothers to be more aware of stunting from an early age, both during pregnancy and after the baby is born in the 1000 days of life. From these problems, efforts are needed on how to educate the people of Dukuh Srunggo 2, Kalurahan Selopamioro, Bantul in order to be able to recognize and prevent the dangers of stunting from an early age.

2. METHOD

Research on stunting has been widely discussed in journal articles. The first study entitled "Stunting in Children: Causes and Risk Factors of Stunting in Indonesia" was written by Nur Oktia Nirmalasari and published by QAWWAM: Journal for Gender Mainstreaming. This research, which uses the library research method, aims to determine the causes and factors of stunting in Indonesia. The results of the study stated that stunting was caused by three factors, namely maternal, child, and environmental factors. The child factors include a history of low body weight (LBW) and premature, a history of neonatal disease, recurrent diarrhea, to not receiving immunizations. The causes of stunting from maternal factors can be seen from breastfeeding and complementary feeding, early initiation of breastfeeding, food quality, maternal upper arm circumference during pregnancy, height, and maternal age during pregnancy. Meanwhile, the environment with low economic status, inadequate latrines, untreated drinking water are also factors that cause stunting. (Nirmalasari, 2020).

The second study entitled "Factors Associated with Stunting Incidents" The methodology used in this research is to use quantitative research methods with a descriptive approach. Quantitative research is a process of finding knowledge by using data in the form of numbers as Research on stunting has been widely discussed in journal articles. on Toddlers" written by Khoirun Ni'mah, Siti Rahayi Nadhiroh and published through Media Gizi Indonesia is an analytical observational study with a case-control design used in the working area of Tanah Kali Kewall Health Center, Surabaya. This study aims to determine the factors associated with the incidence of stunting in toddlers. The results of the study stated that factors related to the incidence of stunting in toddlers include low birth length, toddlers who do not get exclusive breastfeeding, low family income, low maternal education, and lack of knowledge of maternal nutrition so that an integrated and multisectoral program is needed. to increase family income, knowledge of maternal nutrition, and





educational programs regarding exclusive breastfeeding to reduce stunting rates (Zurhayati & Hidayah, 2022).

The third study entitled "Socialization of Stunting Prevention to Improve My Human Resources" was written by Rahmawati, et al. and published in the Journal of Community Empowerment Learning. This study which aims to see the upstream and downstream socialization of stunting prevention in Sumber Putih Wajak uses qualitative research methods with descriptive analysis. The results of the study explain that in the upstream there has been a village health policy that was born as an effort to prevent stunting. However, in reality the stunting reduction rate is still far from the target so that socialization is still needed as a preventive effort in tackling the stunting problem (Rahmawati et al., 2020).

The methodology used in this research is to use quantitative research methods with a descriptive approach. Quantitative research is a process of finding knowledge by using data in the form of numbers as a tool to analyze information about what you want to know. Descriptive quantitative research aims to explain a situation to be studied with the support of a literature study so as to further strengthen the researcher's analysis in making a conclusion.

The implementation method in stunting prevention education goes through several stages, namely:

- 1) Observation and direct observation to the community
- 2) Interviews with community leaders and health cadre managers
- 3) Implementation of stunting prevention education
- 4) Evaluation of activities

Procedure for implementing the Joint Movement to Recognize, Prevent, and Overcome Stunting Frequency Distribution of Sociodemographic Characteristics Through Education for the Community in Dukuh Srunggo 2 through several implementation procedures, which include:

1) Analysis

To carry out the work program, we conducted an analysis of the problems that exist in the community of Dukuh Srunggo 2. Hamlet Srunggo 2, located in the Selopamioro Village, became the hamlet with the highest number of children under five experiencing stunting since 2019. As of July 2022, there were 14 children under five who experienced stunting. In Srunggo 2 Hamlet, there was a socialization of stunting suppression with the target audience of pregnant women and mothers with stunting toddlers.

2) Preparation

Preparations were made to implement the program, namely collaborating with several parties such as the Selopamioro Village Health Center, the Head of Dukuh Srunggo 2 and PKK women and Srunggo 2 Cadres

3) Implementation

The Joint Movement Program to Recognize, Prevent, and Overcome Stunting through Education for the Community in Srunggo 2 Hamlet, Selopamioro Village, Kapanewon Imogiri, Bantul Regency, Special Region of Yogyakarta was held on July





13, 2022 at the house of the head of Dukuh Srunggo 2. Puskesmas Kalurahan Selopamioro and accompanied by PKK women and Dukuh Srunggo 2 cadres. This educational program includes material presentation, consultation with the puskesmas and questions and answers (Akib et al., 2022)

3. RESULTS AND DISCUSSION

A. Frequency Distrinction of Sociodemographic Characteristics.

Table 1 Frequency Distrinction of Sociodemographic Characteristics

Characteristics Sociodemographic	Amount (n)	Percentage (%)
Age		
20-25	5	12,5%
26-30	12	30%
31-35	8	20%
36-40	9	22,5%
>40	6	15%
Education Level		
Elementary School	14	35%
Junior High school graduate	13	32.5%
Senior High school graduate	10	25%
Graduated S1/Equivalent	3	7,5%
Work		
Farmer	6	15%
Housewife	9	22,5%
Factory/Private Employees	5	12,5%
Teacher	2	5%
Self-employed	7	17,5%
Other Jobs	1	27.5%
	1	

Based on Table 1, it can be seen that the age of the stunting socialization participants is quite homogeneous. Participants cover the age range of 20-25 years, 2630 years, 31-35 years, 36-40 years and ages above 40 years. For participants aged 20-25 years as many as 5 people (12.5%), participants aged 26-30 years as many as 12 people (30%) which is the age group that most attends socialization, participants aged 31-35 years as many as 8 people (20 %), participants aged 36-40 years were 9 people (22.5%) and for participants over 40 years old were 6 people (15%). Education level of participants in stunting socialization consisting of 14 elementary school graduates (35%), 13 people (32.5%), middle school graduates (32.5%), 10 high school graduates (25%) and 3 undergraduate students (7,5%). The participants' jobs were quite varied, consisting of 6 farmers (15%), 9 housewives





(22.5%), factory/private employees 5 (12.5%), 2 teachers (5%), self-employed as many as 7 people (17.5%) and other occupations as many as 11 people (27.5%).

B. Knowledge Level Frequency Distribution

Table 2 Frequency Distribution of Knowledge Level

Level Knowledge	Before Education		After Education	
	Total (n)	Percentage (%)	Total (n)	Percentage (%)
Kurang	22	55%	14	35%
Sedang	7	17,5%	2	5%
Baik	11	27,5%	24	60%

Based on Table 2, it can be seen that the level of knowledge of stunting socialization participants before receiving material exposure and participating in the socialization session was as many as 22 people (55%) had a low level of knowledge. On stunting, as many as 7 people (17.5%) had a moderate level of knowledge and as many as 11 people (27.5%) had a good level of knowledge about stunting. The level of knowledge has increased after the stunting socialization was carried out, that is as many as 14 people (35%) still do not understand stunting knowledge, as many as 2 people (5%) have a moderate level of knowledge, and as many as 24 people (60%) have a good level of knowledge.

From the results of the study, it can be seen that the implementation of stunting socialization activities significant effect on increasing knowledge of stunting. Socialization or education that is carried out continuously will increase the level of public knowledge. Age, education level, interests, sources of information and experience become one of the indicators that can affect the increase in knowledge. Participants with a high interest in the information provided will make the participants experience increased knowledge. On the other hand, if the participants from the beginning did not have a good interest in the information provided, they would not increase their level of knowledge (Purbowati et al., 2021).

Another study states that a mother, especially pregnant women, who has less knowledge and attitudes about nutrition will affect the nutritional status of their children (Olsa et al., 2018). The nutritional status of pregnant women is very influential on the development of the fetus. Growth disorders that occur in the womb can cause low birth weight so that they have a higher risk of becoming stunted.





Figure 1. Socialization of Stunting Dukuh Srunggo 2

There are various methods for conducting stunting education, either delivered by cadres or peer groups. The education or socialization carried out by the community service team was delivered by the local health center by providing detailed material ranging from the definition of stunting, the causes and effects of stunting, stunting prevention, and balanced nutrition messages. The material presented was using stunting posters and power point media. After the presentation of the material, the question and answer session was opened. Posyandu cadres who attended participated in the question and answer session.

The provision of education or socialization is expected to be one of the strategic efforts to prevent and overcome stunting. The problem of stunting in Indonesia must be addressed immediately because it will have a negative impact on current and future development. Stunting is an indicator of a child's growth failure, functional disorders of the body, physical and cognitive development of children, stunting socio-emotional development of children, as well as increasing the risk of degenerative diseases (Permatasari et al., 2020).

4. CONCLUSION

Educational outreach activities about stunting in Dukuh Srunggo 2 are needed in order to increase knowledge so that the level of awareness has an influence in reducing the incidence of stunting. Analysis of the situation, particularly on the level of education and awareness of the population, should be of particular concern to the local government. Based on the results of community service activities that have been carried out, it has a significant influence on the level of knowledge of the participants in the socialization. Therefore, we suggest that educational activities should be carried out in a sustainable manner and target all elements of society.

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CULTIVATION OF COMMUNITY-BASED LITERACY: ESTABLISHMENT OF READING CORNER IN KAMPU KNOW TRUNAN, MAGELANG CITY

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Abstract - As we know today, children's dependence on gadgets is very high. Most of the time in a day is spent by children playing online games. By seeing this problem, a solution is needed to solve this problem, of course so that the children's time is not wasted. Therefore, the UIN Sunan Kalijaga Real Work Lecture Team (KKN) Group 107 created a Reading Corner partner program located in Trunan Village RT.03 RW.09 with this reading corner interest program The KKN 107 team conjured up a place that was previously a security post. converted into a small library containing a variety of diverse books. With the construction of this reading corner, it is hoped that the children in the Trunan village can make good use of their time and not be wasted on useless online games.

Keywords: literacy, reading corner, Magelang city





1. INTRODUCTION

Kindly general lecture program Work Real UIN Sunan Kalijaga type independent is event learning together between college high and one form devotion student to society. one place to be location Lecture Program dedication Work The fact that UIN Sunan Kalijaga Yogyakarta group 107 is Kampung Trunan RT 03 RW 09 Kelurahan South Tidar, District South Magelang, Magelang City. Trunan Village is something village Where partly big its inhabitants own eye livelihood as producer know, besides In addition, this village also has a waste bank which is managed and utilized by the community around as savings or savings which will be shared with the community every the year

Featured program from our group includes that is establish Trunan Village Reading Corner and MSME Seminar. The Reading Corner is a mini library that was set up on a corner place or room, which contains books reading Good book lessons, fiction, etc., which later can be used as one source For Study or add outlook reading. Broadly speaking, ability read still Indonesian children low when compared to other countries (Agustina, 2019). this because low interest read child to books reading. Most child more interested play *gadgets* and *social media* compared read book. this later will give impact negative to interest reading and ability child in read. This is also experienced by children in Trunan Village. Plus exists factor lack of parental supervision to son, because the majority of parents own entrepreneurship know.

Based on analysis situations and problems above, then UIN Sunan Kalijaga Yogyakarta KKN team took the initiative establish A Corner read which one can accessible to all public around those in Trunan Village. inauguration corner read the plan will held on August 18 2022 which was attended by the South Tidar Village Head as well submission corner read to the youths of Trunan Village. With exists Community Reading Corner expected can own habit read or in other words literate literacy, because in Trunan village Alone Not yet There is facility For corner read alone.

2. METHOD

Implementation method used by the KKN Team for give solution making Corner Read the first stage that is do search place For used as means corner read. Then done cleaning place, then done exfoliating paint deprecated, and start paint place Reading Corner. Stages furthermore that is booking later shelf will tucked in a corner read as place books and toys kids. The KKN team will also decorate room corner read so no look plain and visible more interesting moment visited. The KKN team also opened donation money, books and toys children, which later will be allocated to corner read. The KKN team also arranged repeat books with various the criteria obtained from results donation, then labeled or catalog so that make it easy search and look more tidy.

For support comfort visitors Trunan Village Reading Corner, the Community Service Team added facility like carpets and decorations wall. After renovation corner read done, stages furthermore that is stage socialization, and socialization





This done with youths from Trunan Village and some children local with method inviting a number of children especially first and later children the invite her friend For follow read in the Reading Corner, then socialization with religious leaders in Trunan Village with method follow teach TPA at the same time telling you children about Reading Corner.

3. RESULTS AND DISCUSSION

In carrying out the manufacturing process Trunan Reading Corner, Mandiri KKN 107 students need do preparation as well as do a number of stages important before start carry out activity. There are 5 points important thing to do prepared. First, students do a live survey to field. Activity This held since July 5, 2022 after student do transfer to KKN post which is located in Trunan Village precisely in RW 9. After that student direct meet head of RW for do interview. Response from the head of the RW stated that for the Trunan area Not yet There is Reading Corner, and there is also another factor ie public feel that more children too often gather For play than gather For read book together.

Based on matter the Mandiri KKN 107 students decided For create work programs corner read. In the program Mandiri KKN 107 students also did consultation direct to Lurah Tidar Selatan, in order to get instruction as well as input to activity making corner read. Response given The village is very supportive of the program. Besides feeling will can increase interest read society can too give receptacle or place to children as place studied in the village area.

Second, after the program get agreement from Kelurahan and Head of RW Trunan. The head of the RW provides location suggestions For corner read what you feel strategic and can where used as place Reading Corner. place used is One the room before used For The current Ronda post This it's been a long time No worn was at the crossroad road right in the middle of Trunan village. The Ronda Post sized not enough more $2.5 \times 2.25 \text{ m}^2$. For condition the room Alone Already there is ternit and electricity already can used. It 's just need done change of wall paint, change of ternit paint, painting repeat door, replace broken bulb, as well clean dust in the room the. Following appearance room The Ronda post will be used as the location of the Reading Corner.



Figure 1. Exterior view of the Ronda office used as the Reading Corner





Figure 2. Wall view in Ronda office



Figure 3. Condition of Window Glass Ronda Post



Figure 4. Condition of the Ronda Post Door

Third, after survey and direct implementation see condition The Ronda post will be used as the place of establishment Reading Corner. Students of KKN Mandiri 107 carry out cleaning together room as well as clean the dust inside room to get ready done painting wall Reading Corner. Painting process walls and painting ternit need time not enough more than 2 weeks workmanship. start from peel off overall worn wall paint from inside and outside room. Then do window labeling Post Ronda already damaged with use straight triplex nailed to in framework window as well as done painting window using wall paint. Furthermore do painting door corner read with wood paint and replace handle the previous door broken. Replace light part inside and outside room. As well as ordering 1 shelf containing three place in place





craftsman maker rack book used For organize later book Already Ready entered to in corner read.



Figure 5. Activities cleaning up Ronda post before done painting wall.



Figure 6. Activities peeling wall paint part outside and inside worn room



Figure 7. Painting process repeat wall corner read.



Figure 8. The installation process plywood For close glass existing window damaged

Fourth, after the painting process finished and the rack too finished made. Next step is enter rack and insert existing books classified with using DDC. Total books classified as many as 250 books. Book laid out in accordance with number classification, start from numbers 000-900. Next process is do decor room corner





read on for more interesting with do Corner banner installation read on door corner read. As well as decorate room with suitable educational posters For kids. In the corner reading is also provided toy child like puzzle For increase contraction as well as creativity kids.

Fifth, after various activity done step final is do inauguration corner read. inauguration corner read held on August 18 2022 which was attended by the South Tidar Village Head as well submission corner read to the youths of Trunan Village.



Figure 9. Activities inauguration Trunan Reading Corner with Lurah Tidar Selatan

4. CONCLUSION

Corner read is one of the flagship programs our group has objective For increase interest read and literate literacy trunan village community, with exists library small This expected trunan village community can read and develop library corner read This become fun and exciting place to be visited. Apart from upgrading interest read the people of Trunan village, we are a team KKN students also opened donation book For add collection in the corner read, besides we also raise funds as well donation toy children For fill in corner read so there Intermezzo For children play as well as learn together.

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SENTRA TOFU VILLAGE OF TRUNAN KAMPUNG, MAGELANG CITY MOVES TO EXPLORE DIGITAL MARKETING

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Abstract - *An industry, be it a small or medium business industry, must be able to follow the developments and changes that occur both inside and outside the industry. In this digital era, industrial producers must be able to take advantage of technological developments in the digital marketing economy. In this case, Trunan village is one of the largest tofu industry centers in Magelang City. Therefore, here we invite, promote, and provide special training to tofu craftsmen producers to be able to recognize and take advantage of this digital marketing technology. which aims to facilitate the marketing of tofu products.*

Keywords: *tofu center, digital marketing, Magelang city*





1. INTRODUCTION

Trunan Tofu Village are in the Village South Tidar, District South Magelang, Magelang City District. Condition geographical area of Magelang City is in a strategic position liaison city, district, and province. It is 65 km from Semarang and 42 km from Yogyakarta. Magelang city is also surrounded by mountains and hills like Sindoro, Sumbing, Perahu, Telomoyo, Merbabu, Merapi, Andong, and Menoreh. Across from Trunan Village there is also Hill small enough famous as object tour that is Mountain Botanical Gardens Sleep with height ± 500 meters from sea level. There is two river to be western and eastern boundaries city Magelang, namely the Elo River as limit east of Magelang City and Progo River as the western boundary of Magelang City. Magelang city own area of 18.62 km² and total resident 127,826 souls with density population 6,872 per km². Any amount resident in the village South Tidar in 2021 there are 2,860 people resident men and 2,827 souls resident Woman with area 1.31 km² and density population 4,341 people per km². (Malang, 2018)

Condition economy in Trunan Village counted Enough good. Most Trunan villagers is MSME actors. Ward South Tidar has 129 Industries Small and Medium Enterprises (IKM) from 258 Small Industries Middle School (IKM) in the District South Magelang. 50% of SMEs in the District South Magelang is dominated by Kelurahan South Tidar. Subdistrict South Magelang has the largest number of SMEs among 3 districts in Magelang City. MSME actors in Trunan Village consists from industry tofu, industry tempeh, cake wet, miscellaneous cake, food light, craftsman clam, craftsman lumber, tailor, trader meatballs, etc. Trunan village is very famous with center he asked. Dozens of groups industry small village in Trunan Village produce tofu so that form A center tofu. (Malang, 2018)

According to the Central Bureau of Statistics, industrial centers is location concentration activity industry micro and small that produce product kind, use material the same raw materials, and work on the same production process, as well be equipped with facility form means supporting. Majority residents in Trunan Village, Kelurahan South Tidar, District South Magelang is as businessman tofu. Tofu entrepreneurs in Trunan form A tofu center. Various type processed product tofu produced by Tofu entrepreneurs at the Tofu Center in Trunan Village. processed product tofu of them, you tofu round, you tofu white, you tofu yellow, you tofu vegetables, tofu pong, tofu bass, etc.

A small crowded village resident This own very unique character. Activity social and religious has printed very well. Various group activities coral cadets, PKK ladies, and gentlemen own activity capable routine increase welfare in the field social and religious. Various activities carried out like Work devotion, meeting monthly, arisan, waste bank, posyandu toddlers & the elderly, gymnastics together, recite the Koran, yasinan, pilgrimage graves, study weekly and delapan, etc.

Sentra tofus Trunan Village role important to economy residents of Trunan Village as income main them. The tofu center is in Trunan Village need fixed to be able compete with industry tofu other. We accommodate various complaint from





the perpetrators center tofu For obtain center problem tofu Trunan Village. As for the complaints among them that is no price stable, cheating between fellow producer tofu, marketing that is not yet modern, lack compactness between producer tofu, reluctant citizens enter to in digital marketing, etc.

Lack of tofuledge related technology, network effort and mentality businessman residents of Trunan Village become task heavy in digitalization of marketing in the center tofu Trunan Village. Marketing tofu in Trunan Village only depend on place i will, with price sell enough cheap. With digital marketing is expected businessman tofu can sell the product Alone to throughout Indonesia with maximum profit. As for the challenges faced including their activities depend to the internet and technology, its development must according to the times, and levels increasing competition tight. (Wibowo, 2020)

Lack of funding and limitations facilities and infrastructure as well become hindering problem development something company. Various strategies are needed applied For developing Tofu IKM. Among them exists facility capital, holding training development partnership, develop promotions, and complements means infrastructure. (Ansori, 2022) Entrepreneurs also need it open thoughts and insights For accept digital science in today's era so that can development their business live.

Activity goal devotion is For do digital marketing assistance for central IKM products tofu Trunan Village. Expected businessman can do the marketing in a manner independent through digital marketing. With do marketing through digital marketing is expected can expand reach the market until to abroad no only for sale to repeater tofu. Earned profit from sale through digital marketing is also more tall compared to sale through repeater tofu. As for the cost low marketing and price sell high will get more profit high.

2. METHOD

MSME management is effort For development based business home. In devotion to public this, activity in framework MSME management is carried out in a manner systematic. Step by step done so you can achieve the expected target for development in MSME sector tofus Trunan Village. See the situation and conditions of the existing KampungTrunan UMKM This Still rely on wholesale strategy or sale traditional, then a number of method that can done in activity MSME management tofus Trunan Village This among them is observation, training, counseling, questionnaires and practice or trials in a manner direct.

Very important thing noticed For support stages step the is internal and external factors. According to A research (Dwi AF, et al, 2013), internal factors include is procurement capital, innovation results production, expansion network marketing, procurement facilities and infrastructure production. As for factors external that is gift MSME access to sources capital, procurement coaching and training, improvement promotion product, expansion marketing, and supply facilities and infrastructure marketing.





As for the stages method the will outlined as following :

1) Observation

Observation is stage beginning For start tofu How far are these SMEs? running, and at the same time tofu problems that occur in SMEs journey. At stage this, found point problem that sales strategy Still with system kulak, that is craftsman provide goods then the middlemen will take in amount big. Appear problem related no price standard from each craftsman tofu, so the middlemen will competing buy price thing relatively cheap. So that matter That can kill other markets. Observations were also made in matter quality product, eg variety and kind product as well as appearance results product. At stage This found that almost all product processed tofu still original and only packed normal, no be included label especially rising packaging.

2) Training

Next stage is training. Training related to tofu SMEs in Trunan Village done For introduce various related matters with MSME management, especially in the center tofu. Training MSME management, among others discussing marketing strategy through online media to design packaging nor advertisement in marketing. Targeted training for craftsmen tofu nor other SMEs considered important For support MSME development to be more modern and dynamic. Training This become stock important for public specifically MSME actors in Trunan Village.

3) Counseling

The training has held need be equipped with stage next that is counseling. Counseling related MSME management actually very easy and systematic, however interest MSME actors are very influential in the counseling process this. Marketing strategy that has running on MSME actors in Trunan Village make part they feel enough and less interested with a new, more modern strategy. Although thus, from training and mentoring counseling expected appear interest part craftsman tofu nor from SMEs to enter to modern strategy or digital marketing.

4) Questionnaire

After stage training and counseling done, then need followed up How far is the journey of MSMEs in Trunan Village. With questionnaire the will is tofun How many amount craftsman tofu what is in Trunan village, since When they work in the field that, how much results production per month, and also tofun form management business they from strength until marketing.

5) Practice / Trial

At stage final This that is practice / trials, MSME actors who have follow training nor counseling and following questionnaire will guided direct in practice / trials related to digital marketing gradually. However thus, the situation nor outside





conditions conjecture and hope Possible just happen, so appear optimistic and not believe myself on some MSME actors so stage This not enough maximum.

Understanding that is comprehensive on MSME concept and innovation towards transformation digital business is very important No just for achievement SMEs goals but also the implementation sustainable business in global competition. it as mentioned in article title Management MSME Marketing in the Digital Age (Laila Refiana Said, 2021). Although thus, constraints and problems often happened, including the problem capital. A study show that implementation of digital marketing in development industry 4.0 on MSMEs not yet done Because lack of training, venture capital, resources man, the development strategy yet fulfilled, characteristics business traditional and high consulting cost (Nihlatul Qudus SN, et al, 2021).

3. RESULTS AND DISCUSSION

Traditional marketing and digital marketing have A little differences, among others is on some points, namely: reach, method, time, cost and customer. In essence, the difference between both of them that is that traditional marketing is done when Not yet use digital system, while digital marketing that is business being done with use digital technology. fast development The technology of the digital world and the internet of course also has an impact on the world of marketing. This digital marketing more prospective Because enable candidates customer obtain all type information about products and transactions via the internet. (Dimas Sasongko, et al, 2020)

One element superiority of digital marketing is from facet effectiveness. effectiveness sale Alone can interpreted as expected and appropriate sales process with the targets of the offenders business, one of them is the perpetrators MSME business. With operate business as should and follow pattern moderate development happened, of course will become profit alone for the perpetrators business such as MSMEs, (Candra Kurniawa, 2021). In the MSME seminar held in the service program public this is done is looking for entrepreneurs tofu who is in Kampung Trunan through local RW assistance. Then prepared invitation for the speakers, the guests invitation and preparation location For conducting seminars. After location and all visitor invitation ready, then holding seminars with convey material about MSME management to businessman tofu Trunan Village. Following is description:

- 1) Program outreach to participants / partners related method this, the activities carried out is convey plan activities to be held as well as inviting businessman tofu in Trunan Village.
- 2) Mentoring: On method this, activity accompaniment more focus on giving instruction about center tofu with DISPERINDAG assistance. Seminars are something meeting organized group of people For discuss something problem as well as look for solution scientific to problem the.





As for the material presented in seminars the are:

- Optimization of Tofun Centers in Trunan Village
- Digitization of Trunan Village Tofu Center
- Graphic design For support digital marketing materials

Activity This held offline at SDN Tidar 03 Magelang City. With participants who attended 20 (two twenty) Tofu Entrepreneurs in Trunan Village and participants other that is Karangtaruna, head of RW and head of RT. Activity done with well, on the 3rd of August 2022 start at 14:00 hrs until 16:00 WIB, with A little constraint delays for attendees Because Still operate work. Most participant who is artisans and traders tofu in the Trunan Village Area seen enthusiastic and interested For using social media in marketing product them. Following This a number of implementation related to MSME management seminars :



Figure 1. Seminar with bring village chief South Tidar, speaker from Disperindag, speakers about digital marketing, and presenters related design graphic.



Figure 2. Submission information related demographics city Magelang, progress and development of IKM in the city Magelang.





Figure 3. Submission material related to digital marketing and design graphic For support development marketing product tofu.



Figure 4. One example design advertisement tofu round

Kuesioner Kampung Tahu Trunan
Data Pengusaha Tahu di Kampung Trunan, Untuk Mengetahui Tahu dan Kualitas Produk Tahu

1. Nama Pengusaha: Tri Puji Astuti

2. Umur Pengusaha: 33 tahun

3. Jenis Kelamin: ☒ Perempuan

4. Pendidikan Terakhir: SMK

5. Alamat Pengusaha (RT/RW): Trunan rt.02 rw.07

6. Jenis Usaha: tahu bulat

7. Lama Usaha: 12 tahun

8. Jumlah produksi: 100 kg / 1 kali / mingkal

9. Pendapatan per bulan: 2.000.000

10. Pengeluaran per bulan: 1.500.000

11. Jumlah Karyawan: 3 orang

12. Jumlah Tanggungan Keluarga: 3 (anak)

13. Jumlah penghasilan perbulan: 2.000.000

14. Kepuasan: ☒ Baik

15. Kesehatan dan Gizi: ☒ Baik

16. Pendidikan: ☒ Baik

17. Kesejahteraan: ☒ Baik

18. Taraf dan Pola Konsumsi: ☒ Baik

19. Perumahan dan Lingkungan: ☒ Baik

20. Sosial dan Kemasyarakatan: ☒ Baik

21. Ekonomi dan Politik: ☒ Baik

Figure 5. One example results questionnaire producer tofu Trunan Village.





Figure 6. Documentation of Program

4. CONCLUSION

Some residents of Trunan Village big is businessman Tofu can produce various type processed product tofu at Trunan Village Tofu Center. processed product the form tofu round, you tofu white, you tofu yellow, you tofu vegetables, tofu pong, tofu meatballs, and so on. Tofu center is in Trunan Village need fixed to be able compete with industry tofu other. it because minimal tofuledge tofuledge, technology, network effort and mentality businessman trunan villagers so that become task heavy in digitalization of marketing in the center tofu Trunan Village. The need development digitalization of the marketing Because marketing tofu in Trunan Village only depend on place wholesalers, which are sold with fair price cheap.

See the current situation and condition of the UMKM in Trunan Village This Still rely on wholesale strategy or sale traditional, then a number of method that can done in activity MSME management tofus Trunan Village This among them is observation, training, counseling, questionnaires and practice or trials in a manner direct. With exists problem such, then do it A training related to tofu SMEs in Trunan Village For introduce various related matters with MSME management, especially in the center tofu. At the stage of the service seminar that was carried out is looking for entrepreneurs tofu who is in Kampung Trunan through local RW assistance, and then done socialization with give material about MSME management to businessman tofu Trunan Village.

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ANALYSIS OF PERFORMANCE FACTORS OF CADRES POSYANDU TOWARDS REVITALIZATION IN THE RUKUN WARGA 05 KAMPUNG TEGALREJO 2022

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Abstract - The pandemic that has hit in recent years has made people more aware that health is very important. According to the World Health Organization or WHO, health is a state of complete physical, mental, and social well-being and the absence of any disease or disability. The government has given more focus to the health sector by making various policies. The revitalization of posyandu is one of the policies set by the government. The sample in this study were all posyandu cadres in RW 05 Kampung Tegalrejo, namely 10 cadres. Conducted for 3 months starting from the preparation of the proposal to the preparation of the report. The research was conducted quantitatively with the method of questionnaires and surveys. The two independent variables in this study are age, educational background, occupation and length of time being a cadre. The driving variables are motivation to become a cadre, satisfaction, responsibility in becoming a cadre, and preparation to become a cadre. Data analysis was carried out through descriptive statistics and inductive statistics. All existing posyandu cadres are included in the productive age category, with all of them graduating from high school and coming from affluent or lower-middle families as indicated by the occupations of posyandu cadres. The majority of posyandu cadres have been cadres for more than 5 years. Posyandu cadres have a level of motivation from moderate to very high, which shows good performance in posyandu activities. In addition, the responsibilities of posyandu cadres show responsibilities from quite good to very good, this is related to the smooth running of posyandu activities so that they can produce good satisfaction for mothers of toddlers as well.

Keywords: Performance, Revitalization, Posyandu





1. INTRODUCTION

The pandemic that has hit in recent years has made people more aware that health is very important. According to the World Health Organization or WHO, health is a perfect condition that is not lacking physically, mentally and socially, and does not suffer from a disease or a disability (Notoatmodjo, 2007). The government has given more focus to the health sector by making various policies. The revitalization of posyandu is one of the policies set by the government (Lisnawati, 2014).

Posyandu itself is one of the Community-Based Health Efforts (UKBM) which is managed and organized from, by, for and with the community in the implementation of health development, in order to empower the community and provide convenience to the community in obtaining basic health services to accelerate the reduction of maternal mortality and morbidity. babies (RI, 2011). Posyandu services include health services for mothers and children, family planning, eradicating infectious diseases with immunization, prevention of diarrhea and nutrition and there is weighing for toddlers (Sriyatty W. Sengkey, 2015).

Posyandu has a big role in improving children's health, but this is not directly proportional to the quality of posyandu services which still need improvement (Lisnawati, 2014). This is the reason why posyandu revitalization activities are important to do. Posyandu revitalization is an effort that aims to increase community empowerment in improving maternal and child health by improving the performance of cadres, management and functions of posyandu (Depdagri, 1999). Posyandu revitalization is carried out in all posyandu, especially in posyandu that are less active or even inactive. Posyandu in areas where the majority of people experience financial shortages will really need the revitalization of posyandu, because in such areas posyandu rarely get material and non-material support that can improve the quality of posyandu implementation (Lisnawati, 2014).

Posyandu revitalization is very dependent on the role of cadres. The role of community cadres in posyandu activities is needed because it greatly influences the success of posyandu goals (Depkes RI, 1999). The activity of cadres is influenced by various factors, one of which is the knowledge of cadres about posyandu which then affects the motivation of cadres in the success of posyandu activities. The knowledge that underlies a behavior will cause the behavior to last longer than behavior without knowledge (Notoatmodjo, 2003). Other factors that can affect the activity and performance of cadres are age, education level, type of work, and length of time being a cadre (Lisnawati, 2014).

The importance of cadre performance in the implementation of posyandu revitalization encourages research on evaluating the role of cadres in the success of posyandu activities. This research was conducted by conducting a survey for posyandu cadres regarding age, education level, type of work, and length of service as cadres, which will then be analyzed so that they can be used as evaluation materials. The results of this study are expected to be a solution to improve the





performance of posyandu in maintaining public health, especially for mothers and children.

2. METHOD

The sample in this study were all posyandu cadres in RW 05 Kampung Tegalrejo, namely 10 cadres. Conducted for 3 months starting from the preparation of the proposal to the preparation of the report. The research was conducted quantitatively with the method of questionnaires and surveys. The two independent variables in this study are age, educational background, occupation, and length of time being a cadre. The driving variables are motivation to become a cadre, satisfaction, responsibility in becoming a cadre and preparation to become a cadre. Data analysis was carried out through descriptive statistics and inductive statistics.

3. RESULTS AND DISCUSSION

A. Characteristics Based on Educational Background

Table 1. Educational Background of Posyandu Cadres in RW 05
Kampung Tegalrejo

EDUCATIONAL BACKGROUND	TOTAL
Elementary School	0
Junior High School	0
Senior High School	10
Vocational Education	0
Undergraduate	0

Background The educational background of posyandu cadres in RW 05 Kampung Tegalrejo can be seen in table 1. Judging from Table 1, the educational background of posyandu cadres in RW 05 Kampung Tegalrejo is 100% high school. Posyandu activities require activities in writing and reading as well as understanding material related to the health of toddlers in the posyandu so that the requirements for becoming a cadre are needed in accordance with the Ministry of Health of the Republic of Indonesia 1996 concerning the requirements to become a Posyandu cadre, one of which is the ability to read and write.

Reading and writing skills are basic skills that can be obtained at school. An adequate level of education is the basis for developing insight and means to make it easier for someone to motivate themselves to develop more and determine a person's way of thinking. For Posyandu cadres, the level of education can help cadres to be active in posyandu activities where posyandu cannot function optimally if the driving motor, namely cadres, does not know about tasks that can reduce the motivation of posyandu cadres to participate and be active in them (Oruh, 2021).





For posyandu cadres in RW 05, Tegalrejo village, all cadres have the latest education, namely high school so that it can be said that all cadres have the ability to write and read and can learn to understand the material needed by posyandu cadres. Research conducted by Siti and Annis (2012) states that the higher the level of education of Posyandu cadres, the better the level of knowledge and skills of cadres in Posyandu activities, and vice versa.

B. Characteristics Based on Age

Table 2. Age of Posyandu cadres in RW 05 Tegalrejo Village

AGE	TOTAL
< 35	0
> 35	10

Characteristics seen from the age of posyandu cadres in RW 05, Tegalrejo village as shown in table 2. Viewed the table above that all posyandu cadres in RW 05 Kampung Tegalrejo are over 35 years old, with the youngest age being 37 years old. According to Notoatmodjo (2007), age can affect a person's perception and mindset. With increasing age, the ability to capture and mindset will also develop, therefore the knowledge gained will be better.

So it can be said that when the age is higher, the knowledge will be more mature, therefore age is not the spearhead of the performance factor of posyandu cadres. It can be explained that when the age is getting enough, the level of maturity and strength of a person can become more mature when thinking and working, but there are physical factors that can hinder the learning process carried out by adults, therefore a decline can occur at a time when thinking. and work (Adi, 2012). So, it is also necessary to regenerate posyandu cadres who are of high age to posyandu cadres with a young age related to dexterity in carrying out activities.

C. Characteristics Based by Occupation

Table 3. Table of Employment of Posyandu Cadres in RW 05
Kampung Tegalrejo

JOB	TOTAL
Housewife	7
Self-employed	2
Entrepreneur	1

The occupations of Posyandu cadres in RW 05 Kampung Tegalrejo can be seen in table 3. Judging from table 3, the majority of posyandu cadres in RW 05 Kampung Tegalrejo are housewives with a percentage of 70%. Posyandu cadres





with self-employed jobs have a percentage of 20%, and 10% for entrepreneurs. based on research conducted by (Adi, 2012) that

Posyandu cadres who work allow them to have better knowledge than posyandu cadres who do not work, and vice versa. For cadres who work have more skills when compared to cadres who do not work. But in the activeness of posyandu cadres according to research conducted by (Profita, 2018) that posyandu cadres who do not work the percentage of activeness is greater than those who work where people who work are in line with the theory which states that working people have little opportunity to participate in social activities. because of his busy life. In RW 05, Tegalrejo Village, 70% of the cadres are housewives, but not all of the cadres do not have the knowledge and skills. These cadres have high motivation as shown in graph 5. With 20% of the cadres being entrepreneurs, the cadres can fulfill the skills and knowledge needed by posyandu together with cadres who work as entrepreneurs.

D. Characteristics Based on Years of Being a Cadre

Table 4. Table of Length of Being a Cadre

DURATION OF BECOME A CADRE	TOTAL
< 5 years	2
> 5 years	8

Table 4 Shows the length of time being a posyandu cadre in RW 05 Kampung Tegalrejo. Judging from table 4 and graph 4 that there are 20% of cadres who been a cadre for less than 5 years and 80% of cadres are more than 5 years. The majority of cadres with more than 5 years showing experience in posyandu are more experienced. With sufficient experience, cadres with more than 5 years can provide more knowledge to less experienced cadres as regeneration of better cadres. The duration of being a posyandu cadre is not a definite benchmark in determining good or bad performance in posyandu activities. Where the length limitation of human resources who can become cadres is a separate obstacle that is owned by the residents of RW 05 Kampung Tegalrejo. So mothers who become posyandu cadres must be willing to be able to carry out their duties for a long time.

E. Characteristics Based on Motivation Factors to Become a Cadre

It can be seen from figure 1 that there is a scale of cadre motivation in participating in posyandu activities. There are 5 scales of motivation level of cadres in posyandu activities, scale 1 is the lowest scale with the lowest level of motivation to scale 5 indicates a very high level of motivation. Motivation describes a desire to try as hard as possible to achieve a goal. Cadres who have high motivation will strive to be able to achieve the goals and targets of Posyandu, for example, in increasing





the participation of mothers under five to participate in Posyandu activities in order to achieve the targets that have been set (Wulandari, 2016).

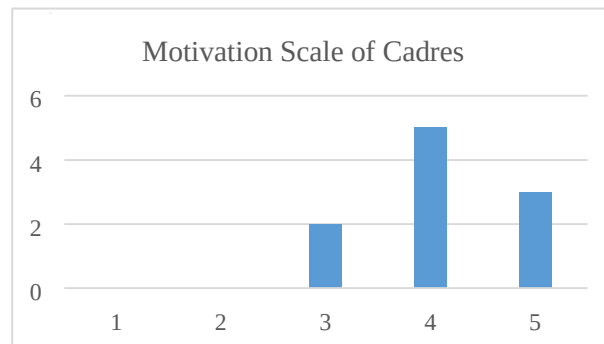


Figure 1. Chart of Motivation Factors Become a Cadre

The level of motivation of posyandu cadres in RW 05 Kampung Tegalrejo can be seen in graph 5, where 20% of cadres have a moderate level of motivation. Of the majority of cadres, 50% have a high level of motivation. While 30% of them have a very high level of motivation. A high level of motivation indicates responsibility and good task execution. It can be interpreted that the lower the motivation will tend to show less performance and vice versa that the cadres with high motivation will tend to show good performance as well. So that the posyandu cadres in RW 05 Kampung Tegalrejo can be said to have good performance in posyandu activities.

F. Characteristics Based by Posyandu Cadre Satisfaction

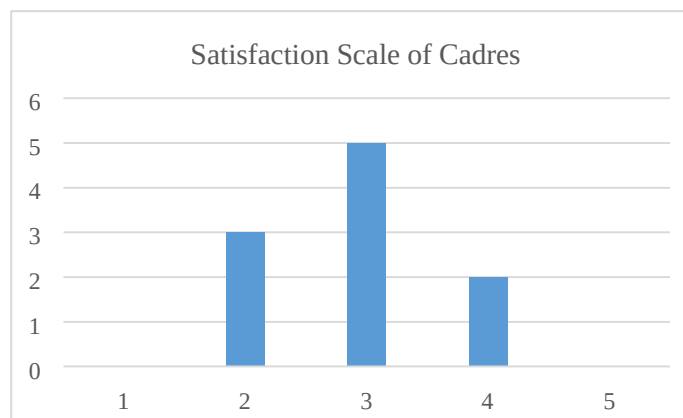


Figure 2. Posyandu Cadre Satisfaction Scale Graph in RW 05 Kampung Tegalrejo

The posyandu cadre's satisfaction in carrying out posyandu activities can be seen in figure 2. There is a scale of 1 to 5 on cadre satisfaction in posyandu activities. Starting from a scale of 1 is very dissatisfied to a scale of 5 is very satisfactory. The majority of cadres gave satisfaction to posyandu on a scale of 3 with a percentage of 50%, for a scale of 2, 30%, and 20% for a scale of 4. The satisfaction of posyandu cadres can be said to be quite satisfactory with some cadres who are not satisfied. Cadre satisfaction is related to performance in posyandu activities, where cadre





performance will be better if cadre satisfaction in posyandu activities is also high. So it can be said that the performance of cadres when viewed from the satisfaction scale is not good. Therefore, an effort must be made so that the cadres can be more satisfied in carrying out posyandu activities.

G. Characteristics Based on Responsibilities of Cadres

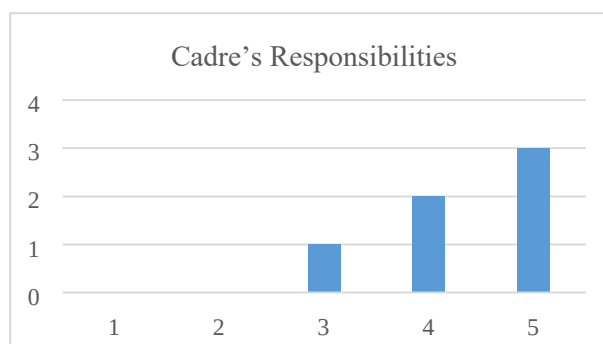


Figure 3. Graph of the Responsibilities of Posyandu Cadres

The scale of responsibility of posyadu cadres in RW 05 Kampung Tegalrejo can be seen from figure 3. Viewed from figure 3, it can be seen that there is a scale of 1 – 5 starting from a scale of one indicating poor responsibility to a scale of 5 describing the responsibility very well. The graph shows the majority of posyandu cadres with a scale of 5 which states that the responsibilities of posyandu cadres in RW 05 Kampung Tegalrejo are very good. The lowest responsibility is a scale of 3 which is quite good. Responsibility states the state of being obliged to bear the burden received (culture, 2006). Thus, posyandu cadres in RW 05 Kampung Tegalrejo can bear the burden of posyandu matters very well. Responsibilities of cadres describe activeness, active cadres are cadres who are appointed by the community, desire and can work voluntarily according to existing posyandu activities in a row and in collaboration with the puskesmas or their apparatus. The responsibility of cadres in posyandu activities is related to the satisfaction of mothers of children under five who participate in posyandu activities. Where this is in line when the responsibilities of good posyandu cadres feed the satisfaction of good posyandu mothers.

4. CONCLUSION

All posyandu cadres in RW 05 Kampung Tegalrejo are in the productive age category, with all of them graduating from high school and coming from affluent or lowermiddle families as indicated by the occupations of posyandu cadres. The majority of posyandu cadres in RW 05, Tegalrejo village, have been cadres for more than 5 years. Posyandu cadres in RW 05 Kampung Tegalrejo have a moderate to very high level of motivation, which shows good performance in posyandu activities. In addition, the responsibilities of posyandu cadres show responsibilities from quite





good to very good, this is related to the smooth running of posyandu activities so that they can produce good satisfaction for mothers of toddlers as well.

In improving the performance of posyandu cadres in RW 05 Kampung Tegalrejo, what can be considered is the provision of incentives to posyandu cadres. Regarding the satisfaction of posyandu cadres in posyandu activities, where cadres have quite low satisfaction in posyandu activities. This satisfaction can be increased by providing incentives that can be sought in the form of material rewards from the authorities such as PKK RW. It is also necessary to pay attention to the regeneration of new cadres related to the age of cadres who are already quite high. So the need for regeneration in order to regenerate cadres so that they have better performance.

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MANAGEMENT OF SUBSIDIZED BPJS (SOCIAL SECURITY ADMINISTRATIVE BODY) PADUKUHAN COMMUNITY DONDONG, JETIS VILLAGE, DISTRICT SAPTOSARI, GUNUNGKIDUL

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Abstract - *BPJS (Social Security Administering Body) Health is a government program that provides health and social security for all Indonesian people. However, the program has problems that occur in the community, ranging from service problems in hospitals, monthly fees, and loyalty (active period), so that many people do not participate in this program. Due to the above problems, the government made the latest decision as of March 2022 that BPJS is a requirement for public services. Dondong Hamlet residents know about the existence of the BPJS program, in this case the subsidized BPJS. However, they have a problem stating that the administration of BPJS is complicated and takes a lot of time. Therefore, the management of BPJS was carried out by the local hamlet head, assisted by UIN Sunan Kalijaga students who were carried out service in the local area.*

Keywords: *BPJS, health, programs*





1. INTRODUCTION

Mature here, source Power man become mover main in push productivity. However, quality Indonesian society during This Not yet frequently evenly be marked with problem well-being Good form poverty, education and health. According to 2018 BPS (Central Statistics Agency) data, which states that poverty in Indonesia still of 9.82%, conditions able residents reach education until college tall Still low, as well from side health in case nutrition bad Still Enough high. Various dynamics the, of course need exists effort settlement.

This time factor education, economy and culture it turns out No become problem big. Concerning social factors welfare and health public as distant problem more important For noticed (Herawati *et al*, 2016). According to Law no. 36 of 2009, health is circumstances healthy, fine in a manner physical, mental, spiritual and social so it's very possible for everyone for life productive in a manner social nor economical (Herawati *et al*, 2016).

As we do know level well-being life is very connected with level health from public That alone. For those who have life with level well-being well, pattern life and health they tend more awake, anyway otherwise. When someone attacked disease especially must treated at home Sick in period a long time of course need huge expense. For society class medium to on Of course the usual thing because they own high income. However different case with those of average or poor income, p This become problem big in his life. For it, the state has obligation For give service public To use increase well-being social. One of them that is guarantee program Health Care for the Poor (PKMM).

Kindly official, government has enacted BPJS (Social Security Administration Agency) on January 1, 2014 in Article 60 paragraph 1 of Law no. 24 of 2011 concerning BPJS. This BPJS, works in field service social especially in the fields insurance health. However during walk time, it turns out found Lots problems that occur in society start from problem home service sick, dues every month and membership (active period) so Lots society that doesn't following this program (Herawati *et al*, 2016).

Because there is problem above, then government make decision the latest per March 2022 that BPJS becomes condition service public like in management SIM extension (Permit driving), STNK (No Vehicle), SKCK (Certificate Notes Police) even pilgrimage registration Although matter the done in a manner gradually (Warisman, 2022). BPJS as a government program own goal to get give access health in a manner equally for whole Indonesian society. Provision the loaded in Instructions President about Optimization Implementation National Health Insurance (JKN). According to Constitution that every Indonesian citizen obligatory become JKN program participants.

Subsidized BPJS program is funded by the government for less society able, also known as BPJS PBI participants (Contribution Assistance Recipients). So that participant the only entitled take class 3 ie only can do examination at the health center village or district. As for BPJS PBI participants, no must pay dues monthly





Because Already paid by the government (Herawati *et al*, 2016). Previously, BPJS health own Askes name (insurance health). Where are the participants ? Will obtain various benefit facility health in accordance level that is recipient help dues guarantee health or No recipient help dues guarantee health. Facilities obtained both of them The same in accordance with class taken (Permenkes RI, 2007).

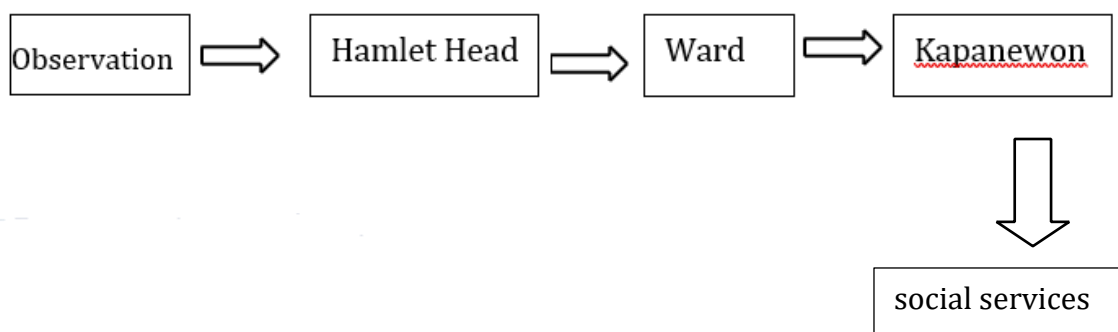
The BPJS program is very useful as service health individual covers service promotive, preventive, curative, rehabilitative, service drugs and materials medical finished use in accordance indication medical (Sastradimulya *et al*, 2011). Even for residents who have carry on age is highly recommended For own BPJS card for anticipate coming diseases in old age and circumstances emergency other.

Dongdong hamlet is one hamlets located in the district Gunungkidul, Special Region of Yogyakarta. Residents of Dondong Hamlet part big eyed livelihood as farmer plantation crops and farmers as well as a number of people also raise livestock. From aspect economy, by general own classified income low. Then from aspect health, Dusun Dondong No own facility health like health centers, polyclinics, midwives and pharmacies For reach facility health residents of Dondong Hamlet. So that For obtain facility those, them must access in another hamlet. From aspect institutions, government local has do effort socialization and management form of a guarantee program health For inhabitant local namely the BPJS assistance program. Kindly public, society Dondong know about there is a BPJS program in matter this is subsidized BPJS. However, they own constraint stated that management administration of the BPJS complicated and consuming enough time many. So that they more choose For No take care of the BPJS. Because it, done BPJS management by the local Dukuh Head with assisted by current UIN Sunan Kalijaga students carry out service in the area local. With purpose for society Padukuhan Dondong quick get facility guarantee health in accordance with government programs.

2. METHOD

Activity devotion to public This use method collective form ask answer through the local RT Padukuhan dondong. In practice that is with identify all related matters with channel administration.

The flow is done:





3. RESULTS AND DISCUSSION

Management process in Padukuhan Dondong started with stage observation. Namely the RT heads collect administrative data the citizens needed For Then submitted to Hamlet Head. After all administrative data considered sufficient and complete, Head of Hamlet with helped KKN UIN Sunan Kalijaga group Submit administrative data inhabitant to kelurahan. Then after submit administrative data, obtained report results data collection identification House poor ladder, sign hand headman and sign TKPK (Labor with Agreement Work) village. After getting report results data collection it and sign hand on the level village, administration the continues to level whenewon or district.

Results report data collection identification House poor ladder obtained from level ward submitted to subdistrict For get sign TKPK Kapanewon's hand. Once on the level Kapanewon, the management of the said BPJS next to service social. Acquired files from level whenewon Then submitted to service social For check Repeat and input existing data. after that inhabitant expected For wait BPJS card that has So for the next 6 months will submitted to ward local.



Figure 1. Submission file BPJS administration to Social Services

4. CONCLUSION

Real BPJS program Already No foreign again among public especially in matter This public Padukuhan dondong. However constraint they ie No want to complicated and too use up time in management such, so the KKN moment becomes chance For help inhabitant Padukuhan Dondong naturally with the direction of the heads of the RT and the head of the local hamlet. The stages passed in subsidy BPJS management ie stages observation (data collection) then submitted to Hamlet Chief, continued to sub-district, to whenewon and stage end to service social. Purpose of exists subsidy BPJS management that is help less society capable For get right form facility health that has provided by the government.





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ANALYSIS OF OPTIMIZATION OF HUMAN RESOURCES OF NEIGHBORHOOD RESIDENTS IN THE TOMBOAN CONCEPT IN EFFORTS TO IMPROVE TOURISM IN NGAWONGGO VILLAGE

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Abstract - This study aims to see the potential of human resources owned by residents around the Patirtaan and Tomboan sites in Ngawonggo village, Malang Regency, East Java. This study seeks to determine the potential possessed by local residents so that they can be explained and optimized for human resources around the tourist attractions. Human resource management which includes management, planning, management, review, giving advice can be optimized properly. In this study using qualitative methods with data sources used in this study through observation and interviews. Observation is used to see environmental conditions, both from natural tourism conditions and social conditions. The method of observation carried out in this study was direct observation by going in the field in order to see the environmental conditions at the Ngawonggo Participation Site tourism. The next source of data was through the interview stage. This research results that the optimization does not work well because the human resources at the Patirtan and Tomboan sites are very inadequate.

Keyword: optimization, human resources, tourism, tomboan, management





1. INTRODUCTION

Indonesia is a country that has rich natural as well as diverse culture. it can become potential tourism, fine natural nor tour culture. one city The famous tour in East Java Province is Malang city. Poor have potential nature, diversity of flora and fauna, relics ancient, relic history, as well arts and culture that can made source power and capital for development as well as enhancement tourism. Mature this, travel natural currently rampant and become sought -after destination as place *refreshing* from hustle he bustles live. Patron site Ngawonggo become *option* tour suitable nature For recreation.

Patron site Ngawonggo Alone is one tour preserving nature existence bathhouse in the era of the Hindu Buddhist kingdom between 10-13 AD (transitional period from the Kingdom of Kediri to Singosari). this site discovered on April 24 2017 by Rahmad Yasin located in Nanasan Hamlet, Ngawonggo Village Subdistrict Tajinan, Malang Regency, East Java. Patron site This own the facilities provided the name " Tomboan ". Tomboan no roadside stall or a café, rather facility containing snacks and food traditional, as well herbal drink for entertain visitors like entertain visitor in a manner voluntary. With carry draft ecotourism and wisdom local, Tomboan own friendly principles environment, that is reduce usage plastic, minimize use electricity, and harness results natural as support facilities and infrastructure.

Patron site developed become object tours that have draft education historical and insightful environment. it naturally can give mark economical to public around. Sector tourist of course field possible potential give donate growth economy in a country especially in a area its existence. In the process of developing and managing it, no escape from discussion about source Power human resources (HR) required in service activity tourism with true and effective.

With refer to the Act number 10 of 2009 concerning Tourism, understanding Human Resources (HR) can related with Tourist is " Various type activity travel and supported various facility as well as services provided by the community, employers, government center and government area." Based on understanding that, which is meant with Tourism Human Resources (HR). is whole aspect supportive human activity tour Good characteristic *tangible* (tangible) as well *intangibles* (no form) for the purpose For fulfil need and create creation satisfaction traveler as well as impact positive to economy, welfare, and sustainability environment as well as culture in one area tour.

Based on above description, we identify a number of problem the concept of "Tomboan" on the Patirtan Site Ngawonggo to source Power human resources (HR), This started with exists misconception concept " Tomboan " with the Patirtan Site community Ngawonggo. A number of problems that occur among them are: absence optimization management and development of the Patirtan and Tomboan Sites, nothing yet planning development village tour period long in the area public, absence regulation written for agreed visitors together public around, governance





and structure manager who doesn't in accordance, commitment down manager or up, and marketing or promotion non optimal travel.

Based on identification problems that occur above, then can be known that problem the consequence from:

a) Lack of socialization related understanding draft Tomboan

HR from own site manager is public original village Ngawonggo, and prioritized for young people village the. Draft development tour Alone Already appear from formation Tomboan. However, *first*, lack of socialization between administrators and residents around precisely raises wrong understanding or misconception. kindly No direct matter This become constraint in the process of development and empowerment the surrounding community. *Second*, deal regulation for visitors and the public who do not realized. *Third*, the community and managers deviated from draft the beginning of " Tomboan " so walk in their respective lanes without have achievement targets or period long exists tour capable village make village the become object village organized tours.

b) Marketing non optimal travel

Marketing tour should can made as the main branding and can made as education early for visitors from terms of procedure visiting, dressing and so on in something tour. However, p this also be factor inhibitor. One of them caused by multiple social media management. It means that is, happened difference between account branding Patirtan and Tomboan sites social media.

c) Double *job* manager

Lack of participation society and weakness structure manager raises exists diversion not quite enough answer manager passive to manager active. this raises burden doubles handled by the manager active.

d) Limited human resources in management tour

Patron site can made as information history for visitors, education delivered should done by the guide tour or through exposure briefly by the guard receptionist. However, education will stopped if information history nor education No delivered with ok. Whereas own site manager taken from young men and women village, which is the middle one have each one is doing well in take education, work in another place and others. So that raises vacancy on the table receptionist or guide tour, of course matter This become attention together about aspect own educational site.

e) There is buildings that don't optimized

Building souvenir center should be located in a strategic and central place, but in reality building This A little indented deep and covered by trees nor plant in front of him, make empty souvenir center. Besides that the lack of human resources is also becoming difficulty beginning in the development process. Basically





Ngawonggo Village Alone own Lots craftsmen yielded bamboo the craft can be made as souvenirs, there is also community coffee production, to packaging drink herbs and spices with concoction own, and production crackers that can developed and filled void in the center of the souvenir, however matter This Not yet realized with ok.

2. METHOD

Methods of research conducted in study This is method qualitative. According to Lexy J. Moleong (2016) method study qualitative is method that has objective in describe the reality experienced by the subject study among them is behavior, views, goals, and so forth. As for inside study This researcher want to describe behavior and goals from public especially for managers participatory site tourism Ngawonggo, Tajinan, Malang, East Java in optimize Human Resources For existence participatory site tourism Ngawonggo.

Source of data used in study This through observation and interview. Observation used For see condition environment, fine from condition tour nature and conditions social. Observation method used in study This is observation in a manner direct with plunge field To use For see condition environment on Partirtaan Site tourism Ngawonggo. The next data source is through stage interview. Interview technique conducted in study This is purposive sampling. According to Sugiyono (2012) Purposive sampling is technique interview with exists criteria certain to subject research. For example, against considered subject in accordance with questions researcher so that will make it easy researcher in exploring object study or condition social right researched. In research This researcher take a number of qualified informants criteria and also related direct with matter this.

HR optimization is an ongoing process with method best in something work For get maximum profit without There is required thing subtraction quality job. In results study Belsky(2021:242) Managemet can walk with Good in accordance with ability Human Resources owned, pliers need mutual relationship or connection special between objective company with objective individual, so individual nor objective corporation, there are 4 things deep tree manage management according to Mamduh M. Hanafi in book management: planning, management, reviewer, and giving appeal.

Management Human Resources is A function special in field administration more education area (James J. Jones Donald L.Walters (2008:24). Factors that influence management source human:

- Understand method best manage source Power human owned
- Know condition source Power human owned
- Make planning in distribute task throughout source Power existing humans in accordance analysis job.
- Organize source Power man with give right task or in accordance with competence
- Give briefing to source Power man with Good





- Supervise implementation tasks that have been given accompanied follow he continued.

On the other hand there is a number of possible factors can hinder implementation management namely: mindset (mind set) sources Power man difficult changed or adjust self with task new, lack of motivation Work If task That No in accordance with his wish, there is energy orientation work on rewards or just money, and there is energy that will Work with Good If supervised or awaited superior or otherwise.

3. RESULTS AND DISCUSSION

In the patirtan site area Ngawonggo there is facility in the form of "Tomboan". Tomboan is A draft tour Where facilities provided For entertain the arriving guests to Patirtan Site. With carry draft culture wisdom local Javanese and *back to nature*, Tomboan This own principle Where maintained environment from rubbish plastic, harness results natural as support facilities and infrastructure. Tomboan Alone is place Where they get eye livelihood for part inhabitant around the Patirtan Site Ngawonggo. Patirtan Site Management Ngawonggo and Tomboan managed by residents about which HR management is owned Not yet too qualified.

HR Management on the Patirtan Site Ngawonggo and Tomboan hold on to the belief inhabitant about which thing the make Patirtan Site management Ngawonggo and Tomboan No maximum. Residents around the Patirtan Site Ngawonggo and Tomboan own potency ethos good work but not enough in understand draft from place their tour manage so that HR management is not can be optimal. one possible factor understand method best manage source Power human owned. On p This they Still Not yet understand How method best in manage source power to get give benefit and optimize source existing power around it, like potency source Power nature can give Lots matter for inhabitant around No only object Patirtan and Tomboan site tour. But source Power natural inhabitant around who has diverse potential that if optimized with Good can help optimization HR management.

Make planning in distribute task throughout source Power existing humans in accordance analysis job. At the Patirtan and Tomboan Sites No there is analysis planning and distribution task source Power what human should be owned For know potency every assessed manager control or own potency in field certain. If planning and distribution made with ripe then HR is expected Can optimized with OK, where are the Patirtan and Tomboan sites can become proper means for inhabitant around deep matter this. They Can Study Lots matter about planning and distribution with ok. Organize source Power man with give right task or in accordance with competence can done If HR management is optimal somewhere agency. at the moment This matter This Not yet can implemented Because lack of human resources make Lots manager own work double or *double job*. A number of manager No only work on One true task field but they should too do another job because lack of human resources. Supervise implementation tasks that have been





given accompanied follow he continued. Supervision usually only can done by one agency officials who have adequate human resources, where There is real employee expert in the field can carry out task the. But matter the Can done with another way ie discussion in a manner discussed scale about ethos work all existing employees there.

In case This results from study This There is a number of covering points as following:

- 1) Less human resources adequate make all related matters with management, planning, organizing No can walk. Because of the manager there do no job should done. The lack of human resources also has a fatal impact on the services provided to visiting tourists. Visitors No given the best service Because lack of human resources so that sometimes visitors seen like abandoned.
- 2) Planning and organizing No walk, fact obtained in the field No There is planning For HR optimization for inhabitant around which is manager from Patirtan and Tomboan sites That caused himself management become No order.
- 3) A number of fact in the field also mentioned that exists money orientation, where a number of manager of course look for living on the spot the. But Because not enough good management resulted obscurity system salary onsite the.
- 4) mindset from inhabitant around less open and inclined closed, mostly from they Still Not yet Can accept input from outsiders about good and correct management so that human resources can also be optimized happened.
- 5) Nothing agency law official who overshadows, so all matter about development and so on difficult For implemented, because only depend on income from visitors.
- 6) system no payment clear, where if elsewhere things This merukan the most important thing, however No with place This system no payment clear resulted how difficult possible management done in every aspect.

4. CONCLUSION

In this research We see is something concept in place tour That can optimize source Power man around place the. In case This human resource empowerment in a place tour called the Patirtan and Tomboan Sites become A problem for inhabitant around That myself, because lack of managing, planning, organizing, reviewing No done with Good so that No produce expected result. At first with exists place tours in the area the can empower and also optimize source Power existing humans place the No can done. Because no exists assistance and provision for inhabitant around bolt those who haven't Ready manage something tour forced to For do matter the.

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THE ROLE OF TPA AND TPO IN SOCIO-CULTURAL LIFE OF PADUKUHAN WIDORO COMMUNITIES

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Abstract – *Qur'an Education Park/ Children's Education Park and Parent Education Park is an out-of-school that focuses on teaching and learning to read the Qur'an with additional content on educational instruments that support education for the wider community. Today it is oriented to the role of education and religion as two blades that cannot be separated, especially for Islam. The religion which is sacred, of course, must be upheld as a guide in behavior which is then implemented in social life. Based on the results of this study, the role of religious education for the community can be felt for the community hamlet Widoro, ward Giripurwo, Kapanewon Purwosari, districts Mt south. With condition Qur'an Education Park/ Children's Education Park and Parent Education Park which runs in almost all mosques and payer rooms in hamlet Widoro, making the life of Islamic diversity in addition to hamlet Widoro is considered quite good, and able to have a positive impact on the social life of the community which is increasingly humanistic and religious, which is the presence of this Qur'an Education Park/ Children's Education Park and Parent Education Park in the social life of the people in Widoro Village can bring fresh air to the community. The research method used is to use a qualitative approach with descriptive analysis methods in order to see the accumulation of various aspects in the development of Islam in Hamlet Widoro.*

Keywords : Education, Religion, Public





1. INTRODUCTION

Education is something important element in progress something nation, p This because function and purpose appropriate education with the Law of the Republic of Indonesia (RI) no 20 of 2003 SISDIKNAS in chapter three mention that "education national function For develop ability and shape character as well as civilization dignified nation in framework educate life nation, aims development potency participant teach to be a man of faith and piety to almighty god one, moral noble, healthy, knowledgeable, capable, creative, independent, and become democratic citizens as well as responsible answer".

Mature this, based on the functions and objectives that have been mentioned above, education become first and foremost in support progress something nation, with education people will become intelligent Good in a manner knowledge nor in a manner character. It is, of course capable support development of superior human resources (Human Resources). in face the development of the times in this modern era which is very dynamic. Education for the Islamic religion is highly upheld its existence. the people who have science tall will be highly respected by others, even within the teachings of Islam, Islam calls his people For Keep going learn and give lesson. Since humans born from a womb Mother until return to ground. With thus, as our Muslims must For Keep going Study especially about our religious knowledge itself, which thing This is as one form endeavor in obtain supplies to be deliver We as man going to God's heaven. No only it is, of course we also have to For teach our knowledge have although One letters, which p That will doubled with reward by Allah SWT. Islam upholds tall science, where someone who doesn't knowledgeable will stuck inside stupid and easy For fooled by others because his stupidity the.

Place education Child/ Place education Al-Quran (TPA/TPQ) and Parent Education Center (TPO) are one of them instrument education to be supporters education for public broad, second instrument This besides role in give understanding and teaching about Islamic religious knowledge also plays a role as supporting elements development life religion in one environment society.

Mature this, description short on describe How the importance of religion in life social society. Religion is sacred must honored height, as determinant of morals and character for adherents. it capable become influence in implementation How somebody the act and act in demand in life religion and society. Discuss about education and religion, Islamic religious education in Indonesia has It has been developing for a long time since Islam entered Indonesia, which is education This is as one method how did Islam develop ? until now. The figures and scholars who came to archipelago with many religious knowledge guerrilla educate and provide education to public related religious issues in particular order them capable worship in accordance with demands Islamic teachings and of course capable balancing the needs of this world and the hereafter in a manner good and right.

TPQ/TPA (Qur'an Education Park/Children's Education Park) and TPO (Parent Education Park) are form effort activity education in teach Al-Quran for normal children and parents held in mosques, prayer rooms, and majlis talim For





they can learn Al-Qur'an online good and right. which is so society No blind in Read Al-Quran as the holy book of Islam.

Activity neither is this Can denied can bring impact positive in life social religious. Which one is shown with what happened in Padukuhan Wido, Village Giripurwo, Kapanewon Purwosari, Regency Mountain south. Padukuhan Wido Alone as one the dukuh in Mt South This own condition more entry into Islam slow from other regions. This is due to the new Islamic religion develop when entered around the era of the 1960-1970s with the oldest mosque built there namely the Al-Muqarrabun mosque. Then, how role from TPA/TPQ and TPO in scope life the diversity that exists in the community Wido this, and how motion proceed as well as TPA/TPQ and TPO conditions in support motion effort enhancement life religious Islam in Padukuhan Wido This will be analyzed in a manner more continue in this article.

2. METHOD

Development life religious social the community in the dukuh Wido very interesting indeed For studied. Aspects and various supportive dynamics the net activity such, like the role of TPA and TPO who are present in every mosque and prayer room in the padukuhan Wido. With this, for make it easy in understand study such, will held study with use approach qualitative with method analysis descriptive in order to be able to see accumulation various aspect in development religious Islam in the Padukuhan wido.

Study qualitative This is A trying research For study and analyze something incident or phenomenon that occurs. Which one is next matter That will studied with such shape For get results characteristic conclusion objective from incident or phenomenon the. This is consistent with what was conveyed by Hendryadi, et. Al (2019: 218) namely "is a process of investigation naturalistic looking understanding deep about phenomenon social in a manner naturally" (Hendryadi, 2019).

Meanwhile, Approach qualitative chosen is Because data context characteristic individual and oral experience form results chats, discussions, and interviews conducted during activity kn to the parties involved in phenomenon or problem that, p This in line with what was conveyed by Basrowi and Kelvin (2008: 1) that "research qualitative is one method purposeful research For get understanding about reality through thought processes inductive. Which one through study qualitative this, researcher can recognize subject, feel what are they experience in life a day day" (Suwandi, 2008).

3. RESULTS AND DISCUSSION

In life social Indonesian society, in general general No regardless from what is called religion, religion is something system believed belief as well as run by someone in operate his life. With this, religion has function as regulator human ethics and morals. Statement This in accordance with what was conveyed by moh Soehada in a manner socio- cultural in Indonesia inside the book that is metopen





qualitative religious studies (identity book) which mentions religion as : "*Pranata or the institutions it consists of from pattern of and patterns about interaction social interaction people with environment, and interactions people with strength supernatural or supernatural based on something trust about strength supernatural or supra-supra natural according to postulate each other's culture* " (Soehadha, 2018).

strand short definition above Can describe about How religious position within life social society. Which one is inside life positioned religious community as something sacred that must be respected and upheld its existence, so No replaced by something whatever from self person and society. this in line with what have stated above that religion is very influential in life social society.

Religion with twists and turns become the part that doesn't inseparable inside life the Indonesian nation, especially the Islamic religion which makes religion as adherents majority most in Indonesia. Which is life Muslims in Indonesia at the time This is at in continuing *trend phase* increase. that's fine from side social society, economy, education, and various aspect other. Therefore, religion becomes one that is not Can inseparable is about problem his education.

Islamic religious education itself in Indonesia has develop since Islam entered Indonesia. which education is as one method how is this religion of Islam develop until now. The role of the Kyai and Ulama who came to the archipelago with many religious knowledge guerrilla educate and provide education to public related religious issues in particular order them Can worship in accordance with demands Islamic teachings and of course Can balancing the needs of this world and the hereafter in a manner good and right.

Mature this, in part Lots types of Islamic Religious Education in Indonesia, there are education TPQ/TPA (Qur'an Education Park/ Children 's Education Park) and TPO (Parent Education Park) which are one of the form movement Islamic religion in Indonesia. TPQ/TPA and TPO are activity Al-Quran teaching for ordinary children and parents held in mosques, prayer rooms, and majlis talim. activity like This is as something step or societal efforts No blind in Read Al-Quran as the holy book of Islam.

Activity neither is this Can denied can bring impact positive in life social religious Islam in scope something society, which thing This showed with what happened in the compound Widoro, Village Giripurwo, Kapanewon Purwosari, district Mountain south. Padukuhan widoro which is one the dukuh in Mt South This own condition the entry of more Islamic religion slow from other areas, p This due to the new Islamic religion enter the union This during the 1960 's

Based on results group interviews we did, together with Head of RW Padukuhan Widoro Mr. Bambang, he explain that in a manner short history beginning the arrival of Islam in Widoro This started from father Kamidi along with his friends who are graduate of later religious teacher education start introduce teachings true Islam in the community Widoro this, got confirmed the Muqarrabun mosque at the time late 60's still Not yet yes, activity religious Islam Still separated





on the fringes small in the village. Next, approx end 60s generations beginning Islamic da'wah in Widoro go For wander in affairs work, Mr. Febri as village heads and residents concentrating widoro will Islamic religious life there try For Keep going maintain light Islam in Widoro moment it.

The development of Islam in Widoro can said walk in a manner slowly, until the first mosque stood in Widoro namely the Al- Muqarrabun mosque in the 70 's with still condition simple. Before the existence of this mosque, Islam only embraced by a handful of people or family just. However, after with establishment of the Al-Muqarrabun mosque This finally the religion of Islam in widoro start get fresh breeze, that is be marked with start exists activity routine Salat together and exist activity Study read write the Koran though still very simple.

Condition This Keep going continues until year to 2007, Mr. Bambang as current RW chairman this is where he is return to Widoro after from overseas, together with Mr. Febri and Mr. Trituti Budi Santoso started look for method For Can prosper the AlMuqarrabun mosque, which later with collaboration all three and together walk time, start There is One until two residents who participated in Salat together. Until Then join the Tablighi Jamaat from South Sulawesi to Widoro not enough more 2011-2012 years. Majority from the members pilgrims This is a participating businessmen Spirit in business For prosper the mosque and teach Islamic religious knowledge to whole public Widoro. It is, of course No walk with smooth, rejected to humiliation they feel in journey preaching.

No only that, the characters Kejawen in Padukuhan Widoro also criticized Islam that Islam would damage culture that exists in society Widoro. Meanwhile, reviewed from facet culture people who live in Padukuhan Widoro during the era of the 60's, dukuhuhan widoro This Still thick will trust kejawen until there is about 95% of the population Not yet embraced Islam pure so make culture in the community This No Far from smelly things evil. Various matter like alms earth, create charcoal, start match planting, salvation, and other events Still on behalf of besides to Allah and much use offerings that deviate from the true religion of Islam. However along with walk time Mr. Febri, Mr. Bambang, and Mr Finally Trituti Budi Santoso capable change and shift culture deviant kejawen from teachings Islam in a manner slowly going to to real Islam. Padukuhan Widoro Alone For moment this, has has 4 mosques and 1 prayer room with almost details all mosques and prayer rooms That holding TPA/TPQ and TPO among others namely:

Table 1. details activities (TPA and TPO Padukuhan Widoro)

No.	Name of the Mosque/ Mushola	TPA/TPQ	TPOs
1	Muqarrabun Mosque	(TPA Nurul Iman)	Yes (Mothers)
2	As-Salam Mosque	(As-Aalam TPA)	Yes (Mothers)
3	Abdullah Mosque	There isn't any	There isn't any
4	Soekardjo Mosque	(TPA Al- Kautsar)	Yes (Mothers)
5	Ar-Rahman Mosque	There isn't any	Yes (Mothers)





With TPA and TPO conditions are running in almost all mosques and prayer rooms in Padukuhan Widoro, made life Islamic diversity, especially in Padukuhan Widoro rated Enough good, and capable bring impact positive from side life social growing society humanist and religious, which one with presence from TPA/TPQ and this TPO in life social community in Padukuhan Widoro can bring fresh air for society.

Speak regarding TPA/TPQ and TPO in the village Widoro myself, have own long history together with development Islam there, that is be marked with the establishment of the oldest mosque, the Al- Muqarrabun mosque. Nobody knows for sure related when is the landfill held at the Al- Muqarrabun mosque, however according to narrative Mr. Bambang, early activity Study wrote and read the Koran there That driven by father february, p This because pressed will condition public very layman widoro with the holy book Al-Quran at the time it, then Sir febr start pioneer activity learning read and write simple Al-Quran there, and that Keep going continues with up- down conditions until 2008 's.

Around in 2007-2008 Parni's mother returned from wander go home to widoro see condition the vacuum of Islamic religious education in Widoro, finally moved For start activate return Al-Quran learning there, and with support from Sir wardjito, Mr. Bambang and Mr Buddy, finally landfill activities Again walk and follow prospering the Al- Muqarrabun mosque, on August 10 2008 the mosque and TPA began submit establishment of the landfill to Ministry of Religion, until in 2015 finally the TPA at the Muqarrabun Mosque change to be TPQ, where has get permission SK inside data collection from Ministry of Religion. This be one example effort ambition from activists Islam in the Padukuhan widoro who wants making the Al- Muqarrabun mosque as center religious Islam in Widoro.

Arrangement administrators at the Muqarrabun Mosque highest is adviser Mr. Warjito, who was followed by the chairman Takmir, Pak Dukuh then Mrs. Parni as guarantor answer and teacher still TPQ Nurul Iman Al- Muqarrabun mosque Now this. Meanwhile TPO (Parent Education Park) was established in 2018 above initiation by Mr. Warjito who saw condition public widoro among parents who have not fluent in read the Koran, then followed TPO study developed and implemented also by other mosques in Padukuhan Widoro such as ; As Salam Mosque, Soekardjo Mosque. And Ar-Rahman Mosque. Where is this as form effort in prosper the mosque to grow values teachings Islamic for public Widoro. No only that, in Padukuhan widoro also has something called Mabit (Night with Faith and Taqwa). Boarding school held lightning every Evening Sunday as target children and youth. It aim For grow education character Islamic and Qur'anic for them.

Based on results from interview "Mother Parni" (Insurer answer and the head of TPQ Nurul Iman/ Muqarrabun Mosque) as we interviewed him that he own hopes and dreams for TPQ and TPO in Padukuhan Widoro. Ideals for the expected TPQ capable repair appropriate curriculum with development Now this, meanwhile





for his TPO own hope to be able to Keep going guide parents in guard Spirit study the Koran.

In case this, the role of TPA/TPQ and TPO in the development of Islam in the padukuhan Wido moment This No Can considered adjacent eyes, with aligned goals with Spirit preaching from the Islamic religion in context development Islam in the Padukuhan widoro moment this, TPQ for children and TPO for parents is something possible way improve and deepen repertoire life religious Islam in the Padukuhan widoro, among others namely:

- a) Build Foundation religious strong islam, because with the more many understanding children with good Islamic teachings so will make they become generation non - Islamic only own intelligence intellect only, but also can own morals or character Muslims can maintain and strengthen Foundation life religious Islam in the Padukuhan widoro matter This seen clear from circles generation of Islamic religious figures beginning like Sir wedi, then Sir february and still there are others who accept good Islamic religious education make they end spear in development Islam in the early days of Padukuhan widoro.
- b) Character / Moral Education. With formed morals between circles children with education tpq those live, hopefully in the future they Can become generation ethical and moral Muslims with religious demands and can advance life religious Islam for people especially in the union widoro in the future come.
- c) build religious and humanist life in the hamlet Wido, with walk activity tpa and tpo in padukuhan widoro, p This can support effort development based religious society understanding source of Islamic teachings of the Koran and Hadith without deviated from true teachings of Islam, and life humanist Can created with good and true understanding of Islam without exists radicalism and extremism in the community widoro to create solid and serene life for all residents in the community widoro.
- d) prospering the mosque, with the more creation religious community with walk tpq and tpo in padukuhan widoro, p This will push prosperity for mosques and prayer rooms in the village widoro, p This in accordance Spirit religious Islam prioritizes mosques as axis main development life social people in a region, and this will support matter it is in the union widoro.

4. CONCLUSION

Development Islam in the Padukuhan widoro from beginning entry until moment this, face enough problems complicated, however matter That Keep going Can passed and lived by all those who want Islam Can develop more good in communion widoro this and proof in fact is with condition moment this is what the mosque has always been crowded worn Congregational prayers by all inhabitant society, then Actions the misery brought by the flow kejawen in padukuhan widoro that is considered deviate from Islamic religious teachings are also increasing eroded presence with the strengthening of the Islamic religion and its strengthening awareness inhabitant will his fault matter it in society.





Place Children's education (TPA) and Place parent education (TPO) in the padukuhan widoro also has role and share in strengthening life religious Islam there, various landfills or Now changed its name to TPQ (place Al-Quran education) and TPO which are run in several mosques and prayer rooms in the padukuhan Widoro own role in development islam in widoro, they are become place cadre generation young For Can more understand Islamic religious teachings in a manner thorough and spared from things that are evil or disobedience and later they can bring banner superiority Islam in widoro the more soaring and enduring from current such globalization strong.

With the existence of TPA and TPO of the mosque became more and more prosperous visited by residents, who are increasingly enthusiastic and thronged flock For to the mosque and search hope practice reward from Allah SWT, and then later matter This will form something pattern that drives the mosque to be axis main development life social the community in the dukuh widoro, with That all Then will push creation life humanist and religious social inside life social for public widoro, a solid, prosperous, peaceful, and peaceful life for all based circles on Islamic religious teachings that love peace and love Darling to everything.

With various problems and challenges more and more times dynamic, TPA and TPO can expected For Can Keep going grow and develop to more direction well, to possible direction bring wind change in problem socio-cultural for whole circles people Islamic, this No only speak in context in the community widoro only, but also deep context whole people Islam in Indonesia and the world for the more ready and established in face development in an increasingly wild era, TPA and TPO are expected to be one of the front lines capable give intelligence to the students who followed the teacher, no only intelligence religion or formal knowledge learned in formal schools only, but also morals or character Islamic can become fortress for development of Islam in the future come.

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THE ACTUALIZATION OF THE SOUL OF NATIONALISM ON THE 77TH DAY OF INDONESIA'S INDEPENDENCE IN PADUKUHAN NGALANGALANGSARI PLANJAN SAPTOSARI GUNUNGKIDUL POST PANDEMI COVID-19

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Abstract - Nationalism is an ideology or thought to love the nation and state. Nationalism can be applied in various forms, whether it is fighting against invaders, celebrating state holidays and the most basic of high forms of love for the nation and the country itself. The spirit of nationalism can also be found in the Ngalangalangsari Padukuhan, Planjan Village, Saptosari District, Gunungkidul Regency, Special Region of Yogyakarta. In every national holiday, for example, the celebration of independence day which is held every 17 August, as usual the villagers celebrate independence day with various events as a form of high sense of nationalism towards the nation and state. This study aims to determine the spirit of nationalism of the Ngalangalangsari Padukuhan Community in celebrating the independence day of the Republic of Indonesia. This type of research is qualitative descriptive. The data collection technique is by participant observation and documentation during the activities carried out by the residents of the Ngalangalangsari Padukuhan. Data analysis was carried out systematically from the beginning of the celebration to the end of the celebration of the independence day of the Republic of Indonesia. The conclusion in this study is that residents of the Ngalangalangsari Padukuhan have the expression, practice, and realization of the spirit of nationalism towards the Indonesian nation.

Keyword: independence, independence day celebration, nationalism





1. INTRODUCTION

Since the end of 2019, the whole world has been hit by an outbreak of the COVID-19 Virus including our nation, the Indonesian nation. This disease that spread throughout the world resulted in paralysis of various sectors, both the economy, transportation, education and almost all community activities were stopped under the pretext of stopping the spread of Covid 19. For about 2 years this disease spread, Indonesia experienced total paralysis. In the education sector, for example, schools have been moved to their homes, mosques have been closed, and even holidays have been abolished. This also causes the eroding of the values of nationalism for the younger generation in Indonesia because of the easy access to everything, fashion, language and also their idealism and following outsiders. This virus brings concern to all Indonesian people in various fields of life, including attacking the morals and morals of the nation's generation (Nurjaman & Mustahik Akbar, 2021). The COVID-19 virus is a serious problem because this virus is very easy to spread and attacks disorders of the respiratory system, lung infections and even death. This virus also attacks anyone, including parents, adults, children, babies, and even pregnant women (Merry Dame, 2020).

The COVID-19 virus has put the country in an emergency status, in which the government must make efforts to prevent this virus such as working and studying from home, social restrictions, not allowing crowds, wearing masks, and washing hands (Mulyawan, Pebransha, & Rusyda, 2021). This makes community activities unable to be carried out optimally as they should. Many activities or events are then forced to be abolished. An example is the celebration of the independence of the Republic of Indonesia. So that many regions later did not carry out events to welcome and commemorate the Republic of Indonesia's Independence Day. August, which is usually bustling and full of various events, then became quiet and not any event. Several organizations in the community, such as village youth organizations, also did not dare to hold events because they were still complying with the health protocols set by the government at that time. This makes the essence of the celebration in August in commemorating independence lost.

At the beginning of 2022 there was some relaxation on health protocols. As a form transition from pandemic to endemic community members are starting to be allowed not to wear masks in open spaces. This leeway was given after consideration was made by looking at the development of the COVID-19 situation in the world. In Indonesia itself, people have started to have good immunity to resist new variants of this virus and cases in Indonesia have tended to decrease. In this situation, of course, the community must be more concerned about healthy living behavior as the responsibility of each individual, including by carrying out vaccinations (Rokom, 2022). So that the activities to commemorate Independence Day can already be done without wearing a mask.

Independence is dream for every n medium country during the colonial period, when a sense of desire emerged to stand alone and determine their own destiny outside of the intervention of the colonialists. Likewise with Indonesia, a





country that has been colonized for more than 350 years. As in the opening of the 1945 Law, the first and second paragraphs have the postulate meaning that colonialism over the world must be abolished because it does not in accordance with *pri* humanity and *pri* justice. In the book *Be Smart Indonesian Citizenship Education Class VII SMP/MTS* by Bahar Rifai (2008: 15), independence is nothing but being free from shackles colonialism nation other. Merdeka also has a goal to be free from the shackles of colonialism.

Independence comes from the root word "freedom". Independence has the meaning of being independent and "independence" is standing alone, a state of being free, not bound or dependent on any party. According to Lisnawaty Simatupang independent is a condition where a person is not disturbed to carry out activities, express opinions, and make choices and or thoughts that are appropriate to his life (Simatupang, 2022). Freedom is the right of all nations. The end result of Indonesia's struggle for hundreds of years was to be independent or free from all kinds of shackles and pressure from the colonialists, where the peak of the struggle was marked by the Proclamation of Independence proclaimed by Soekarno and Hatta on August 17, 1945 in Jakarta.

Since the announcement of independence, Indonesia has full sovereignty and control over its land and water. Independence is also not an end of the struggle but a struggle a new start, one of which is by maintaining the souls of nationalism for every generation of the nation. This year, Indonesia is 77 years old, still relatively young for the establishment of a country. At this moment, everyone celebrates and at the same time remembers the services of the heroes who have sacrificed their bodies and souls to defend this beloved nation. This is also carried out by every element of society, both the government and the lowest level of society.

Various different ways are carried out by each institution and individual to celebrate Independence Day, some apply it in the form of honoring the red and white flag or a flag ceremony, some also celebrate Independence Day by holding parades in the streets, some celebrate it by holding discussion forums to remembering the services of the heroes, there are also those who reflect in the form of meditation on the top of the mountain, there are also those who celebrate Independence Day by holding various competitions and also by expressing their deepest gratitude to God Almighty for the greatest gift he has given leave it for the archipelago. This is one way to foster a sense of nationalism in the younger generation in Indonesia.

A nation is a group human beings with similarities in character or character that grow because of similarities in fate or past experience. Nationalism is an awareness or the consciousness of the people as a nation. Stoddart emphasized that nationalism is a belief that a large number of people gulp down, which is something nationality (Abdulgani, 1964). According to Ali Masykur nationalism is a national ideology whose meaning contains views, feelings, insights, attitudes, shared destiny and history. The notion of nationalism is also a generator of the spirit of struggle for the freedom fighters in liberating the Indonesian state. Real evidence of the emergence of a spirit of nationalism is that since the emergence of the Youth Pledge





event in 1928, it became the initial trigger for the emergence of a spirit of nationalism for history and national struggle that was able to unite the diversity that exists in the archipelago, and its contents which contain patriotic values and heroism in fighting for Indonesian independence. (Ridwan Tara, 2009:113).

Along with the development of science and technology (Science and Technology) which has changed many aspects of people's lives in the world and especially in Indonesia, the entry of foreign cultures into Indonesia has also accelerated which has caused a sense of eroding nationalism due to a lack of readiness in dealing with the increasingly long currents of globalization. progressing and developing. This is a serious threat to a nation, especially Indonesia. Nationalism is a form of national spirit which in its development is used as an understanding as a reference for unity in various vital elements that exist in the soul of every person (Alfaqi, 2016). The younger generation should be able to have a sense of nationalism embedded in each of them. With a sense of nationalism within, it can facilitate the Indonesian people in achieving the goals and ideals of the nation.

Various efforts that can be made to foster a spirit of nationalism in the younger generation, of course, must have the role of the family, the role of education, and the role of the government. Some examples of his efforts are that in family life parents can set an example for their children of love and respect for the nation by introducing heroes, ensuring that children grow up in a good environment, and setting an example for using domestic products. The role of education includes providing learning about Pancasila and citizenship, instilling an attitude of love for the motherland, and providing moral education. The government's role is to carry out various activities to increase a sense of nationalism, use batik clothes on civil servants as a form of love for Indonesian culture, and listen and respect the opinions of the younger generation to build a better Indonesian nation. (Widoyono, 2019).

With these various conditions, the author intends to examine the actualization of the spirit of nationalism on the 77th Indonesian independence day at the Ngalangalangsari Planjan Saptosari Gunungkidul Elementary School. after the COVID-19 pandemic. Study This carried out in order to find out how the expression, practice, and realization of the spirit of nationalism residents in Padukuhan Ngalangalangsari at a time interpret the value of the struggle carried out by the heroes for the independence of the Republic of Indonesia.

2. METHOD

Approach is a scientific discipline as a guide to analyze the object under study. Therefore according to the problems studied, this research uses a qualitative descriptive approach. Qualitative research is to explain certain social situations by providing a description of the reality of a truth (Yuliana & Arifin, 2021). This is very appropriate to use because the researcher hopes that the presentation of the results can describe well in written form the conditions observed in the field more clearly, transparently and in depth. The written words become the main data (Muhammad, 2018). Research location this is Padukuhan Ngalangalangsari, Kalurahan Planjan,





District Saptosari, Regency Gunungkidul. Therefore the object of research is whole inhabitant hamlet consisting of children, youth, mothers and fathers. The research was conducted during the KKN (Real Work Lecture) service period from July to August 2022.

The data collection technique used is a way to obtain information, facts or information that can be accounted for. Data collection techniques were carried out using participant observation techniques so that data was obtained through field observations or observations, field notes, and photo and video documentation (Mulyawan, Pebransha, & Rusyda, 2021). The data analysis is in the form of a series of activities to organize the results of observations, field notes, and results of documentation to improve research understanding. Data analysis includes finding important data that must be reviewed, and determining which data should be submitted to the public. All results of simplification are then clarified and described in more depth Then made conclusion.

3. RESULTS AND DISCUSSION

The application of methods and approaches is expected to be clearly illustrated in this sub-section. The use of appropriate methods and approaches must be a major consideration in research. The use of analysis and discussion models by linking a multidisciplinary approach is emphasized in this discussion, so that the results of the discussion can be placed in the discourse on the scientific development of the Study of Religions. (Sulaiman, 2016)

The results of this study are based on participant observations during the research period in commemoration of Indonesia's 77th Independence Day. Independence Day is one of the most important days for Indonesian people. As a form of momentum to commemorate the services of the heroes who have fought for the Indonesian nation. This struggle did not stop when the Indonesian nation gained independence but has also continued to fight until now. The struggle to fill Independence Day is not easy. The Indonesian nation still needs the spirit of patriotism and nationalism from every citizen so that they can strive together to achieve the goals and aspirations of the nation. Various ways are used by citizens to commemorate Indonesia's independence day.

A. Mutual Cooperation Puts Up Flags and Banners Along the Side of the Road

To welcome the arrival of the month of independence, usually the whole village puts up red and white flags and banners along the side of the road to attract attention and enliven the atmosphere. In the morning at around 8 a.m. several residents and youth as well as KKN members simultaneously worked together, did mutual cooperation, and helped each other in setting up flags. Some residents take long bamboo sticks, tie flags to the bamboo, and then set up flags along the side of the road. In Padukuhan Ngalangalangsari there is two RTs, so that the installation of flags and banners was carried out for two days. The first day is carried out along the RT 01 road and the second day along the RT 02 road. The division of the days in the





installation of flags and banners is intended so that after the installation is complete, the community can still continue other activities, because if it is done in one day it will certainly take up a lot of people. time in a day.



Figure 1. Installation of flags and banners

The red and white flag is the national flag of the Indonesian state which was sewn by Mrs. Fatmawati. The choice of colors on the flag at that time was not arbitrary. The red and white colors on the Indonesian national flag have a good meaning. The red color represents courage and the white color represents purity. While the banners are flags with various colors that are mounted extending upwards. The installation of banners is usually only at certain moments, such as at the commemoration of Independence Day. The colors of the banners in each region are usually different and also mean that they have different meanings. In the Regency Gunungkidul color The banners used are the familiar red and yellow with Name Podang Sippling Sari. The color has a meaning, namely to spur the enthusiasm of the people in building their area (Pertana, 2022). It is hoped that the installation of these flags and banners will remind us of how the struggles of the heroes who have fought and inspire the enthusiasm of every citizen so that they can together build Padukuhan Ngalangalangsari become even better.

B. Field Cleaning Service

The field is one of the most important public places for an area because it is usually a large area that can accommodate many people. Therefore various events are usually often carried out in a field. The field must be maintained jointly by all inhabitant hamlet as facility commonly owned. However, due to the COVID-19 virus, the field in Padukuhan Ngalangalangsari become unused. The field was overgrown with weeds. About more than 2 years the field is not maintained properly.





Figure 2. Community Service Cleaning the Field

In this year, citizens Padukuhan Ngalangangsari Work together with KKN members to celebrate the independence day of the Republic of Indonesia. Therefore, community service was carried out to clean the field. Several residents from RT 01 and RT 02 came to help each other clean up the field. There are fathers, mothers, teenagers, and even children. It is appropriate for all residents to care about their environment and maintain public facilities that are owned properly. Some other residents prepare drinks and snacks to eat together when resting. This cohesiveness can be seen because they help each other and have the initiative to help without must ordered.

C. August Contest

In order enliven independence day as well as remembering the services of the heroes in Padukuhan Ngalagalangsri held various competitions. The competition is held for children and mothers. There are many types of competitions, there are individual competitions and group competitions. Types of individual competitions include cantel axis competitions, water breaking competitions, coloring competitions for kindergarten children, and cracker eating contests. Competitions that require group cohesiveness include rubber relay competitions, flour relay competitions, balloon rocking competitions, and relay sheath.



Picture 3. Mothers Competition





Figure 4. Children's Competition



Figure 5. Group photo after the competition

Race done during two days on Thursday and Friday August 11 and 12 2022. The race is not held on weekends *because* we respect the residents whose livelihoods are traders on the beach. The competition was very lively, when the children's competition was going on mothers watching and cheering her children on race and vice versa. participants the race was very enthusiastic even though the race on the first day was drizzling, did not feel shy, and did not know fear. The race was carried out in a sporty manner without any cheating. All KKN members as activity committees and residents as contest participants can work well together in carrying out the competition so that the competition can run smoothly.

D. Tirakatan Night

Communities on the island of Java who are Muslim often carry out various celebrations on several agendas involving religious elements. From the time of pregnancy until after death there are many commemorations that are held. Like the celebration of the seventh month of pregnancy, celebration bellows, celebration the usual aqiqah done by slaughtering goats, and many others. This includes celebrating holidays such as Indonesia's Independence Day (Muhammad, 2018).





One of the interesting things to celebrate Indonesian Independence Day, especially in Yogyakarta, is by holding a tirakatan night. Tirakatan night is held on the night of August 17th, so some people call it as Evening review. This tirakatan night consists of several series of events. Some of the series of events are remarks from community leaders, reading prayers, and the main event, and then there is the symbolic cutting of the tumpeng and presentation ingkung chicken male. The main event in each place is usually different from other places, in the form of speech religious, mocopatan, singing and others (Muhammad, 2018).

In Padukuhan Ngalangalangsari This still very strong in the use of tradition. All residents are also very enthusiastic in participating in the tirakatan night. Tirakatan night is done in the hall existing union renovated so that it has become very comfortable as a gathering place. On the night of tirakatan, every family present is expected to bring food in the form of rice or snacks. The food is collected together and then distributed randomly. At night it is also provided entertainment form campursari.



Figure 6. Tirakatan Night

The event begins with singing because waiting for the arrival of important figures including the village head. After all the important figures were present, the event was then opened by the presenter, then sang the Indonesia Raya song and continued with remarks. After the welcoming ceremony, the tirakatan evening prayer was read, which was symbolically served with tumpeng and ingkung chicken male. After reading the prayer, the dukuh father and the village head cut the tumpeng. The event was then closed and continued sing campursari.





E. Art Doger

On August 17, Padukuhan Ngalangalangsari inviting an art performance, namely *doger* art. *Doger* art is a dance accompanied by a dynamic gamelan with magical powers. In this art there are gamelan musicians, dancers, handlers, and someone who guides the event. The handler is another player who watches and holds the whip or whip (Asterina, 2021). There is provided a stage that contains the gamelan along with it the musicians and the field where the bamboo border has been made form a square or rectangle long.



Figure 7. Doger art

Invited doger dancers originate from hamlet adjacent that is Padukuhan The source named " Klabang Ireng". This show is so interesting that it invites citizens from various other companions. At that time the show starts from one o'clock in the afternoon until four o'clock in the afternoon. The dancers continuously dance to the gamelan accompaniment. The residents here still really love the culture in Indonesia, that's why they are holding a one-of-a-kind performance dance traditional.

When this dance begins, the handlers are prepared to be in the bamboo boundary standing close together to guard against any dancers getting out of control. The entire audience watched from outside the bamboo boundary. During the show there were several dancers who had time to jump over the bamboo boundary but were handled quickly by the handlers. At first the dancers move in rhythm but when the magical power comes the dancers move randomly and dance differently. These dancers are usually possessed by spirits so they are not aware of what they are doing, for example they eat the leaves around them, eat the soil in the field, even when their feet move. stripped they No will feel pain. Although for some people this show is a little scary and tense but some people really enjoy this show.

All activities can run well with the participation and cooperation between residents and KKN members. Try as much as possible to enliven the atmosphere of the Republic of Indonesia's Independence Day to commemorate the services of the





heroes who died earlier while fighting for the nation's independence, raise enthusiasm, and instill nationalism in all citizens. Nationalism is a feeling that is owned by each individual about a high sense of love and loyalty to the country without underestimating other countries (Nurjaman & Mustahik Akbar, 2021). The Indonesian nation can become a big and strong nation if its young generation can instill an attitude of nationalism from an early age. By having a spirit of nationalism, this attitude can be well expressed and realized in everyday life in order to achieve the goals and ideals of the nation.

Padukuhan residents Ngalangalangsari give very enthusiastic expression in every activity. The practice and realization of attitudes in each activity really shows if they all have a spirit of nationalism in each individual. Even though there is the COVID-19 Virus for more than 2 years and for pandemic That No held an event to celebrate the independence of the citizens to be very enthusiastic and excited to celebrate independence this year, this is evident from the many series of events to enliven independence day and the attitude of the residents during Suite activity the.

4. CONCLUSION

Based on the written presentation of the data above, it can be concluded that inhabitant Padukuhan Ngalangalangsari Still have the spirit and soul of nationalism because they still highly uphold cooperation, mutual assistance, enthusiasm in race august, preserve Indonesian traditions and culture. Realization of every spirit of nationalism residents in Padukuhan Ngalangalangsari can seen directly in every activity carried out when welcoming the month of independence and celebrating it with great enthusiasm. Residents give up part of their time to do mutual cooperation and community service in their environment. All residents are unified and responsible for their respective duties in preparing the event so that the activities carried out run smoothly and successfully. With the spirit and soul of nationalism that has activities to celebrate the day independence in Padukuhan Ngalangalangsari be very nice and interesting.

The benefits of this research include interpreting the independence day of the Republic of Indonesia, cultivating a spirit of togetherness in order to achieve unity, love for the motherland, preserving Indonesian culture and traditions and instilling a spirit of nationalism in the younger generation. Apart from that, it can be an inspiration and information for all readers about the actualization of the spirit of nationalism seen in expressions, practices, and realization in everyday life. The spirit of nationalism can be applied in personal life and can also be applied in social life in order to achieve the goals and ideals of the Indonesian people.

This study certainly has various limitations, because in conducting field observations, of course, researchers cannot observe participants one by one. With the large number of residents, researchers cannot remember how the attitude of each individual is, so researchers look at the big picture. Researchers use documentation both photos and videos that are useful in capturing important moments so that data can be described properly. It is better if field observations are





carried out to be seen on each individual so that the research results are more accurate and even better.

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APPLICATION PHILOSOPHY THREE STONE FURNACES IN ENDE COMMUNITY LIFE

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Abstract - *The diversity of cultures, traditions, and customs makes Indonesia an abundance of differences. These differences make Indonesia a country with a high pluralism value. Almost every region has a principle in running the wheel of life. This also applies to Ende Regency. In Ende, there is a philosophy of three foundation stones which becomes the benchmark in making joint decisions. The three foundation stones consist of custom leaders (mosalaki), religious leaders, and the government. The role of these three main pillars becomes a reference in making policies in Ende Regency. The encounter of government leaders, custom leaders, and religious leaders can be a space for synergizing in the partnership context based on roles and functions. This research used a qualitative approach by plunging into the research area to obtain data related to three foundation stones. Primary data sources were obtained from interviews and secondary data were obtained from articles, journals and related literature. The results showed that three foundation stones provide settlement in conflict prevention or development plan in Ende regency.*

Keywords: *Three Foundation Stones, Government, Custom Leaders, Religious Leaders.*





1. INTRODUCTION

A facts that have acknowledged even made as asset riches national The Indonesian nation is awarded mark high plurality. Nation that consists on different religions, races, ethnicities, customs, and cultures. High plurality ratemake nation This beautiful Because diversity the capable united in One shade Bhinneka Tunggal Ika. interactions that occur between religions, ethnicities, or race different will Enough interesting For observed. Because each group Certain own rules, culture, and principles of each in operate life.

Ende is A regency small in East Nusa Tenggara Province with area of 2,067.75 km². Regency This known as Pancasila city because believed is place where Soekarno got inspiration idea The state philosophy is Pancasila. Ende Regency consists over 21 districts, 225 villages, 23 sub-districts, and 892 hamlets/neighborhoods. Amount resident Ende district to end in 2020 it reached 273,929 people consisting over 129,607 souls men and 144,322 souls girl. Kindly administrative, Ende is autonomous districts within the territory of East Nusa Tenggara Province. There is three ethnic major who occupied Ende as ethnic group original, namely Lio, Ende, and Nage. Amount the population of Ende is dominated by ethnic Lio in general be in part north Ende Regency. Apart from that, there are several ethnic some othersbig inhabit area urban specifically Ende city and some subdistrict other.

Most of the people of Ende Regency big is followers of the Catholic religion numbered 194,300 inhabitants. Some others is adherents of Islam and Protestantism, totaling 74,898 and 5,899 respectively. Almost throughoutdistrict. In addition, there are part small followers of other religions who occupy a number of district. Conditions like religious and ethnic differences this is what causes appearance plurality in religious aspects as well culture. High level of plurality in life the Ende people do not so bring up fortress barrier between religions and cultures. Ende people still hold firm values kinship as base in become alivestrength the people For life together. Ende Regency is one of them still areastrong in operate tradition customs and culture. Tradition heldmake activity the people thick will mark social. Social values is applicable and considered guidelinesGood as well as worth for society. Social values this is what it is reference in operate life with each other relieve burden between member society. birth character public with level good cooperationFor build equality live. thiscan found in societies that still hold on firm to mark tradition, one of them in life ende people.

Implementation order life good socialNo will regardless from role every aspect society, fine aspect religion nor culture. In life the Ende people themselves there is philosophy stillmade reference by each aspect public in organize life, that is philosophy *three hearth stones*. kindly short, meaningful philosophy This is a triangular model strength in the life that each furnace stone describes. In case this, the three stone furnaces referred to describe role figure adat (mosalaki), religious leaders, and government area.





Government Ende Regency has make an effort application philosophy This in build Ende Regency. thisas poured in Regulation Ende Regent Number 7 of 2017 concerning Guidelines formation and implementation of the triangular model strength Work build regency ende. Article 1 regulations This explain more carry on about philosophy *three hearth stones* as contained in paragraphs (3), (4), (5), (6), and (7):

- (3) Triangle Model Strength Work is strength the synergy of LIKA MBOKO TELU or TIGA BATU kiln is meant to be implemented development done with exploit whole the potential that exists in Ende Regency namely government with the people, Religion with people, and Traditional Leaders or Mosalaki with public the custom or Fai Walu Anakalo
- (4) Traditional Leaders/Mosalaki is functionaries traditions adopted by the community custom local with notice structure descendants custom and established through special traditional rituals.
- (5) Religious figures are someone appointed and trusted by the hierarchy religious and/ or elected by the people local as waiter religion in certain areas.
- (6) Relationships coordinative is connection equal and mutual cooperate in effort reach same goal.
- (7) Relationships consultative is connection in providing suggestions and recommendationson something discussed issues.

Based on background back that has described above, researchThis will discuss more carry on related meaning philosophy *three hearth stones*. Study this too will discuss and explore the role of each object involved as well as How connection coordinating and consultative formed by the third party the in life public Ende Regency.

2. METHOD

Study is a process of activity collect, process, present, and analyze something moderate problemresearched. In case this, method study concerns method collect data, way analyzing data, to method display data. Study This characteristic observation with approach qualitative and use descriptive analytics. In doing data collection, author do collection with group become two source, that is primary and secondary sources. Primary source in study This is interview together qualified sources in their fields. As for source secondary in study This is articles, journals or literatures other relatedwith discussion. Furthermore writer group sources the in accordance with question research. After that, researcher take from these data.

The type of research used in study This is study field (*field research*) with use method qualitative. Study qualitative is study naturalistic Because done For researching something natural object.Study This done with direct plunge to area study To use obtain related data with "*three stone furnace*". Study qualitative own objective For reveal something phenomenon through road data collection for see more details about something isresearched. Study qualitative more emphasize





researcher For reveal reality observed social as well as his commitment to the methodology adopted.

Data collection was carried out with use technique observation, interview and study documentation. Data that has collected validity test was carried out with use technique triangulation. Then the data analyzed use interactive model techniques and then described with words for disclose something conclusion. observation technique is very suitable used in data collection for study field that is with do observation and recording in a manner systematic about the phenomena studied. After doing observation about phenomenon research, next done interview with a number of source person For provide supporting data in study this. Interview done with understanding informant philosophy three stone furnace, ie leader agency government among them Regent of Ende, Head of Ndonga District, Head of Manulondo Village as well as chairman customs and religious leaders. And finally documentation become supplementary data in study this.

3. RESULTS AND DISCUSSION

A. Regulation Government

There are *three stone furnaces* deep government called as triangle strength work, ie local government, figure traditions and religious figures. this as stated in Ende Regency Regional Regulation no.2 of 2017 that in government all three this, do discussion together related development area as material main For formulate necessary policies taken related implementation development, service, and coaching public For success existing development in the area of Ende Regency so that creation a society that is prosperous, safe, growing and developing as inhabitant public in accordance honor and dignity his humanity as well as protected from action discrimination. Triangle strength Work This or *three hearth stones* come too as well as in activity deliberation, planning as well as others. Then do monitoring to every implementation development good character physique nor non- physical so that produce useful development for society. And join look after results development through various chance form appeal to public around.

B. Law Institute

Institution law This is norm or rule about something activity characteristic society specific. As for *the three furnace stones* This Alone including to in institution social. Namely set by " value certain applies in society and governed by custom, code of conduct, custom customs nor law ". If it happens something involving issues apparatus the police, then problem the handled especially first by the characters custom. if by custom problem the Already finished so party police No can take action continue. though case or problem the peaked, however If figure custom No approve, then case the Want to No Want to must terminated. though the law characteristic strong, however in life ende legal community custom considered more strong.





C. Mutual Agreement in Decide Something

According to results interview to a number of figures in the town of Ende, if happen something matter as small whatever shape so will resolved with " Three Stone Furnaces " namely government, religious leaders and leaders mutual customssupport. For example is when government area Ende Regency built something with sufficient budgetbig, like build mosque or place of worship church so first thingdone is look after licensing to traditional figure. If character custom agreed so development Can started. The need licensing figure custom because of average holdings land held by the characters custom. So from it, though government area have a great build idea, if from figure custom No agreed so development No Can done. Another related thing three hearth stones ie wedding brought age, if government No agreed so customs are like that, anyway with religion. Third matter This each other support, no Can If only One the parties agree, because of this is existing rulesThere is since grandma ancient ancestors (saychairman custom).

Real proof that the people of Ende still hold on firm to three hearth stones i.e. on July 7th 2022 somefrom member of the Pancasila KKN UIN Sunan Kalijaga follow activity coordination meeting ie meeting coordination in Reka Village. Which at the moment coordination meeting the attended by parties government, figure traditions and religious leaders. To discuss about existing problems in the area and plans necessary developmentagreed by all three party the. Activity coordination meeting this, side by side with male wake election (Chairman custom). Who attended directly by the parties government like police, service health and others.

D. The Power of the Three work (*three stone furnace*)

Ende is city locatedin the middle island Flores, East Nusa Tenggara. In 2017 Ende district wonperformance national with get grace Pangripta Nusantara namely regency with planning development 2nd best. Get performance like this, really no easy thing.Then what to do Ende government so Can reach performance the. As for say Regent of Ende regarding the strategy undertaken so that Can reach performance the that is one of them triangle strength work. Which is deep term ende Alone is *Three hearth stones* or term other like *mboko tel* with empower whole potential in the Ende region. In Ende adat must maintained. Government No Can If only Work Alone but cooperate with custom and religion. all three This each other complete ie government Work For people, religion works For people and customs Work For cultivator or in Language Endenya (faiwalu ana kalo). which is whole all three This is public Ende district.

There is a third element This capable growing inner spirit Work ie innovation, decentralization and also collaboration. As disclosed returned by the Regent of Ende that is change will happen If There is innovation. Just then Then delegate existing jobs, finein work units nor government Ende district, with subdistrict nor kelurahan. Just then Then collaborate with cooperate so that No There is again sectoral ego and not There is Again strength more/bigger in democracy, that is is A togetherness.





4. CONCLUSION

Philosophy *the three stone hearths* are held in high esteem high by society Ende Regency. As for the elements the people involved broadly speaking in philosophy such, ie government, figure customs, and religious leaders. Government Ende Regency has make an effort application philosophy This in build Ende Regency. thisas poured in Regulation Ende Regent Number 7 of 2017 concerning Guidelines formation and implementation of the triangular model strength Work build regency ende. Third element the own mutual taskscomplete ie government Work For people, religion works For people and customs Work For cultivator.

Based on Ende Regency Regional Regulation no.2 of 2017 that connection government, figure customs, and religious leaders in system government is do discussion together related development area, follow as well as in activity deliberations, planning, and others. Besides that, do monitoring to every implementation development good characterphysique as well as non- physical and follow look after results development. a decision matters also involve agreement together between role *three hearth stones*.

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MAKING OF A *HOMESTAY CATALOG* TO SUPPORT *HOMESTAY* MANAGEMENT AS AN EFFORT FOR THE DEVELOPMENT OF SANANKERTO TOURISM VILLAGE, TUREN DISTRICT, KAB. POOR

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Abstract - *Sanankerto tourist village is a tourist village located between the city of Malang, Bromo Tengger Semeru National Park, and the south coast. Or rather, it is located in Turen District, Malang Regency. This village is one of the tourist villages that are included in the best 50 tourist villages according to the Indonesia Tourism Village Award (ADWI) in 2021. Many tourist objects are offered in this village such as the Boon Pring tourist attraction which offers various water attractions, the arboretum which contains various types of bamboo museums in Indonesia, Kampung Dolanan which offers a variety of children's games from traditional to modern, as well as other tourist attractions. However, the number of exiting homestay visitors is still quite low. With so many tourism potentials, and tour packages offered, a catalog was created to introduce and promote exiting homestays. The purpose of making homestay catalogs is to provide data, information, and the products offered by exiting homestays are effective, clear and attractive. In addition, it can improve the brand image which can later attract interest from the target market, namely new tourists, both local and foreign. With this increase in tourists, in turn, it can provide welfare to the people of the Sanankerto Tourism Village. In the process of cataloging, data collection is done through observation, and interviews, and documentation which is also supported by data from Pokdarwis (Tourism Awareness Group). This product is a homestay catalog that provides various information about the facilities offered by exiting homestays around Sanankerto's village.*

Keywords: *Boon Pring, Development Tourism, Homestay Catalog, Sanankerto Tourism Village.*





1. INTRODUCTION

Homestay is one product business developed and managed by the group the people in the village enabled tours as accommodation for interested tourists For see and enjoy in a manner direct life the people in the village tour the. In case This The Indonesian government, that is Ministry Tourist as *leading actor* development progress tourist national participate support umbrella development *homestays* with release Regulation of the Minister of Tourism (Parmenpar) No. 9 of 2014 concerning Cottage Business Standard Tourism (*homestays*). Regulation the made For improve and add perception about draft *homestays* for society, so owner *homestay* know clear description and guidelines in management and development his *homestay* (Muhammad Fauzan Noor et al, 2020).

Thinking patterns new in development tourist created below principle carrying sustainability principles For support and encourage independence, self-help, and empowerment society. Industry tourist believed capable donate profit in a manner become financial need local community rural and remote which incidentally Still too not enough will education and level his welfare. Principle continuity tourist introduced as new global standard For replace tourist conventional, so push many countries including Indonesia for make leading policy to participation integrated community, empowerment, transparency and justice with regulation national and development strategic, Yanes et al in (Muhammad Fauzan Noor et al, 2020).

Can't denied, from year to year need will tourist the more increases and with choice destination more tourism various too. Choice destination diverse tours, as well activity possible tourism carried out and the facilities offered in an destination tour become Power pull alone for tourists For visit to something place tour. as written in Law No. 10 of 2009 concerning Tourism (Kemenpar.go.id: 2009) tourism is various type activity supported tours various facility as well as services provided by the community, employers, government, and government area.

The development of the world of tourism in Indonesia today experience enough improvement significant. Enhancement the can seen from many amount more tourists increase from year to year. Sector tourism in Indonesia has become one of the flagship programs government should improved Because tourist will bring very significant impact to economy. at the moment This can felt that development tourist bring good impact to development economy in Indonesia. According to Ministry of Tourism and Creative Economy, in 2022 Indonesia has can contribute as much as 4.3% of the total economy from sector tourism. Amount that A little more tall from estimation achievements in 2021, that is of 4.2% (<https://www.indonesia.go.id/>).

Malang Regency is one of them Regencies in the Malang Region that have charm very diverse tours. Apart from Batu City, Malang Regency offers Lots choice destination tours that don't lost interesting For visited tourists. There is around dozen until dozens object tourism in Malang Regency which has Power pull alone For visited. Malang Regency is famous with the beaches exotic and beautiful is also





an object tour other realms, such as mountains, hills, waterfalls, rivers and still Lots yet another. Besides that, which is not lost interesting is very typical culinary, including : meatballs Malang, Apple Cider, Tempe mendol, tempeh jess, chips tempeh, chips apples and miscellaneous chips fruits other. According to statistical data 2019 recorded amount traveler abroad as many as 70,184 and tourists domestic as many as 7,979,645. So that the total tourists in 2019 reached total 8,049.829 (<https://malangkab.bps.go.id/>).

Development tourism Of course bring impact positive and negative. Research conducted by (Abdillah, Hamid, and Topowijono 2016) development tourist give very big influence to life public around. Impact tourist the covers impact social culture, and economy. Impact social culture is possible impact increase Skills public local, change eye livelihood, and transformation norm. As for impact the economy form creation field Work new push activity entrepreneurship society. Whereas impact brought negative tourist can form environment nature to be polluted.

One village tourism in Malang Regency is located in Sanankerto Village, Turen District. Sanankerto Village serve destination known semi - natural tourism with Boon Pring Ecotourism. Tourism Village Alone is a rural area that offers whole reflective atmosphere authenticity village (Chafid Fandeli, 2002). A number of possible potential exposed and developed as Power pull tourism, for example : attractions, food, drinks, souvenirs eye, lodging, and need tour other. For moment this, business tourist the really promising To use increase well-being society.

Based on Law No. 10 of 2009 about Tourism Article 14, there are 14 types business service field tourism. one service the is service accommodation or place stay. Potency nature owned by the village tour Sanankerto bring impact positive to economy public around. Previously public only depend on agriculture as source eye livelihood, now the people Already Lots switch profession become agent tour, guide tours, trainers, traders, openers *homestays*, and services culinary around location tour. Citizens Sanankerto has juggle and provide his house as *homestays* for tourists who want use up time the day off For enjoy atmosphere live in the village.

According to Lainer and Berman in (Ibrahim and Razaq, 2010) accommodation *homestays* is circumstances in which tourists visit to something destination tour choose rent accommodation during tour the facility tourist form House stay personal owned by community that has room empty inside with objective For meet and interact to tourists while add income to owner House from fees charged to traveler the.

Based on results interview with manager tourism in Sanankerto, there around 22 *homestays* located around Boon Pring tour. existence *homestays* in Sanankerto bring impact positive for development tourism, as well as empowerment public around. Society is perpetrator active in activity destination tourism For increase well-being for public self and tourism is actualization from system economy citizenship which is activity whole layer Indonesian society as source economy creative society (Muljadi and Andri, 2014).





Empowerment effort public through *homestay* will give impact positive, fine from facet economy public as well as social. Despite Thus, the problems faced by society Sanankerto is Not yet all House resident local Ready For made *homestays*. In terms of management *homestays* in Sanankerto Still belong low. For example just provision inadequate facilities and infrastructure fulfil standards, money management is not documented, and other related management with *homestays*. So, what is necessary prepared in manage *homestays* are ability source Power man in give service to tourists.

Management tourist optimally necessary supported through effort promotion service good *homestay* too. *Homestay* in Sanankerto Village Already Lots developed, there *homestays* managed by the community and Pokdarwis with use House inhabitant local. Problems fundamentals encountered is not enough the professional source Power man in homestay management, including in it is in promote or *homestay* branding. Based on background behind the study This aim For describe problem the people in the village tour Sanankerto in management *homestays* and implementation empowerment society that can done in development *homestays* in the village tour Sanankerto.

2. METHOD

Method used in study This is method study qualitative. Study qualitative own essence to 'understand', understand in meaning that is understand something that can means Lots thing, for example understand what others feel, understand pattern thought and angle see others, understand phenomenon based on corner view group of people or community certain with natural *settings* (Herdiansyah, 2010). this means study This must done in a manner right on site phenomenon the happened.

According to Gunawan (2014), there are 3 techniques that can done in deep data collection study qualitative, ie include : observation, interview, and documentation. Poerwandari in (Gunawan, 2014) argues that observation is the most basic and oldest method, because with ways certain We always involved in the process of observing observation terms directed to activity watching in a manner accurate, notes phenomena that arise, and consider connection between aspect in phenomenon the. Observation always become part in research, in framework study qualitative observation must in context natural (naturalistic). In collecting data, researchers apply method participation passive. Observation participation passive is when a researcher come to place the activity of the person being observed, but No follow involved in activity (Sugiyono, 2015). Researcher only do interviews and observations in a manner directly at the location and research site, without involved direct in activity management carried out by the parties Pokdarwis nor manager *homestays*.

As for according Setyadin in (Gunawan, 2014) interviews is something conversation directed at a problem certain and is a questioning process answer verbal where two people or more face to face in a manner physical. In this research, researcher will do interview deep to Pokdarwis at a time parties manager *homestay*





in order to obtain explanation deep maybe. Gottschalk in (Gunawan, 2014) divides understanding documentation become two, ie *first*, means source written for information history as vice versa from testimony oral, artifact, relics written, and excerpts archaeological. Understanding *second* reserved for letters official and state papers, such as letter agreements, laws, grants, concessions, and more. here writer collect data or information form document or taking pictures from party Pokdarwis and administrators *homestays* for free direct.

Place settings study This done in the village tour Sanankerto, Turen District, Malang Regency. Election place considered on base the people in the village Sanankerto Already many manage *homestays*, however in management Still Not yet maximum. Subject from study This ie 10 out of 22 owners or manager *homestay* in Sanankerto, Turen, Kab. Malang is included is member Pokdarwis who participated become manager *homestays*. The technique used in analyze non- statistical data, ie form analysis descriptive qualitative, where the researcher will describe in a manner systematic, factual, and accurate about village facts tour Sanankerto, Turen District, Malang Regency.

3. RESULTS AND DISCUSSION

Once done a number of action by the team researcher to element public owner *homestays*, then a number of effort development carried out owner *homestay* includes : *first*, improvement *homestays* around location object Boon Pring tour. housekeeping the done as effort enhancement service *homestays* against satisfaction visitors, actions performed like case ie complement facility in a manner gradually for *homestays* that haven't own adequate facilities. *Second*, presentations and meetings together group manager *homestays*. Activity This own objective build as well as intertwine good communication between owner with manager *homestays*. Through activity This held something discussion and agreement together For increase management *homestays* in the area Boon Pring ecotourism. *Third*, the organization that manages and is responsible answer on lodging or *homestays* around object Boon Pring travel, organization the considered important Because can support Spirit together between manager and owner *homestays*. *Fourth*, marketing or promotion *homestay* based on semi-digital print media, namely form making catalog printed *homestays* in a booklet and include a QR Code in it. Through the QR Code can scanned Then Downloaded catalog file village *homestays* Sanankerto which contains lists of available and equipped *homestays* with details facilities and services. this attempt done with objective For jack up amount tourists use *homestays*.

There is a number of obstacles encountered in effort management This *homestay* is what differentiates become two kind, ie internal issues and problems external. Internal problem here includes : a). Lack of outlook knowledge owner *homestay* will management good *homestays*. b). The service provided by each *homestay* in the village Sanankerto to visitor or visitors different. 3). The need braid interpersonal relationships phal owner *homestays* with visitor or visitors like A





connection family. 4). Promotion or marketing done not yet maximum. 5). No or Not yet exists uniformity in facilities offered by each *homestay*. 6). Lack of facilities physique nor nonphysical. As for from facet factor Externally, the problem are : 1). Communication between owner and manager *homestays* that haven't awakened in a manner ok. 2). Not yet rule If There is visitor or desired visitor move room. 3). Cost rent *homestays* with facilities offered different No Enough affordable. 4). Amount desired visitor stay at *homestay* no still every the month. Regardless from That all, there is management *homestays* around Boon Pring ecotourism can give mark positive for empowerment public local village Sanankerto.

Success rate implementation management this *homestay* supported by participants public local, as well availability sources supporting power. The support and trust that comes from public will feel a sense of belonging to object Boon Pring tour became stock social use as agent reformer in involve public For participate Work The same in manage *homestays*. Desire to have shared by the community local For grow and develop in build object tour To use give comfort to visitors or tourists. *Homestay* managed and developed by the community local is A effort even distribution sustainable prosperity. Through draft that, society local rural can participate share earn and enjoy coffers economy from arriving tourists with rent his *homestay*.

Empowerment process the done with give awareness to public will availability opportunity as well as source Power local can utilized. Society can utilise House his stop For conjured become source economy, that is with changed become *homestays*. Then For can manage *homestays* for free professionals, society need given knowledge as well as Skills in management *homestays*. Because with professional management can interesting interest traveler For stop by or just use up days on the spot tour. To quote opinion Hempri and Suparjan (2003) stated that empowerment own meaning knowledge, opportunity, awaken resources, and skills public To use increase capacity and capability in design the future them. Activity empowerment This aim none other than For produce ability development optimal *homestay* by the community local owner *homestays*.

As for support matter those, efforts that can done like case : a). formation group public manager *homestays*, b). gift material management *homestays* and tourism in form training, and c). expansion marketing or promotion *homestay* through digital media platforms. According to Mustangin et al (2007) village program tour is effort empowerment public in framework realize independence public For can life with Good through utilization a potential village. Activity sort of This can give impact significant besides to public local too tourists – tourism. Empowerment public through the village program tour intended For give contribution for development good area To use look after from possible damages possible happen, like case loss source potency existing culture in society.

Development object tour somewhere village tour Of course No can regardless from role as well as public local in promote the tour. this in a manner No direct demand manager or public in a manner general For can provide service other





supports. in between service supporters such as : *homestay*, banquet menu traditional, attractions arts and facilities *outbound*. Besides that, one effort crucial that can done in development *homestays* is through making catalog use *homestays* support management purposeful *homestay* For increase amount tourists staying in *homestays*. The more massive marketing or promotion is done, then the more many visitors also get the information. Potentials like that's what it seems can invested and developed in the empowerment process the people in the village tour.

Condition A village can considered as village tour at least includes 7 items fundamental, including : there is interesting objects, good accessibility, available facility village tourism (accommodation, telecommunications, labor work), a welcoming community and supportive apparatus, guaranteed security, own cool and beautiful atmosphere typical rural, and related with other objects already known audience public (Hadiwijoyo, 2012). Existence *homestays* in the countryside besides as place stay also delivers Power pull alone for traveler For enjoy village life with life side by side together owner house. Which for modern society, p the is destination enough travel unique and interesting. So, engagement society, in particular is owner *homestay* must more improved. Not only need For rest (sleep), but also giving service *warm welcome* (hospitality), manners or culture necessary local honored high. Here it is role public around For participate maintain culture still maintained or not out of date.

4. CONCLUSION

Based on results research and discussion so can pulled thread red that activity making catalog *homestays* provide impact positive for public owner *homestays* and Pokdarwis local. Through making catalog This they own knowledge and skills in manage few *homestays* more kind and professional. Possible suggestions given that is, felt necessity build and expand network communication with various party in effort development *homestays*. Standardization like procurement facility still *homestay* not enough or at least, because limited funds become priority For issued. *Homestays* with complete facilities can be one Power pull for visitors tour For rent and spend the night in a *homestay*. Essential stuff other is welcome warm or hospitality from party owner House at a time manager indoor *homestays* give service and build connection good communication to the guest. Because, besides can increase economy and activities social public local, *homestay* can also support development something village tours that offer charm tour typical rural.

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PARENTING SEMINARS TO IMPROVE THE QUALITY OF EDUCATION FOR MILENIAL GENERATION FAMILY

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Abstract - *Partners in Community Service (PKM) activities are residents of Ledok Lempong, Banjarsari, Wonokerto Village, Turi District, Sleman Regency. The main problem that became the background of this seminar was the lack of information, insight, and parenting knowledge possessed by the residents of Ledok Lempong even though the majority of cadres were millennials. The purpose of this activity is to socialize parenting models that are in line with today's challenges, namely parenting for millennial parents. The methods of socializing parenting activities this time were lectures, questions and answers, and discussions. The results of this activity are the full support of the village apparatus who enthusiastically facilitate the implementation of this activity in full, the enthusiasm of the residents who actively participate in parenting activities to completion and the willingness of the participants to learn and share experiences related to parenting. It is hoped that there will be a follow-up activity in the form of a parenting series considering that this parenting activity is the first activity held in Ledok Lempong, Banjarsari, Wonokerto Village, Turi District, Sleman Regency. This activity automatically becomes new information for parents who are present in terms of parenting or parenting.*

Keywords: *Parenting, Family, millennial generation, family knowledge*





1. INTRODUCTION

In the Act Number 20 of 2003 concerning National Education System and Minister of Education and Culture RI Number 30 of 2017 mentioned about exists rules of Parental Involvement in Implementation of Education. Engagement family, in matter this is parents in the educational process considered as strategic thing For reach objective national education. As for goals of the engagement program family in education is For increase care, synergy, and responsibility answer together on maintenance education, encourage strengthening education character, as well help implementation education that is safe, comfortable and fun (Permendikbud Year 2017 Number 30).

Parent engagement program This Of course just worth positive For implementation of the educational process, either in scope unit education nor more scope big. Patterns of parental involvement in education This have diverse form, namely parenting, communication, volunteering, parental involvement in learning child at home, and collaboration with group society (Nazarudin, 2018). Parental involvement This considered as one indicator success something institution. The good and the bad quality A institution education will can seen through relationship with parents (Diadha, 2015).

Hatimah (2016) mentions that importance partnership school and family caused a number of things, including : 1) Family is educators first and foremost, however in the practice Still Lots surrendering family fully not quite enough answer education children at school, 2) The role of the school is help family for implementation education more systematic, effective, and results certified, 3) Not all need education child can fulfilled by the unit education nor family, 4) Family cooperation with unit education absolute required, 5) Unit education must push partnership and engagement family in advance education child them.

Due to nature importance needed A rule or guide to be base from engagement family with education family (parenting) or more known as the fatherhood program. Self parenting have understanding parenting or pattern parental care to children (Hornby, 2010: 1067). In other words parenting is activity assist and guide all stages growth child, who cares for, protects, directs life new child in every stages development (Brooks, 2011). So it's called with parenting education is education about How method the best it can be done by parents in educate and nurture her children or more known with pattern foster.

In practice, attention The government on parenting programs or education fatherhood experiencing ups and downs. it can seen from existence the agency that handles the program, ie Directorate Development of Family Education, especially the Sub Directorate of Parental Education. The institution was formed in 2015 return discontinued in 2020 after publication RI Minister of Education and Culture Number 9 of 2020 concerning Amendments to the Minister of Education and Culture of the Republic of Indonesia Number 45 of 2019 concerning Organization and Work Procedure Ministry of Education and Culture. Despite thus, the parenting program remains become a regular agenda item organized by the unit education,





especially For PAUD level because one allocation of BOP funds in Technical Guidelines for DAK Non-Physical BOP PAUD and BOP Equality is For meeting student guardian (parenting) (Permendikbud No 13 of 2020).

Excuses aside such, there is another thing to make parenting activities or education fatherhood important For held, ie change automatic era cause change pattern parenting. Generation to be target in PKM activities (Devotion To the Community) this time is generation millennials which are generation born at the end century to 20 and occupy population the most second after generation Z (BPS, 2021). Generation millennials identical with character bold, innovative, creative, active modern work and have very different expectations with generation earlier about problem economy, environment, to problem social politics. kindly equally generation millennial have more education Good of the *baby boomers*, because they Enough used to with technology.

There is a difference method view as well as experience generation millennials This make method view they being a parent is different with generation before. At least, there is three thing to be characteristic from parents millennials, namely, communication, environment, and personality. Parent communication millennials more Good to children they Because they open with dialogue or communication two direction. environment given by parents Millennials are also different with generation before where parents millennials will create comfortable environment For children they, like provide toys, books, educative games, colorful rooms, and more. Temporary parental personality millennials considered more open and warm to child as continuation from great communication (nrchealth.com).

Based on observation and information beginning from PKK head of Ledok village Lempong, found a number of fact, that even though the parents in the village dominated by 50 people generation millennials, in fact they Still practice pattern old foster. The second fact, that despite current information, incl information related to the world of parenting spread widespread on the internet, in fact the parents No Lots know patterns suitable foster care For generation millennial. The third fact, that activity parenting education yet Once held in Kampung Ledok clay before. With facts such, then arrange it steps to be stages of this PKM program, namely socialization seminars pattern foster later next with discussion ask answer. PKM program is part of the programs implemented the 100th KKN group of the 108th UIN Sunan Kalijaga Yogyakarta.

2. METHOD

Parenting Socialization For Enhancement Quality of Family Education This use method started with observation and excavation information related circumstances and conditions general target, namely parents in Kampung Ledok Lempong, Padukuhan Banjarsari, Kelurahan Wonokerto, Turi District, Sleman Regency, totaling 50 people with range age between 23-55 years. Observation done with interview No structured with PKK chairman who is wife from Head of RW 09 Ledok clay. Once there description about condition from the parents that include





background behind education, conditions economics, and the like, researchers Then formulate steps to be taken during implementation of PKM. As for the technique chosen in implementation of PKM this time are : (1) start socialization with pretest in a manner oral with question random to participants, (2) continued delivery material with method lectures, (3) discussions and questions answer Then interesting conclusion from socialization that has carried out.

3. RESULTS AND DISCUSSION

Implementation PKM activities in the form of parenting outreach seminars for enhancement quality education in family millennials in Ledok village Lempong, Padukuhan Village Banjarsari, Wonokerto Village Turi District, Sleman Regency, will be held on August 27 2022 at the Baiturrahman mosque located in the village with event details as following:

Table 1. Details of PKM Seminar Parenting Events Enhancement Quality of Education in Family Millennials in Wonokerto Village Turi District, Sleman Regency

Date	Activity	Place Time
Saturday, 27 August 2022	Opening	13.00 WIB Mosque
	Brainstorming	13.10 WIB Baitur Rahman
	Submission of parenting materials by Isam Shamsudin (Indonesian Professional Trainer)	13.30 WIB
	break	14.30 WIB
		14.35 WIB
	Penutup	14.50 WIB

Discussion and Questions and Answers As for the results from activity Parenting Socialization For Enhancement Quality of Family Education Millennials in Wonokerto Village, Turi District, Sleman Regency were obtained a number of supporting factors success activity this, namely:

- 1) support factor from inhabitant as well as takmir Baiturrahman mosque who gave permission For use facility general mosque as place conducting seminars.
- 2) Enthusiasm participating citizens in a manner active For Study together as well as share experience related family.
- 3) Hope, residents will Keep going implement knowledge that has got through seminars as well discussion together. Besides that can held socialization advanced remember parenting activities are activities carried out in period long as well as pattern foster can changed along with development of the times.





Figure 1. Activities Parenting socialization in the village Wonokerto

Parenting activities are enhancement knowledge, capacity, and skills in foster children (Widodo, 2020: 12). This parenting become important thing for life child Because environment education First a child is family. This meaning that before child accept education from such as other environments school or society, especially formerly child accept education his first from environment family.

Some people maybe cross opinion about the importance of parenting because in earlier times, parents without parenting learning is also considered succeed educate children them. However, there is a number of necessary thing noticed related the difference in time matter parenting child. Among them :

- 1) Knowledge modern parenting create Lots trend and inclined apply knowledge gained from the internet and experts rather than parents. Consult with expert Now become more easy.
- 2) Development knowledge knowledge show myth error parenting child, where in earlier times often parenting done based on experience generation before.
- 3) Today 's parents get Lots influence from figure outside considered family inspiring and implementing style foster seen child good and true based on various reference.
- 4) Today's children given room For develop outside potential field academic, although parents still close performance good academic.

In the process of brainstorming carried out to the participants, they convey that they Not yet understand the meaning of parenting and yet Once There is counseling or sort of socialization about parenting. However, they understand and





realize that There is difference pattern proper care applied to children they with pattern foster them thanks. Participants also noticed that pattern parenting child is very important in success child.

This is in line with a number of theory about nurturing, that is dominating factor from success education family is pattern parenting. Parenting patterns is how parents treat children, educating, guiding, and disciplining as well as protect child in reach maturity. this same match Euis stated that pattern foster is series intensive interaction, parents direct child For own prowess live (Sunarti, 2004:20). In case This known a number of pattern foster in parenting frequent child found in society (Schunk, 2010), namely:

- 1) Parenting authoritarian, is type parenting with demands high, no flexible or stiff, unresponsive, urgent child follow parental directions, application punishment, and reward Work hard. Characteristic main from pattern foster This is exists mandatory rules enforced with A little very gap For communicate, compromise, and negotiate. parents with pattern foster authoritarian consider expression emotion child No priority Because parental focus is upright rule in a manner firm. Generally pattern foster authoritarian produce two type character child, that is character future rebels comes, and the second character is must child driven by other people and rules.
- 2) Parenting authoritative or democratic, is pattern foster care demands to child at a time give room award to response child. parents with pattern foster This will give child considered choice good by children at a time educate child to be responsible answer on the choice. Characteristic main from pattern foster This that is open communication, responsive, and warm on both split parties, namely parents and children.
- 3) Parenting permissive, is pattern priority parenting love Darling to child with minimal demands to child. parents with pattern foster permissive be very gentle, tolerant, and not Lots demand child in behave independent, responsible answer, and others. They No like conflict with child and obey all will child. Raised child with pattern foster This will tend do what do you like without Can control his will and desire.
- 4) Parenting ignore (no care), is type pattern foster that doesn't care interest child. Parenting this is very little demand child and inclined ignore to development child. Usually parents with pattern foster This are busy parents and delegates parenting child below care of others without exists strict rules. Usually parents with type pattern foster This consider Enough parenting child with give complete facilities, expensive schools, and obedient all desire child. Growing child with pattern foster This tend feel himself No precious and less can control self, as well No independently (Noe'man, 2012: 33-37).

From the fourth pattern foster this, pattern most appropriate foster For applied by parents millennials is pattern foster democratic or authoritative (Lidiawati, 2018), with No ignore side positive from pattern foster other. Parenting





authoritative This have a number of principle The main objectives are : (1) Appreciate and respect thoughts and feelings child ; (2) Include child in taking decision ; (3) Parents should too discuss with child ; (4) Give experience No goods or current money want to give they reward, so they Can on and on explore ; (5) Restrictions on gadgets for children (Purnama, 2018); (6) They more Lots need experience sensory ; (7) Prioritize independence and reasoning ; (8) Apply consequence fair and warm also friendly ; and (9) Parents must give example in children, no only just advice.

In addition to the above principles, several matter another fundamental must parents understand related parental authority, ie related essence child and parental authority. parents must understand that child must looked at as who owns a whole person ability choose in a manner independent since early. parental role is help child in choose right choice moment they Still Not yet mature and yet Can decide choice with wise.

Basic stuff both must cared for by parents is related authority. Parental authority on his son no authority without limit. Parental authority must based on respect for personality children and parents No justified For utilise authority the in a manner haphazard. parents No justified demand attitude respect and obedience solely Because they 're parents. Obedience child to parents must based on liking willing and aware full, that children subdue themselves on parental authority Because they know that his parents voicing truth and religious rules (Kristi, 2013: 16-27). With awareness full on authority in educate her children from home, parents expected capable play one role mainly in family (Aziz, 2015) ie become educator First for her children, on the other hand still operate roles other.

4. CONCLUSION

Whole series of events for Seminar Socialization Parenting Enhancement Quality of Family Education Millennials in Wonokerto Village Turi District, Sleman Regency which was held on Saturday, August 27, 2022 at the Baiturrahman Mosque walk with Good blessing support full from all involved parties. Parents welcome both the event and stated satisfaction as well as get knowledge new after parenting activities. that conclusion got from conducted interviews researcher after the event took place, where the participants give answer about very good understanding in parenting child. participants answer that pattern proper care For generation moment This is pattern foster opening authoritative room communication, love affection, firmness, and discipline in same time. Suggestions for devotion furthermore is exists education family or next possible parenting activities target parent education with variety age remember these parenting activities is the first activity held in Ledok village clay Padukuhan Banjarsari, Wonokerto Village Turi District, Sleman Regency.





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OPTIMIZING THE DIGITALIZATION OF MSMEs IN KENDAL AND TAWANGSARI MOJOSONGO VILLAGES FOR POST PANDEMI ECONOMIC RECOVERY

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Abstract - At the beginning of 2020, the level of the world's economy, including Indonesia, experienced a significant decline due to an outbreak of COVID-19 (Coronavirus Disease 2019). In addressing this problem, Indonesia also took a strategy to restore the economy through economic digitization. It is undeniable that economic digitization is often related to businesses run by Micro, Small and Medium Enterprises (MSMEs). Based on this, this research also focuses on MSMEs in the RW 34 area, Mojosoongo Village. In this case, the researcher uses a qualitative descriptive research method. The research process is carried out through observation, socialization, and assistance regarding marketing digitalization for MSME actors in the related area. This research yielded results where MSME actors began to understand marketing strategies by utilizing social media to then be able to develop the business they run.

Keywords: Economic Digitization, MSMEs, Socialization, Mentoring





1. INTRODUCTION

Early 2020, level the world's economies including Indonesia experienced significant decrease. it caused by existence something outbreak, namely COVID-19 (*Coronavirus Disease-2019*). *Coronaviruses* is family big virus that can cause disease start from symptom light until heavy. Consequence exists the corona virus outbreak that hit all countries in the world, on January 30, 2020 the World Health Organization (WHO) set it as emergency health society. On March 11, 2020 Organization World Health Organization (WHO) official announce that plague *Coronaviruses* is global pandemic. COVID-19 (*Coronavirus Disease-2019*). in a manner No immediately gave impact for growth form of the economy decline level world economy, especially Indonesia (Indayani & Hartono, 2020).

Government response in address pandemics vary variety, start from determination policy new nor application restrictions social. In fact, everything form discussion in the forum was done for the sake of overcoming problem pandemic this. as an organized forum in a number of time Then through one of the world's major agendas, namely the G20. The G20 forums is an established forum in respond crisis economic events that occurred in 1997-1998. the forums aim For ensure all countries in the world can regardless from crisis and create growth strong economy as well as sustainable. Indonesia's presidency at the coincident G20 with this Covid-19 pandemic carry the theme "Recover Together, Recover Stronger" or something that means rise together, get up more strong. it indicate necessity role from all parties so that they can find solution and capable recover more strong in the middle prolonged pandemic this (Ministry of Foreign Affairs of the Republic of Indonesia, 2021).

Addressing the G20 Presidency forum as exists recovery the economy during a pandemic, then in matter this Indonesia took a strategy through digitization economy. Digitization economy is something key For restore economy during a pandemic. In addition, digitization this too can become A means For grow economy (Ministry of Foreign Affairs of the Republic of Indonesia, 2021). According to data from Bank Indonesia, transactions digital finance and economy in Indonesia whole experience improvement. The value of electronic money transactions an increase of 66.65% to IDR 34.6 trillion, value transaction digital banking an increase of 62.82% or of IDR 4,314.3 trillion. Temporary that, value transaction ATM, debit and credit cards increase by 14.39% or of IDR 711.2 trillion and transaction nominal using QRIS experienced enhancement by 290%. Digitization possible public For do transaction whenever and wherever (Bank Indonesia, 2022). Digitization in matter this is also possible become factor pusher for recovery economy national with make it easy transaction society in the middle pandemic. Of course matter This related tightly with Micro, Small and Medium Enterprises (MSMEs).

According to Constitution Number 20 of 2008 concerning Micro, Small and Medium Enterprises, MSME is defined as business trading managed by individuals and refers to the business economy productive with criteria already set in law (law Republic of Indonesia No. 20, 2008). If refers to digitization economics, in the reality





Still there is various must obstacle faced by SMEs. Obstacle the among them No exists ongoing training and not There is supervision as follow carry on from training (Fuadi et al., 2021). Besides that, factor lack of understanding source Power human (HR) against technology also has an effect in a manner significant, added Again with presence the growing Covid-19 pandemic worsen downturn in the sector economy.

Digitization That Alone Actually Already echoed since emergence trusted industry 4.0 capable bring change positive for economy, especially in Indonesia. However, in in fact Still Lots SMEs that have not responsive to development technology in the middle the rise of the era *of society* 5.0. Based on exposure above, then need exists encouragement digitalization of MSMEs in Kendal and Tawang Sari Hamlets Mojosoongo For restore the actors ' economy business post pandemic.

2. METHOD

Study This focus on work programs digitalization of SMEs with organize socialization and assistance. The method used in the research This is descriptive qualitative. In the work program This is socialization digitalization of SMEs is carried out through lectures and discussions. Delivery material to public done use method lecture with tool help *power point* (PPT). As for the discussion held after delivery material with objective For produce solution for experiencing community constraint in operate the business. Then, the data source is obtained through on-site observation and assistance study to MSME owners. Observation and assistance This done to the community of RW 34, Kelurahan Mojosoongo which has business or MSMEs. Accompaniment implemented against SMEs during three Sunday counted since July 25, 2022 until by August 16, 2022. In case this, done accompaniment to SMEs regarding method registration account in the media social, taking Photo product, manufacture *captions*, and ways marketing products on social media (Deddy Setyawan et al., 2020).

3. RESULTS AND DISCUSSION

A. Socialization Digitization MSME Marketing

According to the Big Indonesian Dictionary (KBBI), socialization is effort For popularize something so that become known, understood, and internalized by the community. Soejono Dirdjosisworo (1985) a expert linguistics and writers famous in his time, stated that understanding socialization contain three meanings, namely:

- 1) Learning process; that is an accommodation process Where individual hold, change impulses in himself, and took method life or culture the people
- 2) Habits; in socialize every individual learn habits, attitudes, ideas, patterns values and behavior in demand as well as size internal obedience environment public
- 3) Nature and skills; all learned traits and skills in the socialization process compiled and developed as One unity in self someone (Prawiro, 2020).

Refer to some understanding such, then can pulled conclusion that basically socialization is a learning process For form something habit so that capable become





A prowess. In case This is socialization No Far from the transfer of knowledge to other people give impact form change For become more Good or more understand.

Socialization own two which function refers to the angle view individuals and interests society. Based on corner view individual socialization own function as means recognition, acknowledgment, and adjustment self to values, norms as well as structure social. In this era of development, no seldom somebody experience difficulty in adapt. because that is, socialization here own function For help every individual to be able to adapt to the changing times growing. Temporary it, refers to the angle view interest public socialization have function as means preservation, distribution, and inheritance values as well as norm social. Maintained values and norms in each generation can become characteristic typical or characteristics from group public certain. Function second socialization This no one else has objective For form and maintain something culture in the middle environment community (Umam, 2020).

If function socialization in A public Already walk in a manner significant, then desired goal can also be realized realized. As for goals from socialization the among them as following:

- 1) Every individual get right For obtain access information wide
- 2) Every individual can adapt with development of time and culture in something public
- 3) Every individual can understand role, so capable give Spirit positive For become more personal Good Again
- 4) Every individual capable become member good society in accordance values and norms that apply in the environment around
- 5) Wholeness public can exist and always maintained through good interaction between individual (Umam, 2020).

Socialization No can denied is one important endeavour For advance society. In case This is socialization must Keep going done especially in this day and age where technology already very developed. All matter in room scope life Good social, economic, political, and so on integrated with technology. In fact, can said that technology is something vital thing to be gauge measuring country progress. Including in field economy, technology always utilized Good in matter production, marketing, and distribution so that all processes become more efficient from facet time and effective from output side.

MSMEs located in RW 34, Kelurahan Mojosongo in matter This should capable adapt with development technology in the post- era pandemic. However in fact, the majority perpetrator UMKM business in RW 34 still lay in use technology For necessity economy. Refer to p such, then can concluded that perpetrator UMKM business in RW 34 still Not yet capable adapt with development of the times. because it is necessary done socialization that has function For direct individual in order to adapt, so that in the end capable give birth to culture digitization. In case this, researcher do A effort through uplifting socialization theme about digitization





marketing with inviting party from the Office of Cooperatives and UMKM Surakarta City for give easy knowledge absorbed as well as implemented by the community.

Outcome of socialization in a manner general can grow understanding public to digitization economics and necessity A adaptation with technology. In case this time, a total of 12 MSMEs were present in socialization also has response positive and uplifting For start apply digitization. it be measured from enthusiasm public in follow implemented socialization. As for the output obtained from socialization This that is as many as 12 MSMEs that became participant now has know digitization marketing and a number of 8 MSMEs already apply given knowledge. With Thus, socialization is done has in accordance with the intended purpose, ie capable give right public in obtain something information. Society now start capable adapt with development of the times, so that in the end can grow attitude positive and uplifting in operate effort.

B. Accompaniment Digitization MSME Marketing

Accompaniment This is continuation from activity Socialization Digitization MSME Marketing which was carried out on August 19, 2022. Activities This no other purpose For support the SMEs that attend moment socialization about marketing with use digital system. as We you know, system sale in a manner long *offline* This implemented by SMEs is not integrated with digital payment media. Though, deep the reality digitization rated capable give effectiveness for especially SMEs in matter marketing. In case this, consumers also become more easy For search and order desired product.

Purpose of activity accompaniment This is For guide SMEs in use Internet facilities as a marketing medium so that will increase efficiency time, effort, and cost. This is also in line with stated opinion that the internet should be used as means marketing in framework increase income business (Maydiantoro et al., 2021). Ca n't undeniably, in the middle pandemic many SMEs experience failure in maintain his efforts because how difficult marketing product or services offered to consumer. There is a policy restrictions social in a manner No direct give significant impact to decline MSME sales. In responding matter such, then needed role digital technology for can push impact negatives that arise from exists pandemic. There is a unified digitalization process in concept of national digital market will give impact positive to enhancement mark production nor consumption by the public so that value can relatively fixed and no fluctuating (Nurvana, 2021).

Mastery good skill and strategy related digitization marketing is very necessary thing For return develop the MSME sector experience downturn due to Covid-19. Through accompaniment this is expected SMEs can implement a development strategy business with digitization economy. In case This is digitization economy is something key For restore economy during a pandemic. In addition, digitization economy too become A means For grow economy (Ministry of Foreign Affairs of the Republic of Indonesia, 2021). According to data from Bank Indonesia transactions digital finance and economy in Indonesia whole experience





improvement. The value of electronic money transactions an increase of 66.65% to R34.6 trillion, value transaction *digital banking* an increase of 62.82% or of IDR 4,314.3 trillion.

Temporary that, value transaction ATM, debit and credit cards increase by 14.39% or of IDR 711.2 trillion and transaction nominal with use of QRIS increases by 290%. Digitization capable become factor pusher for recovery economy which national make it easy transaction society in the middle pandemic. Digitalization is also possible public For do transaction whenever and wherever (Bank Indonesia, 2022).

Assistance done this time focused on several social media as digital marketing *platforms*, such as *WhatsApp*, *Instagram* and *Facebook*. In case In this case, MSME actors are becoming participant accompaniment taught about method promote product through social media like *WhatsApp Group* and *Storyline*, steps in making account *Instagram*, posting products, story creation on *Instagram*, and creation account as well as promotion through account *facebook*. As for assistance in digitization marketing done of the 8 (eight) existing MSMEs in research area coverage. kindly In general, MSMEs get accompaniment This Already can know benefit from exists digital technology in the form of *WA*, *IG*, and *Facebook*. In case This digital marketing, there is some MSMEs are only capable using media in the form of *Whatsapp* because exists limitations from *smartphones* used. Through accompaniment this, the researchers also participated integrate location from related SMEs with *google maps*. With so, candidate customer can with easy find the SMEs you want target. As for *output* from activity accompaniment This that is SMEs can know method use of social media For develop his efforts Good with use *Whatsapp*, *Facebook*, and *instagram*.

Table 1. Participants MSME Assistance RW 34, Kelurahan Mojosongo

No	Nama UMKM
1	Warung Jasuke
2	Sari Kacang Ijo
3	Warung Makan Bu Sartiyem
4	Warung Makan Bu Tukini
5	Toko Kelontong Emanuel
6	HIK Mujiono
7	Jual Beli Elektronik
8	Toko Baju Bu Setyaningsih
9	Jual Beli Barang Bekas Tri Wandoko
10	Toko Kelontong Ummul Barokah
11	Toko Kelontong Didik Sungatmo
12	Warung Makan Bu Ngatinem





C. Special MSME Assistance

Activity special MSME assistance is follow carry on from Socialization of Stunting with the theme “ Education Stunting Prevention with Improvement of Diet, Parenting, and Sanitation ” on July 22, 2022. Outreach This aim For increase understanding the community of RW 34, Kelurahan Mojosongo related to stunting and expected by parents in the region can more notice grow flower her children especially at 1000 days first. As for sustainability from activity stunting socialization that is do accompaniment against one of the SMEs that have child stunting toddler and got help machine wash For can open business service wash clothes or *laundry*. this done To use increase well-being family perpetrator business and later can more increase economy as well as later can spared from stunting.

Form assistance provided ie help in the initial process opening effort. this covers manufacture and printing design *banners*, logos and flyers *laundry* as material promotion to public broad, do training and making system simple on *microsoft excel* related recording finance as well as create social media in the form of Instagram as material promotion marketing in a manner *digital*. As for *output* from activity accompaniment This that is former SMEs No know related description general business *laundry*, way promote business and manufacture system recording good finances, in the end can resolved as well as his business started walk. Additionally, in matter This SMEs can too take advantage of social media as means For promote and develop business being carried out.

4. CONCLUSION

Early 2020, level the world economy including Indonesia experienced significant decrease. it caused by existence something outbreak, namely COVID-19 (*Coronavirus Disease-2019*). In responding problem this, Indonesia also took a strategy to return restore economy through digitization economy. Ca n't undeniably, digitization economy is something key For restore economy during a pandemic. In addition, digitization economy too become A means For grow economy (Ministry of Foreign Affairs of the Republic of Indonesia, 2021). Digitalization is starting lively applied at the time this is also related tightly with Micro, Small and Medium Enterprises (MSMEs) which can encourage the perpetrators in develop business them.

Researcher in matter this also does a number of effort For return restore economy MSME actors in RW 34, Kelurahan Mojosongo. Steps taken that is through implementation socialization and assistance related digitization marketing towards MSMEs in the observation area. As for *output* from activity the is growth understanding SMEs regarding marketing with which social media to use matter This can participate develop business being carried out. Researcher in the mentoring process this too help one particular UMKM in pioneer his efforts. The SMEs is participant in stunting socialization that gets help For open business service washing or *laundry*. Through assistance that is carried out, SMEs in the end capable know description general related business to be run following with a marketing





strategy through digital *platforms*. In addition, related MSME actors can also understand method recording proper finances.

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WASTE UTILIZATION AND MANAGEMENT PLASTIC BECOME AN ECOBRICK THROUGH SCOUT ACTIVITIES

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Abstract - Waste management applies a holistic paradigm from upstream to downstream, systematic, comprehensive and sustainable activities that include waste reduction and handling. Plastic waste has a negative impact on the environment such as accumulation of waste, resulting in environmental pollution. Anticipatory and preventive steps are needed to overcome these problems. One of the right strategies is. The 3Rs, namely Reduce, Reuse and Recycle, should be applied in overcoming plastic waste. However, not all places in the village of Eretan Wetan have landfill facilities. The solution to this problem is the manufacture of ecobrick products, where they can be made easily, with tools and materials that are easy to obtain. In this case, counseling is directed at MI Al Ikhlas Eretan Wetan students who take part in scout activities, this activity is carried out well starting from the preparation, implementation and end stages.

Keywords: Plastic waste management, 3R, Ecobricks, Recycling, MI Al Ikhlas Students





1. INTRODUCTION

According to data from the Central Statistics Agency (BPS) plastic waste in Indonesia itself reached 64 million tons per year 3.2 million tons of them is rubbish discarded plastic to sea. this happen Because height interests of producers and society on very easy packaging produced, carried and used (Yogiesti et al., 2010). Eretan Village wetan our KKN location is area coast receiving beach rubbish plastic from sea so that impact rubbish plastic felt directly by residents like happening ROB flood, conditions shabby and many houses inhabitant experience problem disease skin and the resulting digestion rubbish plastic.

There is various method For reduce pollution rubbish plastic, fine with subtraction amount plastic very use until 3 R method namely Reduce, Reuse and Recycle. Reduce (reduce), with reduce use pocket plastic shopping, for example We Can bring bottle drink or tool Eat alone. Reuse (use return) use return bottle or box soap as another example pot can use box old soap with buy soap content repeat just. Recycle (recycle repeat) with cycle repeat plastic with method ecobricks be one method in cycle repeat rubbish plastic.

According to Sobirin a advisory board expert forestry and the environment. Management rubbish is solution best (Palupi et al., 2021.) Home ladder or community smallest in one of cycle repeat current waste This popular is cycle repeat bottle plastic through ecobricks. Ecobricks pioneered first time in Indonesia by someone nationality Canada namely Russell Meier, meaning eco ecology or environment and brick is bottle filled plastic in a manner congested with non biological waste (plastic). Technical manufacture simple and very easy Because can spread in a manner area (school, community, village etc). Purpose of ecobricks is cycle repeat rubbish plastic that can become goods worth To use like furniture tables, chairs, materials building and still Lots Again in accordance with creativity us, so will bring public in a manner together move clean and green environment.

The ABCD approach in devotion public started with build commitment together public as role important in determine directions and policies guard environment, see rubbish No as deficiencies and problems However on the contrary can done cycle repeat with ecobrick media in matter this is what we are aiming for MI Al Ikhlas students who attended activity Scout every noon at day friday. Handling rubbish settlement need participation active individual and group public besides role government as facilitator. Education ecobricks expected grow culture wise in use plastic and society Can more care to healthy and clean environment. (Widiyasari et al., 2015.)

2. METHOD

Devotion This use method approach based the so called assets with Asset Based Community Development A approach that makes potency as strength in development to society. See phenomenon in the village Sledge Wetan, wealth sea is aspect biggest from fish yields obtained fisherman as eye dominating income public there However beside it's the adjacent village area direct with sea bring problem





form rubbish plastic carried by the sea to mainland needed education to public related problem rubbish plastic that can utilized become useful materials. (Mallapiang et al., 2020)

In case This counseling directed at MI Al Ikhlas Eretan students Wetan who followed activity scout like How manage rubbish plastic, sorting rubbish organic and non organic and also provide training making ecobricks from choose bottle plastic in accordance size and weight, pick and cut rubbish small so you can entered to bottle as well as How do compression rubbish to bottle plastic. because utilization and management rubbish plastic with using ecobricks No need a long time, only in One day Already Can make We also make ecobricks module in the form of a trash can For submitted to party school so can applied return after we left KKN location.

3. RESULTS AND DISCUSSION

Garbage is remainder activity daily humans and natural processes solid, according to Law No. 18 of 2008 management rubbish apply paradigm in a manner holistic from upstream until to downstream, activities systematic, thorough and sustainable which includes reduction and handling trash. In managing rubbish Can with recycling repeat with method selection, collection, processing until own useful value (Rya Sunoko et al., 2011).

Of all type trash. The most crucial until become the world's attention is rubbish plastic. Not only damage land, trash plastic is also carried away until sea so that threaten ecosystem sea. The tendency of people to use visible plastic from view knowledge social is A phenomenon where people want more fast and practical. Instead of using pack leaves and the like, plastic This Far more fast, practical cheap and easy got everywhere. (Istirokhatun & Dwi Nugraha, 2019) For That need There is education about importance knowledge how method management rubbish plastic and benefits rubbish obtained plastic after managed, with so awareness public For manage rubbish plastic formed.

Mention Ecobricks is A effort recycler test rubbish plastic become more useful in the form bottle filled plastic with non biological material so very hard. Utilization ecobricks Among other things, making furniture, rooms, parks and buildings with once full that is school and home (Istirokhatun & Dwi Nugraha, 2019) One of the programs in our KKN is management rubbish plastic with method recycler test using ecobricks. as for implementation of work programs This held at MI Al Ikhlas Eretan Wetan together students who follow activity scout in the yard school

Friday, August 5, 2022 in the village Sledge Wetan Rt/ Rw 02/01 sub district Kandanghaur Indramayu, West Java. Independent KKN 108 Indramayu UIN Sunan Kalijaga Yogyakarta Group 29, from results our observation that public Sledge wetan Still lack of attention related management rubbish specifically rubbish plastic Can seen from Still Lots trash plastic on shells House left so just become heaps mountain rubbish so see problem we carry out the work program management rubbish plastic with Students MI AL Ikhlas Eretan scout wetan, this program held





with Good in accordance with the stages already planned that is started with stages preparation, implementation and stages end.

Stages preparation we ask permission to party school For stage socialization about management rubbish plastic at a time demonstrating making ecobricks in matter this we ask licensing to head frequent MI Al Ikhlas school greeted with calling Sir cecep, Alhamdulillah after explained Suite activities to be done, chief MI Al Ikhlas school responded with ok. Then we will inform to Students in matter this we ask permission to brothers builder scout especially formerly as mentor activity scouts at MI Al Ikhlas, students scout consists from class 4,5 and 6 with total number of 162 students. We notify There is a number of must thing brought among them bottle plastic branded Le mineral 600 mL, wastes plastic already washed clean Then after dry cut small For tools complementary other provided KKN groups such as stick, glue and paint.

Implementation Stage, in matter This attended a number of from party school like head school, brothers coaches and several teachers, all KKN members as well as students MI Al Ikhlas scouts, totaling 146 students and female students. Activity first started with exposure material management rubbish with the 3R method conveyed by members of Indramayu 108 independent KKN that is Muhammad Iqbal's brother for 20 minutes furthermore 14 groups of 10 members were formed matter This done For make it easy demonstrating making ecobricks. Demonstration This done for 2 hours 30 minutes from 14:00 16:30 WIB stage implementation This walk with well, the results obtained were 14 ecobricks every bottle own 200 gram weight as ideal size if using bottle media drink 600 ml. From every group students with a board of teachers who accompanied very enthusiastically in follow stages this.

Final stage held after stage implementation done stage This is stage final with make bottle results collected ecobricks become module goods worth To use in stage This carried out by the KKN group with make trash can module For make module This need 28 bottles ecobricks out of a total of 14 made students and added 14 ecobricks made KKN group after form trash can module Then done painting as well as plus writing of KKN Indramayu and MI Al Ikhlas. matter This aim as evidence and memories making ecobricks together MI Al Ikhlas students in Eran Wetan village. Furthermore module ecobricks This submitted to party school that is brothers builder scout with accompanied documentation Photo together with students scout.

Activity This is solution alternative in increase knowledge and awareness students related management rubbish plastic that can utilized become something useful. Even though this program No held to the whole village area sledge wetan because limitations time, human resources and KKN group funds, we urge to every students and students of MI Al Ikhlas science about knowledge management rubbish plastics and manufacturing ecobricks Can started from environment House place stay students to family, friends and community around.





Figure 1 Preparation tool For Ecobricks



Figure 2 Implementation Process Making Bottle Ecobricks



Figure 3 The Process of Making and Painting Place Rubbish from Bottle Ecobricks



Figure 4 The Final Result of the Manufacturing Process Ecobricks Become Place Rubbish





4. CONCLUSION

Tough plastic waste unraveled in a manner natural and need a long time for clean it from earth almost No can controlled. Plastic also causes Lots impact experienced negative directly by residents. Activity devotion public through KKN activities develop knowledge about management rubbish residents produce plastic or waste brought by the sea, through a management program rubbish with ecobrick media. Ecobricks is one effort creative For manage rubbish plastic with Recycle method (cycle repeat) function For process it become something of value use and at the same time become learning media MI Al Ikhlas Eretan students Wetan guard and be aware protect earth from pollution environment.

Management program rubbish This Still need done in a manner wide to inhabitant Sledge Wetan from MI Al Ikhlas school as point beginning For expand education ecobricks to citizen. There is asset physique form total 32 RT with total area of 231, 999 ha. In case This as effort recycler repeat rubbish accumulated plastic resulted Lots impact experienced negative inhabitant local. Writer suggest education management rubbish plastic This can socialized to families in the homes of each MI Al Ikhlas Eretan student Wetan.

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PENGELOLAAN SAMPAH TERPADU BERBASIS MASYARAKAT KOTA KEDIRI.

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UTILIZATION OF DRY LEAF WASTE AND KITCHEN WASTE AS MATERIALS FOR LIQUID ORGANIC FERTILIZER (POC) USING STACKED BUCKET TECHNIQUE

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Abstract - Liquid Organic Fertilizer (POC) is a fertilizer made from liquid and packaged in a container/bottle made from various materials or organic (natural) waste. These natural materials can come from leaf litter or from organic waste, especially kitchen waste and food scraps. The purpose of holding this outreach activity is to introduce the Padukuhan Jetis community to how to use dry leaves and household waste (kitchen waste) into liquid organic fertilizer (POC) using stacked buckets. The counseling activity was carried out on August 23, 2022 at the Padukuhan Jetis hall, starting with the provision of material from the Saptosari District BPP, the practice of making POC and discussion sessions with participants. The impact of holding this activity is that the community can use dry leaf waste and kitchen waste into liquid organic fertilizer (POC) which has economic value and can be used to care for their own fields as well as to maintain the state of the natural environment.

Keywords: Liquid, Kitchen Waste, Organic and Fertilizer.





1. INTRODUCTION

Padukuhan Jetis, is one hamlets in the village jetis, Saptosari, Gunungkidul, Yogyakarta. Jetis Village is one such area big the people eyed livelihood as farmer / plantation. Where based on employment data, 32.75% of men and 18.89% of women in the Jetis subdistrict work as farmer / plantation. Commodity plantation main public Jetis congregation in general that is, in a tree teak, cassava, corn and peanuts ground. Where from fourth commodity that, tree teak rated give your own PR for society, that is Where No all part from tree teak can used and owned price sell, like cassava, corn and peanuts all land part from results garden can used and owned price sell so that Can add income society.

Besides the benefits big on a tree teak, also left concern that became homework for public Jetis hamlets, namely in part rubbish leaves dry tree teak very much and scattered so that bother beauty environment and stability function land, which is usually used For plant type other plants or said technique intercropping. Garbage itself is characteristic waste densely composed from substance organics and substances considered inorganic No useful again and have to managed so no harm and protect infestation development based on the 1990 SKSNI (Subekti, 2021). Garbage according to Law No. 18 of 2008 concerning Waste Management, is remainder activity daily from human beings and or natural processes in form congested or semi solid, can form substance organic nor inorganic in nature can unraveled or No unraveled as well as considered Already No beneficial again and thrown away to environment (Setyaningsih, 2017). In a few year Lastly, problem management rubbish become focus mainly implemented in various level area specifically village (Caroline Veda P., 2021). Likewise with the Jetis area, Jetis Gunung South although No too lively For rubbish leaf dry, however should can optimized For push he scattered rubbish leaf dry to create more environment clean and beautiful

Leaves dry from tree lots of teak is part from rubbish organic have Lots benefit for environment. Where, one utilization leaf dry which is this organic waste is making fertilizer organic, fine form solid organic fertilizer or liquid organic fertilizer. Fertilizer organic liquid or solid organic fertilizer is one fertilizer organic delivers impact positive for enhancement production agriculture Good quality and quantity, reduce pollution environment and improve quality land in a manner sustainable

Based on data from Director General Management of Garbage, Waste and B3 KLHK, in 2019 Indonesia produces 68 million tonnes of waste, where composition mainly is rubbish organic by 68% and plus 14% plastic (Arrin Rosmala, 2021). Organic waste that is generated waste from ingredients life that can degraded by microbes or characteristic *biodegradable* as well Lots home generated household, market, agriculture, as well industry (Setyaningsih, Astuti, & Astuti, 2017; Sumiadji, H, R, S, & W, 2021). The amount rubbish produced organics especially from waste House ladder Of course will influential bad If thrown away so just around





environment. one utilization rubbish organic can done that is with making fertilizer organic.

According to Regulation of the Minister of Agriculture No. 28/ Permentan /SR. 130/5/2009, fertilizer organic is as originating fertilizer from remainder plants and/ or dirt animal that has through engineering process, shaped congested or liquid and got enriched with natural mineral ingredients and/ or beneficial microbes enrich nutrients, materials organic soil, and repair characteristic physical, chemical and biological ground. Fertilizer organic that is fertilizers that consist on material organic origin from remainder plants and animals that have experience manipulation can shaped congested or liquid that has characteristic physics, chemistry, and biology unfinished land influenced by various ingredients chemistry.

Benefits of use fertilizer organic among other things Can repair characteristic chemistry, properties physical and properties biological land, as well can increase results harvest quality, healthy, also capable increase income farmer. Fertilizer organic classified become two that is fertilizer organic solid and fertilizer organic liquid (POC). Fertilizer organic Liquid (POC) is type fertilizer liquid made use rubbish easy organic unraveled through a fermentation process that produces solution results decay (Then Zulkifli, 2022). Fertilizer yield organic liquid and solid, of waste House ladder is breakthrough alternative procurement fertilizer organic scale House ladder at a time guard cleanliness environment, from much waste generated (Sharif, 2022). In the making fertilizer organic liquid and solid Lots very method that can done. One of them for manufacturing fertilizer organic liquid can done with stacked bucket media. The stacked bucket technique can made with simple equipment and easy materials obtained, affordable cost, no need location or large space as well as can deckola by by anyone at home nor environment society. The method used in management rubbish leaf dry and trash kitchen namely a stacked bucket. Stacked Buckets is composting media Can accelerated by treatment man with add microorganisms decomposer so that in time short will obtained quality compost good (Salawati, 2021).

Based on description above, many production rubbish organic yet utilized optimally and less skills and insight public about processing rubbish organic especially origin from leaves dry become fertilizer more organic Empower use. because that, we are UIN Sunan Gunung Collaborative KKN students Djati and UIN Sunan Kalijaga triggers the build program Fertilizer organic Liquid (POC) with purposeful stacked bucket technique For give education related manufacture of POC from leaves dry as well as reduce organic waste (garbage kitchen) in Jetis Village, District Saptosari, Regency Mountain South, Special Region of Yogyakarta.

2. METHOD

Activity counseling utilization rubbish leaf dry and trash kitchen become liquid organic fertilizer (POC). done during activity studying Work (KKN) in the Jetis, Jetis, Saptosari, Gunungkidul Padukuhan areas which were held on Monday,





August 22, 2022 start 13.00-15.30 WIB at the hall jetis congregation. Activity counseling This involve party from the Education Agency Agriculture (BPP) Saptosari, KKN group 62 students and representatives the people of RT 01 to RT 09 in Padukuhan Jetis. As for, method activity counseling This as following:

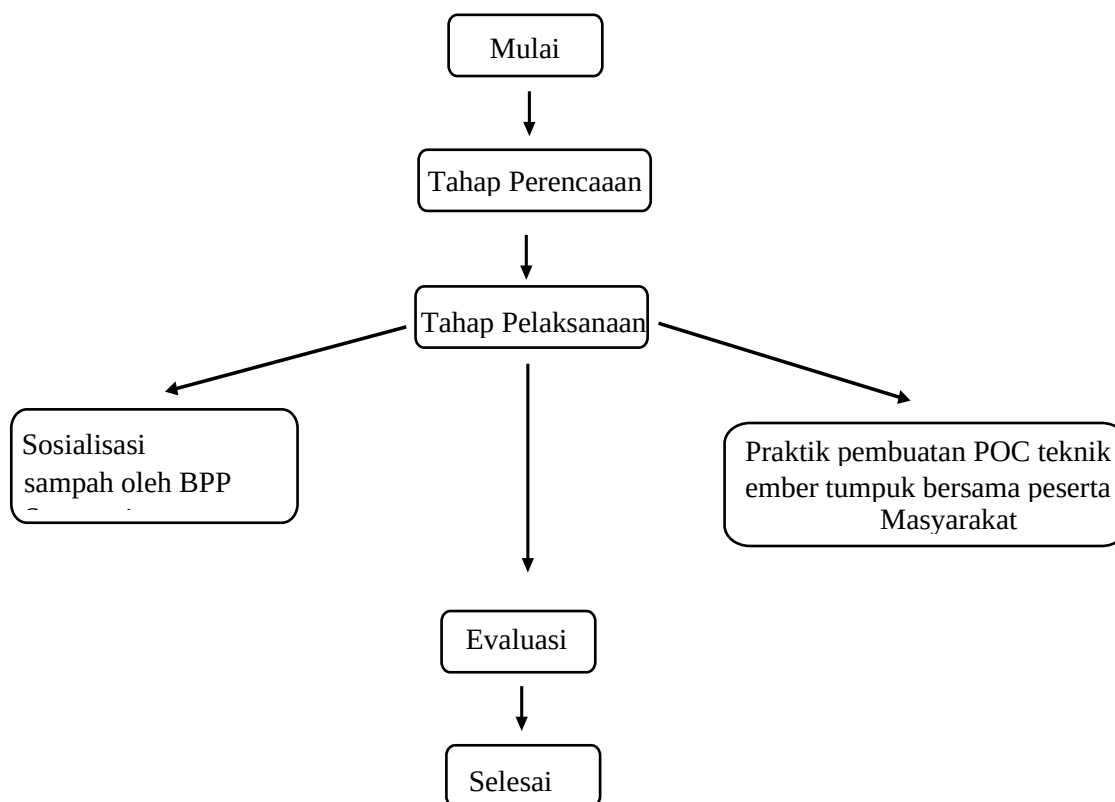


Figure 1. Activity Model

As for the details activity from method implementation counseling This includes the Planning Stage, where at the stage planning This consists from 1) Observation of area/ location KKN activities, start from RT 01 to RT 09 throughout Padukuhan Jetis, 2) Sowan to every figure the people in Padukuhan Jetis without except, 3) Interview in framework dig information about the advantages and problems that exist in the Jetis group, especially those related with regarding environment and waste, 4) Collaboration together related BPP extension program plan, 5) Preparation material socialization and preparation experiment / practice manufacture of POC stacked bucket technique. The next stage, namely the Implementation Stage consisting of 1) Socialization material about management rubbish from BPP Saptosari, 2) Manufacturing practice liquid organic fertilizer (POC) from rubbish kitchen together community / participants counseling and the BPP, 3) Discussion session about management rubbish together BPP Saptosari. As for the procedure practice processing rubbish kitchen become liquid organic fertilizer (POC) using tools and materials as following : 1) 2 large paint buckets, 2) EM4/ biopos starter, 3) granulated sugar, 4) organic waste / garbage kitchen (vegetables / fruits), 5) water, 6) water faucet, 7) drill. The evaluation phase is





carried out form evaluation how successful activity counseling seen from enthusiastic community that follows counseling and understanding / ability public in management waste is also processing organic waste into POC. Indicator success from activity This that is public start apply sorting organic and inorganic waste, and also capable processing each type rubbish the especially organic waste (garbage kitchen) be liquid organic fertilizer (POC).

3. RESULTS AND DISCUSSION

The area of the Jetis hamlet is partially magnitude such as fields and plantations especially tree teak and plants cassava, corn and peanuts ground, give impact alone for public Jetis hamlet, one of them form many rubbish scattered leaves, and also trash kitchen form vegetables remainder or more rot often thrown away in a manner direct to place disposal end or made feed animal cattle without sorted or processed especially first. this happen Because lack of understanding public right importance management trash, mostly household organic waste stairs that have mark economical tall If utilized as good maybe. There is counselling about management waste and utilization rubbish leaf dry trash too kitchen become liquid organic fertilizer (POC) with stacked bucket technique This expected capable help public in overcome many discarded organic waste vain at a time help public in support economy society, so expected can minimize spending and increasing income society. Activity counseling This done in two different session, but stay the same day.

A. Socialization To the About Community Waste Management

Activity socialization This form gift material by sources from the counseling agency agriculture (BPP) Saptosari to present community. Socialization This use technique delivery material through power point and ended with session discussion between public with source person around management waste and liquid organic fertilizer. Activity This attended by 20 participants (community) from a total of 55 guests invitation from RT 01 to RT 09 as solid as Jetis.



Figure 2. Socialization with BPP Saptosari





B. Manufacturing Practice Fertilizer organic Liquid (POC) Stacked bucket technique

Activity practice or experiment making liquid organic fertilizer (POC) stacked bucket technique This done after activity socialization done. Making liquid organic fertilizer in practice only use One type organic waste, that is rubbish the kitchen consists from remnants vegetables rot and skin fruits. activity making POCs more Formerly carried out by the BPP and some KKN students with use procedures that have determined before, where at manufacture liquid organic fertilizer moment That use dose One pocket crackle full rubbish the kitchen consists from trash remainder rotting vegetables and skins fruit (5kg), 2 caps bottle biopos or EM4 as a starter for speed up degradation given trash a little water, then 125 grams of granulated sugar (white sugar) mixed evenly on a container /bucket, then after everything mixed, ingredients the moved to in a media called stack bucket and bucket closed and wait not enough more during two Sunday until formation liquid that collects in the bucket section flowing bottom through the faucet.

During activities fermentation this, media bucket stack No can caught ray sun, because making liquid organic fertilizer is fermentation anaerobes that are not need oxygen and no can caught light sun, This because microorganisms at the time fermentation only can Work optimally if in environment impermeable air (anaerobic) so if There is incoming air into the eber stack that is tool fermentation so microorganisms No can Work with maximum so the POC formation process is not maximum or disturbed (Agus Rasmito, 2019).

Fertilizer organic liquid or fertilizer organic have Lots benefit especially for growing plants eye livelihood majority inhabitant Jetis Fellowship. he did making liquid organic fertilizer This because give impact positive for enhancement production agriculture Good quality and quantity, are also assessed reduce pollution environment and improve quality land in a manner sustainable (Hiola, 2015). Beside it, element carbon and nitrogen contained therein fertilizer organic very liquid important in repair fertility land so that plants and yard public more fertile and spared from fertilizer chemistry (Lia Handayani, 2019).



Figure 3. Kitchen Waste and Media Making Stacked Buckets





Figure 4. Mixing All POC Materials and Media Storage

4. CONCLUSION

Activity counseling management and utilization rubbish leaf dry and trash kitchen become liquid organic fertilizer (POC) with stacked bucket technique This get very good response from society, see from enthusiasm public when present a work program management waste and participation community in activities counseling as well as follow as well as in practice making POC and liveliness at the time session discussion together the BPP. With thus, with exists activity This expected public capable practice it Alone For support quality and quantity results Farming also minimizes organic waste in the environment around.

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MARKETING STRATEGY ANALYSIS OF EMPING MELINJO IN PEPE VILLAGE

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Abstract - Pepe is one of the villages that produces melinjo chips in Klaten, Central Java. This business has become a side income for some people in Pepe Village. This research uses descriptive-analytical research with a qualitative approach. The results of the research can be seen the pattern of marketing channels for emping melinjo in Pepe Village. The marketing channel is the path of channeling institutions that have activities to distribute goods from producers to consumers. The existence of this pattern of marketing channels will affect the size of the marketing costs and the size of the price paid by consumers. The marketing pattern is divided into 3, namely: Marketing Pattern I (from producers directly to consumers), Marketing Pattern II (from producers to retailers and then to consumers), and Marketing Patterns III (from producers to collectors then to new retailers into the hands of consumers).

Keywords: Strategy, Marketing, Chips Melinjo





1. INTRODUCTION

Agricultural development basically have objective that is For increase yield and quality production agriculture, expanding field work, improve level life farmer, increase state foreign exchange as well support activity industry. Activity industry in Indonesia has growing in variety business Good industry scale House stairs, industry small and industrial scale big. Development increasingly technology very impactful to the perpetrators effort that should also fast in adapt market changes. one form common technology used by the perpetrator business is social media. Indonesia is a country with level social media users highest in the world, reported from Wearesocial.com data (2022) that user active social media in Indonesia in February 2022 is as many as 191.4 million user, amount this is up 12.6% from in 2021 which is only 170 million user. Types of social media accessed by Indonesian people include: Whatsapp (88.7% of amount population), instagram (84.8% of amount population), facebook (81.3% of amount population), and tiktok (63.1% of amount population).

See the above phenomenon, moment This Already Many MSMEs use social media in marketing strategy the product. Marketing strategy is thinking marketing used by actors business For reach goal. Marketing strategy ensure a target market and mix related marketing. this become description big from what doer business will do in several markets. (Pasaribu, 2008). Marketing strategy needed so market segmentation, target market determination, and determination market position can with appropriate selected. Selection of the right strategy in marketing will be very influential to achievement objective perpetrator effort. Pepe Village Community, District Ngawen, Regency Klaten, Central Java using a marketing strategy in promote results potency his village.

Pepe is one of them village producer chips in Klaten, Central Java. chips produced with system industry home, every rt there is supplier melinjo later taken and made become chips in each house citizen. Then, deposited return to collectors. chips is kind snacks or food light form crackers made from seed melinjo. chips own characteristic typical a bitter taste. Production chips become work main for Pepe residents, because work This Can done When just. Apart from being deposited to collectors, there are also direct ones market it to market or just make If There is order just. Along with the development of the times, prospects business chips Enough promise.

The resulting emping the more varies so that can interesting interest buyers, for one the chips produced from Pepe Klaten Village which has variants of sweet, salty, spicy and original flavors. chips origin Pepe 's village Already Lots known by the public, even the marketing Already until Surabaya arrived Bima. Because that is, a marketing strategy chips in Pepe Klaten Village need developed. this aim so enthusiasts chips No only from within the country, but also from abroad. For That needed something study about marketing strategy the right emping for the home industry chips in Pepe Village.





2. METHOD

In marketing strategy research chips melinjo This use type study descriptive-analytical with approach qualitative. Research type descriptive-analytical is method purposeful research For describe in a manner narrative something object from the data that has been collected as exists without do withdrawal valid conclusion For public (Zulhijah, 2012). Approach qualitative is approach in something research that results No obtained through calculation statistics and calculations others (Fadila & et al, 2020). In research This using field data and result data interview from subject study or informants who know and understand related object study so that obtained picture and description in a manner detail related to marketing strategy chips melinjo in Pepe Village without do withdrawal valid conclusion general. because that is, research This appropriate use method study descriptive-analytic with approach qualitative.

Study This will be held on Monday, 18 July - Saturday, 27 August 2022 in Pepe Village, District Ngawen, Regency Klaten, Central Java. Deep data collection methods study This use interview semi structured, site survey, and observation. Semi-structured interview done with submit question to subject study namely Mrs. Sri Wiji and Mrs. Sri Wahyuni. Observation done with observing Pepe Village for obtain data on marketing strategy chips melinjo. Instruments used in study This that is researcher (human instrument), sheet observation, sheet interviews and cell phones. Stages deep data analysis study This covers three stage that is data reduction, data analysis, and determination results research. In research this, researcher focus on explanation regarding marketing strategy chips melinjo Pepe Village conducted by the Community and Students of KKN 108 at UIN Sunan Kalijaga.

3. RESULTS AND DISCUSSION

In Pepe Village there is various type industry in the field food, for one that is industry chips melinjo. Turasan Hamlet is one center industry chips melinjo in Pepe Village, where have amount production biggest compared with other hamlets in Pepe Village. this venture has become eye livelihood side part community in Pepe Village. working people in business making chips melinjo also called term craftsman chips melinjo. Craftsmen chips melinjo in Pepe Village which was made respondent in study This everything is woman namely mothers whereas father and his children only follow help If There is time spare. this caused husband have work Alone whereas his son go to school. Manufacturing business chips melinjo called as industry House ladder Because power work used not enough of five people and all use power Work from in It means power work used is member family alone. In addition to their capital use also small. The main reason run business making chips melinjo This is For add income family.

Raw materials making chips melinjo that is fruit melinjo already old. Craftsmen in Pepe Village, especially in Dukuh Turasan majority have plant melinjo alone in the yard his house. So that they No need buy material raw melinjo. Use





melinjo as material raw making chips melinjo, then 1 kg of melinjo can to 0.25 kg chips melinjo.

Equipment used in the manufacturing process chips melinjo is as following:

- a) Furnace charcoal or stove oil, used as tool heating For roast seed melinjo.
- b) Wok from land clay or wok from resistant iron hot, used as a medium for put seed melinjo moment roast.
- c) Surface stone wide and flat, is used as a beating mat.
- d) Bat from iron (hammer) used as tool o'clock seed melinjo after roasted For made chips melinjo.
- e) Irus for reversed seed roasted melinjo (para fry).
- f) Anjang from matting bamboo For put chips new melinjo made, then dry in the sun slab chips melinjo.
- g) Slabs thin zinc, is used For take slab chips melinjo that has still made attached to the beating stone.

As for the steps of the manufacturing process chips melinjo is as following:

- a) Wok or plate from aluminum heated on furnace charcoal or stove oil.
- b) Wok left blank without oil or sand, silenced until hot.
- c) After it's hot, put it in seed melinjo to in wok Then stirred with use irus until half ripe. Necessary thing noticed in fry roasted seed melinjo that is Don't until seed melinjo That too ripe or even scorched. So the conditions are right For Can made chips melinjo until half ripe, with thereby contents become soft and easy flaked. If too ripe or charred so contents become hard so that difficult hit and broke when flaked.
- d) After seeds melinjo half ripe, taken from pan and immediately peeled skin loud in circumstances Still hot, how that is with hit seed melinjo with hammer so that skin loud will broke.
- e) And deep still situation hot too, seeds melinjo that has regardless from skin loud quick hit with hammer on rock for flattened to become chips melinjo
- f) chips melinjo formed rectangle long with size $\pm 10 \text{ cm} \times 5 \text{ cm}$, where in manufacture it takes ± 10 pieces seed melinjo. For form it, seed flaked melinjo made hand in hand so that form One interlocking plates bound and thick evenly.
- g) After seeds melinjo flat or become chips still melinjo attached to the rock, removed one by one with Be careful use blade thin zinc.
- h) chips melinjo already regardless placed on the anvil matting bamboo in a manner regularly and then dried until dry.
- i) After chips melinjo dry, then packed and ready For marketed.

Marketing chips melinjo in Pepe Village. Marketing is the last and most important stage in business industry. Because with marketing so chips melinjo can reach the consumer so that his needs will chips melinjo fulfilled. Besides, because chips melinjo can sold so that producer chips melinjo is also capable obtain income. chips melinjo usually marketed direct to market by manufacturers. Apart from





passing trader there are also retailers part marketing manufacturers chips melinjonya to trader market collectors. They sell to trader retailers and traders collectors Because according to they with past institution marketing so chips melinjo Certain sold out and finished sold. But there are also manufacturers who sell chips melinjo direct to consumer. this usually Because request from consumer alone. Consumer request producer chips melinjo For made chips melinjo later will used consumers at events big like a wedding.

In the digital age like Now this, a lot from the perpetrators MSME businesses do transformation and change method view about marketing results production them. Ways conventional and traditional of course Still Lots done, however for those who have literate about technology and variety convenience, it seems method promote product digitally is way more precise and efficient. Regardless from matter above, the term digital marketing that has been the more spread among community (MSMEs) in particular. Need We know what digital marketing is, Digital marketing can interpreted as activity marketing promotion something brand or brands product or services performed through digital media. Marketing objectives This is reach as much customer with efficient, relevant, and efficient way. If marketing traditional using print media as the ingredients, digital marketing a lot using online media. There are several type General digital marketing used, among others:

- a) Utilizing Websites: In the present era this, society more easy look for something to be desired with access the website. As example look for location, people and goods information more easy found If look for it use internet access. So, having a website will make it easy perpetrator business For Can reach more many and wide Again existing market all over corners of Indonesia.
- b) Utilize Social Media: Use social media inclined connotation not enough well, a lot use up time and make people become No productive. However, if That utilized with more wise will produce profit financial for the user. As For example, social media is used as a medium for promote results product alone. The available media also varies Can use Facebook accounts, WhatsUp, Twitter, Instagram and so on.
- c) Content Marketing: *Content marketing* or marketing content is one branch *digital marketing* that uses various type content For reach out and interact with the target market for the product. The content referred to here is in the form of videos, articles, infographics, books electronics, and types other content that delivers mark benefit for the user. Characteristic content marketing This is its nature informative or not seen as 'selling' vivid. For example, if company the sell product mother and child, then they Can make content containing parenting tips child or review suitable product with category age child.
- d) Influencer Marketing: One marketing This has become trend new among business medium on For increase image and sales the product. *Influencer marketing* combine marketing traditional with digital and similar with system *endorsements* use service celebrity. Work The same between companies and *influencers* This Can shaped review paid or blatant promotion. Effectiveness





marketing use help *influencers* are highly dependent on loyalty the *influencer* 's followers and relevance between marketed products with need his followers. Use means digital marketing can speed up growth business. this Because all digital information can accessed only with a number of click or movement thumb just use the gadgets you have.

Look at the digital market that way crucial, so we saw this in Pepe Village There is something business home (*home industry*) form chips melinjo explored and marketed wider with take advantage of social media. Many of perpetrator business chips when sell results production with deposit it to collectors, so price sell not enough according to what is expected. So from that's what we tried help the perpetrators emping home industry business For Can promote the product online, with a number of way:

- a) Making emping branding: Packaging chips for sale to collectors are very less interesting, fine mashed chips nor those already cooked in fried just put in to in plastic clear. So we tried help For branding and creating more packaging interesting. The branding that we have created is called "Emping Melinjo SW (Sri Wiji)".
- b) Create online marketplaces: Sales already There is with method traditional, there is deposited to collectors, some are sold in the nearest market Already good, but we try lift product this (Chips Melinjo SW) to be marketed online. After Branding Process and manufacture decal done, then promote product online is enough way effective look for customer new. Social media use in the form of Instagram that we use For help promote product chips.



Figure 1. Emping SW's Instagram account

As for institutions involved marketing in marketing chips melinjo in Pepe Village consists from trader collectors and traders retailer.

- a) Trader collectors: Trader collectors is the one who gets chips melinjo Good with method buy or deposit from a number of producer between 2-3 producers with total purchase volume of 155-465 kg per month Then sell it return to trader





existing retailer market stalls. collectors usually No need come over producer chips melinjo For obtain chips melinjo, because usually selling manufacturers direct place trader collector. this Already become habits of the producers chips melinjo Because they No want to chips melinjonya No in demand If they No sell it alone. Besides that they Already become subscription. But there are also collectors who buy chips melinjo with come over producer chips melinjo, p This usually because supply chips less melinjo whereas collectors must fulfil request trader retailer. Whereas purchase past safekeeping chips melinjo from producer to trader collectors usually Because between producers and collectors location House they adjacent and manufacturers No want to bother marketing chips melinjonya Alone as well as can save cost transportation.

- b) Trader Retailer: Trader retailer is buying merchant chips melinjo Good direct from producer nor from trader collector. Trader retailer chips melinjo Lots found in traditional markets Regency Sragen. Besides that There is a number of trader retailers in traditional markets Subdistrict howling. They normal obtain chips melinjo from trader collectors in traditional markets Regency Sragen. Trader retailer chips melinjo sell chips melinjo direct to consumer in relative amount little. Their average buy chips melinjo between 62-155 kg per month.

Based on research that has can be implemented is known pattern channel marketing chips melinjo in Pepe Village. Channel marketing is track from institutions dealer who has activity distribute goods from producer to consumer. There is a pattern channel marketing This will influence big its small cost marketing as well as big its small price paid by consumers. Channel marketing is something path traversed by a series institution marketing for convey product from producer to consumer. channel pattern marketing chips melinjo can is known with method follow current marketing chips melinjo start from producer until until to consumer. From the results research that has done in the field marketing chips melinjo there is three pattern channel marketing namely: Marketing Pattern I: Producers → Consumer, Marketing Patterns II: Producer → Retailer → Consumer, and Marketing Patterns III: Producer → collectors → Retailer → Consumer

4. CONCLUSION

Marketing strategy in Pepe Village is the majority Still use method conventional. Among them We Can know channel marketing in Pepe Village, namely: Marketing Pattern I: Producers → Consumer, Marketing Patterns II: Producer → Retailer → Consumer, and Marketing Patterns III: Producer → collectors → Retailer → Consumer. However, there are also some who have start with selling online for expand marketing. Actually third channel marketing chips melinjo in Pepe Village already efficient in a manner economical. because that, preferably producer chips melinjo No only use one channel just in promote chips melinjo, so consumers become more lots and manufacturers chips melinjo can increase his income. Besides that For business chips melinjo in Pepe Village yet





there is a brand and branding itself, then should producer make a brand label with an attractive design. For taste creations already Can compete with other chips.

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KYAI KATE CURUG TOURISM DEVELOPMENT STRATEGY MOUNTAIN CONDONG USING THE ABCD ANALYSIS APPROACH (*ASSET BASED COMMUNITY DEVELOPMENT*)

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Abstract - Tourism is an aspect that involves the community directly so as to make the community experience a development process that leads to a prosperous community life through community development programs. The concept of the Asset Based Community Development approach or commonly abbreviated as the ABCD approach is one strategy in community development by identifying existing assets or potential. The ABCD approach has five elements for implementing community empowerment programs, namely discovery, dreaming, designing, defining, and destiny. One of the assets or potentials in Gunungcondong Village is the natural tourism of Curug Kyai Kate. From the results of observations and interviews that have been carried out, it is a fact that in carrying out the tourism development strategy of Curug Kyai Kate can use the ABCD (Asset Based Community Development) approach. Based on the social phenomenon that qualifies the age range of the people of Gunungcondong Village, the results show that most of the potential problems that occur are low awareness and knowledge of the community in the tourism sector. In addition, the financial management that has not been maximized, the optimization of existing resources is not optimal, and the small number of visitors visiting the Kyai Kate waterfall is also a problem in tourism development.

Keywords: Assets, Community Empowerment, Tourism Development.





1. INTRODUCTION

Sector tourist be one important sector For income something useful area For development area the. Based on Constitution Number 10 of 2009, tourism is various type activity travel and supported various facility as well as services provided by the community, employers, government, and government area. See trend development tourism, according to CEIC Indonesia data, visits Indonesian tourists reported by 345,438 people in 2022. Records it's up in comparison previously namely 212,332 people. Based on these data can estimated prospect development tourism is very bright. This is what drives government For intensify development in the sector tourism. Development tourist This will impact wide Good in development economy something area, utilization source Power nature, as well life public local.

Tourist is something involving aspects public in a manner direct so that bring various impact for public local, even tourist said have great *trigger energy*, which makes public local experience metamorphosis or developmental processes in various aspect. Developmental process public will bring to life prosperous society with various background back inside. Well-being the can done through development programs applied society in a manner appropriate To use in accordance needs and problems something area. Development public can also be interpreted as empowerment society. Activity This aim For awaken to public in know related problems with empowerment programs To use fulfil prosperous life. Draft approach *Asset Based Community Development* or normal abbreviated ABCD approach is one strategy in do development society. This ABCD approach be one method alternative empower public with use the assets you own meaning community 's potential That alone. Potency This can form something to own in self like intelligence, mutual cooperation attitude, nature care, and so on. There is also in exists availability source Power nature (SDA). one potency owned nature that is Curug Kyai Kate.

Curug Kyai Kate is one object tour natural in the form of a waterfall located in Kepudang Hamlet, Gunungcondong Village, Bruno District, Purworejo, Central Java. Tour This still very beautiful with river water flowing under the waterfall and also the atmosphere forest around the waterfall. Tour waterfall This become tour official in Purworejo and managed by the community local or inhabitant local as well as government area.



Figure 1. Implementation Activity Community Service at Curug Kyai Kate





In management tour Kyai Kate waterfall Still own a number of constraint so that needed a development strategy tourism. Still low awareness and knowledge public in sector tourism, management and management no tours yet maximum as well as Still at least amount visiting visitors to tour Kyai Kate waterfall. Based on background behind problem such, then done analysis with title " Development Strategy Tour Kyai Kate Waterfall, Gunungcondong Village with Use Approach ABCD (Asset Based Community Development) analysis.

2. METHOD

Study do on tour Kyai Kate Waterfall and the community the surrounding area which is located in Gunung Lean Village, Bruno District, Regency Purworejo. Election location based on *purposive sampling* ie A method determination location in a manner based on purpose on a number of consideration rational (Nazir, 1988), namely : 1) Tourism Curug Kyai Kate is one object tourism in Purworejo, where the icon is a waterfall with panoramic views around form forests and hills, 2) Represents tour natural with beautiful area and clear river, 3) Kyai Kate waterfall is object tourism which is managed by the people of Gunungcondong Village who are currently carry out development programs society by the government regions and parties related. Forget valid results regarding object tour Curug Kyai Kate then done observation with do observation in a manner thorough.

3. RESULTS AND DISCUSSION

Development tour is one based program empowerment society. Empowerment public can interpreted as activity business For increase level well-being society. Which in the end public expected will spared from poverty (Habib, 2021). Development program tour in empowerment public own how much concept, namely development programs based on the community (*Community Based Development*) or can also is said to be a development program driven by a group community (*driven development*) (Sudarmanto, et al., 2020).

The ABCD (*Asset Based Community Development*) approach is one type theory in empowerment public sustainable. this theory stick to society or something community For designing empowerment programs Alone through certain processes, such as identification assets or existing potential. Assets and potential that have been identified Then clarified and matched with condition from public or group. Approach *Asset Based Community Development* (ABCD) has five elements For implementation of empowerment programs society:

- 1) *Discovery* (Finding) is the initial process from ABCD approach. this process done with assessment return assets and potential owned by the village the. For found it, can through the conversation process or interview. With see return potential in society beneficial For identify the program to be done To use support exists change.





- 2) *Dream* (Dream) is advanced from *discovery* (assessment process). this process form identification related dreams and hopes that exist in society the. In addition, at stage it also delivers reflection Spirit to public try realize dreams and hopes they with maximum effort maybe.
- 3) *Design* (Design) After knowing expectations desired by the community, step furthermore that is compile or designing plan changes to be done. Plan change This must done in a manner mature and systematic. Plans (*planning*) that was drawn up in a manner structured the will give hope full for realization desired hopes and dreams. _
- 4) *Define* (Determine) This stage started with discussion with public about plan to be run. Apart from discussing, stage this also sets focus from changes to be carried out. This as exists stabilization about changes to be is inside public the.
- 5) *Destiny* (Manifesting) is the final process in ABCD approach. After sure to plan changes to be done, then furthermore implement and apply plans that, of course in accordance with potency owned village. Implementation change this, of course aim For well-being community and also for the village the No depending on the party outside, however can utilise potential in the village That alone.

Gunung Condong village is village located in the District of Bruno, Regency Purworejo, Central Java. The area is 540,740 Ha with majority Still form forestry, plantation, and rice fields. kindly geographical existence village mountcondong is in the hills with height land from surface sea 878 m as well temperature the average temperature is 25 degrees Celsius. Can said Gunungcondong Village Enough Far from center government. Gunung Condong village have asset potency especially at source Power potential nature If developed become tour To use support well-being as an empowerment program economy creative society. Existing empowerment program developed among others is tour natural waterfall "Curug Kyai Kate" which is in Hamlet Kepudang. In its development, Curug Kyai Kate continues developed in a manner consistent by society, government village local and related parties tour that is what is meant is the "Guncondong Village Tourism Awareness" community.

Table 1. Tourist Spots in Gunungcondong Village

Tourist Spot	Description
Kyai Kate Waterfall	1. Sourced clear water flow direct from undiscovered water source Once dry when season drought
	2. Waterfall as high as 10 meters with depth of 15 meters just below waterfall shower. _
Kyai kate Curug River flow	1. River along 200 meters with rock spots that can used For fishing and bathing





	2. Consists from a number of part river covers the part that has depth more from 2 meters and a suitable shallow section used as a bathing area.
Rock Garden	Available various type plant decorations and rides game for children surrounded by rocks as decorative vehicle
Shack Little	Available two building hut located on the side park rocks, so raises impression decorative and beautiful
Meeting Hall	Hall with wide not enough more 48 m ² are suitable used as place meetings and gathering of visitors.
Culinary Outlets	Provide various type food light, food weight and drink _
parking area	Only available parking area For type vehicle wheel 2. Because of the location less travel strategic For reached vehicle 4 wheels.

From the above data and results observation as well as interviews that have done, got something fact that in executing a development strategy economy creative tour Curug Kyai Kate got use ABCD approach (*Asset Based Community Development*). The ABCD method is method alternatives are made in define a development strategy economy creative use asset local as emphasis (Malizikri : 2019). As for what is meant in matter This is community 's potential about as much as you can used as means enhancement well-being For public That alone.

In identification existing assets, categorized in various types asset such as : Human Assets, Natural Assets, Economic Assets, and Social Assets. As for more explanation detailed as following:

a) Human Assets

Human assets explain about existing capabilities in self man like : knowledge, ability, education, expertise, skill, method communication, health and so on. Existing capabilities in self somebody This can be inside capital do useful activities, eg someone who has prowess in edit video will support marketing object tour through digital marketing such as making content youtube, tik tok, instagram or social media other. Participation and engagement Gunungcondong Village community is also active in management object travel, for one is form of mutual cooperation or cooperation fix and clean object tour grumbled participate active manage facilities and infrastructure in the area tour.

b) Natural Assets

Natural assets is asset with source Power existing nature like : Curug Kyai Kate, rivers, trees, mountains, forests, and others. Some natural capital This really Good in increase economy society. waterfall or waterfall is A interesting destination if can socialized with good promotion. In terms of geographical, Gunungcondong Village This located in the mountains, so give still view natural, surrounded by shady trees, clear rivers, green rice fields, and far away from urban. Lots of trees coconuts,





the trees that grow soaring high. Nuance radiant green moment eye see trees as well as the scenery that makes We fascinated. So that can give beauty, coolness, and giving peace heart for its citizens himself and the tourists who visited Curug Kyai Kate.

c) Economic Assets

This asset include: Management asset, way entrepreneurship and development. Economic assets is A internal capital implementation apply the money they have For used and developed, with exists entrepreneurial spirit somebody will more Good in matter management develop his efforts. Planning development economy creative, Gunungcondong village government use clear principles and goals with refers to scenario normative to object tour Curug Kyai Kate. As for the principles and goals are (1) Manifest independence based society on source Power man done immediately in a manner independently by society local, (2) Utilization resource local optimally, in the form of culture togetherness and mutual cooperation grow develop destination tourism, (3) Preservation environment, (4) Utilization technology as a supporting suggestion development tourism, and (5) sustainable development.

d) Social Assets

In assets This covers the ability of Gotong Royong, Social Networking and Social Harmony as well societal. these advantages used For do something with full participation, especially in system management tour by the association public local. See enhancement public in developing Gunungcondong Village This Finally formed committee or management Paguyupan Sadar Wisata, they also started cooperate with the Tourism Office Purworejo in manage and develop object tourism in the village of Mount Condong in particular Curug Kyai Kate.

Village community follow active in support founding tour the, one efforts made public in form of collaborative improvement infrastructure facilities and infrastructure in the area object tour. In addition, some big public Already own real awareness to existence object tour the so that can add make it easy the way development and progress tourism in Gunungcondong Village. Availability potentials Good from aspect people, nature, location village nor facilities and infrastructure is factors support in development tour Curug Kyai Kate. Potentials the will give enough impact significant to object tour if managed with good and right. Remember aspect This Enough important and basic as means support object tour Curug Kyai Kate.

Success in do activity development tour No as easy as imaginable. Many obstacles and obstacles that hit, from related parties like public That Alone nor obstacles that are not expected like disaster natural or some other obstacles. because That development strategy is needed good tour as step support development tour Curug Kyai Kate.





Scenario development simple things done by the parties related in development tour curug kyai kate There is two part : First, the term Development Scenario short, with assumptions : (1) Infrastructure development in area object tour in a manner fast, and (2) Improvement level economy. Whereas scenario development period long, with assumptions (1) Construction is done in a manner gradual and sustainable, (2) Improvement participation and self-help society, and (3) Savings use source Power nature (Raharjo, 2013).

Development strategy tour use analysis the ABCD method uses pattern development assuming society that participating community role active, creative, and independent in empower himself alone, inside matter This is tour Curug Kyai Kate. The main thing is draft the ABCD approach is do empowerment with use of aatan community 's potential. Then potential the driven and developed with various the right way To use realize people 's dreams Alone that is welfare (Mirza, 2019).

A. Development Pattern Tour Curug Kyai Kate

Approach in development tour shared become three namely, tourism based community, tourism sustainability, and tourism based ecotourism. As for approach other tours is tour based *good tourism governance*, tourism based culture, regional development and tourism based suitability between supply and demand (Yacob et al., 2021). kindly general objective from development potency tour is For realize independence public in economic creative with develop potential all around To use realize well-being For himself themselves (Rahayu et al., 2022).

Influence entity traveler is factor important in tourism. The more Lots visiting tourists the more lots of income or gains. For realize matter that, administrator tour waterfall Kyai Kate must Can operate promotion in a manner maximum. With helped by corals cadets and devices village, manager make means promotion on social media with utilise tool sober. Making content done in the area travel, like sing together, introduction and highlights to existing infrastructure, access and rides provided and things other. Besides that in activity promotion, community initiative For cooperate with service tourism in manage tour waterfall the. it has realized with exists tour Curug Kyai Kate in the list of objects tourism in the district Purworejo.

Apart from promotions place, manager tours are also held a number of purposed *events* For interesting interest visitor. Like procurement karaoke competition in the area tour Curug Kyai Kate, competition held *mini* vlogs during independence events, and activities other. kindly direct nor No direct, existence tour Kyai Kate waterfall has impact positive for the people of Gunungcondong Village themselves, including:

- 1) From an economic point of view, the community participates plunge in development programs economy creative tour Already feel the benefits. Seen from enhancement quality individual person, such as in matter trade, do promotion or management travel and finance.





- 2) Social aspect, society that actively participate feel the benefits in field social societal. Like procurement marked activity with committee something activities, ways communicate with customer or visitors, as well own many relation.
- 3) Psychological aspect, society feel that There is upgrade and more productive. arising motivation that looking for no money only wander in the country of people, but in the village Alone without leave relatives you still Can productive looking for money.

B. problem Potential in Development Tour Curug Kyai Kate

From the description above, you can is known that Gunungcondong Village own potency or asset possible wealth developed become more Good To use fulfil well-being public based on ABCD approach (*Asset Based Community Development*). However, related with tourism, a lot the people of Gunungcondong Village who have not understand will importance understanding about tourism the. For it, deep observation development tour this, researcher make summary phenomenon social events that occurred in Gunungcondong Village.

Table 2. Phenomena social events that occurred in Gunungcondong Village

Range Age	Social Phenomena
≤ 12 Years	1. understand yet The same very about draft development tourism. 2. Don't understand development assets as well as riches owned nature.
13-16 Years	1. Have interest as well as interest For join develop tours, however Still too early and yet join in societal. 2. Literacy tourism Still less.
17-25 Years	1. Very enthusiastic with an empowerment program public through development potency existing assets. 2. Enough skillful and hopeful support from various party related in development tour 3. Hope exists socialization related with development tour Curug Kyai Kate. 4. Hope exists for real results related with income.
26-49 Years	1. Enough contributive to management and development tour. 2. Conduct empowerment programs through training aware tours, however only some who follow contribute 3. Requires funds that do not A little For revitalize tour Curug Kyai kate
≥ 50 Years	1. Follow active help in management development tour. 2. Become cast extra in management asset. And hope subject active youth in matter the.





Based on phenomenon social the people of Gunungcondong Village between range the qualifying age, ie children (≤ 12 years), youth responsibility (13-16 years), adolescents (17-25 years), adults (26-49 years), and parents (≥ 50 years) obtained results that part big problem potential to occur is Still low awareness as well as knowledge public in sector its tourism. this seen from literacy public to role potency existing assets For development and empowerment public To use welfare Still less. For it, society hope exists socialization active from party related and official For help awaken public will important and useful utilization assets and potential village For developed become tour.

Another problem that arises related with income. In case income, from government village mountcondong always and first characteristic transparative. Even in every activity or events big, fine from device village or committee organizer always decipher explanation related finances in part evaluation together. However, for allocation tour Still Lots constraints, like proposal income from work that is not regular, dues public a village that has had its ups and downs post forged the COVID-19 pandemic, and so on. For That advice and policies are needed related question future funding expected will advance development tour Curug Kyai Kate.

In terms of management, community Not yet so maximum in manage tour Curug Kyai Kate, fine from side management infrastructure, resources Power people, income, as well marketing (marketing). this based on lack prowess source Power owned by Gunungcondong Village. Proven, assets village No managed with maximum in accordance with procedures structured by the community. In case income, more often allocated For inventory infrastructure object tour course, p This make volunteer feel No valued and inclined want to release self from management manager tour the. Another problem that becomes tree main is lack of visit from tourists. Even the more day visiting tourists the more little. From the last data results interview with manager curug, Mr. Parino, each day only around 10-15 people. this prove that Still lack of management marketing For promote and introduce tour Curug Kyai Kate.

From various problems that arise, handling Good Keep going done To use realization development tour Curug Kyai Kate which is more Good again. And for the sake of prevention exists another possible problem arise, society following device government, Tourism Awareness and corals Gunungcondong village cadets together, shoulder to shoulder manage return object tour Curug Kyai Kate. And expected tour Curug Kyai Kate becomes destination capable travel lift well-being society, in particular the people of Gunungcondong Village.

4. CONCLUSION

Based on description above regarding development strategy tour Curug Kyai Kate uses Analysis The Asset Based Community Development (ABCD) Approach in Gunungcondong Village, then can concluded that:





- a) Gunung Condong village own asset riches potential nature For developed become destination tour superior with development object tour " Curug Kyai Kate". Development effort has carried out by the government villages, communities and parties related through empowerment programs community based on identification asset use ABCD approach.
- b) Empowerment program public with development tour Curug Kyai Kate in a way direct nor No direct impact positive on well-being the people of Gunungcondong Village, good from facet economics, facet social, as well facet psychological society.
- c) Potential problem in development tour Curug Kyai Kate, among others: still low awareness as well as knowledge public in sector tourism, management unfinished finances maximum, less maximum optimization source power there, and still is at least amount visiting visitors to tour Curug Kyai Kate.

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COUNSELING ACTIVITIES ABOUT *ECO ENZYME* : EFFORTS TO HANDLE ORGANIC WASTE PROBLEMS IN KEPUHKLAGEN GRESIK VILLAGE

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Abstract - Waste has become a very common problem experienced by the global community, including in Indonesia. Specifically, the Ministry of Environment and Forestry said that in 2020 the total national waste production had reached 67.8 million tons. This figure has increased when compared to previous years. Kepuhklagen Village is one of the villages located in Wringinanom, Gresik, East Java. Geographically, Kepuhklagen Village can be said to be an agricultural and industrial area. In this reality condition, waste is one of the challenges that Kepuhklagen Village must face. The majority of waste problems that are often encountered among the people of Kepuhklagen Village are the large amount of organic waste in the form of vegetables and fruits that come from household activities or agricultural products. To handle this problem, it needs the right effort and strategies to help the community in managing and processing waste, especially the organic type. In this case the effort used is Eco Enzyme. As an effort to introduce Eco Enzyme, KKN 108 UIN Sunan Kalijaga took the initiative to collaborate with Relawan Eco Enzyme Indonesia (REEI) Gresik to hold counseling activities carried out with several approaches, namely material presentation or socialization, demonstrations, and discussions.

Keywords: Waste, Organic Waste, Kepuhklagen Village, Eco Enzyme.





1. INTRODUCTION

Environment is place shelter for all creatures that exist on earth, incl humans (Ilmagfiroh, 2021). Environment be one influential factor in life, because existence can used as gauge measuring For know description condition level health society (Amirullah et al., 2022). So from that, take care condition environment to stay clean and beautiful is something not quite enough important answer done by society. For realize cleanliness and beauty environment, is required exists emerging awareness from in self public about importance guard cleanliness and beauty environment. However, the reality is there moment This show that awareness public will importance cleanliness and beauty environment That Still relatively low especially to related problems with waste (Hanifa et al., 2022).

Garbage already become very common problem experienced by the global community, including in Indonesia. kindly specifically, the Ministry of Environment and Forestry (KLHK) stated that in 2020 total production rubbish national has reached 67.8 million tonnes. From these data, can is known that every day There is around 185,753 tons waste generated by 270 million resident. the figure experience enhancement If compared to with years before (Armus et al., 2022). There is an increase production trash among public That happen Because exists influence from a number of factor like increase amount population, change pattern consumption and style life community (Manyullei et al., 2022). Additionally, an increase production trash too happen Because exists influence from intensity activity daily society. The more often activity daily the done, then production rubbish or waste generated will also the more Lots the amount from time to time (Putra et al., 2022). With relative amount more and less there is a processing process, it is likely that it will happen from exists problem This is increasing amount arising trash, type, as well characteristics trash.

Garbage is terms used For describe something substance / material the rest already No used again (Ilmagfiroh, 2021). In line with matter, garbage is also interpreted as something wasted material or thrown away from results activity daily man as well as natural processes. Armus defines rubbish as all residue generated by the activity daily human and animal forms solid, muddy (*sludge*), liquid and exhaust gases Because No needed or No wanted again (Armus et al., 2022). kindly Specific explained in the Decree of the Director General of Cipta Karya, number 07/KPTS/CK/1999: Juknis Planning, Development and Management Field Urban and Rural PLP that rubbish that is characteristic waste solid, composed from substance organics and substances considered inorganic No useful again and have to managed in order to exist No endanger environment and protect investment development (Hasibuan, 2016).

Garbage divided become two type ie rubbish organic and trash inorganic. Organic waste or normal called with rubbish wet That is type trash you can with easy experience weathering or unraveled become more substance small for example vegetables, fruit, leaves, bones, scraps food livestock, timber, and so forth. Whereas rubbish inorganic or often called with rubbish dry is type tough trash or even No





can undergo a decomposition process like metal, glass, cans, plastic, and so on (Armus et al., 2022; Putra et al., 2022).

Kepuhklagen village is one village located in the District Wringinanom, Gresik Regency, East Java. kindly geographic, Kepuhklagen Village can said as area agrarian and industrial. In condition reality that, problem related rubbish is one must challenge faced by Kepuhklagen Village. Majority problem frequent trash found among Kepuhklagen village community is many rubbish organic form originating vegetables and fruits from activity House ladder or remainder results agriculture. There is a problem it is exacerbated with habit still society often throw away garbage in rivers, gardens, and piled up trash in the yard house.

Behavior and habits still society Not yet Can orderly in throw away rubbish That resulted appearance other problems like emergence smells that don't delicious, clogged drains, dirty and reducing rivers beauty environment to be No nice seen. Besides that, there is pile rubbish especially type organic worried can potentially raises explosion due to excess methane gas during the decomposition process going on. For minimize impacts and hazards from exists problem waste in Kepuhklagen Village, is needed effort along with the right strategy For help public in manage and process rubbish especially the kind organic.

Eco Enzyme (EE) is one technology management and processing kinds of garbage organic. In terms of historical, *Eco Enzyme* was first discovered and developed by Dr. Rosukon Poompanvong which is a founding father association Thai agriculture. *Eco Enzyme* disseminated to society by Dr. (H) Joean Oon Siew Kee who is a Naturopathy from Penang, Malaysia (Astra et al., 2021). *Eco Enzymes* defined as something fluid complex within there is content enzymes (proteins), acids organic matter, and the resulting mineral salts through the fermentation process anaerobic rubbish fruits and or vegetables with adding sugar and water (Parwata et al., 2021). Fluid These *Eco Enzymes* colored chocolate dark and has a strong sour / fresh scent. kindly succinctly, another definition mentions that *Eco Enzymes* is results from the fermentation process rubbish kitchen organic raw like skin added fruit and vegetables with sugar (brown sugar, brown sugar or molasses) as well as water with composition ratio 3: 1:10 (Murdiana et al., 2022). Fermentation process in making *Eco Enzyme* requires 3 months time or 90 days. on month first, mix rubbish organic matter, water and sugar will produce alcohol. Then, on the month second will produce vinegar. on month third, *Eco Enzyme* already Can harvested and used (Prasetio et al., 2021)

Eco Enzymes as enzyme made from friendly organic environment This own various very useful benefits For help activity society. In activity daily *Eco Enzyme* can used as fluid cleaner floors, cleaners clothes, cleaners dishes, cleaners toilet, repellent rat, repellent insects, fertilizers organic natural, moisturizing air in the house (*humidifier*), as well as *hand sanitizers* and disinfectants which are very useful during a pandemic (Astra et al., 2021). On fields agriculture, *Eco Enzyme* can benefited as solution sprinkler plants and can help repair quality fruit especially in plants respect. On fields fisheries, *Eco Enzyme* can used For remove smell fishy in





the aquarium at once healthy fish. On fields animal husbandry, *Eco Enzyme* can used For help cope problem Disease Mouth and Nail (FMD) in animals cattle. On fields health, *Eco Enzyme* can used For relaxation with method soak feet into mixed in warm water with *Eco Enzyme*, cleanse the body, as well drug gargling (Nurfajriah et al., 2021). Whereas for environment in a manner whole, there is *Eco Enzyme* can help reduce effect House glass and *global warming* (Larasati et al., 2020).

Eco Enzymes can potentially become road go out best for problem management and processing rubbish organic in the future come. because that is, activity devotion to public through Studying Work Real (KKN) Batch 108 UIN Sunan Kalijaga Yogyakarta initiative For stage counseling about *Eco Enzymes* To use introduce technology the to public as well as increase awareness, understanding skills, and interests public in manage and process rubbish organic through *Eco Enzymes*. Target activity counseling This is Kepuhklagen village community specifically moms PKK members, youth, farmers or public village that has interest in the field agrarian. Through activity counseling is carried out, it is hoped can grow exists knowledge and awareness as well as give change behavior public in manage and process rubbish produced organics so that impact on improvement quality environment live in Kepuhklagen Village. In articles This will explained about description general village of Kepuhklagen which includes condition as well as problem the trash in there. In addition, also explained about implementation activity counseling about Organized *Eco Enzyme* as something effort in handle problem waste in Kepuhklagen Village.

2. METHOD

Kindly overall, maintenance activity This consists from a number of includes stage stage pre- proposal, post- proposal, core activities, and evaluation. First, stage pre proposal. In maintenance activity counselling, yes a number of things to do on stage pre- proposal, namely: (1) Collect data along with information about conditions and problems that exist in Kepuhklagen Village. Data collection as well information related condition problems that exist in Kepuhklagen Village This done with use approach observation and interview. (2) Establish topic empowerment as well as determine target. (3) Do assessment to topic raised empowerment. (4) Do coordination and cooperation with relevant parties. In maintenance activity This students of KKN Batch 108 Group 24 UIN Sunan Kalijaga Yogyakarta established coordination and cooperation with a number of party among them Head of Kepuhklagen Village, Student Technology Industry Semen Indonesia International University of Agriculture (UISI), as well Volunteer *Eco Enzyme* Indonesia (REEI) Gresik Regency.

Second, stage post proposal. There is two thing to do in stages This that is make planning technical implementation activity as well as prepare necessary tools and materials For activity socialization. planning technical implementation done with stage discussion group To use discuss tools and materials needed, schedule of activities counselling, as well distribution duties of each member at the time activity





counseling That going on. Once known necessary tools and materials For activity socialization, step furthermore is prepare tools and materials. There are several thing to do in prepare tools and materials yes needed For activity socialization, between others: (1) borrow multimedia equipment (*sound system*, LCD, and screen projector) to party village ; (2) seek and collect rubbish organic form vegetables and trash skin oranges ; (3) take care a number of necessity supporters like consumption and certificates speaker.

Third, stage core activities. The core activity stage is stage implementation activity counseling about *Eco Enzymes*. Activity counseling This held with a number of approach that is socialization or exposure material, demonstration, and discussion. Activity counseling about These *Eco Enzymes* started with exposure covering material review theoretical about *Eco Enzyme*, urgency *Eco Enzymes* for environment and society, explanation about making *eco enzymes*, as well as benefit *Eco Enzyme* for life society. materials the delivered by Ms. Tatik Erawati as chairman from community Volunteer *Eco Enzyme Indonesia (REEL) Gresik* Regency. Then activity counseling next with a training / demo creation agenda *Eco Enzymes*. Next, each participant provided with containing *flyer* description making *Eco Enzyme* and participants were also given sample *Eco Enzyme* each as much One bottle size 100 ml. For clarify delivery material and demos that have been done, at the end activity socialization held session discussion and ask answer.

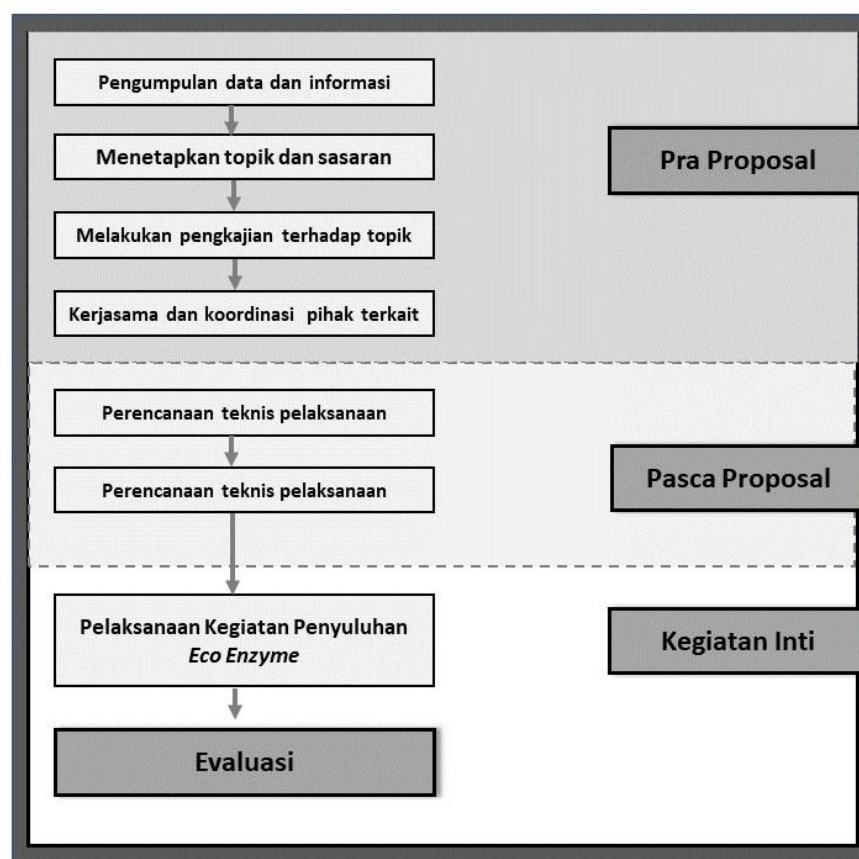


Figure 1. Flow of Extension Activities





Fourth, stage evaluation. Evaluation stage is last stage in administration activity counseling *Eco Enzymes*. Evaluation stage This done after the event is over took place with method stage discussion group To use review return course of events whole Good from presence participants, enthusiasm participants, accuracy time, or other things to be notes moment activity going on. As for the groove maintenance activity counseling about *Eco Enzyme* is show on figure above.

3. RESULTS AND DISCUSSION

A. Overview of Kepuhklagen Village

Kindly Administrative, Kepuhklagen Village is one village of the 16 villages in the District Wringinanom Gresik Regency. Kepuhklagen Village area consists of 6 hamlets, namely: Klagen Hamlet, Kepuh Hamlet, Ngembul Hamlet, Reco Hamlet, Sumberglagah Hamlet, and Sumbertengu Hamlet, each of which is led by a Hamlet Head. Position The hamlet head becomes very strategic along many overflow task village to apparatus this. In order maximizing function service to community in Kepuhklagen Village, from to 6 hamlets the divided into 6 Rukun Warga (RW) and 16 Rukun Neighbors (RT).

Reviewed from facet geographic, Kepuhklagen Village is area agrarian consisting from rice fields, plantations and some land hills. With exists condition potential nature and supported by availability source the existing resources in Kepuhklagen Village, make part the people there eyed livelihood as a farmer in his daily life. Not only that, there are also some the people of Kepuhklagen Village who have eyes livelihood as laborer farmer because ownership very little land by the community civil. Besides that seen from facet location, Kepuhklagen Village is also included to in area industry. it can identified from exists center industry form factories all around road to Kepuhklagen Village.

The existence of Kepuhklagen Village which is located in the region agriculture and industry That No only can become opportunities that can bring benefit for public but also potential raises problems just in the middle life Kepuhklagen village community. In condition reality is found a number of problem like appearance various pollution air, change temperature, and also shallowing river. Not only that, there is also another problem namely related with trash. Majority problem frequent trash found among Kepuhklagen village community is many rubbish organic form originating vegetables and fruits from activity House ladder or remainder results agriculture.

There is a problem it happened Because a number of matter like No exists Place Final Disposal (TPA) as well exists habit still society often throw away garbage in rivers, gardens, and piled up trash in the yard house. Behavior and habits still society Not yet Can orderly in throw away rubbish That resulted appearance other problems like emergence smells that don't delicious, clogged drains, dirty and reducing rivers beauty environment to be No nice seen. because it, for Can help public in handle problem the needed appropriate efforts and strategies.





B. Activity Counseling About Eco Enzyme for the Kepuhklagen Village Community

Activity counseling about Eco Enzyme in the Kepuhklagen Village community has will be held on Saturday, 13 August 2022. Activities This held in a manner directly at the hall village Kepuhklagen which is located on Jalan Klagen, Bureng South, Kepuhklagen, District Wringinanom, Gresik Regency. Implementation activity This followed by 30 participants who are representative device village, ladies PKK members, members coral cadets, and representatives from each hamlet in Kepuhklagen Village.

Activity This going on start from at 09.00 WIB with an opening agenda by Sister Fatimatus Zahro as chairman group 24 KKN Batch 108 UIN Sunan Kalijaga Yogyakarta. Next, activities next with remarks delivered by Mr. Edy Suparno, SH as Head of Kepuhklagen Village. In his remarks, the Head of Kepuhklagen Village give appreciation to students of KKN UIN Sunan Kalijaga Yogyakarta who have active in collect information about conditions and potential in the village Kepuhklagen. More continue, he add that exists activity counseling about Eco Enzyme is knowledge new must pay attention to in the future can beneficial for progress and development of Kepuhklagen Village.



Figure 2. Greetings from the Chair of the KKN and the Head of Kepuhklagen

Activity counseling held with a number of approach that is exposure material or socialization, demonstration, and discussion. Activity counseling about These *Eco Enzymes* started with exposure covering material review theoretical about *Eco Enzyme*, urgency *Eco Enzymes* for environment and society, explanation about making *eco enzymes*, as well as benefit *Eco Enzyme* for life society. materials the delivered by Ms. Tatik Erawati as chairman from community Volunteer *Eco Enzyme Indonesia (REEI) Gresik* Regency. With exists exposure material or socialization about *Eco Enzymes* expected can grow awareness, giving understanding as well as introduce to Kepuhklagen village community about technology management and processing rubbish through *Eco Enzymes*.

Then activity counseling next with a training / demonstration agenda making *Eco Enzymes*. In the agenda, the participants direct practice method make *Eco Enzyme* guided by Ibu Tatik Erawati along team from Volunteer *Eco Enzyme Indonesia (REEI) Gresik* Regency. Where are the ingredients main used is rubbish organic form vegetables and skin oranges that have prepared previously by a group





of 24 KKN Batch 108 UIN Sunan Kalijaga Yogyakarta. at the moment training / demonstration, the participants each other Work same and same alternate practice method make *Eco Enzymes* with purpose for the participants can understand the manufacturing process in a manner whole. Next, each participant provided with containing *flyer* description making *Eco Enzyme* and participants were also given sample *Eco Enzyme* each as much One bottle size 100 ml.



Figure 3. Presentation of material by Mrs. Tatik Erawati from REEI Gresik

In the making *Eco Enzymes* there is necessary materials and equipment prepared. Necessary materials be prepared For make eco enzymes, among others: (1) garbage organic form skin fruit and vegetables as much as 3 kilograms; (2) brown sugar or molasses as much as 1 kilogram; (3) water as much as 10 liters. Possible organic waste used For *Eco Enzyme* Fermentation is trash that isn't slimy, no colored black, no smelly, no cooked, no dry and hard, no fatty (meat avocado, coconut durian, and others) as well No rotten, moldy and wormy. Types of sugar that can worn For fermentation *Eco Enzyme* is molasses liquid, molasses dry, brown sugar aren, brown sugar sugarcane, brown sugar coconut and brown sugar palm. Whereas what kind of water can used in making *Eco Enzymes* are river water, well water, rain water, gallons of water, filled water repeated, as well as PDAM water that is precipitated.

As for the equipment that must be be prepared in making *Eco Enzyme*, namely: receptacle making *Eco Enzyme* and scales. In case this, a container that can used as place making *Eco Enzymes* is material plastic, sized small or large (appropriate need), have closed mouth wide and no suggested use the mouth narrow Because own more potential vulnerable explode as well as No allowed use made of container glass Because more prone to broke.

Manufacturing process *Eco Enzyme*, consisting from a number of necessary stages and steps done. As for the explanation is as following:

- 1) Prepare receptacle plastic old used washed clean. Then input as much water 10 liters to in receptacle it and added with sugar/ molasses as much as 1 kilogram.
- 2) Weigh it rubbish skin oranges and vegetables already prepared before. Weigh 3 kilograms.
- 3) Input rubbish organic that has weighed to in container. Then stir until evenly.





- 4) Closed receptacle the with meeting and put it ballast on it so as not to There is pressure air from top.
- 5) Next, give it a label that contains date making along estimation date harvest.
- 6) Store it in a shady and clean place to avoid it from exposure ray sun in a manner direct.
- 7) Shut up for 90 days, *Eco Enzyme* Already Ready harvest.



Figure 4. Demonstration and practice of making eco-enzyme

For clarify delivery material and demos that have been done, at the end activity socialization held session discussion and ask answer. kindly whole, during activity counseling going on participant looks very enthusiastic and giving positive response to materials that have delivered. There is enthusiasm and response positive from participant can identified from liveliness participant in submit question as well as participants also have capable explained return described materials. it because The material presented is very useful and appropriate with conditions that exist in the Kepuhklagen Village community. However in maintenance, still there is a number of possible deficiencies become notes For future improvements come like the start time late activities, total presence participants who didn't in accordance with estimate, as well as minimal participation from village youth local being one internal *stakeholders* development and progress village. Then activity counseling This terminated with submission certificates and mementos form product *Eco Enzyme*, reading prayer as well as session Photo together.



Figure 5. Closing of eco-enzyme extension activities





4. CONCLUSION

Based on description above, can be known that majority problem frequent trash found among Kepuhklagen village community is many rubbish organic form originating vegetables and fruits from activity House ladder or remainder results agriculture. For handle matter mentioned, KKN 108 UIN Sunan Kalijaga has take step For organize activity counseling about *Eco Enzyme* on Saturday, August 13, 2022 in collaboration with REEI Gresik. Activity counseling done with 3 (three) approaches that is exposure material or socialization, demonstration, and discussion. kindly whole activity counseling held can said walk with Good Because participant enthusiastic moment activity going on. It 's just there is a number of necessary notes noticed like the start time activity, amount presence participants, and the minimum participation of local youth. As a suggestion, expected For organizer or the wishing party stage activity similar later day For more notice a number of notes so that the activities are held can walk with more maximum.

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A MODEL OF IMPLEMENTING RELIGIOUS MODERATION IN MENDUT VILLAGE

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Abstract - This study shows a model of applying religious moderation in Mendut Village, Mungkid District, Magelang Regency. This research is a type of qualitative descriptive research. The data in this study were obtained through observation and interviews. The social conditions of the community consisting of various religions in Mendut Village are intertwined peacefully without any conflict between religious communities. This harmony can be seen from the inter-religious community who help each other in various activities. The influencing factors are the same background, mutual needs, human resources who are aware of diversity, and peaceful activities between religious communities. In an effort to foster community harmony in Mendut Village, the Thematic Community Service Program for Religious Moderation, UIN Sunan Kalijaga Yogyakarta, held a program (1) Video Moderation of Religious Moderation in Mendut Village, (2) Religious Moderation Coloring Competition, (3) Cross-Religious Decorative Bikes, (4) Village Formation Pancasila.

Keyword: Religious Moderation, Religious Social, Mendut Village





1. INTRODUCTION

Islam is a religion based on the Qur'an and hadith, which became main moral guidelines for whole the hugger. Existence of Al-Qur'an and Hadith intended For solve various problems encountered all Muslims its history. All this time has proven that Islam is capable endure face challenges of the times, p This show that Islam is a universal and inclusive religion everything. one aspects that make Islam capable endure from the menace of the times is its moderate nature, which is made as attitude For solve problem (Sirajuddin, 2020).

Moderation in Language Arab is washatiyah which means road middle. Mohammad Hasim Kamali defines moderation as something balanced and fair without it religious moderation is not will effective. Imam Shamsi say that moderation is obedience against what religion exists without exaggerate or exaggerate. With so, can concluded that moderation religious is road fair middle with still adhering to religious principles (Priyanto, 2019).

Yusuf al- Qaradawi propose six characteristic models main moderation and implementation of Islamic Sharia, including : (1) belief that Islam contains inner wisdom every problem human, (2) relationship between Islamic Sharia and state law, (3) true. Think balance between the world and the hereafter, (4) Guarding attitude tolerance in live, (5) Make it easy for people to choose what are they consider right, and (6) behave open to other people's thoughts are considered different. Lukman Hakim said moderation religious become rule main in portrait diversity in Indonesia. Culture pluralistic Indonesian people make moderation religious as must attitude obeyed by every public in framework guard unity nation and state (Judge, 2019).

Indonesia is a plural country. this seen from diversity society, including ethnicity, language, religion, culture and social status (Sulistiyo, 2018). Situation the is phenomenon natural, related with interactions with people background different back. Various culture, religion, and ethnicity each other interact in One community in Indonesia. For reach prosperity in Indonesia, important For promote harmony people religious. Harmony interfaith religious is espoused principles in every religion, that allows his people interact in a manner Good with adherents of other religions. In Al-Qur'an al- Hujurat verse 13, it says : "O mankind, We created You from a man and one women, then we make You nations and tribes so that you each other know " (Ministry of Religion of the Republic of Indonesia). Republic of Indonesia), 1997). Also in letter ar -Rum is verse 32 which means "Those who adhere to religion, and them divided become a number of class. Every group proud with what is in the group " (Ministry of Religious Affairs, 1997).

Inter-religious harmony can be achieved through strengthening the foundation of religious moderation. Inter-religious harmony is a situation where people can live peacefully together while upholding the rights of each adherent in carrying out their religious obligations. The principles that form the basis of efforts to achieve this are mutual respect, giving freedom to embrace religion, accepting differences, and always thinking positively. The moderate form in Islam can





practically be divided into four parts, namely: (1) moderate in aqidah or faith, (2) moderate in carrying out worship, (3) moderate in character, (4) moderate in carrying out social obligations. (Herianti, 2020).

The diversity that exists in Indonesia is a social reality for which one should be grateful for (Yewangoe, 2002). Nevertheless, this diversity or plurality can also be a problem if it is not properly regulated, because this diversity is a condition of conflict of interest (Jeergenmenger, 1998). Diversity has the potential to become a source of conflict and division due to the many interests between different individuals which then clash in their social life, so that in a pluralistic society, conflict is difficult to avoid.

Therefore, conflicts that are based on the life of religious communities in a pluralistic society cannot be denied its potential presence. Because for followers of religion, when there is a problem associated with their religion, they consider it to have violated the principles of their religion, so it is not uncommon for bloody conflicts in the name of religion to occur. However, it can also be emphasized that not all conflicts in a pluralistic society are caused by religion, but are also caused by social, economic, political or cultural factors (O'dea, 1994).

The structure of Indonesian society can be distinguished into two characteristics, namely: (1) on the horizontal side, there is social unity based on differences in ethnicity, religion, customs, and regional differences, (2) on the vertical side, the structure of Indonesian society is marked by vertical differences sharp gap between the top layer and the bottom layer. Difference This is characteristic typical Indonesian society as public compound. With so, great possibility will appear conflict sectarianism in Indonesia, both caused by factors apart from religion no. However, on the other hand, conflicts in the name of religion are not can denied, because religion also contributes to conflict, like incident

Apart from the description of the potential for religious conflict described above, there is something wrong One unique reality in its religious life, the area is in one of the regions of Central Java, namely Mendut Village, District Mungkid, Regency Magelang, where? the people harmonious and harmonious. Ward Mendut own The religious composition of the community is diverse, namely Islam, Catholicism and Buddhism. However, in life socialize they long time no conflicted until now. Besides that, existence places of worship such as mosques, monasteries and churches are located nearby is a fact that isn't can denied. Proximity prayer room No become factor or trigger conflict in life community in the Village mendut. circumstances This seen in warmth, intimacy, Based on description above, formula problem can formulated as following : (1) How interaction between people religion in the Village Mendut going on ? (2) How is the application model moderation religion among Mendut?

2. METHOD

This research is a qualitative descriptive research conducted in Mendut Village, Mungkid District, Magelang Regency. This study uses a functional structural





approach with a systematic observation method of phenomena and fields, and interview methods through in-depth question and answer to obtain information from religious leaders, community leaders, and several people in the Mendut area.

3. RESULTS AND DISCUSSION

Mendut Village is one of the villages in the Mungkid District, Magelang Regency. This village covers an area of 145 Ha. To the north, this village is bordered by Ngrajek Village, to the south by Wanurejo Village, Borobudur District, to the west by Sawitan/Rambeanak, and to the east by Progowati Village. Mendut Village consists of 7 hamlets, namely: Mendut I Hamlet, Mendut II Hamlet, Mendut III Hamlet, Sikepan Hamlet, Cabean Hamlet, Bojong I Hamlet and Bojong II Hamlet.

The height of the land above sea level is 200-250 m. The highest temperature recorded was 37 °C and the lowest temperature was 22 °C. Comparisons between lowlands, highlands and beaches are 5%, 25% and 70%. The distance from this village to the Government Center of Magelang Regency is 2 Km. Dry land of 75 Ha. 62 Ha of agricultural land, 3 Ha of wet land, 3 Ha of land for public facilities and 2 Ha of food land (Mendut Village Data, 2020).

Mendut Village is one of the villages included in the Mungkid District area. The population of Mendut Village, based on monograph data at the end of 2019, totaled 3494 people consisting of 912 household heads. Based on gender, the male population is 1742 people and 1752 women (Mendut Village Data, 2020). The Mendut Village has socio-cultural activities in the form of Kubro Siswo art activities and Dayakan arts. Both of these arts are managed by local youths and have a fairly consistent training program every week.

Table 1.1 Population Based on Religion

Religion	Total population
Islam	3.3.72
Christian	3
Catholic	104
Buddha	13
Hindu	7
Believers	2

From these data it can be seen that the majority of the population embraces Islam. In Mendut Village there are 4 mosques, 11 prayer rooms and 1 church. Especially in Dukuh Mendut II, there is a monastery. The portrait of inter-religious harmony in the Mendut Village can be described in a conducive society and historically there has been no conflict between religious communities in the Mendut Village. The tradition of harmony is also reflected in the three majority religious adherents namely Islam, Buddhists and Catholics who can live side by side and in harmony.





It is not only harmonious in social life, but it is also very appropriate to be used as an example for other areas where houses of worship are located nearby. In fact, it is known that at the Mendut Monastery there are several employees who have worked there for decades. Therefore, this Mendut Village is very unique and distinctive so that it can become an example for other villages or sub-districts. What is also unique is the harmony within the Islamic religion between the Nahdlatul Ulama and Muhammadiyah groups, this can be seen from the Friday prayer activities which become one at the Baitul Murtadha Mosque, Mendut 2 Environment. The culture in Mendut Village is a reflection that the social life of the people there is very harmonious. Even though they come from diverse backgrounds, they are able to maintain the harmony that has existed since time immemorial.

A. Supporting Factors for Religious Harmony

The creation of religious harmony in Mendut Village which has existed for a long time has several factors, namely: *First*, the background of the Mendut Village community is almost the same, namely the natives, so they have the same culture. This then creates a sense of mutual need for one another even though they do not have the same religious beliefs.

Second, the human resources in Mendut Sub-District have a broad awareness so that they realize that differences are not a reason to insult each other which then leads to disputes. This can be seen, for example, in some religious activities such as tahlilan or recitation of Muslim communities inviting non-Muslims to also be involved in them. *Third*, the social interactions that occur in all circles that no longer talk about their religious beliefs. Conversations that took place in the rice fields, stalls, meetings at the RT, or RW level, or in homes no longer discussed matters of each other's religion. So that religion for them does not become a barrier to interact with one another.

B. Fostering Religious Moderation in Mendut Village

In an effort to foster religious moderation in Mendut Sub-District which has existed for a long time, the Thematic Community Service Program (KKN) "Religious Moderation" UIN Sunan Kalijaga Class 108 of 2022 is holding several programs as follows:

1) Mendut Village Religious Moderation Profile Video

The profile video of religious moderation in Mendut Village describes the conditions of interaction of religious communities in daily life in Mendut Village. The objects that are the focus of this program are the Vihara Buddhist Monastery, the Baitul Murtadha Jamik Mosque, the Catholic Church of Our Lady of Sapta Duka, and Mendut Temple. Apart from that, there are also interviews with Islamic leaders who work at the monastery, interviews with NU and Muhammadiyah figures, as well as documentation of the interfaith work programs that we have implemented. In the video, the forms of religious moderation that have been ingrained in the life of the Mendut Village community are shown along with the efforts of KKN students in





cultivating the values of tolerance in the local community. With this video, it is hoped that it will be able to serve as an example to the general public to apply an attitude of tolerance in religious life.

2) Religious Moderation Decorative Bicycles

This decorative bicycle with the theme of Religious Moderation will be held on August 14, 2022 which is also held in commemoration of the 77th Birthday (HUT) of the Republic of Indonesia. The Religious Moderation Decorative Bicycle activity succeeded in capturing the attention of the community and was attended by all elements of society in general. This activity was also attended by interfaith leaders where they took an active part in the preparation and implementation. This activity model is expected to be a *role model* for the community in organizing lively activities that are able to accommodate all groups, from children, adolescents, to adults.

3) Religious Moderation Coloring Contest

The Interfaith coloring competition was held on July 31 2022 with the theme of Religious Moderation. This effort was made in order to introduce a moderate attitude from an early age. The participants in the interfaith coloring competition were children aged 4-13 years with the pictures used in the form of houses of worship in Mendut Village, including mosques, churches and monasteries. Instilling a moderate attitude in children is a program that can prepare the next generation who have been introduced to activities that involve people from other religions and know the forms of houses of worship of these religions.

4) Forming a Pancasila Village

The formation of Pancasila Village is a program that can show the general public that Mendut Village has a pluralistic society but they live peacefully in their daily lives. The formation of the Pancasila Village was symbolically marked by the Garuda Pancasila Gate which was inaugurated by the Danramil of the Mungkid District, the Head of the Mungkid District Police, and the Mendut Village Head. The establishment of the Pancasila Village is an open acknowledgment that the Mendut Village community has succeeded in fostering inter-religious harmony. In addition, this also aims to fortify the community from potential threats of conflict related to religion, so that when there are attempts to divide elements of society, they are ready to anticipate them.

4. CONCLUSION

Mendut Village has a diverse community with different backgrounds. Nevertheless, in its history there has never been a conflict in society caused by religious conflict. This portrait can be seen from the conditions of society and the conducive environment. Apart from that, inter-religious harmony is also reflected in traditions and habits that can grow and develop optimally. Factors that support the creation of a moderate society must be continuously improved. In an effort to





foster an attitude of religious harmony, the Thematic Moderation Real Work Lecture (KKN) group of UIN Sunan Kalijaga Yogyakarta Batch 108 of 2022 is holding a program based on religious moderation that targets various groups, starting from an early age with cross-religious coloring competitions, ages teenagers and adults with cross-religious decorative bicycle competitions, residents in general by forming Pancasila Villages, and the wider community by making profile videos of religious moderation in Mendut Village. It is for Mendut Village residents not to give space to elements that will cause conflict. For village officials to always be able to provide protection in order to create a peaceful and prosperous society. Activities that can support the creation of an attitude of religious moderation can be fostered and preserved for the following years.

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UTILIZATION READING CORNER IN INSTILLING INTEREST IN READING FOR CHILDREN IN DUSUN BALERANTE TURI DISTRICT, SLEMAN REGENCY

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Abstract - The purpose of this study is to describe the role of Reading Corner in growing children's interest in reading in Balerante Hamlet, Wonokerto Village, Turi District, Sleman regency. This type of research is descriptive qualitative research. The location of the research was carried out in the foryer of Al-Fattah Mosque, Balerante Hamlet. The population in this study were balanced by Hamlet Children and the sample was taken by simple random sampling method. Respondents or subjects of this research are the librarian and the children of Balerante Hamlet. The research instruments used were interviews, observation and documentation. The results of this study showed that the Reading Corner played a significant role in increasing the reading of Balerante Hamlet. They are very happy and enthusiastic about the existence of this Reding Corner. Visitors were dominated by children and also a few parents participated in visiting the Reading Corner. As for some optimization of the role of the Reading Corner that can be done, among others are: First, the state of the library room which is expected to be further expanded. Second, making library decorations more attractive to increase children's interest in reading and make them feel at home, so it will make them read the book for a long time in the Reading Corner.

Keywords: Reading Interest, Literacy, reading corner, library





1. INTRODUCTION

Existing digital media moment This has succeed become diverter attention for Indonesian children. It can seen from habit Indonesian children who spend part big time ahead screen device than read book (Ama, 2021). From here can concluded that progress technology information and communication can said has become barrier interest read among Indonesian children Moreover moment This We has entering the era of digitalization, where almost all matter can visualized to in form graphic so that more interesting attention of adolescents as well as children in Indonesia (Rusniasa et al., 2021).

Interest in reading in Indonesia is classified as very low. Study previously state that in 2015 the Indonesian Central Bureau of Statistics (BPS) obtained survey results that only 13.11% of children in Indonesia are fond of it reading and the remaining 97.47%. State that Indonesian children tend to more like watch television than read book. Meanwhile in 2012, the Central Bureau of Statistics show only 17.58% of Indonesian people with 10 years old over who likes reading books, magazines nor letter news. While the other 91.58%. More often use up time in front of the gadget or television Because considered more interesting for them (Ama, 2021).

In addition, a survey regarding culture literacy named the Most Littered Nation In The World which conducted by Central Connecticut State University notes that Indonesia occupies 60th place out of 61 countries surveyed, in the survey only Indonesia is at One level more high from Botswana (Central Connecticut State University, 2016). So that can concluded that interest read books in Indonesia is classified as very low If compared to with developing countries other. Similar with PIRLS 2011 phrase that explains that interest read participant educate grade 4 elementary school in Indonesia still occupy ranked 45th out of 48 survey participating countries (Thompson et al., 2012).

Based on UNESCO 2012 data, the index interest read in Indonesian only reach 0.001. Then got said that for every 1,000 inhabitants in Indonesia only only one person has interest read. Indonesian too in matter interest read is ranked 69 out of 127 countries in notes Index development UNESCO education (Ajnani et al., 2019; Batubara & Ariani, 2018). Meanwhile, the United Nations Development Program (UNDP) stated that ability read public Indonesia only around 65.5%, Malaysia around 86.4%, while Japan and England own mark by 99.0% in ranking ability read it (Alpian & Ruwaida, 2022).

Interest read Alone interpreted as feeling like or great concern to activity read, which directs somebody For read with his will Alone with condition happy heart. So that interest read is feeling like somebody to read Because exists thinking that with read He can obtain many benefits (Faiz, 2022). As for interest reading to children naturally No can grow with itself, but There is other things that come with it role in develop it.

Interest is growing with cultivated, studied and developed, is not it results from innate man That themselves (Kuntarto & Sari, 2017). The low interest read





naturally influential to ability they in read. Whereas ability read is Skills base in learn. Read can help We dig information, enrich experience, insight, and knowledge, as well learn all something. Reading interest and ability low reading This will influential to development self or to performance development nation (Wahyuni, 2015). Habit reading also has influence on mentality and behavior for someone (Faiz, 2022).

Government Indonesia make an effort increase interest read with optimizing movement literacy in students in elementary schools. Ministry of Education and Culture in 2016 has develop something movement with Name movement Literacy School (GLS) implemented To use increase interests and skills read students so knowledge can mastered with ok. Implementation of the Literacy Movement School This form read non- learning books at school for 15 minutes. Although so, moment This Still Lots schools in Indonesia that have not apply movement this. it caused lack of facility book handle and library in part most remote areas of Indonesia (Primiani et al., 2022; Rusniasa et al., 2021).

In addition, the Ministry of Education and Culture (2014) also presented a new program with Name gardens Community Reading. this program is something receptacle or a place established and managed by the community or government with Good in framework provide access service material reading for society (Rahmawansyah et al., 2022). This is the basis the Balerante Reading Corner program in the Kelurahan Wonokerto, Turi District, Sleman Regency. because that, researcher interested For do study with Title " Utilization Reading Corner in Instilling Interest in Reading for Children in Dusun Balerante Turi District, Sleman Regency.

2. METHOD

Corner programming read carried out in the corner Al-Fatah mosque 's room made For public Balerante, in particular children hamlet Balerante. corner program read This held at 15.30 to 17.15 each day, together with TPA activities at the Al-Fatah Balerante mosque. The average number of children who come around 10-15 kids every the day. Study This held start August 11, 2022, that is coincide with opening day First village mini library until August 19, 2022. Research location carried out in the foyer of the Al-Fatah mosque, Balerante hamlet. Study This held every day, adjusting opening hours corner read.

On research This use method descriptive qualitative. Types of data on research This including in qualitative data, as well as data analysis techniques narrative descriptive. Then technique data collection used that is interviews, observations, as well documentation. Population in study This is children hamlet Balerante and samples taken with simple random sampling method. Stages activity or procedure data analysis performed that is, at stage beginning is interview beginning related interest read on some child hamlet balerante as well as one inhabitant Balerante who became corner program manager read, activities This carried out on August 11, 2022. On the same date, observations also began carried





out. Then observation continues every day during corner program opening hours read lasts, until end research on August 19, 2022. On the day final data capture, ie August 19, 2022 interview return done on children hamlet Balerante as well as one corner program manager read related interest read there after corner program read.

3. RESULTS AND DISCUSSION

A. Interest in Reading

In KBBI, the word interest is something inclinations, interests and desires. And interest that is something form interest or desire for something pleasurable good at things life nor object die. (Kurniawati and Prajarto 2015:6). No interest will appear with coercion, however interest Can just appear Because exists self will someone. If somebody own interest in something so tend will do something matter the with volunteer without exists forced and without asked by someone else. (Tahmidaten and Krismanto 2020:24).

Activity read No only limited to pronunciation sentence or just say, but also try For understanding of content the reading. Read is warehouse science. With read, us can obtain new insights and knowledge (Arumdini, Winoto, and Anwar 2016:172). Read considered something important thing Because with read so insight and knowledge will the more broad. This also agrees with what Tahmidaten and Krismanto (2020) said that read that is absorption and understanding meaning important in something reading. With increasing knowledge broad, then increase it 's also good to understand something reading.

Basically, read own objective For fulfil need intellectual, spiritual as well develop potential in yourself individual. Beside it, reading also has benefit For know things that are actual in environment individual at the moment time spare time (Ratnaningsih, 1998). So got concluded that basically with read somebody means own desire For can know, have desire For Study as well as add outlook think in increase potential and level his life as well as socialize in environment social. With so, interest read can defined as interest to activity reading that followed with exists feeling happy and well done without exists coercion.

Quoted from research conducted by (Alpian & Ruwaida, 2022), is described that interest read child can improved through factors following these, including: First, there is internal factors in children like self - motivation child the or exists feeling thirsty will knowledge knowledge. Motivation in self individual plays a very important role in do something activity. Motivation own correlation positive in activities carried out individual, increasingly tall motivation individual so will plus active individual the in undergo activities carried out. Motivation in self individuals can too raises attitude enthusiastic in read that will bring up habit likes read. Which is custom the will instill that mindset read No only desire course, but can read too add outlook individual.

Next factor is factor environment school and family. One supporting factors interest read student Can happen At home or environment family. Motivation nor





support from the closest people can give mark positive to student as interest read child, and vice versa environment school. Like held corner read in school and give attachment interest read student. Causal factors lack of interest read children nowadays that is a gadget or cell phone. Gadgets or cell phones can give mark positive nor negative for interest read students, got make it easy interest read and get make interest read student become less. Interest in reading in Indonesia itself rated low Because exists a number of thing, like lack of support from the closest people like support from parents. This is very dear Because if No There is support from age young so interest in children at age future will become the more far. The next thing is also lacking access and lack facility from government to interest read child especially at age child so that no exists continuity interest read.

B. Balerante Reading Corner at Al-Fatah Mosque

Library is A facilitating container student For study, read, and complete task. Main task library is gather material References print and record from time to time and save it For used in the Balerante Reading Corner of the Al-Fataha Mosque which will be come (Muljono, 2018). Library role as a medium of information, means provision information, and sources knowledge in support activity learning students (Rahim, 2011).

Corner read is use space used For objective certain. Pojok Baca is also one of the programs created by the government in framework system education For give room special for student For read and write. this program really delivers benefit to students Because can push student For more productive in read. According to Marg (2014) corner read is corner room made comfortable Possible For student, which room the generally containing tables, chairs, and shelves containing books. Room the designed such such that students can sit and read with comfortable. From the explanation of Marg (2014), it can be concluded that corner read different with library Because size felt more small and more narrow. In addition, the books provided are also inclined more A little compared to with library. (Rahmawansyah et al., 2022; Rofi`uddin & Hermintoyo, 2017).

"Balerante Reading Corner" is one of the work programs superior students of Mandiri KKN Batch 108 at UIN Sunan Kalijaga Yogyakarta. Basically reason holding of this program that is expected can grow interest read as well as can role as receptacle For disseminate information, expand insight, place entertainment education, formation moral character as well hone skill.

Manager or management of the " Balerante Reading Corner " given right as well as not quite enough answered by the Alfatah mosque on duty For invite Balerante hamlet children For read book to the mini library inside the Alfatah mosque. " Balerante Reading Corner " open started from 15.30 - 17.15 every day on average visitors around 10 to 15 kids per day. Every child allowed or allowed For reading in the library or borrow book and took it go home to house. Manager not even the library arrange amount loan book, so No There is limitation amount loan book for student. However There is limitation time loan book, that is limited





borrowing time book during two week. “ Balerante Reading Corner ” Launched for the first time on August 11, 2022. Mostly visitors is children, however No a few parents also joined visit.



Figure 1. Launching as well submission of “Balerante Reading Corner” to manager library (Source : Documents private)



Figure 2. Laying corner read in the corner room of the Al-Fatah Mosque, Dusun Balerante (Source : Document private)

Before this “Balerante Reading Corner”. standing, there is a number of constraint or obstacle small the researcher natural, between other : First researcher Enough difficulty in determine location or what a place can inviting enthusiastic or interest public For visit this mini library. Second, researchers are also few difficulty in look for help or donation books to a number of publisher. Third, transportation as well as distance what a long way to go researcher go through moment taking books reading as well as facilities For add the convenience of “Balerante Reading Corner” like rack books, etc.

“Balerante Reading Corner” has 182 collections book. Books provided by Corner read It's very diverse, starting with the book story prophets, comics, fairy tales, novels, science education nature (IPA), and books lesson general nor religion. Apart from there books Interesting things provided by this " Balerante Reading





Corner", are also provided there facilities that make mini library inside the Alfatah mosque feels more comfortable visited, like there is table For place reading, wall clock, shelf books, as well tool write.

C. Increasing Children's Reading Interest Through "Balerante Reading Corner"

Based on the interviews and observations conducted, we found a number of information as following:

- 1) Children looks very enthusiastic visit Balerante Reading Corner, looks at every child day after go home school always in droves went to the Al-Fatah mosque to visit the mini library is in the corner mosque room. Apart from being together friends, there are also children who visit the " Balerante Reading Corner " with their parents. As for when do interview together three child girls, they express pleasure with held this mini library, " Happy Ma'am, the book Lots really. Lots of books story fairytale exciting fairy tale, yesterday also us sempet scramble yeah take it", "yes mba right, thanks yes mba because of There is library the mosque So crowded now " "If I anyway like novels, yesterday There is That 's tereliye Good really."
- 2) According to management of " Balerante Reading Corner ", that Balerante hamlet children This rated Still not enough own interest in read. Which are they most more Like play together his friends as well as more interested For playing games on the device them. That's reason why corner program read what KKN students plan so he really supports it done with ok.
- 3) A number of optimization role corner read what can done between other : First, conditions from room library That alone. Can seen not enough breadth room corner read that, sometimes part visitors need alternate moment read on the spot. If visiting child a lot, then will jostling. Second, decoration library. Decor interesting room own Power pull alone for society, especially for kids. With interesting decoration so Can increase interest read and create child feel at home long time reading book in the corner read.

4. CONCLUSION

Most Indonesian children tend to more like use up time they are ahead screen device compared to read book. So from that is, technology information and communication can said become inhibitor interest read among Indonesian children. This is the basis there is a program " Balerante Reading Corner " which is located in the corner Al-Fatah mosque room, Balerante Hamlet, Kelurahan Wonokerto, Turi District, Sleman Regency. Because in part big children in Baletante Hamlet Still counted low interest read. Based on expression from a number of respondents who have researcher interview, got seen that they feeling very happy and enthusiastic to exists corner read this. Most visitors is children, however No parents rarely come too visit. As for some optimization role corner read what can done between other : First, circumstances room expected library more expanded again. Second, expected





exists decor interesting library for children feel at home read book in the corner read with period long time.

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**RE-STRENGTHENING RELIGIOUS VALUES AFTER THE COVID-19
PANDEMIC THROUGH QUR'AN EDUCATION AND COMMEMORATION OF
MUHARAM DAY IN KARANGLOR VILLAGE, MANYARAN DISTRICT,
WONOGIRI REGENCY**

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Abstract - Karanglor Village is an area where some of the people are Muslims. Religious quality in this village is still lacking due to post-Covid-19 pandemic conditions. Therefore, this study aims to improve religious values in the karanglor village community. This research is a qualitative research with an ethnographic approach. The data collection methods in this study are direct observation, interviews and literature studies. The results of this study show a positive side where the activities carried out by the researcher can achieve indicators of success. Based on this research, it can be seen that activities such as the Al-Qur'an Education Park, Qur'anic Education and Sholeh Children's Festival can increase religious values, especially Islam in Karanglor Village.

Keywords: education, Qur'an, religion





1. INTRODUCTION

Karanglor Village is a village located in Manyaran District, Wonogiri Regency. This village consists of 13 hamlets and is located right in the middle of the subdistrict area. Religious and cultural diversity is also seen in the socio-cultural conditions of this village. The majority of the villagers are Muslim although the sects adopted are quite varied as well. Even so, the people of this village did not experience divisions or conflicts on this issue. On the contrary, there is harmony in the community of Karanglor Village.

The post-Covid-19 pandemic period is a period of recovery after previously the whole world experienced an emergency. During the pandemic, Indonesia implemented the Implementation of the Covid-19 Emergency Community Activity Restrictions or *Pemberlakuan Pembatasan Kegiatan Masyarakat* (PPKM) which contains restrictions on community social activities (Menteri Dalam Negeri, 2021). The pandemic situation, which lasted for approximately two years, made changes in habits in the community, especially the people in Karanglor Village.

Before the pandemic, Karanglor Village or its surroundings often held religious activities such as the Qur'an Education Park or *Taman Pendidikan al-Qur'an* (TPA) for children, religious recitations or Islamic holidays celebrations. This activity was forced to be stopped because PPKM did not exclude Karanglor Village in its implementation.

The pandemic has subsided, the PPKM policy was withdrawn by the government. Religious activities that used to be unable to be carried out during the Covid-19 pandemic can now be carried out again while still paying attention to protocols. However, something like this requires encouragement and a tendency to be able to be held. One of them is the TPA activity for children (Ajhuri & Saichu, 2018), which before the pandemic was carried out by each hamlet in Karanglor Village. This activity has been successfully carried out again in several hamlets, while for some others it is still yet implemented.

The contributing factors of the unimplemented of TPA for children in some hamlets, among others: Human Resources (HR) are less competent in the field of Qur'an education, where teachers are asked to have the expertise to read the Qur'an properly and correctly and be able to revive the TPA with exposure to Islamic material both in terms of morals, *aqidah*, *taqwa*, and so on. This is so that the TPA can be the basis for children's religious learning in the community. The motivation, innovation, and creativity of the community in bringing the TPA to life have not been optimal. Facilities and infrastructure that are not optimal can also hinder in carrying out or reviving TPA in the community.

For this reason, several factors that may still be problems for some hamlets in Karanglor Village need to have public awareness of religious values that can be raised through TPA activities (Mandasari, Ahmad, Yulianti, Sufanti, & Rahmawati, 2021). Awareness of religious values is important in life. This is because in the absence of awareness of religious values, various delinquency and morally violative deeds will occur (Oktonika, 2020). People who have an awareness of religious





values have the following characteristics: a) Have a good social style in speaking words, dressing, and behaving, b) Establishing friendships without discriminating against social status, c) Increasing the value of harmony, peace, and ukhuwah islamiyah, d) Forward thinking both in religious or scientific knowledge.

Seeing the characteristics of a society that has a good awareness of religious values can be applied in a community environment with the following categories. Motivation, providing motivation is very important in encouraging a person to carry out activities in accordance with the expected goals. Providing action, awareness can be obtained if a person has got a little idea of the purpose of the activity carried out, one of which is by bringing up activities or treatments to be followed, and then to be developed. Having value, something that will be grown on a person or a lot of people must have a positive value and improve the quality of life. This means that a person will have awareness if something done has a good influence on relationship between human with God and human with other human beings.

TPA for children, Qur'an education for adolescents to adults, recitation and celebration of holidays for the public and so on (Marzuki & Haq, 2018). These various activities have previously been held around Karanglor Village. Unfortunately, due to the post-Covid-19 pandemic conditions, these various activities are still yet held and need to be re-initiated in order to strengthen religious values in society. Based on the situation of the community in Karanglor Village after the pandemic, it provides an overview for researchers to revive TPA activities for children and the Qur'an education for adolescents to adults (Hamer, et al., 2020).

The Qur'an education for adolescents to adults is no less important than TPA, it aims to ensure that human resources for children's TPA teachers can continue to exist, seeing that in some hamlets in Karanglor Village still do not have teachers because adolescents to adults are not qualified to teach judging from the eloquence of reading the Qur'an or motivation for teaching methods that are not optimal (Waqfin, 2019). The celebration of Islamic holidays can be a scourge for introduction in building the motivation of children or even adults in increasing religious values, one of which is Muharram. The commemoration of Islamic holidays such as Muharram can be filled with activities that are fun, interesting, and also educational in the religious scope. The procurement of fun, interesting, and also educational activities can be a motivation and evaluation related to the application of religious values in the Qur'an Education (S, A, Pasha, Agung, & Nase, 2021). With the background above, we as a whole research team conducted research as well as efforts in the Real Work Lecture or Kuliah Kerja Nyata (KKN) activities which aimed to reaffirm religious values after the Covid-19 pandemic through Qur'an education and the commemoration of the Muharram holiday in Karanglor Village.

2. METHOD

This research is included in qualitative research with an ethnographic approach. The research methods used are direct observation methods, interviews





and literature studies. The ethnographic approach is an approach that is carried out in exploring a culture, beliefs, customs as well as the behavior of a society (Usop, 2019). The direct observation method is the method used for the collection of data obtained and carried out by direct observation (Ahsanulkhaq, 2019). While the interview method is a data collection technique in the form of interviews with respondents in order to get more information about something whether using interview guidelines or not (Nasrullah, Hairul, & Yulianti, 2022).

The data collection technique of this study uses a direct observation method where the researcher goes directly to the field to retrieve data without any intermediaries. Observations were carried out 2 times, the first observation was carried out in the first week of the KKN activity, namely July 4-10, 2022. Researchers made observations to 6 hamlets in Karanglor Village, namely Karanglor, Mendongan, Gunung Cilik, Benowo, Gledagan and Kedung Prau. The second observation was carried out in the second week of the KKN, namely on July 11-17, 2022, this second observation was carried out to 7 hamlets, namely Sendang, Sidoharjo, Sumberjo, Kabunan, Kedung Klepu, Tambakan and Widoro. In carrying out the observation, the researcher also conducted interviews with every takmir of the mosque (person who is responsible for various things in a mosque), teachers and local residents who were around the place where the Qur'an education took place.

After making observations and interviews, the researcher conducted a literature study related to the activities of TPA in the form of learning materials and designs for the implementation of TPA activities for children in thirteen hamlets in Karanglor Village. The implementation of TPA activities lasts up to 6 effective weeks where each hamlet has a meeting period of one to two times per week according to the scheduling that has been made and set by the researchers. With this activity, it is hoped that there will be an increase in motivation to learn the Qur'an and an increase in understanding of religion for students in each TPA visited.

In addition to the TPA for children, researchers also designed other activities in the form of Qur'an Education or Pendidikan Al-Qur'an (PA) for adolescents which was carried out only in Kedung Prau Hamlet which was scheduled for Thursday evening after isha and for the elderly which was held on two hamlets are Kedung Prau Hamlet and Widoro Hamlet which are scheduled for Friday and Thursday nights after isha. The implementation of these two activities starts from the middle of the phase so that it is not certain how many effective weeks are scheduled for both. With this youth Qur'an education activity, it is hoped that adolescents can get a broad understanding of various things about the Islamic religion and also increase the ability to read the Qur'an so that it can be taught to the next generation through adolescents. As for qur'an education of elderly, the elderly are expected to gain increase motivation for good charity and improve the quality of Qur'an reading.

In addition to activating children's TPA activities and Qur'an education for adolescents-elderly, the research team also held activities to commemorate the first day of slam, namely the commemoration of one Muharam. The activity that the





researcher held was in the form of a Sholeh Children's Festival competition with the theme "Achieving Blessings in the New Year" ("Meraih Keberkahan di Tahun yang Baru") where the participants came from TPA students throughout Karanglor Village. The procurement was carried out with the aim of creating a habit of commemorating the big day of one Muharram, uniting TPAs in Karanglor Village, raising awareness about role of religion from an early age, enlivening Islamic holidays, establishing TPA silahturahmi in Karanglor Village, to increase the competitive spirit of TPA students and to motivate students in self-introspec. Related to the purpose of the research itself, namely the strengthening of religious values in society, researchers divide it into several indicators of success. Among them are the increasing motivation of individuals or groups to explore religious science, the increasing quality of reading the Qur'an individually or in groups, and the increasing enthusiasm of the community in participating in Islamic activities.

A. Qur'an Education Park or Taman Pendidikan Al-Qur'an (TPA)

In the division matter, six teams were created consisting of two members each. Each of the teams will have at least two TPAs. The teaching methods used by each team or individual are certainly different, even so the content contained is the same, namely deposits and readings and materials given after all students have finished sima'an (pay attention and correct the recitation of others). In order and in general, the sequence of activities at the TPA is as follows:

- 1) Recitation of al-fatihah and prayers
- 2) Deposits and readings according to levels they are on
- 3) Religious material
- 4) Closing and closing majlis prayer

All of these teams were patented to remain scheduled at that TPAs continuously for up to six weeks. The implementation of the TPA teaching is carried out in accordance with the following existing schedule:

- 1) Sendang Hamlet, held every Tuesday, Friday and Saturday after ashar.
- 2) Tambakan Hamlet, held every Thursday afternoon after ashar.
- 3) Kedung Prau Hamlet, held every Wednesday and Friday after ashar.
- 4) Benowo Hamlet, held every Monday and Tuesday after ashar.
- 5) Gledakan Hamlet, held every Saturday and Sunday after ashar.
- 6) Karanglor Hamlet, held every Saturday and Sunday after ashar.
- 7) Mendongan Hamlet, held every Monday and Thursday after ashar.
- 8) Sidoharjo Hamlet, held every Friday after ashar.
- 9) Kabunan Hamlet, held every Sunday after ashar.
- 10) Sumberjo Hamlet, held every Saturday after ashar.
- 11) Gunung Cilik Hamlet, held every Monday and Thursday after ashar and Saturday night to practice tambourine/hadroh.





B. Qur'anic Education of Adolescents and the Elderly

Researchers in conducting Qur'an education at the youth level is in collaboration with takmir and also adolescents or Karang Taruna in related hamlets. The educational process that is carried out includes religious materials, especially about the Islamic laws that help them to know about the pillars of consecration and the pillars of worship. There are several Qur'anic sima'an activities carried out to familiarize adolescents to read the Qur'an while improving the quality of reading.

Therefore, researchers held a recitation for the elderly. The material taught to the elderly includes the introduction of hijaiah letters (letters of the Qur'an), reading the Qur'an, tajwid law and sima'an of the Qur'an. Sima'an Of The Qur'an in this case is the activity of reading and listening to the Qur'an together. This activity is usually carried out by gathering several people, one of whom is reading the Qur'an while the other is listening and fixing the wrong reading. This method is applied to the elderly because it aims to respect parents so that the elderly do not feel patronized.

C. Sholeh Children's Festival

The Sholeh Children's Festival is an event held by the entire research team which will be held on August 7, 2022 at the Akbar Mosque, Kedung Klepu Hamlet, Karanglor Village. The core activity in this event is a series of competition that is attended by children TPA throughout Karanglor Village. The competitions that are held are the adzan competition, the daily prayer memorization competition, and the calligraphy coloring competition. For the calligraphy coloring competition, researchers classified it into three categories, namely category I calligraphy is intended for children who have not gone to school until grade 1 elementary school, category II is intended for children in grade 2 elementary school to grade 4 elementary school and category III is intended for children in grade 5 elementary to junior high school. All competitions are held at the same time.

The children's festival event began with the appearance of hadroh from the Gunung Cilik TPA, then continued with the opening ceremony in the form of reading the holy verses of the Qur'an which was also carried out by gunung Cilik students and then remarks given by the head of the sub-district or who represented, village head, and the head of the committee. After the opening ceremony is over, there go directly to the starting of the competition which is held simultaneously. The completion of all the competition was then followed by the isoma (lunch break) which was interspersed with the distribution of doorprizes and other ice breaking events. After that, announcement of the winners of each competition and finally the closing event.

3. RESULTS AND DISCUSSION

This study contains three main activities that aim to reaffirm religious values in the community in Karanglor Village. The three main activities held include the Qur'an Education Park for children, Qur'an Education for adolescents and the





elderly, and the Sholeh Children's Festival competition event. As for the results of the report after the implementation of the three events.

A. Qur'an Education Park or Taman Pendidikan Al-Qur'an (TPA)

Before getting into the teaching report, there are various conditions at the TPA in all thirteen hamlets. Four of the thirteen existing hamlets still do not have any TPA that can be a place for children to get religious instruction and education. The other two already have a Qur'an Education Park, but have stopped operating since the Covid-19 pandemic. Meanwhile, the rest already have a Qur'an Education Park and it has been running well even though they are still getting enthusiasm from children which have not been maximized.

TPA activities for children in thirteen hamlets in the Karanglor Village area itself are still uneven. The quality of TPA between one hamlet and another is different due to several factors, both from the teaching resources and the motivation of children in participating in activities at the TPA. Related to the TPA which is already running, when researchers made further observations by being present at the time of the teaching, it was found that there were still some shortcomings that could be seen from the quality of education. This is reflected in the reading of the Qur'an of some students who are still not smooth, the application of the tajwid law which is still many mistaken and the lack of breadth of religious insight can be seen from some students who are wrong when answering related questions. Therefore, researchers compiled some material that was then represented into a fun song. The material that the researcher conveyed includes: tajwid law, intentions and practices of ablution, pillars of Islam, pillars of faith, angels and their duties, daily prayers, stories of prophets and sholawat.

As for two out of thirteen hamlets in Karanglor Village that researchers failed to revive the TPA, namely Kedung Klepu Hamlet and Widorro Hamlet. This is due to several factors such as the absence of human resources who are competent enough and willing to do teaching and the lack of support from the takmir of the two hamlets. Although researchers have tried again to revive it, it did not work until the end of the KKN period.

On the first day of the TPA, there were several mosques whose number of students was only small and seemed to have not been very enthusiastic in participating in the activities. Then the researcher gives some religious material that has been prepared and provides fun and interesting teaching. Their enthusiasm seemed to increase and the number of students also increased at the next meeting and it continued on.

Until the end of the meeting, the motivation for learning and sima'an of the students became higher and so did there was an increase in understanding of Islam, whether it was about prophethood or foundation pillars in Islam. This result is something that meets our expectations in carrying out TPA activities. Hopefully, this can continue to be improved after this KKN ends and is continued by the surrounding community so that Qur'an education for children will be better.





B. Qur'anic Education

The implementation of the Islamic values through the learning of the Qur'an is also carried out for adolescents in order to provide important dedication in the continuation of the teaching of the Qur'an in the hamlet. This is motivated by the lack of human resources who are able to become teachers of the Qur'an in Kedung Prau Hamlet and the absence of teachers who allow teaching. Because these adolescent children are still lacking in knowledge of Islamic values both in terms of learning motivation, laws, and reading of the Qur'an, the teaching of Qur'an education is also carried out to adolescent children.

Teaching for adolescents is carried out regularly once a week with the learning points taught including:

- 1) Deposit the reading of the Qur'an by paying attention to the truth in reading the letters of hijaiyah and the law of reading.
- 2) The practice of daily prayers, it aims to enable adolescents to practice these prayers in their daily activities and provide examples for children to apply Islamic values in the later for educational purpose for surround children.
- 3) Knowledge of the pillars of ablution and prayer, this is done by providing material then continued with simple practice of how to ablution and correct prayer movements. This is so that the mandatory worship that is done is to be carried out is known and applied properly and correctly.
- 4) Knowledge of junub bathing (after Menstruation) for adolescent girls. Adolescence is the age phase of a person who has baligh, for which the provision of material about large or mandatory baths can be applied properly and correctly. This is also motivated by adolescents in Kedung Prau Hamlet who still do not know the procedures and order of a good big bath in accordance with the shari'a.

The learning process taken by these adolescents is expected to be able to increase the knowledge and insight about the Islamic religion. In general, the results of the education of this adolescent yielded good and satisfactory results. Related to Qur'anic education for the elderly, there are still not many hamlets that have this activity. Only a handful of hamlets held the activity, and it still received less enthusiasm from the people around. This is caused by several factors such as the methods used by teachers are not in accordance with what the community wants, there are no human resources who are competent enough and willing to teach Qur'an education and various other reasons. Therefore, we carry out Qur'an Education activities for the elderly in Kedung Prau Hamlet and Widoro Hamlet.

The implementation of Qur'anic education for the elderly in Widoro Hamlet is good and routine. The material taught to the elderly includes the introduction of hijaiyah letters (letters of the Qur'an), reading the Qur'an, tajwid law and sima'an of the Qur'an. Sima'an of the Qur'an is the activity of reading and listening to the Qur'an together. This activity is usually carried out by gathering several people, one of whom is reading the Qur'an while the other is listening and fixing the wrong





reading. This method is applied to the elderly because it aims to respect parents so that the elderly do not feel patronized.

As for Qur'anic education for the elderly in Kedung Prau Hamlet, it has experienced obstacles. At the beginning, the elderly came to the gathering even though it was only a few people. However, as time went on, there was no increase in the number of elderly people present so that in the middle to the end of the implementation time, this activity was hampered. Some of the factors that cause this to happen include the lack of motivation of the elderly towards deepening religious teaching and the busyness of their duties as people who already have dependents as parents for their children and family.

C. Sholeh Children's Festival

The commemoration of the Islamic holiday of one Muharram has actually been held at the sub-district level and the villagers themselves get convenience because of the location of Karanglor Village which is the capital of the sub-district. However, due to pandemic conditions yesterday, this activity was stopped. Its implementation at the sub-district level also sometimes makes the village community's enthusiasm to attend the activity decrease because they have already thought about its full and overcrowded location because it is attended by seven villages and sub-districts in the sub-district area itself. In addition, the absence of commemorations of Islamic holidays at the village or hamlet level itself makes people sometimes lazy to attend activities in the sub-district area because it requires more effort to come there than if it is carried out in the mosque in each hamlet. Especially in the elderly who are no longer strong enough to walk far or in hamlet communities who do not have vehicles and are unable to get to the subdistrict area, this can be the main reason why there is a shortage of religious activities in this village area.

The children's festival will be held on Sunday, August 7, 2022 at 08.00–11.45 at the Great Mosque of Manyaran. Researchers involved 13 hamlets in Karanglor in the procurement of a children's festival. The children's festival event began with the performance of hadroh from the Gunung Cilik TPA, then continued with the opening ceremony in the form of recitation of the holy verses of the Qur'an and remarks, competitions, announcements and closings. Remarks were given by representatives of the head of the sub-district, the village head, and the chairman of the committee. For the recitation of the holy verses of the Qu'ran and the appearance of hadroh, researchers chose students from the Gunung Cilik TPA as appreciation and talent designation, thus generating a sense of enthusiasm both from themselves and the Gunung Cilik TPA.

The implementation of the competition was carried out conductively accompanied by each person in charge in each competition, followed by the announcement of the competition with three levels of winners. After the announcement is made, it is followed by doorprize activities carried out by shuffling lots or asking questions related to religious materials that have been submitted at





each TPA review meeting. Announcement of the winners. Then it ended with the closing ceremony. On that occasion, the children competed with each other healthily in the competitions that researchers provided, such as the call to prayer competition, the calligraphy coloring competition and the daily prayer memorization competition. They also seemed more excited and confident when there was an opportunity to come forward to practice some of the religious material that had been taught at the TPA before.

The impact that can be caused by the children's festival event for the children of the TPA, namely the increase in enthusiasm in learning religion, the increase in the concern of villagers for religious events and is expected to be able to practice religious materials in the form of daily prayers and reviving the mosque by announcing the call to prayer (adzan) in every mosque that has begun to dim their congregational prayers in every hamlet in Karanglor Village. With these several religious activities, researchers hope that all age groups of people in Karanglor Village will begin to increase enthusiasm in learning religious knowledge and increase Islamic values that had previously faded.

4. CONCLUSION

Based on the various discussions above, it can be concluded that activities such as the Qur'an Education Park, Qur'an Education and Sholeh Children's Festival can increase religious values, especially Islam. Previously, conditions after the Covid-19 pandemic caused the fading of religious values in society. With the activities that have been held by researchers, it is hoped that the surrounding community will be able to continue it and also for the community in general to be able to follow or even provide better innovations.

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WASTE BANK REVITALIZATION: STRATEGY FOR INCREASING PUBLIC ENTHUSIASM FOR PALIR JAYA WASTE BANK

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Abstract - Podorejo Village, Ngaliyan District, Semarang City is committed to dealing with various problems, especially waste. However, due to the COVID-19 pandemic, the waste problem is getting worse. People are reluctant to sort waste, and lose their enthusiasm for processing waste. So it needs to be reactivated, by raising the enthusiasm of the community through various programs. The research method used in this study is a qualitative case study approach, using observations, interviews, and documentation as data collection methods. The research instruments are PAR (Participatory Action Research), ABCD (Asset-based Community Development), and transect. The research procedure includes determining the location, finding a place to live, transect, program preparation, program implementation and evaluation. The results of research and data analysis in this journal indicate that the role of members of the Mandiri 111 Community Service Group at UIN Sunan Kalijaga in designing and implementing the Palir Jaya Waste Bank revitalization program is quite optimal. Some of the activities carried out by the members are renovating the Garbage Bank building, Paras Weekend (Palir Trash Weekend) aka garbage collection every week, and the release of the Podorejo Mobile Garbage Bank application which will make it easier for the public to know the benefits of depositing waste to the Waste Bank.

Keywords: Waste, Waste Bank, Revitalization, Podorejo Mobile Waste Bank





1. INTRODUCTION

Society is something unity dynamic in the process of life formed through results interaction continuously between individual nor mutual group affect. Society can too interpreted as class big or small consists from a number of human being with or Because itself related in a manner class. Use term public can explain that essence man always want to life together with other people. Understanding public No will Can released from culture and personality. this Because individual in it No Can free from values, norms, traditions, interests, and so on. So from That man called creature social. (Soetomo : Community Development: Assembling A Framework, 2009)

Man life socialize need function, structure, and system in his life. Like bureaucracy, government, economy, and others. one its form is sector government start from level center until get along neighbors (RTs). Levels very important are in order districts and wards Because field, structure, function, system, to geographic near with public in a manner micro. Leading village village chief need own ability in pattern life communities in the region, various issue important like economic, environmental, social, waste, and others need Can optimized.

To quote Constitution Number 6 of 2014 concerning village explain that objective development village is increase well-being public village and quality life man as well as countermeasures poverty through fulfillment need foundation, development facilities and infrastructure village, development potency economy local, as well utilization source Power nature and environment in a manner sustainable. Aspect empowerment public covers physique form means infrastructure nor human in the form of resource skills Power human. the kind that is ability society, behavior, and organizing. kindly planning consists on top down planning, bottom up planning, and combinations. (Act number 6 of 2014)

The Javanese people, especially Central Java, are very notice principle Meeting tuo (deliberation consensus), nyawiji dadi siji (unite become one), and makaryo build deso (work build village) as reference development social in a manner structural from the village (Pemda Jogja, 2017). Then kelurahan until the village has to become effective environment For life socialize. Dynamics public No will Can regardless from symptom social, problems, to conflict social. Various issue public can delivered globally and personally, for example problem social that is environment and trash. According to System Information The National Waste Management (SIPSN) under the Ministry of Environment and Forestry, Semarang produces rubbish as heavy 430,749.75 tons ironically that can handled weighing 319,718.10 tonnes means Still there are 111,031.65 tonnes of waste No can processed. (Department of Environment and Forestry, 2021)

Ideally all rubbish must Can processed so no raises various problem environment other like waste water pollution, quality air, view slums and others. Various effort Already done and necessary intensified like fertilizer compost, crafts trash, garbage bank, and so on. Ward Podorejo Subdistrict Ngaliyan City of Semarang has commitment handle various problem specifically trash, through the





Garbage Bank on one his village namely Palir. Garbage bank the Already formed for 5 years. Impact Enough significant, besides public So can sort trash, but also can make money. It's a shame that the Palir Jaya waste bank has become vacuum or No activity Because the covid-19 pandemic so problem rubbish return bad. So society reluctant sort trash, and lost enthusiastic For process trash. So that need activated back, with awaken enthusiastic public through various programs. Group 111 Lecture Work In fact Batch 108 of Sunan Kalijaga State Islamic University Yogyakarta is committed For participate as well as through the main program For help handling rubbish with enable return interest public against the waste bank through the pickup program trash and innovation Podorejo Mobile Garbage Bank application.

2. METHOD

The research method used in study This is approach qualitative studies case. Approach qualitative is an approach that describes data in the form of words, isn't it in form numbers. Whereas studies case is one type study qualitative that can answer something *issue* or phenomenon in society. According to Yin (in Yona, 2014) the steps taken in studies case is define and describe research, determine the instrument and design research, determine technique data collection, collect data, create data analysis, and finally is prepare report research.

Data collection method used is observation, interview, and documentation. Interview done For get various information related with focus study as well as method commonly used in planning development. Observation is observation to focus research conducted by researchers. Instrument study This are PAR (*Participatory Action Research*), ABCD (*Asset-based Community Development*), and *transect*. *Participatory action research* is method required research researcher involve self together participant For cooperate in understand problem and change it become more good (Agus et al., 2019).

ABCD or *asset-based community development* is asset - focused approach or potency in public For more developed and empowered more society wide again. ABCD has five concepts including human resources, social capital, infrastructure, capital finance, and natural resources (Riyanti & Raharjo, 2021). Whereas *transect* is method planning participatory with search location To use study condition environment rural areas (Mustanir & Yasin, 2018). Procedure study covers determination location, search place residence, transect, programming, program implementation and evaluation.

3. RESULTS AND DISCUSSION

Problems rubbish always become topic that is not visit over. Garbage is necessary problem get attention Serious from all parties and need handling specifically (Dewanti et al., 2020). Habit persistent society produce trash and throw it in place Final Disposal (TPA) or burn it, without exists business For reduce rubbish with sorting trash you can recycled repeat, so will cause Place Final Disposal





(TPA) is full and causes pollution If rubbish burned (Valentine, 2019). Increased waste volume every year increasingly increased (Dewanti et al., 2020). In accordance with system data Information The 2019-2021 National Waste Management (SIPSN) shows enhancement buildup rubbish every the year. Arise the highest amount of waste in 2021 will be achieved by the province of Central Java, accordingly with chart under this.

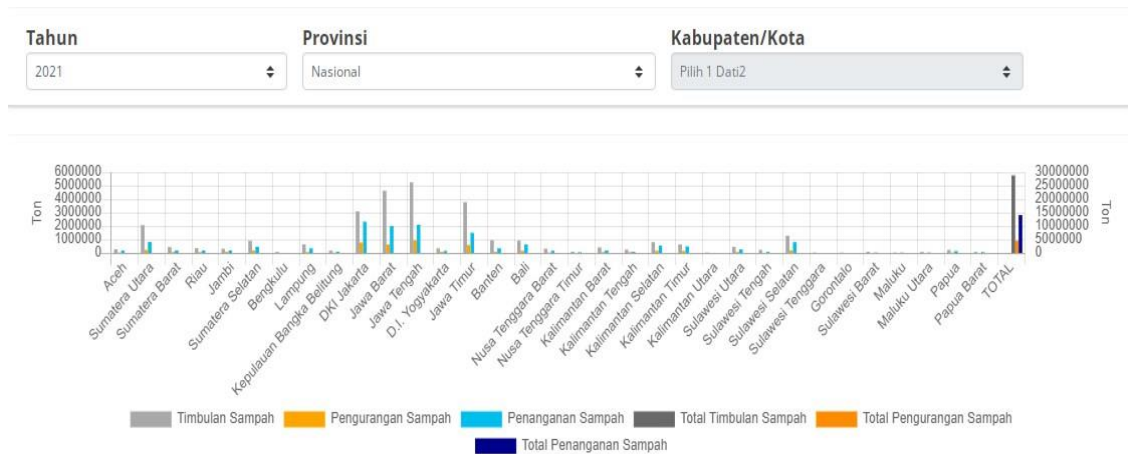


Figure 1. Recap Chart Waste Management in Indonesia

Source: System Information National Waste Management (SIPSN), 2021

Then, purify the data from level national to province. Arise waste in Central Java is the highest occupied by the city of Semarang. Like figure under this:

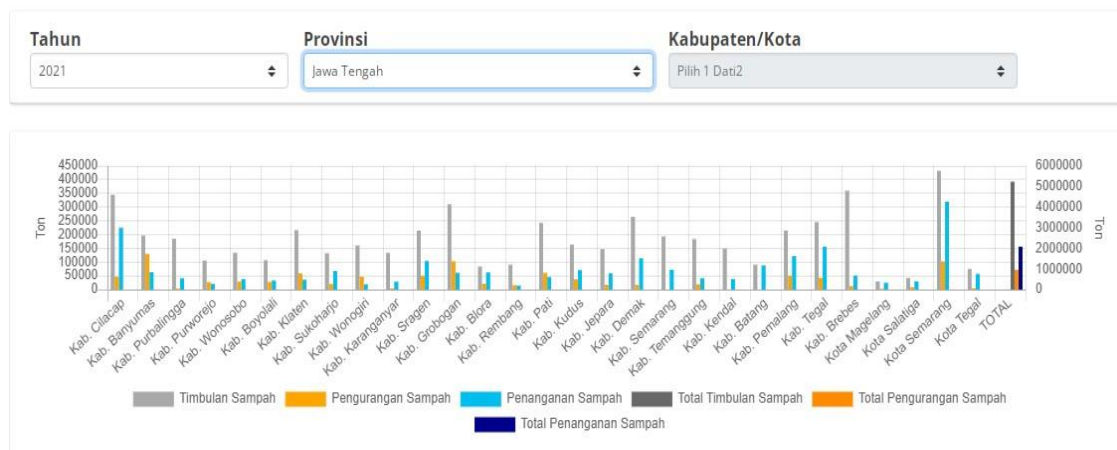


Figure 2. Recap Chart City/ District Waste Management in Central Java

Source : System Information National Waste Management (SIPSN), 2021

Recap from the Sanitation and Landscaping Service in Semarang City donated production rubbish to any landfill day not enough over 800 tonnes = 366 rounds. Amount arising waste generated by the City of Semarang in 2021 is 430,749.75 tons, handling rubbish of 319,718.10 tonnes, and reductions rubbish of 101,744.60 tons. this data in accordance with this recap.





Figure 3. Recap Chart Waste Management in Semarang City
Source: System Information National Waste Management (SIPSN), 2021

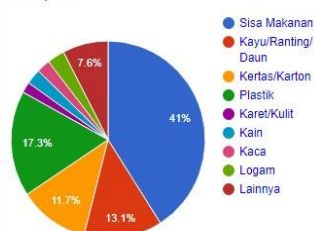
Seeing from behavior less society aware will importance throw away trash in place complicate settlement problems encountered. Various solution has endeavored To use reduce buildup trash. start from trash you can decomposed (organic), and waste that is not can parsed back (inorganic). Completion problem rubbish listed in the 3R ie *Reuse, Reduce, and Recycle*. Policy Regulation Mayor of Semarang Number 27 of 2019 Concerning Control of Plastic Waste and Number 34 of 2019 Concerning Management of Household Waste and Similar Household Waste. it become footing solution handling waste in Semarang City.

Source waste in Indonesia is dominated by garbage House ladder in accordance with data from System Information National Waste Management 2021 composition highest is remainder food. Home trash stairs that don't processed with Good can raises pollution and disasters in their environment (Dewanti et al., 2020). it accompanied with enhancement amount resident, be reason main donation rubbish largest (Nisa & Saputro, 2021).

GRAFIK KOMPOSISI SAMPAH

Grafik Komposisi Sampah terbagi 2 yaitu Grafik Komposisi Sampah berdasarkan Jenis Sampah dan Grafik Komposisi Sampah berdasarkan Sumber Sampah. Grafik Komposisi Sampah dibawah ini adalah Tahun 2021.

Komposisi Sampah Berdasarkan Jenis Sampah



Komposisi Sampah Berdasarkan Sumber Sampah

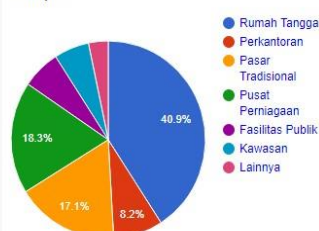


Figure 4. Recap Chart Waste Composition in Indonesia
Source : System Information National Waste Management (SIPSN), 2021





One effort subtraction trash done government is procurement of waste banks. In 2018 the people of Palir Village, Kelurahan Podorejo with help from the Semarang City Environment Service (DLH) established the Palir Jaya waste bank. The purpose of the establishment of the Palir Jaya waste bank For increase concern as well as awareness public to problem waste in Palir village and efforts For reduce wasted trash vain statement the aligned with research (Khaira et al., 2020). The existence of a Garbage Bank is not only beneficial in reduce disposal waste in the landfill, however can also provide education to public around that rubbish can worth economical If Want to Sort it out, compare it burnt trash or thrown away so course (Valentine, 2019).

Based on results interviews that have done, during a year since stands, the Palir Jaya trash bank gets running very effectively, in fact with compactness the people of Palir village won several times various related competitions with environment Healthy level city. Composition the most trash obtained is cardboard and bottles. For besides That There is paper or books, plastic, metal, glass, and so on. price of each composition the many kinds of start from 100 rupiah per kilogram to plastic crackle up to 5000 rupiah per kilogram for glass plastic clean. The price goes up and down in accordance with availability material in the collector. Meanwhile, for rubbish organic, the Palir community uses technique composting and biopores.

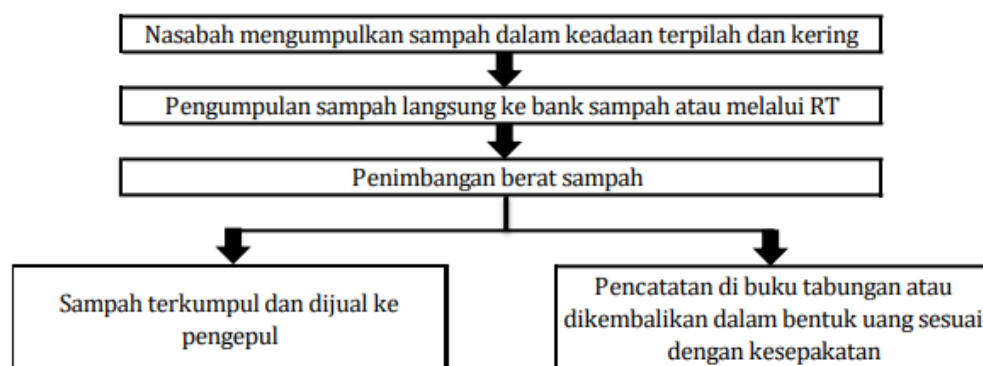


Figure 5. Waste bank process flow

System from the Palir Jaya Garbage Bank is society (customers) sort especially formerly non- organic waste with differentiate rubbish plastic, bottles and cardboard. Customer gather trash already sorted to each coordinator in each RT or direct bring to the waste bank. noted results scales from every collected garbage customer. Next, trash collected in the waste bank every a month once and sorted return For for sale to collectors trash. Form return to customers can in the form of cash or saved and taken after collected in accordance desire customer (according agreement).

Since it is Covid-19 pandemic and enforcement Large -Scale Social Restrictions (PSBB), waste bank start No operate with ok. Neither does society Again enthusiastic For sort rubbish House stairs. Waste bank ineffectiveness happen





not enough more One half year. Description the in accordance with statement Head of RW 3 Kampung Palir, Kelurahan Podorejo. because In addition, the Mandiri KKN 111 UIN Sunan Kalijaga Yogyakarta group designed a program for revitalization of the Palir Jaya Garbage Bank. programs we do For revitalizing the waste bank is "Paras Weekend (Palir Trash Weekend)". We sparked the program with purpose for society moved return For aware will trash and resurrect return Spirit public in sort rubbish House stairs.

The initial stage was carried out is *door to door* or knock House to house. In case here we pick up trash already sorted at home inhabitant For collected to the trash bank and socialize to public For sort trash. We carry out the program One month once, coincided in the 2nd week of the day week. this program get enthusiasm from public Because customers No Again hassle bring rubbish to the Garbage Bank. However, we found Still Lots society that doesn't sort trash, burn garbage, and throw it in the landfill without sorting. After trash collected and carried to the trash bank, we weighed in accordance with their respective types. Then, record it For returned to customers in money or saved. Meanwhile, customers who provide rubbish in a manner just.

Pick-up program rubbish namely Paras Weekend, we innovate with make Podorejo Mobile Garbage Bank application. With developments in the digital era, we create application the To use facilitate monitoring of progress price each type composition trash. Application This can developed more well and on fixed. Response public about application this is very good. Not only innovation the application we do. In terms of buildings, we paint and modify them. With do matter the expected public interested visually for moved his heart sort trash and sober will importance management trash.

4. CONCLUSION

Based on results research and data analysis hence can concluded that role Mandiri KKN Group 111 UIN Sunan Kalijaga Yogyakarta in designing programs for revitalization of the Palir Jaya Garbage Bank spelled out quite optimal. The role of the Independent KKN Group 111 at UIN Sunan Kalijaga inner Yogyakarta reviving the Garbage Bank in the village of Palir stopped Because pandemic supported by existing innovations done. Innovations the among others as following.

- a) Renovation Garbage Bank building. This is the most basic thing. With do innovation such, be symbol that the Garbage Bank will return operate.
- b) Paras Weekend (Palir Trash Weekend) which begins with pick-up process rubbish from House to house. this will the more convincing public local that Garbage Bank really is has life back.
- c) Application. Collaboration between processing trash and technology if become effort for Mandiri KKN Group 111 UIN Sunan Kalijaga Yogyakarta in increase interest public in process trash. Remember in application there is features that will make it easy public know profit in deposit rubbish to the Garbage Bank.





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BUILDING THE BRANDING OF GUNUNGKETUR VILLAGE THROUGH THE BATIK FESTIVAL

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Abstract – *This article focuses on the study of community social activities with their various potentials that can elevate identity into a branding. Cultural potential is considered as one of the elements that can be highlighted as the formation of village branding. This study aims to describe the various efforts made by the Mandiri KKN Team 115 at UIN Suka in developing the branding of Gunungketur Village. The work procedures carried out are through location survey methods, forms of service and evaluation. Meanwhile, the efforts taken are through a series of batik festivals which are a local culture. The results of the evaluation in the holding of the "Puan Berdaya" workshop, Suryopranoto Fashion Week, Batik Competitions, use of "Gunungketur Tangguh Budaya" and making a profile booklet of Gunungketur Village show that the entire event can be used as a foothold to continue developing batik through various other activities.*

Keywords: *Branding, village and batik festivals.*





1. INTRODUCTION

Build A *branding* is purposeful effort form identity subject. Identity This no something that has attached to yourself subject. Appearance A identity related tight with what to think somebody to something that is outside himself. Identity is A emerging constructs as consequence from an interaction process between existing people, institutions, and praxis in life human. There is an interaction process that is not limited and always experience renewal, result formed identity always experience change. A identity will let go of yourself subject when relation between subject with the outside world experience change. New identity Then will enter when exists relation new. Identity This later will always underwent a process of redefinition along with change dynamic relationship. because that is, formation good identity in a manner continuity is A necessity for its formation good *branding* (Tjahyadi & Indriyani, 2021).

There is a revolution industry 4.0, causes development increasingly technology advanced as well as digitization in various p. Although Lots matter positives obtained from the era of progress this, however sophistication technology this too can become boomerang alone for Indonesian nation. one impact convenience access information is development need fashion enough Indonesian society influenced by Western culture. The culture of earlier fashions has cultured inside Indonesian society slowly start abandoned. As example starting batik cloth abandoned Because considered No in accordance with the times. Though one identity that has long been carried by Indonesia is cloth the batik. Batik cloth as one identity Indonesian national then will regardless as consequence from loss values growing and developing culture in aspect life nation (Sudargini & Purwanto, 2020).

One efforts made Indonesian government in increase return love public against batik is with stipulated October 2 as national batik day Commemorative efforts national batik day This based on designation of batik as inheritance humanity For culture verbal and non- material by UNESCO (Siti Kurnia Widi Hastuti & Teti Sunia Anggraini Putri, 2021). However, activities ceremonial like wearing batik as effort commemorate national batik day No can truly preserving Indonesian batik (Judge, 2018). because that, various regions in Indonesia have identity as city or batik areas also do various effort in preserving batik. This effort is also necessary done For fulfil return development economy post-pandemic especially related in build return identity decaying area consequence eroded by time.

This article aim For explain the development strategy branding for Gunung Ketur Village as area potential with various existing culture, one of them is batik. As for the benefits theoretically possible taken from article This is add insight and knowledge for whole layer public Good inhabitant around, tourists, students nor foreign nationals. On the side another, article This expected can made as references to research next. Whereas in a manner praxis, article This can made as base in develop potency culture local through various activities that can strengthen village identity and branding built.





2. METHOD

Study This is type study descriptive with approach qualitative. Study This aim For describe and analyze phenomenon, event, activity social, attitudes, beliefs, perceptions and thoughts somebody Good in a manner individual nor group (Sukmadinata, 2012). In case Currently, the Mandiri KKN 115 team focuses on studies activity social public Gunungketur in develop batik culture in the modern era.

Activity this also applies three element method devotion the society it consists of From: Location survey, implementation activity dedication and evaluation (Reksiana et al., 2022). Purpose survey For know conditions and potential possessed by a area. devotion to public implemented through series batik festival activities. Whereas stage evaluation applied with making *booklet* as *output* from village *branding*.

3. RESULTS AND DISCUSSION

A. The Urgency of Identity Development as *Branding* A Region

Identity on a area is one the important component in the middle current world developments this. Identity the naturally need time in its formation. the development No only relate with teak self something city or village, but also about How the occupying community can feel comfortable in socialize and interact. Whereas observing society expected interested For visit Because potency the wealth that is in it. So that in development identity the need involvement society (Journal et al., 2022).

Village identity form symbol, logo, or something attached to something appropriate area with potential target area _ the. kindly implied in it Of course There is objective or desired benefits achieved from making village *branding*. Of course Lots benefits that can taken from formation identity This like village reputation, good perception, destination tourism, culture, culinary and so on that will attract investors to enter to area the. So that inner village *branding* matter This is an internal process determine identity formation village image so easy known by the target (*invest, tourist, talent* and *event*).

B. Use Tagline "Gunungketur Tangguh Budaya" as Village Branding

Basically something form individual or group in a manner experience own their respective identities. Awakened identity from something individual or group will make individual or group the easy known and remembered by the individual or group other. because That role identity is very important owned individual or group For make it easy connection between man One with another human. Identity in an ordinary area built on advantages that can seen from a number of *branding* done on place the. Build *branding* is one of key main in develop an area (Lokaprasidha, 2017).

If we speak regarding a branding place, us can take example possible "Jogja Special" *tagline* Already No foreign Again sound ears Indonesian society. Yogyakarta





mem *branding* the area with this slogan No without reason. *Taglines* This sparked on base the uniqueness of Yogyakarta as area recognized specialty Indonesian government. However, use the *tagline* "Special Jogja". No as well as immediately built on grace that has Yogyakarta owned. More Far from that, that use *tagline* that is also intended in development potential in the region. _ growing sector tourist as well as increase well-being people is a number of impact positive in application precise and easy *tagline* remembered (Judge, 2018).

Use *tagline* in build a branding has Lots found in effort increase image identity an area. Back to understanding beginning that Because identity and *branding* No only based on grace that has owned a region, development *branding* is also necessary notice view will like What an area will built and maintained later. because That in build *branding* is also necessary notice vision and mission an area. With highlight mark positive, vision, as well mission a region a branding will easy formed. because That constructed identity must in accordance with objective regional development. For example in context discussion article This is Gunungketur Village.

Already since a long time Gunungketur village famous will nobility and diversity his culture. Culture is done grandma ancestor This Then Still lowered to generation village successor. So that nobility and diversity Gunungketur village culture Keep going maintained until now. In addition to the culture that has lowered in a manner down generations, Kampung Gunungketur is also an area that is still intense in develop potency territory specifically in field culture. because That *the branding* "Gunungketur Tangguh Budaya" fits perfectly used with the goal of nobility and diversity Gunungketur village culture still awake.

C. Kampung Branding Development Efforts Through series Batik Festival Activities

Batik is one riches established Indonesian culture as inheritance world culture by UNESCO (Ditto, A., Akbar, T., & Sundari, 2022). As step the concrete Tri Dharma of Higher Education namely devotion to community, UIN Suka Mandiri 115 KKN Team implements development inheritance this world's culture to public through various activities that can increase Gunungketur Village *branding*. As for a series activity the including : *Workshop* " Empowered Lady," Suryopranoto *Fashion Week*, competitions batik and manufacture *booklet* Gunungketur village profile.

D. Workshop "Empowered Ladies"

These *workshops* held based on results assessment team with a number of informant stated that lack of awareness young people in preserving batik as one potential in the village, making regeneration more batik craftsmen decreased. For increase awareness and skills generation young local, then through the work program that has been compiled, the 115 Mandiri KKN team organized training packaged batik in A *workshops*. *Workshops* This given Name *workshop* "Mistress Empowered" which aims For develop interest generation young especially teenager





daughter against batik. Besides that This *workshop* also provides education to public about benefit batik that can increase creativity (Yulimarni, Bahrudin, A., Widdiyanti & W., Akbar, 2021), fosters innovation, batik as means entertainment, support economy creative as well as can support sector tourist in a area. “Empowered Lady” *workshop was held* wrong One batik center located in the Gunungketur Village area, namely Pendopo Batik Studio Kencono owned by Mrs. Riena Agustiaty Ombara on August 6, 2022. Studio this is also below supervision directly the famous Gusti Kanjeng Queen of Yogyakarta with batik patterned classic. Frequent classic motifs used by the guild This is the underlying motive from natural like vegetation nor animal.



Figure 1. Empowered Ladies *Workshop*

Implementation *workshops* started with introduction about understanding and types of batik by sources. According to him, batik is art craft hand which is results coloring use night (batik wax) hot with tool main in the form of a writing canting or canting stamp for form certain motives. Furthermore, he explains about types of batik and some collection in the studio gazebo-like building Kencono. The types of batik here shared into 3 namely written batik, stamp and combination. Written batik is the batik that is made with use tool the main canting write as tool adhesive candle. Stamped batik is batik that is made with use tool main canting stamp as adhesive candle while the combination batik is the batik that is made with use tool the main canting cap and canting write.



Figure 2. Motive recognition





The event continues with stage *focus group discussion* (FGD) regarding introduction term *Leaky Buckets* with the parable of batik and its regeneration which is like a leaky bucket (Islam et al., 2022). Batik is analogous as water contained in a leaky bucket. In case This when fast water movement then the water will go out or leak a little. The movement of the water If likened with batik when Keep going growing (from terms of motives, patterns, massive marketing and so on) then movement batik craftsmen will Keep going increase and decrease it erodes regeneration.



Figure 3. *Leaky Bucket FGD*

After the FGD session was over, participants *workshops* are welcome choose a batik motif that has been provided before. Then the studio *crew* Pendopo batik Kencono welcome participant *workshops* For start pinch with their respective motives already chosen as well as continue a series of batik processes until done. In case This is Mrs. Riena Agustiaty Ombar as owner studio at a time source person give instructions about the process of making batik. Whereas a number of *crew* help accompany the participants. Step two after participant choosing a batik motif is pinch. Canting used is a writing canting, ie tool used For write liquid batik wax heat on cloth. The canting made of from copper plate or brass shaped like kettle or beak form channel for road discharge candle liquid, big hole the half of the canting Of course different.



Figure 4. The process of mencanting





Next process is stage coloring. Source person in matter. This explain There is a number of substance batik color ie substance color naptol, indigosol, substances rapid, remasol, indantren and astringent colors color nature. In *workshops* here, participant use substance color remasol. After the coloring process done, continue with locking color use *water glass*.



Figure 5. The coloring and locking process

After the batik cloth is locked use *water glass*, next process is *Nglorod*. *Nglorod* is stage Where cloth dipped and boiled in receptacle filled with hot water Then stirred. this done in order to wax there night fabric can chipped. After the candle chipped, cloth lifted and drained. Then washing process is carried out so that clean from remainder candle night and produce desired color.



Figure 6. The process of *nglorod* and washing cloth



Figure 7. The drying process





After rinsing with clean, next batik cloth is dried in a shady place. Usually cloth This Enough aerated just without must caught ray eye day direct. If Already dry, cloth can ironed and tucked in to in packaging form plastic, box or as display. After participant pass a series of batik processes, works they allowed For brought came home and something was left behind. Plan in the future, bro gazebo-like building Kencono will stage training routine for teenager daughter in Gunungketur Village. The hope results work they can made as collection work Gunungketur batik art that can be obtained exhibited in important events, so that the village has *branding* through activity this. series *workshops* walk with smooth and whole participant get certificate training batik as memories from the Mandiri KKN 115 Team at UIN Suka.



Figure 8. Activity results

E. Profile Booklet Gunung Ketur Village

Making *booklet* Gunungketur village profile is one proof step concrete the Mandiri 115 KKN team at UIN Like in increase village *branding*. work programme This background from results assessment team together with head of Gunungketur Village namely Mr. Endro Purnomo. He convey that village Actually own Lots potential, however only potential certain only known by the public general. Whereas according to Indriani & Kuswoyo in (Akifah et al., 2021) various potential possessed by a city is characteristic typical that can give image alone. On the other hand, he also conveyed that besides village potentials, demographic data population the villagers also have not arranged. So that he as the village head is not have *real data* should be owned by each village administrator.

In order introduce potential and compose demographics population residents, the Mandiri KKN 115 team did making loaded *booklet* Gunungketur village profile. this besides aim For record potential and demographics in a manner administrative as well *output* physically able made as an album or document secretariat. The first step taken by the KKN team was make framework the discussion to be described inside *booklet*. Framework were also consulted several times to Pak Endro as Village Chief for know is Already in accordance with the required format. After getting a number of input, 115 independent KKN teams were





divided become a number of part in accordance with *jobdesc*, including : Preparation concept, data search, documentation, design and editing.



Figure 9. Cover design

After that we did data search regarding the territory of Gunungketur Village, the desired vision and mission reached, religious distribution, marital status, number inhabitant age productive, deed status, level education inhabitant as well as data about residents who have abnormality physique and mentally and so on. We get this data when do interview with party Ward Gunungketur. In addition, we also do *tracking* through the website or the official site Yogyakarta city government.

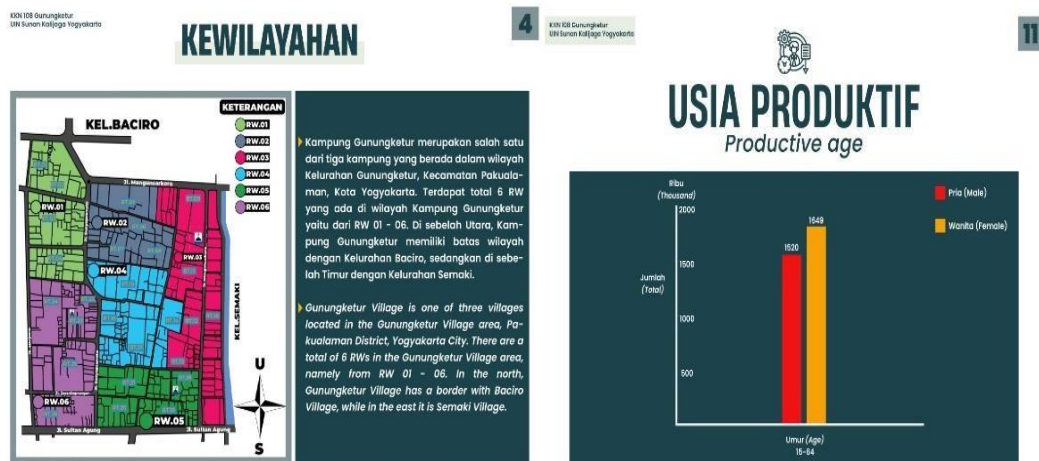


Figure 10. Example design

After doing data collection demography, the 115 independent KKN team recorded data about the potentials that exist in Gunungketur Village. As for the potentials the covers Gunungketur batik center, dance studio, place of worship, tools arrow traditional (Jemparingan), drinks traditional (Beer Pletok) and various SMEs (Wasimah).





Figure 11. Batik studio



Figure 12. MSME Center

Making *booklet* Kampung Gunungketur profile is also translated into 2 languages. this done as step For towards Kampung Gunungketur which will be known by tourists foreign for example. With so, *branding* the Village Far more lifted. Making the first *booklet* this time will also follow demographic and additional data developments other potential later. So that can done *rebranding* For update next *booklet*. Then *booklet* This submitted to village head and parties ward Gunungketur as files documentation.

F. Suryopranoto Fashion Weeks

Development civilization moment This make method fashion become change and more varied. Not only just cover every part body, use clothes too made A *transdsetter* for lovers and connoisseurs *fashion* (Marvellianto et al., 2020). Phenomenon *Citayam Fashion Week* which is viral in the media social, be an idea for create events with similar concept. *Suryopranoto Fashion Week* inspired from Name the way to go used in *fashion shows* to be background behind activity this.



Figure 13. Suryopranoto Fashion Week





This event demonstrating batik as fashion a must fashion *show* Keep going guarded sustainability. Not only batik, participants also wore clothes free other To use enliven series of events. In order enliven the 77th Independence Day of the Republic of Indonesia, *Suryopranoto Fashion Week* also has a goal For preserving and introducing Typical batik products from RW 04 Gunungketur. This event shared into 2 sessions, ie afternoon and evening sessions. Whereas participants in matter This consists from ladies, gentlemen, youth, children and representatives from Independent KKN Team 115.



Figure 14. Participants Suryopranoto Fashion Week

Whole participant prepare self For *fitting, make up* and *touch up* at Ndalem Suryopranoto owned by Mrs. Hj. Beautiful Sri Achdiati. In the afternoon, participants *fashion shows* demonstrate self accompanied by music and hosted by the MC. Residents look enthusiastic in watch *Suryopranoto Fashion Week* with various influencing character his appearance.



Figure 15. Various character participant

Suryopranoto Fashion Week continued at night day. On session This participant demonstrate batik cloth produced by Sanggar Lompong Endah Giri and the Pendopo Batik Studio Formal Kencono. The models are visible graceful in





demonstrate batik cloth produced by 2 studios the. While the model demonstrates batik cloth, the MC read out the batik cloth motifs worn by the models.



Figure 16. Typical batik model Gunungketur

Furthermore possible effort developed at the *Suryopranoto Fashion Week event* next ie with carry theme characteristic typical culture More Gunungketur various. This event can also utilized For interesting traveler with sell ticket enter. Income This can used For support and develop potentials other. In addition, the role of the media in Cover events too of course required. Work The same with various media partners and sponsorships give *exposure* publication of this event. Besides that can intertwine more relations broad and tight so that village branding is more strong.

G. Batik Contest

Indonesian nation as a country that has batik culture already he should own diverse method For preserve it especially to generation young. one effort preservation of batik in Gunungketur Village is with stage batik competition for clan my subjects young. one ready stall stage activity race batik This that is Studio Lompong Endah Giri ownership Hj. Beautiful Sri Achdiati. We as independent KKN team 115 UIN Suka, contributed in preparation and judging activity this. As for goals held race batik This is For increase knowledge about the process of making batik. Besides that my subjects youth is also expected capable purring and becoming wheel mover in preservation of batik as center economy local.



Figure 17. Studio Lompong





Batik Competition Activities will be held on Saturday, August 20, 2022. Previously participant Already bring pictured fabric _ from house. Then participant do the casting process use candle night already melted. time used for the casting process depends from smooth running of each participant. After casting finished next with the coloring process use substance dye indigosol, namely the coloring process batik cloth without must through radiation sun direct. After the coloring process finished, continue the drying process. drying No direct caught ray sun. this done in order to wax Evening No faded. Drying process Enough aerated just.



Figure 22. The embedding process

Year 2022 be good start for residents of RW 04 Gunungketur in conserve batik culture. Further efforts that can held furthermore ie can stage batik competition each the year in framework Independence Day of the Republic of Indonesia. In addition, implementation competition too collaborate with other existing batik studios in the area of Gunungketur Village. With do collaboration batik, expected can bring up new ideas For develop more innovation interesting. The more Lots innovation and creativity created from generation young, then can strengthen part of Gunungketur Village *branding* big generation young capable, caring and skilled in conserve batik culture.

4. CONCLUSION

Conclusion from efforts that have been carried out by the Mandiri KKN 115 Team at UIN Sukadalam highlights batik as potential culture For made as Village *branding* also works give Lots benefit in empowerment the people. Besides that can also provide possibility opportunity For build village economy. On the side On the other hand, Gunungketur Village also has potential For can known many people go through potential of batik along with first series of events with the Mandiri 115 KKN Team at UIN Suka. So that identity the more formed and strengthened *branding* that has built.

Independent Student Community Service Team 115 UIN Suka as writer in study This provide advice to the government city local more improve and pay attention various culture, potential and wisdom local especially batik for Keep going preserved and developed so that become strong identity. Strengthening the can supported with funding nor gift wide batik market space, so become more fixed and attached Gunungketur village batik *branding*.





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REVITALIZATION OF CLEAN WATER AND PLANNING OF NEW PAMSIMAS ROUTES IN PREMBUN VILLAGE

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Abstract - The implementation of the Pamsimas program in Prembun Village, Tambak District, Banyumas Regency has been running for 6 years starting in February 2016, but until 2021 experienced several obstacles so that it could not operate again. These constraints include processing management and the application of inaccurate pathways. Clean Water Revitalization Work Program and Planning for New PAMSIMAS Routes in Prembun Village This aim For optimizing PAMSIMAS performance Good from facet system management as well as its distribution to the residents of Prembun Village. This Work Program uses a qualitative approach with this analysis through interviews, document review and observation. The population in this Work Program is Pamsimas Management, Village Facilitators, Management of Prembun Village-Owned Enterprises, Prembun Village Government, Hamlet Heads, village sector and community users of Prembun Village clean water facilities, with a total of 25 people. Data collection techniques using direct observation method. Formed Body Manager new Which is results filtration structure long Which rated not enough effective. Support from the village government, community leaders and village communities in the form of moral support and assistance to move forward and provide opinions and views for problem solving solutions. Support from the Regional Government in the form of following up on the Proposal for the Planning of the New Pamsimas Pathway for Prembun Village directly from the District Head of Banyumas Regency with copies from BAPPEDALITBANG (Regional Research and Development Development Planning Agency) and DINPERKIM (Housing and Settlement Area Office) of Banyumas Regency, which will be included in the new year's budget 2023.

Keywords: Program continuity, New Management Agency, Proposal Follow-up





1. INTRODUCTION

Clean water is water with a certain quality that can meet certain standards can used necessity daily. Quality clean water influence health and people's daily life. Water that is used daily for cooking, drinking, bathing, washing and so on must be clean and hygienic so that it can be avoided from disease Which caused quality water bad (Faza & Suwitri, 2017). Quality Bad water can cause various diseases such as diarrhea or skin diseases caused by that water dirty And No fulfil standard health. Availability Clean water is one of the complex problems faced by all Indonesian people both in quality and quantity. It was recorded that in 2019 the population of Indonesia reached 267 million people, all of whom are entitled to access to clean water. This shows that the per capita need for clean water for the Indonesian population is increasing increase. Wrong One effort government For overcome problem need clean water in rural is by implementing the PAMSIMAS Program (Umiati, 2021).

Village Prembun is village Which located in Subdistrict pond, Regency Banyumas, Central Java Province. The people of Prembun Village rely on reservoir wells that are built independently. The residents' wells often lack water during the dry season and water well become dirty until No worthy consumption moment caught flood moment season Rain.

Pamsimas is program provision water drink And sanitation based public which aims to provide access to clean water to villages that are not covered by the state-run PAM (Drinking Water Company). Pamsimas is managed by the village government. The Pamsimas program has succeeded in increasing access to clean, healthy and safe water for more than 10 million people from 12,000 villages spread across 233 districts/cities in Indonesia.

Pamsimas Prembun Village has 2 springs to meet the needs of Prembun Village residents. The springs are located in Brajageni and Semasih, Watuagung Village, Tambak District, Banyumas Regency, Central Java. The source of the spring is in the northern part of Tambak District. Water from the spring is channeled using a pipe from Watuagung Village to Prembun Village.

The Pamsimas program in Prembun Village is currently not running optimally. The problem with Pamsimas in Prembun Village is the ineffective use of storage tanks and inadequate pipe lines. Other problems are problems with electricity and the volume and distribution of water that cannot flow optimally to Prembun Village because it is cut off in other villages. The considerable distance from the spring to Prembun Village is also a separate problem for Pamsimas Prembun Village. The spring is about 3465 meters from the point of the reservoir to Prembun Village and is at an altitude of 82 meters above sea level. Meanwhile, Prembun Village is located at 7 to 10 meters above sea level. By calculating the distance to the elevation ratio between the reservoir and Prembun Village, it was found that the elevation slope was only 1.2 degrees. The slope of the elevation is relatively gentle and is another factor hindering the distribution of water to Prembun Village.





2. METHOD

In the Clean Water Revitalization Program and Planning for the New Pamsimas Pathway in Prembun Village, we use the collaborative execution method. We call this the collaborative execution method because in its implementation we work with KKN students at the Muhammadiyah University of Purwokerto. we conducted a survey of the location of the spring Prembun Village in Brajageni and Semasih, Watuagung Village, Tambak District, Banyumas Regency, Central Java.

Based on the survey conducted, the main problem for Pamsimas in Prembun Village is the management and implementation of routes that are risky and less resistant to changing natural conditions. Therefore, we implemented several stages: 1) Processing management socialization stage for Prembun BUMDES cadres and management using the *Sharing & Micro Teaching method*. 2) Initial planning stage. 3) Evaluation stage of the plans that have been made. 4) Stage of Assistance Execution of related agencies.

This method can be said to be successful in terms of several indicators, that is 1) As much 50% Source eye water Village Prembun Which There is in hamlet Brajageni which has been idle for a long time after going through the Execution stage of Planning can function again, this indicator is obtained from monitoring *the current meter* on the basis of calculating *the flow rate*. 2) The remaining 50% is an indicator of the success of the copy of the Pamsimas New Line Application Proposal for Prembun Village, which in its execution succeeded in obtaining follow-up from the District Head of Banyumas Regency with copies to BAPPEDALITBANG and DINPERKIM of Banyumas Regency, and will be included in the new 2023 budget.

3. RESULTS AND DISCUSSION

Results Which has achieved Can said in accordance from external Which has targeted, matter This was marked by the support from both community leaders, the Prembun Village community, the Prembun Village Government and the Government Area. Prembun Village has 3,361 heads or people consisting of 4 hamlets, Kadus 1 2

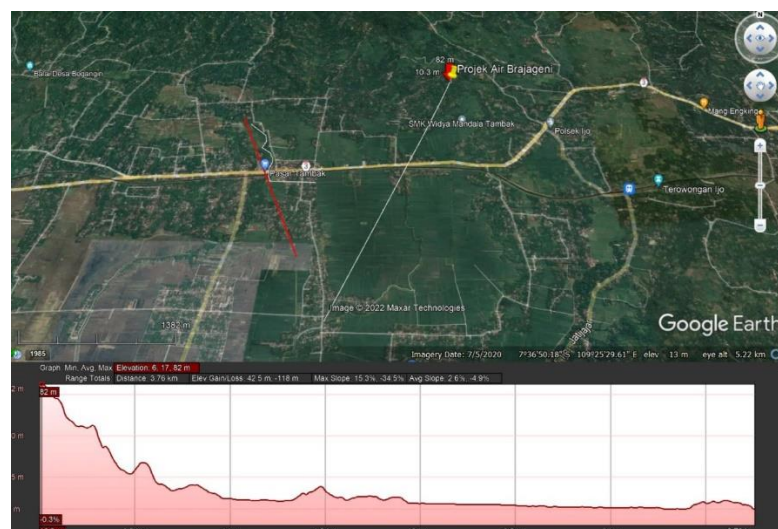


Figure 1. Brajageni to Prembun elevation map





3 and 4, the geographical locations of Prembun Village are in a valley with an elevation between 7 to 12 meters above sea level, while the Semasih spring is located at an altitude of 42 meters above sea level with a distance 2,345 meters to Prembun Village, and for the Brajageni spring, it has a height of 82 meters above sea level and the distance to the village is 3,542 meters, with the same distance and elevation. Thus, it can be concluded that the slope elevation from the point of the Brajageni spring is only 1.233°. Can be seen in Figure 1.

It's quite sloping for the obstacles so far, namely the lack of water from the two springs maximum flow to Village Prembun, matter This Also because on intersection the Prembun-Pesantren waterway, the percentage of water entering Prembun Village is less than that entering it to Village Islamic boarding schools, that is around 1 appeal 3. So from That, we conclude that it is necessary to add or construct a new pipeline leading to Prembun Village as well revitalization track long And addition tub capacity sourced still water Which now still not able to meet the needs of residents. Since the completion of the construction, the springs in Brajageni have been used, apart from that there are also problems with the management system including the payment system, as well as the application of routes that we feel are not safe and effective.



Figure 2. Survey of water sources Thank you

In order to implement this work program, the first step we took was to hold a meeting at the Prembun Village Hall along with the Pamsimas management which was led directly by the Head of Prembun Village. After the meeting was over, we continued the meeting with the Head of the Islamic Boarding School Village to discuss the continuation of the springs in Brajageni, because these springs were used for 2 villages, namely the Islamic Boarding School Village and Village Prembun. We do this as a form of a persuasive approach with the village government to get the support and data we need. After the meeting, we immediately surveyed the location of the Brajageni spring and also the Semasih spring. Evidence of site survey documentation can be seen in Figures 2 and 3.





Figure 3. Survey of water sources Brajageni

From the survey, we obtained some data, namely: the capacity of the holding tank, the water discharge, the area of the holding basin, electricity consumption and the use of the water meter at the Brajageni spring. Apart from that, we also pored over data that are assumptions based on interviews with Head hamlet 4, namely: Size tub capacity Brajageni long 17m long, 5.10m wide and 2.4m deep, meaning the capacity of the Brajageni tank is 130,300 liters of water. And the suction power of the Brajageni source water pump is 6.5m³ / hour.

The average consumption of the people of Prembun Village is 100 liters per head per day. One house occupied by 3 people, requires approximately 300 liters per day. Monthly 9,000 liters or 9 m³. Whereas village Prembun consists from 1217 KK. With assumption consumption water monthly liters or 10,953 m³. Meanwhile, only 40% (4,381,200 liters or 4,381.2 m³) of residents own wells to meet their clean water needs, while during the dry season only 10% (1,095,300 liters or 1,095.3 m³). While the additional shortage of clean water supply still reaches 60%, it is planned to be fulfilled by PAMSIMAS. Currently PAMSIMAS has a tank capacity of 130,503 liters or 130.5 m³. For the capacity of the tank per hour can fill 7 m³ or 7000 liters. Meanwhile, compared to comparison, the amount of consumption is still unable to meet the needs of residents optimally. In addition, there are constraints on the use of electricity, which per cubic meter reaches Rp. 900,- not including maintenance and operational services PAMSIMAS.

After the review, we held a small meeting with all Pamsimas administrators at the village head's house, discussing various existing problems, namely:

- a) Lack or lack of discharge of water that is currently flowing from the pipeline
Thank you
- b) There is no standard management system implemented by Pamsimas management for the public or customers Pamsimas.
- c) That's expensive cost electricity Which must issued For turn on *jet pump* O'clock on source eye water Brajageni Which reach 1 m³ use up Rp. 800 or Rp. 100,000 can only be used to fill 265 M³ or fill the tank twice.
- d) Distribution water hampered Because divided in Village Boarding school And water only rely on elevation tilt land Which There is, No use pusher water like on water PDAM





- e) old pipeline usually passes through a river which during the rainy season the river can flood big ones resulted damaged And he decided pipe Which embedded on the edge and throughout river.
- f) There is no assistance from the related agency (DINPERKIM) in implementing the Pamsimas program This.

Evidence of data searches and meetings can be seen in Figures 4 and 5.



Figure 4. Measurement of the Brajageni tank



Figure 5. Meeting with PAMSIMAS Management

Following up on the results of a small meeting with the Pamsimas management, the next day we conducted a survey of the waterways at the Brajageni source. From the results of the survey, we conclude that Which be delivered administrator Pamsimas it turns out Correct, Because track source pipe Brajageni average There is in bearing river And There is a number of point Which we mark very risky against swift currents and shocks during floods. The path survey image can be seen in Fig 6.



Figure 6. Brajageni source line survey





Apart from that, the things that hinder the operation of water from the Brajageni water source line are ownership source eye water Brajageni Actually owned by 4 village, that is Prembun Islamic Boarding School and 2 other villages which in our analysis and calculation assumptions are if: 1) 1 head it spends 100 liters of water/day. 2) 1 KK (Card Family) consists 3 person. This means that in a day each household (head of family) needs 300 liters of water and 9000 liters water/month or 9 m³ /month, whereas capacity tub capacity That only 130,000 liter, therefore it means that the water pump has to work extra almost 24 hours on, apart from that in Prembun Village there are also problems in withdrawing the basic cost of using water, and also not yet There is certainty rates payment consumption water clean Which charged on inhabitant. In trouble management management This, we Already do socialization with method *sharing and micro teaching* to the Prembun BUMDES management, especially the Pamsimas treasurer. Pictures of *Sharing and Micro Teaching* can be seen in Fig 7.



Figure 7. Sharing and Micro Teaching with BUMDES administrators

To solve the problem of mapping the Brajageni waterway, we, the government of Prembun Village, are working with UIN Sunan Kalijaga KKN students and Purwokerto Muhammadiyah University KKN students to plan revitalization and rejuvenation and optimization of clean water channels with the following steps: 1) Cleaning and repairing tubs capacity And channels Which clogged. 2) make proposals application assistance for clean water revitalization and planning for a new route for Pamsimas Prembun Village, which will later be we together Head Village Prembun submit proposals it to service related parties, namely BAPPEDALITBANG (Regional Research and Development Development Planning Agency) and DINPERKIM (Housing and Settlement Area Office) of Banyumas Regency which were addressed directly to the Regent of Banyumas Regency. Evidence of steps to clean up Brajageni's water sources, preparation of proposals and submission of proposals can be seen in Figures 8, 9 and 10. For the new pipeline mapping plan can be seen in Figure 11.





Figure 8. Checking and cleaning Brajageni water sources



Figure 9. Preparation of proposals PAMSIMAS



Figure 10. Submission of proposals PAMSIMAS

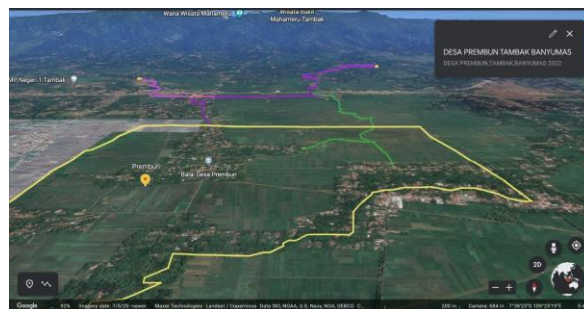


Figure 11. New pipeline mapping plan

The results of our 3 steps above are: 1) Finally the water source in Prembun Village in Brajageni can function again and water can be distributed to the residents of Prembun Village, even though in assumption we Still around 40% that water channeled (view from *current meters* and the calculation of *the flow rate*). 2) The proposal we submitted to the relevant agency received a response direct from





Representative Regent Regency Banyumas And get follow carry on, by being included in the new budget 2023.

4. CONCLUSION

Water source in Prembun Village in Brajageni Village, which had been idle for a long time, was finally able to function again, even though it was only about 40% (seen from *the current meter* and calculation of *the flow rate*). The reorganization of the Pamsimas management by simplification and filtering of cadres and their management was considered by the Prembun Village Head to be more effective. In addition, the community's understanding of socialization using the *Sharing and Micro Teaching method* is assumed to be successful, with a participant understanding level of 100% (judging from the success of the ability to digitize data). Based on assistance in submitting proposals for clean water revitalization and planning for new Pamsimas Desa routes Prembun Which done, get response Good And direct be dealt with continue by related agencies namely BAPPEDALITBANG (Regional Research and Development Development Planning Agency) and DINPERKIM (Housing and Settlement Area Office) with direct attention from the District Regent Banyumas.

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IMPLEMENTATION OF SANTRI'S CENTRAL PROGRAM AT THE QURAN EDUCATION PARK AND DINIYAH MADRASAS IN INCREASING LEARNING QUALITY AND STUDENT LEARNING MOTIVATION

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Abstract – *Islamic institutions should ideally be prepared with an Islamic curriculum that contains Islamic science mixed with social science to develop a better Islamic community. In rural communities and institutions, several obstacles have been encountered, such as educational facilities, postponed education curricula, and incompetence educators. Kemah Santri offers several programs that put students from different institutions to perform tasks together. This research is located in Krenceng village as the subject of this research is the institution founded in this village. The goal of this research is to find out that the Kemah Santri event is affecting the Islamic institutions curriculum and motivating the students which can be recognized by its programs and the students' enthusiasm. This research uses a descriptive qualitative research method. The first step of this research is to observe the institution's curriculum and profile. The second step is to observe the Kemah Santri programs that represent the Islamic institution's needs. The third step is interviewing the principal and the teacher about the curriculum innovation and observing the students' activity. The result of this research is that the curriculum and the students' motivation are affected by the Kemah Santri event shown by the extra programs added to the class and the students' enthusiasm.*

Keyword: *islamic curriculum, islamic institution, rural community.*





1. INTRODUCTION

Educational institution is something established institutionson base necessity special For education and there are also institutions formed No For objective education However can function as means education and learning child (Roqib, 2009). Institutionseducation Islam in Indonesia has role important For teaching child For can reading and understanding the Koran. Studying the Koran is need every Muslims so they can read the Koran and practice it in life everyday. Because that, every parent must teach and direct his son For learning the Koran either by parents That Alone or to someone who is proficient teach the Koran (Hanafi, Adu, & Zainuddin, 2019).

Educational institution ideal islam can reviewed from achievement objective draft curriculum complete Islam, that is combine between education general with religious education. Because it is necessary management institution education Islamic can produce the appropriate output with draft curriculum islamic. Things that can made study For management management education Islam from facet curriculum, is (1) programming related aspects with curriculum education Islamic ; (2) designing material in the field religious studies that can implemented with life daily For increase potency child in religious knowledge ; (3) planning a nuanced program Islam For presenting climate Islamic in environment education (Daulay, 2019)

Education in rural areas own a number of obstacle in matter service education. Problems among them is quality infrastructure, teacher quality, and interest Study participant educate (Sinaga, et al., 2021). For overcome matter the so need prepared learning programs that can be accommodate whole institution education in the region. In developed countries system implementing education hostel system is considered more optimal for reach objective education compared to with system classic normal (Elfindri, 2008). System education pesantren in Indonesia already apply boarding system, however system education in Al-Quran Educational Parks (TPQ) and Madrasah Diniyah (Madin) in rural areas Still apply system classic. This because participant educated in TPQ and Madin education on average still is in the range still 4-12 years old need parental supervision in a manner direct for the process of growth and development child (Indra, 2016).

The results of observations that have been carried out in the village of Krenceng Subdistrict Jobless Regency Purbalingga is he found fact that some TPQ and Madin use system school one stop and all Still use system education classical, namely (1) TPQ and Madin Al-Hikmah; (2) TPQ and Madin Al-Hidayah; and (3) TPQ Sabillus Salam. From the third institution education the Madin Al-Hikmah uses reference Study from the "yellow book", Al-Hidayah uses reference Study from LKS books compiled by the Regency Ministry of Religion (Kemenag). Purbalingga and from the "yellow book", Sabillus Salam uses reference Study from the "yellow book". From the third institution education Islam in Krenceng Village, Al-Hidayah is existing institution own complete infrastructure, while Al-Hikmah and Sabillus





Salam are still Not yet complete. The infrastructure in question is class learning on Al-Hikmah and Sabillus Salam are still Not yet separated as well as second institution education the Not yet own bathroom for need participant educate.

Research ever conducted by Diana, Salasiah, and Fatah (2020) entitled Development Character Self Through Outbound Activities at Tahfidz Nur Fadhilah House Santri with the aim For increase ability Students in study in space class and beyond class. Study This use method descriptive qualitative. Research This contains the processes carried out in the activity *outbound*, *output* from activity *outbound*, as well benefit from activity *outbound* seen from aspect education. Result of study This showing that students really appreciate it activity *outbound* seen from amount participant as well as enthusiastic participant, besides that teacher can too utilise activity *outbound* For process personality students and as means recreation Students (Diana, Salsasiah, & Fatah, 2020).

Another research ever conducted by Jendiradi (2018) entitled Enhancement Community Participation in the Field of Education Through Community Service and Da'wah Camps Students in the city of Padang who aim For know level participation public in field education For can create caring society with education. Study This use method qualitative with *participatory model method*. Study This contains internal processes activity camp done in framework commemorate day independence Republic of Indonesia. Result of study This is camp service performed can express concern public to education in the environment in increase quality education For facilitate participant educate in learning (Jendriadi, 2018).

From the explanation above, we need a learning program that can accommodate whole participant educate from third institution elevating education draft camp For speed up even distribution quality learning in accordance with draft curriculum Islam as well as increase motivation Study participant educate. With thus, throughout institution education can each other help For speed up the equalization process education matter This meant to be an institution uneducated_ own system optimal learning can obtain reference in carry out the learning process in class. Purpose of study This is identify quality activity learning and motivation Study participant educate after do the camp program students.

2. METHOD

Study This use method study descriptive condition - focused qualitative learning in TPQ and Madin classes after implemented activity camp students. Descriptive overview This can rated from activity Study participant educate as well as motivation seen learning from discipline learn it. From assessment data the can is known urgency camp program implementation Students For acceleration even distribution adhered education draft curriculum Islam in Krenceng Village.

Retrieval technique the sample used in the study This is technique purposive sampling in which the respondents chosen in a manner on purpose in accordance with ability and understanding to the activity process Study taught at TPQ and





Madin (Sugiyono, 2019). With Thus, respondents who were selected in the research This is head of TPQ, head of Madin, and asatidz who became committee camp Students as well as teacher at TPQ or Madin. thisintended for the data obtained is deep data as well as in accordance real situation.

Instrument major in research qualitative is researcher That himself to be human instrument. With thus, function from researcher covers set objective research, establish respondent For made data source, commit data collection, assessing data quality, analyzing data, interpreting as well as interpret the data already processed. Data collection techniques in research qualitative can done with four way, ie interviews, questionnaires, observations, and questionnaires. On research this data is obtained through semi structured interviews and observation participatory moderate on execution classroom learning(Sugiyono, 2019).

Study This using a descriptive data analysis model, ie guided data analysis only from opinion or statement from respondent. Data from respondent Then processed For describe characteristics participant learn, the activities carried out participant educate in learning, then characteristics environment moment participant educate Study (Usman & Akbar, 2017). So, results from study This expected can made reference in carry out the acceleration process even distribution education especially in education Islam in rural areas is the curriculum learning Still Not yet in accordance with draft curriculum islamic.

3. RESULTS AND DISCUSSION

A. The Urgency of Islamic Education Institutions

Islam demands us alwaysguard harmony life between human (*hablu minannas*) and with Allah SWT. (*hablu minallah*) who have arranged in the Koran and hadiths prophet. In running demands the needed good behavior and moralsso that in socialize No found something disability conflicting ethics and normswith Islamic religious teachings. Humans who don't have character will lost mark humanity and will humiliated degree before Allah SWT.because that is, values good ethics and normsmust quick implanted since early in environment family, community, institution formal and non-formal education (Hasbi, 2019).

Education is proper meansFor practice grow and develop child. becauseit, a institution education must present in every environment public For accommodate participant educate in learn. Society as environment extensive educationmust role active in support implementation of educational programs in the region. Instead, institutions education should tooprint qualified graduatesFor furthermore subserve to society. becauseit is necessary institution quality education to getimprove community human resources For reach objective sustainable development (Muthia, 2018).

B. Location and Profile of Islamic Education Institutions

Krenceng Village is a rural area divided *countryside*become three hamlet in accordance characteristics condition geographical village. Krenceng Village is





village that has typology plantation so that part big its inhabitants Work as farmer (Sriyana, 2022). Distribution hamlet in Krenceng Village is as following:

- 1) Krenceng Hamlet which includes RT 01 to with RT 06 as well as RW 01 and RW 02.
- 2) Kepaksen Hamlet which includes RT 07 to with RT 12 as well as RW 03 and RW 04.
- 3) Lempong Hamlet which includes RT 13 to with RT 17 as well as RT 05 and RW 06.

Third hamlet each of them already there is institution education Islam, namely TPQ and Madin al-Hikmah in Krenceng Hamlet, TPQ and Madin al-Hidayah in Kepaksen Hamlet, and TPQ Sabillus Salam in Lempong Hamlet. With Thus, Krenceng Village Already can facilitate every participant teach eachhamlet with institution education islamic. Besides that exists support from public around especially parentsparticipant can learn too increase quality education in rural areas (Jannah, et al., 2021).

Facilities and infrastructure education is important thingFor can support quality education.educational institution Islam in Krenceng Village two of them, al-Hikmah and al-Hidayah, have in condition worthy Because Already own building Alone For do activity Study teaching, meanwhile Sabillus Greetings still Not yet worthy Because building usedin learning Still use prayer room al-Hidayah building if compared to with al-Hikmah has more facilitiessuperior, among other things is al-Hidayah already own room alone For every owned class, while al -Hikmah still Not yet stuck so that between class One with the others Still mixed. There are good facilities and infrastructure still must controlled with good management.thisintended for facilities and infrastructure learning can used as should (Huda, 2018).

Learning materials in the third institution education it also varies, on al-Hikmah and Sabillus Salam still use"yellow book"as reference learning while in al-Hidayah already use book guidelines prepared by the Ministry of Religion Regency Purbalingga. Difference between the"yellow book"with book handle student is the yellow book often containing about study Islam classic contentvaried whereas For book handle student is study modern islam only focus on one aspect Islamic (eg morals, monotheism, or Arabic) (Thoha & Karim, 2018). With thus, the learning process participant educate will more optimal if use study thematic Because more make it easy participant educate in understand the material being taught. In addition, participant can learn too with easy apply material found in classto environment public (Astuti, 2016).

C. Student Camp Activities

Student Camp is activity introduction participant educate to environment society, especially the community around Krenceng Village as well as For commemorate year new islam 1444 hijriyah as sign concern environment to culture





islamic. this aims to be participants educate can easy mingle with public so that knowledge gained at TPQ or Madin can with easy applied to life everyday. Activity camp done No like camp in general but stay in settlements citizen. Accommodation in residential areas inhabitant aim For adapt system environment in boarding schools. In addition, activities stay in settlements inhabitant rated more practical and more comfortable For participant still teach used to stay with his parents (Utami, 2020).

Activity This meet third institution education Islam in Krenceng Village For do activity learning together. because In addition, the material presented is also a must can accepted by everyone level or classes at TPQ or Madin. The material presented at the learning at the Santri Tent divided become two, namely in class and outside class. Material taught in class is important material that must be taught to participant educate, as example is material ablution, call to prayer, prayer, and read the Koran. Whereas material taught outside_ room covers material history islam, tajwid, and work The same between participant packed education in the tadabbur event natural or navigation nature. Activity tadabbur natural rated can increase experience, trains trust yourself, train Work The same between member group, training Study communicate in a manner effective, training creativity and development behavior in life daily with public (Handayani & Fitriani, 2019). In addition to the material being taught in a manner direct, there is some other events that can add outlook participant educate, that is marching exercises, activities qiro'ah, and the expected art performance can add motivation Study participant educate after attend the Student Camp event.

Implementation of Student Camp held moving around place for activities This can evenly on each hamlet in Krenceng Village. The first activity carried out in Krenceng Hamlet which is Hamlet I of Krenceng Village. in each hamlet in Krenceng Village Already there is facility room open, like field football, field volleyball and court hair parry For establish stage as center student camp activities. With thus, access For implementation Camp Santri activities in each hamlet in Krenceng Village No will meet constraints. Funding from student camp activities budgeted of cash each institution education plus from dues participant educate Rp. 20,000. Participant educate will get a number of appropriate facilities like place decent living, consumption, and souvenirs. With thus, activities camp Students will can running optimally and can cover all the necessary needs.

Activity this also has an impact direct to recovery economy village especially in the aspect of SMEs because can increase income seller. With exists center crowd make shops and stalls around_center activity will often visited visitor. Besides that traders use carts and street vendors can also enjoy benefit from student camp activities. With Thus, the activities of the Santri Tent besides can raise quality education in Krenceng Village also got involved in help economy traders in recovery economy post- pandemic (Aswin, 2019).





Figure 1. Student camp activities



Figure 2. Art Performance Activities



Figure 3. Fire Event Excellent



Figure 4. Learning in the Classroom





Figure 5. Tadabbur Natural

D. Impact of Student Camp To Al-Hikmah

Al-Hikmah is institution education consisting of Islam from TPQ al-Hikmah and Madin al-Hikmah. TPQ al-Hikmah is divided become two class that is class one and two while Madin al-Hikmah is also divided become two class that is class one and two. The al-Hikmah building consists of from two floor, that is floor One For accommodate participant educate TPQ al-Hikmah and floors two For accommodate participant educated Madin al-Hikmah.

TPQ and Madin al-Hikmah activities started after Salat Asher, however participant educate required come before Salat asr started Because There is activity Salat asr congregation in the mosque around al-Hikmah. Subjects at the TPQ level only limited Study read and write letter Arab use reference book Iqro which consists from volume One until volume six. For TPQ students who have completed the Iqro book next with study the book Juz 'Amma which contains letters short juz 30 book of al-Quran. For those who have proficient read the book Juz 'Amma then participant educate entitled continue education to madin level.

Participant Madin classes are mandatory For master the book of the Koran and the end participants Madin education educate obligatory khatam book of the Koran. Another reference for learning at the Madin level is the book Risalatul Mahid by Masruhan Ihsan which discusses about fiqhun al- nisa ', that is branch knowledge fiqh that discusses about related lawswith sharia Islam for girls.The contents of the book Risalatul Mahid discuss about chapter menstruation, childbirth, and istihadah as well as various the problem. This study is very important For studied clan Woman nor clan man who has stepped on age aqil baligh (approx ages 9 to with 12 years) (Alimah, 2021).

Results of interviews conducted to head institution education and some asatidz al-Hikmah about impact from student camp activities showing that a number of activity has added so you can equip participant educate If held Student Camp activities in the coming year come. Activity among themis activity practice Prayers held during class hours going on, activities ablution practice, practice call to prayer, as well practice tahlilan. In addition, activities addition like lectures conductedasatidz added after activity reciting the Koran, p This addressed For add outlook participant educate in a number of aspect curriculum islamic. Activity the





only done in a manner lecture because Not yet availability book references and lack ability TPQ students in read pegon alphabet letters, namely Arabic writing that speaks java.

Result of observations made at the institution al-Hikmah education is participant educate the more Spirit do activity Study teach. thiscan seen from enthusiastic participant teach at the time researcher teaching in TPQ class and Madin class. Participant educate the more discipline in notice a number of material delivered by the teacher in the Madin class. Participant educate in TPQ class though part Still Not yet Can read and write Arabic but very enthusiastic in pray moment teacher try give activity addition to the TPQ class.

E. Impact of Student Camp To Al-Hidayah

Al-Hidayah educational institution which in fact is institution existing educationadopt curriculum Islam from Ministry of Religion Regency Purbalingga Already own Lots activity in learning. The TPQ and Madin al-Hidayah buildings are building usedFor education one roof only own four room class. TPQ al-Hidayah has two class alreadystuck so that activity learning between class can last conducive without exists disturbance from another class. TPQ al-Hidayah started learning from at 12:30 WIB arrived at 14:30 WIB during four day. The material taught at the TPQ level is learn the book of Iqro, memorize prayers daily, practice of ablution, practice pray, and learn tajwid.

Madin al-Hidayah consists from four class in which learning begins from at 14:30 WIB arrived with 16:30 WIB during four day, so after the TPQ is completed carry out activity learning room class will used return For madin studies. Madin al-Hidayah also obliges For Salat congregation so that practice ablution, call to prayer, and prayer Already practiced in every learning. A number of eye subjects taught in Madin class, namely Arabic, history culture Islam, Hadith, Fiqh, Aqidah, Morals, Al-Quran, and Fasholatan. the material Already arranged in worksheet bookStudents (LKS) compiled by the Ministry of Religion Regency Purbalingga and the "yellow book" for eye lesson fasholatan. Every class will accept two eye material lessons Already customized in accordance level class education.

The results of the interviews that have been done to head institution education and some asatidz who teaches at al-Hidayah stated that participant educate like in student camp activities the. Head institution education think that participant educate al-Hidayah is felt not enough in matter deepen knowledge of the Koran because many eye assigned lessons. However No There is eye lesson about art read the Koran or tahfidz al-Quran. becausethat's it, chief institution education planned For add eye lesson with method add two room class again, so timetable Madin learning can started more beginning For addition eye lesson new.

The results of observations that have been conducted by researchers showing that participant educate the more enthusiastic For follow learning. itcan seen from discipline participant educate For appropriate time in follow learning as well as participant educate can create conducive class at the time learning.





Participant more educated at the TPQ level motivated For follow learning memorizing the recited *alfiyah* book. With thereby For more TPQ children interested For follow learning to use method memorize what can chanted the sentence. Participant educate Madin more motivated For follow activity tadabbur natural Because activity tadabbur natural more interesting. thisbecause participant Madin's students feel need do activity *refreshing* Because many eye subjects imposed at the Madin level.

F. Impact of Student Camp To Sabillus Greetings

TPQ Sabillus Salam educational institution is institution new education established For fulfil need facility education in Krenceng Village, so Not yet Lots activities carried out in the institution education this. TPQ Sabillus Regards only teach the book of Iqro and the Koran because minimal competent teacher For teach the "yellow book" or LKS book from reference other. TPQ Sabillus Greetings using building prayer room For activity learning, so at the moment learning only can accommodate part of the total student. Learning started after Salat Asher, however participant educate required present before Salat asr For follow Salat congregation in the prayer room. TPQ Sabillus Salam consists from four class consisting learning from class 1A, 1B, 2 and 3. For distribution, class 1A study Iqra and tajwid, class 1B study Juz 'Amma, grade 2 learns the Koran, grade 3 learns the Koran and memorizes it letter short.

Interview results to head institution education and some asatidz TPQ Sabillus Salam stated that participant educate like with there is Student Tent Because Can meet with Friend others still One village. Activity learning at Sabillus Greetings still Not yet suitable For added with eye another lesson due lack of competent teacher. because that is, activity learning at TPQ Sabillus Greetings only added by activities memorize Asmaul Husna and the book of Aqidatul Layman at the time commencement learning, so can add outlook participant study outside eye Quran lessons.

Observation results that have been done researcher to motivation participant students who have follow the Tent of Santri is a number of participant educate the more motivated For study eye such as Quran lessons qiroatul quran and tahfidz al-Quran. Discipline participant educate moment follow learning also increases increase seen from atmosphere conducive in carry out learning as well as discipline moment follow learning with appropriate time. Participant students are also excited moment follow rote Asmaul husna and book of aqidatul lay although part from they Still Not yet Can read Arabic script with smoothly.

4. CONCLUSION

Educational institutions in the village of Krenceng broadly speaking are at their optimal state, however Still need done overhaul in matter curriculum. The presence of the Student Tent give view new to past learning held during this, so manager institution can revise existing activities in their respective TPQ or Madin.





Tent Santri also provides opportunity For participant educate so you can active in the environment new learning to get motivation, atmosphere, and new insights to past learning held in TPQ or Madin respectively. Santri's camp also became important thing For increase brotherhood Islamic between institution education For can keep going optimizing education in the Krenceng Village environment so that they can creating competent human resources in the field religious. Limits of study This only discuss activity learning and motivation participant students who follow Student Camp activities held in Krenceng Village. Advice for further research For analyze relevance activities in the Santri Tent with based learning aspect curriculum Islamic. Advice for party village to improve facility education for convenience public For access education as well as speed up even distribution education.

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IMPLEMENTATION MUTUAL COOPERATION AND CARING CHARACTER SOCIAL IN ACTIVITY COMMUNITY SERVICE (CASE STUDY ON COMMUNITIES IN PADUKUHAN NGLEGOK, KALURUHAN GIRITIRTO, KAPANEWON PURWOSARI, GUNUNG KIDUL)

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Abstract - This research is motivated by the fading of the implementation of the character of gotong royong and social care in social life. Meanwhile, the values contained in the gotong royong culture have an important role as a unifier of the nation. This study aims to describe the implementation of gotong royong in community service activities, to describe the implementation of gotong royong to community service activities, to describe social care in community service activities. This study uses a qualitative method with an interactive qualitative research strategy. Data collection techniques using direct observation techniques, interviews, and documentation. The results of the study indicate that: 1) The implementation of mutual cooperation activities in community service activities is carried out regularly and on a scheduled basis, the activities carried out are in the form of community service cleaning and recoloring the padukuhan gate, coordinating competitions within the framework of the 77th anniversary of the independence of the Republic of Indonesia and building a field volleyball and road building, 2) implementation of the character of gotong royong in community service activities, namely willing to cooperate well, with the principle that goals will be more easily and quickly achieved if done together, and do not take into account the effort to share with others, 3) the character of implementing social care in community service, namely mutual help, tolerance, social action and noble character.

Keywords: caring, mutual





1. INTRODUCTION

Indonesia is a pluralistic country that is rich in various variety ethnicity, language, religion, beliefs, and customs customs. The Indonesian nation has 1340 tribes, and the number ethnic group the most located on the island of Java which reaches 41% of the total population tribe. Indonesia also has 6 religions recognized by the state, namely Islam, Protestantism, Catholicism, Hinduism, Buddhism and Confucianism. (Derung, 2019) . Because that, the Indonesian nation needs showing character similarity view life nation and characteristics life visible and accessible nation recognized by other countries. (Danniarti, 2017) .

Character nation is very important in create the future nation and create public fair and prosperous as well can turn on return awareness every individual public For realize role as creature social inside life socialize. (Hartini & Cahyati, 2022) . Character interpreted as method typical thinking and behaving each individual For live and work same, fine in scope family, community, nation and state (Koesoema, 2010).

Remember the Indonesian nation at that time This currently experience crisis identity, that is it erodes values character like mark struggle, value passion, value solidarity or mutual cooperation, values love Darling or solidarity and values union and oneness (Warka, 2011). Apply gotong royong values indeed No easy, but No impossible For done, a nation would be very likely For Can character when There is step attempted motion For make it happen (Damri & Putra, 2020).

Character building aim For building, strengthening, and shaping character, mind character, morals, society so that show appropriate behavior with the values prevailing in society, moreover reflect practicing behavior Pancasila values (Muzakki, 2017) . One method build character nation and character social is mutual cooperation. Mutual cooperation is characteristic typical activity social Indonesian society from ancient times until moment This (Juniartha, 2022) .

Basically man is creature social, no Can life alone and in need other people's help. Because it is needed cooperation and mutual cooperation life socialize. In addition, gotong royong is also a form solidarity social (Novtiar & Aripin, 2017) . Collaborative activities will create a sense of togetherness Because exists attitude social without strings attached from each individual For relieve the burden being carried For objective with those who want achieved (Prabowo, 2014) .

Intended purpose is objective For kind social. Because of life social need each other honor, appreciate, and care towards others. Care social too interpreted as attitude watching or ignore to other people's business or fellow purposeful human help others solve the problem he faced, with objective goodness and peace (Tabi'in, 2017). So care social is something behavior or attitude For give help to others too public in do his affairs (righteous and good affairs).

From several description above can We understanding that existing values in the culture of gotong royong is huge role and meaning in A life and environment society, the values contained within culture and cooperative activities himself among them is exists togetherness, kinship and brotherhood, justice, voluntary,





responsibility answer Help helping, socializing, role active every individual public as well as exists union and oneness in the life and environment public (SW, 2019) . In continuity life social, really important For apply the values contained within mutual cooperation culture. Said to be very important Because with able society apply One one by one from existing values so will created something conducive circumstances in environment society. Besides that, value contained Pancasila special his the 3rd precept " Indonesian Unity " will truly materialized in a manner real in public (Untari et al., 2020). Based on background behind problem following, then researcher interested For stage research entitled implementation cooperative and caring character social in activity Work filial (Case study in the community in Padukuhan Nglegok, Kaluruhan Giritirto, Kapanewon Purwosari, Regency Mountain south).

2. METHOD

Place study This is in Padukuhan Nglegok, Village Giritirto, Kapanewon Purwosari, Regency Gunungkidul. Stages implementation activity study in a manner whole done during not enough more One month three twenty day, that is since July 15th until August 30, 2022. Research This using qualitative data. Strategy on research This is a research strategy qualitative interactive with studies case. According to (Sukmadinata, 2006) this strategy is deep study use technique direct data collection from insiders environment naturally

Subject in study This is Head of Hamlet, Head of RT, and several inhabitant the community in Padukuhan Nglegok, Village Giritirto, Kapanewon Purwosari, Regency Gunungkidul. Object in study This is implementation cooperative and caring character social in activity Work service in Padukuhan Nglegok, Village Giritirto, Kapanewon Purwosari, Regency Gunungkidul. According to (Arikunto, 2006) "what is meant deep data source study is subject where the data is obtained ". Research data This collected from various data source used in study this, as benchmark above is sources (informants), places (locations), and documents (archives).

Informant or resource person on the research This is Head of Hamlet, Head of RT, and several inhabitant existing society Padukuhan Nglegok, Village Giritirto, Kapanewon Purwosari, Regency Gunungkidul. Places and events about implementation character concern social through Gotong royong activities are in Padukuhan Nglegok, Village Giritirto, Kapanewon Purwosari, Regency Gunungkidul. Files or document is originating information from notes important institution or organization nor individual. This technique used For know implementation implementation cooperative and caring character social in activity Work filial piety

Deep data collection techniques study This form observation, interview, and documentation. Instrument study This is researcher That alone. Study This use two type triangulation, the first triangulation data sources include information from informants, places and events, as well document or loading archive related notes with the intended data. Second, triangulation technique or method collection of





originating data from interview, observation, and documentation. Study This using analytical models interactive. Data in study This obtained through observation as well as interview in a manner direct, then researcher 's data analysis use is an interactive model Good in data collection, data reduction, to withdrawal conclusion.

3. RESULTS AND DISCUSSION

A. Implementation Community Service

Padukuhan Nglegok is one hamlets in the Kelurahan Giritirto, Kapanewon Purwosari, Regency Gunungkidul, Yogyakarta Province. Padukuhan Look own amount resident about $\pm$ 300 people, then institution society in Padukuhan Nglegok namely the five Pillars Neighbors (RT), one Rukun Warga (RW), and one PKK. Implementation activity Work routine service held in the Padukuhan Nglegok, Village Giritirto, Kapanewon Purwosari, Regency Gunungkidul is Work filial piety weekly. Work filial piety weekly is something activities carried out For clean or guard cleanliness environment village.

Form implementation of mutual cooperation in activities Work service performed that is shaped For interest general. For mutual cooperation in activities Work form of service For interest common in the Padukuhan Nglegok, Village Giritirto, Kapanewon Purwosari, Regency Gunungkidul mutual cooperation in activities Work filial piety routine and scheduled carried out. Implementation of mutual cooperation in activities Work form of service general very important indeed For still implemented by the community, because it really gives impactful thing positive for continuity life together. this in line with what was conveyed by(Panjaitan, 2016) that will work together grow Work the same produces results understanding and mutual help, with dominant Work The same so level the conflict is reduced.

Apart from mutual cooperation Work filial piety routine weekly, in August 2022 the community in Padukuhan Nglegok, Village Giritirto, Kapanewon Purwosari, Regency Gunungkidul do mutual cooperation activities Work filial piety cleaning and coloring repeat gate coordinating, coordinating race in framework day repeat year independence The 77th Republic of Indonesia as well build field volley and build road. Based on results observations and interviews conducted by researchers in the field, the implementation of mutual cooperation in activity Work filial piety done with Like willingly by society as well as there is timetable daily for each RT for distribution timetable Work filial piety build field volley and build road.

Next, based on results observation and interviews that researchers do during study in the field, implementing mutual cooperation in activities Work filial piety truly impact positive in build life society that can united and compact. this proven in the results study that in Padukuhan Nglegok still maintain and carry out mutual cooperation in activities Work devotion, unity and oneness society is very awake with well, based on confession figure society and members inhabitant society.





B. Implementation The character of Gotong Royong in Community Service

Kindly general the principle of gotong royong is contained substance values divinity, kinship, deliberation and consensus, justice and tolerance (humanity) which are the basis of the views life or as base philosophy Indonesian nation. The character value of gotong royong is attitude and behavior value Work The same in finish problem together, with method intertwine communication and friendship, gift help as well as help to people in need (Utomo, 2018). Implementation the character of mutual cooperation that is carried out in the community Can seen from a number of indicator. The indicators used according to (Suriawati et al., 2017) namely: 1) want cooperate with good; 2) principled that objective will more easy and fast achieved If done together; and 3) no take into account power For each other share with fellow.

Based on results based research mutual cooperation indicators found a number of evidence. Evidence based results observation and interview related researchers with indicator First Want to cooperate with Good that is when public Padukuhan Nglegok capable cooperate with Good in activity welcome Birthday Year Independence Republic of Indonesia in the form of Work filial piety cleaning and coloring repeat gate coordinating, coordinating race in framework day repeat year independence The 77th Republic of Indonesia as well build field volley and build road. The obstacles that arise that is timetable Work conflicting service with schedule work. Attempts made For overcome constraint the that is give timetable replacement to someone who clashes schedule.

Evidence based results observation and interview related researchers with indicator second principled that objective will more easy and fast achieved If done together that is through work. Work filial piety the form cleaning and coloring repeat gate coordinating, coordinating race in framework day repeat year independence The 77th Republic of Indonesia as well build field volley and build road. The obstacles that arise that is Still There is some people don't participate in mutual cooperation activities. Attempts made For overcome constraint the that is with stage meeting together public from various element public that is dukuh, RT, RW, PKK, youth, parents and figures public For make regulations, and held socialization for society own awareness work together.

Evidence based results observation and interview related researchers indicator third No take into account power For each other share with fellow that is through activity cleaning and coloring repeat gate coordinating, coordinating race in framework day repeat year independence The 77th Republic of Indonesia as well build field volley and build road. Activity the done inhabitant in a manner voluntary and without strings attached Even almost No There is constraints on indicators third this. It can be concluded that implementation mutual cooperation character activity Work service in Padukuhan Nglegok, Village Giritirto, Kapanewon Purwosari, Regency Gunungkidul based on results observations and interviews conducted by researchers, the public Padukuhan Nglegok, Village Giritirto, Kapanewon Purwosari, Regency Gunungkidul Want to cooperate with well, principled that





objective will more easy and fast achieved If done together, and no take into account power For each other share with fellow. It proven with many participant from public when timetable Work filial piety done, no only youth but old people Good man nor woman shoulder to shoulder in mutual cooperation in activities Work filial piety

C. Implementation Character Care Social in Community Service

Implementation character Care Social in activity Work filial piety Padukuhan Nglegok, Village Giritirto, Kapanewon Purwosari, Regency Gunungkidul according to possible indicator used describe character care social namely : (1) " To Help (2) Tolerance (3) Tolerance (4) Social Action (5) Noble Ethics". (Darmiatun, 2013). Based on results observations and interviews conducted by researchers evidence on indicators First that is mutual help done by society Padukuhan Nglegok, Village Giritirto, Kapanewon Purwosari, Regency Gunungkidul in mutual cooperation in activities Work filial piety cleaning and coloring repeat gate coordinating, coordinating race in framework day repeat year independence The 77th Republic of Indonesia as well build field volley and build street, various element public start from youth, parents Good men and women shoulder to shoulder in cooperate in activities Work filial piety with ok.

Evidence based results observation mutual cooperation activities carried out by researchers in the field on indicators second that is tolerance is carried out by the community Padukuhan Nglegok, Village Giritirto, Kapanewon Purwosari, Regency Gunungkidul in mutual cooperation in activities Work filial piety with each other honor and appreciate various element society, like when some parents have feel tired will direct replaced by youth and welcome parents For Rest especially first.

Evidence based results observation mutual cooperation activities carried out by researchers in the field on indicators third that is tolerance done by society Padukuhan Nglegok, Village Giritirto, Kapanewon Purwosari, Regency Gunungkidul in mutual cooperation in activities Work filial piety with treat public in accordance capabilities, such as If There is a citizens who don't Can do make Foundation For field so will direct taken replaced by someone residents who have ability For That without less mutual value and respect.

Evidence based results observation mutual cooperation activities carried out by researchers in the field on indicators fourth that is action social done by society Padukuhan Nglegok, Village Giritirto, Kapanewon Purwosari, Regency Gunungkidul in mutual cooperation in activities Work filial piety with many participation active from various element enthusiastic community in activity Work filial piety

Evidence based results observation mutual cooperation activities carried out by researchers in the field on indicators fifth that is have character glorious done by society Padukuhan Nglegok, Village Giritirto, Kapanewon Purwosari, Regency Gunungkidul in mutual cooperation in activities Work filial piety with have mutual feelings honor and appreciate from young people and old people, both man or Woman as well as there is various type Drinks and food provided by the community when activity Work filial piety done with Like willing.





Can concluded that implementation character care social at work service done society in society Padukuhan Nglegok, Village Giritirto, Kapanewon Purwosari, Regency Gunungkidul each other help, tolerance, tolerance, action social as well as behaving glorious. Then based on results stated interview that when held discussion the people Want to listen expressed opinion even though That originate from youth or shop society.

4. CONCLUSION

Based on results research and discussion that has been stated by the sourced researcher from results observation and interview about Implementation cooperative and caring character social in activity Work service in Padukuhan Nglegok, Village Giritirto, Kapanewon Purwosari, Regency Gunungkidul can concluded that implementation activity Work routine service held in the Padukuhan Nglegok, Village Giritirto, Kapanewon Purwosari, Regency Gunungkidul is Work filial piety weekly. Apart from mutual cooperation Work filial piety routine weekly, in August 2022 the community in Padukuhan Nglegok, Village Giritirto, Kapanewon Purwosari, Regency Gunungkidul do mutual cooperation activities Work filial piety cleaning and coloring repeat gate coordinating, coordinating race in framework day repeat year independence The 77th Republic of Indonesia as well build field volley and build road.

It can be concluded that implementation mutual cooperation character based on results observations and interviews conducted by researchers in the community Padukuhan Nglegok, Village Giritirto, Kapanewon Purwosari, Regency Gunungkidul Want to cooperate with well, principled that objective will more easy and fast achieved If done together, and no take into account power For each other share with fellow. It can be concluded that implementation character care social at work service done society in society Padukuhan Nglegok, Village Giritirto, Kapanewon Purwosari, Regency Gunungkidul each other help, tolerance, tolerance, action social as well as behaving glorious.

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ESTABLISHMENT OF A VILLAGE LIBRARY IN PREMBUN VILLAGE, TAMBAK DISTRICT, BANYUMAS REGENCY

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Abstract - *The problem of literacy in Indonesia is still not fully and thoroughly paid attention to. This situation needs to be addressed immediately, seeing the rapid development of technology makes people unable to avoid technological advances. Increasingly sophisticated technology makes people need to adapt quickly. Adaptation to society is indeed quite difficult if you do not have the provision of a qualified understanding of knowledge. So, strong literacy is needed for society to better adapt to the rapid development of the times. Through a literacy space that is evenly distributed in all circles of society, it opens insights and inspiration. With the built village library, it provides a place for learning and generates creative ideas through insights gained from books in the village library. The establishment of the Prembun Village library in collaboration with students of Community Service Program 108 Group 8 Mandiri UIN Sunan Kalijaga Yogyakarta is the first step in bringing literacy to life public Village Prembun Subdistrict pond Regency Banyumas. In development The Prembun Village Library cannot be separated from the assistance of residents, the village government, as well as the Regional Archives and Libraries Office of Banyumas District. Thus, the establishment of a village library is a solution to eradicating literacy problems so that it becomes a space for insights and creative ideas for villagers to emerge local.*

Keywords: *village library, literacy, insight, creative ideas*





1. INTRODUCTION

The village/kelurahan library is a community library as a means to improve and support rural community education activities which are an integral part of village/kelurahan development activities. Purpose of formation library village, that is For provide facility read And Study adequate Which in accordance with condition, situation, region And need public (Kertosedono & Soekarman, 2000, p. 3). Libraries are institutions that have the same five main functions, namely storage, education, research, information, and cultural recreation (Qalyubi, 2007). In the end, the library becomes an institution that must always be responsive and adaptive to change and progress in order to increase the bargaining value of service quality (Priyanto, 2016).

Banyumas Regency is one of the regencies in the western part of Central Java Province. Head of Library at the District Archives and Libraries Service Banyumas, Susetya Dwiningsih, say library village (Perpusdes) little The final data from the village library recorded 58 libraries, while the number of villages in Banyumas was 301 villages. The results of a survey conducted by the village government agency still focus on infrastructure programs. However, the Banyumas Village Archives and Library Service has built synergy with related agencies and the village government so that the library becomes a priority program (Suara Banyumas, 2019). Thus, the village library has a very important influence on the sustainability of the younger generation's interest in reading and knowledge besides at school. However, Prembun Village, Tambak District, Banyumas Regency itself did not have a village library at the time we (Independent Group KKN-108 UIN Sunan Kalijaga) come.

Based on consideration potency village And desire from Head Village Prembun, Drs. Masudi, we decided to build a village library in Prembun Village. The purpose of establishing a reading corner or Prembun Village Library is to increase knowledge and reading skills in order to educate the lives of the people of Prembun Village, Subdistrict pond, Regency Banyumas. The target that is teenager And prembun village children. Then, unexpectedly, it turned out that the children from SD, MI, and TPQ Prembun had an interest in reading very outside normal. Matter the proven moment we carry out teaching with another method, namely audio-visual using a projector for 3 weeks. After teaching is over, based on from results interview, majority child more like read And writing directly from the book rather than looking at the projector and then writing the contents in their book. From From the results of these interviews, we concluded that the reading interest of the children in Prembun Village was extraordinary. This is certainly the spirit for our group to maximize the establishment of the Prembun Village Library.

Planning for the establishment of the Prembun Village Library began and became one of our group's flagship programs. Our plan for establishing a village library began by collecting books using various methods, namely by asking for book donations on social media, group members, and the regional library. After the books were collected, the next thing we did was create a database and collect book data. After that, we started setting up the library room which happened to have been





provided by the village. Then the final touch is arranging the room and installing accessories and library facilities.

2. METHOD

The method we use is collaborative planning and execution. In establishing this village library, we collaborated with the Muhammadiyah University of Purwokerto regarding collecting book collections, spatial planning, and procuring library facilities.

3. RESULTS AND DISCUSSION

The initial step in establishing the Prembun Village library started with collecting books For collection beginning library. Method Which we do is with make pamphlets donation Which Then shared to social media, relatives, nor member group. Books Which has collected Then sorted And made categories with The aim is to facilitate the arrangement and search of existing book collections. Classification of types of books we for become 8 type category, between other religion, Fiction, Non Fiction, Motivation, History, Knowledge, Magazines, and Education. As the process goes on, taking into account the capabilities and needs of the facility supporters library, we Finally decide For submit request for assistance to the Banyumas Regional Library with details as following:

Table 1. Total submission book to Regency Banyumas

NO	DESCRIPTION	AMOUNT	INFORMATION
1.	Book	100 Titles, 1000 Copies	Books from various collections of the library
2.	Rack	5 Pieces	1 (one) side
3.	Equipment needed for Loans	1 Package	Book bags, loan pockets, book cards and date slips
4.	Room carpet	5m x 3m	-
5.	Fan	1 piece	Wall fan
6.	Wallpapers	20 meters	To beautify the walls of the library
7.	Wall decoration		Wall decoration in the form of motivational sentences (I like to read), etc.
8.	Wall clock	1 piece	-
9.	Folding table	10 pieces	Reading table for library visitors
10.	Curtain	1 piece	
11.	Globe	1 piece	
12.	Shoe rack	1 piece	
13.	Big batik book	2 pieces	Books for writing visitor lists and borrower lists





After submitting a request for assistance to the Banyumas Regional Archives and Library Service, we received a very good response. Even though the assistance provided is only in the form of books, the Banyumas Regional Library will oversee the development steps of the Prembun Village Library by providing training to librarians in terms of databases and book data collection using a special application for the Government Library.

After receiving long-term assistance from the Banyumas Regional Archives and Library Service, we are more enthusiastic about establishing a village library. The next thing we did was prepare the library room. We clean and repaint the room provided by village officials for the comfort and beauty of the village library.



Figure 1. The room before cleaned



Figure 2. The room after being cleaned and in paint

After repainting the room, we started installing various library equipment and accessories. Equipment and accessories in the form of carpets, curtains, wall shelves, bookshelves, and computers. After assembling various equipment and accessories, the next thing to do is arrange the books according to their categories.





Figure 3. Interior of the Village Library Prembun



Figure 4. Inauguration of the Prembun Village Library with Mr Village Head

After the village library facilities were fulfilled and the books were neatly arranged according to categories, alhamdulillah on the night of tirakatan on August 16 o'clock 21.00 WIB Library Village Prembun inaugurated direct by Head Prembun Village, Drs. Masudi at the Village Hall Prembun. After the planning and implementation stages are carried out, the next thing we do is the evaluation stage. There are not many things that need to be evaluated, but the effectiveness of categorizing and labeling time needs more attention. One of our concerns is the sustainability of the book labeling system and method. Considering the potential of the method and human resources, we must create a method that is easy to use and understand.

The method that works is one that anyone can easily master. If only we understand the labeling method but the Prembun Village librarians don't know much about it, it's the same as our work program not providing long-term benefits. However, after applying for assistance with library facilities to the Banyumas





Regional Library, we were a little relieved because Perpustakaan already had a library database application which would later be taught in the long term to village library librarians. This makes our worries disappear. With the direct arrival of database teaching staff from the Perpustakaan, the Prembun Village Library can develop better in terms of database and labeling of new and old books.

4. CONCLUSION

Based on the results of the activities of establishing a village library as one of the 108 Group 8 independent Community Service Programs at UIN Sunan Kalijaga 2022 in Prembun Village, Tambak District, Banyumas Regency, it can be taken as follows:

- a) The Prembun Village Library, Tambak District, Banyumas Regency was successfully established in collaboration with 108 Group 8 Independent Community Service students at UIN Sunan Kalijaga 2022, Real Work Lecture (KKN) students at Muhammadiyah University Purwokerto and their tools village.
- b) Completeness facility library village obtained from donation student Studying Real Work (KKN) 108 Group 8 independent UIN Sunan Kalijaga 2022, Real Work Lecture (KKN) students at Muhammadiyah University Purwokerto and the government village in collaboration with the District Archives and Libraries Service Banyumas.
- c) The Prembun village library was inaugurated on August 17 2022 by the Head of Prembun Village, representatives of Student Community Service Program (KKN) 108 Group 8 independent UIN Sunan Kalijaga 2022, and student representatives Community Service Study Program (KKN) Muhammadiyah University Purwokerto witnessed by villagers Prembun.

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GARBAGE BANK AS AN ALTERNATIVE WASTE MANAGEMENT AND INCREASING THE ECONOMY OF THE KADILANGU COMMUNITY

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Abstract - This activity was carried out as a followup to the rampant waste cases in court. Public awareness of kjudigu regarding waste management is still minimal. For this reason, alternative ways are needed to educate the public to be wiser in handling waste. The method carried out in this study is interviews and observations, to find and get even better data, especially regarding waste. Because waste itself is a prolonged problem. With the start of being wise in managing waste, it is hoped that it can provide an even better life, both in terms of economy and environment. Moreover, the existence of a garbage Bank is a solution for better waste management. Even with these solutions, it can provide even better assistance and teaching to manage waste. This activity was carried out in Kadilangu Village, Demak District, Demak Regency, Central Java.

Keyword: kjudigu, management, garbage, garbage banks..





1. INTRODUCTION

Garbage is problem environment and society now Not yet There is the solution, both in cities, and in rural areas. Separate trash defined as all form waste shaped originating solid from activity later humans and animals thrown away Because No beneficial or existence not wanted again. Whereas based on Constitution Number 18 of 2008 concerning Waste Management, definition rubbish is remainder activity daily human and/ or natural processes in form solid. Then in Regulation Government No. 81 of 2012 concerning Management of household waste and household like waste explained Again about definition rubbish House ladder is the garbage that comes from from activity daily in House stairs that don't including feces and trash specific. Kind of trash rubbish House ladder is rubbish House origin of the stairs from area commercial, area industry, area specifically, facilities social facilities general, and/ or facility other.

Garbage that isn't handled with Good can bother aesthetics environment, generate smell as well as resulted development disease. Disturbance environment by garbage can arise start from source trash, where producer rubbish No do handling rubbish with ok. this can happens to the producer trash that isn't Want to provide place trash in his house and more Like For throw away rubbish with at will to drains or burn it so that pollute environment surrounding. Place trash provided at home stairs and locations commercial like a market, no closed, so rubbish split up and become place develop breed fly as well as raises smell.

In the Act Number 18 of 2008 concerning Waste Management as well Regulation Government Number 81 of 2012 also mandates necessity change fundamental paradigm in management rubbish that is from paradigm collect – transport – throw away, become reduction based processing waste and handling trash. Paradigm management garbage that rests on approach end Already it's time abandoned and replaced with paradigm new. The paradigm that assumes rubbish as source power that has mark economical and affordable utilized, for example, for energy, compost, fertilizer, and materials raw industry. Management rubbish can done with comprehensive approach. Started from upstream, that is since something potential product become rubbish Not yet generated. Next until to downstream, that is, in phase product Already used, so become garbage, which then returned to environmental media in a manner safe.

Activity subtraction rubbish aim that whole layer society, fine government, the business world, and public wide ; carry out activity restrictions arising trash, recycling reuse and utilization return rubbish or more known with the designation Reduce, Reuse and Recycle (3R) through efforts smart, efficient and programmable. Although Thus, this 3R activity Still face constraint main, that is low awareness public For sort trash.

As one solution For overcome problem, the Ministry of Environment did effort waste bank development. Activity This characteristic *social engineering* that teaches public For sort trash, all at once grow awareness public in processing rubbish in a manner wise. The hope will can reduce amount transported waste to





landfill. Construction of a waste bank This is the initial momentum in build awareness collective public For start sort, recycle, and utilize trash. this important, because rubbish have mark selling and management insightful trash environment can become culture new Indonesian.

The role of the Garbage Bank becomes important with publication Regulation Government (PP) Number 81 of 2012 concerning Management of household waste and household like waste. the PPs arrange about obligation producer For do 3R activities with method produce product using easy packaging decomposed by natural processes ; which gives rise rubbish as little maybe ; use material raw possible production recycled repeat and use repeat ; and/ or interesting return rubbish from product and packaging product For recycled repeat and use repeat. With there is a Garbage Bank, then producer can do Work The same with the existing Garbage Bank in order to be able to process rubbish from the products it produces in accordance with mandate Regulation Government (PP).

With existence of the Garbage Bank, is expected Can the more make it easy public especially in manage rubbish from start upstream until until downstream trash. Even with With the existence of the Garbage Bank, it is hoped that it will also be able to give accompaniment Good in education, as well in application in the work system good trash.

2. METHOD

Counseling This carried out in the Village Kjudigu Demak District, Demak Regency, Central Java in 2022, with use method interviews and observations field For get data from Waste Management in Kelurahan Kjudigu as well as supported with reference from *Google Scholar*.

3. RESULTS AND DISCUSSION

People living in the Village Kjudigu is descendants from Sunan Kaliaga from generation to generation. Besides that there are also residents localdan resident foreign. Kjudigu has 16 RT and 6 RW in several villages. According to the data contained in the Kelurahan Kjudigu amount residents per month July 2022 is as many as 1144 families with details as many as 1787 men and 1892 women. Ward Kjudigu people live in from various line, which is partially big eye livelihood the people of Kjudiangu Village is trader so that formation of MSMEs jack up economy in the surrounding area tomb of Sunan Kalijaga like case There is craft hand or souvenir from public around although Still dominant with only distribute crafts such as; the usual batik craft it's in scabbards, crafts culinary, craft made skin as drum, tambourine and so on. Party The village also has share in grave site management this. They more role in arrangement traders in form number of associations seven association. Coordination interassociation This be on the side kelurahan. Retribution parking and pilgrims regulated by the Department of Tourism and Culture. In addition, through the APBD, the Department of Tourism and Culture Work The same with the residence of the Sunan Kalijaga Mosque in build facilities





physical. Income retribution parking shared become two, ie as much as 50% entered to grave site administrator and 50% entry to service.

Kindly details There is various type type job, that is There is as many as 17 entrepreneurs, 108 traders, 60 farmers, 79 workers farmers, 249 industrial workers, 50 retirees, 69 PNS/POLRI/TNI, and as many as 276 services. On average, it is majority public Work as industrial workers and also providers services. Communities or existing SMEs around the Tomb of Sunan Kalijaga the do cooperation with party government local, craftsmen. Right left corridor direction in and out grave lined up stalls seller, even Already there are also sellers who enter to corridor. Sunan Kalijaga grave site in a manner No direct have mark high economy. one utilization is tourist based pilgrimage, which will increase development economy Ward Kjudigu in particular and Demak in general.

With see a number of Demographics from village or ward Kjudigu alone, enough big, and no Can undeniably, production rubbish not even per day little. because that, the Garbage Bank can be one effort utilization on the other hand is also an effort management that is No direct can also be applied by the community ward Kjudigu For develop more Good Again something that can become kindness. Moreover ward Kjudigu itself is also a part from a place crowded with visitors from various type area For pilgrimage to Sunan Kalijaga's tomb.

Garbage bank teach public For sort trash, regenerate awareness public process rubbish in a manner wise to be reduce transported waste to landfill. Besides that surrendering citizens rubbish will obtain addition income For independence economy inhabitant can used For business save borrow like cooperative, with flower low order financial waste bank can rotated and developed, also realized health environment. coaching inhabitant Woman has show ability inhabitant Woman in move the community For role active manage trash in the environment at a time do control social in the community.

Formation of an integrated waste bank with education about the 4R principle becomes knowledge base for inhabitant For manage rubbish since from the source, that is rubbish House stairs. Empowerment inhabitant For form knowledge and skills inhabitant so that capable sort rubbish organic and non organic. Benefit from ability inhabitant manage rubbish with apply 4R principles and saving to the waste bank has give benefit straight away, no only in a manner economy, also materialized health environment, with condition a clean, green, comfortable, and healthy community.

Apart from effort maximizing abilities and skills citizen, attempt monitor development price trash on the market should also be Keep going done. It is very basic For waste bank sustainability, so coordination and work The same with collectors both are included category collectors big and small must Keep going built. With thereby important done coaching partnership with factory processing rubbish located plastic near Ward Kjudigu. Plastic trash from the waste bank, one of them type plastic crackle black which is not in demand for sale will processed at the factory. Factory become partners consumer main rubbish plastic from the trash





bank For type trash that isn't accepted by collectors Because mark low sell. Waste bank development will more integrated with exists support from local government local and parties businessman local be very important. Basically intervention party government area local needed in support smoothness activity as well as role party company / entrepreneur local needed For increase mark economical from processing trash in the community.

4. CONCLUSION

Presence of a waste bank has push there is capacity building for inhabitant with make an effort formation independence and selfsufficiency inhabitant through formation awareness, knowledge, and driving abilities participation manage environment in the community. Specifically for inhabitant women, knowledge and skills manage rubbish has stimulate creativity and innovation craft cycle repeat trash.

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DEVELOPMENT OF THE POTENTIAL *OF GREBEG SURO* AS RELIGIOUS TOURISM IN BUJEL SUB-DISTRICT, MOJOROTO DISTRICT, KEDIRI CITY

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Abstract - *This research came from the potential for religious tourism in Bujel Village, Mojoroto District, Kediri, in the Grebeg Suro activity. The presence of the ancestral grave of Mbah Renggut Muko. Residents believe Mbah Renggut Muko is the clearing ground for Bujel, where the Grebeg Suro activity is held. Now Grebeg Suro has become an attraction for tourists. Members of KKN 104 UIN Sunan Kalijaga observed Grebeg Suro activities by actively participating. This research is based on empirical (field research) data through observation, interviews, and documentation. By using a qualitative descriptive approach, this study aims to describe the activities of Grebeg Suro and to analyze the potential for further development of the community in Bujel Village, Kediri City.*

Keywords: *Grebeg Suro, Festivity, Religious Tourism*





1. INTRODUCTION

Grebeg Suro celebration activity is a routine agenda which is carried out every year in welcoming one Muharram or one Sura in the Javanese calendar. *Grebeg Suro* is a tradition that was born from the syncretization of Kejawen and Islamic beliefs. (Risma Aryanti, 2020) For the Javanese people, the month of Suro is sacred as a month of worrying times in human life. To avoid calamities, disasters and catastrophes in the month of Suro, the Javanese people carry out various rituals such as fasting, heirloom carnivals and *Grebeg Suro*. According to RM Sayid, Javanese people who have heirlooms must purify their heirlooms to avoid the dangers caused by their inheritance.

Grebeg Suro tradition has been passed down from generation to generation by people in several areas in Java. In Surakarta, *Grebeg Suro* was held with the Palace Heritage Kirab and the Kebo Bule Kyai Slamet Kirab. The heirlooms belonging to the palace were purified and then paraded around the palace. (Rini, 2012) In Ponorogo, *Grebeg Suro* was marked by holding a people's party coupled with various activities such as the Cross-Historical Parade, Heritage Carnival, National Reog Festival, and Larung Risallah Prayer. The excitement of *Grebeg Suro* in Ponorogo cannot be separated from the local government's role in *Grebeg Suro* activities. This is indicated by the Decree of the Ponorogo Regent No. 63 Juncto 130 of 1987 concerning the Ponorogo Regional Tourism Team which strengthened *Grebeg Suro* as a religious tourism destination. (Khoirurrosyidin, 2018)

Grebeg Suro was also held at a service center for Community Service Program 104 at UIN Sunan Kalijaga in Bujel Village, Mojoroto District, Kediri City, East Java. At that place the *Grebeg Suro* activity was first held in 2019. However, it was abolished for two years due to the Covid-19 Pandemic and then it was re-implemented in 2022. The *Grebeg Suro* agenda in the Bujel Village was carried out with the Tumpang Carnival which was enlivened around the Complex and ended at where the ancestral grave of Bujel Mbah Renggut Muko. This made the celebration of one Muharram with *Grebeg Suro* in the Bujel Village no less lively than in other places.

Based on the description above, the researcher will describe the Grebek Suro celebration which was held in Bujel Village, Mojoroto District, Kediri City, East Java. In addition, this research seeks to reveal the potential that can be developed further in the *Grebeg Suro* celebration in the Bujel Village. Thus, the research results are expected to be a reference for the local government in developing the *Grebeg Suro* celebration in the Bujel Village, Kediri City.

2. METHOD

This study uses a qualitative descriptive method with an empirical approach (*field research*). The research focuses on a descriptive description of *Grebeg Suro* in the Bujel Village, Kediri City in 2022 to reveal the potential for religious tourism in this activity. Primary research data were collected by observation, interview and documentation techniques. KKN members made observations by participating in





the *Grebeg Suro* celebration in the form of being a committee, participating in making tumpeng, carrying out the tumpeng carnival with the community surrounding the Complex. An in-depth interview was conducted with Mr. Yosef Slamet Suwarso as RW 02 in the Bujel Village who was the initiator of the *Grebeg Suro* celebration.

The interview technique uses semi-structured interview techniques, namely using open-ended question types. (Moleong, 2018) the third primary data is documentation in the form of photos and videos at the time the observation was carried out. In addition, researchers are also looking for secondary data sourced from scientific works related to the *Grebeg Suro* tradition. Data analysis was carried out after all data was collected using a descriptive analysis approach. The descriptive method is used to solve the problem object under study by describing the situation based on the facts as they are. Through descriptive analysis, the researcher drew conclusions in the form of descriptive research and the potential for the *Grebeg Suro* tradition, Bujel Village, Kediri City.

3. RESULTS AND DISCUSSION

A. *The Grebeg Suro* Celebration in Welcoming 1 Muharram

Indonesian people, especially Javanese people, have known the term Suro for a long time. The word Suro comes from the Arabic word '*ashura*' which means the tenth, namely the 10th of Muharram. The mention of the month '*Ashura*' is more popular among the Javanese than the month of Muharram. For the Javanese, the word '*ashura*' in pronunciation becomes Suro, so that the word Suro becomes a Javanese-Islamic treasure for the mention of the first month in the Javanese calendar. The popularity of the term Suro in Javanese-Islamic society shows its importance in the first 10 days of the month of Suro. The 30 days in the month of Suro that are considered sacred are the first 10 days, namely the 1st to the 8th. (Risma Aryanti, 2020) The sacredness of these dates cannot be separated from the palace culture and Islamic teachings that pervade it.

The current Javanese calendar is the result of merging the Saka calendar and the Hijri calendar. Where in the Saka calendar uses the earth's revolution system around the sun (*Syamsiyah*). Meanwhile, the Javanese-Islamic calendar follows the system of traveling the moon around the earth (*Komariyah*). The merger of the Saka calendar with the Hijriyah calendar was carried out by Sultan Agung Anyokrokusumo who reigned in Mataram in 1613-1645 AD. This effort was made to strengthen the strength of Hindus and Muslims to fight the VOC who were colonizing at that time.

At the time of the merger, the Hindu Saka Calendar entered 1555, the Islamic Hijriyah Calendar entered 1043 and the Gregorian Calendar at that time entered 1633. The calendar merge into the Javanese Year began with 1 Suro in the year Alip 1555, coinciding on 1 Muharram 1043 and 8 July 1633 *Legi* Friday. So the Javanese year on the Saka Calendar ends in 1554. In the Javanese year itself there are 12 months namely *Suro*, *Sapar*, *Mulud*, *Bakda Mulud*, *Jumadilawal*, *Jumadilakhir*, *Rejeb*,





Ruwah, Pasa, Sawal, Dulkaidah, and Besar. Where the Javanese Year consists of 8 namely, Alif, Ehe, Jimawal, Je', Dal, Be', Wawu, and *Jimakir*. (Rini, Makna Tradisi Grebeg Suro dalam Melestarikan Budaya Bangsa Bagi Masyarakat (Studi Kasus Masyarakat Kelurahan Baluwarti Kecamatan Pasar Kliwon Surakarta), 2012)

When entering the month of Suro, the Javanese people carry out various practices that are worth worrying about. This cannot be separated from the opinion of the Javanese people who view the month of Suro as great and sacred. In general, Javanese people perform various rituals and celebrations to welcome the Suro month with the aim of always getting blessings in life and avoiding various disasters. The Javanese people do tirakatan around the settlements and do not sleep on the night of one Suro, which hereinafter is known as *Grebeg Suro*.

B. Celebration of Grebeg Suro Bujel Village and Its Potential

The celebration of welcoming one Suro in the Bujel Village is celebrated with the Tumpang Carnival. The Tumpang Carnival is held on the first Suro night starting at 20.00 until it finishes at the RW 02 Complex. The residents perform the tumpang carnival by going around the Complex and ending at the grave of Bujel's ancestor, Mbah Renggut Muko. The series of *Grebeg Suro* celebrations in Bujel Village is described as follows:

1) Initial Preparation

Before the *Grebeg Suro* celebration was held, Mr. Yosef Slamet Suwarso as the head of RW 02 where *Grebeg Suro* was held invited the RT head and Members of KKN 104 UIN Sunan Kalijaga to hold a meeting. The meeting discussed the agenda, and the preparation of a place at Mbah Renggut Muko's grave. The Overlapping Carnival is followed by every RT in RW 02 Bujel Village. KKN members and each RT will present a tumpang at *Grebeg Suro*.

KKN members together with RW 02 residents worked together to prepare stretchers for tumpang a week before the *Grebeg Suro* celebration. The stretcher is made of bamboo with a size of 70x130 cm. The stretcher is then decorated and painted to make it more attractive. In addition, KKN members helped residents prepare the place for *the Grebeg Suro* celebration at Mbah Renggut Muko's grave. The preparation process was carried out by cleaning the tomb and installing tents. *Grebeg Suro* celebration because he was a Bujel ancestor who was claimed by local residents to be the first logger in the Bujel area. By carrying out *Grebeg Suro* at Bujel's ancestral grave, it is hoped that *Grebeg Suro* will become a form of gratitude to Allah SWT and also to Mbah Renggut Muko for his services.





Figure 1. Stretcher Making
(Source: Personal Document)



Figure 2. Tent Installation
(Source: Personal Document)

2) Core Event Procession

The process began with the gathering of the residents according to their respective RTs in front of the entrance to the RW 02 Complex. Each RT carried a stretcher containing tumpeng food to be carried around the Complex. While KKN members have their own platoon in the Tumpeng Carnival. In each RT group, residents are followed by traditional dress and accompaniment of lekton music. At 20.30 the Tumpeng Carnival group started walking. During the Kirab Tumpeng procession, the carnival troupe is accompanied by chanting Shalawat.

At 21.30 the Tumpeng Carnival group had finished circling the Complex and then gathered at the Mbah Renggut Muko Tomb area. The next event was a joint meal which began with singing the Indonesia Raya song, prayer readings and speeches. The Tumpeng Carnival in the Bujel village took place solemnly and lively.

Grebeg Suro Celebration of the Bujel Village, which is marked by the Tumpeng Carnival, can take place with great fanfare. The atmosphere of togetherness and kinship can also be felt by all residents. Although, Grebeg Suro is only the second time and has been abolished due to the Covid-19 pandemic. There are several things that need to be developed by the community and the Bujel Village government for the next Grebeg Suro celebration. First, there is a need to display local arts such as Jaranan Kediri. In addition to enlivening Grebeg Suro, this celebration can also be a promotional event for the Jaranan Kediri regional arts. (Bothy Dewandaru, 2016) Second, patenting Mbah Renggut Muko's tomb as Bujel's





ancestor by validating Mbah Renggut Muko's story. In addition, the area of Mbah Renggut Muko's grave was developed by providing a gazebo for tourists. This is because this area is quite large and is often used as a place for Bujel government events.



Figure 3. The area of Mbah Renggut Muko's grave
(Source: Personal Document)



Figure 4. Tumpeng Carnival
(Source: Personal Document)



Figure 5. Tumpeng Carnival ending point
(Source: Personal Document)





Figure 6. Photo with Pak Lurah and Pak RW
(Source: Personal Document)

4. CONCLUSION

Grebeg Suro celebration in welcoming one Suro in Bujel Village, Mojoroto District, Kediri City has the potential to be used as religious tourism. *Grebeg Suro* in Bujel Village is marked by the Tumpeng Carnival which runs solemnly and lively. As a potential that can be developed into religious tourism, it is necessary to display the Kediri *Jaranan* art in addition to promoting this art to tourists. In addition, it is necessary to further develop the area of Bujel's ancestral grave, Mbah Renggut Muko by providing a gazebo in the area around the tomb and patenting the story of Mbah Renggut Muko as Bujel's ancestor.

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