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UTILIZATION OF COW DUNG AS MANUFACTURING MATERIAL FOR COMPOST FERTILIZER

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Abstract - *This article aims to understand how to use cow dung as a composting material. As well as exploring the way to make compost fertilizer specifically made naturally with its main ingredients from cow dung and explore factors that need to be improved in the manufacture of compost from cow dung. The manufacture of this compost fertilizer, directly practiced by the KKN 104 group to the community in the kara village of Bima regency, NTB. And assisted by members of livestock groups to equip the stages that must be done in the manufacture of compost made from cow dung. From the results of the practice illustrates that the extension and manufacture of organic fertilizer from cow dung has been implemented and succeeded well and runs smoothly. Furthermore, farmers can independently do the process of making organic fertilizers and utilize livestock manure around to reduce the use of un-organic fertilizers.*

Keywords: *cow dung, compost*

1. INTRODUCTION

Kara is one of the villages located in the District of Bolo, Bima Regency, NTB Province, and is located in the south of the center of the District. Kara village was formed in 2012 and is the result of the division of the main village, namely Leu village. The people of Kara Village are mostly cattle breeders. And each family head has an average of 2 cows. Therefore, the KKN UIN SUKA group has the initiative to process and utilize cow dung into compost to make it more beneficial for farmers and farmers in Kara Village.

Compost is an organic fertilizer derived from plant residues and animal waste that has undergone a decomposition or weathering process. So far, plant residues and animal waste have not been fully utilized as a substitute for artificial fertilizers. Good compost is one that has undergone sufficient weathering and is characterized by a color that is different from the color of its constituent material, odorless, low water content and at room temperature.

The process of making and utilizing compost still needs to be improved so that it can be used more effectively, increase farmers' income and overcome environmental pollution. Composting is the process of reducing the C/N of organic matter to the same as the C/N of the soil (<20). During the composting process, chemical elements change, namely: (1) carbohydrates, cellulose, hemicellulose, fat and wax to $C O_2$ and H_2O ; (2) decomposition of organic compounds into compounds that can be absorbed by plants.

Compost is one of the components to increase soil fertility by repairing physical damage to the soil due to excessive use of inorganic fertilizers (chemicals) on the soil which results in damage to soil structure in the long term. Given the importance of compost in improving soil structure and the soaring price of artificial fertilizers, it is necessary to prepare a technical manual for making organic compost made from cow dung to make it easier for farmers to utilize cow dung, as well as produce organic fertilizer which will eventually increase their income.

2. METHOD

The initial stage of the implementation of the KKN work program begins with equalizing perceptions between the KKN team and members of livestock groups and stakeholders such as local village officials. The equalization of perceptions is done by socializing the programs that have been prepared so that all parties, especially livestock groups, can play an active role optimally. This is important to ensure the sustainability of technology implementation after the planned service program is completed. This activity began with the identification process of the target area, namely Kara village, then continued with direct observation and interviews with residents. The schedule for the implementation of the training program for making compost from livestock manure is carried out with livestock group partners, arranged according to the proposed solution plan with the implementation of the program as follows:

- A. Participants were provided with theories with lectures and discussions ranging from understanding livestock manure, types of manure and their specifications, composting, factors that affect composting, composting steps, activities that must be carried out during composting, compost harvesting, compost quality analysis, filtering. compost, compost packaging and how to use compost and how to market compost.
- B. The practice of making organic compost from cow dung: Composting begins with collecting cow dung by harvesting from the cage, followed by processing it into compost (Prihandini and Purwanto, 2007). The materials and process for making compost are as follows:
- 1) Prepare a wooden compost box measuring (2 × 1.5 × 1.5) m
 - 2) Prepare tools: Keseran (boar), hoe, bendo, sickle, senggrong, and shovel
 - 3) Prepare raw materials: livestock manure limbah
 - 4) Prepare additional materials: straw (cut into short pieces), twigs, and chopped wood
 - 5) The composition of the ingredients for making compost in order from bottom to top is as follows:
 - a) 10 cm twigs,
 - b) straw 10cm,
 - c) manure 30 cm,
 - d) straw 10cm,
 - e) manure 30 cm,
 - f) and so on until a height of up to 1.5 m,
 - g) after the height reaches 1.5 m, it is covered with 10 cm thick wood chips. After arranged 1-4 it is called one layer, then the arrangement is repeated again starting from 2-4 again and so on until it is arranged in three layers and the top is given chopped wood 10 cm thick and then doused with water. Chopped wood serves to reduce odors that come out and at the same time to hold water that enters the compost pile and maintain moisture.
 - 6) Wait 3 weeks and leave it alone, if it looks dry, pour a little water and after 3 weeks turn it over, turning the compost pile from the bottom to the top, so that it is completely mixed.
 - 7) The results of the first turning (after 3 weeks) the compost has been destroyed and is black, lumpy in small pieces.
 - 8) Waiting for the second turning 3 weeks later, then the compost looks like soil, the dirt has been destroyed and has no smell.
 - 9) Then wait for the third turning 3 weeks later, here the compost is ready.
 - 10) Then filtered, and allowed to stand for 2 weeks.
 - 11) Packaged in a plastic bag and the compost is ready to use.
- C. Evaluation and mentoring: The manufacture of organic fertilizer from livestock manure was conveyed by Mr. Syahrir. while the practice of making organic

fertilizer from animal manure is guided by members of the Community Service Center and given material on processing livestock manure to become organic fertilizer that is ready to be used on agricultural land.

3. RESULT AND DISCUSSION

This activity is divided into 3 main stages. Stage 1 is the socialization stage, stage 2 is the implementation of activities and stage 3 is the evaluation and dissemination of results. Phase 1 activity begins with the socialization of the program with the head of the farmer group. The service plan is presented to provide a comprehensive picture of the program by the service team. Farmer groups are very happy with this program. The result of this socialization is that the farmer groups first discuss the program to be carried out so that there is a synergy between the farmer groups and the service team.

Phase 2 activities or the implementation phase (Figure 1), have been carried out with the Kara Village Farmers Group, Bolo Subdistrict, Bima Regency, which is chaired by Mr. Syahrir. On the specified date, outreach activities are carried out. Residents are very enthusiastic about counseling. They hope that this kind of activity can increase their knowledge and they can apply it in the manufacture of organic fertilizers to support their agricultural business.



Figure 1. Socialization and Counseling Activities

The outreach activity began with remarks by the Head of KKN and the head of the farmer group. The head of KKN explained that this kind of activity should be beneficial for farmer groups and the surrounding community. In addition, efforts are made to not only stop at one activity but to be sustainable. After the speech, the event continued with the material presented by the speakers. The material for

making organic fertilizer from livestock manure was delivered by Mr. Syahrir. After the presentation of the material by the speakers, a question and answer session was held.



Figure 2. Explanation on the practice of making organic fertilizers

Farmer groups are very active in discussing and asking questions with resource persons. In this session, it can be seen that the farmer groups have actually practiced making organic fertilizer from beef cow dung, but it has not been successful. After the extension activities, training activities were carried out to make organic fertilizer from livestock manure (Figure 3-4). Making organic fertilizer is done simply. This activity is also an additional knowledge for farmers because even though so far farmers have not yet understood how to make organic fertilizer properly.



Figure 3-4. Practice of making organic fertilizer (compost) from livestock manure

From this activity Farmers can process the cow dung produced into organic fertilizer. This will increase the profit margins of farmers and ranchers. With this activity, farmer groups can save costs on the purchase of fertilizers and can maintain soil fertility.

4. CONCLUSION

The conclusion of this activity is that the farmer groups are enthusiastic about the KKN work program in this case counseling and making organic fertilizer from livestock manure to be applied on agricultural land. The practice of making organic fertilizers has been implemented and has worked well. Furthermore, farmers can independently carry out the process of making organic fertilizers. The presence of organic fertilizers can reduce the use of inorganic fertilizers. In addition, with this activity, farmer groups can save costs incurred for purchasing fertilizers and can maintain soil fertility.

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**ADOLESCENT SEX AND REPRODUCTIVE HEALTH EDUCATION,
PADUKUHAN GONDANG, KEPEK VILLAGE**

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Abstract - *Unhealthy life behavior, lack of awareness and understanding of teen's women sex and reproductive health are a major concern in rural teens women. The methodology to explore these problems use qualitative descriptive methods by conducting interviews and observations. The efforts to solve these problems could be improving understanding by using power points and sharing sessions and question-and- answers. They got sex education and reproduction subject in the Fiqh review and Health, which includes reproductive health, proper use of the correct sanitary pads, menstrual count, blood color, blood nature, and the correct way of holiness. This training solved the problems of teens women in the Gondang Villagee. It changes the personal hygiene of teens women of Gondang Village to be healthier, more conscious and understand of sex and reproductive health.*

Keywords: *personal hygiene, teens woman, reproductive health*

1. INTRODUCTION

Adolescence is a period of transition between childhood and adulthood and has not yet reached a maturity both mentally, socially, and physically. This period is very important, especially for women. Especially for young women, this period is a stage of maturation of the reproductive organs, which usually ranges from 11 years to 20 years (Noveri Aisyaroh, 2010). Adolescence is a period where there is vulnerability in life because it is a transition period from childhood to adulthood which is full of turmoil. Education about sexual intercourse is very important and needed because this is a period of active sexual potential. (Suryani, 2021) Adolescence is often referred to as puberty, which usually women experience this period faster than men, usually this period occurs at the age of 12, therefore this period is very important for teenagers to understand about sex and health reproduction.

Health is a condition in which physical, mental, and social well-being allows a person to live productively, while reproduction is a process of human life in producing offspring for the sake of survival. Therefore, reproductive health for young women is a healthy condition related to the reproductive system, function, and process possessed by young women (Khoirul Bariyyah Hidayati, 2016). Adolescence for women has many differences with adolescence experienced by men, so the problems they feel are also different and more complex. Usually the problems experienced by adolescents are related to the search for identity and related to reproductive problems in adolescents who are in the maturation stage, especially in young women themselves, the problems that often occur are related to reproductive health because women experience menstruation which requires understanding and understanding more attention. Related to reproductive health problems in young women, this is also experienced by young women in Padukuhan Gondang.

Gondang Hamlet, Kepek Village, Kapanewon Saptosari, Gunungkidul Regency is a hamlet that has a large number of teenagers with the composition between girls and boys being dominated by young women. In general, the problems of young women in Gondang are related to the number of early marriages, and the low level of education, so that there are many young women who lack adequate understanding and knowledge, especially related to reproductive health. In general, young women in Gondang Padukuhan can be said to have a low level of understanding related to reproductive health, they tend to still consider it taboo related to this matter, so that they do not ask their parents or consult with doctors or other health workers related to reproductive health, even though this is not done. This should be done because reproductive health is very important for young women.

In Padukuhan Gondang, young women have a very good level of mutual cooperation and closeness between teenagers and other teenagers, but this is not used to discuss or discuss reproductive health issues. They tend to discuss things that are less substantial or gossip when they gather together. In terms of technology,

teenagers in Padukuhan Gondang already use gadgets a lot, but back to those who use gadgets only for things that are less useful, even though if they can be used properly, the use of gadgets can be used to learn independently about reproductive health.

Related to the lack of understanding and knowledge related to reproductive health for young women in Padukuhan Gondang, the KKN 105 Team of UIN SUNAN KALIJAGA held a reproductive health education counseling work program for young women. This work program is based on the problem of young women in Padukuhan Gondang who still lack an understanding of reproductive health and to provide education that reproductive health is not a taboo subject. So that after the presence of this work program, discussions and consultations on reproductive health can be carried out comprehensively in discussing this matter. The urgency of the presence of this work program, among others, firstly, the lack of understanding and knowledge of young women of Padukuhan Gondang about sex education and reproductive health. Second, the young women of Padukuhan Gondang still consider the issue of sex education and reproductive health as taboo. Third, the number of young women in Padukuhan Gondang is quite large. Fourth, there is no specific counseling regarding sex education and reproductive health for young women in Padukuhan Gondang. Based on this urgency, the work program was held and intended for young women in Padukuhan Gondang.

Sex education and reproductive health programs for young women in Padukuhan Gondang are carried out by reviewing several studies related to sex education and reproductive health. This literature review is a brief presentation of the results of previous research and has a discussion similar to this program. Based on the search that has been done by the author, found several papers related to this research, including the following:

First, the research conducted by Diyana Faricha Hanum, Noviatul Rochma and Mahcica Afshokun Nabila (2021) entitled "Reproductive Health Education for Young Women About Personal Hygiene During Menstruation" in the Journal of Community Service, Faculty of Health, University of Muhammadiyah Gresik (Reproductive Health, Young Women, Personal Hygiene, Menstruation). In this journal, their research focuses on appointing reproductive health cadres from the school and providing reproductive health education for young women about personal hygiene during menstruation through videos uploaded on the youtube channel. The method used in this research is descriptive qualitative method. (Diyana Faricha Hanum, et al, 2021) The similarity of previous research with this research is to find out what are the complaints of teachers and students about reproductive health using qualitative research methods. The difference in research lies in the object and theory used.

Second, the research conducted by Yuliana Cornillon Intan Krisciaputri and Michael Bezaleel Wenas (2021) entitled "Education of External Reproductive Organ Care During Menstruation for Young Women Through Motion Graphic Animation Videos" in the Journal of Visual Language, Faculty of Information Technology, Satya

Wacana Christian University. Salatiga In this journal, they conducted a research that focused on making a socialization video entitled Menstrual Health and Hygiene with motion graphic techniques to help socialize by maintaining the cleanliness and health of the external reproductive organs of young women, especially during menstruation. The method used is mixed method and quantitative . (Yuliana, Michael, 2021) The difference in this research lies in the methods and objects used, the research they do only focuses on a health perspective.

Third, the research conducted by Ria Febrina (2020) entitled "Menstrual Education for Young Women at the Darussalam Al-Hafidz Islamic Boarding School in Jambi City" in the *Abdimas Health Journal*, D III Midwifery Study Program STIKes Baiturrahim Jambi. In this journal, their research focuses on counseling to increase adolescent knowledge about menstruation so that they are aware of the importance of maintaining personal hygiene during menstruation. The method used is a survey and lecture approach. (Ria Febrina, 2020) The difference in this research lies in its object, the research they conducted only focused on young women at the Darussalam Al-Hafidz Islamic Boarding School , Jambi City.

Fourth, this research was conducted by Siti Rusyanti, Achadiyani and Ieva Baniasih Akbar entitled "Reproductive Health Education Using Video Media Increases Adolescent Knowledge About First Menstruation" (First Menstruation, Video, Lecture, Knowledge) in the *Journal of Health Information Media* (2019) Poltekkes Ministry of Health Banten, Faculty of Medicine, University of Padjadjaran Bandung, Faculty of Medicine, Islamic University of Bandung. In this study they focused on increasing the knowledge of young women about menstruation using videos and increasing the knowledge of young women about menstruation using the lecture method. The research method uses a quasi-experimental design with a pretest-posttest control team . (Siti, et al, 2019) The difference between previous research and this research lies in the method used, the research we conducted used the extension method and sharing session.

Fifth, this research was conducted by Riski Oktafia, Arif Wahyu Setyo Budi, Lina Wahyuningsih with the title "Healthy Menstruation in Adolescent Girls at the Qur'an Girls Disminore Studio in Tlogo Village Area Rt 05 Tamantirto Kasihan Bantul" (Health Education, Menstruation, Young Women) in *Journal of Community Service Creativity* (2020) Nursing Science Study Program, Faculty of Medicine and Health Sciences, University of Muhammadiyah Yogyakarta. In this study, they focused on increasing knowledge about healthy menstruation and reproductive health in adolescent girls. (Riski et al, 2020) The difference between previous research and this research lies in the method used, the research we conducted used the extension method and sharing session .

Based on some of the papers that have been reviewed above, it can be concluded that in general the research targets are urban adolescents and adolescents in Islamic boarding schools, where the targeted youth have basic understanding and knowledge related to sex education and reproductive health,

while the program carried out by Team KKN 105 UIN SUNAN KALIJAGA targets young women in rural areas who have low levels of education, lack of understanding and knowledge about sex education and reproductive health. Sex education and reproductive health programs for young women in Padukuhan Gondang are carried out using the personal hygiene concept, because this concept is the most appropriate concept in dissecting and exploring matters related to reproductive health contained in this program so that it runs well.

Reproductive health is a state of complete physical, mental and social well-being, solely free from disease or disability in all matters relating to the reproductive system, functions and processes. The purpose of the adolescent reproductive health program is to help adolescents understand and be aware of this knowledge. So that they have healthy attitudes and behaviors and are responsible for reproductive life problems. Efforts are made through advocacy, counseling, services to adolescents who have special problems and providing support for positive youth activities. (Yani Widyastuti, 2009)

The word youth has many different meanings. There are those who interpret teenagers as a team of people who are growing up, there are also those who interpret teenagers as children who are full of turmoil and problems, there are also those who interpret teenagers as a team of children who are full of enthusiasm and creativity. From some of the above understandings, adolescent psychology in the original language is called adolescence, derived from the Latin *adolescere* which means growing to reach maturity or in development to become adults (Ali.M and Asrori.M, 2006). Adolescence, according to Mappiare, lasts between the ages of 12-21 years for girls and 13-22 years for boys. Vulnerability during adolescence is usually divided into three levels, namely: the first level, 12-15 years is early adolescence, the second level, 15-18 years is middle adolescence and the third level, 18-22 years is late adolescence (Desmita, 2007). 2008).

Adolescent development is often referred to as puberty. Hurlock (1997) argues that puberty is a phase in the developmental range when children change from being asexual to being a sexual being. Meanwhile, Root argues that puberty is a stage in development when the sexual organs mature and reproductive abilities are achieved. This stage is accompanied by changes in somatic growth and development and psychological perspectives, such as physical, cognitive, emotional, and psychosocial growth and development.

Based on data compiled from the Central Statistics Agency and the National Development Planning Agency in 2010, 63 million adolescents in Indonesia are at risk of engaging in unhealthy behavior. One of them, the lack of action to take care of the cleanliness of the reproductive organs when menstruating. The incidence of infectious diseases that occur in the reproductive tract in adolescents (10-18 years) is 35 to 42 percent and young adults (18-22 years) are 27 to 33 percent. Rahmatika (2010) in her research revealed that the triggering factors for ISR cases include low immunity by 10 percent, poor behavior in maintaining hygiene during menstruation, 30 percent, bad environment and procedures

for using inappropriate sanitary napkins when menstruating 50 percent. This presentation was also strengthened by the results of research conducted by Ariyani in 2009 related to biopsychosocial hygiene during menstruation in junior high school students in the capital Jakarta, which emphasized that only 17.4 percent of young women who had good behavior in genital hygiene care found themselves menstruating. The rest, which is 82.6 percent, have poor behavior in maintaining the cleanliness of the genital organs during menstruation. (Katarina Sophisticated Pythagoras, 2017)

The origin of the word personal hygiene from Greek, personal has the meaning of an individual or a person and hygiene has the meaning of clean or healthy (Mubarak & Chayaning, 2008). The meaning of these two words. is the effort of every human being that must be carried out in daily life in order to maintain personal hygiene and health, both physically and psychologically. Thus, the care of the body must be accustomed to at least a bath twice a day. Maintaining cleanliness is also important, especially during menstruation. This is necessary because during menstruation, germs and bacteria can easily enter and can infect women's vital organs.

Hygiene behavior is an important theme that needs to be studied in depth. One of the efforts to reduce disturbances during menstruation is to get used to personal hygiene behavior . Personal hygiene comes from the Greek, namely personal which means individual and hygiene which means healthy. Personal hygiene is an action to maintain the cleanliness and health of a person for physical and psychological well-being. Bad behavior in maintaining genital hygiene , such as washing it with dirty water, using excessive rinses, using pants that do not absorb sweat, rarely changing underwear, not changing sanitary napkins often can trigger infections. Hygiene behavior during menstruation will not just happen, but is a process that is learned because individuals understand the positive or negative impact of a behavior related to the state of menstruation (Katarina Sophisticated Pythagoras, 2017).

In the personal hygiene method, the KKN team observed the community, especially the young women of Padukuhan Gondang who were in puberty. We conducted interviews and observations to identify problems related to reproductive health. Based on this identification, we found a problem in personal hygiene in adolescent female reproductive health. This problem gave rise to the initiative to conduct counseling on sex education and reproductive health for young women in Padukuhan Gondang which in fact there are still many problems in personal hygiene . The influential impact of counseling related to personal hygiene is hygiene behavior, hygiene behavior is the result of personal hygiene because individuals can understand the positive or negative impact of a behavior related to the state of menstruation. The concept of personal hygiene is translated through a work program for counseling sex education and reproductive health for young women in Padukuhan Gondang, starting with program planning, program implementation, and mentoring using

the personal hygiene concept which makes this program run well, because the approach taken is very capable of dissecting existing problems.

2. METHOD

The writing in this study uses a qualitative descriptive method. Qualitative descriptive method is a method used to answer research problems that have general data links, such as the results of interviews, observations or transfer of documents in the form of a narrative from the author (Sujoko Efferin, 2018). Qualitative descriptive method is a research method that moves in a simple qualitative approach with an inductive plot that begins with an explanatory process or event which finally can be drawn a generalization which is a conclusion from the process or event (Wiwin Yuliani, 2018). This qualitative method aims to understand the object studied in depth (Gunawan, 2013). Data collection techniques in this study used observation, interviews, documentation, and fieldwork.

Observations were made to find information on data related to menstrual problems that are often felt by young women. Observations were made by interviewing several young women informally. The interview was conducted by asking several questions such as, do you know the correct words of intention to wash?, do you know how to clean sanitary napkins?, do you know how to properly care for your reproductive organs? and other questions related to reproductive health matters. In an effort to solve these problems, the solution that can be done is conducting counseling. Counseling is an educational activity carried out by disseminating message information, instilling confidence, so that people are aware, know and understand, not only that but are also motivated to do a recommendation that has to do with health (Anna Artha Rahayu, Putu. 2018). Therefore, the KKN 105 team of UIN SUNAN KALIJAGA conducted outreach activities using power point media and sharing sessions /questions and answers.

3. RESULT AND DISCUSSION

This sex education and reproductive health counseling work program is an initiative of the Community Service Team to solve the underlying problems, namely the lack of understanding and awareness of young women in Padukuhan Gondang related to sex education and reproductive health and lack of awareness of healthy lifestyles. This work program is implemented through several stages of activities consisting of the stages of planning, socializing, implementing and evaluating work programs. At the planning stage, the KKN 105 UIN SUNAN KALIJAGA team first made observations in the field and collected some data from these observations. Furthermore, at this stage, the preparation of materials related to menstrual education in fiqh and health reviews began to be carried out. Then we also made posters as a medium for disseminating information regarding the time and place of the activities.

The next stage is socialization, at this stage we collaborate with local RTs to

get permits for these activities. After getting permission and support from the RTs, the socialization continued by distributing posters through social media. The information in the poster is intended for the young women of Padukuhan Gondang. After the socialization stage, it was continued with the implementation stage, namely counseling activities on sex education and reproductive health. This counseling will be held on Thursday and Friday 6-7 August 2021 at 13.00 to 15.00 WIB at the Padukuhan Gondang KKN post. The sex education and reproductive health program activities carried out by the KKN 105 UIN SUNAN KALIJAGA team were attended by 22 young women from Padukuhan Gondang with speakers and moderators from the KKN team. In the implementation of these activities, sex education and reproductive health materials were delivered using power point media and presented using a projector. The material discussed in this sex education and reproductive health activity is material about menstruation. Of the young women who attended, three out of twenty-two teenagers had never experienced menstruation (menstruation).

The counseling activity on sex education and reproductive health was carried out for two days, namely on Friday and Saturday. The material discussed in this sex education and reproductive health activity is material about menstruation. This material about menstruation was chosen because menstruation is an urgent problem related to sex and women's reproductive health as well as a general impression that all women will definitely experience. This education includes menstruation education in the realm of fiqh and health. On the first day, the material presented was menstruation from a fiqh review. Meanwhile, on the second day, the material presented was related to menstruation from a health review. During this program, the participants paid close attention to the material presented by the presenters. They recorded the materials presented and made questions to be asked at the end of the event. Submission of material is done by explaining the menstrual material that has been summarized in a powerpoint. A brief attachment to the material presented can be seen in the table 1 below.

Table 1. Menstrual Education Materials in Fiqh and Health Reviews

<i>Menstrual Material in Fiqh Review</i>	<i>Menstrual Material in Health Review</i>
<ul style="list-style-type: none"> - <i>Understanding menstruation</i> - <i>Things that must be known about menstruation, including the color of menstrual blood, the time limit for menstruation, how to purify oneself, things that are forbidden during menstruation, the law of missing prayers,</i> 	<ul style="list-style-type: none"> - <i>Hygiene around menstruation, including how to wash sanitary napkins, clean blood on clothes.</i> - <i>Health regarding menstruation, including 10 prohibitions that should not be done during menstruation, five foods that are good for consumption during menstruation, knowledge about normal blood color,</i>

Then at the end of the counseling event, there was a sharing session and a question and answer session. Some participants told stories, complained and asked about menstrual problems they had faced so far, such as questions about using a

menstrual cup, how to calculate menstrual periods, how to clean, deal with menstrual pain, wash sanitary napkins, and so on. The presenters responded by answering questions based on a review of fiqh, health sciences and experience. After the end of the sex education and reproductive health education program, KKN members took the initiative to create a WA group containing participants. This group is useful for long-term discussions about things related to menstruation that they don't know about. This was done because of the limited time to convey menstrual material at the time of counseling.

The effectiveness of the implementation of the program of extension activities is evidenced by several factors, one of which is the enthusiasm of teenagers to take part in counseling activities. As in Wijayanti's research which states that young women have a high interest in knowing about their reproductive health (Hanifa, Pulung, 2018: 114). Moreover, the problem of sex education and reproductive health is one form of education that is very complex and is still taboo to be discussed among teenagers.

A. Indicators of Success of Sex and Health Education Extension Program

In the program of sex education and reproductive health education activities for young women in Gondang Padukuhan. We saw that the participants were very enthusiastic and paid attention to the materials presented in this activity. In the question and answer session, participants asked things they didn't know about menstrual problems. Be it menstrual problems in fiqh or reproductive health. As in Fatkhiyah's research which states that the institution that provides counseling is an appropriate means of conveying an appropriate understanding of adolescent reproductive health, in addition to the role of parents and families. (Fatkhiyah, 2021) This activity helps them to open themselves up to ask things they don't know. Because before, they felt embarrassed to open up and ask their parents or mothers about reproductive health issues.

Prior to this outreach program, the young women of Padukuhan Gondang were not aware of maintaining their health during menstruation and the cleanliness of their reproductive organs. One of the factors that causes this to happen is the location of Padukuhan Gondang which is a rural area so that there is no access to knowledge related to sex education and their reproductive health. This happens because of the limited facilities and infrastructure such as the absence of smartphones and the internet. There are some teenagers who have smartphones, but they are not aware of websites that contain knowledge about this. In addition to the limited access to knowledge, they are not open and shy to ask questions related to this to their friends, parents, especially their mothers. This is supported by Ernawati's research which states that parents in rural areas still consider that discussing reproduction with adolescents is still a taboo subject (Hery Ernawati, 2018). SUNAN KALIJAGA can open access to knowledge related to sex education, reproductive health, menstrual problems. In addition to general

knowledge of reproductive health, they also get knowledge of menstruation from fiqh reviews. They are also more aware of the importance of maintaining, cleaning and maintaining the health of reproductive organs. The existence of this counseling makes them more open and not ashamed to ask about the problems they are experiencing. Some indicators of success can be seen in the table 2. below.

Table 2. Success Indicators

No	Pre-State	Information	After State
1.	Lack of access to knowledge about sex education and reproductive health	There is a program of counseling activities for sex education and reproductive health and discussion groups via WA	Access to knowledge about sex education and reproductive health
2.	Many young women in Gondang Padukuhan do not know about sex education and reproductive health. Young women know and understand about sex education, reproductive health and clean living behavior and reproductive health	Hygiene and health around menstruation	The young women of Padukuhan Gondang know and understand about sex education, reproductive health and clean and healthy living behavior (PHBS).
3.	The young women of Padukuhan Gondang do not yet know the religious laws related to menstruation	Knowledge of menstruation from a review of the Islamic religion (Fiqh)	The young women of Padukuhan Gondang know the religious laws related to menstruation
4.	The young women of Padukuhan Gondang feel embarrassed to open up and ask parents/mothers about reproductive health issues.	Sharing session	The young women of Padukuhan Gondang are more open and not ashamed to ask about their reproductive health problems.
5.	The young women of Padukuhan Gondang do not have a companion to consult on reproductive health issues	Discussion group via WA	The young women of Padukuhan Gondang have a companion to consult on reproductive health issues

B. The Impact of Menstrual Education Counseling for Young Women in Gondang Padukuhan

The counseling program for sex education and reproductive health is an effort from the KKN team to solve problems in Padukuhan Gondang, especially young women, namely unhealthy lifestyles, and lack of understanding and

awareness of sex education and reproductive health. The implementation of the program carried out by the KKN team has had a good impact on the young women of Padukuhan Gondang. This impact provides a positive value for young women in understanding sex education and reproductive health, in accordance with the objectives that have been designed by the Community Service Team.

Looking at the implementation of sex education and reproductive health counseling with young women in Gondang Padukuhan, there was participation and interest from the counseling participants in understanding these problems. The Community Service Team provides a room for sharing sessions on sex education and reproductive health in terms of fiqh and health, so that counseling participants can easily ask questions related to sex education and reproductive health. Based on the implementation of the program, the participants were very enthusiastic in participating in sex education and reproductive health counseling, so that the purpose of the work program was realized, which was to become a good personal hygiene .

The impact of the implementation of the program, the participants gain knowledge about sex education and reproductive health, both in terms of fiqh and health. This counseling is certainly very beneficial for the young women of Padukuhan Gondang and provides sustainable impacts. As for the sustainable impact, the first is to be aware of religious laws and personal health. In this counseling the Community Service Team explained about the rules and procedures related to sex education and reproductive health, both in terms of fiqh and health. So that young women in Padukuhan Gondang can take actions that are legally appropriate, both in fiqh and health.

Second, care about their own reproductive health. By holding this counseling, the young women in Padukuhan Gondang are expected to be mature and wise in caring for their reproductive health, so that proper hygiene behavior is formed . Third , make young women more critical of themselves and their environment. Based on the activities carried out, the KKN team explained the material that was quite intense for the youth to know. The implementation of this counseling will be a provision for young women to practice and maintain their reproductive health. Then, hygiene behavior arises that makes young women smart and wise in reproductive health and also in the surrounding environment, because adolescent reproductive problems in addition to having a physical impact, can also affect mental and emotional health, economic conditions and social welfare in the long term. . The long-term impact does not only affect the youth themselves, but also the family, society and nation in the end.

4. CONCLUSION

The young women of Padukuhan Gondang do not yet have adequate understanding and knowledge of sex and reproductive health and these problems are still considered as taboo issues. Based on interviews and observations, it was found that many young women were still inappropriate in the

use of sanitary napkins and the discovery of menstrual pain during menstruation. For this, a special program was formed that can overcome the problems faced by most young women, especially in Gondang Padukuhan, namely a counseling program on sex education and reproductive health for young women in Gondang Padukuhan with the theme "Menstrual Education in Fiqh and Health Reviews".

This program will be held on Friday, August 6, 2021, at the 105 KKN Command Post, with the provision of material on sex education and reproductive health through sharing sessions and question and answer sessions. This program has been running well, seen from the output of participants who increasingly understand and know about sex education and reproductive health. This can be seen from the problems previously experienced by the young women of Padukuhan Gondang, namely unhealthy living behavior, lack of awareness and understanding of sex and reproductive health, after this program was implemented this no longer happened. The impact of this program is to change the lifestyle of the young women of Padukuhan Gondang, especially reproductive health for the better, and another sustainable impact is the loss of the notion that sex education and reproductive health are taboo issues.

This program has been running smoothly and has had a real impact on the young women of Padukuhan Gondang, however, it still has some limitations, especially in how to approach the participants, as well as the time for implementation and further coaching. Sex education and reproductive health programs for young women in Padukuhan Gondang, if it is to be continued or carried out again, the input is to be further improved in the approach to participants so that the output produced is even better, and also the implementation and coaching time is longer so that participants can really understand and understand. Recommendations to local policy makers related to the existing problems are to continue this educational program in a more mature and structured way so that the output produced can truly be sustainable and real for the young women of Padukuhan Gondang.

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ANALYSIS OF COFFE JAM PRODUCTS DEVELOPMENT AS AN INNOVATION OF MSME'S PROCESSED COFFEE POWDER IN SIDOHARJO

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Abstract - *The development of coffee products into jam is part of community empowerment in the form of productive activities that aim to train the people of Sidoharjo Village to produce coffee-based innovation products, namely coffee jam from menoreh coffee which is expected to have an impact on improving people's welfare. The formulation of the problem in this research is an effort to process coffee powder into an innovative product in the form of coffee jam. The purpose of this study was to determine the efforts made to process coffee grounds into innovative preparations in the form of coffee jam. The implementation method used is program socialization, herbal coffee product processing training, and product strategy marketing training. This activity was attended by the target group, namely the people of Sidoharjo Village. This training was very useful for the trainees for members with disabilities such as ease of operation of production equipment, product rebranding, and improvement of product marketing network. The concept of this training is done by distributing recipe papers and then they practice it as a group. The recipe is intended so that participants can make their own when at home and so that this training is still useful and also remembered when they want to use it to develop their business.*

Keywords: *coffe jam, innovative produtcs, powder coffe.*

1. INTRODUCTION

Drinks from coffee beans are one of the most popular products consumed by various groups of people. Commercially, the most consumed types of coffee are arabica coffee (*Coffea arabica*) and robusta coffee (*Coffea canephora*). According to Herrera and Lambot (2017), as many as 67% of coffee bean species in the world can adapt and live at altitudes below 1000 meters under the sea level. The diversity of coffee types makes it become a unique product with richness of taste. The character of coffee beans quality comes from inherited genetic traits, especially the character of the size of the beans and the standard of the drink which is represented by taste, acidity, and body (Herrera and Lambot, 2017). The quality of coffee taste can be influenced by the type of bean, growing area, and the cultivation process (Lambot et al., 2017).

Of the many plantation products produced, coffee is one of the plantation products that has the potential to be developed. Coffee is a plantation product that relies on aspects of high taste quality determined from the cultivation stage. Coffee taste is strongly influenced by variety, agroecology, harvest time, picking method, processing method and storage method. Based on this, village coffee is coffee that meets existing standards. Village coffee usually has a characteristic that is processed and formulated according to the character of each village. Coffee with local characteristics, if managed properly, will become a coffee business that can provide added value for the village community. Coffee is indeed not the biggest commodity in Sidoharjo Village, but with favorable natural conditions, coffee can thrive in the plantation area of Sidoharjo Village. With the coffee plantation area, it would be better if the results from the plantation were used as a village business opportunity, considering that the consumption of domestic coffee tends to continue to increase.

This is indeed not easy, especially in the transfer of technology to rural communities, the majority of whom have low educational backgrounds. The second problem is in terms of marketing, because industrial products must be marketed properly so that the sustainability of production is not hampered. Seeing the enormous opportunities and potentials that exist, training in good quality management practices for coffee cultivation and post-harvest as well as the existence of institutions or organizations that manage and ensure the quality management that carried out, will not only provide added value to the value of the product, but also maintain social, economic, environmental and natural resources sustainability. This coffee quality improvement must be optimized, namely by utilizing existing human resources and applying the right agricultural model so that not only the quality of coffee increases but the amount of coffee production can also increase. With the development of market interest in new products, and the development of tourism in the Kulon Progo area, it is necessary to make a new breakthrough by utilizing existing local materials. In this case the coffee in the Sidoharjo Village area can be improved in quality and quantity so that it can become one of the village's superior products to support the economy of the Sidoharjo Village community.

Research on the innovation of processed coffee-based products has been carried out by many previous researchers. The following are some studies that are relevant to the research currently being carried out by researchers. Namely by Chandra Andy whose title is Coffee Bag Product Innovation with Stevia Sweetener Using the Stage-Gate Model (Parahyangan Catholic University, Bandung; 2018) in a research conducted by Chandra who stated that New Product Development is needed to create a product life cycle (PLC) is sustainable. Innovation must be supported by an in-depth creative analysis process so that the product can be accepted when it is launched to the market. The solutions offered are innovation management in the company in the form of co-creation and breakthroughs in PLC products that are more in line with consumer desires and needs. The innovative method used is the Stage-Gate® model, where project evaluation is carried out measurably at each gate and gradually at each stage to minimize the risk of new product launches from uncertainty and make the use of resources more efficient and targeted. The results obtained in this study are sweet coffee bags and also a new simplified model of the Stage-Gate® model that can be used in every new product development or diversification of existing products, combined with other equipment such as the value proposition canvas and business model. canvas. From the implementation of this model, it can be seen that the business strategy is measurable and can be evaluated in stages from the beginning of its planning. The development of this sweet coffee bag is also carried out with minimal use of resources, which is adjusted to the wishes and needs of consumers, and has had a potential market since the product was offered.

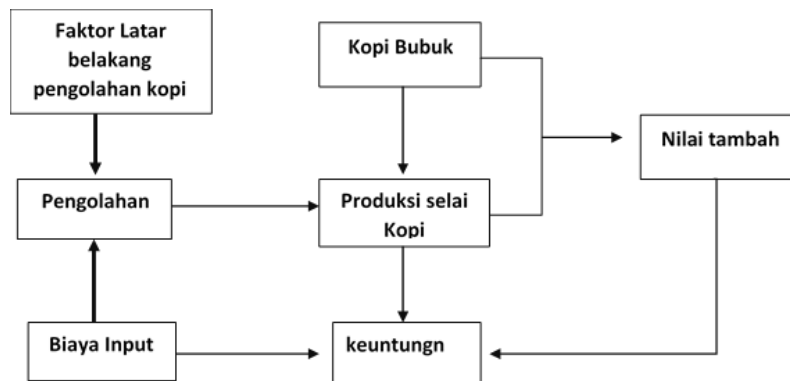
The second research was from Aldicky Faizal Amri, Ervika Rahayu Novita Herawati, Rifa Nurhayati, and Agus Susanto with the title Identification of Coffee Quality Profiles as References for Specialty Product Development in the Menoreh Area, Kulon Progo, Yogyakarta (Research Center for Natural Materials Technology; 2020). From this research, it is known that an understanding of the characteristics of raw materials is important for the process of developing specialty products. The characteristics and processing of a coffee bean will affect the quality and taste of the brewed coffee beans. Coffee grown in the Kulon Progo area has not yet been identified with a clear quality profile. Therefore, this study was conducted to identify the quality profile of coffee grown in the Menoreh area, Kulon Progo so that it can be used as a reference for further product development. Identification is done by testing the physical, chemical, and microbiological parameters as well as the taste of coffee grown in the Menoreh area, Kulon Progo. The results of the research conducted by Amri et al are that there are two variants of coffee that grow in the Menoreh area, Kulon Progo, Yogyakarta Special Region, namely Arabica and Robusta. Both variants have been processed into ready-to-brewed ground coffee.

Based on the results of the tests that have been carried out, the processed Menoreh coffee products have met the quality requirements of level I (first) for SNI 1-35422004 regarding coffee powder. The main taste detected in the Arabica and Robusta Menoreh variants is the vanilla flavor. Menoreh arabica and robusta

variants also have the potential to be developed into specialty coffee from the Special Region of Yogyakarta. The development must consider aspects of quality control so that uniformity of quality with SNI standards can still be obtained as well as aspects of strengthening the brand image with promotions based on the distinctive taste of coffee from the Menoreh area, Kulon Progo, Yogyakarta Special Region.

The third relevant research is from HB Alan Suryajaya with the title Coffee Drink Innovation Process at Monopole Cafe (Petra Christian University; 2015). The research conducted by Alan is a study that describes the development of new products in the monopole and determines the factors or attributes that distinguish coffee drinks in the monopole and elsewhere. The method used is qualitative to provide comprehensive information to the researcher, the analytical technique used in this research is descriptive and the data collection method uses purposive sampling. Then use the triangulation test to find out whether the data is valid or not. The results showed that the product process innovation carried out by the Monopole cafe was different from competitors who made instant coffee drinks, but in this Monopole, the coffee drink was made by going through many steps. While the product attributes that make it different from other competitors are the taste and color of the coffee, where the color of the coffee is not black like most coffees but has a brownish red color, and the taste of coffee in monopole is not only bitter, but sour and sour.

Based on the above background and several previous studies that are relevant to the current research, it can be described the line of thought or the framework of thinking in research conducted at this time.



Gambar 1.1 Kerangka Berpikir

Keterangan

- : Proses Pengolahan
- : Mempengaruhi

Based on the problems that have been described above, relevant research, and the framework of thinking, the formulation of the problem in this study is an effort to process coffee grounds into innovative preparations in the form of coffee jam. The purpose of this study was to determine the efforts made to process coffee

grounds into innovative preparations in the form of coffee jam. This research is useful for the community, namely providing education and new experience to the community about coffee-based preparations

2. METHOD

This study uses a qualitative approach, where in conducting qualitative research the researcher collects data and finds research data in the form of words and pictures. The data obtained in the form of observation notes, interview notes, photographs, and other supporting data. Gunawan (2013:58) says that qualitative research is research that aims to gain a deep understanding of human and social problems. Moelong (2014:6) states that qualitative research is research to understand the phenomenon of what is experienced by research subjects holistically and descriptively in the form of words and language.

This study uses a descriptive method approach. The descriptive method is a method used to examine the status of a group of people, an object, a condition, a system of thought or a class of events in the present (Handini, 2020). The purpose of descriptive research is to make a systematic, factual and accurate description, picture or painting of the facts, characteristics and relationships between the phenomena studied (Handini, 2020). The data collection techniques used observation, approaches, interviews, documentation, and socialization

In this implementation method, there are several stages that are passed based on mapping the problem and analyzing the situation in the community in Madigondi Village, Samigaluh District, Kulon Progo Regency. The implementation of this activity will be carried out in August 2021 with the target group, namely the Madigondo Village community. In the initial design of the activity, surveys and observations were carried out on the coffee production business activities of the Madigondo Village community, then problem identification and needs analysis were carried out. The stages of implementing the development of processed coffee jam activities are as follows:

A. Program Socialization Stage

At this stage, there will be socialization about several activities that are part of the Group 17 Independent Community Service Program in Madigondo Village. The target community is gathered and given an understanding of increasing income with the production of coffee jam and demonstrations will be held in the manufacture of the product.

B. Coffee Jam Product Processing Training

Conducted training and assistance on how to process ground coffee into coffee jam as an innovative product. The people of Madigondo village were given directions from the manufacture of the product to the packaging of the product.

C. Product Marketing Strategy Training

Provide appropriate socialization and education, especially through online media in order to maintain market segmentation to reach a wider area in marketing coffee jam products directly or through social media.

3. RESULTS AND DISCUSSION

A. Condition of Sidoharjo Village

Sidoharjo village is located in the highlands with an altitude of 600m above sea level and has an area of 140.3 ha consisting of citizen land, sultan land and village treasury land. This village is located on the east side of the northeast point of the village point with a distance of approximately 4 km, 7 km from the sub-district point, and on the north side of the Kulon Progo Regency capital with a distance of 27 km. This village where in general, the people work as farm laborers and entrepreneurs. Based on observations made, the people who have agricultural land as much as 30%, while those who have plantation land as much as 70%. From this percentage, the plant commodities cultivated and cultivated on community-owned plantations consist of coffee, cocoa, cardamom, and cloves. The agricultural land consists of rice and tubers.

The results from these plantations and agriculture are processed into various kinds of preparations such as coffee grounds, geblek and chips, which are then marketed to various places, both locally, between cities, and not even a few are exported abroad. However, the lack of public awareness in developing their business has prevented the business from developing, especially in product processing, and also the lack of public knowledge about the internet and digital technology in the industrial era 4.0 where digital technology is the main key. So that people still need assistance in several ways, such as digitalization in marketing their products.

B. Product innovation.

According to Drucker (2012), innovation is a specific tool for entrepreneurs, where innovation can exploit or take advantage of changes that occur as an opportunity to run a different business. It can be presented as a discipline, learned, and practiced. According to Trott (2011), innovation is the management of all activities including the process of idea formation, technology development, manufacturing and marketing processes for new and developed products. So that it can be said that innovation is a change made by the company, both in terms of development and the creation of something new, where these changes can be accepted by the market and have a positive impact on the development of the company. According to Susanto and Putra (2012), the types and types of innovation are as follows:

- 1) Product innovation which includes new products or services.
- 2) The innovation process includes production or delivery methods.
- 3) Innovation from the supply chain where innovation transforms the source of product input from the market and delivery of product output to consumers.

- 4) Marketing innovation where the results are seen in the evolution of new methods of marketing, with tools, enhancements in product design, packaging, promotion and pricing, and so on.

C. Coffee Jam Product Innovation Making Training

Coffee is one of the plantation commodities that has great potential in helping to improve the economy because coffee is widely found in the archipelago with high quality. With this coffee can also help increase the country's foreign exchange and can be a source of income for the community. Because there are many people whose source of income comes from coffee plantations. No less than one and a half souls of coffee farmers in Indonesia. Sidoharjo is one of the villages located in the Menoreh hills area or more precisely located in Samigaluh District, Kulon Progo Regency. Many potential natural resources of its plantations are so abundant such as coffee, cloves, cardamom, vanilla and so on. Of the many commodities that exist there, coffee is the prima donna of the local population as a source of livelihood. So that the majority of their livelihoods are coffee farmers.

In addition to making a living as coffee farmers, in the Sidoharjo Village, there are also people who have started to become business actors from coffee processing. But the majority of the processing itself is only in the form of coffee grounds. Though there are many kinds of processing that can be obtained from processing coffee beans. Such as coffee masks, coffee jam, coffee soap and so on. Therefore, the participants of KKN 105 group 17 UIN Sunan Kalijaga Yogyakarta initiated an activity to the community in the form of Counseling and Training on Creative Product Processing from coffee.

Based on the potential that exists in the Sidoharjo Village itself, at this planning stage we have a work program that we have designed to develop the potential that already exists in the local village. Because the potential for coffee is so large, the processing is mostly in the form of coffee grounds. Therefore, we designed an extension activity and training on creative product processing with coffee jam as the product output of this activity.

There are not many Jam products from Coffee on the market, especially when they reach the Sidoharjo area, so that it becomes an opportunity for the community to create products made from coffee, one of which is coffee. This product is easy to learn and practice by the community with simple materials and tools. The training involved a group of mothers, fathers, and small and medium enterprises in the hamlet who wished to have these abilities. This training is to provide business opportunities for the community to increase family income and become one of the new additional incomes for residents and become an innovation product for MSMEs Coffee in Kalurahan Madigondo, Sidoharjo Village.

In socializing this activity, we do it gradually. First, we disseminate information to Field Supervisors to get guidance regarding technical implementation in the field later and expect guidance from DPL. Then we socialized it to Mrs. Marwiyah as our companion from the Sidoharjo Village during the KKN.

From the results of this socialization, we get input regarding the target participants who will later take part in counseling and training on creative product processing. After that, we socialized it to the community who will later become participants in the counseling and training by visiting the homes of each prospective participant while giving an invitation letter to take part in counseling activities and training on creative product processing.

This counseling and training will be held on Saturday, August 21, 2021 at Mbak Mar's Coffee Shop Offline. Even though it is carried out offline, this counseling and training will of course still apply strict health protocols. This activity was only attended by a few participants due to the pandemic, namely 13 participants from 16 participants. The mechanism of this counseling and training is carried out in two stages in one meeting. The first stage is to provide counseling in the form of delivering material to participants regarding the benefits, content, and processing potential of coffee. In the second stage, we provided training in the form of making jam to the participants which we divided into two groups to practice processing coffee into jam. The concept of this training is done by distributing recipe papers and then they practice it as a group. The recipe is intended so that the participants can make their own when at home and so that this training is still useful and also remembered when they want to use it to develop their business.

Participants were very enthusiastic in participating in the counseling and training on creative product processing, even when this activity was carried out the participants also noted what the speakers had said and during the training they were very enthusiastic about making coffee jam. However, due to the very high enthusiasm of the participants in the training, the participants gathered together which should still apply health protocols while maintaining a distance due to the Covid-19 pandemic. Apart from the high enthusiasm in this activity, of course, there are obstacles, namely the equipment provided is inadequate, such as, only providing one stove, of which there should be two stoves because there are two groups doing the practice.

4. CONCLUSION

Based on the results of research and discussions that have been described by researchers regarding the Development of Coffee Jam Products as an Innovation of Processed Coffee Powder for SMEs in Madigondo Village, the researchers conclude that the Implementation of Independent Community Service Program which has been carried out in Sidoharjo Village, Smigaluh District, has received a positive response from the community, coffee farmers, and also government of Kulon Progo Regency. The existing coffee has been processed in the traditional way and the result is only ground coffee. Through the implementation of the Mandiri KKN, the output of the program is to increase the capacity of MSME coffee farmers and the quality of the coffee produced, into an innovative product in the form of coffee jam that can be sold and marketed internationally. widely to the local community and outside the region later.

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BCMEHC (BRICK FROM COW MANURE, EGG SHELL, HUSK RICE AND CLAY) AS AN ALTERNATIVE TO WASTE TREATMENT LIVESTOCK IN DEPOKREJO VILLAGE, PURWOREJO REGENCY

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Abstract - Management of livestock waste in Depokrejo village, Ngombol sub-district, Purworejo district has not been implemented optimally. Cow manure waste fall apart on vacant land and has the potential to cause pollution environment and source of diseases. BCMEHC is an alternative in processing of livestock waste. This study aimed to create BCMEHC, and test the quality of BCMEHC as an alternative building material. Construction of the BCMEHC was done in three stages, namely the composite making with varying composition, burning and cooling process. Product testing was done by using brick density test, water absorption test, drop test, and scratch test compared to SNI. Density test for samples A, B, C, D, E are 1.87 gr/cm^3 , 1.78 gr/cm^3 , 1.65 gr/cm^3 , 1.49 gr/cm^3 , and 0 gr/cm^3 respectively by default minimum according to SK SNI 15-2094-2000 is $1.60 \text{ gr/cm}^3 - 2.0 \text{ gr/cm}^3$. Power test water absorption for samples A, B, C, D, E are 20%, 18.33%, 16.82%, 11.07% and 0 % respectively with the minimum standard according to SK SNI 03-0691-1996 is maximum 20%. Drop test for samples A, B, and C experienced some rock breaking bricks and samples D were badly broken and E could not be carried out because they were destroyed when dropping.

Keywords: brick, alternative waste treatment, cow manure, egg shell, husk rice, clay

1. INTRODUCTION

The problems that is often experienced by the Indonesian people to be dealt with seriously is about environmental pollution, including from livestock waste. The total contributor of greenhouse gases that cause environmental damage comes from livestock waste reaching 13.6% (Shafwan, 2020) which comes from livestock manure and urine. Proper and fast waste treatment is needed by the Indonesian people to reduce environmental damage caused by livestock waste. One of the producers of livestock waste in large quantities but not yet utilized is in Depokrejo village, Ngombo sub-district, Purworejo district with a capacity of holding animals close to 1000 heads with a jumbo size. The livestock waste becomes environmental waste.

Based on research, cow dung contains ammonia gas (NH_3) which causes an increase in greenhouse gases which causes global warming and has an impact on the environment and has a negative impact on human health, causing severe eye irritation, shortness of breath, chest pain, puffy lungs and several other diseases. at high levels of ammonia (30,000 ppm) causes burns to the skin (Tati, 2012). The location of the cage is close to the community's house (only about 5-20 m), some even live under the same roof with the livestock they keep. Irritation due to ammonia can occur in the nose and pharynx but does not occur in the trachea, this indicates that ammonia is stored in the upper respiratory tract (Health Protection Agency, 2007).

Cow manure in addition to containing ammonia also contains other elements such as fiber, nutrients and silica. Silica content in cow manure is 9.6% per kg (Tati, 2012). An average cow produces 10-15 kg of manure every day, while jumbo-sized cows (above 450 kg) can produce around 25 kg of manure or more (Muttaqin, 2017). The cow manure produced has not been used optimally by the local community, cow manure is only placed on vacant land without any further processing. Dirt waste that is left scattered on vacant land causes air pollution in the surrounding environment due to the odor produced by the waste, and attracts animals such as flies that have the potential to cause disease in humans. Ammonia gas levels that cause air pollution are those whose concentrations exceed 17 mg/m³ (Ramadhian: 2008).

In overcoming environmental pollution caused by the livestock sector, the Indonesian government in this case the Ministry of Agriculture issued a ministerial regulation as contained in the Minister of Agriculture Decree No. 237/1991 and Minister of Agriculture Decree No. 752/1994, which states that livestock business with a certain population needs to be equipped with waste management and environmental monitoring. The application of the decree from the ministry of agriculture in practice has not been carried out optimally. This cattle waste can be used as bricks as building construction material with the addition of several other materials which are also natural potentials in the village, including rice husk waste, egg shells and a little clay.

Naturally, the process of decomposing rice husks takes a long time. This causes a buildup that can cause problems in the environment. Chemical content in

rice husk consists of 50% cellulose, 25-30% lignin, and 15-20% silica (Bakri, 2009, Budirahardjo, et.al, 2014). Egg shells are used as a mixture of bricks because the content of egg shells can increase the compressive power of bricks, and act as water absorption. Egg shells contain 98.2% calcium carbonate, 0.9% magnesium and 0.9% phosphorus (Yuwanto, 2010).

The bricks produced from a mixture of several materials have advantages over ordinary bricks, including having stronger resistance but with a lighter mass so as to reduce soil loads, can withstand extreme weather due to the silica content in it and have water absorption according to SNI standards. In addition to being an alternative solution for processing livestock waste, it is hoped that it can become a creative industrial sector that improves the economic level of the community in Purworejo district. This research aimed to create BCMEHC (Brick from Cow Manure, Egg Shell, Husk Rice and Clay), and test the quality of BCMEHC as an alternative building material

2. METHOD

Materials and tools that prepared consisting of Cow Manure (CM), Egg Shell (E), Husk Rice (H) and a little Clay (Cl), water, firewood, the mattock, grinder, sand sieve, furnace, digital scale, ruler and a moulder. Construction of the BCMEHC was done in three stages, namely the composite making with varying composition, burning and cooling process. Composite divided into five variation with different concentration of Composite A consist 0% CM, 0% E,0% H and 100% Cl.

Compoiste B consist 10% CM, 5% E,5% H and 80% Cl, Composite C consist 20% CM, 5% E,5% H and 70% Cl. Composite D consist 30% CM, 5% E,5% H and 60% Cl and composite E consist 50% CM, 5% E,5% H and 40% Cl. The next step is adding water as a solvent on each composite in order to plastis condition and homogonesous of brick material and then must moulded in 17.6 x 8.7 x 3.4 cm³. This product is dried under sunlight for 1 week, and then burning in furnace 5 hours. After that, this brick can be colded in the room temperature. The final product is tested by using brick density test, water absorption test (Umar, 2018), drop test, and scratch test compared to SNI (Standar Nasional Indonesia).

The equation used the calculation of mass density is (Giancoli, 2001)

$$\rho = \frac{M}{V} \quad (1)$$

Where ρ is mass density, M is the mass and V is the volume of material, Whereas the equation used the calculation of water Absorsion is (Sears and Zemansky, 2002)

$$S = \frac{M_w - M_d}{M_d} \times 100\% \quad (2)$$

Where S is water absorbtion percentration, M_w is wet mass, M_d is dry mass

3. RESULT AND DISCUSSION

A. Create BCMEHC

Of all the brick-making processes, the burning stage has very important role that greatly determines the bricks quality. Flame temperature stability should be maintained for the 3 days first using high heat. After three days the bricks are covered by straw in order to obtain the homogeneus of the temperature spreading between the lower and the top of that brick. At the time of the brick already covered with straw, the burning process using low heat. Bricks are adjusted to the existing size on the market with a length of 17.6 cm, a width of 8.6 cm and a height of 3.3 cm and a mass dry about 900 gr. The brick that created with five variation composition is shown in figure 1



Sample A

Sample B

Sample C

Sample D

Sample E

Figure 1. The bricks with five variation of compotion of Cow Manure (CM), Egg Shell (E), Husk Rice (H) and a little Clay (Cl),

B. The density test

Testing the quality of bricks begins by testing the density of the bricks with sample codes A, B, C, D, E. Each sample consists of 3 (three) codes sample. The first step is to calculate the length (p), width (l), and height (t) for each sample code then weigh using digital scales. The next step is to calculate the volume of each code sample and calculate density mass use equation 1.

Table 1. Density Mass of Brick

Sample		Lenght (m)	Weight (m)	High (m)	Volume (m ³)	Mass (gr)	Density (gr/cm ³)	Average Density
A	1	17.5	8.6	3.3	496.65	940	1.89	1.87
	2	17.5	8.6	3.4	511.70	950	1.86	
	3	17.6	8.6	3.4	514.63	940	1.85	
B	1	17.6	8.6	3.3	499.99	900	1.81	1.78
	2	17.6	8.6	3.3	499.99	890	1.78	
	3	17.6	8.6	3.3	499.99	890	1.76	
C	1	17.5	8.6	3.3	496.65	820	1.65	1.65
	2	17.5	8.6	3.3	496.65	830	1.64	
	3	17.6	8.6	3.4	514.63	820	1.66	
D	1	17.6	8.6	3.3	499.49	770	1.54	1.49
	2	17.6	8.6	3.3	499.40	750	1.50	
	3	17.6	8.6	3.4	514.63	740	1.44	
E	1,2,3	0	0	0	0	0	0	0

From the table 1, we can see that the more cow manure used, the density mass of bricks more decreases. Density of brick based on SNI 15-2094-2000 standard is between 1.60 gr/cm³ - 2.00 gr/cm³. If compared to SNI, the bricks that qualified are the sample A, B, and C, where the average density of that samples within the allowable range. In sample D the density calculation is under SNI, while sample E is not carried out density test, because during the combustion process the bricks break into pieces. The bricks are broken into pieces due to the mixture too much cow manure that makes the bricks brittle. From the experimental data can be seen that the more cow manure, the lighter the bricks produced. Whereas egg shells and rice husks which is used for strengthen bricks.

C. The Water Absorbtion Test

Water absorption test is needed to measure the brick ability to absorb water. To large absorption of water making they are not firmly attached when installation. The water absorption test begins by calculating the dry mass of each sample then soak the sample for 24 hours in water and calculate the mass wet for each sample. After obtaining the wet mass and dry mass of the bricks, entered into equation 2. Experimental results and calculations can be seen in the table 2.

Table 2. Water absorbtion test of Brick

Sample		<i>M_w</i> (gr)	<i>M_d</i> (gr)	<i>S</i> (%)	Average <i>S</i> (%)
A	1	940	1128	20	20
	2	950	1150	21	
	3	940	1117	19	
B	1	900	1066	18.44	18.33
	2	890	1050	18.01	
	3	890	1055	18.54	
C	1	820	960	17.50	16.82
	2	830	976	17.07	
	3	820	950	15.90	
D	1	770	850	10.40	11.07
	2	750	840	12.00	
	3	740	820	10.81	
E	1,2,3	0	0	0	0

From the table 2 we can see that more cow manure is used, the lower the water absorption. Water absorption based on SK SNI 03-0691-1996 is a maximum of 20%. All samples meet the SNI criteria in the power test absorb water where the average calculation results show the water absorption capacity below 20%. While sample E was not tested for water absorption due to the shape of the bricks that are not intact, broken into pieces during burning process.

D. Additional test

An additional test is in the form of a drop test where the bricks will be dropped from the 1 m height and scratch test on each sample. In sample A at time carried out a slamming test the bricks only broke slightly at the edges, Likewise, samples B and C showed results that were not much different, however for sample D when the slamming test was carried out the bricks broke into two parts. For the scratch test, samples A, B and C showed results that were almost the same where bricks when scratched using pieces of glass leave scratch marks without falling bricks, while in sample D suffered scratches and a little bit of falling off the bricks. The next step of research is submit the research results to the village head for further action.

4. CONCLUSIONS

In Summary, we finally succeeded in making BCMEHC from the waste of live stock and some natural material that strengthen the product. Density test result that the maximum mixture of cow manure in making bricks in accordance with the SNI SK is a maximum of 20%. Additional tests were carried out with a drop test and scratch test, samples A, B, C passed in the drop test and scratch test, while sample D failed because it broke at during the drop test and fall off during the scratch test. Sample E is not tested anything because it breaks into pieces during combustion.

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BUDIKDAMBER (FISH IN BUCKET) AS A STRATEGY FOR STRENGTHENING FOOD SECURITY AND THE ECONOMY OF THE NGLERAK HAMLET, TAWANGMANGU, CENTRAL JAVA

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Abstract - *The Covid-19 pandemic has caused activities to be hampered and worsening the economy. Therefore, the Indonesian government enforces rules for the community to implement Work From Home (WFH) in order to suppress the increasing growth rate of Covid-19 cases. The impact of this policy is that it can lead to a food crisis. One thing that can be done to prevent a food crisis is the Budikdamber (Fish in Bucket) activity. With the discovery of this simple technique, it is hoped that it can help deal with current problems. This activity has many benefits, including fulfilling household needs and increasing the family economy. People who are successful with the budidamber technique are able to create business opportunities and increase income in the midst of the Covid-19 pandemic as it is now.*

Keywords: *budikdamber, food security, Covid-19*

1. INTRODUCTION

Since the pandemic of Covid-19 hit Indonesia, there is some effect that felt by Indonesian public, it is like some problems in health sector, education sector, tourism sector, socio-political sector, and economic sector. In economic sector, Indonesia's economic growth began to decline in the first quarter and second quarter of 2020 which is equal to 2,97 and -5,32. It is followed by poverty rate growth as how Badan Perencanaan Nasional (BAPPENAS) predicted before which equaled to 10,63 percent that caused by Covid-19 (Kompas.com). This condition is caused by the companies are unable to pay operational costs and pay the salaries of their employees because of Covid-19 pandemic effect. So the companies had to order some of their salaries to work at home by themselves. Kementerian Ketenagakerjaan states that the number of workers who ordered to work at home or affected by termination of employment is 1.772.958 workers since May 12, 2020. This condition will definitely improve the poverty rate growth in Indonesia.

Since the condition changing caused by pandemic, the people is demanded have to fight more in improving the economy in order to fulfil family's needs. One of the way that can be done to fulfil society's food needs is cultivation (Saputri and Rachmawatie, 2020). Ida Syamdu Roidah (2014) stated that cultivation which is being intensively developed is hydroponics. Hydroponics is an agricultural activity by using water as a medium to replace the ground. It makes farming using hydroponics needs narrow field. In addition, there is also Aquaponics or plant cultivation using water as media (hydroponics), which is arranged in the same water circulation as the hydroponic media of fish cultivation. The main goal of Aquaponics is to utilize the released nutrients by fish to grow plants, so the presence of these nutrients in the media cultivation does not interfere with fish growth (Graber and Junge in Perwitasari, 2019).

Aquaponics systems will give more benefits than hydroponics, because it will harvest crops as well as fish. It can also be applied to a narrow field. Unfortunately, the people's economic conditions are mostly in the middle to lower class makes them unwilling to plant these two cultivations. In another hand, this cultivation requires fund and periodically maintenance that also costs money, such as additional nutrient and electricity. It makes Juli Nursandi from Faculty of Cultivation Fisheries Lampung State Polytechnic designed an aquaponics cultivation system with smaller scale, making it more affordable, easier maintenance, and also produce yields that are not much different as aquaponics in general. This system called Budikdamber which is acronym for Fish Cultivation in bucket (Susetya and Harahap 2018).

Budikdamber really helps people who lives in the city and rural areas that tend to not has large field for farming and fish cultivating, so that it can be more simply and effective. Budikdamber (Fish in Bucket) has a basic principle that it can be done in the same time by using fish food waste and fish waste as the nutrition source for the cultivated plants (Nugroho et al., 2012 in Ramadhani and friends

2020). As the result, all waste can be used as the nutrition sources for the cultivated plants.

2. METHOD

Budikdamber workshop implemented into some steps of activity flow, there are planning step, socialization, implementation, and evaluation step. Budikdamber workshop was holded in Kali Kidul, Nglebak Hamlet, Nglebak Village, Tawangmangu District, Karanganyar Regency, Central Java. The implementation methods step of Budikdamber workshop are described as follows.

A. Planning Step

Budikdamber Workshop was planned based on Ifan Aditya Pratama's idea as one of participant of KKN UIN Sunan Kalijaga Yogyakarta in group 70. This idea was recommended because of the initiation to improve food endurance and the community's economy in the midst of pandemic that can be used and done in a simple way. Therefore, this budikdamber workshop proposed will be usefull by choosing the bucket as the place and the cat fish as the fish that choosed that able to live in the low temperature like Nglebak Village, Tawangmangu Regancy.

B. Advocacy Step

Advocacy step was socialized to Mr. Hartoyo, SH and his staff to permite and asking for support in Budikdamber Workshop. This step was produced the results. There is the permits and a big support from them because of this program was considered important to improve the community's economy in the midst of the pandemic era and develop the society's creativity in Nglebak Village.

C. Socialization Step

Socialization step was held in Kali Kidul RT 2/RW 8 by KKN UIN Sunan Kalijaga Yogyakarta group 70 to the villager youth regarding the knowledge of Budikdamber both in its benefit and how to make and maintain Budikdamber. The socialization was held by using the Forum Group Discussion (FGD) method so that the delivery of material did not appear to be patronizing and the audience felt more comvortable because of the material was delivered in an informal way.

D. Execution Step

The implementation of Budikdamber workshop was held in Kali Kidul RT 2/RW 8 on the August 28 at 15.30 WIB which was attended by 25 villager, 12 member of independent KKN UIN Sunan Kalijaga Yogyakarta group 70, and a resource person namely Rajendra Lubdhaka Murti as the founder of Klaten Budikdamber. The steps for making Budikdamber are started to prepare the necessary tools and materials, such us:

- 1) Prepare the materials needed in the form of a 70 liters bucket, hydroponics pot, strimin filter, charcoal, catfish seeds, spinach, catfish feed, tap water and rock woll.

- 2) Prepare the tools needed in the form of solder, stove, gas, milk cans used, wafer cans, pliers, razor, and scissor.
- 3) After all the tools and materials are prepared, the next step is depositing the water in a bucket with the addition of papaya leaves for one day and planting spinach seeds in the hydroponics pot.
- 4) After that step is done, the bucket is filled with the catfish seeds and let it stand for 1-2 days.
- 5) After that, arrange the hydroponics pot on the bucket.

E. Evaluation

This workshop has gone well and went according to the initial plan. But in this workshop there were also obstacles found. There were the inadequate room capacity's so that impacted to the number of participants had to be adjusted.

3. RESULT AND DISCUSSION

The series of community dedication activities has been completed on the 28th of August 2021. The community dedication activity with the title "Workshop Budikdamber (Fish in Bucket)" as a strategy to strengthen food security and the economy of the Nglebak Hamlet, Nglebak Village, Tawangmangu District, Karanganyar Regency, Central Java. During the Covid-19 pandemic, it has been properly implemented as planned at every stage. Starting from planning, directing, implementing, and evaluating. The villagers of Nglebak hamlet welcome and enthusiastic starting from counseling activities to training on making Budikdamber.

Budikdamber technique is one of the innovations in the food section to overcome the food and economic crisis due to the ongoing Covid-19. Budikdamber technique was first discovered by a lecturer of faculty of aquaculture from Lampung State Polytechnic, Juli Nursandi. This technique can be done by people who live in rural or urban areas by utilizing a yard that is not too wide (Susetya and Harahap, 2018). This kind of cultivation technique is also able to strengthen the family's resilience. Because people not only cultivate catfish, but also cultivate aquaponically (Perwitasari and Amani, 2019).

One indicator of the success of this activity is the target knows and can receive material and knowing to make Budikdamber (Fish in Bucket). On the other that, the good enthusiasm from the villagers who are participants in the food security program.

4. CONCLUSION

Dedication activities carried out in Kali Kidul RT 2/RW 8, Nglebak Hamlet, Nglebak Village, Tawangmangu District, Karanganyar Regency, Central Java on August 28 received a good response from residents. Based on the hope and purpose of the community dedication program, and the increased public knowledge and

understanding of budikdamber. With this activity, it is hoped to help communities in their food and economic needs during the Covid-19 pandemic.

The authors recommend the next public devoted activity on the budikdamber training program as follows.

- 1) Make Budikdamber training from children, adults, to parents. Because the process of making this budikdamber is relatively simple and easy to learn for various circles.
- 2) Expected to be held maintenance training budikdamber to get optimal cultivation results.
- 3) As for the advice to the local village government to be the formation of the Budikdamber group to support the creation of cultivation culture as an effort to meet food needs and develop the economy of the community.

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BUILDING THE QUALITY OF SANTRI THROUGH READING LITERACY CULTURE IN AL-MUMTAZ INTEGRATED ISLAMIC BOARDING SCHOOL, BEJI,PATUK, GUNUNGKIDUL

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Abstract - *The demands of the digital era 4.0 on the Santri of the Al-mumtaz Islamic Boarding School reap many challenges that must be faced, not least in the education aspect. Santri must also have the attitude to fortify themselves from the negative impacts caused. Among them are the limited time for students to read which is decreasing, decreased interest in reading due to inadequate library facilities, and the lack of information about skills and politeness in social media, in order to avoid hoaxes that are increasingly prevalent. The methods we use to find and solve these problems are interviews and observation. With the challenges and methods we used, first we held a library repair program by sorting and arranging books, painting bookshelves, arranging rooms, installing carpets, and providing lighting to make the library seem more comfortable and increase students' reading interest. We also held outreach to the management of the Al-Mumtaz Integrated Islamic Boarding School by conducting librarianship training, namely how to apply SLiMS, to facilitate book collection. Second, we held online-based digital literacy through webinars and offline which took place at the Umar Al-Mumtaz Integrated Islamic Boarding School with the topic Towards Polite Millennials in Social Media. The digital literacy was delivered by our DPL, Mrs. Galuh Tri Pambekti, SEI, MEK to the students of MA AL-Mumtaz. The existence of the webinar will be in line with the challenges of students' skills and politeness in social media. Without dedication, the Thematic KKN UIN Sunan Kalijaga 105 towards AL-Mumtaz Islamic Boarding School, through the two programs that have been implemented, will certainly prepare AL-Mumtaz Islamic Boarding School students to take part in the digital 4.0 era well.*

Keywords: *the digital era 4.0, digital literacy, students, library*

1. INTRODUCTION

The era of education 4.0 is a challenge, especially for schools and boarding schools in fortifying students from the negative impact of the rapid use of technology, especially in students' daily lives. The era of education 4.0 is a modern era where there is a digitalization system in almost every aspect of life, not least in the aspect of education. Students' reading interest needs to be increased to meet education 4.0. The rapid flow of information and technology in the era of education 4.0 has an impact on the increasingly limited time students have to read. The ability to read literacy in students and prospective successors of the nation must be strengthened to still be able to keep up with all developments, especially those related to their education (Wulanjani & Anggraeni, 2019).

At this time almost all santri are faced with the problem of how to overcome time constraints, but they must be able to read in a relatively short time but be able to get as much information (Rahmania, Miarsyah & Sartono, 2015) in (Arum Nisma Wulanjani & Candradewi Wahyu Anggraeni, 2019). Unfortunately, the habit of reading general knowledge books in the integrated al-Mumtaz boarding school is very lacking. The lack of habits to read general science books is caused by several factors, including a lack of free time and the number of activities that must be done santri. Furthermore, inadequate library facilities are also one of the factors of low interest in reading in santri, even the books in the library are still mostly filled with LKS books and package books and general science books that are mostly not worth using and obsolete. Not only that, the library room is narrow, lack of lighting, and lack of air is also a factor in lazy santri visiting the library.

Moreover, in this digital age many young people, especially internet users who are less capable in using social media. Supported by internet users in Indonesia currently amounting to 132.7 million or 52% of the total population of Indonesia, and the number of internet users above 129.2 million have active social media accounts and use the internet on average spend about 3 hours per day on internet consumption via mobile phones (Pakpahan, 2017). In Indonesia, the presence of social media also has an influence on political, social, cultural and economic changes in Indonesia. An ordinary citizen can directly criticize and communicate with his President simply by sending a mention to the President's account on twitter.

Minister of Religious Affairs, Mr. Lukman, stated that the virtual world is being stricken with liver disease. Information waste is scattered massively without verification and confirmation. Hoaxes, slander, and blasphemy are almost endless. Citing data from the Ministry of Communication and Informatics, Lukman said, at the end of 2016 there were at least 800 pages that were suspected of being producers of hoax viruses, fake news, and hate speech. Posts or news from these sites spread through Facebook, Twitter, to WA groups (quoted from antaranews.com) in (Pakpahan, 2017).

The basic thing that is done so that the interest in reading santri increases one of them is to improve infrastructure, which in this case is the library. The

library not only serves as a very important learning resource, but also serves as a library materials service center, reading guidance center, teaching and learning center, information center, simple research center, and

recreation center built for the benefit of the community. The existence of library functions as described above, the library must have facilities, quality of service, and good librarian performance. Libraries that have facilities, quality of service, and good librarian performance, then the library will be interested in visiting the library and doing reading activities (Fitriyani & Pramusinto, 2018).

Moreover, to prevent, to cope, and to minimize internet users who are less capable and uncontrolled, one of the things that one of them does is to hold socialization or webinars. By holding webinars or socializing media social skills, adding insight for youth about the ethics of social media is good and true. By not using social media as a place to spread hoaxes, rereading information spread on social media, even checking or validating and filtering news spread on social media. It is very important to instill a culture of reading and filtering back news delivered through social media to prevent the spread of hoax news. Activities such as re-managing libraries and holding webinars using the internet healthily are done to grow a generation of qualified nations.

According to Welly (2012) in (Fitriyani & Pramusinto, 2018) explained that, "Low interest in visiting, is one of the factors that is suspected to cause a person's low interest in reading and utilizing the library". If the public has a high interest in visiting, it will be interested to make good use of the library to increase its insights. The lack of interest in libraries by its users is also possible due to several factors, such as lack of attention to the procurement and maintenance aspects of existing library material collections, limited facilities, and lack of good service caused by lack of maximum librarian performance.

According to Supratman (2018: 58), the spread of hoaxes using a social engineering approach is psychological manipulation of a person in performing actions or uncovering confidential information. Social engineering is generally done over the phone or the internet and is easiest to do through social media. Mechanisms used such as the use of titles or photos, the use of pseudonymous accounts (fake accounts) with photos of beautiful women or men with convincing profiles on social media resulted in people easily trusting the account and believing in the news it spread. Mechanisms used such as the use of titles or photos, the use of pseudonymous accounts (fake accounts) with photos of beautiful women or men with convincing profiles on social media resulted in people easily trusting the account and believing in the news it spread.

2. METHOD

Digital literacy is the expertise of individuals in using digital technology or communication systems to access information, so that their knowledge can be implemented in society (Mustofa & Budiwati, 2019: 115 - 116). This digital literacy program is organized by mixed methods, namely online through webinars and

offline located in Gedung Umar Pondok Pesantren Terpadu Al-Mumtaz. The webinar event took place on August 27, 2021 at 09.00 – 11.30 WIB. The outline theme of this program has been determined by LPPM UIN Sunan Kalijaga Yogyakarta. The first step taken by the KKN team is to develop a theme and determine the targets of participants. The

topic used in this program is Towards Millennials who are Socially Mannered Media. The content of the material from the webinar explains the correct attitude in social media. This program aims to improve digital literacy skills properly and correctly to the citizens of Pondok Pesantren Terpadu Al-Mumtaz and the general public. This digital literacy program had previously been socialized to the manager of Boarding School Environment Al-Mumtaz, because the webinar participants who came from the hut were the children of Islamic Senior High School Al-Mumtaz. The first step taken by the KKN team is to explain the purpose of digital literacy programs in boarding schools. After the presentation of the KKN team received a good response and obtained permission to implement the digital literacy program, the KKN team continued this program for Islamic Senior High School Al-Mumtaz student. This digital literacy program requires maximum preparation, ranging from speakers, moderators, welcomes, places, the right goals, pamphlets, and registration links.

The speaker who filled this program was thematic KKN Guidance Lecturer group 6 generation 105 UIN Sunan Kalijaga Yogyakarta, namely Mrs. Galuh Tri Pambekti S.E.I.M.E.K. Before the webinar event began, participants enrolled on the link that had been provided by the thematic KKN team of group 6 of the 105th generation of UIN Sunan Kalijaga Yogyakarta. During the implementation of this digital literacy program, the thematic KKN team of group 6 of 105 UIN Sunan Kalijaga Yogyakarta was divided into 2 groups. One group coordinated webinar participants through google meet, while another group coordinated offline webinar participants in the Umar building of Al Mumtaz Boarding School. Before starting the event, the KKN team prepared an offline place for participants and prepared the required equipment, such as a sound system, microphones, projectors, and LCDs. During the middle of a webinar event, the KKN team gives presence to webinar participants. Each participant fills out a presence that will then be submitted to the KKN team to manage the data. The event went well thanks to cooperation between parties.

Training is the process by which people achieve a certain ability to help achieve the goals of an organization. Training is more likely to be short-term oriented, have an effect on performance, and if the training conducted by the company is successful then employee performance will improve by itself (Dessler, 2005). Librarianship training aims to provide insight to Islamic senior high school teachers at Al-Mumtaz Islamic Senior High School how to process the library properly and correctly. Librarianship training was conducted on August 7, 2021. The training was presented by the thematic KKN team of group 6 UIN Sunan Kalijaga Yogyakarta, namely Suci Handayani and Miftahul Jannah who came from

the library science study program. Before starting the training, the KKN team coordinates with the madrasa chairman to send a representative of the teacher who will be given the training. When the trainees have been present all, the KKN team provides material related to how to manage the library properly and correctly. Participants who attended this training event as many as 3 people. Not to forget during the librarian training process, the KKN team took documentation photos. The holding of this program is expected to be held by Al-Mumtaz Integrated Boarding School can be managed properly, so that students feel comfortable to study in the library.

3. RESULTS AND DISCUSSIONS

A. Lack of Reading Literacy Culture in Santri

Literacy has become a sexy issue that is always talked about. Starting from those struggling in the field of literacy to those who conceptually do not understand literacy. The belief that the future of the nation is entrusted through the literacy skills of the country's children, makes the world of education committed to developing literacy activities. Speaking of literacy, it reminds me of the interesting experiences that occur. It looks like a pretty shocking sight. Reading is easy, but it is difficult to understand the meaning of writing. Some are capable of literacy, but do not want to develop literacy. So that the quality of literacy is reduced. There are many aspects that make it possible not to care about literacy. The habit of everything that is practical, makes it unaware that the process develops by reading.

The author has obtained data from Al-Mumtaz Integrated Boarding School using interview methods with informant general Al-Mumtaz Integrated Boarding School and head of Islamic Senior High School Al-Mumtaz. The author also makes direct observations to get the information needed. Here the author also looks for information with documentation to see the direct picture. Based on the results of observations and interviews with sources about the library and infrastructure facilities available in Al-Mumtaz Library for now less. The libraries and infrastructure facilities available at Al-Mumtaz Library are currently lacking. This is seen from physical facilities in the form of buildings and equipment and furniture is still lacking. Building layout, number of libraries, facilities and infrastructure have not met national standards.

The existence of a library in Al-Mumtaz Integrated Boarding School santri can improve the culture of reading literacy. KKN thematic 105 group 6 observations in the library of Al-Mumtaz Integrated Boarding School. This library was created because the Library of Pondok Pesantren Terpadu Al-Mumtaz itself is less feasible / less ideal. The library is made so that the library is suitable for the students of Al-Mumtaz Integrated Boarding School and can create a reading literacy platform for the students of Al-Mumtaz Integrated Boarding School. Thematic KKN library activities of 105 groups of 6 socialized to the board of Al-Mumtaz Integrated Boarding School by conducting librarianship training, namely how to apply SLiMS. SLiMS is useful for registering library members, so it can

directly print member cards and can be used for reporting book and visitor data. This activity was held on August 7, 2021. Located in the library of Al-Mumtaz Integrated Boarding School which was attended by 3 participants. Then socialization was carried out to the residents of Al-Mumtaz Integrated Boarding School especially santri by doing user education notices for students to introduce to users that the library is a system in which there are collections and sources of information, and publish library ordinances and rules. This activity took place on August 9, 2021. Located in the library of Al-Mumtaz Integrated Boarding School attended by santriwan-santriwati.

The initial stage of managing a library starts with sorting out which books are worth using and unfit to use, then books in the subject layout. Al-Mumtaz Integrated Boarding School Library gets donation books from the National Library. Donate books in the form of the Qur'an, Iqro' books, novels, folklore, and others. Then do the painting of the bookshelf to make it look more attractive to look at. Painting the rack takes approximately two days. After painting is done by arranging the book on the shelf according to the subject so that users do not feel confused in lending. The last stage after all the preparation is enough, then do the launch of the reading room, which is held on August 6, 2021.

Improving literacy culture in santri can not be done instantly and in a fast time. To turn a culture that does not like reading into a pleasure in reading takes a strong and persistent effort and a long time to achieve the desired results. Improving the culture of reading literacy one of them by building a good and comfortable reading room so that students are interested in doing a culture of reading literacy (Susanto et al., 2020: 16).

B. Digital Literacy

Libraries are very important in the learning environment as a means of providing information that helps in achieving the implementation of educational programs. In addition, several purposes of the establishment of libraries for information services include: information collection, information processing, information utilization, dissemination of information and maintaining or preserving information.

The library also needs useful facilities and infrastructure to help with all library activities that take place in it. According to Sutarno (2006: 218) facilities and infrastructure are "all objects, goods and inventory that belong to the library and are used to support the implementation of library activities". Facilities and infrastructure are one of the cogs that must be owned by the library for the sake of library activities, supporting components that must be owned by the library so that the services provided will be more effective and make the library comfortable when in the library. Everything that can support the implementation of an activity, facilities and infrastructure in the library includes: building/library room, library furniture, library equipment, lighting and ventilation.

In addition to facilities and infrastructure, activities in the library also

reflect the success of the library towards education. In the pandemic conditions covid-19 schools organize online learning. The role of the library is needed, by creating an online library is very helpful for the activities of the library. Al-Mumtaz Integrated Boarding School has started offline learning, Al-Mumtaz library has served offline, but there is a very visible deficiency in al-Mumtaz library, namely the absence of librarians, santri getting information validly is still lacking. With this background, webinar activities can be one of the bridges to get information.

Al-Mumtaz Integrated Boarding School is allowed to hold a mobile phone for learning and of course very strict in supervision, completed mobile phone learning must be collected. Mobile phones are not allowed to have applications that trigger for chat, such as WhatsApp, Line, Telegram, etc. That way, group 6 KKN Thematic 105 UIN Sunan Kalijaga created a digital literacy program with the theme "*Menuju Milenial yang Santun Bersosial Media*". Digital Literacy activities are held Friday, August 27, 2021, at 08.00 WIB – Completed, online with Google Meet. Getting used to new things is certainly not easy, field constraints certainly exist. Stay optimistic about doing good things. The benefits of webinars get information, knowledge, innovation and of course delivered directly by experts in their fields, building relationships, useful for the long term.

4. CONCLUSION

KKN thematic 105 group of 6 made observations in the library of Al-Mumtaz Integrated Boarding School Library. This library was made to be suitable for the students of Al-Mumtaz Integrated Boarding School Library and can create a reading literacy platform for the students of Al-Mumtaz Integrated Boarding School Library. Thematic KKN library activities of 105 groups of 6, socialized to the board of Al-Mumtaz Integrated Boarding School by conducting librarianship training, namely how to apply SLiMS. The initial stage of managing a library starts with sorting out which books are worth using and unfit to use, then books in the subject layout. Then do the painting of bookshelves, arrange books on the shelf according to the subject, and finally the launch of the reading room. By building a good and comfortable reading room, it is expected that the culture of literacy will increase.

Libraries are very important in the learning environment as a means of providing information that helps in achieving the implementation of educational programs. The role of the library is needed, by creating an online library is very helpful for the activities of the library. Al-Mumtaz Integrated Boarding School has started offline learning, Al-Mumtaz library has served offline, but there is a very visible deficiency in al-Mumtaz library, namely the absence of librarians, santri getting information validly is still lacking.

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**UTILIZATION OF LOCAL POTENTIAL THROUGH EDUCATION
TO PROMOTE COMMUNITY WELFARE IN PRAWIRODIRJAN VILLAGE,
KEMANTREN GANDOMANAN, YOGYAKARTA**

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***Abstract** - Real Work Lecture (KKN) is one of the forums in developing learning through the community. One of them is group 110 which carries the theme Utilizing Local Potential through Education to Promote Community Welfare in Prawirodirjan Village, Gondomanan Ministry of Education, Yogyakarta City. This is motivated by local potential in the form of the availability of catfish ponds that have not been managed optimally, giving rise to the idea of innovating in developing the utilization of the local potential. Some of the steps taken include: program socialization, catfish and tilapia breeding, education, and implementation. The method used in this study is a mixed method, namely qualitative and quantitative. The result of this research is to improve the welfare of the local community, as well as increase the competitiveness of the global market.*

***Keywords:** real work lecture, local potential, education, welfare.*

1. INTRODUCTION

On July 12, 2021, UIN Sunan Kalijaga Yogyakarta inaugurated the release of Class 105 Real Work Lectures (KKN) to the community, both online, offline and hybrid systems. This is done, considering the status of the pandemic that is not over yet. One of them is a group of 110 who conducted a Real Work Lecture in Rw 014, Prawirodirjan sub-district, Kemantren Gondomanan, Yogyakarta City.

This location is in one of the downtown villages of Yogyakarta. Prawirodirjan has abundant local potential, especially in terms of human resources. In addition, they have land that is used to cultivate catfish seedlings. Initially, catfish seeds were a gift (assistance) from the Yogyakarta City Social Service as a medium for the development of the local community's economic sector. However, over time, the catfish seeds are not maintained, one of the factors that causes is the lack of community creativity about catfish production and distribution of catfish to consumers to the fullest.¹

The dense condition of the village also makes land for agriculture limited, even some houses do not have plants. Even though the existence of live pharmacy plants is very important for daily life, especially in increasing immunity during the current covid-19 pandemic. Where cases are increasingly spreading, so early prevention is needed in the local environment. Looking at the latest data presented by the head of RW 014, there are about 10 residents who are positive and are undergoing self-isolation.² Group 110 took the initiative to educate the public regarding the Covid-19 virus and joint prevention by implementing strict health protocols.

From the various phenomena found in the community, the author is compelled to examine the case more deeply. The reason the author chose Prawirodirjan Village, because of its strategic location, the community accepted this activity well, and environmental conditions with a high level of religious awareness made this research based on the integration-interconnection of religion with social sciences according to the principles of UIN Sunan Kalijaga.

A. Literature Review

Literature review is one of the important aspects in a scientific research. In connection with research related to the utilization of local community potential, there have been many previous studies conducted by experts, students, and academics, but with a variety of material object bases according to the needs of researchers. As far as the author has read, several works related to this concept will be described below;

First, the article by Ivo Noviana in the Journal of Research and Development of Social Welfare Enterprises, Vol 11, No. 01 of 2006 entitled "Utilizing Community Potential Through Community Participation in Langensari Village, Lembang District,

¹ Site survey on 21 Mei 2021

² The results of the interview with the Head of RW 014, Prawirodirjan Village, Kemantren Gondomanan, Yogyakarta City on Saturday, July 10, 2021.

Bandung Regency" which explains the problems, potentials, and solutions in maximizing the utilization of community potential in Langensari village. At the end of the section, the author provides recommendations for actions to revolutionize the existing system so that the potential of the community can be maximized.³

Eka Safitri's thesis at the State Islamic University of Intan Lampung, entitled "Optimizing the Utilization of Local Potential in Community Economic Empowerment in Sukamulya Village, Banyumas District, Pringsewu Regency" was approved on September 13, 2018. He explained that there are two aspects that are factors for optimizing the use of local potential, namely community development and socialization and the second is to build self-awareness in society that every society has the right to have a better life.⁴

From the two articles above, the concept presented is almost the same as the research the author did, however, with slightly varied subject matter and integrative solutions in the context of a pluralistic and complex urban society. Among others, through education that is carried out in a hybrid way, namely directly and with social media. Apart from the pandemic, this is also done as a form of the role of modern society in the digital era with the aim of consumers in the digital market place.

B. Framework of Thinking

From the literature review that underlies the implementation of research on the use of local potential with the aim of encouraging the welfare of the people of Prawirodirjan Village, Kemantren Gondomanan, Yogyakarta City with the problem of limited land and lack of creativity in distributing catfish farm products so that it is increasingly shrinking. Therefore, the group of 110 KKN class 105 of UIN Sunan Kalijaga tried to dig deeper into the problem to find the right innovation about the utilization of local potential.

In this case, students are played as problem solvers, motivators, facilitators, and dynamists in the process of problem solving and community empowerment. Through the renewal of the concept, the presence of students as young intellectuals is expected to be able to develop themselves as agents or leaders of change who intelligently and precisely solve problems faced by their community.⁵

One of them is by re-cultivating catfish ponds that had been abandoned due to a lack of awareness of the local community. This of course requires more attention in order to get maximum results. Starting from surveys, nurseries to socialization of

³ Ivo Noviana, "Utilizing Community Potential Through Community Participation in Langensari Village, Lembang District, Bandung Regency", *Journal of Research and Development of Social Welfare Enterprises*, Vol 11, No. 01, year 2006.

⁴ Eka Safitri, "Optimizing the Utilization of Local Potential in Community Economic Empowerment in Sukamulya Village, Banyumas District, Pringsewu Regency" Intan Lampung State Islamic University was ratified on September 13, 2018.

⁵ Work Program Plan for Community Service Program at Uin Sunan Kalijaga batch 105 Group 110 2021.

catfish processing into new products that are more attractive to the wider community, both regionally, nationally and internationally.

2. METHOD

Etymologically, the word "method" comes from the Greek "methodos" which is composed of the words "meta" and "hodos". Meta means towards, through, following, or after. While hodos means way, way, or direction. The word is then absorbed into English into the word "method" which means a certain form of procedure to achieve a goal, especially a systematic way.⁶

The method used by the author in this study is mixed methods or mixed methods, namely by involving qualitative and quantitative methods. According to Sugiyono (2007: 1), the qualitative research method is a study used to examine natural objects where the researcher is the key instrument. In qualitative research, data collection techniques are carried out in a combined manner, while data analysis is inductive and the results of this study emphasize meaning rather than generalization. The purpose of this method is to maintain the shape and definition of human behavior and analyze its quality instead of turning it into quantitative entities.⁷

Quantitative methods are referred to as traditional research methods, because this method has been ingrained in the soul of researchers from the past. Sugiono argues that quantitative research methods can be interpreted as research methods based on the philosophy of positivism, used to examine certain populations or samples. In this study, the sampling technique was carried out randomly, data collection using research instruments, quantitative/statistical data analysis with the aim of testing the established hypothesis.⁸

3. RESULTS AND DISCUSSION

A. Overview of Research Sites

The target to be addressed is Rw 014, Prawirodirjan Village, Kemantren Gondomanan, Yogyakarta. This area is a potential area so that we can take advantage of the existing potential.

- Village Name : Prawirodirjan
- Legal Basis for Establishment: Regional Regulation of the Special Region of Yogyakarta (Perda DIY) Concerning the Establishment, Solving, Unification and Abolition of Urban Villages in the Province of the Special Region of Yogyakarta.
- Ministry of Home Affairs code: 34.71.10.100

⁶ M. Prawiro, {Understanding of Method: What is a Method, What are its Characteristics", Maxmanroe.com, 11 June 2020, <https://www.maxmanroe.com/vid/umum/pengertian-method.html>

⁷ Dhita Prasanti, The Use of Communication Media for Adolescent Girls in Searching for Health Information (Qualitative Study on the Use of Communication Media for Adolescent Girls in Seeking Health Information), Jurnal Lontar Vol.6 No. 1 January-June, 2018, p. 16.

⁸ I Suryani, Chapter III Research Method Thesis, <http://repository.unpas.ac.id>.

- Postal Code Number : 55121
- District : Gondomanan
- Regency/city : Yogyakarta City
- Province : Special Region of Yogyakarta

Prawirodirjan Village is one of the villages located in Gondomanan District, Yogyakarta with an area of 45 km² and consists of 18 RW and 61 RT with a population density of 9,385 people. Prawirodirjan Village is divided into 3 villages, namely Yudhonegaran Village, Sayidan Village and Prawirodirjan Village. The boundaries of the Prawirodirjan Village area are: the northern part is with Ngupasan Village, the eastern part is Wirogunan Village, the southern part is Keparakan Village, and the western part is bordered by Panembahan Village. In Prawirodirjan Village, there are also several important places, namely: Yogyakarta Central Post Office, which marks the 0 kilometer point of Yogyakarta City. North Square of Yogyakarta. In terms of human resources, the majority of the population earns a living as traders because the location is close to Beringharjo.

In terms of education, the community is divided into two, namely those who are educationally literate and those who are not. Those who are already literate in education, they know that education is very important for the future so that parents can send their children to higher education. While those who are not educated, the majority have not finished elementary school. Most of the people in the Prawirodirjan RW 14 area are not native to the area but are migrants.

B. Community Local Potential

1) Natural resources

RW 14 is a code riverbank area. The code river is often used by local residents for sand and stone mining activities, because it is one of the rivers through which Mount Merapi material passes. The Prawirodirjan area which is directly crossed by the Code River can be a blessing in itself if it is used properly. Utilization of the Code River can be done by building water tourism. Offered with water education or water bike tours that can empower the surrounding community. In addition, it can be developed in other ways related to river waters.

The fishery potential owned is the cultivation of catfish and tilapia. The results of the cultivation by the community are sold in the form of seeds and also ready-to-eat fish. Types of vegetables include tomatoes, chilies, lettuce, mint leaves, purple cabbage, and so on. The vegetables are sold to the local community. The sales money is managed by the RW management and is put into the RW treasury.

2) Human Resources

The total population of RW 14, Prawirodirjan sub-district, Kemantren Gondomanan, is 9348 people. The number of men is 4,778 people, while the number of women is 4,570 people. In RW 14 Kemantren Godomanan there are young children. Seeing the current pandemic conditions, many parents are unable to condition the way their children learn because during the pandemic learning is done

online. In addition, there is a lack of parental knowledge regarding social media such as zoom, gmeet, and so on.⁹

3) Area Condition

Access to the RW 14 area can use a motorbike, car and bicycle. Electricity lighting in the RW 14 area already uses adequate PLN (State Electricity Generator).

C. Education on the Utilization of Local Potentials to Promote Community Welfare

1) Provision of catfish and tilapia seeds

Before educating about product branding, we first conducted a catfish nursery as a local potential empowerment in the form of a catfish pond near the Code river. In addition, this catfish nursery can also reduce capital which will later be produced in the form of frozen food and distributed to consumers. There are several stages in catfish breeding as follows:

a) Planning Stage

This activity was carried out on the basis of a recommendation from the Chairperson of RW 014, because many ponds were empty and abandoned. The beginning of the provision of catfish seeds was because the people of RW 014 were not aware that an empty pool could become a breeding ground for mosquitoes and cause dengue fever. This event can help the community in the process of processing and maintaining catfish and tilapia seedlings as well as utilizing empty ponds around Kalicode.

b) Socialization Stage

In this activity, it was socialized with the community leaders of Prawirodirjan Village RW 014. This Work Program Plan is one of the work programs approved by the Chair of RW 014. This is important to add education on the management of catfish and tilapia seeds so that the community has useful activities, because the sales from The catfish harvest can increase the residents' cash.

c) Implementation Stage

We carried out this activity on Monday, August 2, 2021, which took place at the pool beside the Code river and was attended by 12 members of KKN 110 UIN Sunan Kalijaga Yogyakarta as well as community leaders, including the head of RW 014, Chair of RT 045, RT 046, RT 047, and RT 048. In addition, we also invited several representatives from Karang Taruna. in this nursery, group 110 released 1500 seedlings of catfish and tilapia which were divided into five ponds.

⁹ Administrative data source by RW 014.

2) Production and Education of Catfish Nuggets

In the Real Work Lecture Activity (Group 110) education on the use of local potential is one of the flagship programs that aims to encourage the welfare of the people of RW 014 Prawirodirjan Village. This activity is also a follow-up to the catfish nursery, it is hoped that after harvesting the community can process it and sell it with high attractiveness from the community. The steps taken to realize this idea are as follows:

a) Planning Phase

This activity was planned on the recommendation of a group of 110 who served in Prawirodirjan Village, RW 14. This is done with the aim of innovating the community of RW 14 that catfish are not only sold raw, but can also be processed into various kinds of food, one of which is catfish nuggets. Where so far we often know that nuggets are made from chicken and beef, but here we are trying innovations that have not been found on the market. With the aim of being able to provide a special attraction for consumers and provide more healthy food in the market.

b) Socialization Stage

Socialization This work program involves community leaders due to the implementation of PPKM which is not allowed to gather masses. We convey the steps that will be taken in this activity as well as future prospects regarding the superior products that we will launch to the public.

c) Implementation Stage

At this stage of implementation, the method of making catfish nuggets is carried out directly in Pajangan, Bantul, precisely at the house of the head of group 110. In making nuggets, we document them through photos and documentary videos which are then uploaded via Youtube and distributed to the Whatsapp group coordinating Group 110 with residents of RW 014 Prawirodirjan village. This education was carried out online because during PPKM the sub-district did not give permission to gather masses as a form of preventing COVID-19 and complying with health protocols.

d) Evaluation of the implementation of activities

The program for making catfish nuggets did not match the planned concept, due to time delay and lack of equipment availability.

4. CONCLUSION

From the results of the research above, it can be concluded that the utilization of local potential can be carried out optimally if there is strong cooperation between local residents. As has been done by group 110 with

socialization, followed by breeding catfish and tilapia in the catfish pond owned by residents of RW 014, then education on making catfish nuggets as a follow-up to previous activities, and continuing to monitor the process of selling in the market.

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ECOBICKS: PLASTIC WASTE MANAGEMENT STRATEGY IN "KAMPUNG KURANG SAMPAH", KERTAWANGI VILLAGE, CISARUA, WEST BANDUNG REGENCY

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Abstract : *Garbage is one of the big problems in Indonesia because it can have a negative impact on the environment and public health. It is necessary to provide an alternative to help control plastic waste by applying the 3R principles, devotional activities offer another alternative in the form of Ecobrick. The purpose of this study is to describe the efforts of waste management strategies through the manufacture of ecobrick as a continuation of the "Kampung Kurang Sampah" program in Kertawang Village, Cisarua, West Bandung Regency. The method in this study used a descriptive qualitative method. The data collection techniques were carried out by observing, interviewing and conducting participatory methods in the form of counseling activities, demonstrations, and the implementation of making ecobrick. The subjects and limitations of this research are the people in RW 09 of Village 3. The results can be declared successful based on the stages of preparation, implementation, enjoying the results and evaluation of making ecobrick that have been carried out according to procedures. Therefore, with the activity of making ecobrick in the form of counseling, demonstrations and implementation of making this ecobrick to the community, it is hoped that it will raise awareness to process plastic waste that is commonly found to reduce environmental pollution and increase creativity also productivity from making this ecobrick.*

Keywords: *waste management, ecobrick, waste problems.*

1. INTRODUCTION

Garbage is one of the big problems in Indonesia because it can have a negative impact on the environment and public health. Garbage is closely related to population growth which tends to increase every year. The increase in the volume & type of waste is also related to the lifestyle of the community. Related to the increase in the volume of waste is the type and variety, specifications and characteristics of waste that increase from time to time along with the emergence of new materials and materials. According to research data conducted by the Ministry of Environment and Forestry (KLHK) in (Nugraha, Sutjahjo, & Amin, 2018) explained that the amount of waste generated in Indonesia has reached 175,000 tons/day and 64 million tons/year with the following management, transported and 69% is buried in landfill, 10% is buried, 7% is composted and recycled, 5% is burned, and the remaining 7% is not managed.

Judging from the composition, the waste contribution is divided into 60% organic waste, 15% plastic, 10% paper, and 15% metal, glass, cloth, leather. The amount of waste production is expected to continue to increase in line with population growth to reach 2.2 billion tons of waste in 2025 (Oktaverina, Anwar, & Ifroh, 2020). According to Adharsyah (2019) of the total waste, plastic waste is one of the many contributing factors to ecosystem damage in the environment. Data shows that the amount of plastic waste in Indonesia, which is around 7.2 million tons per year, does not include the amount of waste that is buried and spread throughout Indonesia. According to Hendiarti (2018) that in Indonesia, which reaches 38 million tons/year, 30% of the waste is plastic. (Septiani, Arianie, Risman, Handayani, & Kawuryan, 2019).

According to Jabarekspres.com, one of the contributors to waste in Indonesia is West Java Province, precisely in Kertawangi Village, Cisarua, West Bandung Regency, every day reaching 2 tons of waste from a total of 4000 families. Where the types of waste produced are household waste and plastic waste. Previously, this waste was usually disposed of in the Sarimukti landfill/final management site. So that the TPA will receive more waste in line with people's consumption patterns. Waste that is sent to the landfill when it is not balanced with the processing of the waste will cause many problems and tend to have a negative impact.

According to Kahfi (2017) the imbalance between waste (waste produced), transportation and management in general makes this problem more complex and piling up. This is because: (1) the volume of waste is large and is not matched by the capacity of the TPA so that it exceeds its capacity, (2) the waste transportation facilities are limited and unable to transport all the waste, (3) the remaining waste in the TPS has the potential to become a pile of unmanaged waste, (4) waste processing technology is not optimal so it is slow to decompose, (5) not all environments have garbage collection locations so that people often throw garbage in any places (6) lack of socialization and government support regarding waste management and processing and its products, (7) lack of education and good self-management regarding proper waste management, ineffective waste management

and according to Setyo Purwendo and Nurhidayat in (Kahfi, 2017) that community culture is reflected in the lack of discipline and low awareness of protecting the environment and according to (Kahfi, 2017) Riswan, Sunoko, & Hadiyanto, 2011) that low education is related to self-awareness in protecting the environment.

Suwerda in (Kahfi, 2017) mentions that the impact of piling up unmanaged waste can be a source of disease, the environment becomes dirty, becomes a fertile place for pathogenic microorganisms that are harmful to human health and also becomes a nest for flies, mice and other wild animals. Decomposition of garbage can cause unpleasant odors and is harmful to health, the liquid released can seep into the ground and can cause pollution of wells, ground water and what is dumped into water bodies will pollute rivers, disposal of garbage in rivers or water bodies can cause river silting, so that can trigger flooding. Garbage that is not handled properly can also interfere with environmental aesthetics (Saputro, Kismartini, & Syafrudin, 2015).

The increase in waste generation each day will reduce space and interfere with human activities, furthermore, inadequate waste management will trigger social problems, such as mass riots, clashes between residents, blocking of landfill facilities. (Sulistiyorini, Darwis, & Gutama, 2015). Apart from plastic waste which has a greater impact on the environment and humans, according to Thompson (2009), in addition to disturbing aesthetics, the risk of the emergence of plastic waste is transferring toxic compounds to the ecosystem and disturbing the living things in it. Plastic crumbs contain PCBs (Polychlorinated biphenyl), aromatic hydrocarbons, organochlorine pesticides, phthalates, and other substances that are added during production, but also become adhering materials from the environment.

Furthermore, Setyowati & Mulasari (2013) revealed that plastic waste is still difficult to manage, and it takes hundreds of years for it to be decomposed by microorganisms, so that good waste management is needed so that it does not have a negative impact on public health (Septiani, Arianie, Risman, Handayani, & Kawuryan, 2019). In solving the waste problem, waste management can be carried out using the 3R principle (reduce, reuse, and recycle). This 3R is the main principle of managing waste from the source, through various steps that can reduce the amount of waste that is disposed of to the TPA (Final Disposal Site) (Sulistiyorini, Darwis, & Gutama, 2015). Thus, the West Bandung Regency Government held a "Kampung Kurang Sampah" or Less Waste Village program to minimize waste in the Sarimukti TPA, the program aims to create a waste-friendly environment by involving all villages in West Bandung Regency so that people are required to manage waste from home.

In 2020, Kertawangi Village, Cisarua, West Bandung Regency was selected and named the Less Waste Village, where the village contributed the least amount of waste to the Sarimukti TPA compared to other areas. The strategy carried out by the Kertawangi Village Government is to manage waste to the RW level where organic waste in the form of household waste such as vegetables, fruit, food scraps

can be used as biogas or compost and for inorganic waste in the form of plastic by burning.

The strategy of destroying inorganic or plastic waste by burning it still creates contradictions where the impact tends to be dangerous. According to (Kahfi, 2017) burning of waste can result in air pollution that can interfere with public health, and trigger global warming. Meanwhile, according to Fitriana & Soedirham (2013), it is stated that the burning of plastic waste can cause, among others, unpleasant odors, dust, toxic gases from the combustion of waste, even the smoke generated from burning plastic waste which is carcinogenic causing cancer, discoloration and odor river water, as well as the spread of microorganisms that can contaminate water sources (Oktaverina, Anwar, & Ifroh, 2020).

The strategy carried out by Kertawangi Village, Cisarua, West Bandung Regency in controlling the impact of burning waste is by planting trees in the rainy season, by planting trees, all forms of air pollution including burning plastic waste can be controlled. Although planting trees is not the only alternative in controlling plastic waste because it takes a long time in the tree growth process, it is necessary to provide other alternatives to help control plastic waste by applying the 3R principles, namely Reduce, Reuse, and Recycle which should be able to be applied in overcoming plastic waste in a simple but effective way, in this case this community service activity offers another alternative in the form of Ecobrick, according to Fatchurrahman (2018) in (Zuhri, Cahyanti, Alifa, & Asyfiradayati, 2020) Ecobrick comes from two words in English, namely "ecology" and "brick".

Ecology according to the KBBI is defined as the science of the reciprocal relationship between living things and (conditions) of their natural surroundings (environment). The brick means brick, stone, red stone/wall, also mean a good person. Ecobrick which means environmentally friendly brick. Ecobrick is a method of processing waste by means of plastic bottles filled densely with inorganic waste, namely plastic. Ecobrick can be used as a solution to overcome plastic waste into new products that have useful values and selling points by empowering individuals to be responsible for their waste from the source (Leria, Febrianto, Astari, Fitriasari, & Syarifuddin, 2020).

The research conducted by Muhammad Fauzi et al (2020) entitled community empowerment through training in making ecobricks as an effort to reduce plastic waste in the Bunga Raya sub-district. The method used in this study uses the extension method in the form of lectures and direct practice and evaluation of activity achievements is carried out. So the results of this study after carrying out community service activities can be seen that the community has been able to make seats from ecobricks. Research conducted by Dwi Rizky Oktaverina et al (2020) entitled Analysis of Differences in Plastic Waste Management Skills Levels Through the Demonstration Method for Making Ecobricks on PKK Mothers in the Air Putih Village. The method used in this study uses teaching methods in the form of lectures and demonstrations which are specifically studied and carried out repeatedly in order to assess skills in making ecobricks. The results of this study were that most

of the PKK women became skilled in making Ecobrick. Although there are still some who have less skills, the respondents have the desire to continue making their own ecobricks.

Furthermore, research conducted by Apriyani Apriyani, et al (2020) entitled Utilization of Plastic Waste into Ecobricks. The method used in this study uses the extension method by providing an understanding of Ecobricks and the procedures for their manufacture. The results of this activity are by utilizing plastic waste into ecobricks to prevent the accumulation of plastic waste and educate kindergarten students. Furthermore, the research entitled Guerrilla (Innovative Movement for Waste Management and Libraries): Waste Management Through Vermicompost and Ecobrick Activities to Grow Community Roles in Education and Environment to Realize SDGs 2030 written by Lintang Primaturrismaa and Yeni Dhokhikah in 2020. This study uses a study method literature by using literature in the form of national journals, international journals, and scientific articles. The results of the research show that the existence of this guerrilla can reduce the accumulation of waste, this activity is very positive because in addition to producing works from ecobricks, we also learn to make compost from worms that can be sold. The next research entitled Plastic Waste Processing Through Ecobrick Product Creativity was written by Patria Sandy Putra Leria, et al in 2020. The research is an observational study of the Baron hamlet community. The result obtained is that there is training and assistance in making ecobricks, the people of Dusun Baron can process waste into a product with useful value and high selling value.

The research from the results of this service entitled Ecobricks: Plastic Waste Management Strategy in “Kampung Kurang Sampah” Kertawangi Village, Cisarua, West Bandung Regency, the issues to be raised are related to strategic efforts in managing plastic waste, and how to use ecobricks as an alternative to plastic waste management. This study aims to describe the efforts of waste management strategies through the manufacture of ecobricks as a continuation of the Less Waste Village program, Kertawangi Village, Cisarua District, West Bandung Regency.

This study uses a qualitative research method with a descriptive research design. The data collection techniques were carried out by observing, interviewing and conducting participatory methods in the form of counseling activities, demonstrations and implementation of ecobrick making in Kertawangi Village. The subjects and limitations of this research are the community in village/hamlet 3 which includes RT 01, RT 02, RT 03, RT 04 in RW 09, both parents and children. Therefore, with the activity of making ecobricks in the form of counseling, demonstrations and implementation of making this ecobrick in the community, it is hoped that it will raise awareness to process plastic bottle waste and household plastic waste which is commonly found to reduce environmental pollution and increase creativity and productivity from making this ecobrick.

2. METHOD

The research method carried out in this study used a qualitative research method with a qualitative-descriptive research design. Data collection techniques are carried out using primary and secondary data sources. The primary data source according to Sugiyono (2015: 193) is in this research, in the form of data from environmental and community observations. Secondary data comes from journals (both nationally and internationally reputed journals), namely by observation, interviews, and participatory methods in the form of extension activities, demonstrations and implementation of ecobrick making.

According to Usman (2011) in (Rahmayanti & Pinasti, 2016) observation is a systematic observation and recording of the symptoms studied. According to Moleong (2006) in (Rahmayanti & Pinasti, 2016) an interview is a conversation with a specific purpose. The conversation was carried out by two parties, namely the interviewer who asked the question and the interviewee who gave the answer to the question. The interviews used in this study were semi-structured interviews. This interview was conducted with stakeholders, namely the Head of Kertawangi Village regarding the Less Waste Village program. The participatory method where this method involves direct community participation. According to Uphoff, Cohen, and Goldsmith (1979: 51) divide participation into several stages, namely: planning stage, implementation stage, enjoying the results stage, and evaluation stage. The participatory method or direct community participation is in the form of demonstrations carried out by distributing pamphlets when counseling is carried out.

The time of this research is for one month, starting from July 27, 2021 to August 27, 2021. This activity is carried out by making ecobrick from the community service team itself, so that in the counseling and demonstration stages already have examples of results and are able to give a clearer and more real picture. The subjects in this research target are the people in the hamlet/village 3 area which includes RT 01, RT 02, RT 03, RT 04 RW 09, both parents and children. Demonstrations and counseling activities were carried out for mothers who took their children to follow elementary-junior school tutoring, where when conducting demonstrations and counseling the parents of the children received direct guidance from the community service team and saw firsthand the results of the finished ecobricks.

The specific times are every Tuesday, Wednesday and Thursday. Not only parents, children who take tutoring also participate in making ecobrick, namely in cheerful classes every Sunday, even some children do it after every tutoring activity. The demonstration and counseling were carried out at the time of the 17 August celebration, this activity was carried out by going door to door by giving pamphlets on waste processing and making ecobricks, besides that the community service team also practiced how to make them and brought samples of finished waste and ecobricks. This activity was carried out with the Karangtaruna of Cibolang hamlet when conducting outreach in preparation for August 17, 2021, this activity was carried out on August 14, 2021. The purpose and output of the counseling and demonstration was holding an ecobrick competition on the celebration of August 17,

2021 which was collected on August 22, 2021. in celebration of the independence day of the Republic of Indonesia. People who participate in making ecobricks and collecting them will be given special rewards and rewards for winners of the Ecobrick competition.

3. RESULT DAN DISCUSSION

A. “Kampung Kurang Sampah” Program in Kertawangi Village, Cisarua, West Bandung Regency

According to the Head of the Environmental Service (DLH) of West Bandung Regency, at the beginning, Kertawangi Village became a Less Waste Village, where this village passed the Curug Pelangi tourist attraction. There are lots of piles of garbage on the banks of Perhutani's land, which residents then manage the waste into biogas. In addition, Kertawangi Village contributes the least amount of waste in the Sukamukti TPA, a lot of waste is collected by the community and managed into biogas, and the result is that organic waste is decreasing. If there is no supply of raw materials for waste, biogas cannot function effectively. According to the Head of Kertawangi Village, this program was able to run thanks to the agreement of 300 families who were willing to sort out organic and inorganic waste.

Organic waste becomes the raw material for renewable energy for gas, the rest becomes compost. And plastic or inorganic waste is temporarily destroyed by burning it. Although burning is not the only effective strategy in destroying inorganic or plastic waste because the impact is also quite large, it can pollute the environment and cause unpleasant odors, dust, toxic gases from burning waste, and even smoke from burning plastic waste. which are carcinogenic causing cancer, changes in the color and smell of river water, as well as the spread of microorganisms that can contaminate water sources.

Therefore, the Kertawangi Village government held a program of planting thousands of trees in the rainy season, for 2021 it has now been carried out in January 2021. Planting trees in the rainy season is in accordance with natural conditions, so trees can grow and be watered by rain water. Not stopping there, the Head of Kertawangi Village emphasized to the community to continue to plant trees because they can become fields of goodness in this world and in the hereafter. The hope of the existence of the Less Waste Village program can motivate other regions regarding the importance of a waste-friendly environment, and with this program the community will continue to process waste by sorting waste before it is disposed of at the TPS, and waste will stop at the RW, and will even try to stop at the RW. The RT is even in the household, meaning that the family is able to sort and process the waste.

As for the results of environmental and community observations in Village/hamlet 3 which includes RW 09 which is divided into RT 01, RT 02, RT 03, RT 04 that there is still plastic waste scattered on the roadside, ditches, and there are still many residents who destroy plastic waste by how to burn. There are still people who do not know about Kertawangi Village which has been named the Less

Waste Village or "Kampung Kurang Sampah" and there are still many who do not know about the waste less program. Not only that, the community also does not have other alternatives for processing plastic waste.

Therefore, the community service team from KKN 105 UIN Sunan Kalijaga Group 54 brought an alternative in processing by recycling plastic waste, namely the ecobrick making program. Ecobrick is a method of processing waste by means of plastic bottles filled densely with inorganic waste, namely plastic. Ecobricks can be used as a solution to overcome plastic waste into new products that have useful values and selling points by empowering individuals to be responsible for their waste from the source (Leria, Febrianto, Astari, Fitriasari, & Syarifuddin, 2020).

B. Ecobrick Program Procedure

In this procedure, that is by using a participatory method where the researcher goes directly to the field and follows the activities under study when involving community participation. According to Uphoff, Cohen, and Goldsmith (1979: 51) divide participation into several stages, namely:

- 1) The planning stage, this stage is marked by the involvement of the community who plans the development program to be implemented, and prepares a work plan. Where at this stage the community service team discussed the ecobricks making program by discussing with the RW and Hamlet heads regarding waste management, alternatives and making ecobricks. The community service team also collaborated with the RW 09 youth group in planning this program, not only that the community service team discussed with the PKK women in Kertawangi Village regarding the ecobrick program that will try to be implemented in Hamlet 3 RW 09. The results of this planning, that this ecobrick program will held through demonstrations in the form of distributing pamphlets and outreach to the public. To attract the public to try, this program will be used as a competition event for the August 17, 2021 competition which is collected on August 22, 2021. Demonstrations and counseling are carried out during the socialization of preparations for the 17 August celebration with Karangtaruna RW 09 by visiting people's homes one by one or by door. doorstep. Not only in the activities of the 17 August celebration, the community service team also planned demonstrations and counseling for parents who took their children tutoring at the service team's place, and also participated in demonstrations and counseling to tutoring participants and included this activity in cheerful class activities in the field program. education, for demonstration, namely by providing waste sorting pamphlets and ecobrick production pamphlets, and by directing examples as well as practices in making ecobricks by looking at examples that have been made by the service team first.
- 2) Implementation Phase, is the most important stage in the program, the core of the success of a program is implementation. The real form of participation at this stage can be classified into three, namely participation in the form of

contribution of ideas, form of material contribution, and form of involvement as a member. In this case, the implementation of making ecobricks has been carried out when the class activities are cheerful and after the tutoring activities are finished. The service team also continues to make ecobrick when in spare time or when there are no activities. The tutoring participants looked very enthusiastic when making this ecobrick, the garbage that was successfully inserted was approximately 4 large sacks to fill a 600 ml bottle with a weight of more than 200 g and a dense density so that the ecobrick felt very hard and had no more space in it. The implementation of the ecobricks competition was collected on August 22, 2021 in the front yard of the RW 09 Posyandu. There were several people who managed to collect ecobricks, with a total of 20 ecobricks. From the collected ecobricks, modules will be made and become items that can be used and useful.

- 3) The stage of enjoying the results, this can be used as an indicator of the success of community participation at the planning and implementation stages of the program. As for the results of making ecobricks from the planning and implementation stages, these ecobricks were successfully made into a module into a bench/chair. Not only that, the collected ecobricks have managed to process and recycle plastic waste. So that it can minimize the accumulation of plastic waste and reduce burning in destroying plastic waste. The module that has been made into a bench/chair from ecobricks will be stored in Poskamling RW 09 and as the work of residents of RW 09. The existence of this ecobrick shows that there are other alternatives in processing plastic waste other than burning it. And this module was completed on August 27, 2021. Not only that, residents who managed to collect ecobrick got a reward and the winner of this ecobrick competition got an additional reward. It is hoped that the successful construction of this ecobrick bench module will be able to attract public interest in processing plastic waste, so that it becomes an alternative in plastic waste management and becomes sustainable.
- 4) This evaluation stage is considered important because community participation at this stage is considered as feedback that can provide input for improving program implementation. The evaluation of the holding of this ecobrick making program is that the community has not all participated in making this ecobrick, so there are still many people who are not aware of the importance of sorting waste and recycling plastic waste. From the existence of ecobricking activities, there is a need for support in the form of follow-up from the government in overseeing this ecobricking program. Because after the collection of ecobricks in the celebration competition on August 17th, people who have made and collected ecobricks are likely to stop and not continue their waste management and ecobricking activities. So that in following up the "Kampung Less Waste"

program, it is necessary to involve all elements, both the community and the government, who support each other in creating a Less Waste Village.

From the demonstration and counseling activities of the ecobrick program which were carried out door-to-door or house-to-house, it was quite effective, the community became interested in making and collecting ecobricks. or directions. This is in line with the research of Astuti and Surasmi (2016), the demonstration method optimizes memory absorption in storing information through the use of visual aids. This research is supported by Ichsan & Surandini (2018) the demonstration method improves motor skills in recycling plastic waste because the demonstration method can improve creative thinking skills and problem solving skills (Oktaverina, Anwar, & Ifroh, 2020).

From the ecobrick program that has been implemented, it can be said that this program tends to be successful in minimizing and processing plastic waste for some time. Ecobrick is an effective program in recycling waste, this is stated by (Primaturrisma & Dhokhikah) the results of the study show that with this Ecobrick can reduce waste accumulation, this activity is very positive because it can produce works from ecobricks in the form of benches, chairs, tables and so on. This is similarly expressed by (Leria, Febrianto, Astari, Fitriasari, & Syarifuddin, 2020) that with training and assistance in making ecobricks, the community can process plastic waste that has not been processed into a product with value and high selling value. Not only that, this ecobrick needs ongoing assistance so that people continue to work in sorting plastic waste, because if there is no sustainable assistance, the community is worried that they will stop processing plastic waste and there will be waste accumulation and waste destruction through burning. This is supported by research conducted by (Primaturrisma & Dhokhikah) that community participation in waste management must include collaboration between the government and the community, the private sector and NGOs must be carried out.

There are four strategies to achieve the goal of community participation in household waste reduction, namely to identify household waste reduction through training for community and environmental cadres, to increase information through mass media and campaigns on household waste related to handling and reduction, to increase the number of environmental cadres. from the community and local leaders and to increase the number of waste banks and their functions. When there is no continuation and assistance in the management of plastic waste, especially in the manufacture of ecobricks, the community will return to the paradigm that the place where waste ends is in the TPA. The hope is that with this ecobrick program, it can be another alternative in the management of plastic waste, so that the destruction of plastic waste can not only be burned but can be processed, recycled into objects that have value and are useful. So that the less waste village program will continue to be implemented with a more environmentally friendly concept.

4. CONCLUSION

Community service activities through recycling plastic waste or called ecobricks which were carried out in RW 09 or Dusun 3 Kertawangi Village can be declared successful. Based on the stages of preparation, implementation, enjoying the results and evaluation of making ecobricks, they have been carried out according to the procedure. The participants from the tutoring participants were very enthusiastic, but the residents of RW 09 have not fully participated and are still considered a minority, even though they are only a minority but the residents are very enthusiastic and the residents understand and are trained on how to make ecobricks. The hope of making ecobrick is that it can be one of the ways to manage waste to reduce plastic pollution in the surrounding environment, and this ecobrick is an alternative to processing plastic waste so that it does not always have to be burned in the destruction of plastic waste. Not only that, this ecobrick is an effort from the plastic waste management strategy as a sustainable of the Kertawangi “Kampung Kurang Sampah” program, so that it will continue to be controlled.

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GENDER EQUALITY IN RELIGION IN PRINCIPLES AND METHODS OF INTERPRETATION ASMA BARLAS

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Abstract - Gender equality is a discussion that is always busy being discussed in every scientific community. The study raises by this author is in the form of gender equality in the realm of Asma Barla's thought which focuses on the study of its interpretation, both in terms of the principles and methods that adopts in expressing the issue of gender equality. The purpose of this paper is to examine, analyze and uncover the study of gender equality carried out by Asma Barlas. This research is a qualitative research with using type of library research, with the methode used is historical descriptive-analytical type, as a way ti explain Asma Barla's thought on gender equality. The result of the study is a perspective from Asma Barla that gender equality in the religious realm can be formed from reading the Quran in a holistic way and the approach of reading it from behind and from the front can be avoid patriarchy in the concept of monotheism. Thus, it can see the equality of the positions of men and women, because according to it, the difference is not seen from gender, but from the behavior of the individual. When these things can be done, then what will be formed is a relationship between the two (male and female), who are bound in marriage bonds or what it calls an equal relationship. In conclusion, Asma Barla's perspective leads to its achievement in seeing religion as a way to minimize gender problems in social life, so it can from a good social society.

Keywords: Equality, Gender, Religion, Asma Barlas, Al-Qu'ran

1. INTRODUCTION

The issue of gender equality between men and women has always been discussed, even debated. There are opinions, whether based on an understanding of biblical texts or traditions of human thought, that place men in a more privileged position than women. This privilege is based on various arguments such as men being more rational and women being more emotional, or the belief that women carry inherited sins because their ancestor, Siti Hawa, was considered the cause of humans being brought down to earth.

In the end, the beliefs and opinions above, both in relation to God and in their social context, according to some people, women occupy the second position. Finally, it is not uncommon for this to result in persecution such as domestic violence and a lack of respect for women. Seeing this, the question arises: is it true that the Qur'an positions men as more special than women? Or is it the other way around: the Koran is anti-patriarchal? So what exactly is the concept of gender equality in the Qur'an? Is it consistent with the theory of some feminist thinkers who demand similarities between the two?

To answer some of these questions, Asma Barlas came up with an offer to read the Koran with the spirit of liberation, especially for women. In her book, *Believing Women in Islam*, Barlas tries to explore the verses of the Qur'an about gender equality, which according to her is different from the reading of patriarchy. Barlas also questioned why interpretations related to women's rights tend to be considered irreversible, even though aspects of diversity and subjectivity also apply in this case.¹ For this reason, the author is interested in examining and analyzing Asma Barlas's thoughts on gender equality in the realm of religion.

2. METHOD

The approach in this study uses a qualitative approach which aims to produce research in the form of interpretation of the data obtained.² While the type of research is Library Research whose data is obtained from books, archives, documents, journals, notes, audiovisual documentation, monographs, diaries, and letters,³ which are related to primary literature from Asma Barlas on gender equality in religious realm. Because this research is a study of the character's thoughts, the object of the research is Asma Barlas's entire thought on gender equality and the formal object is philosophical.⁴ In other words, the data collection technique in this paper is documentation, because documents can help to see things

¹Asma Barlas, *Membaca Quran dengan Semangat Pembebasan, Cara Quran Membebaskan Perempuan Terjemah dari Believing Women in Islam*, PT Serambi Ilmu Semesta, Tahun 2005, hlm. 13

² Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R&D* (Bandung: Alfabeta, 2016), 8.

³ Bungaran Antonius Simanjuntak and Soejidto Sosrodiharjo, *Metode Penelitian Sosial (Edisi Revisi)* (Yayasan Pustaka Obor Indonesia, 2014), 8.

⁴ Ali Zainal Abidin, "Nabi Muhammad Saw Dalam Perspektif Esoteris Seyyed Hossein Nasr" (Skripsi UIN Sunan Gunung Djati Bandung, 2012), 18.

that have been done before. Meanwhile, to verify the validity of the data, this study performs interpretations and conclusions.⁵

Data analysis in this study used historical methods with descriptive-analytical methods, the aim of which could be a bridge to explain Asma Barlas's thoughts on gender. The theory in this study uses the theory of effective hermeneutics from Hans George Gadamer. The aim is to analyze the meaning of the text contained in the writings of Asma Barlas. As for testing the validity of the data, the author uses source triangulation, which is to test the credibility of the data by using a way to verify the truth of the data that has been obtained through several sources.⁶ The author chose the validity of this data because the research in this paper is a type of library research.

3. RESULTS AND DISCUSSION

A. Brief Biography of Asthma Barlas

Her full name is Asma Barlas. She was born in Lahore, Pakistan, in 1956 to husband and wife Iqbal Barlas and Anwar Barlas. Both of his parents had an important role in her intellectual career, so she became a critical thinker and activist. According to Syafiq Hasyim, in 1976, Asma Barlas became the first woman in Pakistan to work for foreign services. However, during Ziya'ul Haq's time, due to her strong criticism of the military regime's power in Pakistan at the time, Asma Barlas was dismissed from his duties. After being fired from her job, Barlas joined a newspaper which was keen to voice opposition to government policies. In this newspaper called *The Muslim*, he occupies the position of assistant editor.

After several years working at *The Muslim* newspaper, in 1983, Asma Barlas had to leave Pakistan. She was expelled by the regime in power at that time. She then headed to the United States. There he obtained political asylum. If you look at her educational history, Asma Barlas has a fairly broad focus on several sciences. She earned his B.A. in English literature and philosophy from a university in Pakistan. She also got an M.A. degree at the same university, but in a different field: journalism. After she moved to America, Asma Barlas continued her studies and earned M.A and Ph.D. in international studies from the University of Denver, Colorado.

In introduction to the Indonesian edition of Barlas's book, Syafiq Hasyim said, Asma Barlas is an intellectual who has a fairly broad spectrum. Her writings are scattered in many places. According to him, Asma Barlas can be said to be one of the prolific writers among Islamic women intellectuals, even if we look closely, Asma Barlas's writings are not only about Islam and women, but also related to international politics and other interesting issues.⁷

⁵ Aunu Rofiq Djaelani, "Teknik Pengumpulan Data Dalam Penelitian Kualitatif," *PAWIYATAN* 20, no. 1 (2013): 88.

⁶ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R&D*, hlm. 355.

⁷ Syafiq Hasyim, *Membaca Quran dengan Semangat Pembebasan, Cara Quran Membebaskan Perempuan Terjemah dari Believing Women in Islam*, PT Serambi Ilmu Semesta, Tahun 2005, hlm. 6.

B. Interpretation of Al-Qur'an Asma Barlas about Gender

Asma Barlas explained that the Qur'an is against patriarchy.⁸ It is believed that the patriarchal and misogynistic readings are not sourced from the Qur'an, but from Islamic commentators and interpreters. They, according to Barlas, read the Koran in a patriarchal way. Actually, Barlas herself does not deny that the Qur'an can be read that way, but what she feels is that this patriarchal reading is hegemony and then does not give room for other readings. In fact, according to Barlas, all texts, including the Koran, are polysemous which can be read with a variety of readings. Regarding the Qur'an, Barlas herself argues, like classical and modern scholars, that the Qur'an is a holy book that cannot be imitated, disturbed and debated for its authenticity.

In other words, Barlas's recitation of the Qur'an is the recitation of a believer who does not challenge the authenticity of the Qur'an. However, Barlas's belief does not apply to interpretation. According to her, interpretation is an understanding that is open to debate. Therefore Barlas opposes sexual/textual oppression in Islamic society. Barlas sought to improve the egalitarian sound of Islam in an attempt to counter the authoritarian Islam portrayed by the Western media at the time. Barlas, citing Leila Ahmed, argues that it is an obligation to oppose authoritarian and patriarchal readings of Islam, whose influence has been deeply ingrained in women's lives and futures.

Asma Barlas in her book, *Believing Woman in Islam*, in an effort to show that the epistemology of the Qur'an is inherently anti-patriarchal and supports gender equality, claims to have used an interpretive methodology which she calls hermeneutics extracted from the Qur'an. In addition, Barlas also uses two definitions of patriarchy – the tradition of paternal power and the politics of gender inequality based on the theory of gender differentiation. This explanation can be seen through her understanding of the hermeneutical principles of the Qur'an and the method of interpreting the Qur'an.⁹

First, the hermeneutical principle of the Qur'an always has a relationship with the revelation of God which consists of the oneness, justice and uniqueness of God. The simple form of the oneness of God that leads to God's sovereignty is monotheism. While the theory that glorifies men, according to her, does not exist. Because God is the only absolute sovereign. Then with regard to justice, explained by Barlas that God has never done injustice to anyone, then His word is likewise. That is, if God is not misogynistic, then His words also cannot be misogynistic or teach misogynistic concepts which mean injustice.

Furthermore, according to Barlas, the hermeneutic impact is that God is incomparable, which is automatically not represented, especially in terms that liken God to His creation. So it is very clear that God rejects gender (sexuality).

⁸ The Qur'an provides space for women and the Qur'an does not describe God as a father or the relationship of men. See more at Barlas, *Membaca Quran dengan Semangat Pembebasan*, hlm. 32.

⁹ Barlas, *Membaca Quran dengan Semangat Pembebasan*, hlm. 33.

From this it can be concluded that God is not male and does not resemble Him. Therefore, there is no reason to say that God has a special inclination towards men. Moreover, Islam rejects a patriarchal God and must also be used as a hermeneutic area to read the anti-patriarchal epistemology of the Qur'an. This means that the potential for liberation can not only be found from the teachings of the Qur'an on creation, ontology, and human relations, but also from the characteristics of the divine ontology.¹⁰

In addition to using the three theological aspects above as a barometer in reading the Koran, Barlas also emphasized the importance of reading the Koran holistically, not piecemeal. According to him, this kind of reading is emphasized by the Koran itself in several verses. Such reading is also in accordance with the opinion of classical scholars who say that the Qur'an interprets each other between its verses.¹¹ This kind of reading, by Barlas referred to as intertextual. Barlas explained that the reading of the Qur'an is different but the search for the best meaning is one that leads to the idea of a just God, because the concern of the Qur'an is justice.

Second, the method of interpreting the Koran carried out by Barlas is reading from the front and reading from the back. The purpose of reading backwards, said Barlas, means reconstructing the history in which the text, in this context the Qur'an, appears. In other words, linking the Qur'an to the context in which it was revealed. While the meaning of reading from the front is an effort to contextualize the values contained in the Koran to be actualized in the current era. Barlas's method seems to be similar to Fazlurrahman's double movement theory.¹² Looks like Barlas is following him. After Barlas explained the meaning of backward and forward reading, she quoted Rahman:

"From the present to the past and back again to the present. The first half of the movement allows us to specifically explain the context of the revelation and teachings of the Qur'an, and the next half of the movement allows us to distill "moral-social" principles from it so that they can be actualized today."¹³

Even though it looks the same between the two, and it's even clear that Barlas is following Rahman, that doesn't mean the two can just be equated. As we have discussed in the principle of hermeneutics, Barlas's reading of the Qur'an is also supported by three theological principles that are nuanced in liberation, especially for women.

The use of the method of reading from behind is also very reasonable considering the liberation that Barlas is trying to achieve. She believes that the Qur'an is against patriarchy, but the interpretation or understanding of the Qur'an which then presents the Qur'an seems to legitimize patriarchy. By reading

¹⁰ Barlas, *Membaca Quran dengan Semangat Pembebasan*, hlm. 54-57.

¹¹ Barlas, *Membaca Quran dengan Semangat Pembebasan*, hlm. 62.

¹² Fazlurrahman, *Tema-Tema Pokok al-Qur'an*, (Bandung: Pustaka ITB, 1983).

¹³ Barlas, *Membaca Quran dengan Semangat Pembebasan*, hlm. 70.

backwards, or going back to the past if you borrow Rahman's term, Barlas wants to research and at the same time prove that the concept of patriarchy is not derived from the Qur'an but from an understanding of it which is closely related to the socio-economic interactions of the people at that time.

The two twin steps of Asma Barlas' reading above: reading from behind and reading from the front, can also be referred to as intertextual and extratextual reading. Intertextual means reading the text with everything that surrounds it, such as something behind the birth of the text, and the meaning of the text itself. While the second, extratextual, is how to contextualize the text based on current needs.

C. Implications of Asma Barlas's Thoughts on Gender

The theme highlighted by Asma Barlas in her book, *Believing Woman in Islam*, is the issue of the relationship between men and women in life. In her book, Barlas talks a lot that the Qur'an does not privilege men, in the sense that gender is not a differentiator for a servant to be more special in the eyes of his Lord. In addition, Barlas also discussed about family and marriage. These themes are dealt with by the methods and principles we have touched upon earlier. At least, according to Syafiq Hasyim, there are three themes that are the main focus of Asma Barlas in her book, *Believing Women in Islam*. These themes by Barlas are studied from the point of view of the Qur'an by comparing them with other points of view, such as the West and Christianity.

1) Patriarchy

Islam by some Western thinkers is accused of being a religion that supports the practice of patriarchy, in the sense of placing men as more special than women. In order to straighten this view, and also as a representation of her belief, Barlas emphasized that the Qur'an as the source of Islamic teachings rejects this privilege. Even the Qur'an can be called anti-patriarchy.

In order to strengthen her argument, Asma Barlas put forward the concept of monotheism in the Qur'an. According to her, the concept of monotheism about the oneness of God clearly rejects the opinion that God privileges men. Barlas said, monotheism would not be monotheism if it was not based on the omnipotence of God. She quoted a verse, which roughly means "your Lord is God Almighty" (Qur'an 16:22). Barlas quotes Davies as stating that monotheism is the foundation of the conceptual building of Islam which rejects the idea of a dichotomy, or the distinction between two contradictory things. Therefore, the Qur'anic concept of the oneness of God denies the binary thought that helps shape patriarchal thinking.

The oneness of God in the Qur'an is not only limited to the absence of partners with God, but also the rejection of the beliefs of the Jews and Christians who say God is the father as in Surah al-Nisa verse 171 (rejection of God as the father of Prophet Isa) and Surah Al-Nisa. at-Taubah verse 30 (rejection of the

Jewish belief that says Prophet Uzair as the son of God).¹⁴ The reason Barlas discusses the concept of monotheism, and criticizes the view that states God as a father, is because this view helps shape patriarchal thinking. The personification of God as a father is the same as describing God as a man, which ultimately affects the privilege of men. According to Barlas, even the rejection of the Koran also includes the assumption of God as Prophet Isa which means also a son.

2) Gender Equality

The view of the Qur'an regarding gender or gender is also a topic discussed by Barlas in order to reject the modern patriarchal view that makes a distinction based on gender. Modern patriarchy places men as subjects and women as other selves.¹⁵ According to Barlas, binary thinking is basically patriarchal. The Qur'an, she said, not only does not define women and men in terms of binary contradictions, nor does it state women as half men, or as disabled men. In other words, the Qur'an is not as embraced in the tradition of Western/Western patriarchal thought which considers the two to be unequal.

Barlas said, the Qur'an does not even associate gender with gender, a certain division of labor, as well as masculine and feminine traits such as men who are closely associated with intelligence and rationality and women with instinct plus emotion. That is, the measure of human definition according to the Qur'an is not based on gender but moral behavior in order to carry out what God has commanded.¹⁶

In her work, *Believing Women in Islam*, before Barlas further elaborates on the views of the Qur'an regarding gender or gender, she first explains what is meant by gender equality. According to her, although there are many differences about what is meant by gender inequality by theorists, they generally agree that gender inequality is a mixture of biological (gender) and social meaning (gender), or, he borrows a term from Marshal Sahlin, the subordination of symbolic things under nature.

The categories above, according to her, have contributed to the formation of the Western patriarchal mind a few centuries ago and religion which is read in a patriarchal way, so that human psycho-social differences are distinguished based on their biological differences. Men and women, by the patriarchal mind, are positioned opposite (binary) and dichotomously different. They are opposed, it's like not A, not B, but A and not A.¹⁷ Because of such treatment, feminists, especially the early generation, persistently seek equality or similarity and call for equal treatment of both. However, in its development, because this notion of gender has also been used to discriminate against women, the theorists, instead of maintaining to replace differences with similarities, recognize important differences between

¹⁴ Barlas, *Membaca Quran dengan Semangat Pembebasan*, hlm. 187.

¹⁵ Barlas, *Membaca Quran dengan Semangat Pembebasan*, hlm. 232.

¹⁶ Barlas, *Membaca Quran dengan Semangat Pembebasan*, hlm. 234.

¹⁷ Barlas, *Membaca Quran dengan Semangat Pembebasan*, hlm. 237.

the two. For them, treating women and men equally does not always mean equal, and vice versa, and what must be fought for is equal.

The Qur'anic view on gender equality refers to verses about the creation of humans. Just like QS. Al-Nisa' first verse, Barlas states that women and men originate from the One Self, have the same nature and are partners for others. Barlas follows Rahman's opinion which states that the word *nafs* in the verse refers to the self or person not to the soul as interpreted by previous scholars. According to her, scholars who interpret the word *nafs* as spirit are influenced by the Greek Tradition which makes the typology of spirit, soul and body. The spirit in this typology occupies the highest position which is identified with men, while the soul in the position it carries is associated with women.

In fact, says Barlas, the Qur'anic explanation of men and women being created from the One Self – although this *nafs* is not interpreted as God, men and women are related to each other, not only sociologically but also ontologically – is sufficient for view that they are equal and equal. But why do some Muslims still consider the two as opposite entities, instead of a pair. This, according to Barlas, may be influenced by a dualistic way of thinking, so that pairing is interpreted as opposite.¹⁸

In addition to the above, Barlas also opposes the opinion that men were created before women. She quoted Hasan as saying, "Of about thirty verses that mention the creation of man, not one can be interpreted as an affirmation or statement that men were created before women...". According to her, the opinion that men were created first will lead to male superiority. Whereas as previously explained, men and women are equal, and women are not a type of man. Citing Wadud, Barlas wrote, that men and women are two categories of the human species who are endowed with the same potential and reasoning. Based on this opinion, Barlas then concluded that the Qur'an treats men and women as partners (A and B) not opposites (A and not A). Barlas said, the Qur'an distinguishes humans based on their behavior, as stated in the letter al-Lail.

Hierarchy based on sex or superiority because it was created first, said Barlas is an important concept in the Bible which states that women came from men and were created for men. This is different from the Qur'an as already explained. In addition, the Qur'an is also different from the Qur'an which blames Eve for hereditary sin, which according to feminists leads to the degradation of women. However, said Barlas, the Christian tradition that made the above claim, which was later also followed by some Muslims, actually has flaws. The idea of inherited sin and Eve being created from Adam's rib is not found in the Old Testament. These ideas are additions that come later. According to Barlas' reading, many Muslim ideas towards women that do not come from the Qur'an are even contradictory. Therefore, Barlas suggested, we must question the textual strategies that make misogynistic themes, which are not part of the three major religious

¹⁸ Barlas, *Membaca Quran dengan Semangat Pembebasan*, hlm. 242.

scriptures, so neatly arranged in religious discourse.

3) Marriage and Family

After discussing the two themes above, Asma Barlas continued the discussion related to marriage and marriage and what was included in it like family. According to her, the concept of family, or the relationship between women and men in Islam, is not patriarchal. Barlas said, as for the assumption that the family in Islam is patriarchal, it is due to a misunderstanding of the text. Barlas emphasizes, as we have discussed in the previous point, in understanding the text, one must also pay attention to the context.¹⁹ In her search, Barlas stated that the relationship between parents and children, for example, instead of talking a lot about rights, is actually closely related to obligations. The reading of rights, like the reading of Syafiq Hasyim, according to Barlas is usually a derivation of the discussion about obligations.

Barlas also has another interpretation, which seems to be different from most interpretations, of verse 35 of Surah al-Nisa'. The word *qowwamina*, which is usually interpreted as a leader, was not chosen by Barlas. She actually leans towards the meaning of breadwinner. The word *dharaba* by Barlas is also not interpreted as hitting, but giving an example. The reason he refuses to give the meaning of hitting is none other than his view of equality which is taught by the Qur'an that marriage must be based on love, forgiveness, harmony and tranquility.

The husband-and-wife relationship that Barlas put forward, if we look closely, is closely related to Barlas's stance on the previous theme, especially regarding the equality of women and men. Instead of being contrasted like A and not A, by Barlas, of course by referring to an understanding of the Qur'an, the two are more suitable as A and B, which need each other. Barlas also discussed the issue of polygamy. According to her, in reading the polygamy verse, as well as other verses, one must also pay attention to the context, so that one knows which of the Qur'an is universal and which one is particular. Barlas invites to see polygamy from a historical context. According to her, there was no prophet who practiced monogamy other than Jesus. Prophet David, he said, had 900, which he called *harem*.

In Islam, although the verse explicitly allows polygamy, it is accompanied by strict rules. Barlas believes that the permissibility of polygamy in the Qur'an is specific for orphaned women who are in foster care, plus two or three conditions, which are difficult for a Muslim to do. According to Barlas in her interview, men who have more than one wife based on the fulfillment of lust do not apply the Qur'an. Even Barlas, said, "Tell me a man who marries more than one woman for the sake of attaining piety!".

¹⁹ Barlas, *Membaca Quran dengan Semangat Pembebasan*, hlm. 250.

4. CONCLUSION

The conclusion of the study of Asma Barlas's thoughts on gender in the realm of religion, can be seen from her explanation in understanding the Qur'an. The Qur'an is a divine word, according to which there is no word that discriminates, with her understanding that the Qur'an has different meanings but the best meaning is that which leads to justice. There are three important points in this study, namely First, Barlas rejects the patriarchy of the concept of monotheism, which explicitly states that God does not take sides, in the sense of privileging or similar to men. Second, the Qur'an places men and women equally. The distinction is not based on gender, but from the behavior of each. While the last point, or the third, in the Qur'an, the relationship between women and men in the marriage bond is an equal relationship.

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IMPLEMENTATION OF INTEGRATED HEALTH SERVICE CENTER (POSBINDU) PROGRAM FOR NON-CONVENIENT DISEASES IN THE ELDERLY

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Abstract - Posbindu PTM is an integrated health service that is organized as an effort to empower public health. The Posbindu held in Singkil Padukuhan Gunungkidul is a program for the elderly as a response of the organizers to the conditions which occur in the elderly population in Singkil to provide their needs related to health service. Posbindu implementation methods carried out by the organizers are in-depth interviews, focus group discussions and observation methods. This method was used to obtain qualitative data. From the examinations that have been carried out by the organizers and health cadres of Singkil, the results obtained are 52 patients who were examined with the types of examinations including height, weight, body mass index (BMI), blood pressure and a history of the disease that the participants had suffered. The results of BMI data showed that 18 participants were in the normal category, 26 were underweight, 5 were overweight, 3 data were unknown. As for the results of the examination of hypertension data, 25 participants were included in the category of hypertension grade 2, 16 hypertension grade 1, 10 pre-hypertension and 1 normal participant.

Keywords: posbindu, non-communicable disease, singkil

1. INTRODUCTION

PTM Integrated Health Service Center (POSBINDU) is the participation of the community in carrying out early detection and monitoring of PTM risk factors and their follow-up carried out in an integrated manner. Follow-up implementation is in the form of counseling and referrals to basic health care facilities. Efforts to develop the PTM POSBINDU program are being intensively carried out, and it is hoped that in the future PTM POSBINDU can be used as a "program vehicle" for controlling non-communicable diseases in the community. In order for this effort to run properly, correctly, and on target, it is necessary to develop a guideline to implement it so that the implementation of the PTM POSBINDU has leverage in controlling PTM risk factors (Kementerian Kesehatan RI, 2019).

The PTM Integrated Health Service Center (Posbindu) was formed by the Indonesian government since 2001 with the aim and purpose of empowerment and community participation in maintaining health with the concept of the community, by the community and for the community. In the implementation procedure, Posbindu is divided into 2 technical implementations, namely the first PTM Posbindu which is intended for people aged 15 years and over, and the second is the Elderly Posbindu which is intended for elderly people aged over 60 years. Non-Communicable Diseases (NCDs) are diseases that often go undetected because they are asymptomatic and have no complaints. Usually found in an advanced stage so that they are difficult to cure and end up with disability or premature death. This situation creates a large financing burden for sufferers, families and the state. PTM this can be prevented through controlling risk factors, namely smoking, lack of physical activity, an unhealthy diet and alcohol consumption. Increasing public awareness and concern for PTM risk factors is very important in controlling PTM (Kementerian Kesehatan RI, 2019).

In 2020 PTM causes 73% of deaths and 60% of all morbidity in the world. One of the PTM which is a very serious health problem nowadays is hypertension World Health Organization (WHO). Hypertension is a disease characterized by an increase in blood pressure above the normal value, with a systolic value of > 140 mmHg and a diastolic > 90 mmHg (criteria for the Joint National Committee) JNC VII (Zakiyyatul & Rahayu, 2018). The Covid-19 pandemic is a very painful disease outbreak for people around the world. Starting last year with the emergence of the Covid-19 pandemic, the pattern of human life has changed very significantly, especially in the health sector. This condition is very related to the formation of the PTM Posbindu, with Posbindu it can be an early detection of non-communicable diseases which will actually increase the risk of death when the patient is exposed to COVID-19.

Singkil Village is geographically located on the southern outskirts of Gunungkidul Regency, Yogyakarta, which is an area that has great potential in the tourism sector. According to the demographic data of this hamlet, the average population is 30-60 years old and above who live in this hamlet. In practice, the implementation of health checks here is only intended for minors or so-called Posyandu, according to information obtained from the implementation of Posbindu which has been inactive for a long

time. Reflecting on the current state of the pandemic, actually having a Posbindu will be very beneficial, especially since most of the livelihoods of the residents of Singkil Village on Indrayanti Beach, which incidentally is a gathering place for many people, will be very at risk of being exposed to the pandemic.

The purpose of PTM Integrated Assistance Post (Posbindu) work program is a form of our response to the current situation, with the real needs of the residents of the Singkil community. It is hoped that the implementation of the PTM Posbindu will give significant influence on health services in Singkil Padukuhan, then as a form of mapping non-communicable diseases for PTM, and as a form of concern for the Covid-19 pandemic situation which can actually be an early screening stage regarding the potential risk of the disease. so that the data obtained becomes a medical record for recommendations for handling when exposed to the Covid-19 virus and vaccination. Based on the explanation above, it is very important to understand the importance of understanding the disease and treating the disease from an early age. So it is very necessary to hold health education and community assistance about non-communicable diseases in every health service and in society at large. On the other hand, sufferers understand the importance of activities that can support health. As in Singkil Hamlet, if the PTM Posbindu program is held, the program can become a health supervisor and monitor in the community.

2. METHOD

Integrated Development Post (POSBINDU) PTM data collection was carried out using the following methods:

1) Interview

Data collection techniques through interviews were used to find out the information needed to carry out the research process for the implementation of the PTM Integrated Development Post (POSBINDU), such as the availability of health cadres in Singkil Padukuhan, demographic conditions of the elderly occupation of Singkil Padukuhan, mapping of non-communicable diseases of the Singkil elderly population and conditions health of the elderly population of Singkil Village.

2) Observation

The technique of collecting data through observation is direct observation of the desired data to support the data from real interviews such as the number of available health cadres in Singkil Padukuhan, the number of elderly residents in Singkil Padukuhan, and examination of the health condition of the elderly population in Singkil Padukuhan which includes blood pressure, weight, height, BMI and medical history.

3) Literature Study

Literature study can support data collection and discuss the implementation target object. Literature study in this case was conducted to learn about the creation of examination forms, implementation procedures, examination techniques for cadres, psychological approach techniques with elderly patients, and data processing of

examination results.

As for the process of implementing the Integrated Development Post (POSBINDU) PTM is explained in the flow of the program implementation procedure as follows:

1) Planning

The planning process is a stage in planning the implementation of the PTM Integrated Development Post (POSBINDU) in Padukuhan Singkil. At this stage students prepare all the needs in the POSBINDU program such as the availability of health cadres, availability of tools, examination forms and socialization of activity programs.

2) Survey

This stage is carried out to re-assure whether the planned program can be realized as it should be. The survey will provide an overview of the field conditions that will be carried out by the POSBINDU program.

3) Data collection

At this stage, the object of the implementation of the POSBINDU program is the elderly population aged 60 years and over in Singkil Padukuhan. The data collection process for the elderly was carried out by accumulating the data provided by each RT in Singkil hamlet.

4) Implementation

The implementation of this program is carried out by health checks carried out by cadres and 2 health student volunteers. The implementation of this program is carried out by visiting the homes of the elderly who have been registered in the data provided by the RT in the data collection process. Health data collected in this examination process includes medical history, blood pressure, height and weight to calculate BMI.

5) Approach

This approach process is a procedure that is carried out after carrying out the health examination process by providing a health guide brochure which will be explained at a glance by cadres and students. This approach procedure is also a stage of health consultation experienced by patients who are then given advice and input about a healthy lifestyle.

6) Processing of Data Results:

The data that has been collected in the previous procedure will be processed to report the results to health cadres in Singkil Padukuhan which will be used as a reference for mapping non-communicable diseases of the elderly population in Singkil Village and Vaccination.

This research was conducted using a qualitative method which was then

presented in the form of a chart. Qualitative data collection was carried out by in-depth interviews and direct observation methods. The qualitative data processing was analyzed descriptively by calculating the Body Mass Index (BMI) and also the condition of the patient's blood pressure examination, which was then grouped according to the provisions in the PTM POSBINDU guidelines.

3. RESULTS AND DISCUSSION

Our PTM Integrated Assistance Post (POSBINDU) activity program will be carried out in Singkil Village, Tepus Village, Tepus District, Gunungkidul, Yogyakarta Special Region in 2021. The selection of this location is based on where the KKN 105 INTEGRATION- INTERCONNECTION is carried out from the Mandiri 38 group. The object of the program is these are elderly residents aged 60 years and over in Singkil Padukuhan. The sample selection was carried out purposively that met the inclusion criteria, namely residents aged 60 years and over as participants of PTM POSBINDU services in the KKN area, so that in its implementation, 52 elderly people could be checked for health. To get an idea of the demographics of the elderly population of Singkil Padukuhan to carry out the PTM POSBINDU program, a Focus Group Discussion (FGD) was carried out, then in its implementation we carried out an examination by visiting the homes of the elderly accompanied by health cadres and 2 Nursing students at Aisyah University Yogyakarta.

Data was collected by interviewing medical history, measuring blood pressure, measuring height and weight to calculate BMI. In-depth interviews were conducted to obtain data regarding the patient's identity and history of illness. Then after the examination, we gave an approach procedure to the elderly who were examined in the form of advice on health and gave health brochures, so at the end of the examination we provided hand sanitizer and also masks and healthy food for the elderly.

A. Body Mass Index (BMI)

Body Mass Index or BMI is a standard comparison of weight to height that is often used as an indicator of general health. A BMI between 18.5 and 24.9 is considered normal, whereas a higher BMI may indicate overweight or obesity (Supriati, 2017). Based on data on the prevalence of overweight in Indonesia as a developing country, it shows a fairly high number. Data Riskesdas in 2007 recorded 200 million Indonesian population had Overweight at 17.5% and 4.7% obese (Supriati, 2017).

Obesity itself can be caused by various factors, the most common of which can cause obesity is excessive intake of energy (calorie intake) without being accompanied by burning energy (calory output) is sufficient, so that the energy that enters the excess will be stored in the body as fat resulting in obesity. increase in accumulated body weight (Wijaya, Muliarta, & Permana, 2020). As for calculating BMI used the following formula:

$$BMI = \frac{Weight}{Height \times Height} \quad (1)$$

B. Blood Pressure

Hypertension or "high blood pressure" is a condition when a person experiences an increase in blood pressure either slowly or suddenly (Chowdhury, Iinatti, & Pirinen, 2008). Hypertension is a major cardiovascular risk factor which is the leading cause of death worldwide. Increased life expectancy and lifestyle changes will increase the risk factors for hypertension in various countries (Supriati, 2017). Hypertension is common in the elderly. This is related to the sleep quality of the elderly which tends to be poor due to the psychological problems of the elderly. Mental health problems commonly experienced by the elderly include anxiety, loneliness, feelings of sadness and irritability (Supriati, 2017).

The references in classifying the blood pressure data obtained are as follows:

Tabel 1. Classifying The Blood Pressure

No.	Blood Pressure	Classification
1.	≤120/≤80 mm/Hg	Normal
2.	120-139/80-90 mm/Hg	Prehypertension
3.	140-150/90-99 mm/Hg	Hypertension grade 1
4.	≤160/≤100 mm/Hg	Hypertension grade 2

Several studies state that BMI is closely related to the occurrence of hypertension, most hypertensive patients have excess weight. This is because the larger the body size, the more blood is needed to supply oxygen and food to the body's tissues. It can be ascertained that the volume of blood circulating through the blood vessels increases, causing arterial blood pressure to increase. This is the reason why obesity is one of the risk factors for hypertension (Somantri, 2015). Then Supriati (2017), in his journal states that Body Mass Index (BMI) helps determine whether a person is at risk of developing hypertension, because BMI is correlated with blood pressure, especially systolic blood pressure. The lowest risk for cardiovascular disease is those who have a BMI of 21-25, the risk will increase if the BMI is 25-27, the real risk is if the BMI is 27-30, the risk is very prominent if the BMI > 30. However, the results obtained in this study showed contradictory results, because the majority of the elderly population in Singkil hamlet had high blood pressure even though they were underweight.

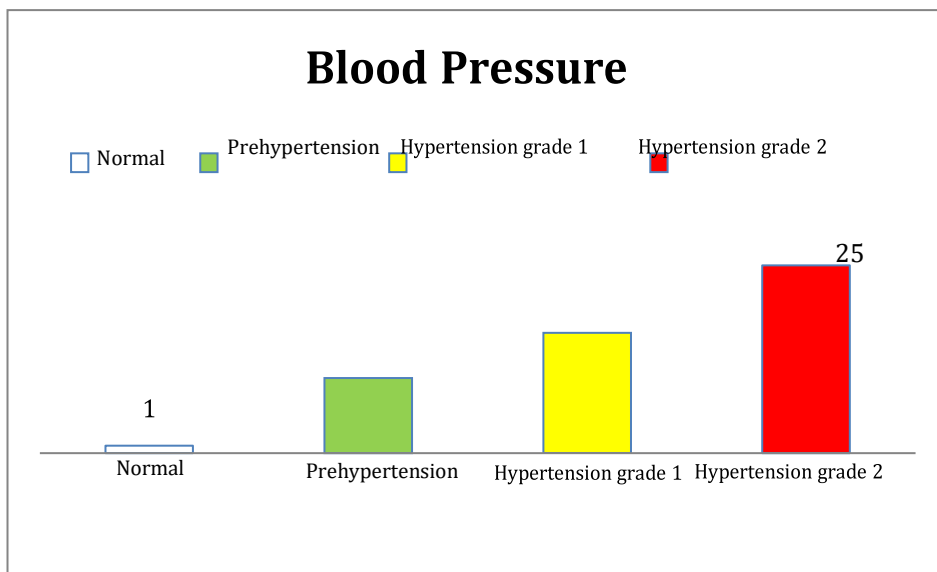


Figure 1. Blood Pressure Measurement

Based on the results of blood pressure checks carried out on 52 elderly people in Singkilhamlet, it can be seen that as many as 25 elderly people have grade 2 hypertension, 16 elderly people have grade 1 hypertension and 10 elderly people have prehypertension while 1 person has normal blood pressure.

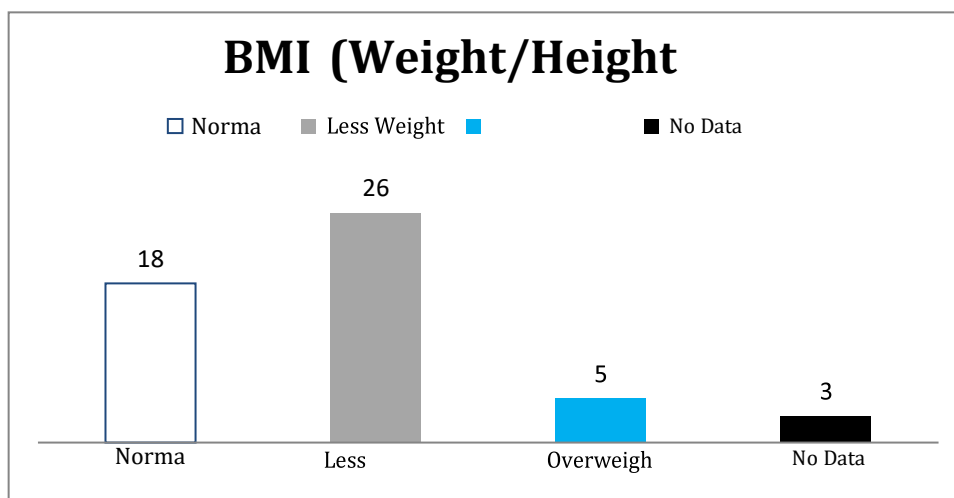


Figure 2. Body Mass Index (BMI)

Based on the results of the BMI calculation obtained from the weight/height m² formula, it can be seen that of the 52 elderly the majority have low body weight, namely as many as 26 elderly, then the second majority, namely 18 people have normal weight and 5 elderly people have normal body weight. excess weight. Meanwhile, 3 elderly people cannot calculate their BMI because their weight or height cannot be measured due to the inability to stand.



Fig 1. Health Checkup for the Elderly

The majority of the elderly in Singkil sub-village are underweight and have high bloodpressure, namely grade 2 hypertension. This can be due to several factors, both socio-cultural and geographical factors. Based on research that has been done in the elderly in Kabregan Hamlet, Srimulyo, Piyungan, Bantul, Yogyakarta in 2008 the factors that influence the occurrence of hypertension include age, obesity, exercise habits, stress and personality type (Wahyuningsih & Astuti, 2016).

In addition to the factors mentioned above, another thing that may affect the health condition of the elderly in Singkil hamlet is geographical conditions. Singkil Hamlet located in Gunungkidul Regency is a land with a karst mountain ecosystem, so that it is possible to lack the required water intake due to the lack of water availability. Water contains many minerals that the body needs such as calcium, potassium and magnesium which are known to lower blood pressure, these minerals inhibit the occurrence of blood vessel constriction which causes a decrease in peripheral resistance resulting in a decrease in blood pressure (Lestari, 2010). The majority of which is obtained from drinking water is not met, it can increase blood pressure.

As for the socio-cultural conditions of the elderly in Singkil Hamlet, in general they still like to farm from morning to evening. Activities that use a lot of physical activity and lack of intake can be the reason the majority of the elderly in Singkil hamlet are underweight and have high bloodpressure. Based on previous research, it is stated that unbalanced food intake causes excessive consumption associated with lifestyle changes. Lifestyle changes will affect the emergence of various non-communicable diseases in the elderly. In addition to providing good nutrition, physical activity is also something that needs to be considered in the elderly (Between et al., 2017).

In addition, the cause of hypertension in the elderly is also caused by lifestyle changes and more importantly the possibility of an increase in high blood pressure due to increasing age is greater in people who consume a lot of foods that contain lots of salt (Kenia, 2013 in Seke, et al., 2016).

4. CONCLUSION

POSBINDU PTM is a very important activity for early detection of non-communicable diseases in the elderly in Singkil Hamlet, so that in the future we hope

this program can continue even not only for the elderly but also for adolescents. The health checks carried out to 52 elderly included blood pressure checks and BMI measurements. Based on the results of the blood pressure examination, it can be seen that as many as 25 elderly in Singkil have hypertension grade 2, 16 elderly have hypertension grade 1, 10 elderly have prehypertension, and 1 elderly have normal blood pressure. Then based on the results of the calculation of BMI (weight/height m²) it can be seen that as many as 26 elderly are underweight, 5 elderly have excess body weight, and 18 elderly have normal weight. Meanwhile, as many as 3 elderly people cannot calculate their BMI because their height and weight cannot be measured because of the inability to stand. Factors that can affect the health condition of the elderly in Singkil hamlet include geographical conditions, socio-cultural and lifestyle of the elderly.

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MARKETING EXPANSION OF MSME PRODUCTS BY THE KKN GROUP OF 105 ABDI SUKA MUDA IN PADUKUHAN KANTONGAN B, KALURAHAN MERDIKOREJO, KAPANEWON TEMPEL, SLEMAN REGENCY, DIY

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Abstract - *The trend of equitable development or sharing economy to remote villages is considered an ideal development model in the era of technological disruption. MSMEs as an image of equitable development are considered as the mouthpiece of Indonesia's economic development. MSMEs in Merdikorejo Village are one of the MSMEs that have the potential to fall into the above category. However, the main problem encountered by MSMEs in remote villages is marketing problems, both due to the lack of human resources and the long distance between the production location and the target market. The results from the production capacity of MSMEs did not increase due to the low demand for goods. KKN 105 Abdi Suka Muda through the MSME empowerment work program expanded the marketing through omnichannel marketing media. This marketing expansion aims to increase the marketing network of MSME products which will have an impact on the demand for goods. The offline expanded model used is the B2B model with a product pick-up system at minimarkets and souvenir centers. Meanwhile, the expansion of online marketing is carried out by digitizing MSME products in e-commerce and social media. From this marketing expansion, there were 12 offline marketing networks consisting of minimarkets and souvenir centers with a total of 11 products sold from 36 products deposited in 4 partner minimarkets in the first week and the registration of MSME sales accounts on Shopee and Instagram to expand marketing globally on line .*

Keywords: *Marketing Expansion, MSMEs, Omnichannel Marketing*

1. INTRODUCTION

The centralized development model has now been considered obsolete after being confronted by technological disruption. Therefore, the sharing economy trend to remote villages is considered an ideal development model. MSMEs as an image of equitable development are considered as the mouthpiece of Indonesia's economic development. MSMEs in Merdikorejo Village are one of the MSMEs that have the potential to fall into the above category (BAPPENAS, 2014).

Merdikorejo Village in terms of natural resources (SDA) has a lot of potential to be developed. However, the existing natural resources have not been utilized optimally because of the lack of available human resources with marketing skills and the location of production locations that are far from the target market, making the marketing of products produced by MSME actors unable to be distributed optimally. This has caused the wheels of the village economy to stagnate and the pandemic has made it more difficult for businesses to develop. Therefore, it is necessary to have activities to turn the wheels of the village economy back so that it can run normally, sustainably, and grow.

However, the main problem encountered by MSMEs in remote villages is the problem of marketing. As the results of the interview we conducted with one of the MSME actors, Mrs. Siti Fatimah. He stated, in terms of productivity, MSMEs in the Merdikorejo sub-district include MSMEs that are productive in producing processed food. Some of their products have obtained PIRT permits and have received training on licensing. It's just that, because their production location is in remote villages, human resources are lacking in entrepreneurship and marketing aspects, they find it difficult to market these processed products.

Previously, marketing expansion had been carried out through a deposit mechanism with a B2B model. However, the expansion of marketing with the B2B model is still not optimal. Minimarket targeted is still relatively minimal. Because the targeted minimarkets are minimal, the demand for products is not scaled up. Therefore, MSME processed production is currently carried out in a pre-order mode. The use of pre-order mode is intended to minimize unsold products.

Whereas on the other hand, if it is considered in terms of production potential, the availability of production materials in MSMEs can be said to be abundant, human resources in the field of production are abundant, and supporting equipment is available. If the availability of abundant materials, tools and human resources is not utilized optimally, there will be losses for business actors in terms of time and lag in responding to the dynamics of market logic.

KKN 105 Abdi Suka Muda through the MSME empowerment work program expanded the marketing through offline and online media. With the expansion of marketing will have an impact on increasing the quantity of demand. If there is a lot of demand, the quantity of production will increase. If the quantity of production increases, business actors will prosper as well as create jobs. If job opportunities are open, there will be economic equality at the village level. If economic equity at the

village level has been achieved, it will increase regional GDP (KEMENKOPUKM, 2019).

Thus, the implementation of Real Work Lectures (KKN) in Merdikorejo Village is planned to be able to become a development driver in order to improve the quality of human resources for both students and the community in the utilization and processing of natural resources and human resources. Real Work Lecture as a study carried out in the midst of society in order to implement the knowledge possessed by every student from various disciplines which can then be applied in the midst of society.

The work program carried out is in the form of distribution, marketing, and also controlling products at one of the producers in Kenditan Hamlet, namely Siti Fatimah. In the midst of the Covid-19 pandemic, innovation and digital transformation are needed. The innovation is biased in the form of products and reading business opportunities from non-existent to existent. In addition, MSMEs are considered to have good flexibility to take other opportunities such as product marketing in e-commerce so that people can compete by following the situation and developments in society.

2. METHOD

Each time they will carry out marketing expansion activities, as long as the KKN activities are held in Padukuhan Kantongan B, the 89 KKN group holds an internal meeting first to discuss the implementation concept and map out the parties that can be invited to cooperate for smooth activities. The cooperation process is carried out through *sowan* and friendship strategies. After mapping out the strategy with parties who can be invited to cooperate, the KKN 89 group gradually in carrying out activities begins with strategy mapping, drafting concepts and briefings on activity concepts, division of jobdesk in each person in charge, coordinating with related parties, carry out activities at the time they have been carried out, until the last is the activity evaluation stage

Broadly speaking, our work method is mapped into an omni-channel marketing expansion model. To implement the expansion of product marketing through offline media, the KKN 105 Abdi Suka Muda Group uses a strategy of distributing product applications to private retail companies. Meanwhile, the expansion of marketing through online media uses digital marketing strategies in e-commerce and social media.

KKN 105 Abdi Suka Muda group will map targeting product marketing expansion. For offline marketing, Abdi Suka Muda targets marketing expansion through minimarkets, supermarkets, and souvenir centers. For online marketing, Abdi Suka Mart utilizes an already available marketplace such as Shopee. For marketing and branding using social media, Abdi Suka Muda uses the Facebook and Instagram platforms.

After surveying minimarkets, souvenir centers, creating sales accounts at shopee and branding on social media, Abdi Suka Muda will conduct presentations

and socialization related to market potential and product distribution mechanisms to supply selected minimarkets, supermarkets, and gift centers. and selected by MSME actors. The selection and selection of product marketing media options is intended so that MSME actors can balance supply availability by choosing their own number of products to be supplied to marketing targets so that MSME actors do not feel burdened by an exponential marketing expansion. The goals of the MSME product marketing expansion work program carried out by Abdi Suka Muda are the formation of a marketing target database, the formation of a distribution mechanism, and the formation of sales accounts in the marketplace and social media.

3. RESULT AND DISCUSSION

A. Socialization Stage

At this stage of socialization, the author went directly to the production location of one of the culinary MSME actors in the Merdikorejo Village, Mrs. Siti Fatimah. The Student Coordinator of KKN Kantongan B Hamlet revealed that in order to encourage MSMEs to be productive during the pandemic, innovation and digital transformation were needed. This is in accordance with the problems faced by Ms. Siti Fatimah, namely regarding the difficulty of marketing during the Covid-19 pandemic. KKN 105 Abdi Suka Muda through the MSME empowerment work program expanded the marketing through offline and online media. With the expansion of marketing will have an impact on increasing the quantity of demand. If there is a lot of demand, the quantity of production will increase. If the quantity of production increases, business actors will prosper as well as create jobs. If job opportunities are open, there will be economic equality at the village level. If economic equity at the village level has been achieved, it will increase regional GDP.

B. Implementation stage

- On July 26, 2021 at 11.55, observations, interviews and coordination were carried out with the MSME actor Berkah Ragil, Ms. Siti Fatimah. In this observation and coordination, the KKN Abdi Suka Muda group mapped the products of MSME Berkah Ragil which had stability in terms of raw materials, stock and legality of PIRT. This mapping is needed to anticipate product availability when there is a surge in market demand. From this activity, the KKN Abdi Suka Muda group chose widaran products and fried meatball crackers with consideration of the stability of adequate raw materials, always ready stock and having a PIRT permit.



Picture 1. Documentation of programs

On August 11, 2021 at 13.00-14.00, the distribution of widaran products and meatball crackers will be carried out in several partners that have been previously surveyed. In this activity, all members of KKN are involved. The results achieved are that each product can be accepted and directly marketed.



Figure 2. Documentation

On July 30, 2021 at 13.30-14.30, a marketing socialization activity through e-commerce will be held at the residence of Mrs. Siti Fatimah. In this activity, all persons in charge of the MSME work program were involved. The activity was carried out in two stages. Where the first stage is used to create shopee accounts

and upload products, while in the second stage it is used to socialize how to operate the sales account. The results achieved are already able to operate sales through e-commerce.



Figure 3. Socialization

On August 19, 2021 at 13:30-14. 30 controlling activities for widaran products and meatball crackers were carried out in several partners that had been previously deposited. In this activity, all members of KKN are involved. The results achieved are that there are already several products sold in the market.



Figure 4. Result

4. CONCLUSION

The implementation of the program has proceeded as planned. Although there are several obstacles in the implementation of these activities, the results of these activities can be directly felt by empowered MSME actors. The following is a database of product distribution partners along with the results of controlling sales of Berkah Ragil's MSME products in the first week after offline marketing expansion.

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ONLINE AND OFFLINE SOCIALIZATION OF THE THEMATIC KKN ADMISSIONS UIN SUNAN KALIJAGA 2021

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Abstract - *The COVID-19 pandemic has been affected on the variety sector, almost paralyzed the education sector. The goverment and educational staff are doing the best for education can work normally during the pandemic situations right now. Online distance learning has been applied, even with different system. However, with the implemetation online distance learning, student must be independent for searching information about admission of new students. Most of the students also had problem to choose informations about admission of new students in universty because they are confused. Based on the reason above, the student study service (KKN) of admission islamic universty of sunan kalijaga yogyakarta provided program to socialize information about admission of new student in a more informative and educative ways.*

Keywords : *COVID-19 Pandemic, Technology, Socialization*

1. INTRODUCTION

Community service is a part of the Tri Dharma of higher education, in addition to the other two dharmas, namely research and teaching.¹ The Tri Dharma of higher education is not only the responsibility of professors and campuses, but also the responsibility of students. Community service is an activity of the university community that uses the science and technology obtained in the university to advance and prosper the community.

As a university, the Islamic State University (UIN) Sunan Kalijaga regularly sends its students to participate in community development both around and outside the UIN Sunan Kalijaga campus area. This is done by hosting Actual Work Conferences (KKN) every Odd, Even, and Intermediate semester. The implementation of this community service program is also a form of the implementation of Tri Dharma of higher education by Sunan Kalijaga Islamic State University, namely community service.²

The descent of the students into the community should also help the government in the process of development and distribution of social assistance and education throughout Indonesia. With science, technology and religion brought in by the students, it is hoped that this hope can be realized. In addition, a direct approach to the community will make a memorable impression on both the community and the students. So that all the knowledge and knowledge taught and learned by students and the community can be more easily memorized and put into practice.

Based on the above explanation, the 7 KKN 105 group compiled a work program on the topic "Socialization of new student admissions to UIN Sunan Kalijaga Yogyakarta in 2021". The theme's work program is divided into two, namely the flagship work program and the supporting work program. The flagship work program itself consists of a New Student Admission (PMB) discussion with UIN alumni Sunan Kalijaga and a New Student Admission (PMB) discussion with campus ambassadors. UIN Sunan Kalijaga. While supporting work programs for this theme include: online consultation with potential new students, PMB UIN Sunan Kalijaga online and offline socializing, setting up an Instagram account, disseminating PMB information via social media .

It is hoped that with the existing work program, the student members of the KKN 105 UIN Sunan Kalijaga Thematic Group 7 will be able to bring benefits to the community and put their knowledge into practice for the greatest possible progress in people's lives.

2. METHOD

¹ Moh Soehadha, dkk. 2016, PEMBERDAYAAN MASYARAKAT BERBASIS AGAMA; Model Pengabdian Masyarakat Oleh Dosen dan Peran Pusat Pengabdian Kepada Masyarakat UIN Sunan Kalijaga, Vol.1 Hal 2.

² <https://uin-suka.ac.id/id/page/universitas/60-Visi-misi-tujuan> diakses pada 3 September 2021, pukul 15.00 WIB

Based on 2018 data released by the Ministry of Research, Technology and Higher Education (Kemenristekdikti), Gross Participation Rate (APK) of Indonesia Higher Education currently only reaches 31.5%. While the target in 2023 Rate APK of Indonesia Higher Education is expected to reach 40%. This figure is a relatively low number when compared to other countries, which means that not all high school students can continue their studies to higher education.

This can happen due to many factors, but that generally happens is because the cost of studying in higher education which is also not cheap. However, since the last few years the government has been active in providing scholarships for students who are underprivileged but have good academic achievements to continue their studies, namely the Bidik Misi Scholarship which is now known as the Smart Indonesia Card (KIP) - College. This scholarship information is often not delivered well to students, especially students in areas where many of them are economically disadvantaged but have achievements.

Table 1. Comparison between reality and expectation

No	Reality	Action	Expectation
1.	Lack of school ability to direct students according to their interests and talents	Provide the motivational materials and ways to identify potential interests and talents as well as profiles of study programs and alumni of study programs at UIN SUKA	Students have a better understanding of their own interests and talents and can decide well on the chosen study program.
2.	The lack of information on admission pathways, scholarships and study programs received by schools and students	Increased knowledge by providing information on study programs and new student admissions paths at UIN SUKA	It is planned to be implemented through this KKN
3.	The increasing amount of students who feel they choose the wrong study program	This number will be reduced with the help of BK teachers and parents in directing students and providing satisfy information from universities.	The expected final result in a certain period..

One of the methods used in implementing the Thematic KKN at Admissions is the Socialization of New Student Admissions by Online and Offline, especially on the Independent Path, which consists of CBT 2 and Portfolio. However, in this COVID-19 pandemic condition, we are more focused on socializing in the form of online, but by not closing the possibility to carry out PMB socialization offline.

The online method was chosen to be able to reach more target students, especially during the Covid-19 pandemic. The admissions team provides material on criteria, registration procedures, selection process, scholarships for each admission path and also information on graduate profiles of each study program at UIN Sunan Kalijaga Yogyakarta either in sync with webinars or with news on websites and social media. The problem solving framework is shown in table 1.

Some of the things needed in this program include the create of an Instagram account which is then followed by the publication of information about PMB at UIN Sunan Kalijaga Yogyakarta. The next working method is the KKN admissions team socializing offline and online to schools according to the domicile of each KKN participant.

3. RESULT AND DISCUSSION

This "Online and Offline socialization" activity provides information both Online and Offline. Online socialization using Email, Whatsapp, Instagram, and also contacting schools via school phone numbers and school e-mails obtained from the school website. We as KKN participants provide information regarding the opening of new student admissions at UIN Sunan Kalijaga through the CBT 2 route in the form of soft-files from pamphlets and google form links (participants who register on the google form link will be connected to the "CAMABA UIN SUKA" group), then sent via email, whatsapp, and instagram of the intended school.

For offline socialization, groups of 7 Thematic KKN 105 visited each school in person and met with Guidance Counseling (BK) teachers to provide information about new student admissions (PMB) at UIN Sunan Kalijaga Yogyakarta through the CBT 2 route. This information was given directly along with pamphlets and leaflets PMB UIN Sunan Kalijaga. We also provide brochures and merchandise in the form of key chains and pens that have been given by the Admissions Office of UIN Sunan Kalijaga.

The implementation of the socialization is active starting on May 24 – June 24, 2021. To facilitate the socialization of PMB during the Covid19 pandemic, the socialization is carried out based on the domicile of each member of the KKN group, so that socialization can continue to be carried out more effectively and efficiently, both online (via broadcast e-mail and Whatsapp chat, including PMB information: CBT 2 self-exam, brochures, and pamphlets in the form of soft files) as well as offline.

As for the PMB socialization, we describe it in the form of a list based on the domicile area of each group member. We limit the list to 14 schools each from various regions, because the total number of schools that have been socialized both online and offline.



Figure 1. PMB socialization by offline



Figure 2. PMB socialization by offline



Figure 3. PMB socialization by online

4. CONCLUSION

Socialization of Online and Offline New Student Admissions increase the interest of prospective students to register and continue their education at state universities, UIN Sunan Kalijaga Yogyakarta. This program is expected to be able to invite prospective new students to want to learn and make achievements at UIN Sunan Kalijaga, as well as make it easier for prospective new students to know the procedures for registration and other information about PMB.

Furthermore, in the implementation of the Work Program, various considerations need to be made and it is necessary to establish communication with the group team and the admissions party or with the surrounding community (people involved in the activities/participants) so that the activities run in a structured manner as planned.

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OPTIMIZATION OF PRODUCTIVE ZAKAT FOR THE DEVELOPMENT OF AR ROHMAH MOSQUE IN BINTARO VILLAGE, MAGELANG

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Abstract - *Zakat maal activities are carried out by not directly giving zakat assets to mustahiq, but zakat assets are given in the form of benefits that can be taken regularly by mustahiq. The problem that will be studied in this research is the potential benefits of productive zakat for the construction of the Ar Rohmah Mosque. This research uses both qualitative and quantitative methods (mixed method). This study uses a conceptual approach and a case approach. The research findings describe that theoretically and practically, productive zakat can be useful for the construction of a prayer room.*

Keywords: *productive zakat, mosque development.*

1. INTRODUCTION

Economic factors are very strategic in human life as well as for a country or region. As time goes by and the development of the times, of course, the need for humans is increasing, especially in the economic field. Philanthropy (Philanthropy is the act of someone who loves fellow human beings and human values to donate their time, money, and energy to help others. This term is generally given to people who give a lot of money to charity), Islam has an important role in economic terms. According to Wibisono (2009), the philanthropic instrument is a transfer mechanism from the rich (capable) to the poor (poor) that is right on target.

With the synergy of income from the rich to the poor, there will be demand for goods and services from the poor, which generally include basic life needs. In the perspective of Islam, it is explained in the Qur 'an " Take zakat from some of their wealth, with that zakat you clean and purify them and pray for them. Verily, your prayer (becomes) peace of soul for them. And Allah is All-Hearing, All-Knowing" (Surah At-Taubah: 103)" as well as in the words of the Messenger of Allah which reads "There are three things that I swear on to them, namely that their wealth will not decrease because of charity, no slave will be wronged. Then he is patient, surely Allah will increase the glory, and no servant opens the door begging, except Allah will open for him the door of poverty." (HR. At-Tirmidhi).

Zakat is a pillar of Islam is the obligation of every Muslim who can pay it and is intended for those who are entitled to receive it with good management. Zakat, as we know, is a definite obligation (qath'i) imposed by Allah SWT on Muslims. However, in its implementation, zakat is not an individual obligation that depends solely on the conscience of each. Zakat is an obligation carried out under the supervision of the government. For Zakat to become a source of funds that can be used for the welfare of the community, especially to alleviate people from poverty and eliminate social inequality, the need for professional and responsible zakat management carried out by the community together with the government. In this case, the government is obliged to provide protection, guidance, and services to Muzakki, Mustahiq, and zakat management.

The purpose of zakat management is to increase public awareness in the payment and service of zakat worship, to increase the function and role of religious institutions to realize community welfare, and social justice, as well as to increase the yield and efficiency of zakat. Thus, the implementation of zakat depends on two factors. First, external factors, namely the supervision of the government (and the Islamic community). Second, internal factors, namely the impulse of conscience of every Muslim that comes from their faith in Islam.

According to the Head of BAZDA Magelang Regency, HM. Zaenal Arifin SH, who is also the Deputy Regent of Magelang, this year's BAZDA revenue has increased by 15% from last year. In 2010 and then the receipt of Rp. 623,960,896, - (six hundred and twenty-three million nine hundred and sixty thousand eight hundred and ninety-six rupiah) while in 2011 the revenue increased to reach: Rp. 654,070,330 (six hundred fifty-four million seventy thousand three hundred and

thirty rupiahs) so that there is an increase of Rp. 30,109,434 (thirty million one hundred nine thousand four hundred and thirty-four rupiah) or 15% (<https://www.mgelangkab.go.id/home/detail/basda-kabmagelang-accept-bantuan-mobil/907>). From these data, it can be seen that the enthusiasm of muzaki in Magelang Regency to distribute zakat is very high.

In one hamlet named Bintaro in the Magelang area, the general public and the congregation of the Ar Rohmah mosque, in particular, have a high spirit to carry out infaq and shodaqoh, so that the distribution of infaq and shodaqoh has become a habit of the congregation of Mushollah Ar Rohmah, in terms of This shows how high the initiative of the congregation of Mushollah Ar Rohmah in carrying out infaq and shodaqoh, from this potential means that the congregation of Mushollah Ar Rohmah has a high spirit to pay zakat. With the above background, this paper will examine the optimization of productive zakat for the construction of the Ar Rohmah Mosque in Bintaro Hamlet, Magelang.

2. METHOD

This research uses both qualitative and quantitative methods (mixed method). Qualitative methods are carried out by searching, reading, analyzing, and understanding data in the literature related to the problems discussed. The quantitative method is carried out by examining the data in the field, describing the results of the translation of the data in the field. The analysis was carried out after bringing together data from the literature and data from the field. Considering that this research uses a mixed-method, the approach to the research findings is carried out using a conceptual approach and a case approach.

3. RESULT AND DISCUSSION

A. Productive Zakat

Productive Zakat is the provision of zakat that can make the recipients produce something continuously through the zakat assets they have received. Productive Zakat, thus, is zakat where the assets or zakat funds given to mustahik are not spent but are developed and used to help their businesses so that with these efforts they can meet the needs of life continuously (Dimiyati, 2017).

1) Legal Basis of Productive Zakat

The idea of the presence of productive zakat needs to be started with a discussion of the legal basis for productive zakat which is not found in the Qur'an and Sunnah. As the main legal basis, the Qur'an letter At Taubah verse 60, only mentions 8 groups who are entitled to receive zakat. This verse, as well as other Qur'anic verses that regulate zakat, does not explain whether the distribution of zakat should be equitable or unequal, productively or consumptively. Regarding the technical distribution of zakat, it is also not found in the As-Sunnah. Rasulullah SAW gave an example that the distribution of zakat is by the needs of life and adjusted to the existing zakat supply (Siti Zalikha, 2016). The Prophet did not explain the distribution and the conditions that must be met at the time of zakat.

Istinbath law on productive zakat also needs to be done. This Istinbath is carried out by taking into account the view that every Shari'ah must have benefits, and the benefits contained in the texts are absolute general benefits and not specific ones. For example, to organize the benefit of the people, to prevent damage for the good of the world and the hereafter. Not only that, as mentioned above, zakat is worship in the field of muamalah and not pure worship (worship of mahdah) which must be obeyed absolutely according to the literal meaning of the text. Although zakat includes worship as prayer, it contains worship values that prayer does not have. Namely worship between fellow human beings which is certainly closer to social relations.

Yusuf al Qardawi in particular has carried out legal istinbath for productive zakat (Siti Zalikha, 2016). He argued that to empower the poor, it is permissible for zakat institutions to develop zakat funds if the quotations are large (Yūsuf al-Qarawī, 1984). This activity aims to develop zakat assets within a certain period, with various methods that are allowed to realize the benefit of people who are entitled to receive zakat (Yūsuf al-Qarawī, 1991). Qardawi's view is the result of tarjih by Imam Abu Sulaiman Khitabl. He based his opinion on the Hadith Qabisah, where zakat is given to people who are afflicted with calamities and the poor so that they can be independent or can meet their own (sufficient) life needs (Yūsuf al-Qarawī, 2005).

In Indonesia itself, the Indonesian Ulema Council (MUI) has issued a fatwa that allows the use of zakat for business capital. This is stated in Fatwa Number 4 of 2003 concerning the Use of Zakat Funds for *istithmār* (investment). The fatwa mentions several conditions for the use of zakat for business capital (Maltuf Fitri, 2017).

2) Productive Zakat Important Points

If zakat is generally only "originally" distributed, productive zakat is not. Productive zakat is not the same as zakat in general that only "pays off" the obligation of worship alone. In productive zakat, there are social obligations that must also be paid off. So then, the definition of productive zakat is emphasized in two aspects, the first is a distribution and the second is utilization or utilization.

In terms of distribution, Siti Zulaikha argues that productive zakat is distributed to *mustahik* by being managed and developed through business behaviors. With an indication that the property is used as capital, which is expected to increase the *mustahiq*'s economic level.

In terms of utilization, productive zakat must be able to meet the formulation of social welfare, namely (Hendri Anto, 2017): Holistic and balanced well-being. This means that this welfare includes both material and spiritual dimensions and includes both individual and social dimensions. The second one is prosperity in this world and the hereafter, because humans do not only live in this world but also the hereafter. The general term that is widely used to describe a state of life that is materially-spiritually prosperous in the life of the world and the hereafter in the

frame of Islamic teachings is *falah*. In a simple sense, *Falah* is the glory and victory of life.

With the achievement of social welfare through *zakat*, there is continuity between religious teachings and human life. In this case, the relationship between *zakat* and social welfare can also be viewed from the perspective of Islam, which is then called the welfare of the people, namely the teachings of the Islamic religion that are beneficial to Muslims. Apart from the two aspects above, it is also included in the definition of productive *zakat* if *zakat* assets are managed and developed by *amil* whose results are distributed to *mustahiq* regularly.

3) Productive Zakat Theory

The theory is a human effort to understand the world, which is described in a short formula but like human creation is limited by space and time (Suteki and Galang Taufani, 2020). That's why the theory is always changing according to the development of human needs at that time. The theory itself comes from the word *theory* in Latin which means "contemplation", which in turn comes from the word *then* in Greek which means "way or result of a view is construction in man's imaginative idea about the realities he encounters in his life. His life experience. According to Kerlinger, a theory is a set of interrelated constructs, concepts, definitions, and propositions, which present a systematic view of a phenomenon by specifying the relationships between variables to explain and predict phenomena (Fred N. Kerlinger, 2000).

If a common thread is drawn to then be framed into a general theory to identify a phenomenon of productive *zakat*, according to the author, an activity can be called productive *zakat* if: (1) there are an effective and efficient distribution and utilization; (2) there is a manifestation of the socio-economic function of *zakat* itself, and it continues to carry out the function of worship without violating the *syar'i*; (3) can be developed and used to support the needs of *mustahiq* life continuously; (4) has long-term benefits to reduce the number of *mustahiq* and develop *muzakki*.

Based on the four frameworks above, the author tries to formulate a theory of *zakat* productivity, where *zakat* can be said to be productive if in its distribution, management, and utilization it contains not only worship values but also social values, and is not only functioned as payment for worship obligations but also as social funds to overcome poverty. Social problems in society. The mention of the word "fund" indicates that productive *zakat* tends to occur in *zakat maal*, and not in *zakat fitrah*. As for *zakat fitrah*, it can be called productive *zakat* if the collection and distribution are carried out effectively and efficiently, in the sense that *zakat* is given to people who are entitled to receive *zakat*. The distribution of *zakat fitrah* to 8 groups, for example, must be based on considerations. Like the presence or absence of the eight classes, which group has priority over the other, what if one fulfills one class and does not fulfill any of the eight classes at the same time, etc.

In terms of practice, productive *zakat* is carried out by diverting stored and unproductive assets into circulating and productivity among the community. The

presence of the concept of productive zakat has shifted the paradigm of zakat from the original zakat must be done by giving wealth, to zakat is done by providing benefits from wealth. So, muzakki does not give the object or proper directly but provides benefits from the object.

Yusuf Qardhawi said that zakat belongs to the community because it is also obtained by the joint efforts of the community (Yusuf Qardhawi, 1979). Furthermore, according to Qardhawi, zakat aims to develop zakat assets within a certain period, with various methods that are allowed to realize the benefit of people who are entitled to receive zakat (Yūsuf al-Qarawī, 1991). The zakat paradigm has once again shifted. From what was originally given in the form of property, now it does not have to be with wealth, but only with the benefits of the assets that are zakat. From what was originally directly consumed, now it is not directly consumed, but must be managed effectively and efficiently first. This is generally understood as a change from being consumptive to being productive.

4) Types Of Productive Zakat

Arif Mufrani packs the innovative forms of zakat distribution into four forms. First, the distribution is traditional consumptive namely, zakat is distributed to mustahik to be used directly, such as zakat fitrah, or zakat mal which is distributed to victims of natural disasters. Second, the distribution is creative consumptive, namely zakat which is realized in other forms from the original goods, such as being given in the form of school equipment or scholarships. Third, the distribution is traditional productive namely zakat is given in the form of productive goods such as goats, cows, and so on. Giving in this form can create businesses that create jobs for the poor. Fourth, the distribution in the form of creative productive namely zakat is realized in the form of capital either to increase the capital of small business traders or to build social projects and economic projects (Arif Mufrani, 2006).

In terms of practice, productive zakat is carried out by diverting moved and unproductive assets into circulating and productivity among the society. The presence of this productive zakat has changed the paradigm of zakat from the original zakat must be done by giving wealth, to zakat is done by providing benefits from wealth. So, muzaki does not give the object or wealth directly but provides benefits from the object.

Yusuf Qardhawi said zakat is the right of society because it is also obtained by the joint efforts of the society (Yusuf Qardhawi, 1979). Furthermore, according to Qardhawi, zakat aims to develop zakat assets within a certain period, with various methods that are allowed to realize the benefit of people who are entitled to receive zakat (Yūsuf al-Qarḍawī, 1991). From Qardhawi's view above, according to the author, other methods of productive zakat can also be realized through the use of infaq and alms to be given to mosque members. Ahl mosque here are people who turn on the mosque such as, imam, congregation, takmir, cleaners, children who are diligent in worship. Indeed, this type of zakat practice is different from productive zakat in general, but it does not mean that this model of zakat practice violates the

law of origin of zakat which has been stated in the texts. According to the author, the practice of productive zakat as long as it concerns the benefit of Muslims and does not conflict with the Qur'an and Sunnah then is legal to do so.

The zakat paradigm has once again shifted. From what was originally given in the form of wealth, now it does not have to be with wealth, but only with the benefits of the assets that are zakat. From what was originally directly consumed, now it is not directly consumed, but must be managed effectively and efficiently first. This is generally understood as a change from being consumptive to being productive. Then, from the original for 8 groups as Q.S At Taubah (9): 60, now it can be outside of that. Namely by including ahl mosque into a group that is entitled to benefit from productive zakat. The hope is that with this productive zakat, people are increasingly flocking to the mosque. In addition to increasing worship, they can also improve the family's economic level.

B. The Idea of The Ideal Practice of Productive Zakat to Reach The Functional Stage

Management of productive zakat needs to be carried out as much as possible to realize productive zakat that is ideal, efficient, and effective. In the legislation to increase usability and yield, zakat is managed institutionally. This is stated in Article 2 of Law no. 23 of 2011 concerning Zakat Management which states that the management of zakat is based on: Islamic law, trustworthiness, expediency, justice, legal certainty, integration, and accountability. Then in Article 3, it states that zakat management aims to improve the effectiveness and efficiency of services in zakat management and increase the benefits of zakat to realize community welfare and poverty alleviation (Khariri, 2014).

The utilization of zakat is closely related to how it is distributed, if it is right on target and appropriate, the utilization of zakat will be optimal. Utilization of zakat funds in the form of empowerment, namely the distribution of zakat accompanied by a target to change the condition of the recipient from the condition of the mustahiq category to the muzakki category. This can be realized when the utilization of zakat assets is directed towards productive ones, meaning that zakat assets are utilized (managed), and developed so that they bring benefits that can be used to meet the needs of the poor (poor) in the long term. The application of zakat funds can be utilized for productive investment, financing various development projects in the fields of education, health care, clean water, and other social welfare activities, which are solely for the benefit of Mustahiq.

C. Management of Productive Zakat Management

Productive zakat, namely zakat assets distributed to people who are entitled and can be utilized, the essence of zakat is not how many rupiahs mustahiq receive, but how zakat can improve the welfare of the people. Productive Zakat is a potential source of funds that can be used to promote general welfare for the whole community (Armiadi, 2008). Productive Zakat is given to mustahiq as capital to

carry out an economic activity, namely to develop the economic level and productivity potential of mustahiq (Didin Hafidhuddin, 2002).

Zakat funds can be developed and used to help business and mustahiq life needs continuously. For zakat to become a source of funds that can be used for welfare, especially to alleviate people from poverty and eliminate social inequality, it is necessary to have professional and responsible zakat management carried out by the community together with the government. The existence of zakat which is aimed at eradicating poverty ultimately raises ideas and innovations in the distribution of zakat funds itself. To be more optimal, there are stages in the management of productive zakat including collection, data collection, distribution or distribution, and supervision. From these stages, the author tries to give an idea related to the ideal process in the implementation of productive zakat so that it can be realized at the practical and functional levels. There are at least 3 processes that must be carried out, namely pre-implementation, implementation, and post-implementation.

1) Pre-Implementation

- a) **Institutional structure:** before going far into the process of implementing productive zakat, it is necessary to think about the ideal form in the institutional structure. The structure is designed to fulfill every strategic post needed in the practice of productive zakat in the future. For example, at the Makassar Branch of the Amil Zakat PKPU Institution, the institutional structure consists of the head of the branch and there are three areas and four divisions: firstly the head of the branch, the second is the fundraising, the third is the area of utilization, the CRM division, the retail division, the environmental health & education division, and the division. disasters and the economy (Rachmat Hidajat, 2017). Such a structure will later play an important role in supporting the implementation of productive zakat.
- b) **Program preparation:** in realizing productive zakat, the management makes concrete plans which are then poured into the form of activity programs. Broadly speaking, 2 programs can be carried out, namely the economic empowerment program in this case related to the provision of capital assistance, the provision of life skills, and mental & spiritual mustahiq programs that aim to build a healthy mindset based on the Qur'an. an and sunnah. The preparation of the productive zakat program is made by each part of the management structure. This is done so that all parties in the management can be involved.

2) Implementation

The implementation phase includes:

- a) **Socialization**, socialization needs to be carried out for introductions to create understanding in the community related to productive zakat, and increase public awareness in the obligation to pay zakat, improve the function and role of religious institutions to realize community welfare and

social justice, as well as increase the results and efficiency zakat (Law No. 38 of 1999 on Zakat Management). This outreach can be done in several ways, namely through public recitations (Majlis Ta'lim), magazines, bulletins, brochures, email marketing, SMS and telephone marketing, and others.

- b) **Eligibility test**, the distribution of productive zakat must be considered by the people who will receive it, whether he is one of the people who are entitled to receive zakat, as well as those who have a strong desire to work and try. conducting a feasibility study is an effort to obtain clear data on mustahiq candidates, in determining who is entitled to receive productive zakat funds. This is important so that the distribution of productive zakat is right on target.
 - c) **Providing capital, guidance, and counseling**, providing capital can be done with a revolving fund system, namely zakat can be given by the manager to mustahiq with a note that it must be qardhul hasan, meaning that the amount of return must be the same as the amount lent. There must be no excess that mustahiq must give to the manager when returning the loan. After the capital is given, the mustahiq must then be given guidance and counseling on financial management, marketing management, and motivation. The aim is to increase skill capacity and maintain the stability of the mustahiq's spirit. It is not enough there, mustahiq also ideally be accompanied in terms of increasing moral capacity such as weekly recitations and monthly social gatherings to maintain friendship and togetherness in a community group.
 - d) **Monitoring, controlling, and supervising**, this becomes difficult when the mustahiq has not realized the importance of control. The Amil Zakat Institution is responsible for its monitoring and supervision. Relevant parties can go directly to mustahiq's houses in carrying out this task. Then, no less important, the Amil Zakat Institute should also encourage to create awareness of supervision by mustahiq themselves. This means educating mustahiq to be responsible for all business decisions and social behavior.
- 3) Post Implementation
- a) **Conducting Evaluation**, work evaluation of the productive zakat work program is carried out by looking at the progress of each month. Evaluation is carried out to obtain data, for example in the distribution of productive zakat in the form of providing business capital, with an evaluation that the business being carried out can develop according to plan, and the funds distributed are truly on target. This program can be done together with mustahiq. So that mustahiq can also evaluate themselves.
 - b) **Reports, financial reports** are made in written form on the productive zakat program at the Amil Zakat Institution. Installment financial reports deposited by mustahiq through a team of assistants appointed in the field to the Amil Zakat Institution to be reported as revolving funds for planning and distribution to the next mustahiq. After the report, the last step is to record

mustahiq data, mustahiq data that have been received and are eligible for business capital, are recorded to facilitate inspection (Nasrullah, 2015).

D. Factor Supporters of Productive Zakat Practices

In the implementation of productive zakat, several supporting factors can make this zakat run functionally, namely;

1) Quality of the Management of the Amil Zakat Institution

The management of the Amil Zakat Institution is one of the factors supporting the allocation of this productive zakat practice. The existence of self-quality both scientifically and with experience from the management will greatly affect the achievement of this productive zakat to the ideal level. Moreover, the quality is wrapped with intention, sincerity, and sincerity, so, certainly, the efforts in carrying out productive zakat for the benefit of the people will be more real.

2) Cooperation with Strategic Parties

The cooperation of the Amil Zakat Institution with strategic parties will also greatly accelerate the process of implementing this productive zakat. The strategic party in this case is the person or institution that is relevant to the strategy of implementing productive zakat who is felt to have the same vision and mission to realize the same goal. Some of these strategic parties include; the village or sub-district government, community leaders, scholars, and others.

Cooperation with the village government, for example, makes the process of implementing productive zakat easier and more effective. In this case, the amil zakat institution will be helped in assessing which people are entitled to receive productive zakat and which are not. This will facilitate the distribution of productive zakat itself. As for the ulama, it will make the implementation of productive zakat more enthusiastic. Because scholars through their da'wah forums can educate as well as socialize productive zakat directly to various levels of society. Thus, if the implementation of productive zakat is endeavored by way of cooperation with strategic parties, then the practice will be realized.

3) Mustahiq's Strong Intention to Become a Muzakki

Mustahiq's strong intention to become muzakki is the most important supporting factor in the practice of productive zakat. Without the intention of mustahiq, productive zakat will not run functionally. It should be noted that the function of productive zakat is to empower mustahiq so that they can transform into independent muzakki. So that this strong intention factor should ideally be grown in every mustahiq. Because this is the first step to meet their needs, with strong intentions, you will be more creative and able to develop your business.

Based on the above discussion, it can be concluded that to achieve the ideal, effective, and effective productive zakat practice, maximum management is needed. This is done to utilize and develop zakat assets so that it is useful to meet the needs of mustahiq in the long term.

The implementation of productive zakat must be regulated through professional and responsible management by the community and the government. To be optimal, there are processes in management that are important to implement to achieve functional productive zakat practices, namely the first Pre-Implementation which is carried out to prepare the institutional structure and program preparation, secondly the implementation which begins with the questioning and feasibility test, then the provision of capital to mustahiq and guidance, as well as control through monitoring and supervision, the third post-implementation which aims to evaluate and report the financial results of productive zakat. However, the process will not run smoothly, without the supporting factors that help in the implementation of this zakat. So that the implementation must be supported by several factors including the existence of quality amil zakat management, the existence of cooperation with strategic parties, and the strong intention of mustahiq to become muzakki. Thus, the goals and functions of productive zakat can be realized.

E. Productive Zakat for the Construction of the Ar Rohmah Mosque

Ar Rohmah Mosque is one of the prayer rooms located in Bintaro Hamlet, Gunungpring Village, Muntilan District, Magelang Regency. this Mosque already has infaq and sadaqah activities that run regularly and consistently. The congregation of the Ar Rohmah prayer room already has a habit of setting aside some of their wealth. This means that the Ar Rohmah mosque congregation has the potential to pay zakat mal. The inclusion of zakat activities into the worship activities of the Ar Rohmah mosque congregation is an activity that is right on target, due to the social and religious environmental conditions that strongly support the development of zakat activities.

The KKN team is trying to form a Zakat Collecting Unit (UPZ) for the Ar Rohmah prayer room. This is done with the consideration that the Ar Rohmah prayer room has a "green box" withdrawal activity which is carried out every two weeks in the congregation's homes and at every maghrib prayer based in the Ar Rohmah mosque itself. The green box or better known as the shodaqoh charity box has been running since 2011. The benefits of the green box can be seen from the development of the ar Rosmah prayer room which is relatively fast compared to other mosques in Bintaro hamlet. This means that the congregation of the prayer room is used to infaq shodaqoh. For that reason, the KKN team offered the presence of UPZ at the Ar Rohmah prayer room. This is because UPZ does not only oversee zakat activities but also infaq and sadaqah activities.



Picture 1. Submission of Decree UPZ Ar Rohmah Mosque

A series of programs carried out for the mosque construction activities are:

1) Productive Zakat Socialization

At this stage, the socialization was carried out in a hybrid manner by inviting speakers from the Field Supervisory Lecturer of the KKN team who were competent in the field of zakat fiqh. The presenters provide basic material which includes: the definition of zakat, the function of zakat in Islam, groups or mustahiq who are entitled to receive zakat, various types of zakat, the concept of productive zakat, the fiqh of zakat which is used in economic activities along with the arguments that underlie it, then supported by laws related to zakat management in Indonesia.

The purpose of this program is to equalize perceptions among the community, especially the Ar-Rohmah prayer room congregation, and the administrators who are responsible for the management of zakat in the mosque, To develop the function of zakat, is not only limited to consumptive needs as is usually done in the month of Ramadan through zakat fitrah but more than that, zakat can be developed through productive efforts that can provide benefits to mustahiq in the long term. This program received a positive response from the congregation of the Ar-Rohmah prayer room. In addition, the enthusiasm and curiosity of the congregation in this socialization is very high, as can be seen from the many questions asked about zakat mal, especially related to productive zakat.

2) Productive Zakat Training

The productive zakat training program is a means to provide a more specific understanding of the stages and procedural technicalities in the implementation of productive zakat. The target participants in this program are the administrators of the Ar-Rohmah prayer room. LAZISMU Magelang Regency, which is a strategic partner in terms of providing speakers in this program, discusses how productive zakat is executed in the pre-implementation, implementation, and post-implementation stages. The method of delivering material is done offline in the form of presentations, discussions, and questions and answers.

In general, the speakers discussed more the initial steps that must be taken by the management of the Ar-Rohmah prayer room for the implementation of productive zakat. It was stated that 3 things must be prepared to start the

implementation of this program, namely institutional structuring, the legality of the Zakat Collecting Unit (UPZ), as well as program planning and zakat collection strategies supported by optimization of infaq and sadaqah. About the structure of the institution, the management of the Ar-Rohmah prayer room is advised to form a management structure consisting of a chairman, secretary, treasurer, and the necessary divisions.

The formation of this management structure is also to fulfill formal requirements in terms of the legality of the Zakat Collecting Unit (UPZ) through the National Amil Zakat Agency (BAZNAS) of Magelang Regency. This legality is carried out to anticipate the occurrence of violations of the law as stated in Article 38 of Law Number 23 of 2011 concerning Zakat Management which reads: "Everyone is prohibited from intentionally acting as zakat collectors to collect, distribute, or utilize zakat without the permission of the authorized official". As for the planning of programs and strategies for collecting zakat, the management of the Ar-Rohmah mosque is directed to optimize the infaq and sadaqah programs. Because when the program is successfully implemented, it can have implications for increasing the enthusiasm of the community in charity, especially issuing zakat which is mandatory for every Muslim who can afford it (mustahiq), so that the next zakat program will be easy to realize in the Ar-Rohmah mosque.

3) Comparative Study on the Establishment of UPZ

Comparative studies were conducted to gain insight and initial knowledge regarding UPZ activities that will be implemented later in the Ar-Rohmah prayer room. Representatives from the mudhole management, the KKN team in this case carried out a comparative study to the UPZ of the Al-Huda Mertoyudan Grand Mosque. The activity began with sharing experiences by the UPZ of the Al-Huda Grand Mosque regarding the background of the existence of the UPZ of the Great Mosque of Al-Huda, the process of forming UPZ, the empirical work experience that has been experienced by UPZ management from the stage of collecting zakat, infaq, and sadaqah, the stage of performing arts to the stage of development. In 2020, for example, UPZ Masjid Al-Huda succeeded in realizing programs in the form of social care actions (Covid-19 pandemic), educational funding assistance for orphans, mustahiq coaching, house renovation, and economic empowerment of the ummah. Other than that, The procedure for making a report on the activities of the UPZ of the Great Mosque of Al-Huda is also presented in this comparative study. Then, the activity continued with discussion and question and answer.

This comparative study is important for the management of the Ar-Rohmah prayer room who will start UPZ. With this comparative study, the management of the Ar-Rohmah prayer room received scientific enlightenment as well as experience for the implementation of UPZ in the future. After the comparative study was completed, the KKN Team then assisted and assisted the Ar-Rohmah management in the formation of UPZ and its legality. As a result, with the issuance of the Decree

of BAZNAS of Magelang Regency No. 792/Sk.BAZNAS/VIII/2021, UPZ Ar-Rohmah Mosque has officially been established.

4) UPZ Mentoring by BAZNAS

Mentoring is an integral part of the process of UPZ Ar-Rohmah Mosque going forward. In practice, the first mentoring program for UPZ Ar-Rohmah Mosque was accompanied directly offline by tasks executor Chairman of BAZNAS Magelang Regency, Mr. K.H. Khalid As'adi. He provided general scientific knowledge related to zakat, infaq, and sadaqah in UPZ explained the legal umbrella of UPZ, the rights, and obligations of UPZ, administrative needs that must be prepared in each section of UPZ management. Furthermore, he also explained the main duties and functions of the chairman, secretary, treasurer, collection division, pentasharufan division, and development division. The main purpose of the assistance is to ensure that UPZ Ar-Rohmah Mosque runs as it should.

4. CONCLUSION

Productive Zakat is conceptually a development of zakat mal. The benefits of productive zakat can be felt in the long term. This benefit has the potential to assist the construction of the Ar Rohmah Mosque, especially development in the field of human resource quality. Through several activities, such as socialization, training, comparative studies, and mentoring, the KKN team allowed the Ar Rohmah prayer room to reap the benefits of productive zakat. These benefits include, the congregation of the prayer room knowing about zakat maal worship, the mosque management knowing how to prepare, collect, and utilize zakat. Recommendations that can be given are, further studies are needed for each focus of zakat activities, For example, such as “pentasharufan” or the utilization of zakat and its benefits for zakat recipients.

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**COMMUNITY SERVICE BASED ISLAMIC BOARDING SCHOOL:
STUDENT CREATIVITY EFFORTS THROUGH GRAPHIC DESIGN TRAINING
AT DAARUL AHKAAM ISLAMIC BOARDING SCHOOL**

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***Abstract** - In the current era of globalization, the development of technology and information is skyrocketing. Islamic boarding schools are required to accelerate and transform quite quickly and significantly in integrating Islam, science and technology. Pesantren graduates are expected to be able to contribute a lot in various aspects of community life. This is the opportunity and challenge for Islamic boarding schools in developing Islamic education, science and technology. One of the Islamic Boarding Schools in the South Madiun area is the Daarul Ahkaam Islamic Boarding School. Daarul Ahkaam Islamic Boarding School seeks to equip students to adapt to technological and scientific developments through digital professional skills. Departing from the assets owned by the Daarul Ahkaam Islamic Boarding School, the researchers took a dedication with the theme of graphic design training education. The purpose of this training is to improve the knowledge and skills of students. In carrying out this service, the researcher uses the ABCD method which emphasizes the asset approach around the residential area. The results of the graphic design training activities started from making backgrounds, creating logos and making pamphlets. From the evaluation results, it is known that the training was successful with the average value obtained from the three materials presented at 81.8 with a good category.*

***Keywords:** islamic boarding school, training, graphic design, abcd.*

1. INTRODUCTION

Pesantren is an important factor in the development of the *ulul albab* generation who have secular skills and are competent in life in the future. The students at pesantren have a chance of success because they have a myriad of knowledge and experience that are qualified. With these advantages, the Government is increasingly aggressively promoting the "Let's Go to Mondok" movement. Apart from being a place rich in human values and religious knowledge, character education and development of life skills are also important learning points at Islamic Boarding Schools. This is an effort to provide students with basic training and regulations about life values, which will be useful when they are involved in community life.

In its development, Islamic Boarding School became an educational institution that experienced rapid adjustments and progress. If we look at the history in the past, the output is only limited to the religious level. However, the current graduates of Islamic boarding schools are expected to make a major contribution in all aspects of people's lives. This is a challenge and opportunity for pesantren to develop education that integrates Islamic education, science and technology.

As an effort to fulfill these needs, several Islamic boarding schools have organized formal education that teaches general knowledge in addition to religious knowledge. Therefore, mastery of science and technology is very important to learn as a provision in later life. One area that has a significant development of Islamic boarding schools is in the Madiun Regency area. Quoted from the official website of the Ministry of Religion, in 2021 there will be at least 92 Islamic boarding schools registered in Madiun Regency.¹ However, from some incoming data, only a few Islamic boarding schools have formal education.

One of the Islamic Boarding Schools in the South Madiun area is the Daarul Ahkaam Islamic Boarding School. Pondok Pesantren which is located on Jl. Sunan Ampel No.02 Uteran Village is still under the auspices of the Madrasah Mu'Alimin Al Islamiyah Uteran Foundation (MMA Uteran). Daarul Ahkaam Islamic Boarding School was pioneered by KH. Barokah Fachruddin since 1937 and is a Salafiyah Islamic Boarding School. From a historical perspective, the Daarul Ahkam Islamic Boarding School has received criticism and obstacles. In 1948 KH Barokah Fachruddin, who became one of the Islamic leaders in Madiun, was betrayed by the PKI. He was kidnapped and even killed. When the three sons of KH. Barokah Fachruddin began to grow up, namely KH. Cholidi Ibrahim, KH. A. Djunaidi Fachruddin, and KH. Hawaro Fachruddin, the development of pesantren is starting to look fast. These three figures later became the early pioneers of the establishment of formal education in this pesantren. The formal education available starts from Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs) and Madrasah Aliyah (MA). As time goes by, formal education and Islamic boarding schools are growing to date, even becoming

¹ <http://emispendis.kemenag.go.id/dashboard> Accessed on September 2, 2021 at 20:10 WIB

educational institutions that are able to compete with other educational institutions in Madiun Regency.²

In this era of globalization, everyone is required to use everything digitally. The ability to recognize and process images digitally is one of the skills that encourage learning. In order to keep up with such rapid developments, the Daarul Ahkaam Islamic Boarding School. Apply and try to adapt to technological developments by trying to learn new things in the digital professional field. One of the *assets* at the Daarul Ahkaam Islamic Boarding School is the availability of a *wifi* network and the permission to bring *cellphones/gadgets* for students to support graphic design training program activities at the Daarul Ahkaam Islamic Boarding School.

Graphic design itself is a sub-field of the visual communication design discipline, which focuses more on image processing as a medium for conveying information to the general public. There are several components in graphic design, namely image formats, symbols, components, and principles. This is preliminary knowledge, which should be imparted to all students who are interested in graphic design skills.³ From the Ministry of Education and Culture in its book "Introduction to Graphic Design", graphic design is described as a complex combination of words and pictures, graphic numbers and graphs, and photos and illustrations. Individual ideas can be combined so that they become an element that is special, multipurpose, interesting, subversive or easy to remember and produce.⁴

Graphic design is a field where students can continue to cultivate after completing training. When students graduate, they can enter the graphic design industry, such as printing, internet, computers, design consultants, publications, print/electronic media, manufacturing, photography and illustration, marketing communication services, producers and businesses providing print media. Prerequisites given to students before they are realized are material about knowledge, skills (practice) and creativity. Creativity can be explained as a way of thinking or thinking spontaneously and imaginatively that characterizes artistic achievement and mechanically creates.⁵ One of the efforts to increase children's creativity in learning during a pandemic is to equip them with mobile-based graphic design skills training. Training is a learning process, compared to theory, practice is added to develop creativity. The characteristics of the training include the process of improving the skills possessed, the material presented is the specific skills needed, and the specific training time. Graphic design is in progress, product design that combines shapes, text, colors and many other interesting things.⁶

² www.mmauteran.sch.id . Accessed on November 5, 2021 at 10.00 WIB

³ Muhammad Suyanto, *Graphic Design Application for Advertising Equipped with World Class Best Ad Samples*, (Yogyakarta: Andi Publisher 2014), p.56

⁴ Leonardo Widya , *Introduction to Graphic Design* , Directorate of Course Development and Training Kemendikbud

⁵ HG Sakti, *The Effect of Adobe Photoshop-Based Graphic Design Media on the Learning Creativity of Class X Students in Graphic Design Subjects*, (Journal of Reality, 2(2)), pp.325-344

⁶ IW Adinata, *Development of Graphic Design-Based Physics Learning Comics*, (Journal of Physics Learning (JPF), 3(5)), pp.109-117

The graphic aspect contains three elements, namely text, color and visual elements. When students have graphic design skills, their creativity can be enhanced to support their learning process. Judging from the situation and conditions at the Daarul Ahkaam Uteran Geger Madiun Islamic Boarding School with the facilities and other supports, so that the Islamic Boarding School needs assistance and management in order to utilize technology so that it can be put to good use. So based on this, the researcher with the proposal of the board of directors decided to hold graphic design training to equip and improve the creativity of students. The steps used in this training process are using the ABCD method.

2. METHOD

The method applied in this service research uses the ABCD (Asset Based Community Development) method. The main focus is on empowering the potential and assets found in the surrounding environment and owned by the local community. In this case, Islamic boarding schools and students act as community assets that have various activities and owners of supporting activities in developing the abilities and skills of students. Assessed as an institution that can provide good moral and academic learning, the existence of Islamic Boarding Schools has received positive responses and support. All supporting activities for the development of students' talents are also available. One of them is graphic design training activities.

Daarul Ahkaam Islamic Boarding School is one of the Salaf Islamic Boarding Schools that has the potential to be developed in the future. Among these potentials, the first is having a strategic location and away from noise. Second, it does not only focus on the community curriculum, but also has a formal education curriculum. Third, have formal education in the form of MI, MTs and MA. Even though it is an Islamic boarding school that has been around for a long time, there are still some weaknesses that appear based on initial observations, namely many students who actually have potential in terms of academic and non-academic but due to the current pandemic conditions, formal schools that are still ongoing online make students too lazy to do so often stare at their gadgets so they spend a lot of time with gadgets. In fact, they actually have creativity, but mastery in the field of creativity requires special training. Based on the results of these observations, the researchers finally decided to hold graphic design training to develop and explore the creativity of students so that they can get benefits and provisions for the future. The 5 key steps in carrying out these training activities include⁷:

1) Inculturation (Introduction)

As an early stage in the ABCD method, inculturation is a process of building trust in the community. The result of this process is that the community can accept and understand well the intent of the activities carried out. In addition, it creates an understanding that although these activities are rooted in the researchers who will

⁷ Christopher Dureu, *Renewal of Local Development Strengths*, Australia Community Development and Civil Society Strengthening Scheme (ACCESS) Phase II, (August 2013), pp.96-97

carry out their activities, the ongoing process and development will be carried out by the community so that it requires good cooperation between all parties.⁸

2) Discovery (Revealing Information)

Discovery is the process of disclosing information whose purpose is to understand, clarify and analyze the potential and assets that exist in an area or environment. Therefore, information is needed as the basis for planning the implementation of service activities.⁹

3) Design (Knowing Assets and Identifying Opportunities)

Design is the stage of classifying and mobilizing assets, forming ways to realize the vision and have plans for the future. The results of the data obtained during the discovery process can be used as a basis for planning because the positive potential has been identified. The researcher provides guidance on the description of the activities that will be carried out through socialization to the students, so that later it can run well.

4) Define (Supporting Work Program Implementation)

At this stage, the community or students have already determined what the supporting programs and main priorities are. The vision, mission and goals that are designed are also clear. Visualization of what activities will be carried out is broadly described. The implementation of the work program will cooperate with parties who are competent in the field. In addition, the description of this stage is contained in the work design scheme. With the schedule of activities that have been previously notified to the students, it is hoped that it will facilitate the activities carried out.

5) Reflection

This stage is the last process in the ABCD method. It takes study and *baseline* assets and monitoring progress and performance (*outcome*). In addition to affirming and strengthening the goals to be pursued, motivation is given so that all plans that have been made can be realized. After carrying out the activities, the reflection process aims to find out the extent of the impact or changes of the ABCD application method

3. RESULT AND DISCUSSION

A. Implementation of Training

Researchers conducted observations as a first step to identify the *assets* in the Daarul Ahkaam Islamic Boarding School and analyze the actual situation of the Islamic boarding school. From the data obtained and various considerations, the team set priorities which are assets owned by the Daarul Ahkaam Islamic Boarding

⁸ Ahmadi, et al, *Guidelines for Online Community Service Lectures From Home (KPM-DDR)*.

⁹ Ibid

School. The team decided to hold a graphic design training. Because with the holding of graphic design training, students are expected to have a place to explore their creativity. In addition, students also have provisions in recognizing graphic design and can be used as capital in the future

Service activities begin on July 5, 2021 until August 13, 2021 with the method used, namely ABCD. There are several steps used by researchers to carry out service at the Daarul Ahkaam Islamic Boarding School, namely starting from *Inculturation, Discovery, Design, Define and Reflection*.

1) Inculturation

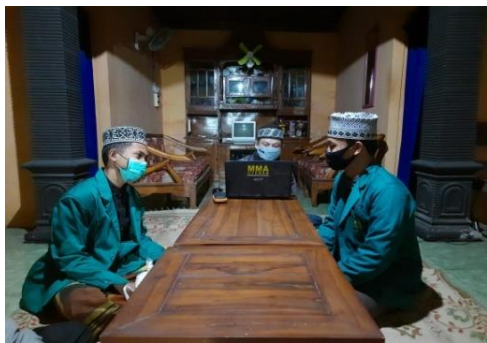


Figure 1. Visit home



Figure 2. Pilgrimage of the Tomb

At this stage, the activities carried Daarul Ahkaam Islamic Boarding School environment, such as congregational prayers, sholawatan, tomb pilgrimage, Al-Qur'an chanting, Tadarus Al-Qur'an and other activities. In addition, sowan also went to thenanny's house to get permission to carry out activities and also conducted field observations together with the administrators of the Daarul Ahkaam Islamic Boarding School. In this inculturation stage, the researcher was more or less carried out during the first week of service. The inculturation activity itself aims to gain the trust of the Daarul Ahkaam Islamic Boarding School, so that good cooperation is established with the Daarul Ahkaam Islamic Boarding School.

2) Discovery



Figure 3. Formation of FGD

At this stage, the activities that have been carried out are mapping assets through the formation of FGDs with the Ashabul Kahfi team to identify assets in the Daarul Ahkaam Uteran Islamic Boarding School. In addition, the researchers also conducted field interviews with several students to explore information or problems that exist in the Daarul Ahkaam Islamic Boarding School environment. In carrying out this discovery activity, the goal is not only to find information related to assets, but also to get to know and mingle with the students at the Daarul Ahkaam Islamic Boarding School.

3) Design



Figure 4. Asset Socialisation



Figure 5. Student Data Collection

Design is the stage of classifying and mobilizing assets, forming ways to realize the vision and have plans for the future. The results of the data obtained during the discovery process can be used as a basis for planning because the positive potential has been identified. The researcher provides guidance on the description of the activities that will be carried out through socialization to the students, so that later it can run well. After understanding the methods that will be used for the implementation of the core activities, namely graphic design training.

Prior to the implementation of the training program, preparations were made through checking and collecting data on students who were interested in participating in graphic design training. This data collection aims to determine the initial readiness for activities that will be carried out later. If later the scheduled students are not present during the implementation, or are out of date and so on, they can be conditioned according to field conditions, so that activities can still run according to plan.

4) Define

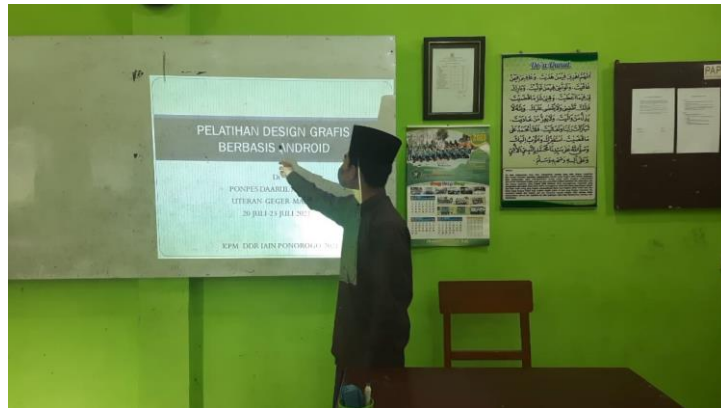


Figure 6. Implementation of Graphic Design Training

At this stage, the community or students have determined what the supporting programs and main priorities are. The vision, mission and goals that are designed are also clear. Visualization of what activities will be carried out is broadly described. The implementation of the work program will be carried out jointly with people who are competent in that field. In addition, the description of this stage is contained in the work design scheme. With the schedule of activities that have been previously informed to the students, the initial implementation of the activities can run well and smoothly even though there is one student who cannot attend due to illness, but it does not reduce the enthusiasm of the other students to continue following this activity until it is finished.

5) Reflection



Figure 7. Monitoring and RTL

This stage is the last process in the ABCD method. It takes study and *baseline* assets and monitoring progress and performance (*outcome*). In addition to affirming and strengthening the goals to be pursued, motivation is given so that all plans that have been made can be realized. After carrying out the activities, the reflection process aims to find out the extent of the impact or changes of the ABCD application method.

In addition to the above steps in this service, three stages of activities will be carried out in this training program, namely identification, basic training activities, and post-event assessment activities. This chapter will describe the core activities of

graphic design training at the Daarul Ahkaam Uteran Islamic Boarding School.

a) Assessment Stage



Figure 8. Socialization to Santr Participants



Figure9. Data Collection of Training

The first stage carried out is an assessment, namely "seeing" or identifying the needs and potentials in the Daarul Ahkaam Islamic Boarding School as the basis for joint planning (partners). Through this process, it is hoped that the activities or programs that are designed can run according to plan. In addition, the community is expected to have a sense of responsibility for the activities that have been designed together.¹⁰

The field *assignment* stage is carried out on Monday, July 19, 2021. From the results of the *assessment*, information on training participants, activity locations, strategies and descriptions of activities that will be carried out in training activities is obtained. In addition, invitations are used to socialize participants. The committee also consulted with the management of the Islamic boarding school, as well as the students to participate in this activity.

b) Devotion Core Activities



Figure 10. Graphic Design Training Activities

This training lasts for 4 days and will take place in one of the Madrasah classrooms with resource persons from the service team and the Ashabul Kahfi team. Meanwhile, the board of the boarding school assisted in facilitating the

¹⁰ Suharsono and Sutarno. "The Role of Assessment in Designing Community Service Programs" (Results of Assessment in Atanbua Ntt)." Unika Indonesia Atma Jaya, n, d

passage of these activities as well as registering students who were interested in participating in the training. There were 10 students as participants in this activity, almost all of which were Madrasah Aliyah students.

The training event will be held from 14.00 to 16.00 on Tuesday, 27 July 2021 and ends on Friday 30 July 2021. The description of the activities is as attached in the activity *round down* below.

Table 1. Community Service Round down

Tuesday, 27 July 2021			
O'clock	Program	description	Person responsible
14.00-16.00	Early preparation	Santri enter the room and the data is based on the registration that has been previously filled. Students are asked to download and install the Pixel Lab application first.	Team Ashabul Kahfi
	Pixel Lab App Introduction	Santri are introduced to what the Pixel Lab application is, then the tools in the Pixel Lab application	Team Ashabul Kahfi
	Mastery of Pixel Lab Application tools	Santri are asked to practice what has been conveyed by being given time to try out the existing tools	Team Ashabul Kahfi
Wednesday, July 28, 2021			
14.00-16.00	Background Making	Students are asked to create a background layer according to the existing examples.	Team Ashabul Kahfi
	Logo Concept Creation	Students are asked to draw and design a logo that they will make on paper first	Team Ashabul Kahfi
	Make Logo	After designing the logo on a sheet of paper, the students were asked to make it in the Pixel Lab application.	Team Ashabul Kahfi
Thursday, July 29, 2021			
14.00-16.00	Pamphlet Design Making	Students are asked to make pamphlets with the theme of healthy students	Team Ashabul Kahfi
	Observe Imitate Mods	Santri are asked to see references on Google then to be modified again.	Team Ashabul Kahfi
Thursday, July 30, 2021			
14.00-16.00	Creating Free Work	Santri are asked to make free work as creatively as possible	Team Ashabul Kahfi
	Evaluation	Conduct post-activity evaluation	Team Ashabul Kahfi

c) Evaluation Activities



Figure 11. Evaluation and Assessment

This activity is to find out how far the success rate of the activity is in terms of: 1) the target of the attendance of the students at the activity, 2) the achievement of the objectives of the training activities and knowing the achievement of the material presented to the students, 3) the success of the students in mastering the material, 4) evaluation of success training participants in the form of understanding gained.

B. Results

This activity can be started from the approval that has been proposed by the KPM participants to the caretakers and administrators of the Daarul Ahkaam Islamic Boarding School. The provision of graphic design training materials needs to be done in order to support other activities, such as making pamphlets, logo designs, and also school assignments related to IT. In addition, it can be used as capital when they in society need jobs related to graphic design skills.

At least there are several factors that can support this training activity, for example such as internal and external factors. Internal factors can be seen from the availability of facilities and infrastructure in the form of large buildings, classrooms, wifi networks, smartphones and the extraordinary intentions and interests of the participants. Daarul Ahkaam pesantren has a good image in the eyes of the public, so parents want to house their children in the boarding school.

The learning assets at the Daarul Ahkaam Islamic Boarding School are still not running well. With the initial observations at the Daarul Ahkaam Uteran Islamic Boarding School, it was found that learning was less varied, learning focused more on memorizing and recitation of books so that additional material was needed in order to support learning and the achievement of creativity in Daarul Ahkaam Islamic boarding school students in learning.

Based on the situation and conditions in the Daarul Ahkaam Islamic Boarding School, the researchers and the administrators are looking for the right solutions and efforts in order to develop Education and Creativity at the Daarul Ahkaam Uteran Islamic Boarding School. And it was obtained in the form of additional training programs, such as the Graphic Design Training Program at the Daarul Ahkaam Uteran Islamic Boarding School during this pandemic. The results of this community service activity can be seen through several assessments of the following components:

1) The success of the target number of participants

The target number of students in this graphic design training program is 10 people consisting of male and female students. They are very enthusiastic in the training that will be held, so that the predetermined targets can be met. Although there was one participant who could not attend due to illness, it did not reduce the course of the training program. When the activity has taken place, other than the sick one, they are always present, so the success rate is 90%.

2) Achievement of activity goals

The purpose of this training activity is to introduce students to the basics of graphic design as it is a core program in facing the era of globalization and technological developments that are increasingly spreading until now. As well as to increase the creativity of students through multimedia. The materials that have been planned are introduction to the pixel lab application and its features, design and application, background creation and pamphlet making. All of the above material was delivered during the training according to the event *rounddown* that was made earlier.

3) The ability of participants in mastering the material

With this relatively short training activity, as much as possible the material can be conveyed to the maximum with a limited time. The material presented is packaged as clearly as possible, so that the training participants can understand the material presented well. The implementation of the practice is carried out after giving the material. This training broadly aims to train students' creativity in terms of design.

4) Evaluation of material understanding of students

In the evaluation section, different methods can be used for each type of material. The evaluation can be seen in the table below.

Table 2. Technical Evaluation

No	Material	Technical Assessment	Value Range
1	Background Making	Santri create a Background layer with a combination of shapes in the pixel lab application	0-100
2	Make Logo	Santri make a logo design first on sheet paper, then apply it to the pixel lab application	
3	Making Pamphlets	After getting to know some of the tools in the Pixel Lab application, students are asked to make pamphlets according to their creativity	

Table 3: Student Evaluation Results

No	Student Name	Material		
		Background	Logo	Pamphlet
1	Ahmad Rofiqul Umami	85	90	85

2	Faris Dadrudin	90	85	90
3	Victor Anderson Al Baihaqi	95	90	85
4	Didik Kurnia	80	80	80
5	Asfa Maulana Malik	75	70	75
6	Abdul Rouf Irvanudin	75	80	75
7	Rya Setyawati	90	85	80
8	Yanis Tutut Lestari	80	85	75
9	Laili Nur Istiqomah	80	80	70
Average		83.3	82.7	79.4
The Average Value of All Materials		81.8		
Rating Description: Values 51 to 60 (less) Values 61 to 70 (enough) Values 71 to 80 (good) Grades 91 to 100 (very good)				

Based on the data from the understanding of the students who took part in the graphic design training above, it can be seen as follows:

- The average score in the background material at the Daarul Ahkaam Uteran Islamic Boarding School is 83.3 with a good score category.
- The average score in the logo-making material at the Daarul Ahkaam Uteran Islamic Boarding School is 82.7 with a good score category.
- The average score in the material for making pamphlet designs at the Daarul Ahkaam Islamic Boarding School Uteran is 79.4 with a good score category.
- The average score in all graphic design training materials starting from making backgrounds, logos and pamphlets at the Daarul Ahkaam Uteran Islamic Boarding School is 81.8 with a good score category.

C. The Path of Implementation of Activities



Fig.12 First Day of Training

On the first day of the graphic design training, before the presenters delivered the material, the students were asked to install an application that would be used for training, namely the pixel lab application. After the students installed the application, the speaker delivered material about the introduction of the pixel lab application and also the features in the pixel lab application. The goal is for students to know the use of tools in the Pixel Lab application.

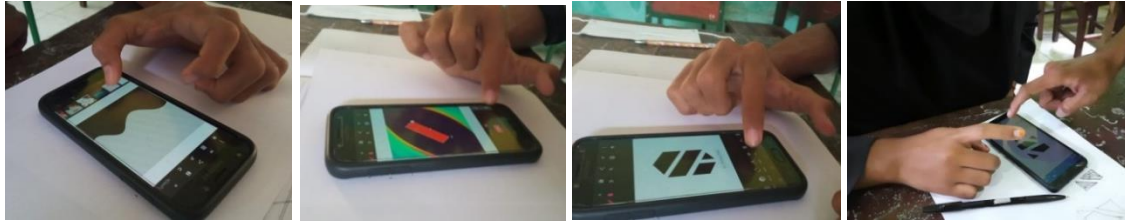


Figure 13. Second Day of Training

On the second day of graphic design training at Daarul Ahkaam Islamic Boarding School, the material presented was Background and Logo. After the students entered the training room, the students were asked to create a Background layer in the pixel lab application, which was previously exemplified by the speaker. After making the background, the presenter continued the material on logo design. Students are given paper to design the logo to be made. After the image is finished, the students make it in the pixel lab application.

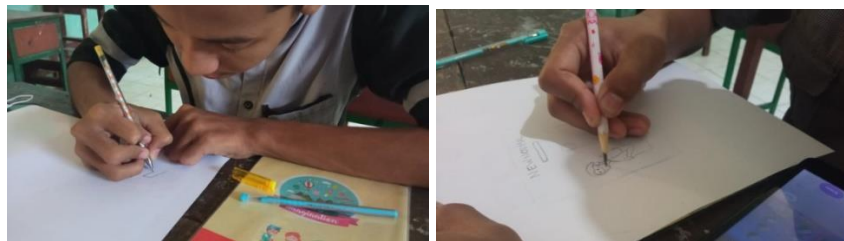


Figure 14. Third Day of Training

On the third day of training, the students were given material about pamphlet design. Students are given a blank paper, then invited to draw a pamphlet design that will be bolted. In addition, students are also allowed to browse to find references to finished works to be observed, imitated and modified according to Santri's creativity.

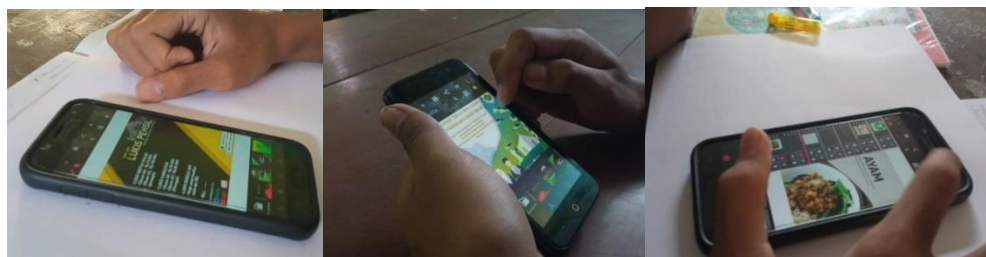


Figure 15. Fourth Day of Training

On the last day of training, students are given the opportunity to work according to the creativity of each student. Students are free to choose the theme according to what they want. The goal is none other than to further hone the students' abilities in developing their creativity.

The overall implementation of these activities was evaluated in order to find out how successful the graphic design training was at the Daarul Ahkaam Islamic Boarding School. Success can be seen through the results of evaluating the understanding of the students' understanding of the material provided, starting from making backgrounds, making logos and making pamphlets. Evaluation of

graphic design training at the Daarul Ahkaam Uteran Islamic Boarding School in general can be seen in the table below.

Table 4: Details of Evaluation Results

No	Material	Score	Value Category
1	Background Making	83.3	Well
2	Logo Creation	82.7	Well
3	Pamphlet Making	79.4	Well

Based on the available data, it can be seen that the graphic design training at the Daarul Ahkaam Islamic Boarding School can be said to be successful. Of course, this activity is expected to be one of the activities that will be able to increase the creativity of students in learning activities.

D. Activities Supporting and Inhibiting Factors

In the implementation of graphic design training activities held at the Daarul Ahkaam Islamic Boarding School, of course, the supporting and inhibiting factors were found. These factors include the following:

1) Supporting factors

- a) Get permission and support from the caretaker of the Daarul Ahkaam Islamic Boarding School.
- b) The board of the Daarul Ahkaam Islamic Boarding School who also helped organize this training activity.
- c) The enthusiasm of the students of Pondok Pesantren was extraordinary so that the event went well.
- d) Availability of facilities and infrastructure as well as adequate *wifi* and *gadget* facilities so as to assist the training process.

2) Obstacle factor

- a) There was a slight delay in the implementation on the second day because there were some students who were still doing schoolwork. The delay is approximately 30 minutes from schedule.
- b) The material presented was slightly shortened due to the relatively short time.

4. CONCLUSION

Judging from the discussion above, several conclusions can be drawn, namely (1) this graphic design training activity can improve and motivate students to develop their ideas and creativity. (2) after this training, learning at Daarul Ahkaam Islamic Boarding School is more variative. (3) to further increase the creativity of students, it is necessary to practice after giving the material, so that it can be known later for future evaluation (4) as for the overall series of graphic design training activities starting from making backgrounds, making logos and making pamphlets can be said to be successful with the average value obtained from the three materials presented at 81.8 in the good category. The running of the graphic design training program received a positive response from many parties, both from

the organizers, or the participants who attended the training. In addition, the leadership of the cottage itself also gave a very good response. The habit of students who only use gadgets for *games, scrolling Instagram, etc.* can be turned into training for students' creativity. Although it is only a supporting activity, it has a very positive impact on students.

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MANIFESTATIONS OF RELIGIOUS TOLERANCE: CASE STUDY OF CHICKEN MEAT GIVEN BY CHRISTIANS

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Abstract - *The pluralistic life of the Indonesian people, whether ethnic, racial, or religious, makes them vulnerable to a social conflict if the people do not uphold tolerance in life. The existence of tribes and races in Indonesia currently rarely experiences conflict because people have accepted and understood the existence of every tribe and race. However, the existence of religious differences is still a cause of conflict even though it is only in the form of debates and differences of opinion both between religions and between religious sects. As was the case with the Student Community Service (KKN) of UIN Sunan Kalijaga Yogyakarta group 2, the type of KKN Mandiri, which was in Kulwo Hamlet, Bejiharjo Village, Karangmojo District, Gunungkidul Regency, Yogyakarta. They face a difficult situation when they get chicken meat by house owners who are Catholics or what Muslims call Christians. What they know is that they cannot eat meat that is not slaughtered in the name of Allah, even though the owner's intention is to try to prosper the guests in his house. The purpose of this research is to find out the best solution as the application of religious tolerance if the same thing happens as the case. The result of this research is the classical fiqh decision places the giving of meat from non-Muslims is allowed, but the food is still haram if the slaughter is done without mentioning the name of Allah swt. Contemporary fiqh explains the permissibility of consuming food, especially meat if the basis of the food is classified as permissible to eat. As a solution to anxiety, contemporary fiqh states to read basmalah (bismillahirrahmanirrahim) before consuming the food. In the view of the sociology of religion, eating the meat may be a form of appreciating the kindness of the giver.*

Keywords: *chicken meat, religion, respect, slaughter, ethics, Catholic.*

1. INTRODUCTION

Indonesian society consists of various ethnic groups and religions that are diverse and spread in various regions. The tribes in Indonesia include the Javanese, Sundanese, Chinese, Bugis, Nias, and others. Among the diversity of religions that consist of Islam, Hinduism, Buddhism, Catholicism, Protestantism, and so on. All live in harmony in one frame of diversity without distinguishing ethnicity, race, and religion by upholding tolerance or mutual respect for one another in order to create peace. The difference in ethnicity or race in Indonesia has now become a characteristic thing and does not cause social conflict in society. However, (Ginting & Aryaningrum, tt)

Discussing religious differences in today's modern era will become a burden on the nation if it is not addressed wisely and with tolerance. Therefore, religion should not be separated from social life, on the contrary, religion should be contextualized so that it becomes a solution to social problems. Then there must be a discussion of social responsibility in each religion so that there is no social inequality and actions taken on the pretext of a proposition. (Fidiyani, 2013) The thing that is more highlighted today is the labeling of halal and haram in Islamic society without understanding the meaning of halal and haram itself or the laws in depth. From things that look trivial, it can lead to social conflict. So, every Indonesian society, especially the Islamic community (Muslim) as the majority community in Indonesia, needs to understand tolerance and the laws of halal and haram more deeply in order to maintain harmony with people who follow other faiths. (Mayasaroh, 2020)

From a religious perspective, basically all religions teach goodness. Only the limits of action set by each religion are different. So, of course there are differences in acts of kindness between Islam or Catholicism or other religions and of course there are also acts of the same substance and embodiment. The form of the act of kindness sometimes gets a different response depending on the religion he adheres to because every religious adherent does not necessarily have the same path as other adherents on a stipulation of his religion. If you look at religion, it seems like it's too complicated and confusing. (Fahri & Zainuri, 2019)

In this study, the author will describe a case study experienced by students of KKN Mandiri 105 Group 2 UIN Sunan Kalijaga Yogyakarta in Kulwo Hamlet, Bejiharjo Village, Karangmojo District, Gunungkidul Regency, DI Yogyakarta. In this village, 30% of the population adheres to Catholicism and Protestantism. The post for student community service at UIN Sunan Kalijaga in the village is located in a Christian environment and also lives with a Christian landlady. This case can be said to be common and has been explained on various sites regarding the solution to this problem. However, we feel that the case or story from the real experience felt by the KKN students needs to be written as a lesson about the real concept of religious tolerance. Although the term "Christian" is actually a term for a Jew who later became a Christian, or a term for a non-adherent Christian. However, the term

Christian has been attached to the Indonesian people as a term for people who adhere to Christianity.

One day, a Catholic house owner gave chicken meat to KKN students. The purpose of this gift is to prosper other people who live with them because as usual, KKN students eat a minimalist menu and have to consider finances when buying chicken, especially beef. Their good intentions actually caused confusion among KKN students and raised the question, "can we eat this? What to do? How do we reject it?" Then, two of the KKN students tried to explain gently to the mother of the house owner by asking the origin of the meat and it was known that the chicken was slaughtered by her husband. At first, the mother caught the meaning of us asking this by asking, "You can't eat, can you? But my husband said that you can have chicken." Then, the KKN students tried to explain again and in the end the meat was not given.

However, when the owner of the house came, the father emphasized that the chicken meat could be eaten and the meat was good chicken meat especially for them. The owner of the house is a priest in one of the churches in Bejiharjo Village. Hearing the opinion of the father who was very strong, the KKN students did not feel comfortable if they had to say what they believed that a Muslim should not eat meat that was not slaughtered in the name of Allah swt so that the meat was the same as carrion meat. To avoid debate, the students finally accepted the meat with a tactic, the next day the students bought their own chicken meat and then made two pots for the same dish. The first pot is soto ayam which is intended for the owner of the house with the meat slaughtered by him. The second pot is chicken soup which is intended for KKN students.

So far, everything is going well and there is no clash or debate between religions. Then, about two weeks later, the KKN students were made to cook rica-rica chicken in a large skillet by the owner of the house and the students again found themselves confused about what to do to get around this again. Finally, there was one student who ventured to explain that a Muslim eats meat in a special procession so that he cannot accept his kindness. The explanation raises the question, "Then where is the chicken that was given at that time?" This certainly offended the owner of the house a little. Researchers feel anxiety about the limits of tolerance as to what needs to be known so that there are no misunderstandings and religious adherents do not think that Islam is a complicated and rigid religion. This case is perhaps only one of many cases that are in the context of "religious tolerance" so it is necessary to re-examine the meaning of tolerance and what form it takes.

Researchers conducted a literature review on religious tolerance in general and Islamic and Christian religious tolerance in particular. The first literature review was taken from a study entitled "Religious Tolerance according to Alwi Shihab's Perspective" written by Taufik Mukmin and Eko Nopriansyah. This study aims to give meaning to religious tolerance and foster awareness of mutual respect in a plural society. The results of this study are that every religious believer who wants a harmonious relationship between one religion and another must engage in

religious dialogue and take universal values from each religion and understand the substance of each religious mission.(Mukmin & Nopriansyah, tt)

The second study was taken from a study entitled "The Concept of Tolerance and Religious Freedom" written by Abu Bakar. This study aims to determine the meaning and form of tolerance according to Islam in general. The result of this study is that every Muslim is taught by the Prophet to always prioritize tolerance in order to maintain the integrity of society and must live side by side well with adherents of other religions because the Prophet never forced others to convert to Islam. It also shows Islamic values which are always a blessing for everyone.(Burn, 2015)

The third study was taken from a study entitled "Tolerance of Muslim and Christian Society in Lalabata District, Soppeng Regency in 1950 - 2007" which was written by Siti Rahman. The purpose of this study is to examine the views of Muslim and Christian communities about religious tolerance, to know the attitudes of tolerance of the Lalabata community, and to know the values of local wisdom of the Lalabata community. The result of this study is that the life of the Lalabata community is harmonious because harmony is always maintained and nurtured properly. There has never been a conflict between religions because the community always applies local cultural values such as *ati mapaccing*, *amaredekangeng*, *assimellere*, and *mappasitinaja*.(Rahman, 2016)

Based on the background and literature review above, the researcher will discuss the attitude of tolerance that will be taken when responding to the same thing in the case of giving meat from Christians. Researchers take opinions from classical fiqh because classical fiqh is still a reference for every problem that occurs in the modern era even though it is only as a comparison, but there are also those who still hold to the laws of classical fiqh. Then the researcher also takes the opinion of contemporary fiqh as the fiqh which is the most attached to taking the law based on the conditions that occur in the modern era. To broaden the view and find various options in making decisions later,

The purpose of this research is to solve the problem formulation as follows: how is the true manifestation of religious tolerance between Islam and other religions, especially Catholicism? What is the solution to the case of giving meat from Christians in classical, contemporary fiqh, and religious sociology?The researcher assumes that a Muslim can eat chicken meat given by Christians or followers of the divine religion as long as the meat is not offered for a religious ritual and slaughtered in Islamic ways. Then, before eating it must begin with reading *bismillah* as taught by the Prophet Muhammad. To understand more about this, we describe the methods and results of our research below.

2. METHOD

This research is a qualitative research by means of literature study. The researcher will explore any research that leads to related discussions and draw conclusions from each view that in this study is taken from the views of classical fiqh, contemporary fiqh and sociology of religion. This research is based on the real

experience of KKN students of group 2 UIN Sunan Kalijaga Yogyakarta who is none other than the author of this article, so there is no need for interviews with resource persons and interviews with kiai or ustaz because the sources from the literature are sufficient as data.

3. RESULT AND DISCUSSION

A. According to Classical Jurisprudence

The existence of community mobility between regions, even between countries has become commonplace nowadays, so it is unavoidable to have a plural society. This condition gives more or less positive and negative values. On the other hand, it is an embodiment of true tolerance. However, on the other hand, several problems that arise are also troubling related to religious differences. Islam teaches that it is a mandatory requirement for Muslims to eat halal food. Halal aspects are not only seen from the substances contained in the food, but also how the process of the food is obtained. It is proper for us as Muslims to obey these rules by being careful in sorting food, especially if the food is food in the form of meat given to non-Muslims. Actually, it's not a big problem regarding who gives us food, whether from Muslims or non-Muslims, provided that the processes that are passed during cooking are carried out in a halal way, and what needs to be observed is whether the food is halal or not according to the basic law.

In classical jurisprudence, it has become a general requirement that animal slaughter must be considered in terms of how it is slaughtered, who is slaughtering it, and what kind of tools are used for slaughter. Muslims or People of the Book as well as people who have reason are requirements for slaughtering in the science of Jurisprudence. Actually, non-Islamic slaughtered meat is allowed, provided that the animal is indeed an animal that is lawful to eat, such as goats, cows, chickens, etc. In addition, the meat is also not meat that is slaughtered for certain rites that lead to polytheism. In addition, as long as the tools and methods of slaughter are as taught in Islam, then the meat is halal to eat even though it comes from non-Islamic slaughter. (Opinions of Scholars on Animals Slaughtered by Ahlul Kitab or Non-Muslims, 2020)

However, there are some differences of opinion regarding how it is legal to slaughter an animal without mentioning Allah's name. Imam Malik's opinion asserts that eating meat from slaughter that does not mention the name of Allah is unlawful. Because it is obligatory to read basmallah when slaughtering an animal, so that an animal that is slaughtered without mentioning the name of Allah is unlawful, even if for reasons of forgetfulness. (Shakir, 2016) This is based on the argument of QS Al-An'am verse 121, which means:

"And do not eat animals that are not mentioned by Allah's name when slaughtering them. Indeed, such an act would be wickedness. Verily, the devil whispers to his companions so that they will argue against you, and if you obey them, you will surely become polytheists."

In addition to the arguments above, this opinion is also reinforced by the hadith of the prophet which reads,

"It has been narrated to me from Malik from Yahya bin Sa'id that Abdullah bin 'Ayyas bin Abi Rabi'ah Al Makhzumi ordered his slave to slaughter an animal, and when his slave was about to slaughter it, he said to him, "Read Basmallah!". The slave replied, "I have read it". Abdullah said again, "Woe to us, read basmallah!". The slave answered again, "I have read it". Abdullah bin Ayyas said to him, "By Allah, I will never eat it". (Muwatha' Malik 926) (Imam Malik Bin Annas, 2013)

The above opinion is different from the opinion of Imam Ahmad bin Hambal, who stated that the law of reading basmallah is recommended, not an obligation. This is based on the hadith of the Prophet Muhammad which reads,

"Yahya related to me, from Malik from Hisham bin Urwah, from his father, that he said, "The Messenger of Allah was asked, O Messenger of Allah, there are village people who come to us to give meat, but we do not know if they mention the name of Allah when slaughtering it. or not, the Messenger of Allah (SAW) said, "Invoke the name of Allah on it (i.e. the meat), then eat it." (An-Nawawi, 2013)

B. According to Contemporary Jurisprudence

Modern or contemporary views of fiqh are often a point of reference in this day and age. This is due to the mobility of people between regions, even between countries, which has become commonplace nowadays. Many Muslims have migrated far to neighboring countries. If you only rely on classical fiqh, of course more or less will experience difficulties in carrying out Islamic religious law. For example related to the issue of how the law consumes meat from non-Muslim gifts, especially non-Muslims. In fact, if we look more deeply, it is not easy to find meat in western countries, especially with the halal label. This is because the minority is Muslim out there. In fact, in Islam halal is an important aspect that is a mandatory condition for food to be consumed.

Halal aspects can be seen from two things, namely the substance and how to get the food. In contemporary fiqh, it is explained that the law of consuming non-Islamic food, especially meat, is permissible if the animal being slaughtered is an animal whose basic law is permissible or halal, such as cows, goats, chickens, etc. In addition, the process that is passed during cooking must also be in the right process. Some scholars argue that meat slaughtered by non-Muslims who are Jews and non-Muslims is still considered halal for Muslims. This is because the two religions are Samawi religions, and many scholars do not make the mention of the name of Allah SWT as a condition for the halal slaughter of animals. (Is it Halal to Eat Non-Muslim Food?, 2020)

As in Surah Al-Maidah verse 5 which reads, *"This day all good things have been made lawful for you. The food (slaughter) of the People of the Book is lawful for you, and your food is lawful for them....."*

The argument explains that Islamic law has provided explanations regarding halal and haram food and drinks, including food slaughtered by the people of the Book which is halal to consume. The verse also explains that food, especially meat, given to non-Muslims is halal on the condition that the animal is a halal animal in principle. As a form of caution, it must be preceded by reading basmallah before consuming it. However, if indeed the meat comes from an animal whose basic law is haram, such as pigs, dogs, then the law is still forbidden even though it starts with basmallah when consuming it. (Is it Halal to Eat Non-Muslim Food?, 2020)

Another argument that justifies consuming meat given to non-Muslims is based on the hadith of the Prophet Muhammad which reads,

"Yahya related to me, from Malik from Hisham bin Urwah, from his father, that he said, "The Messenger of Allah was asked, O Messenger of Allah, there are village people who come to us to give meat, but we do not know if they mention the name of Allah when slaughtering it. or not, the Messenger of Allah (SAW) said, "Invoke the name of Allah on it (i.e. the meat), then eat it." (An-Nawawi, 2013)

C. The Sociological View of Religion

Sociology is a scientific discipline that discusses and examines social phenomena related to human relationships and relationships between individuals and groups. Studies in sociology put forward the theoretical analysis of several classical and modern sociological figures. Sociology is divided into several concentrations of study objects, all of which are adjusted to the phenomena that occur. One of them is a religious phenomenon, where in the current human system religion is a necessity of life that cannot be separated. Religion has its own power in social life. Aspects of normativity in religion often have more value in the lives of individuals and groups in society. Therefore,

According to Hendropuspito (1984), The target of the study of the sociology of religion is to place religious objects in their material point of view, namely that a religious community has a set of institutionalized norms, such as groups or institutions that are unique from one another. (Wibisono, 2020) Sociology of Religion as a branch of sociological studies that is universal and does not have partiality like fatwas in a religion, one of which is Islam. Various theories emerged from several social figures such as Durkheim and Karl Marx who in their studies alluded to religious issues in social change in society. Social actions that are produced through the influence of religion such as religious rituals and their influence on various aspects of life are objects of sociological research. The emergence of influence due to the doctrine or religious understanding of an individual or group of people is a manifestation of social action itself.

Such as the case of giving meat from a non-Muslim religion to a Muslim person or group is a phenomenon that can be analyzed through the study of the

sociology of religion. According to the sociological view in functional-structural theory, one of the theories that describes the efforts or systems that can stabilize a group, the existence of a Muslim who in general has followed the understanding of his basic religion, namely Islam, all behaviors and fatwas of the Prophet Muhammad SAW is a stipulation. which will provide safety for its adherents. However, most of his followers have not realized it or more or less only stick to the fundamental aspects of the rituals that the Prophet exemplified to his people. Concerning the meaning, thought, adab and morals as a manifestation of a social seem not yet fully present. It is likely that the influence and development of the times were so great, there was also a shift in the understanding of an individual or a group. Many individuals and communities are trapped in daily rituals that experience stagnation.

Relation to the phenomenon What happens, the basic assumption of this approach is that all social behavior that occurs is caused by the behavior of individuals who each have the ability to make their own decisions. (Adnan, 2020) In the structural functional sociological analysis, the existence of a society that gives meat to Muslims is seen from a geographical point of view. Gifts made by non-Muslims to Muslims have meaning in them. This meaning is manifested in the form of humanity. This means that there are elements of values that are not theological, religious, spiritual but are more applicable to religion. Because it could be that meat items given to Muslims do not always contain religious elements or traces of meat from a certain religious ritual. On the other hand, giving meat is intended for or as a form of appreciation for a condition.

This is confirmed in the theory of symbolic interactionism, which was popularized by George H. Mead with his concept of mind, self and society. This theory places the human point of view as a social subject. This theory sees that the human process in shaping and regulating their behavior takes into account the expectations of others to become their partners. (Latifah et al., 2019) Indeed, basically human social interaction cannot be separated from a certain symbol. The symbol here is said to be the meaning of an action given to the opponent. Moreover, religious issues concerning tolerance in responding to the gift of meat from Christians can also be seen from the point of view of symbolic interactionism. First, the individual responds to the gift of meat as an object and the giver is a subject. How the individual responds to the situation based on the social environment and responds to the individual's original state in facing the reality at hand. Second, the object as a meaning that can build social interaction, such as giving meat which can be intended as a way for an individual to build communication between fellow social beings. In general, the mind is awakened after a social process, and the self will respond in the form of an action. Like the gift of meat in response to the gift, you will see how the people around you or the majority in the group (can be the community or family). Furthermore, the mind will respond to all the symbols that exist, such as who gave it, how it looks, what form it is given and the religion followed. In defining self-concept, humans try to see themselves as other people's forms, then interpret all the actions and cues they receive by placing themselves as other people. You will

see how the people around you or the majority in the group (can be community or family). Furthermore, the mind will respond to all the symbols that exist, such as who gave it, how it looks, what form it is given and the religion followed. In defining self-concept, humans try to see themselves as other people's forms, then interpret all the actions and cues they receive by placing themselves as other people. You will see how the people around you or the majority in the group (can be community or family). Furthermore, the mind will respond to all the symbols that exist, such as who gave it, how it looks, what form it is given and the religion followed. In defining self-concept, humans try to see themselves as other people's forms, then interpret all the actions and cues they receive by placing themselves as other people.

Therefore, meat is an object that has no religious values but it can meet the needs of life in the human aspect. The structural functionalist perspective sees society as a social authority or social group that has the function of keeping each other alive. Symbolic interactionism exists as an effort to explore symbols as meanings that can shape social action. How different meanings can shape communication with each other. This is reaffirmed in the theory of the rational choice approach related to the assumption on the phenomenon of giving non-Muslim meat to Muslims. Through this approach, humans or individual behavior have the ability to make their own decisions. This decision is based on the assumption that the choice made is in accordance with his understanding and wishes. In addition, this approach can also see that in society there is diversity, including those related to religious aspects.

D. Tolerance Based on Classical Jurisprudence

We already know that classical fiqh presents various arguments regarding the solution to the case of giving meat from non-Muslims. Some opinions such as Imam Malik asserted that eating meat from slaughter that does not mention the name of Allah is unlawful. So for those who adhere to this belief, if in a society there is a case like this, where Muslims receive slaughtered meat from non-Muslims who slaughter without mentioning the name of Allah, then as a form of tolerance between others we should accept it first. This means keeping the feelings of the giver and appreciating his kindness. The rest, meat can be used for other things such as animal feed, or can be donated back to the needy, without the knowledge of the giver.

Another opinion states that consuming non-Muslim meat slaughtered is halal. This opinion is also held by Imam Ahmad bin Hambal, who stated that the law of reading basmallah is recommended, not an obligation, so that consuming non-Muslim meat slaughtered by non-Muslims is not a problem and it is lawful to eat the animal provided that the animal is indeed halal, the basic law, such as goat, beef, chicken, etc. So it is not a problem if in a society, non-Muslims give meat to Muslims.

E. Tolerance Based on Contemporary Jurisprudence

In an advanced era like now, contemporary fiqh is the main reference for the problems that exist. Because the conditions and the situation now with the past is

different. Contemporary fiqh presents a wider variety of developments so that it is more in line with today's times. As with the issue of how the law consumes meat from non-Muslim gifts, especially non-Muslims. If you look at classical fiqh, there are two opinions regarding this, namely making it permissible because reading basmallah or mentioning the name of Allah is not a mandatory requirement for slaughter, there are also those who forbid it because mentioning the name of Allah is a mandatory requirement in slaughter. However, contemporary fiqh looks more towards the present era, where not all of our food knows how the process is and how it is slaughtered. Because of that, what Muslims need to be aware of is whether the animal does have a basic law of halal or not. Regarding the method of slaughter, contemporary fiqh argues that meat slaughtered by non-Muslims who are Jews and non-Muslims is still considered halal for Muslims. This is because the two religions are Samawi religions.

However, as a form of caution, the Prophet emphasized to mention the name of Allah or read basmallah before eating, especially food that we do not know how to make. Another argument that justifies consuming meat given to non-Muslims is based on the hadith of the Prophet Muhammad which reads,

"Yahya related to me, from Malik from Hisham bin Urwah, from his father, that he said, "The Messenger of Allah was asked, O Messenger of Allah, there are village people who come to us to give meat, but we do not know if they mention the name of Allah when slaughtering it. or not, the Messenger of Allah (SAW) said, "Invoke the name of Allah on it (i.e. the meat), then eat it."

F. Tolerance in the Sociological Perspective of Religion

Regarding the phenomenon of giving meat from non-Muslims to Muslims, it can be reviewed in various social aspects. It is true that religion can play a role that is implemented in a social action. However, in practice, we often find the distance between individual rationality and understanding of religion and the human form of an individual towards social reality. In a narrative context, the existence of non-Muslims in giving meat or the like is a manifestation of humanity. On the other hand, from the point of view of belief, this action is a meaning that must have a religious legal basis. Functionally-structurally, both parties in the interaction process both build and social order, both from the meat-giver from Non-Muslims, as well as from among Muslims.

In general, Islam teaches about social tolerance. Tolerance is a form of the function of a society in building a social order. Regularity in the form of a norm or values is included in the form of religion. There needs to be an understanding of the fundamental aspects of an understanding of religion, so that in facing reality they do not collide with each other. But unconsciously, short knowledge makes rejection of giving something often a matter of belief. Because the perception of the giver and the recipient is often contradictory regarding the meaning of giving. In sombolic interactionism there is an exchange of meaning given from the perspective of the giver and the recipient. This meaning is what forms a social interaction. In addition,

differences in meaning occur can create a certain perception due to differences in origin, beliefs and traditions of the group. Thus giving birth to social action which in the context of this meaning can be meant as a form of refusing a gift and accepting a gift is tolerance. This is confirmed in the theory of the rational choice approach, where the rejection of giving on the basis of religious assumptions leads to a reaction to decide something quickly. This is also done by the non-Muslim meat giver to Muslims as a form of reaction to the giver's decision. Therefore, to realize social order that is manifested in the form of tolerance, it is necessary to understand each other. So that religion does not shackle humans into the form of social stagnation, Doesn't Islam teach about understanding differences, isn't Allah SWT a forgiving god, isn't a religion not difficult for its adherents? That is the form of a premise given by religion to humans to be manifested in the form of social action in the form of tolerance.

4. CONCLUSION

The amount of mobility that occurs causes various conditions to change drastically. This change is an unavoidable necessity. Because a change occurs signifies the development and decline of an era. Currently in modern times, various conveniences are provided instantly and completely. However, this convenience turned out to bring new problems in human life. One of them is the issue of food in the context of religious law, how nowadays various food offerings instantly make Muslims often question their halalness. According to classical scholars, humum is not only seen based on the substances contained in it, but the process also determines the halal and haram of a food. The classical view places the terms of slaughter on an animal in terms of who, how to slaughter and what tools to use. One thing that needs to be observed is that a slaughter must be accompanied by the mention of the name of Allah SWT. Because if it is not done, the slaughtered meat will be unlawful to eat. So, the classical fiqh decision places the gift of meat from non-Muslims being allowed, but the food is still haram because the processing of the food without mentioning the name of Allah SWT.

Meanwhile, contemporary scholars view differently from previous scholars. Contemporary scholars place the changing conditions and context of a problem that occurs. One of them is the law on consuming meat given to non-Muslims. Contemporary scholars view that there is a need for a review and context of the case in this issue. One example is when a Muslim migrates to a western country, where a lot of consumption is served without a halal label. Even though a Muslim, especially Muslims in Indonesia, the halal label is a reference for the permission of a food to be consumed. Contemporary scholars place the halal aspect in two things, namely in terms of substances and how zara gets the food. Contemporary Fikin explains the permissibility of consuming food, especially meat if the basis of the food is classified as edible. As a solution to anxiety, contemporary fiqh states to read basmalah (bismillahirrahmanirrahim) before consuming the food. However, if the

consumption of these foods is basically forbidden in Islam such as dog meat, pork, and so on, it will still be haram to eat.

Sociological views on the phenomenon of tolerance for the gift of meat from non-Muslims can be viewed in terms of the sociology of religion. Religion plays an important role in shaping an interaction in it. In addition, religion can influence individuals and groups in carrying out an action. Sociology looks at the structural-functional point of view, where a group tries to build a social order. Where the difference in belief is a decision that cannot be taken for granted. This marks the firmness of principles and fundamental aspects in responding to social problems. Symbolic interactionism views the meaning of the giver and the recipient sometimes having different perceptions. Other than that, There is a rational choice approach theory that views an individual's response to a problem he faces giving birth to decisions quickly. So that an individual can take an action for its fundamental reasons. On the one hand, the individual tries to establish social order as a living being can live his life by eating. In addition, Conscience to share with the aim of wanting to get acquainted, friendship and establish communication which is realized by giving something is a humanitarian response. At the same time, the reaction of an individual or group to others is a rational choice. Thus, the determination of the attitudes and communal norms of an individual or group characterizes its own differences.

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**INCREASING COMMUNITY'S READING INTEREST THROUGH
THE ESTABLISHMENT OF A READING GARDEN
(CASE STUDY OF THE JENDELA AKSARA READING GARDEN IN
JOGOKERTEN HAMLET, TRIMULYO VILLAGE, SLEMAN DISTRICT,
SLEMAN REGENCY)**

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***Abstract-** The existence of a 'reading garden' in the hamlet of Jogokerten is an important instrument to be realized in order to increase the reading interest of the people there. The number of existing education-based institutions has not been equipped yet with adequate supporting facilities for increasing people's reading interest. The community service program carried out by Group 122 of KKN batch 105, Sunan Kalijaga State Islamic University, Yogyakarta, aims to increase public interest in reading through the provision of a reading corner in the hamlet of Jogokerten. The reading corner, namely "Jendela Aksara", is a manifestation of the real action of the Group's dedication to the problem of reading interest in the hamlet. This research aims to identify the role of the "Jendela Aksara" reading corner on people's reading interest in Jogokerten hamlet. The type of this research is descriptive-qualitative. The results showed that the "Jendela Aksara" reading corner had an effect on a significant increase in people's reading interest.*

***Keywords:** Public's Reading Corner, Reading Interest.*

1. INTRODUCTION

Interest in reading is something that can help the development of a country, because a good reading culture in a society is a sign that a society has a desire to gain broad knowledge from various fields. Reading is also a way to increase awareness in opening up insights about the world, especially for the younger generation such as children and teenagers. They are the generation of future leaders of the nation who will be the hope to improve the quality of life and the development of a country to be more advanced.

Reading is a person's activity by using observation through the eyes to translate and interpret signs or symbols on paper or other materials. So reading is a process of memory, judgment, thinking, delusion, organizing thoughts and problem solving. Reading is a tool for learning and to get pleasure, the information contained in a reading so that it gains knowledge and skills experience to meet human or person needs (Kamah & Rachmanata, 2002).

Reading gardens are a means of learning resources that help all groups of people, from those who want to find or overcome something to simply seek new knowledge and as a means for the community to seek information from reading. The quality of human resources can be improved through high reading interest, the more an individual has a lot of knowledge, the better the quality will be. Improving the quality of education can also be done by improving reading culture. This Reading Garden aims to increase interest in reading so that people are encouraged to learn and want to know, so that they are knowledgeable, skilled and have an advanced culture. It is hoped that the public can grow or have the awareness to equally cultivate a love of reading so that all people can use books without having to be limited by age, occupation, culture and appearance. Management of the reading garden is one of the efforts to improve the quality of education, which is included in the management of education (Arikunto, 2010)

Jogokerten Hamlet, which is located on Jalan Turi KM 2, Trimulyo Village, Sleman District, Sleman Regency, is a very strategic hamlet. This has led to the establishment of many educational-based institutions such as: Pon. bubonic plague. Al Barokah, Al Barokah TPA, SDN 02 Kadisobo, Pon. bubonic plague. Darussalam, Mts Darussalam, TPQ and others.

However, of the many students who are in these educational institutions, the infrastructure that supports literacy has not been matched. In this Jogokerten hamlet there are no reading facilities and infrastructure available for the community, such as libraries, reading rooms or others, so that is the reason for the KKN group to realize and help the Jogokerten community by facilitating interest in reading in this hamlet so that it can be realized properly, the existence of books This reading book can support community learning in adding insight to apply skills.

After seeing the existing problems, real action is needed to create

people who have an interest in reading. This Community Service or Community Service activity aims to create new generations who have a desire to improve reading culture or become a community group who likes to read. It is hoped that the pioneering program for a reading garden in Jogokerten can help realize this desire.

2. METHOD

The research conducted by the author is a qualitative research, namely by looking for data and facts in the Jendela Aksara Community Reading Garden in increasing reading interest in the Jogokerten hamlet community, then collecting it into data to be researched and analyzed so as to obtain a conclusion in the form of data presentation and sentences. which describes the conditions that occur at the research site. According to Moleong, qualitative research can be used by researchers who are interested in studying an object of research from various aspects, such as background, motivation, role, values, attitudes and one's perception of an object. (Moleong, 2007). This qualitative study presents the data used by the author in order to present the data obtained in a more complete, comprehensive, accurate for reader.

The data collection technique used by the author is to make observations. Observations made by the author through visits and observations of the Jendela Aksara Reading Garden which were adjusted to the results of the questionnaire. The questionnaire conducted by the author is based on Purposive Sampling, namely by selecting informants based on certain criteria. Researchers are more inclined to choose informants who do know valid information, understand the problem in depth and are credible in providing information (Nugrahani, 2014). The criteria selected to become informants are:

- People who know the problem of reading interest in their age group.
- People who know about the Jendela Aksara reading garden program
- Pleased to be taken information.

The approach used in this study uses a qualitative research approach with descriptive methods. The approach is done by describing the phenomena that occur in the community, especially the Jogokerten hamlet community, Trimulyo Village, Sleman District, Sleman Regency. The problems discussed in this study are not related to numbers, but involve the description, decomposition and depiction of a problem that is currently happening. This descriptive study aims to enable researchers to describe clearly and in detail about the Jendela Aksara reading garden.

The pioneering activity for the Jendela Aksara reading garden was carried out from 18 July-13 August 2021 with the following process:

- 1) Observation of people's reading interest
- 2) Construction of a reading garden

- 3) Procurement of reading materials
- 4) Management of reading garden collections

Furthermore, the existing findings are tested by validating a data so that the data obtained is truly accurate. Testing the validity of this data, the author uses a triangulation technique, namely data collection that combines various data collection techniques and is sourced from existing data (Sugiyono, 2007).

The data that has been tested is then processed with qualitative analysis. Miles and Hubberman explain that qualitative analysis techniques include Data Collection (data collection), Data Reduction (data reduction), Data Display (data presentation) and Conclusion Drawing (drawing conclusions). This can be seen in the following picture

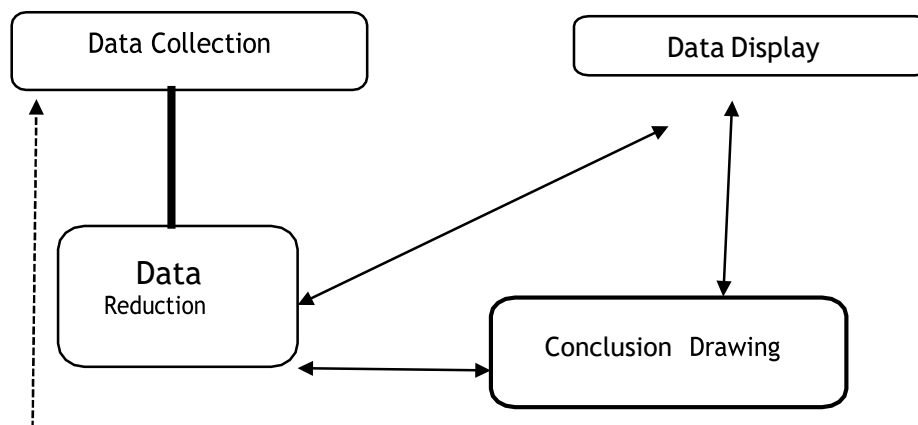


Figure 1: Qualitative Data Analysis Techniques According to Miles and Hubberman

Based on the explanation above, each stage carried out by the author uses qualitative descriptive, namely presenting data and information obtained and then analyzed using conclusions from the results of research that has been done. This qualitative descriptive analysis technique, the author did in order to describe the data that the researchers had obtained from the existing information and documentation. So that at the final stage, the author draws conclusions by looking at the results of data reduction and based on the formulation of the problem, so that the purpose of this research can be realized, namely answering every existing formulation.

3. RESULTS AND DISCUSSION

All stages of establishing a reading garden were carried out by the 122 KKN Mandiri Group of 105 UIN Sunan Kalijaga Yogyakarta as a multidisciplinary-based program. The team consisted of 1 supervisor and 12 students from different majors, namely the Comparative Madhhab Department, Law Faculty, Syari'ah and Law Department, Islamic History and Culture Department, Arabic Language and Literature Faculty Adab and Cultural

Sciences, Qur'anic Science Department. an and Tafsir Faculty of Ushuluddin and Islamic Thought and Department of Psychology, Faculty of Social Sciences and Humanities.

A. Observation of Community Reading Interest

The KKN group observed the community's interest in reading by giving a questionnaire to one of the representatives from SD, MI, SMP, MTs, MAN, SMK, D1, S1, students and youths. All totaled as many as 29 people. This questionnaire was given in order to determine the state of the public's interest in reading. The results of this observation can be seen as follows:

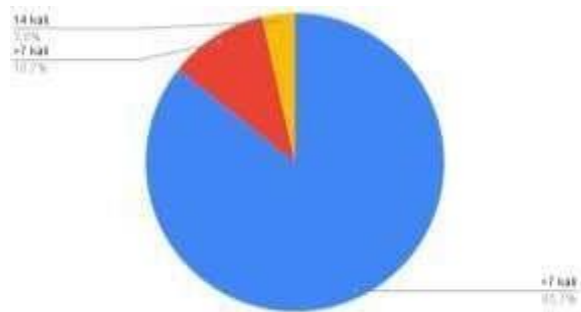


Figure 2. Condition of Community Reading Interest in a week

Based on the picture above, it can be seen that people who have high reading interest in a week only reached 13% while almost 81% less than 7 times. This indicates that the condition of reading interest in Jogokerten hamlet tends to be less.

Then from the data obtained, the collection of books that are mostly owned by the community at home is only around less than 50 books. While people who have a collection of more than 100 books only reach 12%. This can be seen in the following picture.

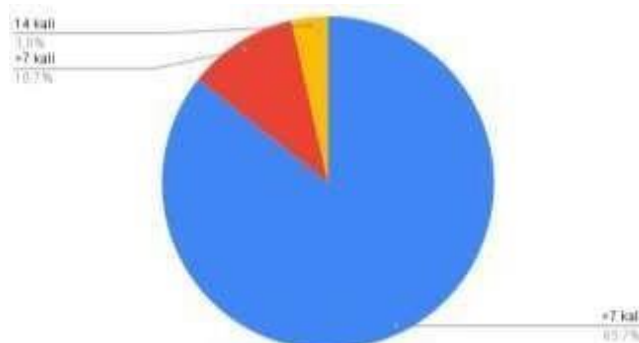


Figure 3. Number of books owned at home.

Seeing this problem, the KKN 122 group tried to start a reading garden among the people of the Jogokerten hamlet. In the Manual for Management of Community Reading Gardens published by the Directorate of Community Education, it is stated that Community Reading Gardens have a very important role. This can be seen as follows:

- 1) As a media that bridges sources of information and also as a source of

knowledge.

- 2) Has an active role as a facilitator, mediator, motivator for people who want to seek, utilize, develop their knowledge and experience.
- 3) Has a role as a non-formal educational institution for community members. enable the community to learn independently, conduct research, explore and utilize information and knowledge.
- 4) As an institution to build people in the habit of reading, reading habit and reading culture through providers of various reading materials in accordance with the wishes and needs of the community.
- 5) Act as an agent of change, agent of development and agent of human culture. (Directorate of Community Education, 2006).

From this explanation, it can be seen that the role of TBM can be a facilitator who connects the community and information. This can be realized by looking at the role of TBM as a unit that provides services in the form of access to information, in improving the quality of education or intelligence in a community group. In addition, the existence of TBM also functions as a field for extracting knowledge and entertainment in the community. (Riri Rizki M. , 2017)

B. History of Reading Garden Development

After seeing the existing potential and problems with reading interest in the Jogokerten hamlet, the 122 KKN Group coordinated with several components of the Jogokerten hamlet community. This component includes the head of the hamlet, Mr RW, the youth and also the participants who want to contribute to the interest in reading in the hamlet of Jogokerten. Seeing the enthusiasm of the community, the KKN group 122 was even more excited to establish this reading garden.

After going through various meetings, it was finally decided that the location of the reading garden would be placed in the house of the Dukuh. This placement is based on the number of residents who often hold gatherings at their homes. Then also, the house of the head of the hamlet is very strategic, so that it can be more easily accessed by residents.



Figure 4. Youth Enthusiasm and KKN Group members

Procurement of books at this reading Garden through donations distributed on social media. After 1 month, the books collected almost reached 200 books. After the books are collected, then design a community reading Garden to make it more interesting and comfortable to read. Designs made to follow current trends.

The last stage in making this reading garden is naming. After the meeting finally agreed on a name "JENDELA"AKSARA". Two words that have meaning. The window is a space where the access of air from outside enters into. While Aksara is another name for writing such as Pallawa script, Pegon script, etc. The hope is that with this reading garden, various existing writings can become a window to see the vastness of the world.



Figure 5. Reading Garden

Finally, on August 13, Taman Baca Jendela Aksara was officially inaugurated. The reading Garden initiated by the KKN 105 group is the first step that the Jogokerten community hopes can continue. With the realization of the Community Reading Garden, it can add to the knowledge of the community.

C. Procurement of Reading Garden Books

In order to organize a reading garden at the Jogokerten Jendela Aksara KKN 105 carried out a book donation program for Jogokerten. The purpose of this program is to collect reading books from various sources ranging from new books to used books that are still worth reading. The book donation program has succeeded in obtaining 197 books consisting of various themes, including books for children, education, fiction, religion and magazines. As shown in Table 1.

Table 1. Types of procurement of books in reading gardens

No	Book Type	Amount
1	Religion	13
2	Education	39
3	Motivation	7
4	Sport	5

5	Health	18
6	Novel	14
7	Story	21
8	Parenting	8
9	Business and Skills	30
10	Social	11
11	General Insight	31
Amount		197

In the process of processing reading garden books, book classification is also carried out based on the type of book according to each subject (table 1). This classification is done in order to make it easier for visitors to choose the desired reading book.

D. Interest Increase

After the establishment of the Jendela Aksara Reading Garden, almost 85% of respondents considered that the Jendela Aksara Reading Garden helped increase people's interest in reading. While 3.6% rate no. This can be seen in the image below:

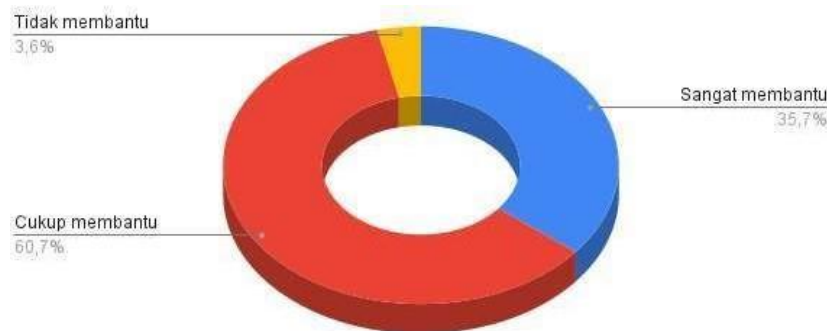


Figure 6. Community Assessment after the Jendela Aksara reading garden.

In addition, almost 93% of respondents also considered that the books in the Jendela Aksara Reading Garden were complete enough. This can be seen in the image below:

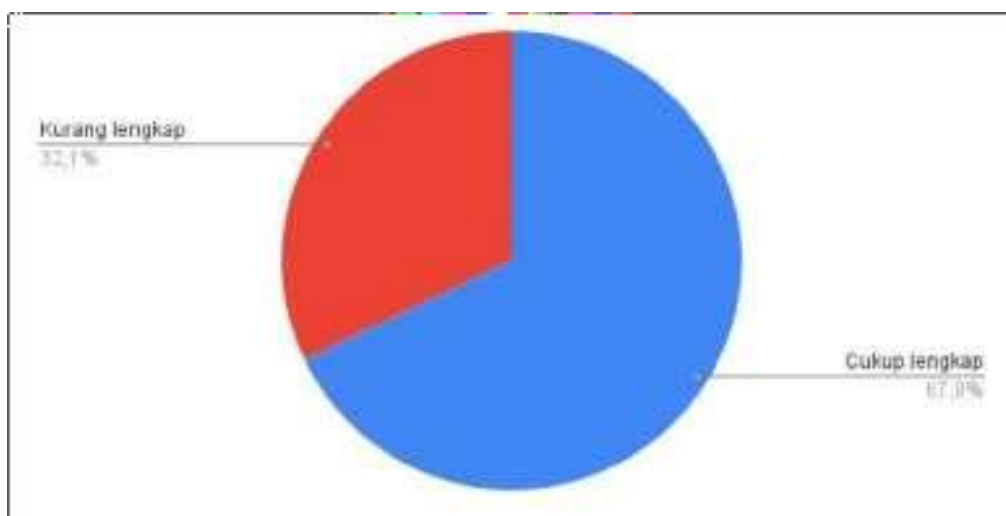


Figure 7. the Community's Assessment of the Completeness of the Book Collection

From the two pictures above, it shows a significant increase before and after the establishment of the Jendela Aksara Reading Garden. This is the hope of society to always improve the quality of individuals for the better. By getting used to reading, the quality of self will be wiser.

4. CONCLUSION

A real movement in order to increase people's reading interest has been carried out by KKN 105 Group 122 UIN Sunan Kalijaga Yogyakarta with the realization of the jendela aksara reading garden. This reading garden has fulfilled the elements that must exist in a reading garden, namely the availability of books and their management. The existing book collections have been classified according to their subject. This is done so that visitors can easily find the book they want to read. With the existence of this reading Garden, people in Dukuh Jogokerten can feel the changes in their interest in reading firsthand. It is hoped that with this reading garden, the people in Dukuh Jogokerten will be more literate towards education and become better individuals.

The real activity of procuring a reading garden is a real step taken by the 122 KKN105 group of UIN Sunan Kalijaga Yogyakarta. Departing from the reality that reading interest is less able to be improved. This is what we suggest to the government and everyone who cares about the state of reading interest in Indonesia, to organize reading gardens in villages with low reading interest.

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THE MUJAHADAH TRADITION IN NGABLAK VILLAGE AS FORM OF GATHERING BETWEEN RESIDENTS

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Abstract - Tradition apart from being a form of maintaining culture, is also a way for humans to prove themselves to have worship, by getting closer to God. One of these traditions is mujahadah which is often carried out by Muslims, especially a group of people who are affiliated with the Jamiyyah Nahdlatul Ulama. The tradition of Mujahadah or habits carried out by a certain group in the form of joint prayer has from ancient times become a routine tradition for residents of Ngablak Srumbung, Magelang This research is a descriptive qualitative study to determine the role of the Mujahadah tradition on social life among its citizens. Besides having the benefit of collecting good practices, this is also a form of ties of friendship to create harmony in society.

Keywords: Tradition, Mujahadah, Silaturrahmi

1. INTRODUCTION

Understanding human life from the community's point of view will result in social interaction between one individual and another which has its peculiarities and uniqueness, both in terms of the interaction process, interaction pattern, and the impact or consequences arising from it. The social components in society show dynamics in the process of change in various fields such as economics, education, politics, society, culture, and other aspects, including religion (Hisyam and Pamungkas, 2016, p.2). Changes in life in society bring uncertain directions, these changes can bring people in a better direction, and even have a bad impact on their behavior. Changes in the state of society without being based on the power of religion will make human behavior become secularism and materialistic, such things that are feared will cause a religious crisis in society. This phenomenon often occurs both in urban and rural life with the capacity used in contributing and outpouring the needs of the community. Thus, religion is increasingly required to play a greater role in realizing a prosperous, peaceful, and just society that is based on religious values both from the aspect of understanding and daily practice.

Researchers argue that this phenomenon is very diverse in its forms, for example, the community's efforts to form a prosperous society and the establishment of good communication between individuals. Such actions can be in the form of associations or groups formed based on religious groups, groups in the field of work, as well as forming other forums which are seen as effective actions in maintaining and integrating knowledge and social reality in society. Related to such actions, the researcher views a group or forum that is formed as an association based on religious actions. It is undeniable that in Indonesia, especially in Java, people have customs, traditions, or the culture of local wisdom that cannot be abandoned by the community so that it becomes an inseparable part of the local population.

The tradition appears and develops not without reason, the tradition passed down from generation to generation is to maintain local wisdom so that local people can live calmly, peacefully, safely, and comfortably. Every religious tradition contains sacred symbols with which people perform a series of actions to express belief in the form of performing rituals, respect, and servitude. One example is the mujahadah tradition, where people perform ritual actions that involve their holy book. the tradition passed down from generation to generation is to maintain local wisdom so that local people can live calmly, peacefully, safely, and comfortably. Every religious tradition contains sacred symbols with which people perform a series of actions to express belief in the form of performing rituals, respect, and servitude.

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The Mujahadah tradition which is carried out by a certain group in the form of collective prayer has also been carried out from ancient times until now as a weekly tradition for the residents of Ngablak Village, Srumbung, Magelang Regency. Mujahadah for them is a religious group that is formed not just an ordinary association based on an interest in participating in praying, tahlil, and sholawat, but more than that it is formed as an effective means of communication in contributing between one individual and another or the relationships that occur between citizens (interview with Mr.Amri as Ngablak Head Village), as well as as a media for community gatherings in religious events whose time-frequency has been determined and mutually agreed upon, so that if one of the families is unable to attend, the social and religious norms will be questioned by the local population.

The implementation of Mujahadah in Ngablak Village as a basis for tradition that can create integration in society encourages researchers to conduct studies on the extent of the positive impacts that are channeled by the implementation of this religious tradition, whether the effectiveness that arises from the activities carried out in order to maintain, embrace and make activities It functions as a social medium between residents.

Based on the background of the problem above, it is necessary to formulate the following problems: what is the role of the Mujahadah tradition in social life among residents in Ngablak Srumbung Village, Magelang Regency? And what is the impact of the community members who follow the Mujahadah tradition in Ngablak Srumbung Village, Magelang Regency?

2. METHOD

This study uses descriptive qualitative research because what will be studied in this study are phenomena that occur in society and individuals in facing their social environment that always have strategies in integrating appropriate for themselves, society, and the nation (Haris Herdiansyah,2010, p.118). In addition, qualitative research provides an opportunity to examine and examine phenomena comprehensively, seeing from the point of view of individuals it can provide comprehensive information about the object under study because one and another are interrelated.

The research data sources used are primary data sources and secondary data sources. Primary data sources are data obtained from the field, interviews, and

observations. So, The author explores primary data by conducting interviews with the subject and also making observations to find existing phenomena. While secondary data sources are through books, magazines, newspapers, and other documentation that supports the availability of information about the object under study (Moleong, 2002.p.3). Data collection techniques in this study will use the method of interview or interview, observation, and documentation.

3. RESULT AND DISCUSSION

A. Conceptual Tradition, Mujahadah, and Silaturrahmi

Tradition is understood as everything that is handed down from ancestors. Tradition in the anthropological dictionary as quoted by Nur Syam (2005,p.18) is the same as customs, namely habits that are magically religious from the life of an indigenous population which includes cultural values, norms, laws, and rules that are interrelated, and then become a system or regulation that has been established and includes all conceptions of the cultural system of culture to regulate human actions or actions in social life. Whereas in the sociology dictionary, it is interpreted as a belief in a hereditary way that can be maintained. Tradition is the inheritance of norms, rules, and habits.

Indeed there is no human life without a tradition. In Arabic, this tradition is understood by the word *turath*. The word *turath* as quoted by Abed al-Jabiri (2002, p.2) comes from the letter *wa ra tha*, which in the classical dictionary is equivalent with the words *irth*, *wirth*, and *mirath*. Everything is a form of *masdar* (verbal noun) which shows the meaning of everything that humans inherit from their parents in the form of wealth or rank or nobility. The use of the word *turath* appeared in the context of Arab thought before getting acquainted with the discourse of revival that hit several Arab regions since the 19th century AD. The word *turath* in French is called heritage which shows the meaning of the heritage of beliefs and customs of a particular nation, especially spiritual heritage.

Mujahadah comes from an Arabic word that means to struggle. Mujahadah is a starting point which is also a starting point for humans before reaching the next level (Zainuri Ihsan and Fathurahman,2015,p.17). The requirement to carry out mujahadah must be someone sincere and earnest because of Allah SWT and not because of other reasons. Holding on and doing good deeds continuously is also considered as mujahadah. For ordinary people, carrying out all orders and staying away from all prohibitions of Allah SWT *istiqomah* is also included in the category of mujahadah, all efforts to pursue the pleasure of Allah are included in the category of mujahadah. Mujahadah can be interpreted as an inner struggle towards closeness to Allah SWT, and also means a struggle against oneself, which is preventing a person from reaching the main dignity, namely " Jihad is to be serious and to exert all abilities in fighting the enemy by hand, verbally, or whatever he can. From the word *jahada* which later changed to *mujahadah*, *ijtihad*, and *jihad*, they became uniquely expressed. This can be seen from the phenomenon of *mujahadah* which is an earnest effort in *taqorrub* to Allah through *wirid* which is often carried out by

Muslims who are affiliated to the Jamiyyah Nahdlatul Ulama. Jihad is to be serious and to exert all abilities in fighting the enemy by hand, verbally, or whatever he can. From the word jahada which later changed to mujahadah, ijihad, and jihad, they became uniquely expressed. This can be seen from the phenomenon of mujahadah which is an earnest effort in taqorrub to Allah through wirid which is often carried out by Muslims who are affiliated with the Jamiyyah Nahdlatul Ulama.

The types of Mujahadah according to the guidelines from the Dewan Pimpinan Pusat Penyiar Shalawat Wahidiyah (Tuntunan Mujahadah dan Acara-acara Wahidiyah, 2014) :

- 1) Mujahadah Yaumiyah is a mujahadah that is carried out in congregation which is carried out every day.
- 2) Usbu'iyah Mujahadah is a mujahadah that is carried out in a congregation which is carried out once a week.
- 3) Mujahadah Syahriyah is a mujahadah that is carried out in the congregation and is carried out once a month.
- 4) Mujahadah Ru'busanah is a mujahadah that is carried out in the congregation and is carried out every three months.
- 5) Mujahadah Nishfusana is a mujahadah that is carried out in the congregation and is carried out every half year.
- 6) Mujahadah Kubro is a large-scale mujahadah that is carried out in the month of Muharram and the month of Rajab in the central environment.
- 7) Special Mujahadah is mujahadah that is carried out specifically, for example, the intention before carrying out a good job.
- 8) Non-stop mujahadah is mujahadah that is carried out continuously in a predetermined time.
- 9) Mujahadah Momenti/Waktiya is a mujahadah that is carried out at a certain time as instructed by the central management.

Silaturrahmi is a compound word taken from the Arabic words, *shilah*, and *rahim*. The word *shilah* comes from the word *wasl* which means "to join" and "to collect". This means that only the broken and scattered are addressed by the *shilah*. In the perspective of Arabic, Ahmad Warson revealed that *silaturrahmi* is an Indonesian translation from Arabic صلة الرحم. From the *tarkib* aspect, The word الرحم صلة is *tarkib idhofi*, named *tarkib* (arrangement) consisting of *mudhof* صلة and *mudhof ilaih* الرحم. To understand the meaning of *silaturrahmi*, it is necessary to first explain the meaning of صلة and الرحم. The word صلة is a *mashdar* of وصل. Ahmad Warson explains that صلة means relationship and gift. The word رحم are wombs, offspring, and relatives. The word *rahim* can be related to the *rahim al-mar'ah* (women's womb) which is the place where the baby is in the womb. And the word womb means "relatively" because the relatives came out of the same womb (Munawir, 1997, p. 483). In the Qur'an (Al-Nisa [4]:1) and (al-Hujurat [59]: 10) the words *taqwa* and *silaturrahim* are always strung together, which means that two main things cannot be separated. So people who fear Allah will certainly connect the

rope of *silaturrahim*. Because *silaturrahim* is one of the characteristics of believers (Rachmat, 1999, p. 174).

B. Description and Diversity Of Society

Based on the geographical location, Ngablak is a village located in the administrative area of in Srumbung District, Magelang Regency, Central of Java. Ngablak has an area of 361,866 hectares, which is located on the slopes of Mount Merapi, which is located at coordinates 7°35'02.9"S 110°22'23.6"E. This Village is about 32.7 kilometers from the city of Magelang, while from the city of Yogyakarta it is 31.3 kilometers. Ngablak Village consists of 7 villages with a total of 750 family heads with a strategic location because, it is close to the Market, Village Office, Mosque, Elementary School, Kindergarten, Village Health Center and Village Library. The access road to Ngablak with the main road, namely the Yogyakarta-Magelang road, is entirely asphalt, the road can be traversed by motorbikes and cars.

Ngablak village has a population of 2,494 people consisting of 1268 male and 1226 female. The population is divided into 7 villages, namely Jegglik, Srikaton, Ngablak, Purwosari, Ngablak, Nepen, and Logandeng where the majority of the population is Muslim, while there are other religions such as Christianity and Catholicism but not more than 1% of the total population. The Ngablak community has a very strong culture of cooperation and religious tolerance. This is reflected in the active participation of the community in *selapanan* activities (routine recitations), a social gathering for PKK women, farmer groups, *rewang* (helping with celebrations), and gatherings between residents on religious holidays. By conducting in-depth observations accompanied by questionnaires, researchers obtained population data presented in the following tables:

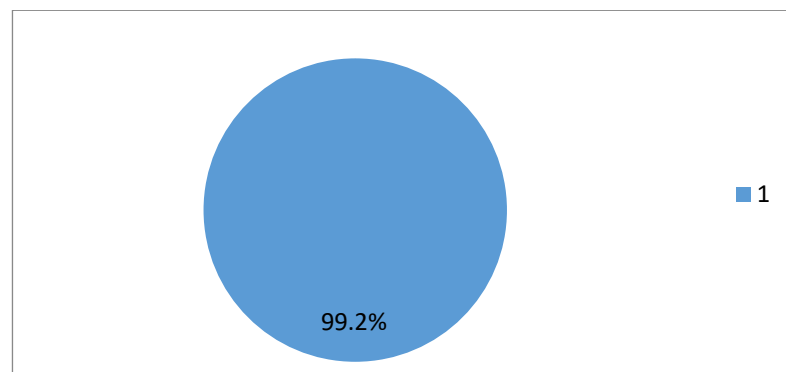


Figure 1. Percentage of Adherents of Religion (Source : research data processing, 2021)

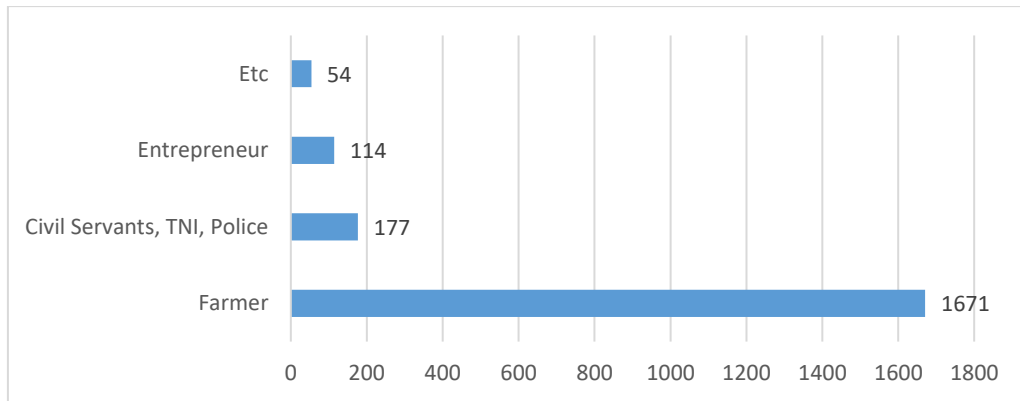


Figure 2. Citizen Employment Data (Source : research data processing, 2021)

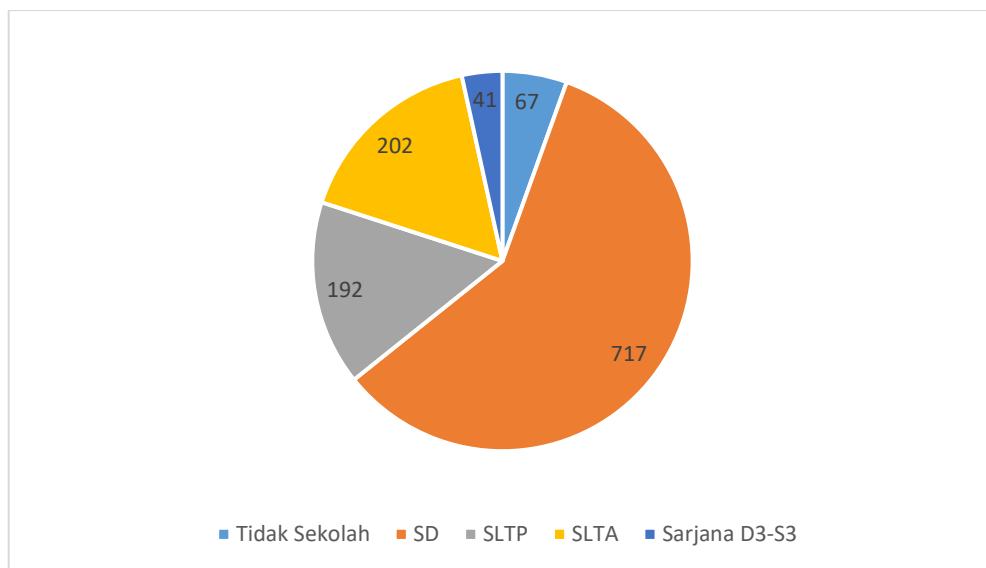


Figure 3. Citizen Education Level (Source : research data processing, 2021)

From Figure 2 above, it is known that the majority of the Ngablak people are mostly farmers. With a geographical area located on the slopes of Mount Merapi, Ngablak Village tends to have shady and cool environmental conditions. This plain with a height of up to 500 meters above sea level makes salak plants grow well. The condition of the soil surface in this area supports the fertility of the salak plant so that it has high quality and selling value even though it uses an organic cropping pattern. The community's economy is largely supported by the development of existing agricultural and livestock commodities, and some become entrepreneurs by opening shops, stalls, or crafts. Residents also grow a variety of fruit and vegetable crops. However, salak is a superior product.

Looking at the data above, it can be said that most of the above economic conditions are middle to lower-class people. Highlighting this, the researchers tried to find out the condition of some pilgrims by conducting interviews, they admitted that although the economic conditions in the Village varied, by carrying out this tradition, when they met face to face, they did not care about wealth, beauty, descent, rank or position. all blend into one without any social class segregation.

Based on the data in table 4 above, it can also be seen that the educational background of Dusun Ngablak is heterogeneous, at least this illustrates that the existence of the mujahadah tradition can be accepted by all levels of society even with different educational backgrounds.

C. Mujahadah as a Media of Gathering

Tradition is a habit, a unique lifestyle of a particular human group. Tradition is not something that only some people have and some others don't. Tradition is shared by all human beings and thus becomes a unifying factor. The Ngablak people carry out traditions not only as an adaptive mechanism to the biological and geophysical environment but also as a tool to contribute to social evolution. This can be seen in the various traditions that exist there, such as the procession of the birth of a baby, marriage, or other celebrations in certain rituals.

The tradition of Mujahadah or the custom carried out by a certain group in the form of collective prayer has from ancient times become a routine tradition for the residents of Ngablak Village, Srumbung, Magelang Regency. This joint prayer event is also used as an event to strengthen the relationship between residents in Ngablak Village. This teaching is used as a good practice as an exemplary form of kyai and hero figures as a form of *riyadhah*. Mujahadah has become a tradition as an example of good practice from the previous kyai. Mujahadah in Ngablak Village are held regularly and at certain times such as Isra 'Mi'roj Warning, Haul (death commemoration), and so on. While the traditions there are Mujahadah Waqtiyah and Mujahadah Usbu'iyah. What is done in the tradition in the Ngablak Village is to carry out regular joint prayer activities, reading *sholawat* followed by reciting the verses of the Qur'an once a week, every Friday night, and carried out in the congregation. In carrying out this tradition, the residents of Ngablak Village are divided into several groups of mujahadah, the children's group, the IPPNU youth group, and the group of men's associations.

The existence of mujahadah activities that are carried out once a week in addition has an impact on the form of good learning and habituation for all levels of society in Ngablak and also has an impact as a meeting place for residents wrapped in religious values. The effectiveness of tradition in the formation of religious character in a group and also maintaining social values in the form of mutual friendship is contained in the function of holding Mujahadah in Ngablak Village. Other goals at the congregation who are members of this mujadahan tradition include as a means of getting closer to Allah SWT, training themselves in fighting lust, growing a sense of trust in Allah SWT, gratitude for the abundance of Allah's blessings, establishing ukhuwah Islamiyah . and train the congregation to get closer and familiarize themselves with reading and listening to the chanting of the verses of the Qur'an.

Mujahadah in Ngablak which is done together, the community will get the values of friendship and brotherhood that follow. When they meet at the event, the mujahadah will unite their beliefs to achieve what they want, the congregation will

also respect, appreciate, and love one another. In this mujahadah, the congregation will know each other, understand each other, and help each other, thereby creating a sense of comfort and a sense of kinship between the congregation. this can be seen, for example, when there are pilgrims who are having a purpose such as building a house, the other pilgrims will help. With such a sense of brotherhood will be embedded and grow by itself in the hearts of each of them.



Figure 4. weekly Mujahadah at the houses of Ngablak villagers



Figure 5. weekly Mujahadah at the Ngablak Village prayer room

Mujahadah is a high means of communication amid the diversity of the Ngablak community, in its implementation, it is based on faith in God without any specific motives. Shilaturrahim that he did was sincere because of Allah. As the words of the Prophet Muhammad that silaturrahim is to connect the disconnected. With this mujahadah, silaturrahim will be connected or reconnected with the broken rope so that they can know the of their neighbors, both in terms of health or economic conditions. If they need help, the mujahadah congregation will sincerely

extend their hand to assist families in need. Silaturrahim is the essence of Islamic culture; the fruit of all worship in Islam.

Salat, fasting, and hajj will produce silaturrahim. Of course, if in his prayer he has made himself aware of being a servant of Allah, the fasting he does is only to gain the pleasure of Allah, and the pilgrimage he performs is oriented only to Allah. But the fact is that in doing mujahadah, there are still walls that limit it like there are rich people in their busy lives who don't take one day to contribute to this tradition. For their presence or existence to be meaningful in the midst of society, it is for those who are rich or well-known in terms of their social strata to be more socially sensitive by being willing to prioritize short time for other neighbors to just meet or have a small talk with them. How big the meaning of someone's presence in the routine tradition of Mujahadah will be seen that having fun together can revive harmony in the Ngablak Village community. So far, during the Mujahadahan tradition, the public's response has tended to be positive and support that this tradition must be preserved.

4. CONCLUSION

In carrying out this tradition the response of the residents of Ngablak Village is very good, they agree that this tradition is a medium for community gathering so that awareness to balance *hablu minallah* and *hablu minannash* can be carried out, not only for parents but also children, adolescents and adults. Of course, this is a good example of where to do charity and do good is not done when you are old but can be done from an early age. Public acceptance of this tradition is also a form of maintaining and maintaining good habits that have been taught since ancient times by the previous kyai. Until now this activity is still ongoing and has become a routine mandatory activity once a week for children.

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TRAINING ON MAKING HAND SANITIZERS IN PREVENTING COVID-19 IN THE DATARAJAN VILLAGE COMMUNITY, LAMPUNG

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Abstract - *The coronavirus diseases 2019 (COVID-19) pandemic has spread on March 11, 2020. The status of the pandemic on COVID-19 has spread to 213 countries. Indonesia is a country affected by the COVID-19 pandemic. The economy, education, and public health aspects are severely affected. Distribution data released from Covid19.go.id explained that on September 6, 2021, positive COVID-19 patients reached 4,133,433 patients. Efforts in Clean and Healthy Living Behavior (PHBS) and always implementing health protocols are the most effective efforts in stopping the spread of the COVID-19 pandemic. Washing hands with soap is an implementation of public awareness in breaking the chain of the spread of COVID-19. However, activities outside the home make it difficult for people to find a place to wash their hands. Therefore, the use of hand sanitizer can be a solution to clean hands from bacteria and germs attached. Hand sanitizer is an antiseptic substance that functions as a germ killer by inactivating viruses or germs. Community service activities go through 2 stages, namely the preparation and debriefing stage, then the implementation stage is carried out offline. The raw materials used are 70% alcohol and aloe vera in a ratio of 3:1. The finished hand sanitizers are distributed to government officials, Islamic boarding schools, hamlet heads, and village communities. Based on the results of the activities that have been carried out, it can be concluded that the activities were successfully carried out offline while still complying with health protocols and all participants understood and were able to apply training on making hand sanitizers independently at household scale.*

Keywords: *Alcohol, Aloe Vera, COVID-19, Training, PHBS.*

1. INTRODUCTION

The coronavirus diseases 2019 (COVID-19) pandemic has spread on March 11, 2020. The status of the pandemic on COVID-19 has spread to 213 countries (WHO, 2020). Coronavirus Diseases 2019 (COVID-19) is a disease caused by a coronavirus strain, namely SARS-CoV-2 which first appeared in Wuhan, Hubei, China. The Coronavirus has become an epidemic that has been known to the world. The condition of this pandemic has made people feel restless and alert both from the political, social, cultural, health, economic, and social welfare aspects.

Indonesia is a country affected by the COVID-19 pandemic. The economy, education, and public health aspects are severely affected. Distribution data released from Covid19.go.id explains that in Indonesia on September 6, 2021, positive COVID-19 patients reached 4,133,433 patients. This virus has influenza-like symptoms (Gorbalenya *et al*, 2020). Common signs and symptoms of COVID-19 include fever, headache, and cough. The spread of COVID-19 is transmitted through the air by coughing or sneezing, which creates an aerosol containing the virus.

Efforts in Clean and Healthy Living Behavior (PHBS) and always implementing health protocols are the most effective efforts in stopping the spread of the COVID-19 pandemic. There is a government regulation that encourages the public to follow the direction of the circular letter of the COVID-19 handling officer unit no. 16 of 2021 regarding health protocols during the COVID-19 pandemic, there are 6M including wearing masks, maintaining distance, staying away from crowds, reducing mobility and avoiding eating together, and washing hands with soap and running water (Indriani, 2021). Washing hands with soap is an implementation of public awareness in breaking the chain of the spread of COVID-19. However, activities outside the home make it difficult for people to find a place to wash their hands. Therefore, the use of hand sanitizer can be a solution to clean hands from bacteria and germs attached.

So looking at the problems above, it is necessary to have community service activities regarding training in the manufacture of hand sanitizers as the implementation of clean and healthy living behavior in the midst of the COVID-19 pandemic. The service activity was carried out in Datarajan Village, Ulu Belu District, Tanggamus Regency, Lampung Province. The target of the training activity is understanding the participants in PHBS efforts and making hand sanitizers.

2. METHOD

Community service activities go through 2 stages, namely, the preparation and debriefing stage then continued with the implementation stage. The preparation and debriefing stage is in the form of preparing counseling materials as well as tools and materials used for training in making hand sanitizers. Meanwhile, the implementation stage is as follows:

- 1) Field observations to analyze the situation faced by the community in Datarajan Village, Ulu Belu District, Tanggamus Regency, Lampung Province.

- 2) Preparation of activities, including the preparation of a schedule for the implementation of activities agreed by the community.
- 3) Socialization about the implementation of PHBS which is carried out with the lecture method followed by an offline question and answer session
- 4) Training on making hand sanitizers from alcohol and aloe vera which is done offline

The tools and materials used in the manufacture of hand sanitizers and their working procedures are as follows:

1) Tools

- Container
- Stirrer
- Spray bottle
- Stickers
- Funnel
- Glass
- Scissors

2) Material

- Alcohol 70%
- Aloe Vera

3) Work Procedure

- Put 100 grams of aloe vera into the container.
- Add 300 mL of 70% alcohol.
- Stir both ingredients for 15-20 minutes.
- Prepare a spray bottle then the homogeneous mixture is put in a spray bottle using a funnel.

3. RESULTS AND DISCUSSION

Based on the results of field observations that have been carried out, it shows that there is still a lack of public knowledge regarding PHBS and how to make hand sanitizers as antiseptics so that this work program activity becomes effective. People do not know about the benefits of alcohol which can be used as an antiseptic, then aloe vera as a hand softener because alcohol makes hands dry.

Washing hands is one of the steps to break the chain of the spread of COVID-19. Keeping hands clean is the right thing to avoid attacks by germs, bacteria, and viruses because hands are part of the body that are very vulnerable and can easily become a nesting place for germs that cause disease. Therefore, the recommendation to wash hands in the health protocol amid this pandemic is routinely published. However, there are times when you need something that is practical and easy to clean your hands without having to find it difficult to find water and soap, namely by using a hand sanitizer.

Hand sanitizer is an antiseptic substance that functions as a germ killer by inactivating viruses or germs (Prabhadevi, Jain, & Satish, 2020). The raw materials used are 70% alcohol and aloe vera. According to the World Health Organization (WHO), alcohol is useful as an antiseptic or germ killer with a concentration requirement of 65% -80%. Alcohol can kill germs by destroying cell proteins and pulling water out of the germ cell body until finally, the germs can't survive (WHO, 2010). Although alcohol is effective in killing germs, excessive use will cause dry and irritated skin because it is volatile and easy to extract water from the skin (hygroscopic) so it is necessary to have a supportive skin moisturizer (Subasree, S., Murthykumar, K., Dhanraj, 2016).

The second raw material is aloe vera which functions as a moisturizer. The aloe vera extract contained in it has very good functions for the body, including antioxidants, vitamins, minerals, and enzymes. In addition, all of these ingredients function to moisturize the skin and nourish the skin. Then, aloe vera which has anti-microbial properties can increase the effectiveness of alcohol in the manufacture of hand sanitizers (Evitasari *et al*, 2021).

Training on making hand sanitizers will be held on August 24, 2021, at 10:00 WIB until it is finished at the house of the Head of Datarajan Village, Ulu Belu District, Tanggamus Regency, Lampung Province. The implementation of activities is carried out offline while still paying attention to health protocols. The training begins with counseling on the implementation of PHBS which is carried out using the lecture method which is then followed by a discussion session (question and answer). The participants who attended were representatives from each hamlet in Datarajan Village. The offline counseling is presented in Figure 1. Then followed by a question and answer session which is presented in Figure 2.



Figure 1. Counseling on the implementation of PHBS and how to make hand sanitizers



Figure 2. Discussion session (question and answer)

The raw material for making this hand sanitizer uses a ratio of alcohol and aloe vera 3:1, making hand sanitizer is very simple and practical so that it can be followed along with more economical expenses. The success of the hand sanitizer manufacturing activity was shown by the very high enthusiasm of the community from the beginning to the end of the activity. The finished hand sanitizers are distributed to government officials, Islamic boarding schools, hamlet heads, and village communities. The symbolic handover of the results of making hand sanitizer to the head of the Datarajan Village, Ulu Belu District, Tanggamus Regency, Lampung Province in Figure 3. Followed by Figure 4, handing over to the counseling participants.



Figure 3. Symbolic handover to the Datarajan Village Head



Figure 4. Handing over the results of making hand sanitizers to participants

Based on the results of counseling on PHBS and training on how to make hand sanitizers, the results of the activities showed that there was an increase in the knowledge and skills of the people who participated in the counseling and training.

4. CONCLUSION

PHBS counseling activities and training on making hand sanitizers in Datarajan Village, Ulu Belu District, Tanggamus Regency, Lampung Province have been carried out well. Based on the results of the activities that have been carried out, it can be concluded that the activities were successfully carried out offline while still complying with health protocols and all participants understand and are able to implement the manufacture of hand sanitizers independently on a household scale. It is hoped that this training can continue so that it becomes one of the efforts to control the spread of the COVID-19 virus and it is recommended that this activity be the forerunner of the community's creative efforts in Datarajan Village in responding to the COVID-19 pandemic so that it can also be an effort to improve the economy in the Village Datarajan.

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EFFORTS TO IMPROVE THE RELIGIUSITY OF THE COMMUNITY IN PADUKUHAN GEMBYONG

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Abstract – *The Gardha Adikarya Community Service activity at UIN Sunan Kalijaga was held in Gembyong Padukuhan. Gembyong Padukuhan is located in Ngoro-oro Village, Kapanewon Patuk, Gunungkidul Regency. All residents of Gembyong Padukuhan adhere to Islam. Several religious activities have been carried out in Gembyong Padukuhan, but the interest of the residents, especially the youth, is minimal. The purpose of this service is to increase the level of religiosity of the Padukuhan Gembyong residents. In order to achieve this goal, the Gardha Adikarya KKN team developed several activities including: Alqur'an Education Park (TPA), Becoming Imam and Muezzin in mosques and prayer rooms, Becoming a preacher and Imam every Friday, Tadarus reading prayers followed by studies and activities of Waqaf or Tahlilan. These activities are adjusted to the culture of the community and also the understanding of the community towards religious events.*

Keywords: *Service, Religious, Padukuhan Gembyong*

1. INTRODUCTION

Padukuhan Gembyong is one of the hamlets located in Ngoro-oro Village, Kapanewon Patuk, Gunungkidul Regency, Yogyakarta Special Region Province. The northern border of Gayamharjo, the southern boundary of Sepat Hamlet. The eastern boundary of the Terbah Village and the western boundary of the Klegung Hamlet. Padukuhan Gembyong consists of 4 neighborhood units (RT) with a total of 92 families. Padukuhan Gembyong is located in a hilly area with up and down transportation routes.

The Gembyong Padukuhan community is a cultural society that upholds family values and ancestral heritage traditions. All residents of Gembyong Padukuhan adhere to Islam. Religious activities that run routinely are Al-Qur'an Education Park/TPA (Taman Pendidikan Al-Qur'an), Isha prayer in congregation every Thursday night, reading short surahs and reading prayers, reading Surah Yasin or Al-Kahf and routine studies which are carried out every Saturday after Maghrib prayers in congregation.

Even though the religious activities were going well, the enthusiasm of the residents towards these religious activities was still minimal. It can be seen from the number of TPA teachers who are only taught by one teacher, namely the hamlet mother, TPA facilities are still limited along with local mosque facilities, the number of worshipers is no more than 10 worshipers, the number of worshipers is required to pray only one row, muezzin and lecturers with the capacity and background of knowledge religion is not enough.

There are also few village youths who attend the existing religious activities. The large number of elderly citizens who do not have transportation vehicles as well as the distance from one place to another is also still quite far as an obstacle for residents to participate in existing religious activities. However, residents still carry out various major religious activities such as the celebration of one Muharram and Eid al-Adha. Residents of Padukuhan Gembyong also always provide food whenever there are religious activities such as regular recitations, tahlilan, and other religious events.

In order to distinguish and compare previous research with research conducted by current researchers, it is necessary to conduct a search on relevant previous studies. Among them are: Research Ainul Haris (2019), The Role of Pesantren/Ma'had Aly Makkah in Improving the Religiosity of the Community of Senggrong Andong Boyolali, Al-Fawaid, the type of field research (field research) and qualitative descriptive. The community environment can increase the religiosity of the community and the supporting factor for increasing religiosity is Human Resources (HR) who play an active role in the activities held. While the inhibiting factor is the lack of awareness and lack of effectiveness of learning in the TPA.

Another research also explains from the Ahmadi & Mustakim Journal (2021), Strengthening the Religiosity of the Purwosari Community, Pacitan, East Java During the Pandemic, Journal of Community Service, using a participatory approach. This study concludes that how much effort is made by humans will have advantages and

disadvantages or are called positive and negative sides. Efforts to improve the religious life of the community by community leaders and religious volunteers are part of humanitarian efforts to be useful for other humans.

Similar research was also conducted by Juminto, Happy Susanto & Nuraini (2020), *The Role of the Assakinnah Bidayatus Salam Ta'lim Council in Improving the Spirituality and Religiosity of the Ketro Village Community, Tulakan Pacitan District*. *Tarbawi Student Journal*, the conclusion of this study explains that the Assakinnah bidayatus salam ta'lim assembly has a very important role for the community in increasing spirituality and religiosity against jaahnya, namely by strengthening faith and aqidah, sakinah family education, and empowering the poor, developing and implementing da'wah. Based on the search results of several previous literature studies, the article written in this paper does have previous research, especially related to the variable of increasing religiosity, but not at the same place of research, object of research and focus of research.

Religiosity is a condition in a person that encourages him to behave according to his level of obedience to religion (Rahmat, 2001). Religion here means that in the social and neighborly process, Padukuhan Gembyong residents still always use religious values, norms and beliefs, especially Islam as the religion of the majority of Padukuhan Gembyong residents. Aspects of religious knowledge can be obtained in various ways such as; reading religious books, visiting places of religious education, visiting places of study and associating directly with religious people (Ujam & Tahrir, 2019).

Various kinds of inhibiting and supporting factors for increasing religiosity in the Padukuhan Gembyong community above become the view that it is very important to increase the enthusiasm of the residents towards existing religious activities while at the same time increasing the religiosity of the Padukuhan Gembyong residents. Therefore, the existence of the Garda Adhikarya KKN group at UIN Sunan Kalijaga Yogyakarta is expected to be able to help increase the enthusiasm of the residents in carrying out routine religious activities such as; congregational prayers, TPA, routine studies, sermons and Friday prayers, thereby increasing the religiosity of the Padukuhan Gembyong residents.

2. METHOD

This article uses a qualitative approach with the type of field research (field research). This qualitative approach is used with the aim of describing the object of research so that it is clear and can reveal the meaning behind the phenomena that exist in the field (Wayan, 2018). Data collection methods used are participant observation, direct interviews and documentation.

Data were analyzed by searching and compiling data systematically from the results of observations, interviews and documentation that had been obtained. The analytical technique used is descriptive qualitative. With this technique the data obtained will then be described about the religiosity of the Padukuhan Gembyong residents.

3. RESULTS AND DISCUSSION

Religious activities in the Gembyong hamlet community are carried out to form a community by strengthening the soul and spiritual life with various positive social and religious activities. Efforts are being made to achieve this by :

A. Al-Qur'an Education Park/TPA (Taman Pendidikan Al-Qur'an)

Al-Qur'an Education Park or TPA is an institution engaged in religious activities (Risaldy, 2014). Usually the TPA contains activities to learn basic religious sciences such as learning the Koran, memorizing prayers and surahs, praying practices and other things to children. The TPA carried out in Gembyong Hamlet was divided into two categories, namely; online or online and face to face or offline. Online activities are carried out during the PPKM implementation period in the Yogyakarta area from 20 July – 2 August 2021. While face-to-face TPA activities are carried out from 4 August 2021 - 29 August 2021.

This TPA activity is carried out to help TPA administrators in terms of learning and teaching which is focused on the process of reading iqro 'and the Koran. In addition, it also provides some basic religious material in the form of: the pillars of faith and the pillars of Islam, the names of the hijriyah months, the names of the prophets, the names of the holy books, the names of angels, daily prayers, ablution procedures, and game interludes. as an entertainment. TPA activities are carried out twice a week on Wednesdays and Sundays at 16.00-17.30 WIB. TPA activities are carried out following existing rules from the Padukuhan Gembyong TPA management, such as; time, place and teaching system. Offline TPA activities are carried out at the Al-Mufid Mosque in Padukuhan Gembyong while still implementing health protocols such as washing hands, wearing masks and maintaining distance.

During the TPA activities, the Gembyong village children had great enthusiasm. Children are very happy to meet new people and quickly mingle. The atmosphere that was formed during the TPA was also very cheerful. However, the difficulties experienced during teaching TPA were difficulties in delivering all the material that had been planned. This is due to time constraints in the form of the number of TPA meetings only being held 2 times a week for approximately 1.5 hours with more than 10 children.

B. Become Imam and Muezzin at Al-Mufid Mosque and Al-Ikhlas Mosque

Imam and Muezzin are activities that cannot be separated from a Muslim. Imam is a term that is attached to Muslim leaders who are responsible for ensuring all religious and worldly affairs of the community (Mubhar, 2019). Muezzin is someone who echoes the call to prayer and iqomah. Adhan itself is a perfect da'wah sentence whose contents are dominated by the sentence of monotheism and is equipped with the teachings of prayer and an invitation to achieve the glory of life in this world and the hereafter (Arisandi, 2013). While Iqamah is a notification call

to the congregation to get ready to stand up to pray and iqmah is a sign that the prayer will start soon (Muntoha, 2015).

This activity was carried out because it saw the situation and condition of the congregation in the mosque and prayer room. In the implementation of this activity, it is also seen whether there is already a special duty to announce the call to prayer and others or not. Previously, discussions were also held with Mr. Ristanto as the head of the hamlet and Mr. Muryadi as Mudin in Padukuhan Gembyong such as asking whether or not there were residents who specifically took care of the mosque in terms of muezzins and imams. This activity was divided into two teams consisting of men, the first group consisting of two people was placed in the mosque and the second group consisted of 3 people who were placed in the prayer room. This activity focuses on every 5 daily prayers.

The residents' response was very open in accepting the Garda Adhikarya KKN team to become priests and muezzins. However, in practice the team could not carry out the full implementation in 5 times, more often it was carried out at maghrib and isya time, while at dawn, dzuhur, and also asr were missed due to several things.

C. Friday Prayer Activities (Muadzin, Khatib, and Imam)

Friday prayer is dzuhur which is shortened to two rak'ahs and the sermon replaces two more rak'ahs (Abubakar, 2011). The Friday sermon itself is a form of mahdloh worship, which is one of the legal requirements for performing Friday prayers (Usman, 1995). This sermon is said by the preacher before carrying out Friday prayers in a way that has been determined by syara '(fulfillment of the conditions and pillars) (Usman, 1995).

In Friday prayer activities in Padukuhan Gembyong, previous discussions were held, such as; who will be the muezzin, preacher, and imam during the KKN period. In this case, the Garda Adhikarya KKN team also offered to be the executor of Friday prayer activities in Padukuhan Gembyong, which had previously been discussed with Mr. Ristanto and Mr. Muryadi. This activity is held every Friday starting from August 6 to August 27, 2021.

Residents are very open and accept the KKN team in contributing to Friday prayer activities as imam, muezzin, and preacher. In its implementation, this activity was carried out well without any obstacles.

D. Tadarus al-Qur'an and Friday Night Study

Tadarus Al-Qur'an is the activity of reading the Qur'an repeatedly (often read to facilitate reading together (Khoerunnisa, 2020). While Islamic studies is an attempt to learn things related to the Islamic religion (Muhaimin 2005. In Padukuhan Gembyong, there is a Qur'an recitation activity as well as a Friday night study at the al-Mufid mosque. This activity is also routine every Thursday, at 18.45 WIB (Friday night). The KKN team also coordinates with Ustadzah Reni as the head of Padukuhan Gembyong who is also the coordinator of this activity. This activity is

carried out so that the surrounding community gets used to and is more fluent in reading the Qur'an. And, this activity is also part of efforts to improve the quality of faith and quantity of Islamic knowledge of the residents of Padukuhan Gembyong.

In its implementation there are two methods used, namely; online and face-to-face methods. In online delivery, the KKN team always routinely makes announcements to the public, young people, and the children of Padukuhan Gembyong through Whatsapp group messages. Meanwhile, through face-to-face meetings, the team delivered directly which took place at the Gembyong Mosque, al-Mufid. This activity has also been carried out four times during the KKN period. This activity began with the opening of the emcee/MC, continued with the reading of the opening prayer of the majlis, followed by tadarus al-Quran, thematic studies, and closed with a prayer together, and hospitality (eat together). There are at least three letters that are read most often during this activity, namely the letter al-Kahf, the letter Yasin, and the letter ar-Rahman. The implementation time is adjusted to community activities, sometimes held at 17.45 WIB (as well as maghrib prayers), but more often it is held at 18.45 WIB (as well as Isha congregational prayers). In terms of filling the study, it is completely left to the representatives of the KKN team who have been prepared beforehand. As for the material presented, namely thematic material, adjusting the fields and readiness of the study filler.

Residents are very open in accepting and also enthusiastic during this activity. In this activity, the difficulties found by the KKN team themselves were in transportation, where the KKN team only had 5 motorbikes while the members consisted of twelve people. Not only that, in terms of readiness to become presenters and study participants, there are also obstacles. The obstacles that occur are in terms of mental readiness and material readiness which really need to be trained to be more mature.

E. Tadarus Prayer Readings and Sunday Night Study

In addition to studies on Friday nights, every Saturday there is also a study as well as prayer readings which are held at the Al-Ikhlas Mosque (Enter the RT 12 area), once a week on Saturday, at 17.45 WIB (Sunday night). This activity is carried out to train the surrounding community to memorize the prayer readings. This activity is also part of an effort to improve the quality of faith, increase the quantity of Islamic knowledge, and strengthen the kinship of the residents of Padukuhan Gembyong, especially residents in RT 12.

In this activity the KKN team also coordinated directly with Ustadzah Reni who is also a driving figure in various fields of activity in Padukuhan Gembyong. Not only coordinating, the KKN team also arranged the scheduling of study participants and presenters. This is so that the congregation does not get bored and there is a variety of material, as well as a more diverse narrative style. This activity is also similar to the activities of tadarus al-Quran and Friday night studies which are carried out at the Al-Mufid mosque. In its implementation the KKN team took part in disseminating information on activities, both online and face-to-face. Online,

namely giving announcements to the public, young people, and children of Gembyong Padukuhan through Whatsapp group messages and direct notifications, which we will deliver after the activity ends.

Just like the Friday night study activity, this activity was also carried out four times. In its implementation, this activity begins with the opening of the presenter, continued with the reading of the opening prayer for the majlis, followed by a prayer reading tadarus (read aloud, from takbir, to greetings), followed by a thematic study, and closed with prayer, and hospitality (eating together). In this case, the study filler is left entirely to the KKN representatives who have been prepared beforehand. As for the material presented, namely thematic material, adjusting the fields and readiness of the study filler.

Just like the Friday night study, the residents of Padukuhan Gembyong, especially RT 12, were also enthusiastic and enthusiastic in participating in the study that was filled out by the Community Service Team. Similar to the difficulties in the Friday night study, the KKN team experienced difficulties in terms of transportation. There are only five available vehicles, while the number of the KKN team is twelve people. Not only in terms of accommodation, the difficult terrain is also one of the obstacles for the KKN team to get to the location. In terms of readiness to become an emcee / MC and a study participant, there are also obstacles. The obstacles that occur are in terms of mental readiness and material readiness, which indeed everyone has different abilities. Not only that, the differences in readings that are often used by the Community Service Team and the surrounding community are also an obstacle.

F. Waqafan or Tahlilan

Waqafan or Tahlilan is together saying the sentence thayyibah and doing prayers for people who have died (Warisno, 2017). Tahlilan is usually carried out on the first day of the death of the body until it enters the seventh day, and then it is carried out on the 40th, 100th, first, second, third, and so on, even up to the 1000th day (Warisno, 2017). This activity was carried out by the KKN team as an effort to assimilate themselves in the community. It should be noted that waqaf activities are basically commonly referred to as tahlilan. However, there are some aspects that are different. An example is in terms of reading and the arrangement of activities. Waqaf itself is an activity to pray for family members who have died, together by inviting local residents.

In this activity the KKN team tried their best, preparing themselves to mingle in the community, arriving early and wearing appropriate clothing. The KKN team also reminded each other both to their own friends, as well as reminding the community to attend waqaf the next day. This activity was carried out in two places, namely at the residence of Mr. Tumiyo, on August 08 - August 14 and at the residence of Mrs. Sri, on August 22 - August 28. This activity is led by one religious leader, commonly known as Rois, or Modin. This activity opened with a series of

tahlil readings that were arguably typical of Gembyong Padukuhan, and ended with a friendly prayer.

The residents welcomed the KKN team who took part in the tahlilan, on the other hand the KKN team also easily mingled with the residents of Gembyong Hamlet. But in this activity there are also difficulties. Often waqaf activities which are routinely carried out every day for one week clash with the internal agenda of KKN, so that the KKN team is often late at the activity location.

4. CONCLUSION

Padukuhan Gembyong has many activities in the religious field. However, the enthusiasm of the residents, especially the youth, was very lacking. Service activities carried out in Padukuhan Gembyong aimed at increasing the interest of the residents in attending religious activities held in Padukuhan Gembyong. Religious activities carried out in Padukuhan Gembyong include the Alqur'an Education Park (TPA), Being an Imam and Muezzin at the mosque and in the prayer room, Being a preacher and Imam every Friday, Tadarus reading prayers followed by studies and activities of Waqafan or Tahlilan. These activities are adapted to the culture of the community and also the public's understanding of religious events. It is hoped that these activities will not only increase the interest of the residents to attend the event, but also increase the level of religiosity of the citizens.

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ESSENTIAL OIL DEVELOPMENT AND POTENTIAL IN INDONESIA

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Abstract- *This study aims to determine the development and potential of essential oils in Indonesia. This study uses a qualitative method based on interviews and discussions with five expert resource persons, developers, and Essential oil business actors. This research study uses three stages, namely description, reduction, and selection. Research results: Essential oils are known as essential oils which consist of organic compounds with alcohol, aldehyde, ketone, and short-chain groups. The essential oil is in the form of a soft liquid, aromatic thick, and volatile. Essential oils are obtained from the extractor distillation of flowers, seeds, leaves, bark, wood, and roots of plants. Plants need to be processed to produce essential oils, where there are several types of processing with different technologies. Classical technology for essential oils there is three ways, namely pressing, solvent extraction, and distillation. And there is one method of processing essential oils that is environmentally friendly, namely using bentonite. Essential oils are needed in the perfume industry, cosmetic industry, pharmaceutical industry, food, and beverage industry. Indonesia's opportunities are wide in the Essential oil industry where abundant natural resources support Indonesia's active participation in competing with other countries in the Essential oil market. The large value of essential oil imports shows that the potential of the domestic market is still very wide open. There are still many ingredients containing essential oils there are traded in fresh form at low prices with the development of Essential oil processing technology that can be processed into essential oils with high selling values.*

Keywords: *Essential oil, Bentonite, Pressing, Solvent Extraction, Distillation.*

1. INTRODUCTION

Indonesia is a tropical country that is rich in biodiversity, one of them is an essential oil that has many benefits and can be used in various industries ranging from food, cosmetics, and medicine. It's estimated that there are 150-200 species of essential oil-producing plants, including the families Pinaceae, Labiatae, Compositae, Lauraceae, Myrtaceae, and Umbelliferaceae. Indonesia is a natural place for the development of the essential oil industry. There are about 40 types of essential oils produced in Indonesia. Twelve of which are commercially developed on an industrial scale, including patchouli (patchouli), vetiver (Vetiver), Cananga (Ylang), cajuput (Eucalyptus), lemongrass (Citronella), clove (Cloves), sandalwood (Sandalwood), nutmeg (Nutmeg), cinnamon (Cinnamon), cubeb or Javanese pepper (Mucus), and pepper (Pepper). Essential oils can be produced from certain parts of plants, namely leaves, flowers, seeds, fruit, stems, bark, and roots. Essential oil processing in Indonesia is generally carried out by a distillation process. The essential oil extraction process itself can be carried out in several ways, namely: distillation, pressing, solvent extraction, and extraction with fat depending on the type of plant.

In general, essential oils are used as binding agents in the manufacture of perfumes, fragrances, cosmetics, pharmaceuticals, and flavoring agents in the food and beverage industry. In addition, the essential oil produced from cloves and cubeb is widely used as a spice. Essential oil sourced from lemongrass is well known for anti-mosquito function, nutmeg oil as an anti-inflammatory, eucalyptus oil as an anti-irritant, ginger as a stimulant, analgesic, anti-inflammatory, kaffir lime oil as an anti-depressant, and agarwood oil as an anti-rheumatism.

Currently, the total production capacity of Indonesia's essential oils can reach 5,000-6,000 tons per year with the number of business actors reaching out to 3,000 businesses. From industrial data, we can see that although Indonesia is the world's largest producer of essential oils. The number of downstream imports of Essential oil products in the form of perfumes and food flavorings has reached US\$ 401 million, while data on exports of Essential oil raw materials is only US\$ 103 million. That shows there was a deficit of up to four times between the exports and imports value. The disparity between exports and imports of essential oils continues to this day. These data indicate that the development of the Indonesian Essential oil industry is not yet fully optimal. The potential of Indonesia's essential oils needs to be improved. By providing added value through increased production. Quality improvement and product diversification. In addition, the development of appropriate technology is a must to increase the effectiveness of the production process and guarantee a stable production capacity¹.

¹ Dwinna Rahmi, "Minyak Atsiri Indonesia dan Peluang Pengembangannya", April 2018, quoted in <http://bbkk.kemenperin.go.id/page/bacaartikel.php?id=OSCDT7v3kb042NmtwHDAEGAxVG96ARtA072jn2iwylQ>, accessed on Friday, September, 10 2021.

Essential oils have a rich and complex composition, but their use is still limited to the cosmetic and fragrance domains. Therefore, further research is needed to provide a better understanding of the chemical and biological properties of extracts and their components. It's intended that the understanding gained can be utilized as new and valuable applications in human health, agriculture, and the environment².

Essential oil is one of Indonesia's plant commodities that has the potential to increase the national economy. Essential oils are widely used as the main basic ingredients in the perfume, cosmetic, pharmaceutical, food, and beverage industries. The perfume industry is one of the biggest users of essential oils. While in the culinary field, producers usually combine essential oils with other ingredients to produce food products. The various benefits contained in essential oils can certainly be used as business opportunities for industries that can manage them well. Essential oils produced from aromatic plants become non-oil and gas export commodities that are needed in various perfume industries, cosmetics, pharmaceuticals/medicines to food, and beverages. In the world of international trade, non-oil and gas export commodities are considered to have a strategic role in producing primary and secondary products for domestic and export need³.

Indonesia is one of the countries that have the potential to produce essential oils. The potential of essential oils in Indonesia can not only sell in the form of raw goods. But can also be processed into products that have a high selling value. With this potential, it's hoped that it can participate in improving the welfare of the community, managers of local industries, and farmers of essential oil-producing plants. By writing this article, it is hoped that it can become a medium of introduction to the wider community to get to know essential oil products as one of Indonesia's wealth and be the next step to further maximize the extraordinary potential of Essential oils in Indonesia.

2. METHOD

In the process of making it, this study uses discussions and interviews with various sources as the main sources. This is done in order to get the maximum possible results. Essential Oils are basically very diverse, it is not easy to be able to know and understand the various types of oil. Therefore, the interview and discussion sessions are considered effective in order to learn more about essential oils, ranging from their meaning, types to benefits.

This study uses a qualitative method based on interviews and discussions as the main source by using various sources with various backgrounds in order to get maximum results. This study has three stages, namely the description stage, the reduction stage and the selection stage.

² L. Ristia Eiska, Minyak Atsiri : Potensi dalam Bidang Kesehatan, Volume 3, Issue I, Februari 2021, p. 43 -50, hal. 2-3.

³ Yusdar M., Pengembangan Minyak Atsiri Tumbuhan Indonesia sebagai Potensi Peningkatan Nilai Ekonomi, hal. 1 -5.

A. Stage Description

At the initial stage, the researcher still felt layman and lacked depth about the object to be studied, namely essential oil. In order to add insight and knowledge about essential oils, researchers studied through various sources from various backgrounds in order to obtain the desired source of material. There were five speakers who were brought in during the five-day webinar session that the researchers held, starting on the first day, namely Mr. Irwan Nugraha from UIN Sunan Kalijaga who discussed "the use of clay for essential oils", he explained many things about essential oils, starting from the definition, types of -types, to benefits, lastly he talked about his research, namely the use of clay to filter oil, not only essential oils but also various types of oil.

Apart from Mr. Irwan, there were also several other resource persons, both from UIN and the Indonesian Islamic University (UII) and Gadjah Mada University (UGM). The webinar session, which includes discussion sessions, interviews and question and answer sessions, provides the authors with many primary sources to complete the research.

B. Reduction Stage

After obtaining material from various sources with various backgrounds, a very broad material regarding essential oils was obtained. The researcher considers that the material needs to be simplified at this stage. Therefore, the author uses the reduction stage in order to reduce materials that are considered unnecessary. The author only focuses on processing and empowering the Atsiri community in Indonesia.

C. Selection Stage

After the reduction stage which aims to focus the material on processing and empowering the Atsiri community in Indonesia, the authors try to draw conclusions and present the research results in detail and as accurately as possible according to existing data sources.

3. RESULT AND DISCUSSION

The methods used to obtain the data are interviews and discussions with five expert speakers, the essential oil developers and businessmen. By using three steps, namely description, reduction, and selection, the results will be obtained the selected result studies. Then the selected data is processed into qualitative data which is strengthened by several related journals regarding the development and the potential of essential oil.

A. The Development of Essential Oil

Essential oils which are also known as aromatic oils usually consist of organic compounds with alcohol, aldehyde, ketone groups and have a short chains. These essential oils are generally soft liquid and have thick aromatic at the room temperature but volatile (easily evaporated at normal temperatures) so it gives a

distinctive aroma as a base for perfumes. This oil obtained from the extract or distillation of flowers, seeds, leaves, bark, wood, and roots of plants. Plants need to be processed to produce essential oils, which there are several types of processing with different technologies. There are three ways for the classic technology to produce essential oils, namely pressing, solvent extraction, and distillation. The distillation technique so far is still very simple, where the handling of production is not optimal thus susceptible to oxidation, hydrolysis, or polymerization. The essential oils will look darker, blackish, or greenish due to the contamination from ferrous metals (Fe) and copper (Cu). For this reason, a good and correct essential oil processing technology needs to be developed in order to fulfill the quality requirements⁴.

The conventional technology generally takes a long time, less environmentally friendly, and has potential to trigger a compound damage. Over time, the essential oil researchers continue to find innovations in processing essential oils that are environmentally friendly by using the materials or tools that can be found in the surrounding environment. One of the processing essential oils methods that is environmentally friendly is by using bentonite. Bentonite are known as clay which has many types. Bentonite clay is obtained in the Nanggulan area, Kulonprogo; Pacitan, East Java; and also Tasikmalaya. The use of bentonite clay is one of the activities to explore the environment around us to be utilized which is a synchronization of the natural resources and the academic activities. Bentonite is widely studied because chemically has a porous structure, silica group, and alumina. Silica has a similar property as oil (hydrophobic), while alumina is hydrophilic so bentonite has two sides that can be used. And the pores in bentonite have a function to absorb objects other than things inside the clay itself.

Bentonite has a chemical characteristic named expanding, which has its own advantages when it comes to absorbing organic compounds inside the oil. So bentonite has a much higher ability or capacity of absorption than other soil types. Bentonite has a relatively high effectiveness and low price. Besides, the process is easy so it will be more profitable to use bentonite than other types of soil (from an industrial point of view). The part of the bentonite used in the oil processing is the pores which are able to absorb impurities from the oil. After using bentonite, the impurities inside the oil are removed so it will make the color clearer and increase the eugenol content, which is one of the oil quality parameters. Aside from that, bentonite clay has been used for refining patchouli oil with the percentage of patchouli alcohol as the main quality parameters and purification of citronella oil with quality parameters from the percentages of citronellol, isopulegol, citronellol, and geraniol. Besides being used to produce essential oils, bentonite clay also has been used in the processing of vegetable oils such as crude palm oil (CPO), coconut oil, candlenut oil and klentik coconut oil. However, the research of bentonite clay for

⁴ Anny Sulawatty. *Penerapan Teknologi Nonkonvensional dalam Ekstraksi Komponen Utama Atsiri dan Produk Turunannya di Indonesia*. (Jakarta: Lembaga Ilmu Pengetahuan Indonesia, 2019).

processing animal oil has not been carried out due to financial constraints and the materials relatively rare on the market. As an alternative, this bentonite research has been applied for the processing of used lubricating oil so it can be reused and not become waste that pollutes the environment⁵.

Besides using bentonite, several methods have been developed for the processing of essential oils. For example is the distillation method used by the vetiver oil producers in Garut. They process the oils using steam distillation with high pressure that will result in poor quality, such as a charred smell and dark color. To obtain the high-quality oils, distillation is carried out at the low pressure and temperature. Some modifications of the distillation process are steam-hydro distillation and hydro distillation using a microwave. The yield from the steam-hydro distillation process is quite large and the water contact with the material is more controlled so the oil evaporation process can be maximized. While the microwave steamhydro distillation method produces oil that is more in line with the physical and chemical properties of SNI standards than the hydro distillation method. The oil extracted using microwave is better in quality and quantity than the extraction without microwave⁶.

B. The Potential of Essential Oils in Indonesia

The potential of natural oil resources in Indonesia is very large. The oil comes from nature both from animals, plants and minerals, where the potential for utilizing oil is very large. In fact, there are many kinds of oil that have not been researched, utilized, or empowered by the community. The special geographical location causes Indonesia has a lot of plants, animals and minerals that can produce oil. So the potential for the abundance of oil in Indonesia is extraordinary. For examples are in Ngargosari, which produces clove oil and patchouli oil. As for Yogyakarta, precisely in Samigaluh, Kulonprogo, they are currently still exploring clove leaf oil and patchouli oil. Also in Tasikmalaya, they use castor oil for biodiesel. As for the eastern part of Indonesia, which is rich in spices, there is a lot of potential that can be extracted for the essential oils such as nutmeg. In Aceh itself (especially the Gayo area) has the potential to produce citronella oil, clove leaf oil and clove oil. Therefore, the potential around us can be utilized as well as possible. Essential oils that produced from aromatic plants are non-oil and gas commodities that are needed in various sectors such as parfume industries, cosmetics, pharmaceutical industries, food and beverage industries. In the commercial industries, essential oil communities have an important role in producing primary and secondary products.

There are so many industries that really need essential oils as raw materials for their products. We can say that essential oils are still needed as long as there is a

⁵ Irwan Nugraha. *Pemurnian Minyak Daun Cengkeh Samigaluh-Kulon Progo Menggunakan Bentonit Teraktivasi Asam*. Prosiding Seminar Nasional Kimia UNJ ANI-HKI 2016.

⁶ Maulana M Al Hanief. *Ekstraksi Minyak Atsiri dari Akar Wangi Menggunakan Metode Steam-hydro Distillation dan Hydro Distillation dengan Pemanas Microwave*. Jurnal Teknik Pomits. Vol. 2 No. 2 (2013) hal. 222

human life. Everyone needs essential oils from the time he wakes up until he goes to sleep again. For example are the products used in our daily life such as shampoo, soap, toothpaste, perfume, hand & body lotion, and so on. Every year, the world's consumption of essential oils and their products has increased. The increase of essential oil's consumption is due to the increasing of essential oil's demand for various industries. The shift in consumption patterns of synthetic materials to natural materials has also contributed to cause the increase of essential oil production. As a repository of essential oil raw materials, many potential plants in Indonesia are still unknown⁷.

In addition to being utilized in the perfume industry or products of daily needs, essential oils are also used in the healthcare industry. The active components in the essential oils have various abilities such as inflammation, antiseptic, appetite stimulant, deodorant, expectorant, insecticide, and sedative. Several types of spices that can produce essential oils can also be used as antimicrobial ingredients such as citronella oil which can inhibit the *Malassezia furfur* fungus (fungus that causes tinea versicolor)⁸. Essential oil that has anti-inflammatory properties (relieves inflammation) is lavender oil which is usually used to treat the minor inflammations such as sunburns. The compounds contained in the essential oils that are effective for removing body odor or deodorant are geraniol, patchoulol, and linalool. These compounds can be found in the patchouli, ginger, nutmeg, and lemongrass oils. In addition, it is also used as a relaxing aromatherapy which can be combined with a relaxing massage⁹.

Indonesia has a high opportunity in the essential oil industry where abundant natural resources support Indonesia's active participation in competing with other countries in the essential oil market. According to Gus Windiarto, The Managing Director in charge of the Indonesia Eximbank Institute (IEB Institute) on Saturday (7/8/2021), Indonesia's essential oil export value until April 2021 reached USD 83.9 million with a growth of 15.5% yoy. This increase was supported by the increase of essential oil prices which soared up during the pandemic¹⁰. However, the competition of essential oil market between Indonesia with the other countries will also be getting tougher, therefore it is necessary to have both national and international quality standards for the essential oil products. With the fulfillment of quality supporting factors such as the type of raw material used, handling of fresh ingredients, drying process, oil production process, and determination of essential oil mutt, the essential oil market competition between countries can be balanced because the quality is guaranteed from the essential oils from Indonesia. The high value of the essential oil imports shows that the potential of the domestic market in

⁷ Yusdar M., *Pengembangan Minyak Atsiri Tumbuhan Indonesia sebagai Potensi Peningkatan Nilai Ekonom.* hal. 1 -5.

⁸ Yusdar M. Bioaktivitas Minyak Atsiri Sereh (*Cymbopogon Citrates* Stapf) dalam Menghambat Pertumbuhan Jamur *Malassezia Furfur* Penyebab Panu (*Pitiriasis versicolor*) [Skripsi]. Jurusan Biologi FMIPA Universitas Hasanuddin Makassar.

⁹ Yusdar M., *Pengembangan Minyak Atsiri Tumbuhan Indonesia sebagai Potensi Peningkatan Nilai Ekonomi.* hal. 1 -5.

Indonesia is still open widely. Until now, there are still many ingredients that containing essential oils are traded in fresh form at low prices. Whereas through the development of the essential oil processing technology, these materials can be processed into essential oils and can be sold at the higher prices.

4. CLOSING

Essential oil consists of organic compounds with alcohol, aldehyde, ketone, and short-chain groups. The form of essential oil is a soft liquid, thick aromatic at room temperature, and volatile volatile oil. Essential oil is obtained from the extractor distillation of flowers, seeds, leaves, bark, wood, and roots of plants. Classical technology for essential oils there is three ways, namely pressing, extraction using solvents (solvent extraction), and distillation. One method of processing essential oils that is environmentally friendly is by using bentonite.

Essential oils are needed in the industry of perfume, cosmetics industry, pharmaceutical industry, the food, and beverage industry. The competition for Indonesian essential oils with other countries is getting tighter. So Indonesia needs to improve national quality standards because the supporting factors for the quality of essential oils are seen from what types of raw materials are used, how to handle fresh ingredients, drying processes, processing oil production, and determination of Essential oil mutt. Currently, the import value of essential oils in the domestic market is still very wide open, unfortunately, many ingredients containing Essential oils are traded in fresh form at low prices. It's necessary to develop Essential oil processing technology. The processed materials can become Essential oil products with high selling prices and quality.

The researcher suggests furthering researchers to focus on research on Indonesia's efforts. In dealing with the problem of trade in ingredients containing fresh essential oils so that they are not sold at low prices and how to develop good essential oil. Use processing technology so that the processed ingredients can be Essential oil products that are sold with high quality and high price.

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IMPLEMENTATION OF INTERACTIVE LEARNING VIDEOS IN INCLUSIVE EDUCATION DURING THE COVID-19 PANDEMIC (CASE STUDY OF SLB ALAM ASATAMA)

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Abstract - *The impact of the Covid-19 pandemic has hit various sectors of life, including education. Learning that was initially carried out face-to-face in schools had to be transformed into distance learning due to social distancing by the government. This also has a considerable influence on the learning process of children with special needs, because they will have greater difficulties. Not all parents can provide appropriate learning methods for their children. Teachers, students, and parents are required to be able to quickly adapt to the changes that are taking place. To solve this problem, innovations are needed by the technology. One of them is through the interactive learning videos that can be watched by students. The videos contain learning materials that combined with visual and audio. The purpose of this study was to examine the roles of interactive learning videos during the Covid-19 pandemic implemented in inclusive education at SLB Alam Asatama. This research uses qualitative research methods with a case study approach and is analyzed using video based learning theory. The results showed that interactive learning videos were able to play a positive roles in delivering effective and efficient learning, providing new learning experiences for children, being easy for children to understand, and supporting active learning even though it was only from home.*

Keyword: *distance learning, video based learning, the child with special needed, dissability*

1. INTRODUCTION

A. Background

The emergence of the Covid-19 pandemic as a result of the SARS-Cov-2 has spread throughout the world. From January 3, 2020 to September 3, 2021, Indonesia confirmed 4,116,890 cases of positive Covid-19 with 134,930 deaths reported to WHO (World Health Organization, 2021). The government made policies to reduce the spread of this virus. One of them is by implementing social distancing restrictions. The government has implemented large scale of social restrictions in 2020 and implementation of community activity restrictions in 2021.

These distance restrictions cause significant changes in every aspect of life. One aspect that is affected is the education sector. All elements of education have been greatly affected by Covid-19 which has caused the learning process being carried out online (Syah, 2020). Responding to this situation, the Ministry of Education and Culture also issued a regulation number 36962/MPK.A/HK/2020 concerning online learning and working from home in the context of preventing the spread of corona virus disease which contains the implementation of online learning from home for students and college students (Minister of Education and Culture of the Republic of Indonesia, 2021).

Regulations on distance learning require educators to innovate in making changes to learning methods by utilizing technological advances. Learning materials can be conveyed well and can be easily understood by students. Video-based learning equipped with animation and voice dubbing is the most used method. The University as an institution that has a role in society in the form of Community Service Activities is expected to be able to contribute to overcome various learning problems during the pandemic. UIN Sunan Kalijaga Yogyakarta has KKN (Kuliah Kerja Nyata) Program to their students to join in problem solving.

Generally, students stayed in village and be part of community, but when pandemic era, KKN is done by online. Students are also required to be able to contribute in problem solving in society in the midst of a pandemic. KKN students batch 105 group 113 located in Bakalan Hamlet, Argomulyo Village, Cangkringan District, Sleman provided video-based learning materials for children with special needs at SLB Alam Asatama who also collaborates with educators at the school. This program is expected to give solutions about distance learning problems which are mostly carried out by parents or guardian students.

B. Theoretical Basis

1) Inclusive Education

Education is a basic right and need for everyone, including children with special needs. This urgency is assessed based on the fundamental role of education in the development of human resources. Through education, humans can be equipped with their needs in dealing with life. As explained by (Wendri, 2020) that education is a process of knowledge, skills, and inculcation of sportsmanship in children.

The school has a role in realizing the pattern of inclusive education by presenting inclusive services so that every child gets proper educational services, according to their age and development, regardless of anything. This is such as Permendiknas No. 7 of 2009 Article 1 which defines inclusive education as an education system that provides opportunities for all students who have disabilities and have the potential for intelligence and/or special talents to participate in education or learning in an educational environment together with students in general. Because every child has the right to get a proper education as a basic service that must be provided by the government (Kemendikbud, 2021).

The implementation of inclusive education is also obtained from the development of teacher competencies. So that teachers must always be able to adapt in various situations, including the Covid-19 pandemic. Therefore, teachers must immediately identify which learning media are effective and efficient to use during online teaching and learning activities.

2) Learning Media

Learning media is tool used in the learning process. Learning media is very important to be applied during teaching and learning to increase students enthusiasm in study. Learning media is useful in attracting students interest in the material presented. In addition, learning media is also useful to increase students understanding of the material displayed. There are various learning media that can be applied (Shofa Lia, 2021), such as:

- a) Audio media that is closely related to the sense of hearing (for example: radio, tape recorder, telephone, etc.),
- b) Visual media that only relies on the sense of sight, whether it is silent visual media (such as snippets, maps, charts, etc.) or motion visual media (such as silent films, etc.),
- c) Audio visual media is a media capable of displaying sound and images, including silent audiovisual media (in the form of silent TV, voice pages, sound books, etc.) and motion audiovisuals (in the form of TV films, sound images, etc.),
- d) Miscellaneous media which are media adapted to the potential in an area, around schools, or in other locations or in the community that can be used as teaching media (for example: blackboards, three-dimensional reality media, and learning resources for the community),
- e) Photographic images obtained from several sources (e.g. newspapers, paintings, cartoons, illustrations, etc.), and
- f) Maps and Globes which serve to present location data

Each form of learning media has its own advantages and disadvantages and saves different effectiveness. Based on research conducted by (Firdaus, 2016) shows that audio-visual media has better learning outcomes than classes that use print media. (Ramadania, 2020) in the results of his research also found that audio-visual learning media had a significant effect on learning outcomes. So that the

utilization of audio-visual learning media through video-based learning is expected to help children with special needs in optimizing their abilities. Audio-visual learning media utilizes the senses in the form of hearing and sight where the teacher tries to display stimuli that can be processed with various senses. Therefore, the more senses are used to receive and process information, the more likely it is that the information can be absorbed, understood and retained in memory. So that students are expected to be able to receive and absorb well the content of the material delivered through the learning video playback.

C. Literature Review

Arif Yudianto (2017) conducted a study entitled “Application of Video as a Learning Media”. This study aims to (1) determine the elements of learning video media; (2) the benefits of learning media; and (3) to find out the role of video in learning. This study used a literature approach. The results of this study showed that; 1) There are video elements, namely text, images, sounds, and animations. 2) With video, students can witness an event that cannot be witnessed directly, dangerously, or a past event that cannot be brought directly into the classroom. Students can also play back the video according to their needs. Learning with video media fosters interest and motivates to always pay attention to lessons. 3) Video media is the most precise and accurate learning media in conveying messages and will greatly help students understanding the lessons. With the video, students will understand more about the material delivered by teachers through the screening of a film (Yudianto, 2017).

The second study conducted by Dhika Malita Puspita Arum (2014) on “Visualization of Prayer Guidance for the Deaf Based on Interactive Media” aims to provide understanding for deaf children to understand good prayer procedures and provide learning motivation for students. This interactive media visualization was developed using the Interactive Media Development method including Concept, Design, Material Collecting, Assembly, Testing dan Distribution. The results of the questionnaire given to respondents, namely deaf children at the elementary grade, showed that the visualization of prayer guidance based on interactive media provides understanding and motivates students in learning. The material presented provides a visualization of animated motion with sign language communication videos that are tailored to the needs of deaf students and are added with practice questions that provide more comprehension (Dhika, 2014).

Futhermore, Doby Putro Parlindungan, Galang Pakarti Mahardika, dan Dita Yulinar (2020) said that the provision of material with video-based media was assessed in the learning process. Learning videos can help respond to children’s understanding of the material. Teachers can also be more creative and innovative, because the material can be explained in the video and the material is conveyed well. The article entitled “The Effectiveness of Video-Based Learning Media in Distance Learning (PJJ) at SD Islam An-Nuriyah” aims to measure the effectiveness of video-

based learning media in distance learning (PJJ). Data collection through Google Form with qualitative method (Parlindungan et al., 2020).

The article “The Feasibility Study of Autism Instructional Video Based on “Curriculum 2013” For Special Education Teacher” written by Mohammad Efendi (2017) aims to describe empirically the level of video eligibility autistic learning model based on Curriculum 2013, which is feasible and relevant to the needs of schools in order to develop the potential of autistic students at primary and secondary school levels. The results of the analysis showed that the quality of the video media of autistic children’s learning model based on the Curriculum 2013 is categorized as very feasible, and can be used as a media to improve the performance of special education teachers in teaching autistic children in special schools. It is recommended for teachers or prospective autistic educators to adopt the learning patterns and enrichment references which is presented in the learning video (Efendi et al., 2017).

From the research above, it can be concluded that those research can be used as guidelines for this study because they have qualitative research in common, while the differences lie in the object, subject, place, and time of the study.

D. Framework

A good framework will explain the link between the variables to be studied theoretically (Sugiyono, 2019). Therefore, the framework in this paper is as table 1 bellow:

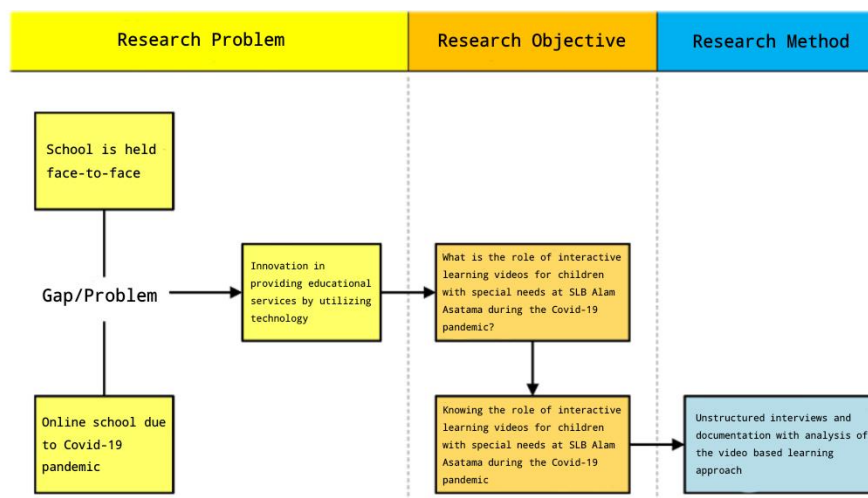


Figure 1 Framework Table (Source: Author, 2021)

The Figure 1 above shows three main parts that form the basis of the framework, that main parts including research problems, research objectives, and research methods. In reality, there are problems regarding face-to-face schools that must be transformed into online schools caused by Covid-19 pandemic so that this triggers a gap/ discrepancy that demands innovation in providing educational services by utilizing technology. The purpose of this study was to determine the role of interactive learning videos for disabilities students needs at SLB Alam Asatama during the Covid-19 pandemic. To achieve the results of the study, researchers used data related to research topic in the form of interviews and documentation.

E. Research Formula

Video-based learning can help teachers to give learning materials, so they can be understood properly. Based on the problems that researchers have described, the formulation of the problem in this study is how the role of interactive learning videos for the learning of children with special needs at SLB Alam Asatama during the Covid-19 pandemic? The purpose of this study was to determine the role of interactive learning videos for children with special needs learning at SLB Alam Asatama during the Covid-19 pandemic.

2. METHOD

This study used a qualitative research. Qualitative methods are used to obtain in-depth data, a data that contains meaning (Sugiyono, 2019). The research method in this study is a case study in which the researcher explores a particular phenomenon (case) at a time and activity (program, event, process, institution or social group) and collects detailed and in-depth information using various data collection procedures over a certain period of time (Wahyuningsih, 2013).

The data collection on the study was obtained through unstructured interviews and documentation. An unstructured interview is a free interview in which the researcher does not use the interview guidelines that have been systematically and completely structured for data collection (Sugiyono, 2019). Meanwhile, according to Sugiyono, a document is a record of events that have passed, it can be in the form of writing, pictures, or monumental works of a person. The informants of this study are the parties involved in the use of video-based learning at SLB Alam Asatama, namely the Principal, Teachers, and Guardians of students.

This study adopted an analysis of the Video Based Learning approach. The definition of Video Based Learning is the delivery of knowledge or skills by using video. Videos for learning must have at least two elements, namely visual and audio (Binus University, 2019).

3. RESULTS AND DISCUSSION

Children with special needs are children who require special treatment because of developmental disorders and abnormalities experienced in children. Based on the term of disability, disability children are children who have limitations in one or several abilities, both physical such as blind and deaf, as well as psychological such as autism and ADHD (Ratrie Desningrum, 2016).

Students with special needs are defined as individuals who have different characteristics compared to individuals who are considered normal in society. Students with special needs have physical, intellectual characteristics, and are lower than the general standards applicable in society so that it is difficult to develop their potential and achieve progress in the fields of education, social, and personal.

Physically, mentally, and socially emotional, students with special needs look different from students with normal growth and development. These differences include mental retardation, learning disabilities or attention disorders, emotional or behavioral disorders, physical barriers, communication barriers, autism, hearing impairments, visual impairments or gifts and special intelligence (Setiaji, 2018).

The special characteristics of children with special needs are generally related to the level of functional development. These characteristics include the level of sensory-motor development, cognitive abilities, language skills, interaction skills, and creative abilities. All the limitations possessed by children with special needs will make children experience incomplete information that can reduce impressions, formation of perceptions, inculcation of memory and understanding of the object being observed. So, the use of other senses must be done optimally in order to build more optimal cognitive abilities. The learning model is also more focused on helping children with special needs interact with the surrounding environment (Masita, n.d.).

The development of the digital era is currently a momentum for various changes, including the freedom to carry out learning activities. The presence of a technology called the internet opens up new opportunities for the world of education which is currently not limited by space and time. Through the role of the internet, students can discuss and learn anywhere and anytime. The convenience of this technology can be implemented in the midst of the Covid-19 pandemic situation which requires teachers and students to conduct distance learning from their respective homes. Even though it is carried out online, schools are still required to continue to provide effective and efficient learning experiences so that students' educational needs are always fulfilled. Teachers must adapt to current situations and conditions by knowing and understanding resources for online learning. According to (Educations Media Group, 2018) several resources for online learning, such as: E-books, Journals, Quizzes, Discussion forums, Live question and answer sessions, Recorded lectures, and Videos.

When students get learning, they often feel bored and not enthusiastic to pay attention to the material. However, with videos that display visually not only in the form of sound when a teacher explains, the use of videos can overcome boredom and loss of enthusiasm for children when obtaining learning materials. Even the videos presented can be accessed anywhere without being limited by space and time whenever they can be accessed and played repeatedly (Hendriyani et al., 2018).

Visual media and technology can increase enthusiasm in learning because it will bring up a strong impetus to try to develop and use it in real conditions. The emergence of enthusiasm from what has been observed is a big capital for students or students in obtaining information and being able to build meaning from what has been learned. Students who have a high interest will lead them to achieve satisfaction with the success achieved.

Audio development in learning according to (Supriadi, 2020) is very important to reach and meet the needs of students with auditory learning styles.

Audio is sound within the acoustic range available to humans. Audio frequency is an alternating electric current within 20 to 20,000 hertz (cycles per second), the range that can be used to produce acoustic sound. To develop an audio format, development can use development steps: 1. Planning the type of material produced, 2. Collecting and selecting appropriate materials, 3. Determining the type of software, 4. Recording and editing sound, 5. Testing and revising. While video is a visual multimedia source that combines a sequence of images to form a moving image. The video sends a signal to the screen and processes the sequence in which the image moves through the screen. Videos usually have an audio component that matches the images displayed on the screen.

The phenomenon of video-based learning is interesting to apply because it offers various advantages, including being easy to make, easy to consume (because of the short and extensible learning videos that summarize concepts or topics through a mixture of minimalist text and basic graphics), videos provide a touch of entertainment, videos not only teaching but also inspiring, videos can describe the process through pictures or simple animations, videos are fun and don't always have to be serious (Majumdar, n.d.).

Therefore, video based learning can be said to be very suitable to be applied to the current generation who are familiar with digital media. Video based learning is considered to be able to create a fun learning environment and make students more motivated to learn, making it easier for students to learn and understand a learning material. In addition, video-based learning can also help students not to be bored in receiving subject lessons.

A. Subject Overview

The study group for children with special needs of Kasih Bunda was founded in the Village of Temulawak, Triharjo, Sleman, on August 9th, 2020. This group of children with special needs was initiated by special education student (PLB) UNY. Then starting October 1st, 2020, the special needs children's study group was renamed as SLB Alam Asatama. This change follows the name of the foundation upon which it is promoted. Asatama means first hope. In February 2020, they moved domicile to the Bakalan Village, Argomulyo, Cangkringan Sub-district, Sleman Regency, Special Region of Yogyakarta.

According to the data obtained, SLB Alam Asatama have as many as 8 children. Ranging from ages 2 to 19 and have special needs among them: 2 children with Tunagrahita, 1 children with Tunagrahita and Down Syndrome, 1 child with multiple disabilities (Deaf and Physical), 2 children with intellectual disability (Daksha and Grahita), 1 child with Deaf, Physical, and Grahita, and Physically Impaired 1 child.

As for the teachers, there are 7 educators who have a background in special education. Learning at SLB Alam Asatama is holding face to face every Saturday and Sunday from 08.00-11.00 WIB. Learning process is divided into individual learning, religious habituation and *dhuha* prayer, and colossal learning. However, based on

the instructions of the Minister of Domestic Trade (Mendagri) No. 15 of 2021 concerning the Enforcement of Restrictions on Community Activities (PPKM), all teaching and learning activities at SLB Alam Asatama from July 3rd, 2021 will be carried out from their homes. Learning is done by utilizing WhatsApp and YouTube applications in the form of material narration, learning material videos, and assignments. The object of research in this study is a learning video for children with special needs at SLB Alam Asatama. The themes of the videos that we make include videos introducing the types of animals, introducing the importance of body hygiene and teaching how to respect others.

B. Effectiveness and Efficiency of Learning Videos

According to the KBBI (Kamus Besar Bahasa Indonesia), the word effective is related to the word effect, effective means to have an effect, effective, and successful. So it can be taken as an important point here is that effectiveness are related to success in delivering material through video. According to the KBBI, the word efficient is doing the job properly and being able to carry out tasks carefully and efficiently (KBBI, 2016). While the efficient point relates to the time or length of the learning video delivered.

Based on the results of interviews conducted with the teachers at SLB Alam Asatama in terms of effectiveness, it is still not optimal, while in terms of efficiency it has been fulfilled with a duration of time that is not too long.

“The duration is not too long, but if it is conveyed to children, the focus of the discussion will be divided, not directly compiling videos so that children focus on one topic first.”

“The video is presented with material so that children focus is not split (example: just washing your hair, not all videos of washing your hair, cutting your nails, etc.)”

As a stakeholder, the one of the parents who accompanied learning during online learning through video also shared their opinion. They said that this learning material could be conveyed well while the efficiency of the video delivered was not too long.

“Video delivered is not that long.”

“It is very well conveyed to children.”

The principal of the SLB Alam Asatama said that the learning video was quite effective because the video delivered was well conveyed which was accompanied by visualization and sign language which was useful for helping deaf children, then audio for blind children, illustrations and materials were delivered quite clearly. In terms of children with special needs which ranges from an average of 5 minutes.

“It is not too long, the video submitted is enough, the video that is delivered is around 5 minutes, it can be more or less, it is doesn’t matter. But an average of 5 minutes is appropriate for concentration and focus for children with special needs.”

“Yes, the information contained in the video can be conveyed properly

because the video is accompanied by visualization images with a sign language interpreter for deaf children, then there is audio available for blind children, with clear illustrations too, and the material presented is also quite clear.”

C. New Learning Experience

Suharyanto (2016) said that “Gaining experience is the main key to gaining expertise.” So that new learning experiences will help students in acquiring their expertise. Muhammad Amin (2016) explained “Direct experience through eye sight, ear hearing, and nose smell is the most sensitive and quick channel for children to imitate.” Regarding this learning video, it is based on a video based learning approach that this new experience is seen from the side of entertainment generated from the visuals and audio that is displayed so that it adds new experiences for children.

The results of the interview with the SLB Alam Asatama teacher showed that a new learning experience in the form of entertainment was successfully obtained in this learning video.

“Yes, it can be entertaining, because it does not only focus on learning texts. The material is good and easy to understand. Science material is easier for upper class students to understand.”

The guardian student of SLB Alam Asatama, who is the companion for online learning at home, said that learning through videos provides a new learning experience, because in addition to the learning delivered there is also entertainment that makes children not bored.

“It is very entertaining, because the animation is very well equipped with good and interesting pictures.”

The principal of SLB Alam Asatama also agreed that the learning videos that have been made provide an experience in the form of entertainment for children by seeing interesting pictures, colors, relates to life, besides being entertaining, they also have educational value.

“Yes, it can provide entertainment for children. Children see pictures that are interesting, colorful, then also relate to daily life, that is also with depictions of characters, funny activities, there are interesting pictures that can also be entertainment for children as well as being educational.”

D. Easy to Understand

As a teacher of SLB Alam Asatama, the purpose is that the material presented to students can be understood, it can be helped by the existence of learning videos. Learning through video is easy to understand with visualization also appropriate images and able to interpret the content of the material, the language is easy to understand and the audio is clear and equipped with text.

“Visualization helps children to understand the material presented.”

"The picture is already appropriate to interpret what is being said."

"The language and audio are clear. Some videos for the volume have to be enlarged, but the whole thing is good because not only images but there is also audio and text."

"Language is easy to understand, but for special needs children in small classes it is hard to understand foreign terms like Pisces etc., but in the big class it might be easy."

The guardian student of the SLB Alam Asatama stated the same thing that the video was easy to understand, the topic with pictures was harmonious, the audio presented was clear, the language was simple and easy to understand. So when they watch video, the intent that to be conveyed is easily understood by students.

"Yes, it is very easy to understand."

"Yes, it fits."

"Yes, the audio is clear."

"Simple language, understandable."

Based on the results of interviews with the principal of the SLB Alam Asatama, the images makes it easier to understand the material, but there are some video concepts that sometimes lack detail in understanding the reality character which can lead to misperceptions for the children with special needs, in this video has no misconceptions. The delivery is also in accordance with the animation, making it easier to understand the material. Although, in one video there are several choices of words that are difficult to understand for children with special needs.

"Yes, animations do make it easier for children to understand the material being presented. Make it easier for children to understand, the animations also match circumstances, at times, such as if a frog can walk on both legs, that is not true. Now it can be cause a misconception for some children especially autistic and tunagrahita children, but yesterday the animation was also good and true, it was real. Thus, it is quite easy for children to understand the material being presented."

"Yes, accordingly. When the audio explains about combing hair it features an image of combing hair. When explaining brushing teeth, pictures or videos about brushing teeth are also shown. What is explained by the audio is directly visualized, well it fits."

"In general, it is understandable for the children. But in the mammalian parts, etc., there are some explanations that are difficult for children to understand. For example, the use of complicated words, which are not simple. Well, it seems like yesterday it was in the various animals section. But in general, the other videos explain clearly, the language selection is suitable for the children with special needs."

E. Supports Active Learning

Learning is an active process of students who develop their potential. Students are involved in teacher-facilitated experiences so that students flow in experiences involving thoughts, emotions, engaging in fun and challenging activities and encouraging student initiatives (Dananjaya, 2017). Therefore, it is important to

adjust learning during the pandemic through learning videos that include active learning involving reactions and interactions from the videos that have been delivered.

Teachers at SLB Alam Asatama argue that active learning cannot be ascertained through learning because. This is because online learning is carried out at home and accompanied by parents. Only parents who can observe children's interactions and reactions when learning to use the learning videos. In this case the teacher cannot answer it based on the opinion of her own observations, but only obtain reports from parents.

"Children interactions when online are entrusted to their assistance by parents because teachers cannot monitor them directly, nevertheless because children's responses vary, it is the duty of the companion to condition the children."

"Children's reactions are different, some are cheerful, confused, run around, curious, do not care, play with their own, etc."

The information that teacher receives from a parent is supported by interviews with parents. Parents as an online study companion at home, pointing out that learning by videos is able to give an active response to the learning process.

"Great delight, always follow what is seen, and pointing".

"Vey positive, children keep trying to tell stories (repeating what they see)".

Similar to teachers, the principal of SLB Alam Asatama was unable to provide a definitive answers about wether learning videos can support active learning in the form of interactive and reactive aspects. This is because they do not witness the learning process directly.

"I cannot answer those two points. Maybe later the guardian students/ parents will be able to answer".

4. CONCLUSION

The role of learning videos using the video-based learning approach at SLB Alam Asatama showed that learning videos is capable of assisting learning activities during the Covid-19 pandemic. Through this video based-learning, several components can be fulfilled in a learning video that is seen in terms of effectiveness and efficiency, new learning experience, easy to understand, and supports active learning. However, there are some notes that must be considered in making learning videos, such as: the suitability of animation with the material to be conveyed, the use of words or terms that must be relevant to the level of education, and when delivering learning materials, it is better to focus on one topic first.

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EMPOWERMENT OF WOMEN FARMING GROUP THROUGH DIGITAL MARKETING IN KENTOLAN LOR, PAJANGAN DISTRICT, BANTUL REGENCY

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Abstract –*Women Farmer Group is a form of farmer institution whose members consist of women who are involved in agricultural activities, have a role in increasing food independence, community income and increasing economic growth. It is these several important roles that encourage the community in Kentolan Lor Hamlet, Guwosaari Village, Pajangan District, Bantul Regency to continue to increase capacity and skills in this digital era through digital marketing as an online marketing tool. The method used in this research is counseling and training. The results of this empowerment activity show that community productivity is very important, especially in efforts to develop product marketing strategies, because previously the community and KWT members did not understand the digital market and knew how to disseminate information through digital. By conducting mentoring activities for KWT members and equipped with digital marketing, members of the Women Farmers group are familiar with the world of online marketing and have accounts on online buying and selling platforms to market products from agricultural and plantation products, so that they have competitiveness in the digital market and are able to adapt to technological developments.*

Keywords: *women farmers group, empowerment, digital marketing*

1. INTRODUCTION

The massive development of increasingly sophisticated technology has brought many changes in the dynamics of human life. In this modern era, technological advances are both an advantage and a challenge. The advantage of technological advances is that there are more opportunities that can be used as opportunities for anyone who is able to see the opportunities that exist and take them as a bridge to progress. Not only that, the advantage or benefit of technological developments that can now be felt is that it can provide convenience for human work. In some fields, increasingly sophisticated technology is also needed. Such as education, banking, health, to trade.

The field of trade is one of the fields that currently use technology as a substitute for transactions in the old or conventional way. If in the past people had to go to shopping centers or markets, today, with the emergence of electronic commerce or e-commerce, they can rely on technology online and fulfill their needs only through the marketplace as a trading platform. Many marketplaces have mushroomed in Indonesia, including Tokopedia, Lazada, Blibli, JD.ID, Shopee and many more. One that has many users is shopee. Based on data for the first quarter of 2021, Shopee ranks as the second most visited marketplace after Tokopedia which is in first place (databoks, 2021).

As mentioned above that in addition to the various forms of benefits from rapid technological advances, these advances also present their own challenges, especially for the older generation or the generation over 55 years of age or groups of people who are still not technologically literate. This situation becomes a problem when the development of technology and the increasing number of people are turning to the digital world and also the world of the marketplace, on the other hand there are still groups of people who do not understand and know how to use existing technology. And this problem is also felt by the women's farmer group Anugrah Guwosari.

The women farmer group located in Kentolan Lor Hamlet, Guwosari Village is a form of farmer institution whose members consist of women. This group is engaged in agricultural activities. The Women Farmers Group as a potential hamlet that cultivates food crops as a way to improve the household economy by optimizing the use of the yard around the house is also an embryo of a food barn for the community, especially the community in Kentolan Lor Hamlet.

In practice, the Anugrah Guwosari Women Farmers Group is directed to have a productive business that utilizes or processes agricultural and plantation products, so that it can increase family income. One way that can be used to market and sell the products of agriculture and plantations is by utilizing the marketplace. With the lack of knowledge about the world of online marketing and buying and selling, starting from this, it is necessary to have an empowerment movement for women farmer groups through the introduction and practice of digital marketing.

Based on the description above, the purpose of this activity is to help members of the women farmer group to increase their knowledge about the world

of online marketing and buying and selling as well as to facilitate and assist members in practicing the knowledge they have acquired, so that it will be beneficial for the Women Farmers Group (KWT) Anugrah Guwosari.

There are several previous articles that show similarities with the research to be carried out, namely raising the theme of empowering women's farmer groups. First, the article conducted by Arum Asriyanti Suhastyo with the title "Empowerment of Women Farmers Groups Through Training in Making Liquid Organic Fertilizer". The Women Farmers Group that is the focus of service in this paper is the Sinar Tani Women Farmers Group, Bawang District, Banjarnegara Regency. Empowerment is carried out by providing training on the potential of natural resources or waste that can be used as natural fertilizers. The method used is counseling and training.

The second article is an article entitled "Empowerment of Women Farmers Groups through Food Diversification in Buntu Batu District, Enrekang Regency". Article written by Muhammad Yusuf, et al. This emphasizes on the development of food products from salak fruit which is the main commodity in Enrekang Regency. By conducting counseling and training for the Macenning Women Farmers Group and the Salak Caning Women Farmers Group, the results of the activities carried out were able to produce products that were able to compete in the wider market and could improve the economy for the local community, as well as make the two Women Farmers Groups women's groups. pilot farmer (Muhammad Yusuf, et al., 2018). Although there have been many writings on empowering women farmer groups, it can be seen that from the above writings there are still differences with the focus and locus that will be discussed in this paper. So that this paper can enrich the writings that have been there before.

2. METHOD

In carrying out the service to the Anuhgrah Guwosari Women Farmer Group, the method used is in the form of counseling and training which is carried out directly by practicing the knowledge that has been obtained. Counseling and mentoring is done directly. Counseling begins by providing a theory about various digital markets, the importance of understanding digital fundamentally and how to market the products of each individual who has a product to market. Then after the delivery of the material is complete, each individual immediately practices ways to be able to market products using online buying and selling platforms. At this stage, each individual is facilitated with direct assistance so that the practice can be carried out optimally. The end of the activities carried out is an evaluation by overseeing the development of the practice of marketing products online, so that it can be known whether the activity participants are able to understand and apply the knowledge that has been obtained during the activity.

3. RESULTS AND DISCUSSION

Anugrah Guwosari Women's Farmer's Group which was formed on December 17, 2015 with its address at Kentolan Lor Hamlet, Guwosari Village,

Pajangan District, Bantul Regency, Yogyakarta aims to realize an integrated farming system, food sovereignty at the household level and to become a motor and a forum for joint business activities with the community. to achieve mutual prosperity, as well as to realize prosperity in the economic, social and cultural sectors for group members. Like the Women Farmers Group in general, which is to carry out planting and cultivating various types of food crops. Various types of vegetables and fruits are grown by the Anugrah Guwosari Women Farmers Group. Through the community service activities carried out, the authors see the potential for the Women Farmers Group to market the results of the cultivation process carried out.

Digital Marketing training activity This training was held on Thursday, August 26, 2021 at the Cemetery Hall of RT 06 Dusun Kentolan Lor, Guwosari, Pajangan, Bantul. In implementation, the event, which consisted of 30 participants, was divided into two sessions. First, this activity begins with conducting counseling by introducing what digital marketing is and how strategies can be used to gain market in digital-based trading. By inviting resource persons who have the capacity to deliver material on digital marketing, the provision of material is very helpful in providing a basic understanding of the advantages and disadvantages of the digital market and introducing digital technology as a medium to gain opportunities to improve the economy during the Pandemic.

In the technical implementation, the presenter explained the material by means of two-way communication. So, the participants not only listened, but also asked questions related to the material presented. The aim is to provide space for participants to be active and enthusiastic about the material presented, so that participants are able to absorb the material presented.

Second, after delivering the material, the next activity is in the form of practice as a process of applying the knowledge that has been given previously. In practice, the participants were asked to install an application or an online trading platform. With the participation of community service members in assisting participants to start having an online trading platform and create an account. In this activity, the participants looked very enthusiastic and followed the stages as exemplified by community service members.

After the participants practice directly, each participant who has a product to market directly applies the knowledge of marketing strategies in the digital world that was delivered in the first session. This session is an important session that aims for the members of the Anugrah Women's Farmer Group to be able to compete in the digital market, so they don't seem out of date. In addition, this activity can also improve the ability of participants who are also members of the Women Farmers Group in the field of digital skills and marketing by utilizing technology. At the next meeting after the counseling activity, community service members held a follow-up to find out the participants who attended the event were able to understand what had been practiced, as well as check for errors and things that were still lacking as a form of follow-up to the activities that had been carried out.



Figure 1. Anugrah Guwosari's KWT demonstration plot



Figure 2. KKN participants help members plant seeds in polybags that have been filled with soil



Figure 3. Digital Marketing Training

4. CONCLUSION

Anugrah Guwosari Women's Farmer's Group as a women's farmer group located in Kentolan Lor Hamlet, Guwosari Village is one form of farmer's institution whose members consist of women. This group is engaged in agricultural activities. In carrying out its activities, the Women Farmers group still does not know about digital marketing which is currently very much needed because of technological advances. By holding outreach activities as a form of empowerment for the Anugrah Guwosari Farmer Women's group, members can understand how to promote products from their agricultural and plantation activities and start marketing their products on one of the online buying and selling platforms in Indonesia.

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FOSTERING PUBLIC INTEREST IN READING THROUGH “THE KHADIJAH COMMUNITY READING PARK” IN THE HAMLET OF BANTUL KARANG, RINGINHARJO, BANTUL

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Abstract - *Community Reading Parks (TBM) play a very important role in creating a society that enjoys learning starting with a love of reading. Community Reading Parks are considered strategic because Community Reading Parks are present by, for, and in the midst of the community. The society and the Government of Indonesia are working hand in hand to ensure that this Community Reading Park can reach remote villages. This research examines the Role of Community Reading Park (TBM) in Bantul Karang Village, Ringinharjo, Bantul. Data collection methods or techniques are carried out through direct interviews with resource persons, observations, discussions with the village community, and literature studies. This activity aims to find out the role of community reading parks, especially regarding the duties and functions of community reading parks in improving learning abilities in the community. The results of this study indicate the high interest in reading and enthusiasm for learning in the village of Bantul Karang, Bantul. This is evidenced by the enthusiasm of the community that appears to the Community Reading Park in the Bantul Karang village environment. The presence of this new community reading park is expected to be a breath of fresh air so that people are more enthusiastic in learning and looking for sources of information and the closest educational-recreational facilities around their environment. So the community reading parks can act as a learning tool for children or their parents- especially young housewives in expanding their knowledge*

Keywords: *the Community Library (TBM), education, literacy*

1. INTRODUCTION

Human resources are the main pillar of the country for building a prosperous and prosperous society. Educational development is an obligation that can become very valuable in the future in order to create human resources that have superior quality and are globally competitive so that they are able to face the challenges and competition of the times. The development of education to improve human resources with superior seeds cannot be carried out in a compartmentalized manner, but must be carried out in an integrated manner, both through formal and non-formal channels, through various levels and through education.

Education can be said as a lifelong learning process through formal, non-formal and informal education. Education is an activity that is carried out with a certain length of time, in a place and in a certain life span. In line with (Rini Rahayu, 2018), moving from the vision of the Directorate General of Non-formal and Informal Education, "The Realization of Indonesian Humans as Lifelong Learners", one of its missions is to encourage the realization of a lifelong learning community through fostering interest in reading and providing reading materials that are quality, useful, and relevant for both new literates and other community members to be knowledgeable, skilled, cultured, advanced, and independent.

Interest in reading must be nurtured and nurtured from an early age because it is a shared responsibility. Educational institutions and information-providing institutions such as national libraries, public libraries, school libraries and community reading parks (TBM) are places that can foster interest in reading. Community Reading Park itself is an institution that stands in the midst of the community that plays a direct role in supporting the development of reading interest in the surrounding environment.

So, the presence of a Community Reading Park in the middle of the village becomes a very strategic place to increase the culture of people's reading interest. Community Reading Parks are one of the solutions in an effort to increase interest in reading, educate the nation and also participate in preserving out-of-school education programs through community development and empowerment programs. The Community Reading Park is here to promote the literacy movement and introduce the habit of reading culture to the community in order to create knowledge and insight that is more advanced and directed so that a life of good personality can be achieved, individually, in groups and in society.

In terms of its function, the function of the Community Reading Parks is the same as the function of a library in general. Public libraries are equipped with both physical and non-physical facilities. In terms of space, public libraries usually already have permanent buildings or buildings, collections of library materials, as well as other supporting facilities and have been managed by staff who come from the field or experts, namely librarians or alumni of library science, while there are still many Community Reading Parks that are not yet available. has a permanent building or building, the collection of books is still limited, not in accordance with the official rules of the library and is still managed by individuals, the community or in the form of a community.

In addition, the library is considered more varied than the Community Reading Park. We may already know that in a library we are often told the

regulations that apply. In contrast to the Community Reading Parks, which are institutions outside the formal channels that are usually managed by the community and are usually freed from binding regulations as in libraries in general.

According to Hodgson, (Tarigan, 2013) states that reading is a process that is carried out and used by readers to get the message that the writer wants to convey through the medium of words or written language. By reading it will obtain information, information will be produced throughout the world through print and electronic media. With the advancement in technology that is increasingly rapidly, now the oral tradition from one mouth to another or (talk culture) has shifted, which originally only started from the tradition of writing and the spread of manuscripts has now expanded. Now we can search for information and deepen our knowledge and information by reading through screens, televisions and mobile phones. The more we read, the more insightful knowledge and information we get, both directly and virtually.

2. METHOD

The research was conducted using qualitative research with a case study approach. This research is a research that aims to provide an overview of a case in order to deepen research or research based on a special case that is being studied for a certain period of time. Case study research is carried out based on events, activities, programs from community groups in the environment.

The study was taken at the Khadijah Community Reading Park (TBM), Bantul Karang Village, Ringinharjo, Bantul. Data collection is done by means of observation, interviews, documentation, audio-visual materials (Creswell, 2016: 254-266). Researchers are involved in Community Reading Parkss (Real Work Lectures or community service) for one month (August 1 to August 31, 2021, every Monday - Friday held from 08.00 to 16.00 WIB). Interviews were conducted with 2 participants (the person in charge and administrator of the Khadijah Community Reading Park). Documentation such as the Khadijah Community Reading Park document, the researcher's logbook. Audio-visual materials such as photos and sound recordings resulting from documentation and interviews.

3. RESULTS AND DISCUSSION

Based on the results of research that has been carried out in the field, the researcher will present the data obtained in accordance with the research question, namely: What is a Community Reading Park? What is the function of the Community Reading Park? What is the background for the establishment of the Khadijah Community Reading Park in Bantul Karang Village, Ringinharjo, Bantul? How was the process of forming the Khadijah Community Reading Park? How was the socialization of the Khadijah Community Reading Park in Bantul Karang Village, Ringinharjo, Bantul?

A. Understanding TBM Khadijah

According to Sutarno (2006:19) TBM were built to fulfill the function as a non-formal educational institution that has responsibilities, authorities, rights and the direct community who will be involved in its procurement and management. In

this case, it is necessary to increase the sense of belonging (sense of belonging), to take responsibility (meluhangrukebi). Meanwhile, according to Holik (2013: 56) explains that the presence of TBM in the midst of society with various types of activities has provided an alternative choice for the community in accessing knowledge, exploring and analyzing the information needed as well as a safe family recreation place. From these definitions, it can be concluded that a TBM is a place or container owned, managed, and developed by the community as a place to provide information for the surrounding community.

B. The Function of the Khadijah Community Reading Park

According to Holik (2013: 56) TBM functions as a non-formal educational institution that directly provides opportunities for the community to carry out lifelong education. The Ministry of Education and Culture (2013: 25-26) divides the functions of the Community Reading Parkss into three. The first function explains that this Community Reading Park is the closest learning resource. The Community Reading Park was born in the midst of the community to provide various reading collection materials, both knowledge books to add insight and in the form of skills that can be practiced directly by the community.

The second function of the existence of a Community Reading Park according to the Ministry of Education and Culture is as a source of information. Community Reading Parks become a source of information by providing various actual and factual references in the form of newspapers, tabloids, references, booklets, and/or the internet that can be accessed by the public to get information easily and quickly. The last function is as a means of recreation and education. Community Reading Park, besides providing a collection of knowledge books, also provides non-fiction books that can be used as educational and fun entertainment materials in the form of novels, comics that are entertaining. Educational toys provided by the Community Reading Park are a solution as a means of entertainment that is cheap and close to the community.

Based on the explanation from the Ministry of Education and Culture regarding the functions of Community Reading Parks in general, the most basic functions of Community Reading Parks are as non-formal educational institutions, learning resources, sources of information, as well as recreational-educational places for the community. Therefore, Community Reading Parkss must be able to optimize its existence as a forum for the community to retrieve information.

C. The Background of the Establishment of the Khadijah Community Reading Park

The first discussion is about the background of the formation of the Community Reading Park. Based on the results of research that has been carried out in the field and the results of interviews with informants, it is found that the formation of Khadijah Community Reading Park originated from the strong desire of one of the people living in the village of Bantul Karang, Ringinharjo, Bantul named Mrs. Rahma. He wants to realize the dream of his late mother since 6 years ago to build a library that is useful for many people. Therefore, to commemorate the mother of Mrs. Rahma, this Community Reading Park was named the Khadijah

Community Reading Park. Khadijah is taken from the name of the late mother of Mrs. Rahma which means trustworthy. Departing from this desire, Mrs. Rahma conveyed her proposal to Mr. Sarjito as the head of Bantul Karang and received a good response by the community around the village of Bantul Karang.

This reading park development plan is in line with the village development plan, which since 2 years ago discussions and meetings regarding the establishment of this community reading park have often been carried out. Based on this, finally the construction of this Community Reading Park was proposed as the flagship work program of our Community Service Program group. The construction of this Community Reading Park was originally planned to be completed for 2 weeks and is located in the yard of Mrs. Rahma's house which is directly next to Wortel Early Childhood Education.

The Community Reading Park aims to provide reading material for the surrounding community. According to Sutarno NS (2008: 129), Community Reading Parks are places that are deliberately created by the government, individuals, or self-management and non-governmental organizations as recreational-educational facilities with various facilities starting from providing collection materials and fostering interest in reading to the people around them.

The purpose of establishing a Community Reading Park is to improve reading skills, develop people's interest and passion for reading, create people who want to learn for life, and create an independent society. Meanwhile, the function of Community Reading Park is as a source of learning, knowledge, and information, as well as a place to play and learn.

D. The Process of Establishing TBM Khadijah

The next discussion on the implementation of the development of the TBM began with open donation activities which were distributed through social media @sahwahita_kalijaga and the making of proposals to publishers, companies and related agencies. After the books from the donations have been collected, the next step is to build a library automation system on the server, namely a computer belonging to Paud Wortel. The automation system used in the construction of this community reading park is the Slims 9 Bulian automation system. After the system is built, what is done is grouping books into certain classes according to the division of book categories based on the DDC, this step is also called the classification step. After the classification stage is complete, the steps for building this TBM are carried out by inputting books or registering books into a system that has been built previously. The number of books that were successfully inputted by the kn team was 470 copies. After the input process is complete, the process is continued by labeling or sticking the identity on the back of the book and the loan card on the last page of the book.

After some of the above activities have been completed, the next stage carried out by the KKN team is the activity of making shelves, the shelves are designed according to the number of classes and the area of the community reading parks. After the shelves have been made and have been successfully placed in the TBM room, the next activity is shelving or arranging the inputted books into the shelves according to their respective classes. In order for the TBM to function

properly and activities to be controlled, we together with several youth leaders coordinated with the hamlet to create a TBM management structure and conduct training to administrators on how to manage the system and run TBM. With this management and training, it is hoped that after the KKN activities, TBM activities can continue to run well.

E. Socialization of Khadijah Community Reading Park in Bantul Karang Village, Ringinharjo, Bantul

This reading parks was well received by the community because previously there had been a discourse that the Bantul Karang Hamlet wanted to have a reading parks for the people around the Bantul Karang Hamlet, but this could only be realized this year. Previously, we provided an overview and advantages of having a community reading park in the hamlet of Bantul Karang. We coordinated with Mr. Dukuh and involved 7 RTs to jointly donate books door to door to residents' homes. After the community reading parks was completed, we conducted socialization about librarians and librarianship.

This socialization aims to form a clear organizational structure in the Khadijah community reading park and to provide training to the administrators of the reading park. The training itself includes how to open the system, enter books, classification to the way of shelving books on the shelves. At the end of the work program period, we also invited Mr. Dukuh, RT and representatives from the community to be able to attend the event introducing the Khadijah community reading parks to the community and also as a sign of the official opening of the Khadijah reading parks for the community in Bantul Karang Hamlet.

The implementation of the flagship work program for the construction of the community reading park ended with an inauguration on August 28, 2021 in the form of a symbolic cutting of ribbons and cones as well as the signing of the Minutes of Handing over of TBM which was attended by village officials, TBM administrators, representatives of community leaders, field mentor Mr. Ahmad Anwar and all members of KKN 14. RT and representatives from the community to be able to attend the event introducing the Khadijah community reading parks to the community and also as a sign of the official opening of the Khadijah reading park for the community in Bantul Karang Hamlet. The implementation of the flagship work program for the construction of the community reading park ended with an inauguration on August 28, 2021 in the form of a symbolic cutting of ribbons and cones and the signing of the Minutes of Handing over of TBM which was attended by village officials, TBM administrators, representatives of community leaders, field mentor Mr. Ahmad Anwar and all members of KKN 14.

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administrators, representatives of community leaders, field mentor Mr. Ahmad Anwar and all members of KKN 14.

4. CONCLUSION

Overall, the Community Reading Park is a center for information, insight, and knowledge, as a source of collection of library materials in the community, recreation center, and a center for developing potential with innovation and creativity in the community. Community Reading Park plays an active role in realizing the culture of reading interest in the surrounding community. This Community Reading Park has been officially opened for the people of Bantul Karang Village, Ringinharjo, Bantul since August 28, 2021.

All parties participated in establishing the Khadijah Community Reading Park. The problem lies in the human resources in the hamlet of Bantul Karang who do not fully understand the system used to build a Community Reading Park. Therefore, we provide socialization about librarians and participate in the formation of the organizational structure of the Khadijah Community Reading Park. We hope that after the KKN is completed, the Khadijah Community Reading Park in Bantul Karang Village, Ringinharjo, Bantul can still be managed properly and provide benefits to the surrounding community.

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**INCREASING BODY IMMUNITY THROUGH SPICE SAUNA DURING
THE COVID-19 PANDEMIC IN THE KALANGAN HAMLET, SAWANGAN,
MAGELANG (COLLABORATIVE WORK OF SUNAN KALIJAGA STATE
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Abstract - *The Covid-19 pandemic has also affected the entire structure of human life. The health sector is referred to be the sector that directly gets a significant influence. Various efforts to prevent the spread of Covid-19 were carried out massively by all parties, both the government and the community. In addition to the vaccination program which is carried out by the government for all circles of society, another effort that continues to receive attention is the increase in body immunity which is carried out by using a local wisdom approach. As the most affected sector, the body immunity enhancement was carried out by the residents of the hamlet of Kalangan Sawangan, Magelang by establishing a 'Spice Sauna'. According to several studies, the spice sauna has many benefits, including increasing blood flow, increasing oxygen, dilating blood vessels, and reducing joint stiffness. Students of KKN 105 UIN Sunan Kalijaga participated in every process of making this spice sauna with the residents of Kalangan Hamlet. Activities include planning and discussion with residents, purchasing materials and tools, making a spice sauna, and using a spice sauna. The enthusiasm of the residents was quite visible in this activity, where several residents tried the spice sauna. The final result of people who have tried the spice sauna is an increase in the body's immunity in residents, marked by a smoother respiratory system and a lighter body. This activity obtained an understanding of the collaboration between students and the community in KKN and creative and innovative thinking during this pandemic.*

Keywords: *Covid-19 Pandemic, Health Sector, Spice Sauna*

1. INTRODUCTION

People in various countries around the world are still experiencing the Covid-19 pandemic. The existence of this pandemic requires people to stay at home to prevent the wider spread of the Covid-19 virus. The existence of this situation hinders the passage of various aspects of people's lives (Maulana, et al., 2021). There are two sectors of society that are most affected, namely the economy and health, where these two sectors are closely related (Wuryandani, 2020). The decline in the level of the community's economy can cause physical vulnerability, it can also reduce the community's ability to overcome the health problems they experience (Dewi, et al., 2021). For people of productive age, this will not have much effect, but will greatly affect older people.

The limited movement during the pandemic requires people to be innovative and creative in preventing the transmission of Covid-19. Taking action to prevent the transmission of Covid-19 is not only by complying with health protocols but also by the defense of the human body itself. Increasing the body's immunity must be done and be an alternative to maintain stable health and protect the body from Covid-19 transmission. Various methods can be used to maintain immunity, including maintaining a healthy lifestyle and regular diet. In addition, body fitness needs to be maintained so as not to get tired easily during activities (Mustofa & Suhartatik, 2020).

One alternative treatment that is currently still popular among the public is a sauna. Sauna is an alternative therapy in which the person inside will be enveloped in steam from the stew of spices or other drugs at a certain temperature, or it can also be called a steam bath. The steam temperature in the room used around 38-52°C (Purnawan, et al., 2015). According to Polii, et al. (2016), saunas utilize heat energy from steam for therapy or treatment. The body that absorbs the hot steam enters so that it can increase blood flow, increase oxygen, dilate blood vessels and reduce joint stiffness.

During the Covid-19 pandemic, KKN 105 students of UIN Sunan Kalijaga went to the location, namely in the Kalangan Hamlet. Kalangan Hamlet is located in Gondowangi Village, Sawangan District. Demographically, Dusun Kalangan has 2 RT and 1 RW with a total of 65 families. In the RT 01 area, there are 43 heads of families consisting of 64 men and 72 women, while for the RT 02 area there are 22 heads of families consisting of 33 men and 44 women. The structure of community institutions consists of the head of the hamlet, the head of RT 01, the head of RT 02, the head of RW 01, and the LinMas Dusun Kalangan.

The condition of many people who experience flu symptoms, fever, and aches. Decreased immunity also affects public health. The condition of the body and its immunity is certainly very influential on the activities of the residents, where every citizen in the Kalangan Hamlet still has to carry out his work. Seeing this condition, one of the residents of Dusun Kalangan took the initiative to make a spice sauna for steam bathing by using an unused kamling post. The establishment of this sauna is intended to increase the body's immunity of the residents of Kalangan Hamlet.

From the explanation above, KKN collaborated with hamlet residents to strengthen the program to establish Sauna Spices as a public health effort to

increase body immunity. This effort is carried out collaboratively with the villagers for the smooth establishment of this spice sauna. This plan was then followed up with discussions and sharing with the residents of the Kalangan Hamlet.

2. Method

The first step taken was further discussion with the residents. Discussions between students and the community of Dusun Kalangan were in the form of sharing (telling stories), site surveys, and deliberation. The background of making this sauna was the initiative of the residents in tackling the health conditions of the people of Kalangan Hamlet. The site survey was conducted with the residents who came up with the sauna idea and several other residents. The place that was decided to be used for the sauna was the kamling post. The next discussion is the sauna concept that will be made. This concept was further consulted with KKN students. After mutual approval, the residents of the Kalangan Hamlet and the KKN students bought the needed items. The sauna was made by the residents of Kalangan Hamlet and the students of KKN 105 UIN Sunan Kalijaga collaboratively.

3. Results and Discussion

The manufacture of the sauna is carried out for 5 days, starting from July 31, 2021, to August 4, 2021. The process of making a sauna consists of 3 steps, namely making a sauna design, purchasing sauna materials, and making a sauna. In the process of making it, students of KKN 105 UIN Sunan Kalijaga and the people of Dusun Kalangan worked together.

The first step is to create a sauna design. The results of the design discussion can be seen in the sketch below:

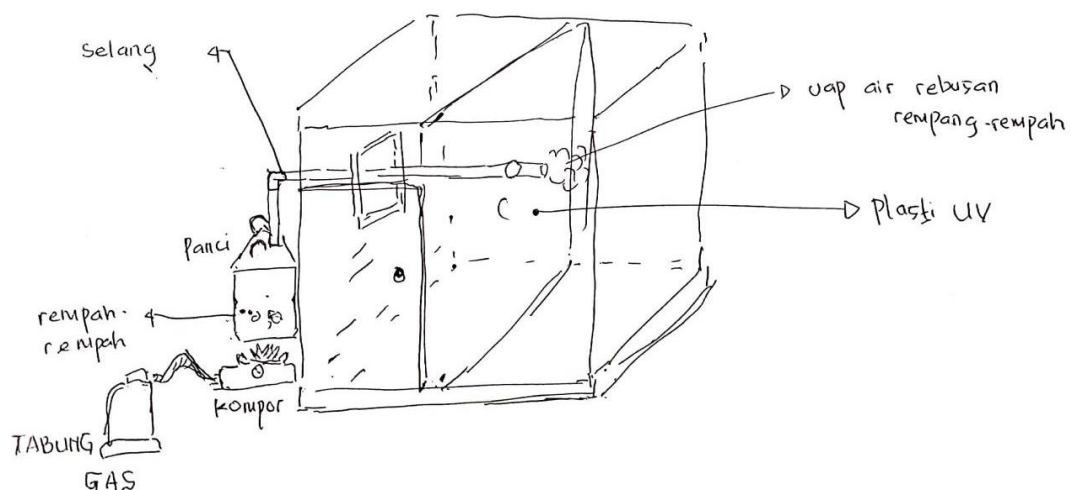


Figure 1. Design of the sauna

Sauna is designed with a size of 3 m × 3 m in the kamling post room. In the kamling post, a room with a size of 3m × 1.5m. The surroundings of the chamber are coated with UV plastic which will prevent the moisture of the spices from escaping from the chamber. A hose or iron pipe is channeled from the pot that is outside the room. The pot is equipped with a stove to heat the spiced stew. Sauna is made with these designs together.

The second step is the purchase of sauna materials. The tools and materials needed are UV plastic 3 x 4 m, 20 kg pot, stove, gas cylinder, iron pipe, nails, hammer, and spices. Spices used include ginger, lemongrass, turmeric, and eucalyptus oil. Each of these spices has its benefits to the body. Ginger spice is widely used in various kinds of treatment such as rheumatism, flu, asthma, colds, and sore throat. The gingerol in ginger is also useful for relieving pain, relieving nausea, and curing headaches (Judge, 2015). Turmeric has a great role in health such as anticancer, antioxidant, interstitial, anti-myeloid, and anti-inflammatory. In addition, turmeric can lower blood pressure, reduce fever, and treat malaria. Lemongrass spice contains essential oils, where the aroma produced will give a sense of relaxation to the body and reduce stress (Judge, 2015).

The third step is making a sauna. The pot lid is perforated with a diameter that is suitable for the diameter of the iron pipe and is connected using a welding tool. Then, the booth is made in the camp post with a size of 3 x 1.5 x 4 m to form a cube. The cubicle is made of plastic doors with weights. To connect the pan to the booth, an iron pipe is used which is inserted through the kamling post window.

The sauna work system is quite simple. First, prepare the spices. Then the water is brought to a boil in a pot, then put the spices into the boiling water. The spices used are ginger, lemongrass, turmeric, and packaged eucalyptus oil. After the spices are mixed with the boiling water, the steam will enter the sauna room through the iron pipe that fills the sauna room. For its use, residents are given 10 minutes to go to the sauna and heat their bodies using steam from spices. This steam bath concept uses conduction theory. Heat is transferred from the hotter object to the colder object. If in the sauna, the heat in the sauna room that comes from the steam will be transferred to the patient's body, which is cooler. The heat energy that enters the body will affect the circulatory system, (Polii, et al., 2016).

The community is very enthusiastic about the spice sauna which is a new thing in the Kalangan Hamlet. Several people queued up to use the spice sauna from the elderly to the children. After using the sauna, people feel fresher and their bodies lighter. Society benefits directly from the first use. In use, one sauna room can be filled with 2 people, but still, maintain a distance. After use, the sauna is sprayed with disinfectant to sterilize the room to keep it clean. The establishment of this sauna not only has a positive impact on the residents of Kalangan Hamlet but also has a positive impact on the students of KKN 105 UIN Sunan Kalijaga Yogyakarta. Students feel the togetherness and cooperation that exists with the residents of the Kalangan Hamlet,

4. CONCLUSION

The background of making a spice sauna is that many people in the village of Kalangan experience illnesses such as flu symptoms and fever. By utilizing the kamling post, a 3m spice sauna was made × 3m. The activity of making a spice sauna was enthusiastically welcomed by the community. Spice saunas are very beneficial for health during the Covid-19 pandemic. The sauna itself serves to increase oxygen levels, reduce joint stiffness, and so on. Then, spices also have many properties such as relieving pain, antioxidants, relaxing the body, and can reduce fever. It is hoped

that the presence of this spice sauna can increase the body's immunity so that people can avoid the Covid-19 virus.

The activity of making a spice sauna in Kalangan Hamlet is very beneficial for the people of Kalangan Hamlet, because it gets additional environmental infrastructure in the form of a set of spice saunas, thus helping the people of Kalangan to increase their immunity and maintain their health during the Covid-19 pandemic. With the existence of this spice sauna, the social prestige value in the area also increases.

ACKNOWLEDGMENT

Acknowledgments to Sunan Kalijaga State Islamic University for funding the implementation of Real Work Lecture (KKN) activities and the Kalangan Hamlet, namely community leaders and residents of Kalangan Hamlet, who have received and granted permission to hold KKN activities, provided a place to carry out activities, and are willing to cooperate become a partner and realize this activity. Then, thank you to those who have helped with the KKN activities so that they can be completed properly.

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**MARKETING DEVELOPMENT STRATEGY AND INNOVATION
EMPOWERMENT OF ROBUSTA COFFEE IN BASEH VILLAGE,
KEDUNGBANTENG DISTRICT, BANYUMAS REGENCY, CENTRAL JAVA
PROVINCE.**

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Abstract - *Baseh Village has local coffee products which are managed by the Village-Owned Enterprises (hereinafter BUMDES). One of the obstacles faced by BUMDES managers is the continuous marketing and product innovation process. The strategy that can be done is the marketing mix. The expected result of this strategy is an increase in marketing and market expansion that can be achieved by Baseh Village coffee products. The marketing mix strategy for Robusta baseh coffee includes six things namely Product, Price, Place, People, Process, and Promotion. First, the products in the form of ground coffee and coffee beans. Price, the selling price for ground coffee per 100 gram is Rp. 15,000, while the selling price for coffee beans per kilogram is 50,000. Place, where the production of Baseh Robusta Coffee is centered in the BUMDES office which is managed by the BUMDES team. While the place to market the product, there are stalls in Baseh village, coffee shops and rest areas in Baseh village, Baturagung fruit gardens, and cafes that are buyers of Baseh Robusta Coffee. People, the human resources involved are the baseh coffee farmer group, the BUMDES coffee production team, and the Baseh village youth group. Process, the production process starts from coffee fruits become ground coffee that is ready to be consumed. Promotion, promotional innovations that will be carried out are through blogs, web, social media, initiation to cafes, and promotions to every guest who visits the village hall or to the village apparatus house. Another strategy used as a solution to the problem of product innovation is the empowerment of the creative digital marketing team for coffee products.*

Keywords: *Coffee, Baseh, Marketing, Innovation.*

1. INTRODUCTION

A. Background

Local coffee products are one of the important assets that support Indonesia's export commodities in the food sector. Local coffee in Baseh village is a potential coffee commodity in Banyumas because the area is located on the slopes of Mount Slamet. The Baseh Robusta coffee production program began with the village innovation exchange program initiated by the Ministry of Villages (Kemendes) of the Republic of Indonesia in 2017. In this program, each village is required to create a village innovation program to explore village potential things. Incidentally Baseh village has great potential in the agricultural sector, so decided to start growing coffee. The production of Baseh robusta coffee began in 2019. In October 2019 the coffee production team from the BUMDES of Baseh village visited Temanggung city to take part in a coffee tree cutting training activity. In early 2020, BUMDES was given village funds to buy coffee seeds with a total of 8,000 seeds. The seeds come from Ambarawa city and from other areas which are then processed by cuttings with original coffee from the village of Baseh.

The first coffee harvest produced two quintals of red cherries at the end of 2020. The sales process begins by selling dried beans or green beans and which has become powder. Green beans sales per kilogram resulted in a net profit of Rp. 10,000,-. Meanwhile, the sale of ground coffee per kilogram resulted in a net profit of Rp. 80,000,-. This condition has changed since 2021 when the marketing of Baseh robusta coffee has experienced problems due to the lack of demand. This is the impact of the PSBB and PPKM policies. One strategy that can be used to help local product marketing is the marketing mix system. Marketing mix is one of the important aspects in business management (Fahmi et.al, 2013; Rachmawati, 2011; Rahmah, 2014). Marketing mix is a set of ways to integrate the offer, logistics, communication of a company's products or services (Kotler, 2009). Product is the main thing in the marketing mix, selection the product to be produced and marketed will determine the promotional activities, prices and distribution methods. Things that need to be considered in product manufacturing are design, durability, attractiveness, packaging, and brand.

Price (price) is an aspect that requires in-depth analysis. Pricing objectives include profit orientation, volume, imaging, stabilization, and other special purposes. Place (place) is the placement of the product in such a way that it can be purchased by consumers. The place must be strategic and easily accessible by consumers. People (human), is the aspect of resources that run business processes ranging from production, distribution, marketing. Human resources need self-quality both ethically, skills and abilities in managing a business. Process (process) is a production mechanism from start to finish. Promotion (promotion), effective promotion using the principles of good communication, targets, persuasive abilities, excellent service, and innovation (Soebijanto and Kunto, 2013).

Physical evidence (physical environment). The physical environment is a state or condition which also includes the atmosphere. Characteristics of the physical environment is the most visible aspect in relation to the situation (Loekito et.al, 2014). Another strategy that can be used to increase the innovation of Baseh Robusta coffee products is to create an innovation empowerment program by

forming a digital marketing creative team. The team is tasked with providing continuous innovation ideas every year. With a marketing development program carried out using the marketing mix method and an innovation empowerment program carried out by forming a digital marketing creative team, it is hoped that it will be able to solve the problems of marketing and innovation of Robusrta Baseh coffee.

B. Literature Review

Research by Wachidatul Linda Yuhanna, et al (2017), This study aims to determine the implementation of the Suweru hamlet community empowerment program in marketing local coffee products with a marketing mix strategy. The research method uses qualitative methods. The results of the study indicate that the objectives of this research have been fulfilled.

Muhammad Zakki's research (2020), this study aims to find out how the coffee development and marketing strategy in East Java is viewed from the aspect of farmers' cultural transformation and agricultural governance. The research method uses qualitative methods, because to explore and understand the meaning ascribed to social problems (2014). The results of the study indicate that in developing the coffee business and marketing, an alternative and strategy is needed to encourage the development of the national coffee business, especially in East Java, by revitalizing plantations, supporting capital, adding value to coffee, and increasing the productivity and quality of human resources.

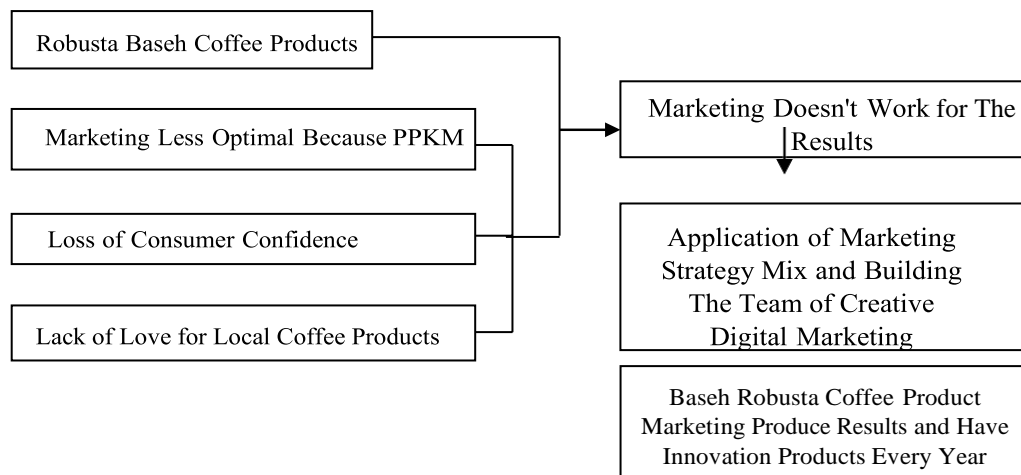
Research by Bambang Herry Purnomo (2015), this study aims to increase the profit of the fostered partners by empowering the fostered partners to be able to produce yeast using a simple dryer for seed production. mongoose in vitro, empowering partners to master the formulation technology for civet coffee production in vitro instant in sachets two in one, improve the business management of the fostered partners through the improvement of production, marketing, and financial management capabilities. The activity method uses a goal-oriented approach (cybernetics), meaning that a series of activity processes leads to the achievement of efficient results.

C. Framework

The marketing process for Baseh robusta coffee that has been carried out is by way of socialization via social media and initiation process to cafes in Banyumas or cafes outside Banyumas that are connected to one of the BUMDES members. Even the BUMDES has made an agreement with several consumers regarding coffee orders, but when the BUMDES followed up on the agreement by preparing green beans stock, suddenly the consumer or the ordering party cancel the purchase due to the decline in sales and interest caused by the PPKM policies in 2021. In addition, there was a problem in 2020 when the promotion of Baseh robusta coffee products was too intense but not matched by paying attention to the coffee stock, so resulting in demand exceeding the amount of available stock.

The impact of this event is the unfulfilled demand from consumers and the loss of consumer confidence to make purchases again in this year. The inhibiting factor in the marketing of Baseh Robusta coffee also comes from the people of Baseh

themselves who lack a sense of love for their own local products. Suboptimal marketing due to PPKM condition, loss of trust from some consumers, and then lack of love or pride for local products by the local community are the causes of marketing problems and innovations for Baseh Robusta coffee. Therefore, it is necessary to develop marketing with a marketing mix strategy and empower innovation by forming a digital marketing creative team to improve marketing and make sustainable innovations from Baseh Robusta coffee products. Based on the description above, the framework of thinking in this study can be described as follows:



D. Research Formula

The formulation of the problem from this research is how the development of marketing for Baseh Robusta coffee products is carried out and how the empowerment of innovation for Baseh Robusta coffee products is carried out. Meanwhile, the purpose of this research is to find out the strategies used in marketing development and empowerment of Baseh Robusta coffee product innovation.

2. RESEARCH METHOD

In the implementation of this study using qualitative methods because the research method used examines natural conditions where the researcher is the key instrument. Qualitative research begins with gathering information in appropriate situations, to be formulated into a generalization that can be accepted by human common sense (Sugiyono 2010:205). Research informants are people who know or are directly involved with the problems of this research. The placement of the informants was determined based on a research study, namely the BUMDES of Baseh Village.

3. RESULTS AND DISCUSSION

The marketing mix program for Robusta Baseh coffee includes product, price, place, people, process, promotion and physical evidence with the following explanation:

A. Product

The product that will be developed under this strategy is Baseh local coffee. Local coffee which was originally only sold in the form *Kopi Beras* (the name for the type of coffee ground product that has been mixed with various other ingredients) or Green Beans and ground coffee, in the future it will be developed into roasted coffee beans and original ground coffee as well as mixed coffee with various flavours. Diversification of coffee products aims to attract consumer interest and expand the market (Nurhikmawati and Yuhanna, 2016). Various forms of coffee presentation include Black Coffee, Ginger Coffee, Espresso, Latte Coffee, Mocca Coffee, Americano, Cappuccino, Macchiato, Frappe, and Melya (Rukmana, 2014). Brand is an important factor in product initiation in the market (Soebijanto and Kunto, 2013).

The brand used is “Kopi Baseh” which indicates the place of origin of the coffee. Black ground coffee can be consumed as brewed coffee with an original taste. Ginger coffee is coffee mixed with sugar and ginger. This ginger coffee can also be added with milk to add flavour. Espresso is a coffee drink that is extracted quickly (Express) using an espresso machine with hot steam at high pressure. Latte is a type of espresso coffee drink that is added with milk and foam. The aroma of milk mixed with coffee makes latte a much-loved drink because of its light taste. The ratio of coffee and milk in a latte is 3:1. Mocca coffee, is processed coffee with the composition of coffee, sugar, milk and chocolate. Mocca coffee is also often referred to as Moccachino.

This mocca coffee can also be enjoyed cold with added ice. Cappuccino, is a coffee drink made from espresso coffee mixed with a third of milk, and more foam than a latte. This cappuccino variant is the most popular with a variety of toppings such as chocolate, creamer and so on. Americano is espresso coffee which is added with hot water for a more delicious taste. Macchiato, this coffee is almost the same as a cappuccino with the addition of more coffee than milk, so the coffee aroma is sharper. In addition to the form of coffee serving, an important aspect in product development is packaging. Coffee packaging aims to maintain the aroma and taste of coffee (Yuhanna and Nurhikmawati, 2016). Packaging can be done on *Kopi Beras*, ground coffee, and flavoured coffee. Good packaging and in accordance with standards in addition to maintaining quality, can also attract consumer interest, increase selling prices and public trust (Soetriono, 2014; Hamniet.al, 2013). Packaging can be done using aluminium foil packaging by pressing it with a high temperature hand sealer machine. Important things to consider during the packaging process are packaging materials, design, oxygen, labelling and finishing. Packaging materials must have low transmittance properties to water vapor, low penetration power to oxygen, low permeable properties to aroma, odor, CO₂, and not easy to tear. Oxygen levels should also be reduced (Rukmana, 2014).

B. Price

The selling price of the product is vital to the marketing process. Price is often used as a consideration in making transaction decisions. The selling price for coffee beans per kilogram is Rp. 50.000, - while the selling price of original ground coffee products per kilogram is Rp. 150,000. The coffee variant per small sachet is Rp.

1.000,- This shows that coffee after being processed into powder and other coffee flavour variants can increase the selling price of Baseh coffee.

C. Place

The criteria for a good marketing place are places that are easily accessible, strategic and relevant for doing business (Loekito et.al, 2015; Wahyuningsih et.al, 2014; Rachmawati, 2011, Fahmi et.al, 2013). This Baseh robusta coffee production site is centered in the production house as well as the Baseh Village BUMDES office which is managed by the Baseh coffee production team. Meanwhile, the places to market products are stalls in Baseh village, coffee shops and rest areas in Baseh village which will be projected as tourist centers in Baseh village, Baturagung fruit gardens, and cafes that are buyers of Baseh Robusta coffee. So the coffee display place is very strategic and is visited by many people outside the village.

D. People

Human resources are the driving force (motor) in the development of a business, especially aspects of production and marketing of a product. Business people must be tenacious, creative, unyielding and total in trying (Loekito et.al, 2015). Business people or human resources in the management of Baseh robusta coffee are members of the BUMDES of Baseh Village which carry out all business aspects ranging from production, promotion, marketing and product distribution to various regions. Human resources also need to be equipped with the ability and skills to develop their business. Programs that need to be carried out are activities such as training, comparative studies, workshops and other management courses to improve skills and experience in entrepreneurship. This supplies of course will be the initial strength in the development of the Baseh Robusta coffee business.

E. Process

The Baseh robusta coffee processing process uses manual and automatic tools, such as a manual roaster with a capacity of ten kilograms, Huller, and Electric Grinder. The coffee processing process consists of drying the cherry, sorting which is the separation of the cherry skin from the seeds that will become green beans, then the stages of roasting, grinding, and packaging.

F. Promotion

Promotion is one of the most important marketing mix tools for distribution companies, because through promotion consumers can get to know and know about a product (Wahyuningsih et.al, 2014; Rahmah, 2014). Promotional media that can be used in this business include advertising, sales promotion, publicity and public relations, and direct marketing. The determination of the promotional media to be used is based on the type and form of the product itself. Promotional innovations carried out are through blogs, web, social media, initiation to cafes, angkringan and coffee shops in Banyumas.

G. Physical Evidence (Physical Environment)

Physical conditions in the marketing mix include decoration, room, sound, aroma, light, weather, placement and layout of the visible or important environment as objects of stimuli (Loekito et.al, 2015). Showrooms and displays in the form of coffee shops and rest areas that will be made comfortably with the concept of nature in Baseh Village. Physical evidence is still under development going forward. Community empowerment in developing the potential of Baseh Robusta coffee with the marketing mix is carried out thoroughly and systematically.

The community is expected to be enthusiastic in participating in various trainings and further development efforts. The community must also be committed to continuing to develop various aspects of the marketing mix for the development of the Baseh local coffee business. Another strategy used as a solution to the problem of product innovation is the empowerment of the creative digital marketing team for coffee products. The expected result of this strategy is the existence of innovative ideas that continue to emerge every year by the team marketing of Baseh robusta coffee so that business remains stable and has value in the hearts of consumers.

4. CONCLUSION

The conclusion of this study is to increase the knowledge of the Baseh coffee production team in marketing local coffee products with a marketing mix strategy through various kinds of training and hands-on practices that need to be held. Marketing mix for Baseh local coffee which includes products in the form of coffee beans, ground coffee and coffee with various flavours. Price, the selling price for coffee beans per kilo is Rp. 50.000, - while the selling price of original ground coffee products per kilo is Rp. 150,000. The coffee variant per small sachet is Rp. 1,000,-.

Place, this Baseh coffee production site is centered in the production house as well as the Baseh Village BUMDES office which is managed by the Baseh coffee production team. People, competent HR is the Baseh coffee production team that comes from BUMDES members. Process, The production process starts from coffee fruits or cherry become ground coffee in various flavours that are ready for consumption. Promotion, promotional innovations carried out are through blogs, web, social media, and initiation to cafes, *angkringan* and coffee shops in Banyumas. Physical evidence, so far it is still in the process of being developed. Innovation Empowerment is carried out by forming a digital marketing creative team tasked with providing new innovation ideas every year.

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OPTIMIZATION THE AWARENESS OF RAMBAK KULIT BUSINESSES IN CEGOKAN VILLAGE FOR HALAL CERTIFICATION IN FOOD PRODUCT

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Abstract – *The global trend to consume halal food products is increasing. In response to this situation, the rambak kulit businesses in Cegokan Village need to increase their understanding and awareness of halal food products to support the commerciality of their products. Making it a necessity to optimize the awareness of rambak kulit businesses towards halal certification so that the products circulating in the community are guaranteed to be halal. The data collection method used for this study are observation, interview, and assistance. This research used data analysis techniques such as: data reduction, data presentation, and concluding. Based on this method, it was found that the awareness of rambak kulit UKM in Cegokan village about halal certification and the halalness of rambak kulit products are increased. This is shown from data that the rambak kulit businesses who are interested in continuing the halal certification process for their food products reach 9 UKM out of 11 rambak kulit UKM, with expectations that will increase the selling value and competitiveness in the market and helping to improve the regional economy.*

Keywords: *halal certification, rambak kulit, UKM, Cegokan.*

1. INTRODUCTION

Food is the most basic human need. The fulfillment of proper food needs is one of the human rights that fundamental for every Indonesian. The available food must indeed secure, excellent quality also not contradict the religion, faith and society culture. Yogyakarta as a region with Muslim majority surely have to be aware of the food product that will be consumed to not contradict with the provisions in Islam. As it is known that Muslims are required to consume halal food, written in surah Al-Baqarah verse 168 that reads

يَأْتِيهَا النَّاسُ كُلُّوْا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ
الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

Meaning: "O mankind! Eat from whatever is on earth [that is] lawful and good , and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy."

This provision is obligatory to implement with all Muslims by ensure every food product can be identified the halalness, so that it can be consumed good and secure. In order to achieve all of it, a food system that provides protection either for producers or consumers needs to be organized. The food product business must take responsibility towards distributed food, mainly if the produced food causes harm, either health problems or even death for the consumers. (Hidayat & Siradj, 2015). The government as a regulator for public affairs is obligated to ensure that distributed food can be recognized, halal or non halal.

The government of Indonesia have regulates the halalness of food product through the LPPOM (The Assessment Institute for Foods, Drugs, and Cosmetics) that listed in The Law Of Republic Of Indonesia Number 33 Year 2014 Concerning Halal Product Assurance (JPH) where the government is authorized to controlling, examining also taking over in publishing Halal Certificate for food product. Enactment of The Law Number 33 Year 2014, halal certification is no longer voluntary, but becomes mandatory, which means every food product circulated in society are required to have a halal certificate. In the Law of JPH article 67 also explained about obligation of halal certification for product that circulate and traded come into effect five years from the legislation of this Law, which in October 2019 all product that traded and circulate must certified halal, include UKM product. This Law also explained that this obligation can affect increasing the added value and expanding market access in the middle of the global trend to consume a halal product (Qomaro, Hammam, & Nasik, 2019). Hence, it becomes a challenge to the food product business particularly Small and Medium Enterprises (UKM) in Yogyakarta to be more aware of the importance of halal certification on food products.

One of the UKM food products that become typical food from Yogyakarta is rambak kulit. Rambak kulit is a deep fried cracker that not made from starch but from dry cow-hide, buffalo, or goat (Amertaningtyas, 2011). The demand of rambak kulit has increased but the rambak business is yet unable to fulfil the market needs (Floratiara, Herdiman, & Susmartini, 2019). Animal skin has critical point that may

causes non halal in processing stage (Qomaro, Hammam, & Nasik, 2019), therefore halal certification is necessary to provides comfort and safety for Muslim consumers (Syafriada, 2016). One of the production center of rambak kulit in Yogyakarta is Cegokan Village.

Cegokan village is one of the hamlets which is located in Wonolelo village, Pleret District, Bantul Regency, Yogyakarta. The large number of rambak kulit producers allow them to use ingredients that prohibited in religion and government way. Rambak kulit business indeed must to guarantee the halal information rights from the product. All this time, the awareness of consume halal food product not firmly embedded in society, either producers, sellers or consumers. However, *ghiroh* (passionate) of Islam in social life will feels strong and reactive if it is related to the issue of animals that is slaughtered not in accordance with sharia that is used as product ingredient of traded rambak kulit product. Therefore, it is necessary to optimize the awareness of rambak kulit business in Cegokan village about the importance of halal certification on ram kulit product.

Cegokan village have at least 11 active UKM that produce rambak kulit. All of this product have not a halal certificate yet. This condition affirm that society specifically the rambak kulit business have not the firm comprehension and awareness yet toward Halal Product Assurance. This awareness needs to be optimized to increase the trust of Muslim consumer, so that the Muslim society who accordance to the sharia can be manifested.

2. METHOD

Qualitative research has been used to overcome the problem of rambak kulit businesses. As for the methods for collecting data are interview method, observation, and assistance with rambak kulit businesses in Cegokan village. Rambak kulit businesses in Cegokan village has been interviewed with specific criteria as how long have they been producing, marketing strategy, name of factory, production place, used ingredients and tools, halal certification for the food product and ingredients product, then observation. The assistance stage involves the completeness of requirement and submission of halal certification filling form, besides that, there are training about halal product and halal certification for the businesses.

Data analysis technique used include data reduction, data display, and conclusion. Data reduction is a process that involves sorting, concentration in simplification, abstraction and raw data transformation that written in notes in the field. Data display, data from observation and interview arranged in order to give a possibility to take the conclusion. In this research, meaning from the conclusion will obtained (Farhan, 2018). This analysis is used to simplify and conclude the result from notes obtained in the field.

3. RESULT AND DISCUSSION

This research aims to assist the UKM rambak kulit businesses in Cegokan village in order to manage the halal certification that will be proposed to LPPOM

Indonesian Ulema Council (MUI) and obtained halal certificate of rambak kulit product (Syafriada, 2016). Halal certification is a way to obtained halal certificate accordance to Islam sharia and aims to provide halalness legal certainty of a product so it can reassure Muslim as a consumer (Nukeriana, 2018). Based on the halal certification data LPPOM MUI term 2012-2019 the number of factories that have been certified halal presented in the following table;

Table 1 The Number of Factories with Certified Halal

Year	Number of Factory	Number of Halal Certification	Number of Halal product
2011	4325	4869	39002
2012	5829	6157	32890
2013	6666	7014	64121
2014	10180	10322	68576
2015	7940	8676	77256
2016	6564	7392	114264
2017	7198	8157	127286
2018	11249	17398	204222
2019	13951	15495	274796
Total Number	73902	85480	1002413

(LPPOM, 2019)

The data makes halal certification more necessary to do by the food product businesses to increasing the selling power and commerciality value in the market, besides, halal certification also an important thing to do as provide certainty of halal status from a product so it can reassure consumers (Segati, 2018). The halalness is based on two things, the first one is based on the making process of food product and the second one is based on substance or matter in the food product (Qomaro, Hammam, & Nasik, 2019). Based on LPPOM MUI Special Region of Yogyakarta in October 2019 there are 960 products certified halal. This research was also implemented in order to increasing awareness and comprehension of society specifically the rambak kulit businesses towards halal product and halal certification, increasing the number of producers from UKM rambak kulit in Cegokan village that have willing to propose halal certification of their product, also increasing role and participation from society in order to control the halal food and drink product. So that this research can provide benefits to improve the regional economy.

A. Preliminary Observation Stage of Rambak Kulit Businesses

Observation stage is done by visiting the UKM rambak kulit businesses in Cegokan village. Observation is a collecting data technique where done by observing direct to the object (rambak kulit) to watch the activity closely (Ridwan, 2004). This research is done in Cegokan village because the village is the rambak kulit industry center where all the product have not certified halal yet. The UKM rambak kulit businesses have already satisfied by only making product and then selling it in the modest packaging in the market.

Many of the rambak kulit product that approximately can encompass a wider market if increasing the packaging and halal labeling. In Cegokan village, they only

sell the product in modest plastic package in the markets. All of them do produce and marketing in conventional ways due to less of knowledge and limitation in access information through the digital media. They have informed that the customers are still pleased with the product although there is no halal label because they assume the businessman producing the product using halal ingredients and process it in a good way. This observation stage also provide information about the number of rambak kulit producers in Cegokan village and the halal status of their product. The following table presents the list of UKM rambak kulit in Cegokan village.

Table 2 The result of preliminary observation about packaging and halal labelling rambak kulit in Cegokan village

No.	Producer	Merk	Halal Certification	PIRT	Other License
1	A	Cap Bintang ABC	-	-	-
2	B	Krecek Super Cap Dua Tengiri	-	-	-
3	C	-	-	-	-
4	D	Cap Kuda Laut	-	-	-
5	E	Cap Bintang	-	-	-
6	F	-	-	-	-
7	G	Cap Banyak	-	√	Public Health Office
8	H	-	-	-	-
9	I	Rambak Krecek Gajah	-	-	-
10	J	Cap Bulan Bintang	-	-	Industry Office
11	K	-	-	-	-

Based on the result of preliminary observation to UKM rambak kulit businesses there are several factors which causes them have not halal certificate yet, such as 1) UKM rambak kulit businesses do not understand how to apply halal certificate of the product, 2) UKM rambak kulit businesses assume that halal certification process is well complicated, 3) some of them are still have less of knowledge about halal certificate for food product. Reviewed from the factors above it is necessary to do assist, interview, and further observation to the businesses in Cegokan village.

B. Interview Stage with UKM Rambak in Cegokan Village

According to halal certification process in the Law, it can be concluded that the tools and ingredients must have high attention as it has a critical point. Critical

point is a point of food processing that has a possibility transformed a halal ingredients or food into haram (Hafizah & Syarif, 2019). The collecting data technique towards a critical point of ingredients and tools is done by interview method. Interview method is a principal used when the respondent (rambak businesses) is at direct face to face in order to get information for data purposes. The interview aims to get information about facts, beliefs, feelings, desires to fulfil the purpose of research (Rosaliza, 2015).

Based on interview results obtained data that rambak kulit is made from main ingredient in the form of cow-hide, buffalo and goat. Aside from that, other support ingredients are oil, orange food coloring, and margarine. This ingredients have their own critical point, such as used animal skin has critical point which has been arranged by religion, i.e. (1) the slaughtered animal is the animal that allowed to eat (halal), the animal must be alive at the time of slaughtering, not at the state of carcass, the animal condition must fulfil the health standard established by authorized institute; (2) the slaughterer must be a Muslim who is mentally sound, knowledgeable of the Islamic slaughtering procedures and expert in slaughtering; (3) the slaughtering device should be sharp and not include the nail, teeth, fangs or bones; (4) the slaughter act should sever the trachea (*hulqum*) dan esophagus (*mari*), more better if two veins on the side of the neck named *wadajin* are also sever; (5) the slaughtered animal are facing the Qibla; (6) the slaughterer reciting *basmalah* : "*Bismillahirrahmanirrahim*" or else as hinted in Koran Surah verse 118 (Riwukore & Habora, 2018).

Hereafter, the support ingredients for making rambak kulit such as palm cooking oil. Making process of vegetable oil uses active carbon at bleaching process. The active carbon in this process may come from animal bones, naturally the animal bones are from haram animal such as pig. Besides, coloring process of the fried oil needs to add beta carotene to produce yellow, the yellow pigment can be found in several materials such as synthetic chemicals and natural like carrot. The critical point at this process is the character of beta carotene that unstable, that oil producer prone to add stabilizer. Stabilizer usually obtained from pork gelatin or livestock (Jannah, Mu'tamar M, & Asfan, 2020). Another ingredient is Kuda Leo brand orange food coloring. Dye is a substance used to provide and improve color, or a pigment which come from vegetables, animals, mines or others than those when added to food, drug and cosmetics can provide specific color (DEPKES, 1985). Dye in a scale of commercial production can be obtained synthetically by reacting chemical substances from petrochemical/crude oil or rocks. The manufacturing process through purifying, which used active carbon from wood, coconut shell and charcoal. So that the critical point is if the charcoals are made from pork bones (MUI, 2015).

Another support ingredient is margarine. Margarine is a butter substitute with almost similar scent, appearance, taste constituency and nutritional value. Margarine is plastic and solid at room temperature, a bit firm at low temperature and melt immediately in the mouth. Margarine is also a water emulsion in oil only if it is contain not less than 80% fat (Claudia, Estiasih, Ningtyas, & Widyastuti, 2015). The critical point of margarine is in the purification which uses adsorbent for decolorization or bleaching (blanching) by active charcoal. The active charcoal may obtained from wood, coconut shell, cow bones or pork bones (Anggraeni, 2013).

Besides concerning the ingredients, the tools used in making the process also need to be observed. Based on the interview, the tools used in making rambak in Cegokan village are knife, frying pan, scoop, spatula, barrel, scissor, basin, solar stove and gas stove. Those tools also included in the halalness factors of a product, if the used tools are exposed by a haram substance, then the product also become haram (forbidden) to consume (Jannah, Mu'tamar M, & Asfan, 2020).

The next step after the interview is further observation towards the 11 UKM rambak kulit in Cegokan village. This step aims to knowing the making process of rambak kulit directly. There are several ways to produce rambak kulit, started with remove the hair off the skin by boiling it first, then scraped off the hair from the skin using the knife. After that, cut the skin into small pieces according to the desired shape, usually it is according to market demand. The next step is coloring the skin with orange dye, but not all of the producers added this dye, it is depending on market demand and interest. Then, put the skin on the tampah (flat and wide tray made from bamboo), dried under the sunlight until dry for 2 or 3 days, depend on the weather. After dry, the skin is soaked in oil along with a bit heating while stirring occasionally so the rambak can rise well. The rambak that has been soaked in oil overnight then drained and continued to frying until rising. The frying rambak will rise and turn to brownish red. Then ripe rambak kulit has ready to be packed in plastic. Every rambak kulit businesses has their own package and brand.

C. Halal Certification Assistance Stage of UKM Rambak Kulit

After knowing the critical point from rambak kulit food product, then done further assistance such as training and assisting the Halal Product Assurance (SJH) filling form. This training function to impart knowledge as a practical process to achieve maximum activity purpose. The training done by held a socialization about halal certification which discuss the process of certification, submission requirements of halal certification, and the critical point of rambak kulit made by UKM in Cegokan village. This program is important due to the producers who tend to be inattentive about their product, they assume that the product made from secure ingredients. Whereas, secure itself is not enough, secure ingredients does not mean the product will halal.

The halal criteria divided into two, i.e. based on process and halal based on the substances. Halal based on process is for food product made from animal while processing, storage, and transportation also the tools not used after pork. The additives ingredients are halal and the animal slaughtered in the name of Allah. Halal based on substances, i.e.: (1) does not contain pork, or all of animals that prohibited to eat according to; (2) all of drinks that does not contain alcohol. This training has done to 11 UKM rambak in Cegokan village with online system due to pandemic Covid-19. Results from the training are shows that the UKM businesses come to know about halal certification process, steps to do, and halal critical point from their rambak kulit product.



Figure 1. Halal Certification Socialization

The next step is assisting for the Halal Product Assurance (SjH) filling form. The assistance is done by visiting every houses of rambak kulit businesses in Cegokan village. Limited mobility due to pandemic Covid-19 in Yogyakarta made the method of gathering rambak producers together cannot be done. The assistance shows that from all 11 UKM, 9 UKM have interest to continue the halal certification process. This result proves that the awareness and comprehension toward how important halal certification on a food product among the rambak kulit businesses in Cegokan village have been improved.

D. The Benefits of Halal Certification for Consumer

Halal certification is an important thing due to provision of certainty of halal status of a product so it can reassure consumers (Segati, 2018). Halal certification is a Muslim consumers right that must receive protection from the state (Syafrida, 2016). This arranged in Law Number 8 Year 1999 article 4 concerning consumer protection state that consumers have the following rights:

- 1) right to obtain comfort, security and safety in using or consuming the goods and/or services;
- 2) right to choose the goods and/or services and obtain the goods and/or services with the promised conversion value and condition and warranty;
- 3) right to obtain correct, clear and honest information on the condition and warranty of the goods and/or services;
- 4) right to be heard in expressing opinion and complaints on the goods and/or services they use or consume;
- 5) right to obtain proper advocacy, protection and settlement in the consumer's protection dispute;
- 6) right to obtain consumer's training and education;
- 7) right to receive proper and honest and nondiscriminatory treatment or service;

- 8) right to obtain compensation, redress and/or substitution, if the goods and/or services received are not in accord with the agreement or not received as requested; and
- 9) to obtain rights as regulated in the other provisions of the law
(Charity, 2017)

In order to fulfil the rights of consumer, halal certification have to be done which results the halal label, it can be placed on the rambak kulit packaging. As regulated in Law Number 18 Year 2012 concerning Food article 57 state that any person who produces food must include a halal label at food packaging when traded in Indonesia. So it has high benefit for Muslim consumers. If cannot provides the halal label due to non halal product then businesses must to provide a mark that the product is non halal (Syafriada, 2016). This important because consuming halal product is an absolute sharia provisions (Charity, 2017). Based on the research by Wibowo & Mandusari (2018) showed that the halal label placed on the food packaging is affecting the buying decision of a food product, it proves that the halal label on the food packaging provides a big chance of affecting the buying decision of a food product.

E. The Benefits of Halal Certification for Producer

Indonesia is a state of consuming halal food number 1 in the world (Thomson, 2018). Based on statistical data records *Global Islamic Economy Report 2018/2020*, expenditure for global Muslim product at goods and halal economic sector services reach USD 2,2 trilion in 2018. Indonesia is occupies the first place as the biggest halal product consumer at food and beverages sector, with the amount of expenditure USD 170 billion. As presented in following figure;

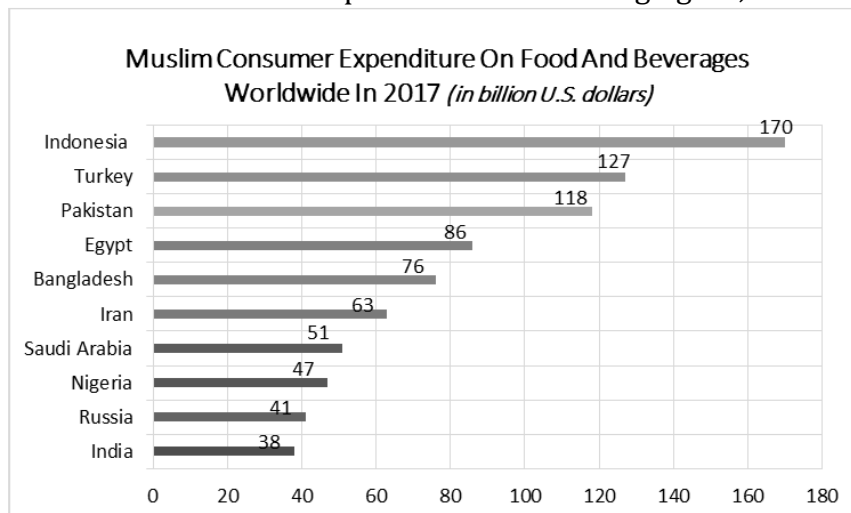


Figure 2. *Global Islamic Economy Report 2018/2020*

It showed that the data can be a big opportunity for food businesses in Indonesia, also with various benefits for them, such as,

- 1) Halal certification has *Unique Selling Point* (USP)

Unique selling Point is a marketing concept that distinguish one product to other product through the halal certificate. Certificated product will have competitive advantage that makes the product more valuable from consumers' side. Product with halal label at the package will have *Unique Selling Point* as a unique marketing strategy and have positive image in the eyes of consumers (Warto & Samsuri, 2020).

2) Halal certificate provides comparative

The halal label will help consumer to choose without doubt. Normally, every Muslim will looking for a product with halal label for safe consumption guarantee. This guarantee not limited only in domestic market, but also Muslim overseas market which extremely wide and used as global marketing tool and strategy (Evans & Evans, 2012).

3) Halal certification provides protection of domestic products from global competition.

Indonesia has large geographic areas and high total population which obviously demand various of consumption needs, but is the local product cannot provides the quality guarantee then overseas product will take over the market (Warto & Samsuri, 2020).

4) Halal certificate presenting better documentation system and company administration

Small and medium enterprises usually have a weakness towards administration and business management. Medium enterprises which started from the household business often apply untidy administration and management. One of the requirements to propose halal system assurance is documentation system, so that businesses can be helped improving business management by applying modern management principals (Warto & Samsuri, 2020).

5) Halal certification become a ticket to get the global market access

Halal certified product have an opportunity to marketing the product to other Muslin countries, such as Malaysia. Besides competing with domestic product, halal products from Indonesia can also competing overseas due to not all of overseas product are halal certified (Warto & Samsuri, 2020).

4. CONCLUSION

Based on the observation, interview, assistance and benefits from halal certification of food product showed improvement of awareness from the UKM rambak kulit businesses in Cegokan village. It is proven by increasing of UKM rambak kulit that interested to manage and continue the halal certification. Total of UKM rambak kulit businesses who interested to continue the halal certification achieve 9 UKM from total 11 UKM. This research is expected to increase knowledge

about halal certification and the halalness of a product also improving region economy by selling competitive product. Implementation of this research is increasing the awareness of rambak kulit businesses towards how important the halalness of a food product, help and assist UKM rambak kulit businesses to continue the halal certification process until receive the halal certificate. Limitations in this research due to pandemic Covid-19 which increasing so that the latitude from this research become limited. Also assistance of halal certification constrained on fulfillment of prerequisite documents that take a long time and limitations in using technology. This research expected to have further development by continuing the assistance of halal certification until receive the halal certificate for rambak kulit so that can increase the selling value of UKM rambak kulit and help to improving the regional economy.

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PSYCHOLOGICAL RECOVERY OF STUDENTS IN DUKUH NOGOSARI I WITH FUN-LEARNING LEARNING METHOD

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Abstract –During Pandemic Covid-19 teaching and learning process used Online Learning Method “Pembelajaran Jarak Jauh”. That Method gives an impact on mental health students. One of the strategies to solve that problem is Fun-Learning Method “Pembelajaran yang Menyenangkan”. The environment during the learning process needs attention because that will defend the result of the learning process. This study used a qualitative descriptive. Data collection techniques used observation and interviewing. The object of this study is the student and they’s parents who have joined the learning process with KKN 105 UIN Sunan Kalijaga at Nogosari Hamlet, Wukirsari Ward, Imogiri, Bantul, Special Region of Yogyakarta. The subject depends on random sampling. The result shows Fun-Learning gives a positives impact on mental health students.

Keywords: fun-learning, mental health, covid-19

1. INTRODUCTION

During the pandemic, the teaching and learning process in schools cannot be carried out as usual. The Indonesian government naturally takes a stand by not allowing schools to conduct offline learning activities. This is done to prevent the spread of Covid-19.¹ There are many problems that arise in education.² One of them has an impact on the psychology of online school students. Education itself can be interpreted as a process of fostering and guiding students continuously to achieve educational goals.³ In another sense, education is an effort to prepare the younger generation to be ready to live life and be able to fulfill their life as best they can. Therefore, it is impossible for learning activities to be closed even though the world is being hit by Covid-19.

During the Covid-19 pandemic, teaching and learning activities are carried out online or can be referred to as distance learning (PJJ).⁴ This situation certainly has an influence on the psychological and physical health of students.⁵ Many students complain about distance learning (PJJ) because they feel bored.⁶ The factors that affect the physical and psychological health of students are the availability of infrastructure and the level of workload given.⁷ The impact is that students' mastery of the material is reduced. Limited social interaction also raises negative feelings such as anxiety, boredom, depression and others.⁸

Elementary school aged children (7-12 years) have immature emotions and tend to be easily ignited by their emotions. Elementary school-aged children spend more time with their friends than with their families, so online learning makes children feel lonely, bored, less sociable, irritable, stressed, lonely, sad, and afraid. Meanwhile, junior high school age (13-15 years) tend to be influenced by their friends. Teenagers have high curiosity and tend to follow what their friends do. In

¹ Surat Edaran Nomor 4 Tahun 2020 tentang pelaksanaan kebijakan pendidikan dalam masa darurat penyebaran coronavirus disease (Covid 19) dari : <https://www.kemdikbud.go.id/main/blog/2020/03/se-mendikbud-pelaksanaan-kebijakan-pendidikan-dalam-masa-darurat-penyebaran-covid19>

² Afip Miftahul Basar, "Problematika Pembelajaran Jarak Jauh Pada Masa Pandemi Covid-19," *Edunesia : Jurnal Ilmiah Pendidikan* 2, no. 1 (2021): 208–18, <https://doi.org/10.51276/edu.v2i1.112>.

³ H. Bisri, *Landasan Pendidikan* (Bandung: Pustaka Setia, 2013).

⁴ Surat Edaran Nomor 4 Tahun 2020 tentang pelaksanaan kebijakan pendidikan dalam masa darurat penyebaran coronavirus disease (Covid 19) dari : <https://www.kemdikbud.go.id/main/blog/2020/03/se-mendikbud-pelaksanaan-kebijakan-pendidikan-dalam-masa-darurat-penyebaran-covid19>

⁵ Fernanda Choirun Nisa' Sudarman and Dr. Eko Darminto, "Dampak Penerapan Sistem Pembelajaran Jarak Jauh (PJJ) Pada Masa Pandemi Covid-19 Terhadap Kondisi Psikologis Dan Fisik Siswa Dampak Penerapan Sistem Pembelajaran Jarak Jauh (PJJ) Pada Masa Pandemi Covid-19 Terhadap Kondisi Psikologis Dan Fisik Siswa," *Jurnal Unesa*, 2021, 488–96, <https://jurnal.unesa.ac.id/index.php/jurnal-bk-unesa/article/viewFile/36581/32539>.

⁶ Meinanda Putri Zalsabella et al., "Dampak Pembelajaran Jarak Jauh Terhadap Perasaan Tertekan Pada Siswa Kelas Tujuh Smp Saat Memahami Konsep Matematika," *Jurnal Review Pendidikan Dan Pengajaran* 3, no. 2 (2020): 294–98, <https://doi.org/10.31004/jrpp.v3i2.1305>.

⁷ Sudarman and Darminto, "Dampak Penerapan Sistem Pembelajaran Jarak Jauh (PJJ) Pada Masa Pandemi Covid-19 Terhadap Kondisi Psikologis Dan Fisik Siswa Dampak Penerapan Sistem Pembelajaran Jarak Jauh (PJJ) Pada Masa Pandemi Covid-19 Terhadap Kondisi Psikologis Dan Fisik Siswa."

⁸ Ibid

terms of emotions, middle school age children are more able to control their emotions than elementary school age children.

The psychological impact of students due to distance learning is a decrease in the body's immunity which results in the psychology of students, experiencing high anxiety, lack of social interaction with the surrounding environment so that it can result in a decrease in the effectiveness of student learning. Decreased immunity results in a weak body and will have an impact on the decrease in learning focus so that it will have an impact on student achievement.⁹

In distance learning, the role of parents is needed to support the success of Distance Learning, especially in terms of students' cognitive.¹⁰ However, there are many complaints from parents regarding the difficulty of guiding children at home because there are work factors that must be completed at home.¹¹ As a result of the lack of parental assistance in helping and assisting children in doing their schoolwork, children become lazy to do their work and become unenthusiastic in learning.¹² In addition, the emotions of children who easily cry and get angry when asked to do assignments make parents sometimes get emotional.

From the previous presentation, we can conclude that the PJJ that was carried out during the pandemic did not work effectively for students. The material presented by educators cannot be fully captured by students and the lack of parental assistance makes children lazy to do assignments. In addition, Distance Learning also has an impact on the physical and psychological health of students such as irritability, depression, sadness, boredom, and lack of confidence.

One strategy that can overcome students' psychological health problems is to invite students to learn using fun learning methods (Fun-Learning). The atmosphere in learning is the main factor that needs to be considered in the learning process because it will affect student learning outcomes.¹³ Therefore, learning which was previously only a process of receiving needs to be directed into experiencing and the teaching process which was only giving needs to be directed into inviting.¹⁴ Psychological aspects of students need to be a concern and need to bring up feelings of joy in students. Learning methods and media will not get maximum results if the child feels depressed, moody, and lacks enthusiasm.¹⁵ The results of Budi Lestari's research show that there are significant differences in the

⁹Hendri Yazid dan Neviyarni, "Pengaruh Pembelajaran Daring Terhadap Psikologis Siswa Akibat Covid-19," *Jurnal Human Care* 6, no. 1, (2021):207-213.

¹⁰Riana Denik Ratiwi and Woro Sumarni, "Peran Orang Tua Dalam Pendampingan Belajar Daring," *Cetta: Jurnal Ilmu Pendidikan* 3, no. 3u SE-Articles (2020), <https://jayapanguspress.penerbit.org/index.php/cetta/article/view/955>.

¹¹KPAI Terima 213 Pengaduan Pembelajaran Jarak Jauh, Mayoritas Keluhkan Beratnya Tugas dari Guru. Website : <https://nasional.kompas.com/read/2020/04/13/15584711/kpai-terima213-pengaduan-pembelajaran-jarak-jauh-mayoritas-keluhkan?page=all>

¹²Fatimah Nur Rahma, Fransisca Wulandari, and Difa Ul Husna, "Pengaruh Pembelajaran Daring Di Masa Pandemi Covid-19 Bagi Psikologis Siswa Sekolah Dasar," *Edukatif: Jurnal Ilmu Pendidikan* 3, no. 5 (2021): 2470-77, <https://edukatif.org/index.php/edukatif/article/view/864>.

¹³Aah Ahmad Syahid, "Gembira Bersekolah: Memaknai Fun Learning Di Sekolah Dasar," *Current Research in Education: Conference Series Journal* 1, no. 1 (2019): 7, file:///C:/Users/Asus/Downloads/14287-30348-1-PB.pdf.

¹⁴ Ibid

¹⁵ Ibid

skills of students who are taught using fun-learning with students who are taught using conventional methods.¹⁶

Fun-learning is a learning method that allows students to learn with fun.¹⁷ Fun-learning is done by combining play and learning.¹⁸ This is done in order to maximize the left and right brain functions of the students while studying.¹⁹ The following strategies can be applied to realize fun-learning:²⁰:

- 1) Cultivate Feelings of Happiness
- 2) Giving Awards
- 3) Direct Engagement
- 4) Inviting to Work and Show Off the Work
- 5) Take Time to Rest and Play
- 6) Creating a comfortable classroom
- 7) Choose interesting materials, methods and media
- 8) Creating some activities together

This research was conducted with the aim of assessing the psychological recovery of students in Dukuh Nogosari I using the Fun-Learning learning method. Learning is carried out by implementing strict health protocols. The Real Work Lecture of UIN Sunan Kalijaga batch 105, group 45, carried out one of the work programs, namely tutoring. KKN 105 UIN Sunan Kalijaga Group 45 has designed limited tutoring for elementary and junior high school students in Dukuh Nogosari I. This study will focus on the impact of tutoring activities with the Fun-Learning model on psychological recovery experienced by elementary and junior high school students.

2. METHOD

The research method used in this study is a qualitative descriptive approach. Data collection techniques using observation, interviews, and documentation. In this study, the objects of research are students and their parents/guardians who are members of the KKN 105 tutoring program at UIN Sunan Kalijaga in Nogosari Hamlet, Wukirsari Village, Imogiri, Bantul, Yogyakarta Special Region. Determination of informants in this study was done randomly (Random Sampling). Testing the data in this study using source triangulation techniques.²¹ Meanwhile, in analyzing the data, the researcher used the Miles and Huberman model analysis technique or known as interactive analysis. The interactive analysis model has three components, namely data reduction, data display (data display), conclusion drawing and verification.²²

¹⁶Budi Lestari, "Keefektifan Strategi Fun Learning Dalam Pembelajaran Menulis Karangan Narasi Pada Siswa Kelas VII SMPN 3 Godean Sleman" (UNIVERSITAS NEGERI YOGYAKARTA, 2013).

¹⁷ Ibid

¹⁸ Ibid

¹⁹ Ibid

²⁰Syahid, "Gembira Bersekolah: Memaknai Fun Learning Di Sekolah Dasar."

²¹Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R&A* (Bandung: Alfabeta, 2017).

²²Lexy J Moleong, *No Title Metode Penelitian Kualitatif* (Bandung: Remaja Rosda Karya, 2018).

3. RESULT AND DISCUSSION

1. Implementation of fun-learning learning in Nogosari I

Researchers directly observed the fun-learning learning activities carried out by KKN 105 UIN Sunan Kalijaga Group 45 for 1 month in Hamlet Nogosari I. This program targets elementary and junior high school children in Hamlet Nogosari I, Wukirsari Village, Imogiri, Bantul, Special Region Yogyakarta. There are two learning methods carried out. The first is online learning and the second is direct learning with the concept of fun-learning carried out under strict health protocols.

The online learning method is carried out by inviting students to join the Whatsapp group that has been created by KKN 105 students at UIN Sunan Kalijaga. Students can ask questions, guide their homework, and consult online with KKN students through the group. There are 9 Whatsapp groups classified according to their grade level ranging from grades 1-6 elementary school and 1-3 junior high school. While the direct learning method with the concept of fun-learning is carried out by implementing strict health protocols. Learning activities are carried out at Mrs. Dukuh's house every Tuesday and Thursday starting from 08.00-12.00 WIB. The students besides studying school material, they also learn the Koran with KKN students. Before learning, students must wash their hands first guided by one of the KKN students and after that they are allowed to sit while maintaining a distance.

There were 11 KKN students who became teachers during the activity. Students are usually grouped according to the grade level in the school. Before learning begins, there is always Ice Breaking and praying together first. The forms of Ice Breaking performed by KKN students include singing, dancing a small teapot, concentration tests, gymnastics, learning colors, and cheering. The goal is that children can be more enthusiastic, happy, and motivated to participate in learning activities. The existence of ice breaking can also get rid of sleepiness and eliminate students' fear of KKN UIN Sunan Kalijaga students. After that, 11 students of KKN UIN, scattered to accompany the children in each class. In this case, there is direct involvement and interaction between KKN UIN Sunan Kalijaga students and students. Interaction is done so that students can feel comfortable and not afraid of the presence of KKN students.

Learning activities begin with helping with school assignments and teaching students what they don't know according to student needs. After studying, students are given free time to play, relax, wait for their friends to finish studying. Students will be invited to walk around the study location and students are also invited to read books together and be told stories with folk tales by KKN students. Students are also invited to color with a color book. Then, when all learning and reciting activities have been completed, students will be regrouped to form a semi-circle with a given distance. After that, the students read the prayer together after studying and patted again which was guided by KKN students. The purpose of holding back pats is to revive the enthusiasm of students so that when they return home they are happy and want to return to study with KKN students.



Figure 1. Fun-Learning Learning Process (Source: Personal Document)

Then there were several competitions held by KKN students to hone students' creativity. The competitions are drawing competition and singing competition. The drawing theme for elementary school children is Plants and Animals and the drawing theme for junior high school children is Water and Forest. Before drawing, students are shown some examples of finished drawings. After that they are free to draw whatever is their imagination. The coloring is the same, they are free to choose what color they want their picture to be. After that, we ask them to show the picture in front of the camera (Berkarya and Show Off Karya). For the Singing Competition, our students teach the song "Hari Merdeka" by Husein Mutahar about 30 minutes before the competition. For those who have memorized it, they can help their friends. In addition to singing the compulsory anthem, students can sing one more song that they memorize, it can be a national song or a folk song.

Each competition consists of 4 classifications of winners, namely the winners of the class 1 and 2 categories, the winners of the class 3 and 4 competitions, the winners of the class 5 and 6 competitions, and the champions of the junior high school level competitions. The winners of the competition received prizes from KKN students as an appreciation for their efforts and creativity. The existence of this competition makes students very enthusiastic and feel happy to be able to compete with their peers. Other competitions are eating crackers and putting nails into bottles. This competition was held during the August 17 event. The competition is carried out while still adhering to health protocols by wearing masks and keeping a distance. These competitions are held with the aim of fostering a sense of solidarity and building a sense of kinship and responsibility towards fellow friends. With these competitions, it is hoped that the children can forget loneliness, sadness, and the feeling of having no friends.



Figure 2. Drawing Competition (Source: Personal Document)

2. Psychological condition of students before participating in fun-learning

Based on the researcher's observations, on the first day of fun-learning learning, the students looked very enthusiastic. Students who take tutoring are then interviewed by researchers about their complaints during distance learning (online). Kinara is a 4th grade elementary school student who feels bored because she doesn't have friends and complains about studying continuously. Kinara also said that he was tired of doing his homework and felt like playing with gadgets all day. Then there is Fafa, a 5th grader who complains about the same thing, bored because he has a lot of assignments. Even Lintang, a 4th grader, said she was dizzy and wanted to cry because she was bored with a lot of assignments. Other students who feel the impact of boredom are Susi from grade 6 SD and Anisa from grade 1 SMP but not all students feel bored. There are also those who don't feel bored like Davina, a grade 3 student said that she is not bored with distance learning because she can watch television while watching. Likewise with Alisa, a grade 6 student said distance learning could be done while lying down.²³ We then triangulated the results of the interviews with their parents at home. The parents later confirmed that their children were bored at home and felt the negative effects of distance learning. When the researcher interviewed Yanti's mother, Dina's parent, Dina even cried when Yanti's mother told her to do her schoolwork. Parents of students also have complaints related to the limitations of knowledge and how to teach in accordance with appropriate learning.

It can be seen that there is a psychological impact experienced by students in distance learning (online). The first is the feeling of being bored with the same routine of doing many tasks and staring at their cellphone or laptop screen for a long time. The second is psychological students who feel less motivated, afraid, their emotions are not under control, feel alone or lonely, lack of interaction with their friends. Distance learning (online) makes students do learning activities while lying down, focusing on gadgets so that students become less focused on listening to teacher learning. In addition, distance learning also causes students to experience

²³ Interview with student of Learning guidance in Nogosari I

stress because of the many tasks assigned to them. Many of them complain because of the limited signal and data packets used for online learning. Students are also depressed and experience high anxiety because there are still some who cannot use applications such as google classroom, e-learning, whatsapp, edmodo, and zoom.²⁴



Figure 3. Students who are Research Resources (Source: Personal Documents)

3. Psychological Changes of Students after participating in fun-learning lessons

On the last day of learning, the researcher conducted another interview. Initially the students refused because they were embarrassed, but in the end they were willing to answer the questions asked by the researcher. When asked how they felt after taking tutoring with the fun-learning concept, all said they were happy. The results showed that on average the children in Dukuh Nogosari I felt happy when fun-learning was held. Some of them such as Alisa said they were happy because they had many friends, Kinara also said they were happy because they had friends. Susi also feels happy because she is bored at home. Fafa replied that she was happy because it was fun to meet friends. Davina also answered that she was happy because she had lots of friends and it was fun. Likewise, Anisa replied that she was happy because she had many friends. Lintang said that the tutoring with the Fun-Learning concept held was very exciting because it could play and be taught tasks. This is in accordance with the concept of Fun-Learning, students are invited to learn and play to maximize the function of the left brain and right brain.

Students and parents find it very helpful to have tutoring with the concept of Fun-Learning. After a long time their children have participated in distance learning (online), finally being able to take part in direct tutoring activities with the application of strict health protocols and the concept of implementing Fun learning-Learning. Psychological recovery of students can be improved by providing social support in the form of empathy and concern by taking time to talk and play with

²⁴ Oktawirawan, Dwi, Hardani, "Faktor Pemicu Kecemasan Siswa dalam Melakukan Pembelajaran Daring di Masa Pandemi Covid-19." *JlUBJ: Jurnal Ilmiah Universitas Batanghari Jambi* 20, no.2, (2020): 541-544

their peers. However, it still needs to be studied in depth about how much influence Fun-Learning learning has on students' psychological recovery.

4. CONCLUSION

Fun-Learning learning has a positive impact on the psychological recovery of students. Before participating, students felt bored with distance learning and felt burdened with the existing tasks. Some of them are not even fully focused on learning because it is done by lying down and playing with gadgets. Students feel happy after participating in Fun-Learning learning activities. They can learn while playing. However, this study has not been able to prove whether fun-learning learning can fully restore psychological conditions and how much influence fun-learning learning has on students' psychological recovery. This can be used as a reference for further research.

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Wawancara Siswa Bimbingan Belajar di Dukuh Nogosari I

ASSISTANCE IN THE FORMATION OF PKK MILLENNIAL VILLAGE BALEREJO KALIANGKRIK DISTRICT MAGELANG REGENCY

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Abstract: *Covid-19 is a pandemic that has occurred since the beginning of 2020. The impact is not only small in scale but also extends to many countries which suffer enormous losses. Therefore, the purpose of this article is motivated by the impact of the Covid-19 in Indonesia that happened to PKK (Pemberdayaan Kesejahteraan Keluarga) community institution in Balerejo Village, Magelang Regency. The innovation carried out is in the form of forming Millennial PKK to involve the younger generation in developing the previous PKK main programs or providing new creative ideas. Several activities carried out in the establishment of the Millennial PKK are in the form of personal and institutional approaches to Millennial PKK members, assistance and introduction to digital literacy, as well as conducting FGD (Forum Group Discussion). These activities resulted in several programs from each working group that has been determined. Next is the socialization of the initial description of the activity which will be carried out according to a predetermined schedule. The formation of the Millennial PKK is expected to be a cornerstone for the younger generation in helping to advance Balerejo Village.*

Keywords: *PKK, PKK Millennial, Covid-19*

1. INTRODUCTION

The presence of the Covid-19 virus disaster brought various impacts in various sectors, from health to social. A year has passed since President Jokowi announced 2 Indonesian citizens who confirmed positive Covid-19 as the first case in Indonesia, precisely on March 2, 2020 (cnnindonesia.com, 2020). Since then, the virus has spread rapidly, until who triggered it as a global pandemic on March 11, 2020, as it has infected more than 126,000 people in 123 countries. Indonesia is one of the countries that did not escape the Covid-19 outbreak. Of the many provinces and cities in Indonesia, Balerejo Village, Kaliangkrik Kematana, Magelang Regency is one of the areas affected by Covid-19, but is still classified as an area with moderate risk of Covid-19 in magelang regency epidemiology data (infocorona.magelangkab.go.id, 2021).

The impact of the Covid-19 outbreak in Balerejo Village is quite visible in community institutions, one example at the village level is the PKK. Empowerment of Family Welfare or commonly known as PKK is a very common community institution formed, both in the area of the city maupaun village. In various villages and villages, the PKK plays a role in helping the village and village governments in improving village welfare through the realization of an independent, harmonious, prosperous, advanced family, can develop the potential of the community, especially through the family, become a builder, a driver of gotong-royong, and other community activities for the realization of an advanced and prosperous village (Amanat Permendagri Number 5 of 2007. pemdeskarangraja.com).

PKK or Family Welfare Empowerment is one of the government's fulcrum programs is women. National development movement whose management is from, by and for a community that prioritizes the realization of a healthy family, independent and legal and environmental awareness, where the effort is to form a prosperous family and increase the degree of women. (Central PKK driving team, 1993:13).

The women's movement is a form of movement whose purpose is very special, to raise the level of position that is women in society. Decisions in the organization of the emancipation movement aimed at achieving equality of degrees between women and men, changing the monotonous mindset in women, such as in the family sphere, women not only as experts in cooking in the household, but also as teachers for children and have the same rights as men..

PKK has a systematic that is easily accepted and run by women's communities, especially in the countryside, so, the popular 10 main formulas of the PKK were born. The 10 mains of the PKK include: practice of Pancasila, teamwork, food, clothing, housing and housekeeping, education and skills, health, development of operational life, environmental sustainability, and healthy Planning. The main program above became the foundation of the establishment of the PKK to realize the goals of family welfare.

At the village level, the PKK focuses on the responsibility of being a housekeeper and to give birth and nurture the next generation of the Indonesian nation. Integrity is actually at odds for women living their lives that are not limited to their function as housewives only. For this reason, the PKK's goal is to include women's communities, especially villages, in government programs for maternal

and child health, and are encouraged to visit regularly health care centers for mothers and children known as integrated service posts or posyandu.

The PKK movement aims to improve welfare by providing a wide range of health, education, sanitation and nutrition extensions to improve living standards. The target of the PKK is the family through women who are seen as key in improving the welfare of the family that needs to be developed personality and abilities (Adistia Restuana, 2013: 43). As a result of the pandemic, the regional budget is refocusing, in addition to the practice of health protocols to avoid crowds and maintain distance must still be implemented, so that some PKK activities become stopped (bappeda.magelangkab.go.id, 2021). In order for the PKK not to dissolve and end up being destroyed by a pandemic, innovation is needed. One of the innovation movements carried out by Magelang Regency is to form a Millennial PKK in each sub-district gradually, which has started since August 2020.

The Millennial PKK is not a stand-alone institution, but is sheltered under the existing PKK. The beginning of the initial goal of PKK Millennial is to involve the younger generation to help the PKK TP in the existing magelang district, in developing the PKK's main program, conducting training and socialization online. But unexpectedly, over time more and more creative ideas emerged from the millennial PKK in order to help the PKK's main program. Reported through kominfo.go.id that the people were born around 1980 to 1990 or in the early 2000s. Millennials are also known for the internet generation where they already have high knowledge about the internet.

Balerejo village, which has considerable human resources, especially among youth, should participate in building and running the Millennial PKK. The abundant number of young people in each hamlet has good potential to support the running of the program. On the other hand, the village government who enthusiastically welcome this program becomes important in helping the success of this program. However, the spirit and motivation of the village youths have not been built perfectly, the fabric of social relationships as well as emotional bonds that have not been formed because they do not know each other yet. In addition, they are also still confused to determine the initial steps in helping the existing PKK TP, Departing from the problem, so that our campus service team or commonly known as KKN (Real Work Lecture) took the initiative to help assist the youth of Balerejo Village in designing and implementing the main PKK programs.

The topic of discussion about PKK Millennials is very interesting, because this Millennial PKK program is only found in Magelang Regency, and only runs in Tempuran District. Of the many reports of devotion that discuss the PKK, the discussion about the Millennial PKK still does not exist. Unlike the programs from other villages in the journal Devotion Tri Bhakti Vol. 1, No. 1, December 2019, research in Bumiwangi Village, Ciparay Subdistrict, Bandung Regency explained that how important TV media literacy is for bumiwangi villagers, especially mothers who are members of the PKK. At this stage of socialization researchers only focus on television media alone, while children today who are the continued target of mothers are not so much sticky on television but on their respective mobile phones.

Different things are also contained in the article written by Dwi Indah Purnawati from Akprind Yogyakarta Institute of Science & Technology, focusing on

research conducted in the hamlet of Patosan, Sedayu is very focused on its garbage bank aimed at local people who do have a great desire to reduce the use of plastic waste and also its processing. Another article was also contained by Dyah Panuntun Utami, S.P., M.Sc. from Muhammadiyah University of Purworejo which contains digital marketing for millennial farmers in Wonotulus Village purworejo district purworejo regency. In the research studied by Dyah it focused on online marketing activities, actually in this research the local community already quite knew about this marketing but lacked in its implementation.

Meanwhile, in research conducted by our group in Balerejo Village, it focuses on millennials who will become mothers or even become mothers with an understanding of digital literacy that is useful to help work and online business opportunities, especially during this pandemic there is no denying the weakening of the economic situation in Indonesia, with a good understanding of digital literacy, these millennials are expected to help the country's economy and reach a wider market. Again the newly formed millennial PKK in Balerejo Village also has a clean-up program, gotong-royong rotating each hamlet followed by all elements of existing society. So in our program has a greater scope of activities by empowering young people who we commonly call the millennial generation while preparing them to become a good and wise society for the realization of Balerejo Madani.

Table 1. Difference points between PKK and PKK Millennials

	Background Formed	Characteristic	Status
PKK	Around 1967 the lives of some central Javanese people were very sad and concerning, especially the Dieng Area of Wonosobo Regency among those who suffered from Honger Odeem (HO). The fact touched the heart of Isriati Moenadi's mother, as the Wife of the Governor of Central Java at the time, she felt responsible for the welfare of her community and took the initiative to form the PKK in Central Java, from the Provincial level to the village and village level with the management arrangement consisting of elements of the Regional Leader's Wife of Community Leaders, Women and Men to conduct 10 Basic Aspects of the PKK intensively.	The team and its movers are the baby bommer and X generation.	Stand alone as an institution
PKK Milenial	The occurrence of the COVID-19 pandemic that led to the implementation of budget refocusing including the budget for the implementation of the PKK program.	The team and its movers are generation Y-Z.	One part of the agency (PKK)

2. METHOD

The method of implementation in this community service activity is to take the following steps :

- 1) Consolidating with the head of Balerejo Village.

At the consolidation stage, our KKN group contacted the village head who had planned the presence of the Millennial PKK in Balerejo Village, Kaliangkrik Subdistrict, Magelang Regency. The result obtained from this

consolidation is that the village asks for assistance to our KKN group for the initial assistance of the presence of PKK Millennials.

- 2) Consolidating with PKK chairman Balerejo Village.
This stage is the most important stage to present the Millennial PKK, because structurally the position of the Millennial PKK is under the autonomy of the PKK Balerejo Village.
- 3) Having a verbal dialogue with the community.
At this stage, the step that our KKN group and the village did was to have instructions from the village head to all balerejo village heads to invite millennials to become part of the Millennial PKK.
- 4) Planning activities for the formation of the Millennial PKK.
Planning in the formation of PKK Millennial Balerejo Village, Kaliangkrik Subdistrict, Magelang Regency is to invite speakers who come from Magelang Regency and invite representatives of TP PKK Kaliangkrik Subdistrict.
- 5) Carrying out activities to establish the Millennial PKK.
The implementation of the activities of the formation of PKK Millennials began from the endorsement and welcome of the village head, followed by a speech from representatives of TP PKK and ended with the delivery of material about POKJA-POKJA in the PKK.
- 6) Evaluate the results of activities.
At the evaluation stage, on the instructions of the village for initial assistance and discussed the continued process of the formation of PKK Millennial Balerejo Village. One of the evaluation activities carried out is to divide the participants into 4 POKJA which continues with a group discussion forum to discuss the programs of each POKJA..

3. RESULT AND DISCUSSION

Balerejo village is a rural settlement that is in the morphology of the highlands with a slope between 15-20 degrees (BPS Kaliangkrik District 2018). Based on its social development, the people of Balerejo are administratively rural as villages with types of non-industrial activities and services, because of the types of activities in the village as chili, mustard, cabbage, tobacco, loncang, peanuts and celery, as well as BPS 2018 data that shows the extent of agricultural land (245.00) rather than non-agricultural land (13.00), so with this picture Balerejo village is included in the village community with agricultural typology..

In contrast to other villages with industrial typologies, the social culture that occurs in each typeface is formed from customs, religion, topography, and physical and non-physical similarities. Interactions in traditional residential areas lead to deep interactions, which Talen (2000) says can be due to similar community interests, and Erkul (2013) sees these differences based on behavior. The environment affects life chances through social networks. During this time spatial

factors greatly affect the dynamics and livelihood characteristics of urban groups of people (Semeru Research Institute, 2012). People who live in mountainous areas with local cultural wisdom influence the behavior and pattern of use of open space, and its infrastructure. Coupled with the conditions and forms of social strata of the people of Balerejo village who are almost all farmers so that they have potential and goals that are not much different..

Characteristics of balerejo village community as a village in the mountains with still a lot of green open space leads to the character of people who have a longer life period with people in urban areas. Typology of the character of people's livelihoods in the mountains tends to work as farmers. This type of work as a farmer falls into the category of homogeneous settlements, namely settlements inhabited by socio-economic groups working in the field of agricultural business.

Social interactions that occur in settlements stem from close kinship. According to Erkul 's statement (2013), neighborhoods are essential for the formation of environment, life, and behavior. Rural settlements still have the same social and economic activities and produce different social network characteristics. Social networks consist of family relationships, friendships, kinship, work-based communities, and informal communities. Community relationships are mediated in various forms of communication and connection (Gilchrist & Kyprianou, 2011). Social networks can provide broad, complex, and dynamic influence and interaction. The spaces in settlements are also formed due to community activities and activities (Gilchrist & Kyprianou, 2011) and can facilitate elements in planning (Sandstrom, 2002).

As a result of the formation of social interactions and social networks, rural communities such as balerejo village have social characteristics that are close in nature in their social, as well as the way they do farming activities and social activities in the village look very close and thick. Activities that are seen are such as activities during the harvest that share the harvest, weekly mujahadah activities in each RT, the rapid movement of the community when they hear someone died and help each other to bathe, tolerate, bury, and come for spiritual activities such as prayer to pray for the deceased / deceased.

Aside from the characteristics of close socio-economic kinship, Balerejo village is also closely related to the characteristics of the work-based community as well as its informal community. Work-based communities such as village devices are also agile and able to work quickly in serving the community and quickly also in carrying out tasks and work programs that they design and work programs from above. The rapid movement of the village is seen from a visit from the PKK from the city to the initial socialists of the PKK millennials in Balerejo Village. The village head then held a meeting with several students to assist in the initial formation of the millennial PKK in Balerejo village through meetings that were appropriate for prokes in discussing and designing the work program later as the initial basis for the formation of the.

Meanwhile, in carrying out the devotion and assistance activities of THE MILLENNIAL PKK in Balerejo village, Kaliangkrik Subdistrict, Magelang Regency is carried out in 4 stages, among the stages are as follows:

A. Planning

The millennial PKK program we planned initially started by exploring the potential and what the village's greatest needs are. Village youths who play as members or movers of the Millennial PKK became our tandem from the beginning of the formation until the program planning. During the process of establishing the program, we formed an FGD (Forum Group Discussion) for the division of 4 groups representing 4 pre-existing PKK Pokja.

The results of the forum that we have are:

POKJA 1

- 1) The living and practice of Pancasila
- 2) Teamwork

Table 2. Programs of POKJA 1

NO	PROGRAM	DESCRIPTION	GOAL
1.	<i>Ngaji Bareng (Balerejo Mengaji)</i>	Activities of preaching and mujahadah together, inviting ustadz, and enlivened with hadlrah.	Improving religious values for members.
2.	<i>Gotong royong</i>	Together clean the village with the provision of one KK at least represented one person.	Improve the cleanliness, comfort and beauty of the village.

POKJA 2

- 1) Education and skills
- 2) Development of operational life

Table 3. Programs of POKJA 2

NO	PROGRAM	DESCRIPTION	GOAL
1.	BRANDING MSMEs	Training in packing products (making packaging a product to look more modern and eye catching), creating an online shop account, creating a website logo, etc.	To increase the selling value of products and increase and develop local village businesses.
2.	Village Library/ Mobile Library	Surround the village using transportation by bringing books, etc., then traveling around each hamlet.	To increase reading interest in the people of Balerejo Village, especially children.
3.	Skills Training (MSMEs)	Upgrading skills and marketing to support the aesthetics of MSME products, such as photography training, handicraft training (recycling used goods into new and reusable items).	To support the aesthetics of MSME goods/stuff.

POKJA 3

1. Food and clothing excellence
2. Housing and household arrangements

Table 4. Programs of POKJA 3

NO	PROGRAM	DESCRIPTION	GOAL
1.	Polybag Yard House / Warung Hidup	Plant and care for vegetables in the yard of the house.	To take advantage of an empty house.
2.	Cooking Together	Cook together from the vegetables grown.	To strengthen family ties.
3.	<i>Arisan Milenial</i>	<i>Arisan</i> as usual but with the village's millennial youths.	To maintain solidarity between members.
4.	Catfish Cultivation Tube/Ember	Maintain catfish with a tube container or bucket.	To use the land around the house and train the creativity of the citizens.

POKJA 4

1. Improved health
2. Environmental sustainability
3. Healthy planning

Table 5. Programs of POKJA 4

NO.	PROGRAM ACTIVITY	DESCRIPTION	GOAL
1.	Healthy Gymnastics	Gymnastics with the villagers who are mostly followed by mothers. And it is held regularly every week.	To maintain physical health for gymnastics participants and silaturahmi between citizens.
2.	Socialization of Stunting Prevention	This activity is a socialization that will be filled by competent speakers and attended by mothers who have families and will have children.	To prevent the infection of stunting for children / prospective children for mothers.
3.	Garbage Bank	Garbage bank is a garbage collection center that has been sorted and then deposited into a craft brewery from garbage or garbage collectors.	To prevent the buildup of village waste and utilize garbage into useful goods.

B. Socialization Stage

The PKK Millennial Program in Balerejo Village is a collaboration program between students of KKN 105 group 16 UIN Sunan Kalijaga Yogyakarta with Magelang Regency in general, and Balerejo Village in particular. The target of the MILLENNIAL PKK program is young people in Balerejo Village, Kaliangkrik District, Magelang Regency. The socialization that our group does is by working with the village to invite speakers from Magelang Regency as speakers to provide a prefix and an overview of what the Millennial PKK is, 10 main work programs that are divided into 4 (four) Pokja. Then also our group provides an overview that can be done in several Pokja through seminar activities and two-way discussions, where the KKN Team presents some materials and theories such as the importance of literacy and digitization, how to branding MSMEs, and how to prepare future work programs for PKK Millennial Balerejo Village.

C. Implementation Stage

At the implementation stage, the first step is to help the formation of pokja structure and division which is divided into 4 fields. Although basically PKK Millennial is an organizational container that is under the authority of PKK Balerejo Village, but the establishment of structure and division of pokja is considered very necessary to coordinate millennial members. At this stage there are also discussions and deliberations related to the movement of PKK Millennials in the future, namely by creating programs that are in accordance with their respective Pokja. After reaching consensus in the selection and selection of programs, PKK Millennials and KKN 105 UIN group Sunan Kalijaga run several programs that are considered to be able to be done in the near future..

The reason for the implementation of the program in the near future is because the KKN 105 UIN Sunan Kalijaga group is still in Balerejo Village and to provoke the spirit of millennial PKK members and local residents. Programs that can

be carried out together with the KKN group include activities from Pokja 4 called healthy gymnastics which is held once a week which is located on the mi al-hidayah page. The next activity is an activity from Pokja 1 named Balerejo *Mengaji*, this activity is devoted to the teenagers and youth of Balerejo Village which is held at Balerejo Village Hall. The last is the activity of Pokja 1 named *gotong-royong*, this activity is carried out in Sedayu Hamlet which focuses on cleaning the graveyard yard.

D. Evaluation Stage

PKK Millennials are expected to be the focus of the unity of young people from each hamlet in Balerejo Village. PKK Millennials are also always dreamed of adding a sense of family, solidarity, economic growth, and also high intellectuals to the digital world in this modern era. Some of the support programs that have been launched are expected to achieve this goal. In addition, this program can revive the spirit of PKK for village mothers with the home of millennials. However, more important than that, the existence of this Millennial PKK will help the village in innovative and more current programs so that it can be flexible with the progress of the times..

The reality faced from the formation of the Millennial PKK is actually less able to inspire all the youth and young people of the village. There are still many of the young people who do not have the awareness of organizing and advancing their area. Awkwardness when meeting, shy to participate in activities, and still not integrated with young people from other hamlets, as well as some personal affairs. This is what slightly inhibits the movement of the Millennial PKK to further develop.

But in addition to all these problems, many of the village youth are very supportive of the MILLENNIAL PKK program. There are some programs that are well implemented even with a short preparation. Among them Mujahadahan, grand studies, gymnastics together, gotong royong every hamlet, and also a joint meal. From this reality, the positive value is much greater than the negative value that exists. As for the evaluation of the program can not be seen the effect, because this program is an ongoing program, while the time we are not enough to see it.

4. CONCLUSION

Appreciation of the Magelang government program realized in the form of assistance to the PKK Millennial program is a collaboration between KKN students of the 105th generation of UIN Group 16 Sunan Kalijaga with young people in Balerejo Village kaliangkrik district of Magelang regency is running well although with a fairly short period of time, where there are several Pokja work programs that have been implemented, among others Mujahadahan, Akbar Studies, Gymnastics Together, Gotong-royong each hamlet and also a meal together. This can be evidence that the Pkk Millennials are a good step to help rural communities to be more innovative, progressive and prosperous, in line with the PKK's original goals.

Based on several programs that have been implemented, it can be said that we have made a good approach to the people of Balerejo Village through PKK Millennials, socialization about digital literacy and conducting Forum Group

Discussion. This approach has gradually built the spirit and motivated and gave rise to the brilliant ideas of the community to advance Balerejo Village.

For a maximum and sustainable Pokja work program, it is necessary to establish more cooperation and cohesiveness between millennial PKK members and previous PKK members who have been formed in Balerejo village, Kaliangkrik Subdistrict, Magelang Regency, in order to facilitate coordination between hamlets and cooperate with village youths to explore skills and pour creative ideas that are still buried.

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**QIBLA DIRECTION MEASUREMENT AND CERTIFICATION
(MOSQUES IN BANJARAGUNG VILLAGE KAJORAN DISTRICT MAGELANG
REGENCY WEST JAVA)**

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Abstract - *This study aims to determine the method used and the measurement of the Qibla direction of mosques in Banjaragung Village, Kajoran, Magelang, Central Java. It is known that the determination of the Qibla direction of the mosques in Banjaragung Village, Kajoran, Magelang Regency, Central Java, was carried out by one of the famous scholars in the past and no measurement and certification of the Qibla direction have been done. This research was conducted as a follow-up activity to Kuliah Kerja Nyata (KKN) UIN Sunan Kalijaga Yogyakarta which was held in Banjaragung Village, Kajoran , Magelang, Central Java. This research was carried out using action research methods in the form of descriptive analysis, meanwhile, the data collection was carried out through interviews and field observations. The result of this study is that after measuring the Qibla direction in collaboration with the Ministry of Religion of Magelang Regency using the Mizwala Qibla Finder (MQF) method, it is known that there is a slight shift from the initial Qibla direction that has been used for decades. There are 3 out of a total of 4 mosques in Banjaragung Village experienced a correction to the west and another one experienced a correction to the east.*

Keywords: *Qibla Direction, Accuracy, Mizwala Qibla Finder (MQF)*

1. INTRODUCTION

Facing the Qibla (Baitullah) in Islam is one of the important conditions for praying. There are several propositions (*nash*) that command to face Qibla for people who pray. One of the propositions is coming from the Quran Surah al-Baqarah verse 144. In that verse Allah says:

فَدَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۗ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ (البقرة: 144)

"We have certainly seen the turning of your face, [O Muhammad], toward heaven, and We will surely turn you to a qiblah with which you will be pleased. So turn your face [i.e., yourself] toward al-Masjid al-Haram. And wherever you [believers] are, turn your faces [i.e., yourselves] toward it [in prayer]. Indeed, those who have been given the Scripture [i.e., the Jews and the Christians] well know that it is the truth from their Lord. And Allah is not unaware of what they do." (al-Baqarah:144)

In the verse, it is explained that the Qibla changed from Masjidil Aqsa to Masjidil Haram, so that the Prophet was commanded by Allah to turn his face towards the Qibla (Masjid al-Haram). Another proposition that confirms the command to face the Qibla is a hadith narrated by Imam Bukhari: *"Ishaq bin Mansyur told us, Ubaidullah from Sa'id bin Abi Sa'i al-Maqbururiyi from Abu Hurairah R.A said the Messenger of Allah said: "When you want to pray, then complete your partial ablution (wudu) then face the Qibla and recite Takbir." (Narrated by Bukhari).* In the hadith there is an order to face the Qiblah for people who want to pray.

In fiqh itself, there is a rule that says: "الأصل في الأوامر هو الوجوب إلا أن يدل دليل على خلافه" ("The principle in commands is that it is obligatory unless there are propositions to the contrary"), so based on the mentioned proposition and the fiqh rules above, facing the Qibla is a must for everyone who wants to pray. Facing the Qibla for people who live in Mecca and its surroundings is not difficult, because they can see the shape and position of Kaaba. However, it is different for the Muslims who live far from Mecca who are not able to see the appearance of the Kaaba directly. Therefore, for those who live far from the city of Mecca, doing ijtiḥad to get an accurate Qibla direction is a need. Ulama (Islamic clergy) provides at least three rules to fulfill the qualification for facing the Qibla, they are:

- 1) *Ainul Kaaba*, for people who are around *Masjidil Haram* so that they can determine the direction of the Qibla directly by looking at the Kaaba or touching it, then they must face himself towards the Qibla (when worshipping) with full confidence.
- 2) *Jihatul Kaaba*, for people who are outside the *Masjidil Haram* or around Mecca so that they can not see the Kaaba building, then they are obliged to face towards the *Masjidil Haram* as a means of facing the Qibla in *dzanni* (correct prediction).

- 3) *Jihatul Qibla*, for people who are outside Mecca or even outside Saudi Arabia. For this group of Muslims, they have to do *ijtihad* to determine the direction of the Qibla, either by using constellations, shadows, and the direction of the sun or by calculating a spherical triangle (Aprilia Dwi, 2019:18-19). The measurement of the Qibla direction itself is very crucial for every Muslim all over the world, especially for Muslims who live outside Saudi Arabia because they have to face that direction when praying. Facing the Qibla is one of the conditions of *salat*, so determining the direction of the Qibla accurately is very important. That is, if the prayer is not facing the Qibla, then the prayer is not accepted. The definition of the Qibla direction according to Slamet Hambali is the direction to the Kaaba via the closest route where every Muslim who is praying have to face (Aprilia Dwi, 2019:14). The Ministry of Religion Affairs in Indonesia also provides a definition of the Qibla direction, it is a certain direction where Muslims direct their faces in prayer (Aprilia Dwi, 2019: 14). From the existing definition, it can be concluded that the Qibla direction is the closest direction to the Qibla (Kaaba).

The problem of the Qibla direction is measuring the direction itself. The direction of the Kaaba can be determined from any point or place on the earth's surface by calculating and measuring. Therefore, the calculation of the Qibla direction is a calculation to find out in order to determine which direction the Kaaba in Mecca is seen from somewhere on the earth's surface. So that all movements of people praying, whether standing, bowing, or prostration always coincide with the direction that leads to the Kaaba (Muhyiddin, 2004).

In determining the Qibla direction, Muslims in Indonesia usually determine the Qibla direction of the mosque by looking at a map or globe without taking a proper measurements. Because the city of Mecca is located in the northwest of Indonesia, Muslims who live in Indonesia face themselves to the northwest during prayer. This is a common mistake that still often happens in the community, they forget the fact that a one-degree slope will change the direction of several meters. This is a serious concern for Muslims, considering how crucial the Qibla direction is in the implementation of obligatory prayers. Therefore, for the territory of Indonesia, the discussion regarding the Qibla direction is clearly regulated in the MUI fatwa No. 5 of 2010. The contents of the fatwa are:

(1) kiblat bagi orang yang salat dan dapat melihat Ka'bah adalah menghadap ke bangunan Ka'bah ('Ainul Ka'bah); (2) kiblat bagi orang yang salat dan tidak dapat melihat Ka'bah adalah arah Ka'bah (Jihat Ka'bah); dan (3) kiblat Umat Islam Indonesia adalah menghadap ke barat laut dengan posisi bervariasi sesuai dengan letak kawasan masing-masing. Rekomendasi: bagi bangunan masjid/musala yang tidak tepat arah kiblatnya, maka perlu ditata ulang safnya tanpa membongkar bangunannya (Fatwa MUI No. 5 tahun 2010).

(1) the Qibla for those who pray and are able to see Kaaba is facing the building of Kaaba ('Ainul Kaaba); (2) the Qibla for those who pray and are not able to see Kaaba is the direction of the Kaaba (Jihat Kaaba); and (3) the Qibla for

Indonesian Muslims is facing northwest with varying positions according to the location of each region. Recommendation: for mosque/musalla buildings that do not have the correct Qibla direction, it is necessary to rearrange the saf (the rows of praying) without destroying the building. (Fatwa of MUI Number 5 of 2010).

Fatwa of MUI Number 5 of 2010 is a continuation of the Fatwa of MUI Number 3 of 2010 which states that the Qibla direction of Indonesian Muslims faces west. The previous fatwa is not in accordance with the astronomical principle which discusses the measurement of the Qibla direction. The point regarding the Qibla direction of Indonesian Muslims facing west was changed to northwest based on Fatwa Number 5 of 2010. The third point of the fatwa explains that the Qibla direction for Indonesian Muslims is facing northwest with positions varying according to the location of each region. It makes each region has a different variation for the Qibla direction. So, to find out the Qibla direction in each area, the Qibla direction needs to be measured.

Nowadays, methods for determining the Qibla direction are increasingly developing. There are many more practical and modern tools or technologies that can help Muslims to determine the direction of Qibla so that nowadays determining the Qibla direction is not a difficult thing to implement. Starting from using a compass, *istiwā* stick, theodolite, *mizwa la*, calculating the celestial triangle, *rashdul qibla*, to using an astronomy based application such as ephemeris and digital astronomy calculations which makes it easier to find out the Qibla direction of a mosque in an area (Izzudin, 2012).

Due to the many methods of measuring the Qibla direction that continue to develop, choosing the most accurate method is one of the important things that needs to be considered when measuring/checking the Qibla direction because each method must have its own advantages and disadvantages. In this study, the Mizwala Qibla Finder (MQF) was used as a measurement/determination of the Qibla direction because this method is one of the newest and most accurate methods of measuring the Qibla direction.

This research is located in several mosques in Banjaragung Village, Kajoran District, Magelang Regency, Central Java. Geographically, Banjaragung Village is located at 7°28'30" south latitude and 110°14'60" east longitude and is one of 29 villages in the Kajoran District. Banjaragung Village is an area near Mount Sumbing which makes the air feel cold in this area, with an average daily temperature of 24°C and annual rainfall of 4 mm/year. Banjaragung Village is an agrarian village where most of the residents make a living as farmers and farm laborers or cultivators of rice fields. Banjaragung Village has an area of 149.52 Ha, which is divided into 4 hamlet areas namely Banjaragung Hamlet (7 RT), Tuguran Hamlet (4 RT), Gondangan Hamlet (5 RT), and Merjoyo Hamlet (7 RT) so that a total of 23 RTs. The village boundaries are explained below:

- In the north, it is bordered by Sukomulyo Village, Kajoran District,
- In the south, it is bordered by Krumpakan Village, Kajoran District.

- In the east, it is bordered by Sangen Village, Kajoran District.
- In the west, it is bordered by Sukomulyo Village, Kajoran District.

Banjaragung is a village that holds Islamic values strongly because of the existence of Bodho Islamic Boarding School founded by Mbah Chamid Kajoran in this village, one of the famous scholars. Up until now, his fame is still maintained even though he has long passed away. This is shown by the Grave Tour of Mbah Chamid Kajoran which is always visited by pilgrims from various regions.

Mbah Chamid's fame cannot be separated from his many merits to the surrounding community. One of his merits is measuring the Qibla direction at the mosque in Banjaragung Village. The mosques that he had measured the Qibla direction are Gotong Royong Mosque located in Banjaragung Hamlet and Baitussalam Mosque in Gondangan Hamlet. Even though he has long died, the Qibla direction measured by Mbah Chamid Kajoran is still used today. Although it has been used for a long time, it is necessary to do re-measure and certify the Qibla direction again so that it can be ensured that the Qibla direction of the mosques are correct and officially certified by the Ministry of Religion of Magelang Regency.

Qibla direction measurements can be carried out individually by mosque administrators together with people who are qualified in the field of measuring Qibla direction or in collaboration with the Ministry of Religion in each district. In this study team KKN 105 Desa Banjaragung collaborates with the Ministry of Religion of Magelang Regency. Collaborating with the Ministry of Religion gives the advantage of being able to obtain a Qibla direction certificate which will be useful for mosque administration in the future. Qibla Direction Measurement Certification is the process of granting a certificate by “Kementerian Agama” (Ministry of Religion) after the re-measurement of the Qibla direction in the mosque (Anggraeni Puspitasari, 2015).

Although the Qibla direction certification is not a rule in the Quran, this certification activity gives benefits in an effort to ensure that the mosque is actually facing the Qibla. Facing the Qibla is one of the requirements in carrying out prayer, as the word in the Quran Surah Al-Baqarah verse 150 which says

“And from wheresoever you start forth, turn your face towards Al-Masjid-Al-Harâm; and wherever you are, turn your faces towards it, so that men may have no argument against you except those of them that are tyrants, so do not fear them and fear Me (fear that My Love upon you will be decreased), that I may complete My Blessings on you and that (so) you may attain Guidance”.

Therefore, team KKN 105 Desa Banjaragung had the urge to implement the Qibla direction certification program in Banjaragung Village. For this program, there are four mosques located in Banjaragung Village, Kajoran District, Magelang Regency, Central Java which the qibla directions are being recalibrated and are being certified. The procurement of Qibla direction certification is a solution from the Ministry of Religion in terms of perfection and solemnity of worship (Siti Ngizunafisah, 2016).

The mosques targeted in this study have been under construction for a long time and some of them have been renovated several times. Unfortunately, when the mosques were renovated, they did not re-check the Qibla direction and only followed the Qibla direction of the existing buildings. This lack of re-checking the Qibla direction is assumed because the local mosque administrators do not know the procedures for measuring the Qibla direction and still believe in the old calculations.

Based on the existing urgency, it is necessary to re-measure the Qibla direction to find out the Qibla direction precisely and reduce the gaps in the Qibla direction that may appear. This research was carried out in collaboration with the Ministry of Religion of Magelang Regency to carry out Calibration and Certification of the Qibla direction of the four mosques located in Banjaragung Village, Kajoran District, Magelang Regency, Central Java.

2. METHOD

A. Research Subject

The subjects of this research are four mosques located in Banjaragung Village. The first mosque is Gotong Royong Mosque in Banjaragung Hamlet under the management of Mr. Dausat. The second mosque is al-Barokah Mosque in Tuguran Hamlet which is under the management of Mr. Topo. The third mosque is Baitussalam Mosque in Gondangan Hamlet which is managed by Mr. Supadi. The last one is al-Ikhlas Mosque which is located in Merjoyo Hamlet with Mr. Amali as the head of the mosque management.

B. Research Design

This research uses an action research design. The design of this research is focused on the presence of knowledge through an action to create change in society (Darwis, 2016). Action research design can also be intended to overcome problems that occur in the field by taking action. O'Brien (in Hasan, 2009) suggests that the action research design process consists of four stages, problem diagnosis, action planning, action implementation, and action evaluation.

C. Research Procedure

The procedure of this research is carried out in four stages, first is the diagnosis of the problem, then the action planning, the implementation of the action, and also the evaluation of the action. The first step of this research is to diagnose the problem. In this step, the process that is carried out first is data collection. Data collection was carried out through a process of interviews and field observations. After getting information and some problems, a diagnosis of the problem is carried out. The focus of the researchers in this study was the problem of the Qibla direction found in the mosques in Banjaragung Village.

After the diagnosis is completed, the researcher begins to plan the actions to be taken. The researcher then plans to contact the local ministry of religion for assistance in recalibrating and certifying the Qibla direction. This is intended so that

the process of re-measurement of the Qibla direction can be carried out directly by those who are experts in this matter.

The next step is the implementation of the action. Researchers began to implement the plan that had been prepared with the Kementrian Agama Kabupaten Magelang. Qibla direction measurement is carried out using the Mizwala Qibla Finder (MQF), which is one of the Qibla measurement tools that can be recognized for its accuracy. The components in Mizwala Qibla Finder (MQF) include:

- 1) Level field, which is the field that serves as the base of the dial and level regulator. The level field is also equipped with a compass as a guide to the cardinal directions by the needle in it.
- 2) The field of the rotary dial, which is a tool that functions as a field to form an image that is used as a reference for measurement. This field is equipped with concentric circles as found in special sticks in general, as well as an arc scale with the smallest scale of 15 arc minutes which allows obtaining sufficient accuracy to determine the direction of Qibla.
- 3) Gnomon or Istiwa stick is a special stick in the form of ordinary sticks that are plugged perpendicular to a flat field in the open (unobstructed sunlight). Its purpose is to determine the exact direction by connecting two points (the distance between the two points to the stick must be the same), namely the end of the stick's shadow when the sun is in the east and the end of the shadow after the sun has shifted to the west. The function of this tool is also to determine the position and altitude of the sun. The size of the gnomon is adjusted to the circle diameter of the mizwala dial area.

For more perfect results and more accurate results of measurements or checking with this mizwala, other supporting tools are needed, such as a global positioning system (GPS) which functions to determine the position of a place (geographical coordinates/latitude and longitude of a place) at the observation location and a waterpass which works for measuring or determining an object or line in a flat position, both vertically and horizontally as a counterbalance to the flatness of the field or level (Hendro, 2010).

The steps in determining the Qibla direction using the Mizwala Qibla Finder (MQF) are as follows:

- 1) Make sure that the weather is very sunny and long to istiwa` time.
- 2) Determine the location of the mosque and the location of the Kaaba then look for the direction of the Qibla shadow.
- 3) After finding the Qibla direction from the mosque, place the Qibla measuring device under the sun.
- 4) Then point the Qibla pointer in the direction according to the Qibla direction number which is found in the Qibla shadow direction determination application.
- 5) When finished, draw a straight line using a thread to form the Qibla direction, then mark that direction with black duct tape indicating the Qibla direction from the measurement results.

After the process of implementing the action, in this case, measuring the direct Qibla direction, it is continued with an evaluation of the action.

3. RESULT AND DISCUSSION

Based on the level of accuracy, the method of Qibla direction measurement is divided into four methods. The first level is the method using the sun as a parameter, as well as using theodolite as an instrument to enhance the accuracy for measuring the Qibla direction up to the level of arcseconds. The second level used in this research is a method using the sun and the shadow of the sun as parameters with Mizwala Qibla Finder (MQF), Istiwa'aini, and the Qibla Tracker as the additional instruments. The third level is the method using the shadow of the sun as a parameter that is generated only by a stick without being equipped by azimuth value; the first shadow is the shadow of the daily Qibla and the second shadow is the shadow of the stick when the sun right at the meridian of the Kaaba. Shadow from the stick is the one that will be the direction of the Qibla. The fourth level is a method that is not based on celestial objects with the use of instruments such as magnetic compass or qibla direction software, but it is based on the concept of the earth's magnetic north pole only. The accuracy of this latter method can be influenced by the magnetic field around the instrument (Ismail, 2019: 96-97). Among the four methods that have been mentioned, the Ministry of Religion and the team of KKN 105 Desa Banjaragung choose to use the second method by utilizing the instruments Mizwala Qibla Finder (MQF) which has sufficient accuracy in determining the direction of qibla and does not cost that much.

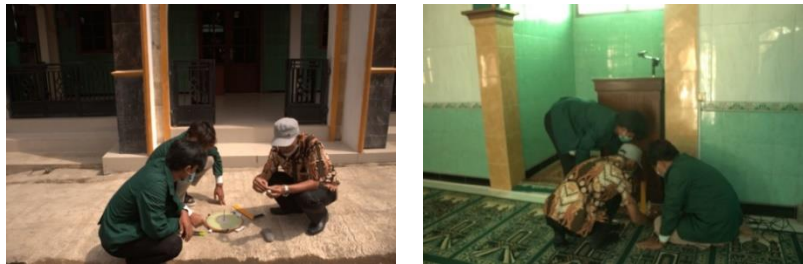
The aim of this qibla direction measurements is to do correction of qibla direction of the mosques in the Banjaragung Village, Kajoran District, Magelang. This research is a collaboration work with the Ministry of Religion of the Magelang Regency. This research was conducted after asking permission from each mosque administrator who is responsible for the management of the mosques. The research was conducted on August 19th, 2021, which began at half-past ten in the morning. The Qibla direction measuring team from the Ministry of Religion of the Magelang Regency consists of 2 people, they are Mr. Maskuri and Mr. Istiantoro.

The first qibla direction measurement is performed in Gotong Royong Mosque which is located in Banjaragung Hamlet. The measurement process in this mosque ran smoothly. The result says that the Qibla direction in this mosque is not shifted and it lies in the direction of $294^{\circ}42'14''$.



Figure 1, 2. The Process of Qibla Direction Measurement in Gotong Royong Mosque of Banjaragung Hamlet (Source: Personal Documents)

The second measurement is performed in Al-Barokah Mosque which is located in Tuguran Hamlet. Just like the Qibla direction in Gotong Royong Mosque of Banjaragung Hamlet, the Qibla direction in Al-Barokah Mosque is not much shifted from the previous direction. For Al-Barokah Mosque of Tuguran Hamlet, its Qibla lies in the direction of $294^{\circ}40'45''$. Based on the information from the management of Tuguran Hamlet, Qibla direction measurements has previously performed in al-Barokah Mosque so that the measurement result only shows little shifting.



Picture 3 and 4. The Process of Qibla Direction Measurement in Al-Barokah Mosque of Tuguran Hamlet (Source: Personal Documents)

After completing the measurement in Tuguran Hamlet, the measurement of Qibla direction proceed to Baitussalam Mosque located in Gondangan Hamlet. While the measurement was being proceeded, the researcher met the head of the mosque management, Mr. Supadi. Based on his explanation, it is known that qibla direction measurement in Baitussalam Mosque has been carried out directly by Mbah Chamid Kajoran. There is an interesting story behind the process of measuring Qibla direction in Baitussalam Mosque, that the mosque is supposed to do a shift towards the west, but this mosque is shifted to the east instead. Qibla direction of Baitussalam Mosque is $294^{\circ}42'22''$.



Picture 5 and 6. The Process of Qibla Direction Measurement in Baitussalam Mosque of Gondangan Hamlet (Source: Personal Documents)

The last mosque to be measured is Al-Ikhlas Mosque in Merjoyo Hamlet. The measurement of Qibla direction in this mosque faced a little obstacles because the measurement is done almost in a state of *istiwa'*. Nevertheless, the measurement of Qibla direction can still be done to finally obtain the result of the direction in figure $294^{\circ}42'25''$. After the measurement, it was found that the direction of the Qibla of al-Ikhlas Mosque is shifted towards the west a few degrees. This result is approved by the head of Al-Ikhlas Mosque management, Mr. Amali, who stated that the direction of the qibla of the Al-Ikhlas Mosque is supposed to be repaired.



Picture 7 and 8. The Process of Qibla Direction Measurement in Al-Ikhlas Mosque of Merjoyo Hamlet (Source: Personal Documents)

After the measurement process, team KKN 105 Desa Banjaragung grant a certificate of qibla direction to the four mosques' head managements. The certificate is an official document published by Ministry of Religion of Magelang Regency which is very helpful for the mosques' administrator in the future. The retrieval of the certificate is done on August 26, 2021 at the Office of Ministry of Religion of Magelang Regency. Here we present the data that is listed in the certificate Qibla direction:

Tabel 1. The Results of Qibla Direction Certification of Mosques in Banjaragung Village

No	Mosque Name	Certificate Number	Point Coordinate	Qibla Direction	Head Management
1.	Gotong Royong Mosque (Banjaragung)	9995/KK.11.08/7/BA.0 2.3/08/2021	7°29'43" NL/ 110°5'39" EL	294°42 '14"	Mr. Dausat
2.	Baitussalam Mosque (Gondangan)	9993/KK.11.08/7/BA.0 2.3/08/2021	7°30'02" SL/ 110°05'41" EL	294°42 '22"	Mr. Supadi
3.	Al-Barokah Mosque (Tuguran)	9997/KK.11.08/7/BA.0 2.3/08/2021	7°29'29" SL/ 110°5'37" EL	294°40 '45"	Mr. Topo
4.	Al-Ikhlas Mosque (Merjoyo)	9991/KK.11.08/7/BA.0 2.3/08/2021	7°30'10" NL/110° 05'34" EL	294°42 '25"	Mr. Amali

After granting the Qibla direction certificate to the heads of mosque management, team KKN 105 Desa Banjaragung left the decision and everything to them, whether they will do the changes to the Qibla direction or remain with the previous Qibla that has been determined since the beginning. Aside from determining the direction of the Qibla for prayer, this certification also aims to give the mosques an official certificate of qibla direction published by Ministry of Religion, which is useful to fulfill a conditional documents if the mosques wanted to apply for funding to official institutions such as the ministry of religion.

4. CONCLUSION

Qibla direction is a certain thing that should be a concern for all muslims in the world, including in Indonesia. It is based on the knowledge that facing the direction of qibla is valid in the implementation of prayer. One of the ways offered by Ministry of Religious in Indonesia about the qibla direction is to hold a certification Qibla direction. Based on the observations and the results of the research by team KKN 105 Desa Banjaragung, measurement and certification of Qibla direction for the mosques located in Banjaragung Village, Kajoran District, Magelang Regency needs to be done. It is proven by the results of measurements of Qibla direction. It was found that three of the total four mosques in Banjaragung Village experienced a shift correction to the west, while the other mosque experienced a correction to the east. Aside from measuring the direction of Qibla, the certification of Qibla direction is also considered to aim an official Qibla direction certificate for mosques in Banjaragung Village which is useful for the mosques.

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Interview Transcript with Takmir Al-Barokah Mosque

Interview Transcript with Takmir Al-Ikhlash Mosque

Interview Transcript with Takmir Baitussalam Mosque

Interview Transcript with Ministry of Religion of Magelang Regency

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

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

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

1. INTRODUCTION

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

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

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

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

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

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

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

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

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

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

2. METHOD

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

3. RESULTS AND DISCUSSION

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

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

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

A. Revitalization, Projections, and Targets

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

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

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

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

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

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

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

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

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

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

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

B. Revitalization: Social Engineering, and Considering the Results

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

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

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

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

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

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

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

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

C. Revitalization: Future Challenges

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

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

4. CONCLUSION

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

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COUNTERMEASURES ABRASION PROBLEMS IN DADAP COAST AND THE CHALLENGES

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Abstract - Coastal communities, especially Dadap Village, faced numerous challenges. One of these issues is coastal abrasion, which erodes communities' land, can caused tidal flooding, and devastates residents' economies. As a result, research is required to serve as a model and reference for the process of overcoming abrasion and increasing regional toughness. This research used a descriptive-analytic approach, semi-structured interviews, and semi-participant observations. The Village Head of Dadap and members of DAPALA are important informants (Dadap Pecinta Alam). The research data were analyzed using Miles and Hubermas' interactive model, which consisted of three stages: data reduction, data analysis, and research result determination. The main findings of the study indicate that the Dadap Village government has made efforts to reduce abrasion by building breakwaters from garbage, breakwaters from stone (revetment), and mangrove planting on many coastlines, which included the planting of 2000 mangrove trees and 25,000 mangrove seedlings. Continuous efforts were also required to ensure coastal sustainability due to a variety of challenges, including illegal logging of mangrove trees, removal of mangrove seedlings along the coast, construction of buildings without government approval, a lack of breakwater, and a lack of public awareness regarding the cultivation of mangroves and challenges from the nature.

Keywords: Countermeasures, Abrasion, Challenges, Mangrove Planting

1. INTRODUCTION

Indonesia is an archipelago country with a sizable ocean area. Three-quarters of Indonesia's territory is covered by the ocean, which covers an area of 5.9 million *km*², giving Indonesia the world's second longest coastline at 95,161 km (Lasabuda, 2013). As a result, most areas in Indonesia are located along the coast. The location along the coast offers many advantages to the community. One of the advantages of being on the coast is the abundance of marine resources, which assist in fulfilling daily needs and increasing the income of the community. This is because the main economic activity of coastal communities is fishing, and coastal areas have an abundance of marine resources that can serve as the primary source of income for these communities (Kristiyanti, 2016). On the other hand, coastal places have several disadvantages or threats to human life, including the possibility of tsunamis, erosion, and abrasion. These issues must be addressed and resolved by the community and authorities in collaboration to avoid other problems.

Dadap Village, Juntinyuat Sub-District, Indramayu Regency, West Java is one of the coastal locations in Indonesia. Dadap village is located on a 215-hectare plot of land. Dadap Village, as a coastal community, also has several unresolved environmental problems. Abrasion is one of the primary environmental problems in the coastal area that affects Dadap Village. Abrasion is the process by which sand, soil, or other material is released onto the beach as a result of repeated sea waves that cause damage to the shoreline, reducing the land area along the coast (Munandar & Kusumawati, 2017).

Abrasion produces damage to the coastal environment, such as erosion or land loss. Land erosion occurred at Dadap Village between 2018 and 2021 along a 60-meter from the coastline. This resulted in the erosion of a large amount of agricultural land and settlements surrounding the Dadap beach, reducing the area. Abrasion also damages residents and creates tidal flooding in some regions during periods of high waves or tides. Additionally, the impact of abrasion influences the community's socio-economic conditions. Damaywanti claimed in a publication entitled "The Impact of Coastal Abrasion on the Social Environment (Case Study in Bedono Village, Sayung Demak)" that abrasion influences the socioeconomic community in addition to the environment and residential housing.

The study found that in Bedono Village, where the community initially worked as farmers due to the availability of sufficient agricultural land, after the abrasion in the 1990s caused agricultural land erosion and frequent seawater flooding, the residents switched their livelihoods as fisherman (Damaywanti, 2013). As a result, abrasion is one of the natural disasters that occur in coastal areas and leads to substantial losses, necessitating its review and mitigation.

Abrasion is produced by a variety of variables, including the type of soil and the height of the land surface along the coast, damage to mangrove forests, and damage caused by human activity. Abrasion is influenced by the type of soil and the height of the land surface along the coast. This is because many types of soil are abrasion-prone, including mud/clay soil and soil at a low elevation above sea level.

Due to the ease with which the qualities of mud/clay soil can alter in response to changes in sea water content, it is prone to land subsidence, which results in abrasion (Istijono, 2013). Dadap Village's land is quite low in height, ranging between 3 and 10 meters above sea level. As a result, Dadap Village is vulnerable to abrasion and tidal flooding. The second factor that contributes to abrasion is the loss of mangrove trees.

Mangrove forests are crucial parts of marine ecosystems because they protect the physical environment of the sea by preventing seawater incursion, acting as a wave barrier, harboring marine biota, absorbing abrasion, and storm absorbers (Novianty, Sastrawibawaa, & Prihadi, 2011). If the mangrove forest on a beach is damaged, the wave barriers and abrasion absorbers will disappear, causing abrasion. The third factor causing abrasion is damage caused by human activities. These human activities such as development on the coast that causes changes in currents, sand mining, coral reef extraction, and the creation of extensive ponds (Munandar & Kusumawati, 2017). To overcome abrasion, it is important for the government and community to understand the underlying causes in order to arrive at the best remedy.

Considering the impact and the factors contributing to the abrasion, the government and community in Dadap Village need to review and follow up on the abrasion problem to avoid further losses. Review and follow-up can be accomplished by examining the condition of the region affected by abrasion, the causal factors, and the most appropriate method of dealing with the field conditions, which in this case are along the Dadap Village coast. A review of the size of the abrasion along the coast of Dadap Village shows that the obstacles associated with addressing the abrasion are similarly substantial.

These issues must be addressed for the response process to be effective, efficient, and controlled. As a result, a study of how to overcome abrasion on the Dadap Village coast and its obstacles is necessary to provide a framework for the future improvement program. Thus, research on overcoming abrasion problems on the Dadap coast and its challenges will be conducted with the goal of determining and providing information on how to overcome abrasion on the Dadap coast by the government and students of KKN (*Kuliah Kerja Nyata*) 105 UIN Sunan Kalijaga Group 69, as well as the challenges associated with overcoming them both in the present and future, so that the government and environmental activists can get a suggestion and the best solution.

In a previous study entitled "Alternatives for Abrasion Management at Muara Gombong Beach, Bekasi", Alimuddin (2018) to overcome the problem of coastal abrasion in Muara Gembong District, Bekasi, a hard solution is used, namely the construction of a coastal protective structure. The selection of coastal protection buildings to be selected must be under an in-depth study based on the effectiveness of the building in overcoming coastal abrasion which includes aspects of the balance of the coastal system in an area without causing damage to other coastal areas and wasted development. In a further study entitled "Controlling Environmental Damage to Miangas Island Coastal Settlements with Prevention of Erosion and

Abrasion” by Sarbidi (2010) which addresses construction ideas for preventing damage to Miangas Island caused by coastal erosion and abrasion.

This research is clearly different from ours in that it discusses the importance of the construction model for preventing abrasion in the model area on Miangas Island, as well as data processing using the mathematical method and the Sverdrup-munk-Bretschneider (SMB) method, whereas our research discusses efforts to overcome coastal abrasion by examining the social and environmental conditions of the Dadap community, as well as the challenges encountered in carrying out those efforts. This research on efforts to resolve abrasion problems on the Dadap coast and the challenges associated with them can be used to illustrate the efforts and process flow undertaken by the government and students of KKN 105 UIN Sunan Kalijaga, as well as the difficulties encountered in implementing them, to be used as references and considerations by the government and other environmental activists to take the next steps necessary to resolve the abrasion problem and its associated challenges properly.

2. METHOD

This research uses a descriptive-analytical technique with a qualitative approach. This sort of descriptive-analytical study tries to narratively explain an object using the data that has been obtained in its current state without reaching generalizable conclusions (Zulhijah, 2012). A qualitative approach is one that is used in a study to obtain results that are not obtained through statistical or other calculations (Fadila & dkk, 2020). This study collects field data and interviews data from research subjects or informants who are aware of and understand the subject of the research in order to get a detailed description and description of the condition of the coastal area of Dadap Village, the process of overcoming abrasion, and the realistic challenges without drawing widely accepted conclusions.

As a result, descriptive-analytic research methods with a qualitative approach are appropriate for this research. This research was conducted in Dadap Village, Juntinyuat District, Indramayu Regency, West Java, from Monday, July 12 to Sunday, August 29, 2021. Data collection used semi-structured interviews, site surveys, and observation. The semi-structured interview was done by asking the study subject, namely the Village Head of Dadap and one member of DAPALA (Dadap Pecinta Alam), questions based on the interview sheet and supplemented by additional questions during the interview.

The location survey was undertaken in this study to find out the location and state of the mangrove planting program conducted by students from KKN 105 UIN Sunan Kalijaga Group 69. Observations were conducted in the coastal area of Dadap Village to gain data on the condition of the coast in terms of geology, abrasion impact, and opportunities for the process of mangrove planting, as well as the implementation of government-led abrasion prevention programs. Researchers (human instruments), observation sheets, interview sheets, and cell phones were used in this study. The data analysis steps in this study are data reduction, data analysis, and determination of research findings. The researchers concentrated on describing how to overcome abrasion on the Dadap coast and the challenges

encountered during the process, which was carried out by the Government and Students of KKN 105 UIN Sunan Kalijaga.

3. RESULT AND DISCUSSION

Abrasion has several negative impacts on the Dadap coast's environmental and residential aspects. The environmental impact is the erosion of land in Dadap Village over a three-year period, reaching 60 meters from the coastline. This erosion affects both vacant and agricultural land owned by residents. Meanwhile, abrasion has a detrimental effect on settlements, resulting in the damage of people's homes and the occurrence of tidal floods, particularly when the sea water is subjected to high tides or high waves. According to Setyandito (2007), the level of abrasion on the coast of Dadap Village is extremely very heavy, as the length of abrasion on the coast of Dadap Village exceeds 10 meters every year (Nisa, Rohmat, & Erdiana, 2016). Regarding the level of abrasion in Dadap Village, some actions are required to overcome abrasion. The Dadap Village government has taken many measures to prevent abrasion, including the installation of garbage breakwaters, rock breakwaters (revetment), and mangrove planting in several of the village's coastal areas. The primary objective of overcoming abrasion is to preserve the ecosystem along the coast, in the estuaries of several rivers, and in residential areas, as well as to develop into tourist destinations (Istijono, 2013).

The first countermeasure is to construct a waste-derived breakwater. Breakwater is a term that refers to a coastal structure that protects the beach from the waves and serves to break the waves to minimize its height and size (Akmal & Putra, 2021). A breakwater is a structure formed of stone or another material that protects the land from waves, hence reducing the probability of abrasion. The Dadap Village government constructs the breakwater from waste by using garbage collected by the village's cleaning workers. The collected waste is then deposited into holes dug along the coast. The breakwater waste serves to keep land around the beach and elevate the land along the shoreline, preventing it from being eroded by the sea. Additionally, the use of waste as a breakwater material helps to mitigate environmental contamination produced by garbage and is one of the initiatives being made to prevent waste accumulation in Dadap Village. Additionally, the Dadap Village Government constructed a stone breakwater (revetment) to prevent abrasion. Along the coast, parallel to the coast, rock breakwaters (revetments) are constructed of stacked stones.

The purpose of the rock breakwater (revetment) is to break up the sea water currents, consequently lowering the height of the sea waves. By lowering the height of the waves, it is possible to mitigate coastal land erosion caused by seawater. The process of constructing the waste and rock breakwaters (revetment) occurs in stages along the Dadap Village coast. The Head of Dadap Village intends to construct two breakwaters along the village's coast over the next two to five years. Along with the installation of garbage breakwaters and rock breakwaters (revetment), attempts to overcome abrasion in Dadap Village are being made through the pioneering planting of mangroves on the village's shore by the nature lover community in collaboration with the government. Planting mangroves in coastal areas is one method for reducing the potential and negative impacts of abrasion and

so preserving and protecting these coastal areas (Rini, 2019). Mangrove trees are important for mitigating coastal abrasion.

Mangroves are an important alternative in addressing abrasion because they may protect the area along the coast from the waves, preventing them from directly hitting the plains (Sumar, 2021). Therefore, mangrove planting is critical for overcoming abrasion. Abrasion prevention measures made by nature lovers and the government through mangrove planting have not been fully implemented on all Dadap coasts. The mangrove planting will be allocated in several places in stages due to the uneven development of breakwaters and residents' lack of awareness regarding the planting and care of mangrove trees. Breakwaters, whether constructed of waste or stone, are critical components of the mangrove planting process. This is because mangrove planting must take place in an area protected by a barrier, which ensures small waves and low tides. Due to the lack of and uneven distribution of mangrove planting along Dadap Village's coasts, the program must be considered and developed by both the government and other stakeholders.

Abrasion countermeasures were also implemented in Dadap Village by KKN 105 students from UIN Sunan Kalijaga Group 69 through a mangrove planting program. Mangrove planting was carried out with the participation of members of nature lover communities and organizations such as the Juntinyuat Koramil, DAPALA (Dadap Nature Lovers), KNPI Dadap, SMAN Juntinyuat Scouts, and the Youth Scientific Group of MAN 2 Indramayu.



Figure 1. Mangrove Planting Participants

The mangrove planting program comprises multiple stages, including preparation, implementation, and maintenance. The program preparation stage comprises program planning, fundraising, tool and material preparation, and distribution of activity leaflets. The mangrove planting program is planned by identifying a location, inspecting the location, and estimating the quantity of trees and seeds to be planted. This mangrove planting program was place on Dadap beach, specifically in Tamanan, Tutupan Block, Dadap Village. The location of mangrove

planting is determined by many factors, including natural conditions and the development of the mangroves to be planted.

Natural conditions to consider include the height of the waves on the beach, the direction and speed of the wind, the maximum length of tidal water from the planting site, and safety provided by mangroves from cattle and other nuisance animals. While other factors to consider include the development of mangroves to be planted, where seedlings will be placed in moist soil and polybags, while grown mangroves in the form of trees or growing leaves will be planted in sandy areas. This is because each grove develops differently, with undeveloped shoots and roots, necessitating the use of an appropriate planting medium (soil or sand) and a variety of treatments. As a result, it is critical to select a chosen area in order to ensure the success of the mangrove planting procedure.

Students from KKN 105 UIN Sunan Kalijaga planted 2000 mangrove trees and 25,000 mangrove seedlings as part of the mangrove planting program. Now, 2000 mangrove trees are being planted to prevent abrasion on the Dadap coast, while 25,000 mangrove seedlings are being seeded for future mangrove planting to prevent abrasion. Fundraising is the second stage of program preparation. The fundraising stage begins with the creation of a proposal for submitting funds to the Indramayu environmental service, which is then followed by the proposal's submission. The third stage of program preparation is tool and material preparation. At this step, money is obtained from the environmental service as mangrove trees, and seeds are collected from many mangrove sites across Dadap Village. Additionally, this stage involves the preparation of planting tools such as bamboo slats, for supporting mangrove trees, ropes, and other planting tools such as hoes and shovels.

Distribution of activity pamphlets is another preparation stage. The distribution acts as an invitation for people from all walks of life to engage in the planting activities, including environmental communities, students, and other communities. Next, the implementation stage of the mangrove planting program. It began with an opening ceremony attended by the committee and the village head of Dadap, followed by a procession of planting mangrove trees and seedlings. 2,000 mangrove trees were planted on sandy soil 5 meters from the shoreline, while mangrove seedlings (propagules) were planted on muddy soil placed in polybags. Participants were instructed in advance on proper planting and seeding methods. The maintenance stage of the mangrove planting program follows the establishment stage. During this stage of treatment, mangrove seedlings are watered every two days, while mangrove trees are not watered at all. Water mangrove seedlings once they have at least two leaves. After the seedlings have matured into mangrove trees, they are transferred from polybags to sandy soil. This is because mature mangrove seedlings already have strong roots and are therefore appropriate for planting in sandy soil.



Figure 2. Mangrove Seedling



Figure 3. Mangrove Tree Planting

Mangrove trees are a solution to the problem of coastal abrasion because their strong roots protect the soil in coastal areas from erosion (Istijono, 2013). Additionally, mangrove trees are resistant to wind and waves, making them an excellent natural fortress for protecting houses and residents' land from storm, large waves, and abrasion (Mustofa, 2018). As a result, the mangrove planting program has developed into a viable solution for overcoming abrasion on the Dadap Village coast. However, mangrove planting program designed to mitigate erosion on one of Dadap Village's beaches, but it also serves as a model and inspiration for subsequent mangrove planting programs on other Dadap Village beaches by other parties.

Efforts to overcome abrasion on the Dadap Village beachfront are not always straightforward. Many challenges were discovered during its implementation, which hindered the process of overcoming the abrasion. The first challenge to overcome abrasion is illegal mangrove tree logging. Large mangrove trees are frequently felled without the consent of the Dadap Village government; logging is frequently carried out by local residents for firewood, and the leaves are used as animal feed. This is what contributes to the decline of mangrove trees along the Dadap coast. Additionally, logging occurs in several mangrove forest areas for infrastructure development projects.

The second to overcome is the removal of mangrove seedlings along the coast. Children and adolescents that use the mangrove nursery as a play area remove the mangrove seedlings. As a result, the mangrove nursery process failed, necessitating the establishment of nurseries and replanting. The third challenge to overcome abrasion is the construction of buildings without official license along the Dadap coast. Currently, numerous residents continue to construct illegal structures on the Dadap coast in violation of government regulations. The bulk of residents living along the coast engage in illegal development through the construction of houses and stalls.

This development has decreased the number of locations suitable for planting mangroves and constructing breakwaters, even if no locations suitable for planting mangroves and constructing breakwaters exist. This renders coastal land more susceptible to erosion by sea water, resulting in abrasion. As a result, the government must take decisive action to repair and restore the Dadap beach to provide an area for breakwater development and mangrove planting. The absence of breakwater presents the next challenge in overcoming abrasion. Dadap Village's coastline is 4.5 kilometers long, placing it as the village with the longest coastline in Juntinyuat District and posing a high risk of coastal abrasion. The village government of Dadap has attempted to mitigate coastal erosion by constructing a breakwater. However, existing breakwater development is limited, and not all Dadap beaches are protected by breakwaters.

Additionally, the uneven construction of breakwaters on each of Dadap's beaches is a result of high development expenses and a lack of construction time. Due to the high cost and longer construction time involved in the construction of the breakwater, it must be completed gradually in several sites around Dadap Village. Additionally, the east season presents a challenge in constructing the breakwater. During the east monsoon, the wind blows west, causing the sea currents to travel eastward to westward (Setyawan & Pamungkas, 2017). This obstructs the construction of a breakwater on the Dadap Village coast. The last challenge is a lack of public awareness regarding the cultivation and care of mangroves.

The majority of residents in Dadap Village are unaware of the importance of planting and caring for mangroves. This is demonstrated when the government advocates for community mangrove planting but the community does not participate in the program. Additionally, when environmental groups and the government plant mangroves, local populations do not care for them and uproot them to feed livestock. These challenges may obstruct the process of overcoming abrasion, regardless of whether the government, communities, or other environmental activists are involved. As a result, decisive action, improvement, increased attention, and appropriate solutions are required to overcome these challenges and ensure the proper execution of abrasion control.

4. CONCLUSION

The Dadap Village government has taken countermeasures to minimize abrasion by constructing garbage breakwaters, rock breakwaters (revetment), and planting mangroves in several of the village's coastal areas. The creation of waste breakwaters and rock breakwaters (revetment) is a method of preventing abrasion

by reducing the height and speed of the waves that impact the coast, hence reducing land erosion caused by sea water. The breakwater can also protect mangrove plants from waves, since it acts as a barrier and breakwater, preventing waves from directly striking the mangrove planting site. Apart from being a response to abrasion, the development of a waste-based breakwater is one of the steps being taken to combat garbage accumulation in Dadap Village. This is because the entire amount of trash generated by the residents of Dadap Village is used to construct the breakwater. To prevent the government's most recent abrasion, the mangrove planting program has not been fully implemented because of the uneven construction of breakwaters throughout Dadap Village's coastal areas and a lack of public awareness about the need to plant them. KKN 105 students of UIN Sunan Kalijaga Group 69 also made an attempt to overcome abrasion on the coast of Dadap Village through a program of planting 2000 mangrove trees. The mangrove planting effort involved the planting of 2000 mangrove trees and 25,000 mangrove seedlings by volunteers from schools, communities in Dadap, and the government. It is related to the problems that may obstruct the conquering process when implementing abrasion control. The challenges to overcoming abrasion in Dadap Village include illegal logging of mangrove trees, removal of mangrove seedlings along the coast, construction of buildings without government approval, a lack of breakwaters, a lack of public awareness about the importance of cultivating and caring for mangroves, as well as natural challenges.

In conclusion, the government and stakeholders, particularly in Dadap Village, with an overview and information about the abrasion coverage program and the challenges associated with its implementation, allowing them to determine a continuation strategic plan and how to overcome these challenges so that the abrasion control program can continue to operate effectively. This study intended to use as a guide and motivation for communities and students to design an abrasion prevention program for Dadap Village and all coastal areas in Indonesia, supporting the community and government in resolving environmental concerns in coastal areas. Additionally, this research can serve as a reminder to the community that the problem of abrasion must be addressed and resolved to avoid further problems and raises public awareness about the importance of supporting and contributing to the government's and other environmental activists' abrasion prevention program. The researchers did not evaluate the efficiency of the abrasion control effort or how to overcome challenges associated with the response effort because of time constraints. Thus, authors can undertake additional research to ascertain the success of abrasion prevention efforts in Dadap Village and other coastal areas, as well as to learn how to overcome the problems associated with these countermeasures.

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**SELF-SUSTAINED IN THE MIDDLE OF A PANDEMIC:
PRODUCT BRANDING AS AN EFFORT TO DEVELOP MARKETING
STRATEGY FOR MSMEs IN KERTEN HAMLET, IMOIRI VILLAGE,
IMOIRI DISTRICT, BANTUL REGENCY.**

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***Abstract** - UMKM, or Micro, Small, and Medium Enterprises, are business activities that can lead to employment, increase people's income, and contribute to economic growth. There are several important roles among these that encourage the community in Kerten Hamlet, Imogiri Village, Imogiri District, and Bantul Regency to improve their competitiveness in the development of Micro, Small, and Medium Enterprises. The purpose of this study was to determine the importance of product branding in company development activities. The research approach used in this study was qualitative. In this study, data was collected directly from parties of Micro, Small, and Medium Enterprises in Kerten Hamlet, Imogiri Village, Imogiri District, Bantul Regency using observation and interview techniques. Data analysis was done by reducing the data gathered and then drawing conclusions. According to the findings of this study, product branding is critical in efforts to develop marketing strategies for Micro, Small, and Medium Enterprises in Kerten Hamlet, Imogiri Village, Imogiri District, Bantul Regency, because they previously did not understand how to promote brands, disseminate incomplete product information, and the difficulty of consumers in finding a business location. With this branding effort, a Micro, Small, and Medium Enterprise can be better known to the larger community, allowing the business owner to be more competitive in market competition because it has more values and can meet the challenges of consumer expectations.*

***Keywords:** MSME, Marketing Strategy, Product Branding*

1. INTRODUCTION

The Covid-19 pandemic has an impact on various sectors, including the economic sector which will affect the pace of the global economy (Fahrika & Roy, 2020). Conditions like this make people try to survive by stabilizing their financial lives. One of the efforts made is to establish MSMEs (Micro, Small and Medium Enterprises). However, a crisis situation like this will of course also have an impact on the existence of MSMEs that require special attention from the central and regional governments. The role of MSMEs is very important in the Indonesian economy and is one of the engines of the regional economy (BAPPENAS, 2014). Data from the Indonesian Ministry of Cooperatives and Small and Medium Enterprises in 2018 shows that the number of MSME business units is 99.9% of the total business units or 62.9 million units. The absorption capacity of MSMEs is 97% of the total employment, of which 89% are in the micro sector, and contribute 60% to GDP (Nainggolan, 2020). In addition, the character of the economy of DI Yogyakarta that dominates is micro and small industry, which is 98.4%, difficult to be followed by other regions in terms of labor absorption with an achievement of 79% (BAPPEDA DIY, 2020).

Due to the economic turmoil during this pandemic, MSMEs are considered to be facing an economic slowdown. Based on the results of the survey, there are 96% of SME players who admit that their business has felt the negative impact due to Covid-19. There were 75% of them experienced a very significant decline in sales. Not only that, 51% of SME entrepreneurs feel confident that it is very possible that a business that is running can only last one month to the next three months. There are 67% of SMEs experiencing uncertainty in obtaining access to emergency funds, and 75% feel they do not know how to make policies during a crisis. Meanwhile, there are only 13% of SMEs who believe that they have a plan to deal with the crisis and have found a solution to maintain their business (Rizki, 2020).

Based on the phenomenon that occurred in Kerten Hamlet, Imogiri Village, Imogiri District, Bantul Regency, the Covid-19 pandemic had an impact on the economy of the village community. The level of income of people who work as farmers has decreased. Not only that, the same thing was felt by home-based business actors or MSMEs in Kerten Hamlet who also experienced a decrease in income during the Covid-19 pandemic. Therefore, a marketing strategy is needed in the midst of the Covid-19 pandemic as an effort to continue to run its business and increase income during the Covid-19 pandemic.

One of the factors that can be improved to encourage MSMEs at the regional level is to improve product marketing strategies that are still conventional by branding through social media. Branding is an effort to strengthen product brands, while social media is a platform that can reach the wider community. The existence of product branding through social media will bring benefits to the community with independent businesses (MSMEs) in Kerten Hamlet in terms of product marketing so that they can increase business income and the welfare of the people of Kampung Kerten. Community service carried out for MSME actors in Kerten Hamlet by UIN Sunan Kalijaga KKN Students Batch-105 is expected to be able to fix problems

related to the marketing of MSME products so that they can advance local MSME businesses.

The definition of Micro, Small and Medium Enterprises (MSMEs) in Law Number 20 of 2008 is categorized into 3 parts. Based on the law, the productivity of a business is a core requirement of all categories included in MSMEs. But what distinguishes them from all of these categories is their annual sales and net worth. For example, a micro-enterprise, in a year its sales may not exceed Rp. 300 million, and the net worth of micro-enterprises is not more than Rp. 50 million. Meanwhile for small businesses, in a year the sales results range from Rp. 300 million more up to Rp. 2.5 billion, and the net worth of small businesses ranges from Rp. 50 million more up to Rp. 500 million. As for medium-sized businesses, in a year the sales results range from Rp. 2.5 billion more up to Rp. 50 billion, and the net worth of medium-sized businesses ranges from Rp. 500 million more up to Rp. 10 billion.

Unlike the Central Statistics Agency (BPS), BPS categorizes MSMEs based on the number of workers in the business. Micro-enterprises are included in the business category group whose workforce members are less than 5 people. Meanwhile, small businesses are included in the business category group with a workforce of between 5 and 19 people. Meanwhile, medium-sized enterprises are included in the business category group with a workforce of between 20 and 99 people. The general characteristics of MSMEs can be seen from the conciseness of the organizational structure, slack in the division of labor, the short term of the managerial hierarchy, and limitations in the ability of venture capital. Although the characteristics possessed by MSMEs from their management and governance system are fairly simple, on the other hand, the influence of MSMEs on the national economy can make a significant contribution.

In addition to contributing to the national economy, the contribution of MSMEs to the community in terms of creating new fields has also received recognition from the government. In addition to contributing to the national economy, the community also gets a significant contribution with the existence of MSMEs in terms of income so that there is an increase and equity. This is because it is easier for people to meet the requirements to enter MSMEs compared to the standards of large companies, thus providing opportunities for people to do business and improve their welfare. (Primadhita & Budiningsih, 2020).

In marketing communications, a brand or commonly called a *brand* is not just a logo or name, a *brand* is an organization (work unit) that communicates to customers what is the promise of brand principles. Not only take advantage of functional situations but also take advantage of emotional, self-actualizing, and social situations. A brand or brand is also not just fulfilling promises. A brand is a long journey that develops based on perceptions and experiences and judgments, as well as customer satisfaction with services related to using the brand (Nastain, 2017).

The influence of *brand* strength can lead to consumer loyalty that leads to business success, resilience, and product competitiveness. Different *brand* meanings produce their own attraction with all the strengths and goals in optimizing product marketing (Nastain, 2017). Marketing is the key to success in a business process,

especially if the product is a new product and will soon be introduced to potential customers. In this context, building awareness of a *brand* or commonly referred to as *brand awareness* is an activity that must be considered in this *branding* activity. This has been confirmed in several publications in the field of marketing. Awareness of a *brand* can help consumers make purchasing decisions, stimulate repetitive buying behavior, and in turn will enhance *brand equity*. (Sugiarto, 2019)

MarkPlus Institute of Marketing in Muhamad Nastain, "BRANDING AND PRODUCT EXISTENCE (STUDY OF THEORICAL CONCEPT OF BRANDING AND CHALLENGES OF PRODUCT EXISTENCE)", determines 6 (six) *brand* levels, namely (Nastain, 2017):

- a. *Brand* attributes are signs that are expected to remember certain attributes or characteristics of the product.
- b. Benefit is a *brand* that is not just a collection of attributes. Customers do not buy attributes, but the benefits of functionality (durability) and emotion. A good *brand* not only has the ability to explain the product to customers, but also relies on excellent product consistency. Customers who buy products expect not only the brand, but also the functionality of the product.
- c. Value is a value created by the *brand* for the manufacturer. The value associated with the product is usually described in a simple way, but represents the totality of the product. Customers who use the device the most want to portray themselves as people who are aware of technology, updating the technology the most, and try to improve their reputation with the products they use.
- d. Culture, that is, the brand represents a particular culture. Assume that Mercedes represents efficient and high-quality German culture. Honda represents the Japanese culture that is filled with technology and dreams for the future. Products produced in countries with a high level of culture, strict discipline, and guaranteed quality are more convincing than products manufactured in countries with low cultural quality.
- e. Individuality, namely the brand can also design a certain individuality.

Marije Boomsma and Michiel Arnoldus in *Branding for Development*, explains the importance of *branding*, especially since it can influence the purchasing behavior of consumers, helping the manufacturer or seller to get a price that is much higher for the products, keeping in mind that consumers are aware of *the brand* is willing to pay the price high for the product of certain *brands*. Considering the price change is not much effect on consumers loyal *brand* specific, *brand* also guarantees its products more resistant to surge in price. In the end, *the brand* will boost sales, which is an increase producer incomes. (Diarta et al., 2016).

2. METHOD

This research was studied qualitatively. Qualitative research is research that is useful for investigating, discovering, describing, and explaining the quality of social influences that cannot be explained, measured and described through a quantitative approach (Saryono, 2010). Data collection techniques were carried out by interviewing the owners of MSMEs and observation. Interviews were conducted to obtain information related to the marketing strategy of MSME products. While observations were made to determine the process of processing MSME products as well as *branding* and marketing. The informants in this study were MSME actors in Kerten Hamlet, Imogiri District, Bantul Regency.

The research was conducted by conducting field visits directly to each MSME actor to collect data. This is done to find out how to develop a marketing strategy for MSME products that has been done to attract the attention of consumers. The data that has been collected will then be reduced and grouped the data needed in the product branding process.

3. RESULTS AND DISSCUSSION

Brand or brand has a very broad meaning , depending on the perspective of understanding the meaning of the brand itself. In general, people think that a brand is just a name made on a product to differentiate one product from another. It takes a comprehensive understanding of the brand to understand it well, not just a descriptive understanding . Brand in the Indonesian dictionary means logo that was introduced by an entrepreneur (factory or manufacturer) as identification on the products.

Brand image (product image) greatly affects a person's belief, impression, and idea of the product. Product image is one of the guidelines for consumers to make important decisions. In creating a product image, it is necessary to pay attention to creativity in carrying out marketing strategies. An attractive and creative visual appearance on a *brand* must include everything directly related to the production process, promotion and product positioning in the market.

Positioning can be defined as a design, which is trying to position a product in the minds of consumers as a product that is able to meet their needs. According to Kartajaya (2005) *positioning* is " *The strategy for leading your consumer credibility*". *Positioning* relates to how a product builds trust and confidence with customers.

Community service activities are carried out by making observations first to obtain information about local potentials that need to be developed. This includes direct interviews with the head of RT 08 in Dusun Kerten, Imogiri Village, as well as obtaining permission to carry out service activities for several MSMEs around Dusun Kerten.

After getting permission from the hamlet, the next activity was to visit the MSME owners. The meeting resulted in the results that the MSME owners managed by several hamlet communities experienced a decline in marketing caused by Covid-19, and among other problems, namely the lack of understanding of promotion on social media.

Among the MSMEs in Dusun Kerten are tough chips, risol mayo, ampo, sticky rice tape, wedang uwuh, and chicken noodles. From the results of an interview with

Mr. Aan fidianto as the owner of the chicken noodle MSME, he said that the obstacle experienced was the lack of promotion through social media which had an impact on decreasing sales levels during the Covid-19 pandemic.

The dissemination of information carried out by MSME owners in Kerten Hamlet so far has only been through word of mouth. Promotions like this are not optimal in the digital era like today, so this community service aims to help MSME owners to promote through social media. Promotion through social media is very effective in attracting consumers or customers in this era, where almost most people use *smartphones* to dig up information to meet their needs.



Figure 1. The Process of Making Promotional Photos and Videos

In this community service, photos and videos were chosen as promotional materials to promote MSME products in Kerten Hamlet through social media. On the other hand, another obstacle was found, namely that most MSMEs were not registered on *Google Map*, so that people who wanted to buy their products had difficulty finding the location of the MSMEs. So, registering the location of every MSME that has not been registered on *Google Maps* is one of the right initiatives to do.

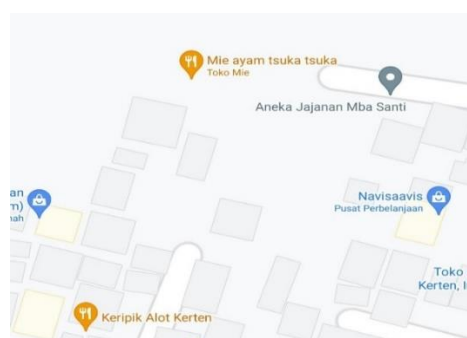


Figure 2. Some MSME locations listed on Google Maps

Social media was chosen as the right choice to promote MSME products in Kerten Hamlet. Besides being effective as a promotional media, social media is also the right choice to avoid crowds or physical contact between producers and consumers in the midst of the Covid-19 pandemic. Some of the social media used as promotional media are *Instagram*, *WhatsApp*, and *Facebook*.



Figure 3. Some photos of MSME products

The response or response from the owners of MSMEs to product photos and videos that are promotional materials is very good. Some say that product photos and videos really help them attract consumers or customers. However, it is unfortunate that some MSME owners do not focus on selling their products, because these MSMEs are side jobs that are done outside of working time.

4. CONCLUSION

By changing the *mindset* (the *mindset*) businesses that *brand* is a very valuable asset, then the urgency to build *the brand* in marketing the product needs to be emphasized. *Brand* is a business asset that must be maintained, its value is maintained as an inseparable part of consumer demand. Apart from being a business asset, a *brand* is expected to be able to win market competition, and it is necessary to manage the value of *brand* equity in a planned and strategic manner, and be able to face the challenges expected by consumers. From the discussion above, it can be concluded that MSME products in Kerten do not understand how to promote the *brand* of the business they create. Some of the MSMEs in Dusun Kerten even only spread information about products made only by spreading information by word of mouth, so that the lack of information obtained by potential consumers in finding out information such as what products are sold and information about locations that are lacking. The complete set makes it difficult for prospective consumers to find the location of the place for selling MSME products in Kerten Hamlet.

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EMPOWERMENT THE YOUTH KARANG TARUNA OF BLANTEN HAMLET IN DIGITAL LITERATURE SOCIALIZATION PROGRAM

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Abstract - Problems related to the use of online games have received a lot of attention from the wider community. Online games are games that can be played by many people at the same time over the internet. The results showed that adolescents are the most common age group who experience problems with the use of technology, such as the internet, smartphones and online games. As technology develops, awareness of the digital world is very necessary. The greatest potential that young people must have in today's digital era is the ability to use technology, so the main target of the graphic design training work program that is held is centered on the youth of Karang Taruna Dusun Blanten. It is hoped that with this training, Karang Taruna youth can use smartphones wisely or even produce works that are beneficial to the community.

Keywords: digital literacy, graphic design training, online game addiction, youth

1. INTRODUCTION

Digital literacy is knowledge and skills to use digital media, communication tools, or networks in finding, evaluating, using, creating information, and utilizing it in a healthy, wise, intelligent, careful, precise, and law-abiding manner in order to foster communication and interactions in everyday life (Nusantara, 2020). In today's era of globalization, technology plays an important role in everyday life. Technological progress is growing rapidly over time where humans are required to be technology literate. Many youths of Dusun Blanten are found playing online games during study hours, instead of taking advantage of advanced technology, they are carried away by the game. Based on the hadith of the Prophet Muhammad SAW, the Messenger of Allah said:

نِعْمَتَانِ مَغْبُورٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الصِّحَّةُ وَالْفَرَاغُ

The meaning: "Two blessings that many people are deceived in both, namely the pleasures of health and leisure." (Narrated by Bukhari, Tirmidhi and Ibn Majah).

Abdul Fattah bin Muhammad in *Qimatuz Zaman 'Indal 'Ulama* explains, the word "deceived" in this hadith means loss. Many people lose because of the pleasures of health and free time. There are people who are physically fit, but they seem to have no time to prepare for the afterlife because they are too busy with worldly life. There are also people who have enough time to prepare for the afterlife, but are physically unwell. In fact, if you have both, humans can use their time to worship and do good deeds.

Time is precious. Time is so precious, wasting it is the ultimate form of loss, even more dangerous than death. Ibn al-Qayyim Al-Jauziyah rahimahullah said that the meaning: "Wasting time is more dangerous than death, because wasting time will cut you off from Allah and the land of the hereafter, while death will only cut you off from this world and its inhabitants" [Al-Fawaid case 44]. Likewise, there are aphorisms is narrated by Ibn Qayyim Al rahimahullah following Jauziyah, "If you are not busy with good things, you will definitely be busy bad things". (Al Jawabul Kaafi p. 156)

This is a rule in life. If time is not filled with positive activities, it will definitely be filled with negative activities. At least it is filled with useless and useless things. Make programs, plans and life targets for the future so that the days are always filled with positive things and activities. It should be considered and managed properly, the time and age that God has given us. The majority of people are negligent and a waste of time.

Therefore, the socialization of digital literacy is deemed suitable and very much needed for the youth of Dusun Blanten in reducing addiction to playing online games and being able to take advantage of technology by participating in photo and video editing training held by the KKN 109 group of UIN Sunan Kalijaga 2021. It is hoped that with this training The addiction to playing online games for the youth of Dusun Blanten can be minimized, technology can be used wisely and even produce a work that has a positive impact on the community.

Based on previous research conducted by Ayu Latifah et al. In 2020 with the title “Sosialisasi Cegah Covid-19, Teknologi dan Literasi Digital di Tengah Pandemi Desa Mekarjaya” published by the MIFTEK PkM Journal. Digital literacy is the knowledge and skills to use digital media, communication tools, or networks in finding, evaluating, using, creating information, and utilizing it in a healthy, wise, intelligent, careful, precise, and law-abiding manner in order to foster communication and interaction. in everyday life (Nusantara, 2020). The Covid-19 outbreak that has hit more than 200 countries in the world has presented its own challenges for educational institutions.

To anticipate the transmission of Covid-19, the government has issued various policies, such as isolation, social and physical distancing to large-scale social restrictions (PSBB). This condition requires residents to stay at home, work, worship and study from home. One form of learning innovation is to do online or online learning (in a network). However, the implementation cannot be separated from various problems, there are many students who do not know about online learning devices or intermediaries, many also cannot use smartphones properly. The method used in this study has several stages, namely, the input stage, activities, outputs, digital literacy socialization, and data collection. The results of this study indicate that digital literacy is a good influence and additional knowledge for the community and students/children of Mekarjaya Village. The public also does not fully know about digital literacy, especially technology or learning applications that are used especially in the midst of the COVID-19 pandemic. For parents to better direct the use of digital in children for educational purposes so that the learning process from home is carried out properly. It is also recommended to adhere to health protocols in daily life, even though in Mekarjaya Village no one has been exposed to COVID-19. Because it can reduce the potential for the spread of COVID-19 in Mekarjaya Village.

According to research by Roslinda Veronika Br Ginting, et al., in 2021 regarding “Literasi Digital Sebagai Wujud Pemberdayaan Masyarakat Di Era Globalisasi” published by the Pasopati Journal. According to Paul Gilster in his book entitled *Digital Literacy* (1997), digital literacy is defined as the ability to understand and use information in various forms from a very wide variety of sources that are accessed via computers. According to Mochtar Riady (Chairman Lippo Group, 2016), stated that all Indonesian people have used cellphones. With the circulation of cellphones and the large use of the internet, Indonesian people should be able to be said to be empowered in the use of technology, because the Indonesian people can be said to be literate (literate) on various things such as: literacy, information literacy, media literacy so that it can be said that the public is literate. Indonesia is already multi-literate.

The method used in this research is the literature study method, which is a study used to collect information and data with the help of various materials available in the library such as e-books and journals, etc. and collect various scientific literature related to this author's study from various sources. and reviewing and summarizing it for later writing in this article as a new scientific work. The results of this study are a literacy movement program that has a positive impact on the community and the school environment at MA Darul Ulum

Karangpandan. The digital literacy program is able to increase awareness of the importance of the school literacy movement.

The principle of digital literacy development according to Mayes and Fowler (2006) is tiered. There are three levels of digital literacy. First, digital competence which includes skills, concepts, approaches, and behaviors. Second, digital use refers to the application of digital competencies related to certain contexts. Third, digital transformation that requires creativity and innovation in the digital world. The implementation of digital literacy in empowering the community is the first digital literacy in schools. The digital literacy movement in schools must be developed as an integrated learning mechanism in the curriculum or at least connected to the teaching and learning system. The second, digital literacy in the family.

The development of digital literacy in the family can be started and applied from the closest or closest family, such as parents who must be good role models in using digital media. Building interactions between parents and children in the use of digital media can be in the form of discussions, telling each other about the positive use of digital media. Digital literacy in society is the use of technology in communicating and delivering information by educating the public using technology assistance in the network so that people can be wise in using technology.

The conclusion of this study is that literacy that can be developed in the community is school digital literacy where this literacy school must be able to provide computer facilities and internet access, next is family digital literacy where this literacy starts from parents because parents must be role models in creating a social environment which is communicative in the family, and finally digital literacy in society where people can take advantage of today's very fast communication tools and technology to be able to create the most creative and innovative new ideas.

Meanwhile, according to research by Detta Rahmawan, et al., in 2019 entitled "Pelatihan Pengembangan Konten Positif Di Media Digital Bagi Kalangan Pelajar SMU di Kecamatan Jatinangor" published by the Unpad Journal. Media literate audiences are simply audiences who are able to access, select, analyze, evaluate, and use media, and understand the various impacts of using the media (Potter, 1998; Silverblatt, 1995). Media literacy is also related to the concepts of critical awareness, critical choice and social action. Critical awareness is concerned with how one becomes knowledgeable about the media (production, consumption, and distribution or the political economy of media) while discussion is the key in interpreting media messages where the process of interpreting is important in developing a critical perspective.

Critical choice refers to the personal choices of the audience regarding programs in the media or the choice of access to information. Finally, social action, namely actions or behaviors that are carried out based on knowledge of media literacy" (Silverblatt, 1995, pp. 303–305 in Poerwaningtias et al., 2013, p. 29). The research was carried out using several approaches, namely lectures and questions and answers. This method is used to give participants insight into media literacy. This method is interactive so that participants are also facilitated to be able to ask questions related to media literacy. The interactive discussion method is this method used to gather experiences, opinions or participants' curiosity related to positive content in digital media. Through this process, participants are facilitated

to express their opinions or attitudes towards the media and their use. The initial stages of the activity

The initial stage of this activity is to prepare various materials related to positive content to then be submitted to service activities. Through this initial survey, initial contact with teachers can be established to explore various data and needs related to the service program that will be carried out. The activities that have been carried out have been carried out well and according to the plan. Changes that occur in high school students who have received training are mainly in their knowledge of digital literacy concepts as one of the skills that are needed in this digital era, and also understanding to seek more positive content such as those related to education, science, and a variety of useful content. In addition, knowledge is also given about various practical ways of creating content in digital media. Middle-level and upper-level students are already accustomed to using the internet on their gadgets, with smartphones, students can use gadgets anywhere, including at school.

With graphic design training, the youth organizations can reduce their addiction to playing games and change useless habits into useful ones. Based on the background of the problem above, the main problem in this study is how graphic design training can reduce addiction to playing games for the youth of Karang Taruna Dusun Blanten. From the formulation of the problem above, the purpose of this study is to reduce the habit of wasting time of the youth of Karang Taruna Dusun Blanten in playing games and replace it with useful things such as designing attractive product advertisements that they sell, because most youth work in the field of digital. It is hoped that with this training, Karang Taruna youth can use smartphones wisely or even produce works that are beneficial to the community.

2. METHOD

The method used in this study is a qualitative, which is a research procedure that uses descriptive data in the form of written or spoken words from the people and actors observed (Wina Sanjaya, 2013:59). The implementation of community service in the form of digital literacy is carried out using the direct socialization training method at the Mushola of Dusun Blanten. In providing digital literacy seminars, there are stages in its implementation, namely the planning stage, the socialization stage, the implementation stage, and the evaluation stage. Following are the steps:

A. Planning Phase

As technology develops, awareness of the digital world is very necessary. Therefore, we plan to hold graphic design training for the people of Blanten hamlet. We realize that the most potential to take advantage of the digital young people era, so we make the youth of Karang Taruna Bina Warga Dusun Blanten as the main target of this work program.

At the planning stage, the person in charge first talked to the Karang Taruna representatives to ask what their needs were. The conclusion of the conversation is that young people have a desire to master editing skills. Then we plan the implementation of this work program by determining the date of implementation,

finding sources, preparing the necessary equipment and forming a small committee consisting of consumption section, equipment section, publication section and presenters.

B. Socialization Stage

After the work program is well planned, then the socialization stage can be carried out. In the socialization stage, we did by explaining the work program to be held was graphic design training in the form of poster and video editing training on the Karang Taruna meeting agenda. In addition, we also announced the training event in the whatsapp group so that other residents than youth can also take part in the training.

C. Implementation Phase

This work program consists of two sessions. The first session was poster editing training which was held on Monday, August 16, 2021 at Majelis Ta'lim Koran, Blanten hamlet at 14.30-17.00 WIB. the second session was video editing training which has been held on Sunday, August 22, 2021 at 20.00-22.00 WIB at the same place. This work program is intended for young people, but the enthusiasm of the residents for this program is so great that the participants who attend this training are not only young people but also children and adults. The number of participants who participated in this training was 29 people.

D. Evaluation Phase

This work program was able to run well thanks to the cooperation of all parties. The participants were able to understand the training material well as evidenced by the posters and videos grading color made by the participants. At this stage, we suggest to the youth of Karang Taruna to start beautifying the feed Instagram of Blanten hamlet with the knowledge that has been obtained from graphic design training. This is done as a follow-up effort of this work program.

3. RESULTS AND DISCUSSION

This training activity is carried out offline in the form of direct face-to-face with the presenters and participants so that the implementation can be carried out properly, participants can directly ask questions or learn by doing. This method is very effective because participants can immediately practice the material provided, and increase the enthusiasm of participants who are starting to learn new things.



(a)



(b)

Figure 1 (a) graphic design training poster, 1(b) video editing training poster

This graphic design training has two sessions, the first session is held on August 16, 2021 at 14.30 to 17.00 WIB at *Majlis Ta'lim* Dusun Blanten. In this session, Nurrochman gave the training. He was the first winner of creative video in the 56th UNIMMA birthday. Participants were attended by youth groups and KKN students, totaling 29 people.

This graphic design training via smartphone focuses on the Picsart application which the committee has distributed one day before the event, so that young people can download applications and other editing materials. The design material that will be made together is a lively poster of the 17 August competition.



Figure 2. Enthusiastic participants following the training

The second session of graphic design training was held on August 22, 2021 at 20.00 to 22.00 WIB which was a follow-up to the first session, namely video editing training which was filled by KKN student, Irsyad Fauzan. He has experience in video editing and has made content on YouTube many times, therefore he wants to share his experiences with youth organizations in Dusun Blanten. While the video editing training focuses on cinematic videos and color grading settings on videos through

the Kinemaster application, which was distributed one day before the event took place. The speaker explained the editing steps while monitoring the participants. The speaker also explained about how to calculate youtube and statistics Youtube adsense.



Figure 3. Participants are following the direction of instructor in editing video

Based on the table 1., participants do not only fill in the name column but also the email and telephone number column. This is intended to keep the training participants connected with our community service group, so that our group does not immediately end on the day of the training but can continue until now or in the future. .

After the training, the youth were satisfied with the material presented in the training, both in the first and second sessions. The proof is that there are youths who say that material related to video editing, namely youtube adsense is very useful for them to be even more enthusiastic in their work so that they can make money on the youtube platform. In addition, the youth youth groups are also no longer negligent with games that are not useful.

We hope that by holding digital literacy socialization in the form of graphic design and video editing training, the youth of the Blanten hamlet youth community can take advantage of existing technology such as mobile phones and laptops to work so that they can be productive in the media, especially during the current pandemic.

Table 1. Trainee List Table

Number	Name	Email	Phone Number	Job Code	District	Kode Pendidikan	Gender
1	Luci Intan Sari	luciintan@gmail.com	82229730503	2	3308	6	P
2	Irsyad Fauzan	Irsyadfauzan52546@gmail.com	82143599789	7	3308	10	L
3	Nungky safitri Audy Permata	nungky880@gmail.com	81292281830	9	3308	10	P
4	Sari	audypermata09@gmail.com	89607967178	1	3308	6	P
5	Riski Novian R Ahmad	Riskinovian69@gmail.com	85803083667	6	3308	6	L
6	Mustaqim	ahmadmustaqim@gmail.com	85727544574	1	3308	6	L
7	Azis Prastowo Aldito Yusuf	itsmeazis3@gmail.com	85803083648	1	3308	5	L
8	Alamsyah Bonang Yusufa	alditoyusuf.spm@gmail.com	85727175909	9	3308	4	L
9	Rahmatian	bonangyusufa.r@gmail.com	85742985936	2	3308	10	L
10	Yuba	Ayubatinulad@gmail.com	81559566825	1	3308	5	L
11	Nur Azizah	noerzizah3@gmail.com	89625078555	2	3308	10	P
12	Bima Arif Ferdian	Bima Ghafara	85231151054	1	3308	5	L
13	Priantoro	arifferdian46@gmail.com	85878031116	1	3308	5	L
14	Khaira Nadila Rizky Surya	khairanadila.dila@gmail.com	81327179101	2	3308	10	P
15	Saputra Ulul Izmi	rizkysoerja@gmail.com	82136539291	2	3308	10	L
16	Iftirosiana	Anaulul24@gmail.com	85641100229	2	3308	6	P
17	Reza Pahlevi	Rheza.p.r007@gmail.com	816347371	9	3308	6	L
18	Sri Murti	kiranamurty09@gmail.com	82133031220	8	3308	6	P
19	Riska Aprilia	raprilia088@gmail.com	85727064307	9	3308	6	P
20	Bayu Choirunisa	bagusbayu7@gmail.com	85872935282	9	3308	10	L
21	Romadhoni Arif Ferdian	nisaromadoni619@gmail.com	85875380469	2	3308	9	P
22	Priantoro	arifferdian46@gmail.com	85878031116	1	3308	5	L
23	Catur Andrian	caturrandrian@gmail.com	85741455527	3	3308	6	L
24	Azis Prastowo Ridho Amirul	itsmeazis3@gmail.com	85803083648	1	3308	5	L
25	Sakti Ahmad	ridho.blanten123@gmail.com	85726379022	1	3308	6	L
26	Mustaqim	ahmadmustani12@gmail.com	85727544574	1	3308	6	L
27	Naufal	mahardikanaufal.077@gmail.com	85782235743	1	3308	5	L
28	Yangga	Yanggasablon@gmail.com	85602417716	7	3308	6	L
29	Reza	Rheza.p.r007@gmail.com	816347371	9	3308	6	L

4. CONCLUSION

Conclusions in the service of the KKN 109 group at UIN Sunan Kalijaga 2021 regarding the socialization of digital literacy for the empowerment of youth in the Dusun Blanten went smoothly in the implementation process. The socialization was carried out in 2 meeting sessions and besides that there was also guidance from KKN members until the end of the service period.

From some of the responses of youth organizations to the socialization of digital literacy in the form of graphic design and video editing training, they were very satisfied with the material presented in the training, thus increasing their enthusiasm for working in the media during pandemic times like now, and also make their days more productive.

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**INCREASING THE QUALITY OF EDUCATION WITH VARIATIONS OF
LEARNING METHODS TAMAN PENDIDIKAN AL-QURAN
(ACTION STUDY AT DARUL ARQOM AL-QURAN EDUCATION PARK IN
WANASRI HAMLET, JERUKLEGI WETAN VILLAGE, JERUKLEGI DISTRICT,
CILACAP REGENCY, CENTRAL JAVA)**

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Abstract – *Taman Pendidikan Al-Qur'an (TPA) is a non-formal institution with an Islamic orientation, that educates children to optimize religious learning activities. The purpose is to produce a Qur'anic generation who have a broad Islamic perspective. This paper presents a discussion about the learning process that occurs at TPA Darul Arqom, Jeruklegi Wetan, Cilacap Regency, Central Java. The focus of the study is the application of various learning methods to improve the quality of education. This research was conducted from July 28 – August 30, 2021. The research method used is a qualitative approach, in which data collection was carried out by observation (primary data) and documentation (secondary data). The collected data was analyzed using Kurt Lewin's action research model (Planning, Action, Observation, and Reflection). As a result, a systematic strategy design is needed to improve the quality of education at TPA Darul Arqom. The implementation is in the form of a variety of learning methods. As part of the evaluation of learning activities, teachers will reflect to measure the achievements of the students. Based on the reflections, researchers find that learning activities at TPA Darul Arqom still need improvement such as making a systematic curriculum, adding teaching staff, and making student achievement sheets.*

Keywords: *quality of education, variety of learning methods, Taman Pendidikan Al-Qur'an.*

1. INTRODUCTION

The presence of the *Taman Pendidikan Al-Qur'an* (TPA) plays an important role in educating children (*santri*) to build the Qur'anic generation while maintaining morals (*ta'dib*), and improving religious knowledge (*ta'lim*). Especially in a pandemic situation that causes formal learning activities to be carried out online, school-age children still need a space for interaction with their peers. Therefore, the function of the TPA is not only as a learning space for religious knowledge but also as a space for togetherness and maintaining the solidarity of children with their peers.

Malik in Nurjayanti (2020) describes TPA as an institution or community group that organizes non-formal education based on Islamic religious education which aims to provide the teaching of the Qur'an. TPA is a place for teaching the Qur'an in the community, especially for children. The function of the TPA is to prepare the younger generation so that there will be no religious decline in the future.

TPA activities are divided into two, namely main activities and supporting activities. The main activity is the activity of reciting the Qur'an and its supporting activities are materials such as Arabic, date, *sirah*, *fiqh*, and so on that are adapted to the conditions of the community (Priyadi, 2013).

Mintari in Nurjayanti (2020) stated that there are three TPA learning methods, namely classical, individual, and peer tutors. Classical is used when memorizing material for reading prayers, daily prayers, *Asmaul Husna*, and short letters. Individually implemented when guiding the Koran and prayer practice. Peer tutoring is done to help teachers when teachers are teaching individually.

Previous research that has a similar focus of study, namely research by Aliwar (2016) entitled "*Penguatan Model Pembelajaran Baca Tulis Quran Dan Manajemen Pengelolaan Organisasi (TPA)*." This research is motivated by conventional learning management and the lack of learning facilitators so that quality improvement efforts are needed by managing the Qur'an reading and writing studio through a series of activities that are packaged in an empowerment program package. Strengthening the BTQ learner model that consists of 2 cycles (socialization and implementation) with four learning methods (*Qiro'ati*, *Iqra*, *Tilawati*, and *Al-Barqy*). As a result, a comprehensive understanding and skills are formed in managing standardized BTQ educational institutions.

Furthermore, a research by Unggul Priyadi, et al (2013) entitled "*Peningkatan Mutu Pembelajaran Taman Pendidikan Al-Qur'an Dengan Pembuatan Kurikulum TPA*." The background of this research is that the TPA in Duren Sawit Hamlet, Selomirah Village, Ngablak District, Magelang Regency does not yet have a curriculum and evaluation standard to assess the implementation of TPA, it is necessary to hold a TPA curriculum-making program. The making of the TPA curriculum is carried out in 4 stages, namely student observation, curriculum-making, making guidebooks according to the curriculum, and socializing the TPA curriculum and guidebooks. Making the TPA curriculum and guidebooks that have been adapted to make TPA learning more effective and efficient and following the conditions of the students.

Mungadi (2007) in his research entitled " *Pelaksanaan Pembelajaran Al-Qur'an di TPA SDN 02 Penangranti Jakarta Timur*", raised the theme against the background that students of SDN 02 Penranti East Jakarta pay less attention to religious education Islam, with details of the number of students who do not know the letters of the Qur'an and unable to read the Qur'an properly and correctly. As a result, activities were held Al-Qur'an learning at the TPA which is right in the Mushalla behind SDN 02 Pinangranti Jakarta Timur by a teacher named Muhtar S.Ag. The material taught is in the form of reading and writing activities Al-Qur'an, memorizing short suras, reading prayers, and daily prayers. Procurement Al-Qur'an learning at TPA SDN 02 Pinangranti plays a role in supporting education Islam, especially the education of the Qur'an.

In this study, researchers discuss tips for improving the quality of education which was held at the Darul Arqom Al-Qur'an Education Park (TPA), more precisely about the application of variations of the learning model. Darul Arqom Al-Qur'an Education Park (TPA) has its address at Wanasri Hamlet, Jeruklegi Wetan Village, Jeruklegi District, Cilacap Regency, Province of Central Java. Before this research was carried out, the implementation of learning activities in TPA Darul Arqom is only in the form of main activities, namely reading and writing the Qur'an (BTA) and other activities supported in the form of memorization. In addition, the previous Darul Arqom TPA learning was also guided with the classical method by only 2 (two) teachers, so that the atmosphere of the TPA is monitored less conducive.

Based on the above background, it is deemed necessary to design a strategy that systematically improves the quality of education at TPA Darul Arqom, one of which is by implementing more varied learning methods. Method implementation This varied learning is expected to increase students' interest in learning and create a cheerful and pro-active learning atmosphere. As for the implementation, of course, there must be a reflection to see how far the achievement of students in understanding the learning material received. It is hoped that this research can be used as a reference for the application of the method further learning so that the implementation of TPA activities in Darul Arqom achieves *istiqomah* to produce the Qur'anic generation.

2. METHOD

This study uses a qualitative method, which is a method of researching the status of a group of people, an object, a condition, a system of thought, or a class event in the present (Koentjoroningrat, 1998). Furthermore, research with a qualitative approach emphasizes the analysis of the process of an inductive thinking process related to the dynamics of the relationship between phenomena observed, and always uses scientific logic (Gunawan, 2013).

This research was carried out at the Al-Qur'an Education Park (TPA) Darul Arqom from July 28 until August 30, 2021. Research data collection uses the following methods: (1) observation, namely by observing directly and systematically social phenomena that occurred at the research location as primary data, and (2) documentation, namely by reviewing documents and archives of activities as secondary data. The flow of research and data analysis using Kurt Lewin's action research model, namely by applying the main concept which consists

of four components, namely: (1) planning (planning), (2) action (acting), (3) observation (observing), and (4) reflection (reflecting). Connection The four components are seen as a cycle which can be described as follows:

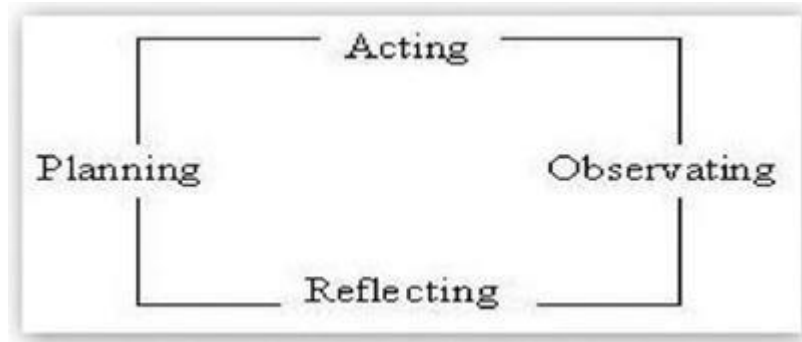


Figure 1. Kurt Lewin's model (Sutrisna: 2021)

3. RESULT AND DISCUSSION

Darul Arqom Al-Qur'an Education Park is one of the educational institutions non-formal educations in Jeruklegi Wetan Village which is oriented in the field of Islamic religious learning, especially the science of Reading and Writing the Qur'an (BTA). Learning targets for TPA Darul Arqom are children of the age of Early Childhood Education (PAUD) to Senior High School First Level (SLTP). Learning activities at TPA Darul Arqom are carried out every day starting from the time of the Maghrib prayer until the Isha prayer, or around 17.30 s.d. 19.30 WIB. Learning activities at TPA Darul Arqom use the classical method led by Mr. Kiai Nur Fauzan and his wife which are divided into 2 (two) classes, namely the Men's Class and the Girls Class.

A. Strategy to Improve the Quality of Darul Arqom TPA Education

The discussion about the quality of education is an issue that is discussed in almost every year aspects of life, including TPA education. In the Big Indonesian Dictionary (KBBI), quality is defined as a measure of the good and bad of an object; grade, level, degree (intelligence, intelligence, and so on), quality. While the learning method is a presentation technique mastered by a teacher to convey subject matter to good students individually or in groups with the aim that the material can be absorbed, understood, and practiced well by students.

Quality in the context of TPA Education is related to efforts to provide services which is complete, and satisfying for the students. Aspects of quality (quality) in the implementation of TPA are always related to student input, the process of organizing TPA with a service focus student, and the outputs achieved by students. The quality of education is not only determined by the institution's education but also adapted to the needs of students who are always developing along with the times.

Sagala in Asnawan (2020) states that the quality of education is a comprehensive characteristic of educational services both internally and externally external that demonstrates its capabilities, satisfies a desired need, or that implied concerns the inputs, processes, and outputs of education. One of the factors that

cause the improvement of the quality of education so far is not enough success, namely a development strategy that is more input-oriented (Ma'arif, 2016). Input-oriented here means that the quality of education is centered on the initial input of students. Will be better if education is also centered on the output of students in the form of knowledge, skills, and values.

The implementation of learning activities at TPA Darul Arqom is still not conducive and systematic so that there are only 2 (two) teaching staff, namely Mr. Kiai Nur Fauzan and his wife are less able to control the students who are difficult to manage. Interaction between kiai and santri looks less close because of the limited range of teachers to invite their students to communicate. Moreover, monitoring of the achievements of students is also less than optimal, so it does not It is rare to find Iqra students who forget where they have read.

Departing from this, a strategy for improving the quality of education is implemented on learning activities at TPA Darul Arqom in the form of steps according to the method Kurt Lewin's action research, as follows:

1) Planning

Considering the process of TPA learning activities carried out before the arrival of the researcher, the teacher, and the Independent *Kuliah Kerja Nyata* (KKN) students Generation 105 Group 56 State Islamic University (UIN) Sunan Kalijaga which is currently carrying out service at the location, holding meetings and coordinating culturally (friendship) on July 28, 2021, to discuss the follow-up plan Darul Arqom TPA learning during—at least—the implementation of KKN take place. The plans include (1) relocation of teaching and learning places, (2) division of classes according to the ability of students, and (3) division of teaching tasks. Documentation of the coordination of the Darul Arqom TPA learning plan can be seen at Figure 2. below:



Figure 2. Coordination of Darul Arqom TPA Learning Plans (Source: Personal Documents)

2) Implementation

The plan that has been prepared is then implemented one day after coordination along with the following details:

- a) The relocation of the place which was originally at the residence of Mr. Kiai Nur Fauzan in RT 09/ RW 06 to Darul Arqom Mosque at RT 03/ RW 06 which is about 50 m from the original place.
- b) With the addition of teaching staff from KKN students, each class can be monitored and conditioned better.

c) The class division which was originally only taught classically and divided into 2 (two) classes, namely the Men's Class and the Women's Class, are further developed into 4 (four) classes, namely the Men's Iqra' Class, the Women's Iqra' Class, the Men's Al-Qur'an Class, and the Women's Al-Qur'an Class. Documentation of learning methods classical and the division of learning classes can be seen in Figure 3. and Figure 3. 4. below.



Figure 3. Classical Learning Method (Source: Personal Document)



Figure 4. Classroom Division (Source: Personal Document)

3) Observation

During the implementation of the above learning activities (starting July 29 – August 30) 2021, researchers and teachers observe the process and development of students from both aspects of basic science (reading and writing the Qur'an), supporting science (memorization and recitation), and morals. Based on observations, there is a significant development of these three aspects, as evidenced by the enthusiasm and interest in learning of students who are maintained until the end of this research was carried out. However, the observations made by

researchers are still is considered less than optimal, because there is still no measurement of learning effectiveness at the Darul Arqom TPA.

4) Reflection

Reflection activities are carried out in two forms, namely by internal teachers and reflections from teachers to students, with the following details:

- a) Evaluation from the teacher by carrying out cultural coordination every day. After completing the TPA activities, discuss the achievements of students.
- b) Asking the progress of achievement to students, both in terms of reading and memorization, is carried out every time they want to teach.
- c) Assessment of students' writing at the end of the meeting with KKN students, and awarding prizes for outstanding students.



**Figure 3. Giving Gifts as a Reflection on the Learning of Students with Achievements
(Source: Personal Documents)**

B. Implementation of Variative Learning Methods

Learning is an attempt to obtain new information that is causes changes in behavior through experience. In the process, there is an interaction between students, educators, and learning resources in a learning environment. This process is called learning. With output-centered learning, learning will emphasize the sustainability of the learning process in an innovative, interactive, and effective manner that pays attention to the knowledge, skills, and values obtained by students.

The purpose of the TPA is to prepare the formation of the Qur'anic generation. Qur'anic Generation itself is a generation that loves the Qur'an and makes it a way of life. To achieve this goal, TPA students are required to love activities that intersect with the Qur'an, run it with pleasure, and of course able to keep it *istiqamah*. Thus, TPA teachers are also required to design and implement a learning atmosphere with varied methods.

Learning methods can be interpreted as a unique way or pattern in utilizing the basic principles of education as well as various techniques and other related resources so that the learning process occurs in the learner (Ginting, 2008). According to Wina Sanjaya in Helmiati (2012), the learning method is "a way in achieving something", the method used to implement the plans that have been prepared in the form of real and practical activities to achieve learning objectives. But in reality, the method used to convey material or information is different from the method used to understand—consolidating the mastery of a thing—students (santri) in knowledge, skills, and attitudes. The success of TPA learning depends on other factors such as the goal factor, the student factor, the situation factor, and the teacher factor. Thus the learning method plays an important role in holding the success of learning and the accuracy of the teacher in choosing learning methods.

In the teaching and learning process, the teacher in determining the method should not be used carelessly, the teacher in determining the method must go through a selection that is following the formulation of learning objectives. Whatever method is chosen in teaching and learning activities, it should pay attention to the accuracy (effectiveness) of the learning methods used in the teaching and learning process. There are many variations of learning methods that can be chosen and applied by teachers in teaching and learning activities. Therefore, a teacher is expected to choose a good learning method, because whether or not the method is chosen depends on the accuracy of the teacher in choosing a learning method.

The characteristics of a good learning method are as follows (Priyono R, 2009):

- 1) Be flexible, flexible, and have the right power according to the material and students.
- 2) Functional in uniting theory with practice and delivering students to practical skills.
- 3) Develop material, not reduce it.
- 4) Give students the freedom to express their opinions.
- 5) Placing the teacher in the right position.

After designing a strategy to improve the quality of education, the teacher then applies various learning methods at the *Taman Pendidikan Al-Quran Darul Arqom*. Variations of learning methods are applied to attract students' interest in learning, more precisely to reduce boredom. On the other hand, with various learning methods, teachers also get a similar impact, so the situation in the study room will be more cheerful and conducive. The forms of learning methods implemented at TPA Darul Arqom are listed in the table below:

Table 1. Variations in TPA Darul Arqom Learning Methods

No.	Day	Activity
1	Monday	Reciting and memorizing prayer readings.
2	Tuesday	Studying and <i>sholawatan</i> together.
3	Wednesday	Reciting and memorizing prayer readings.
4	Thursday	Recite and read Surah Yasin.

5	Friday	Reciting and telling the Prophets or Islamic stories.
6	Saturday	Arabic Writing Practice.
7	Sunday	Reciting and memorizing prayer readings.

Based on the table above, the details of the activities can be seen in the following description:

1) Recite (Deposit)

Santri starts the activity by praying together in the afternoon and then continue by depositing readings to the teacher—this term in subsequent writings will be referred to as “deposit”—both students who are still studying Iqra and Al-Quran classes. The duration of each child's deposit varies depending on their reading ability. This means that when the student reads fluently, the deposit is only around four to six minutes, in contrast to when the student reads less fluently, the deposit can take 10-13 minutes. The completion of the deposit session also varies depending on the local maghrib's call to prayer. When the Maghrib call to prayer echoed, the deposit session was stopped and continued after the Maghrib prayer in the congregation in the mushalla.

2) *Sholawatan* Together

The activity begins when all students complete their deposit to the teacher, usually 30 minutes before the call to prayer. When all the santri finish their deposit, they sit in a circle (toward the wall). The activity began with a little wisdom by Ust. Nur Fauzi, then the students were invited to read prayers together. The recitation of the shalawat is sometimes accompanied by hadrah instruments such as the darbuka, hadrah—in the pesantren world it is sometimes called “*terbang*”, and bass. Sometimes the shalawat is hummed without any hadrah accompaniment.

The chants that are usually sung are prayers that are easy to pronounce by children and there are many variations of the song, such as *shalawat tibbil qulub*, *nuridzati* and *asyghil*. Shalawat is sung in a loud but solemn voice. In addition to prayer, the students also recite local poems that contain Islamic teachings and are combined with prayers. Examples such as *syi'ir lir-ilir* belonging to Walisongo, the poems of the pillars of Islam and the pillars of faith, and *Syi'ir Tanpo Waton* belonging to Gus Dur.

3) Read Surah Yasin Together

As the activity of reading shalawat together, the activity begins when everyone finished the deposit and sat in a circle. The students who take part in this activity are specifically for those whose deposits have read the Qur'an and students who still make their Iqra deposits are returned home first.

The mechanism for reading Yasin was carried out simultaneously under the guidance of Ust. Nur Fauzi. Reading Yasin besides aiming to get *fadhilah* reading Yasin on Thursdays also aims to improve reading and increase knowledge of recitation for students whose classes are already Al-Qur'an. Not all verses of Surah Yasin are read, but only part of it, more precisely half of each session. So, in two new sessions Yasin khatam.

4) Telling the Prophets or Islamic stories

This activity starts approximately 30 minutes before the call to prayer. The students gathered when they had finished making their full deposit. The activity was guided directly by Ust. Nur Fauzi or the representative. The stories that are narrated are usually prophets who have wisdom that is easily digested by children or pious people whose stories are following the level of mastery of local students. Like the story of the prophet Adam, Prophet Sulaiman, Prophet Yusuf, or the stories of guardians such as Rabi'ah Adawiyah, Ashabul Kahf, and other pious people.

5) Arabic Writing Practice

This activity starts from the afternoon when the regular deposit starts until Isha with a break in the Maghrib prayer. This activity began with a prayer together then the students put themselves in their respective classes. The writing class is divided into two classes, Al-Qur'an and Iqra. Al-Qur'an classes are taught to write at an advanced level by writing prayers in prayers such as prayers after greetings, *iftitah* prayers, *tahiyat*, and so on. While the Iqra class is taught to write at the basic level. Usually, the material comes from Iqra volume two.

The students write out what the teacher wrote from the blackboard into their books. After writing the book, it is collected to the teacher to be corrected and given direction when there are errors. It is hoped that with this activity all students can write Arabic properly and correctly, at least it is easy to read.

6) Memorizing Prayer Readings

This activity is divided into two sessions, memorizing simultaneously—all students—and in groups. The memorization group was divided into six categories by dividing (1) the Qur'an into two classes, male and female, (2) Iqra into two, male and female, (3) toddlers into two, male and female. The type of memorization given is also different, for the Al-Qur'an class includes prayers in prayer, especially the prayers that are written in Arabic writing classes such as *qunut* prayer, *tahiyat* and *iftitah* prayers. As for the Iqra class, the memorization still revolves around basic practices, such as prayer intentions, prayer procedures, ablution prayers, and procedures. The joint memorization aims to strengthen and expedite the students' memorization, while the group ones aim to increase memorization.

C. The Importance of Reflection for Santri

Learning reflection is an activity carried out in the learning process that expresses constructive impressions, messages, hopes, and criticisms of the learning process. Reflection is very useful for a learning activity for both teachers/teaching staff and students to convey the impression of the learning process, whether it goes well or not (Mulyani, 2020).

Reflection on learning at TPA Darul Arqom is usually done after TPA activities in a small forum. Mr. Kiai Nur Fauzan as a teacher talked about his observations about the development of the students. Each student certainly has a different stage of development, so the achievement is different. For example, a student has not been fluent in reading a specified page of Iqra, then the next day he must repeat the page.

Reflection activities are also carried out by the students themselves with the guidance of the teacher. Students will be provoked by simple questions, such as "Who is praying at dawn today?" or "Who has memorized the intention of the Isha prayer?". This question will trigger the students to reflect on themselves. Indirectly they will reflect on themselves whether they have applied the values taught or not. Other questions, such as "How was the Koran activity today?", will trigger the students to voice their opinion about the impression of the ongoing learning process.

The achievements of the students can also be seen from the results of the activities of the students such as writing Arabic letters. The teacher will check the students' notebooks one by one and assess their writing. For students who can do well, will get an award (rewards). This award aims to increase the motivation of the students. In this way, the student's enthusiasm for learning will continue to increase.

The increasing enthusiasm for learning of the students can be seen from the increasing number of students who attended the landfill activities. Children who live around the TPA began to come to participate in the TPA activities. They no longer feel ashamed to go to the TPA because they have no friends. With the presence of peers in the TPA, reciting activities can be carried out using the peer tutor method.

Djamarah in Anggorowati (2011) describes the peer tutoring method (peer teaching) namely learning carried out by friends who have almost the same age. For example, students who are already fluent in reading the Qur'an can listen to their friends' readings peers and correct them if there are errors. In addition, they can also help teach in the male IQRA and female IQRA classes. That way, TPA learning activities will be more memorable and meaningful.

4. CONCLUSION

Based on the application of the action study, so far the implementation of Learning at TPA Darul Arqom can be said to be more organized and conducive, both from the availability of infrastructure, teaching staff, and class division that increases effectiveness convey knowledge to students. The existence of variations in learning methods makes students more enjoy the teaching and learning process at TPA Darul Arqom, so that interest in learning and enthusiasm students in the TPA room woke up well. However, there are still limitations in efforts to improve the quality of education at TPA Darul Arqom, namely the absence of a curriculum that systematic and guidebooks/guidelines for students in carrying out learning activities. Moreover, there is no measurement instrument regarding the effectiveness of learning such as Cards Achievements and Journals / Lecturers' Notes at TPA Darul Arqom are important things for attention for the implementation of sustainable teaching and learning activities.

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MOSQUE-BASED COMMUNITY EMPOWERMENT THROUGH THE LITERACY PROGRAM “TERAS BACA” AT PADUKUHAN PONDOK SELOMARTANI KALASAN SLEMAN

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Abstract - *“Teras Baca” is one of the literacy movement programs by providing facilities in the form of a small library which made by the 11th thematic KKN 105 UIN Sunan Kalijaga groups in carrying out mosque-based community empowerment in Padukuhan Pondok, Selomartani, Kalasan, Sleman , DIY. This program is also designed to solve problems in the community according to their recognition, they are the difficulty of children in understanding learning materials during online class, parents who are less able to assist children in learning, the low interest in reading in the community, and the lack of empowerment of the mosque as a center for community activities. Based on these problems, the researchers tried to uncover the process of community empowerment based on mosques through the program of “Teras Baca”. This study uses a qualitative method with a participatory approach. There are 7 stages in the process of “Teras Baca” movement: the preparation, the assessment, the planning, the action plan, the implementation, the evaluation, and the termination.*

Keywords: *Community Empowerment, Literacy, Teras Baca, Mosque-based, Padukuhan Pondok.*

1. INTRODUCTION

Science is growing as time goes by. The need for reading is also very important. Shihab (2019) in his book "Literacy Moves the Country" says that the characteristics of the present and future society are the large amount of information, increasingly digitized life, and the type of work that requires a high level of reasoning. All of these things require literacy.

Literacy is an effort to build a progressive society. The higher the literacy level of the community, the higher the quality of a nation. This shows that literacy activities that start from individuals can have an impact on something bigger, and can even form a glorious civilization. Awareness of literacy that starts from reading interest occupies an important role in advancing the nation.

Reading is one of the basic literacy that is most needed in facing the times and in shaping global competence (Widodo et al., 2019). Unfortunately, previous research has shown the fact that reading interest is still a problem in Indonesia (Fahmy et al., 2021). Compared to other ASEAN countries, Indonesia 'wins' the lowest position regarding the interest of reading (Kasiyun, 2015). On an international scale, UNESCO recorded that the reading index in Indonesia is only 0.001%, which means that only 1 in 1000 Indonesian people have an interest in reading (Nopilda & Kristiawan, 2018).

Previous research has shown the fact that reading interest is still a problem in education in Indonesia (Fahmy et al., 2021). The current low level of literacy and interest in reading in Indonesia is exacerbated by the Covid-19 pandemic. Distance learning (Pembelajaran Jarak Jauh/PJJ) is an alternative to learning at school. As a result, students are too dependent on devices, while they have not been able to use devices wisely for learning purposes. So with the existence of PJJ, there is interference with the reading activities of elementary school students (Fahmy et al., 2021).

Various problems related to literacy are also problems in the social sphere of the Pondok community. Pondok is a Padukuhan in Selomartani Village, Kapanewon Kalasan, Sleman Regency. Despite having diverse livelihoods, most of the parents in Padukuhan Pondok are farmers and casual labourers. The condition of parents who have to work and the lack of ability of parents in teaching children are felt by the Padukuhan Pondok community.

Referring to the social condition of the Padukuhan Pondok community, the majority of which are not highly educated, busy at work and the addition of the PJJ situation, one of the effective strategies in encouraging children's interest in reading activities is to provide reading materials in the home environment (Bano et al., 2018). Other alternatives presented by Huriyah (2016) which tells that the family library can be the most appropriate means of providing reading materials. The availability of reading material facilities such as community reading parks (TBM) can also be another alternative.

On the other hand, the majority of the people of Padukuhan Pondok are moslems. The availability of mosque can be empowered not only as a place of prayer, but also as a center for community activities. This is as the results of the study by Farahati (2011) that nowadays mosques are not only built for prayer, but also have an important role as a place to educate and guide people, help find solutions to

disputes and problems, and participate in social activities. Even Rasulullah saw. in his time using the mosque as an educational center, a place for deliberation, and fostering the mental and morals of the shahabat (Mulyono, 2017). Thus, the existence of the mosque has a very deep and broad potential in helping the community.

A. Literature review

Several studies on community empowerment through literacy have been carried out by previous researchers. Journals that discuss the similarity of objects and research theories are used as references in this study. The following are previous studies that are used as literature reviews in this study:

First, Hutri Agustino in his research "Community Empowerment Based on the Literacy Movement at the Pondok Sinau Lentera Anak Nusantara Community Reading Park" published in the Social Welfare Journal in 2019, generally also discusses community empowerment. The purpose of this study is to determine the relationship between community empowerment of various literacy movements and the impact of socio-economic changes in society. The researcher uses the theory of community empowerment and literacy theory and uses a qualitative descriptive method. From the results of this study, it can be seen that there is a relationship between community empowerment based on the literacy movement and the socio-economic changes of the surrounding community.

Second, in the Journal of Community Empowerment with the Character, "Community Literacy through Community Reading Parks (TBM)" Budi Bakti, East Lampung Regency by Irsad et al. (2020). The purpose of this empowerment is to provide assistance in coding management, circulation management, promotion and publication efforts based on websites and android applications. The method used is Participatory Action Research (PAR). This activity resulted in coding the collection of TBM Budi Bakti, membership management, recording the circulation of collections, as well as media promotion and publications based on websites and android applications.

Third, Acep Zoni Saeful Mubarak (2021), "Mosque-Based Money Waqf Literacy" published by the Islamic Guidance Journal. The purpose of this study is to examine whether mosques can be used effectively to build cash waqf literacy, in this case the researcher uses literacy theory. The method used in this study is descriptive qualitative sourced from literature review. The results and findings obtained from this study are strategies in mosque-based cash waqf literacy can be done in the following ways: first, building cooperation with organizations that have the duties and functions of mosque development. Second, compiling material for the taklim assembly and sermons on cash waqf so that they become material supplies for preachers and preachers and third, organizing Training of Trainers (TOT) for preachers and preachers.

The similarity between the research above and this research is that they both examine community empowerment through the literacy movement, based on public places (mosques), using qualitative methods. Apart from some similarities, this research has differences in the object of research, namely, children and the people of Padukuhan Pondok, Selomartani.

B. Community empowerment

Empowerment is etymologically derived from the word "power" which means empowerment or power (Hutri, 2019). Community empowerment means giving power or strength to the community. Dilla Hardina and M. Fikriansyah argue that community empowerment is an effort made by individuals, groups, or institutions in providing provisions in the form of information, skills, and certain skills to the community in order to support a more dignified and prosperous life (Agustiani & Wicaksono, 2021). Payne, in Ministry of Social Affairs (2020) explained that the purpose of community empowerment is to help each other and learn through the development of small steps in order to achieve a larger goal. In simple terms, it can be concluded that community empowerment is an effort made by individuals or groups with the aim of helping the community through certain steps in order to achieve a more dignified and prosperous life.

Aspects of community empowerment in an effort to empower the community can be studied from 3 (three) aspects: (1) *Enabling*, creating an atmosphere that allows the potential of the community to develop. (2) *Empowering*, strengthening the potential of the community through concrete steps involving the provision of various inputs and opening up various opportunities that will make the community more empowered. (3) *Protecting*, namely protecting and defending the interests of the community in the decision-making process concerning themselves and their community is an important element, so that community empowerment is closely related to strengthening, civilizing and experiencing democracy (Friedman, 1994). While the stages in the community empowerment process according to Adi (2003): *engagement, assessment, planning, action plan formulation, implementation, evaluation, and termination.*

By looking at literacy problems and reading interest in Padukuhan Pondok, and the potential of mosques as centers of community activities, a mosque-based "Teras Baca" is needed as an alternative solution in dealing with literacy problems, especially for children in Padukuhan Pondok, Selomartani, Kalasan. The mosque-based "Teras Baca" Program is also one of the mosque-based community empowerment efforts. Mosque-based community empowerment activities are interpreted as a mosque movement which is a central force centered on community participation in an area that is able to become a driving force for empowerment activities in increasing independence, welfare and improving the quality of life for the better (Ridwanullah & Herdiana, 2018).

The mosque-based Reading Terrace Program is one of the programs held by the 11 Thematic KKN 105 UIN Sunan Kalijaga group to respond to community complaints, especially on the level of children's understanding of the subject matter that is lacking, low interest in reading, and the lack of empowerment of the mosque as a center of activity. Based on this background, the purpose of this research is to develop a participatory interest in reading and literacy awareness in children and the people of Padukuhan Pondok, Selomartani in general through mosque-based community empowerment using the Teras Baca literacy program.

2. METHOD

This study uses a qualitative method with a participatory approach. Qualitative research is research that produces and processes descriptive data such as transcripts of conversations or interviews, field notes, documents, sound or video recordings and so on (Poerwandari, 1998). While the participatory approach is carried out in a dialogical and interactive way in order to empower research, share thoughts about the purpose of the method, conclusions and other aspects in the whole research process. The research implementation starts from data collection, design preparation, instrumentation, processing to report preparation always with informants who are played not as objects but as subjects in a study (Kusnaka & Wisdom, 2003). The participatory approach is considered the most appropriate method in community empowerment research.

Determination of informants is done using purposive sampling technique. Purposive sampling is a sampling technique of data sources with certain considerations (Sugiyono, 2015). Lincoln & Guba (in Sugiyono, 2015) said the selected sample serves to obtain maximum information, not to generalize. Samples are not taken at random but are instead selected according to certain criteria (Poerwandari, 1998). The term informant is more commonly used instead of the term sample in qualitative research. Informants in this study were Mr. Dukuh Pondok, Chairman of the Takmir of Sarimulyo Mosque, and the youth of the Karang Taruna Muda Wicaksana Padukuhan Pondok. The informants were selected with consideration as key figures in Padukuhan Pondok in carrying out the empowerment research that was carried out.

Determination of the area was determined using purposive methods (methods on purpose) namely Padukuhan Pondok, Kalurahan Selomartani, Kapanewon Kalasan, Sleman Regency, Special Region of Yogyakarta. The primary data sources used in this research are data obtained from the first hand, namely the respondent concerned through an in-depth interview process, in this case is Mr. Dukuh Pondok and the Chairman of Takmir Masjid Sarimulyo. In addition, a Forum Group Discussion (FGD) was also conducted with the youth group Karang Taruna Muda Wicaksana Padukuhan Pondok. While the secondary data source used is through observation when conducting research to strengthen the findings during the data collection process in the field.

The validity of the data was tested through the triangulation method. This method is checking data from various sources, in various ways and at various times (Sugiyono, 2015). Meanwhile, according to Miles & Huberman (1992) Informant review techniques or feedback from informants can also be used to ensure the validity of the data to be collected in the study.

3. RESULTS AND DISCUSSION

Community empowerment is an effort made by individuals or groups with the aim of helping the community through certain steps in order to achieve a more dignified and prosperous life. As the origin of the word-daya or "power" in English, the empowerment referred to in this study is in line with the understanding put forward by The Webster & Oxford English Dictionary, namely to give ability to or to enable or an effort to enable and empower the community (Mubyarto, 2000). In this context, the empowerment in question is the effort of the Karang Taruna Muda

Wicaksana Padukuhan Pondok and Ketakmiran Sarimulyo Mosque in expanding the function of the mosque for the benefit of the people, especially in the field of literacy.

Sumodiningrat (2002) describes community empowerment must go through the following approach. *First*, the effort must be directed and directed directly to the parties in need in order to resolve the existing problems. *Second*, community empowerment programs must involve and involve the community in the implementation process. It aims to be able to improve the community's ability to design, manage, and account for. *Third*, using a group approach (Bhinadi, 2017).

So far, many community empowerment programs have focused only on the economic or social and environmental fields. Today, community empowerment is starting to enter the world of education such as the literacy movement. For this reason, the literacy movement can also be regarded as a community empowerment program by eliminating illiteracy, improving the quality of education and public interest in reading which, if investigated in the future, will even have an impact on alleviating poverty. The literacy movement has been echoed by various institutions with the establishment of a small library with all kinds of terms. In this study, the KKN 105 UIN Sunan Kalijaga tried to empower the community with the literacy movement through the provision of a "Teras Baca".

Community empowerment can be carried out by several elements. In mosque-based empowerment through the "Teras Baca" literacy program, the elements involved are the Pondok Padukuhan people, the Sarimulyo Mosque Dispensary, the Karang Taruna Muda Wicaksana, and KKN 105 students at UIN Sunan Kalijaga. A more solid, comprehensive and sustainable empowerment process will be achieved when various elements are able to build partnerships and networks based on the principles of mutual trust and respect (Eko, 2002 in Ministry of Social Affairs, 2020).

As there must be 3 aspects in community empowerment (Friedman, 1994), then what is being done must of course include part of the process of creating a climate that is capable of developing community capacity (*enabling*), strengthening existing potential (*empowering*) and protecting and defending the process that increasingly empowers the community to determine their future (*protecting*). Meanwhile, the stages of mosque-based community empowerment through the Teras Baca literacy program according to the stages of Adi (2003) are as follows:

A. Preparation Phase (Engagement)

The preparation stage includes field preparation and officer preparation. Preparations were made before entering the official team drop-off schedule in the field. Field preparation is carried out to find a suitable place to be targeted through a feasibility test. In the context of this research, the location was available because this community empowerment was carried out when the KKN 105 Thematic UIN Sunan Kalijaga program was implemented with the Padukuhan Pondok itself who proposed the location of the empowerment first. So that field preparation is only related to formal administration and licensing from related parties.

Meanwhile, the preparation of officers needs to be done in order to harmonize perceptions among team members in choosing the approach used during community development. The process of preparing officers needs to involve

relevant community leaders to carry out the initial approach. In this study, the characters met were Mr. Dukuh Pondok, the Chairman of the Takmir of the Sarimulyo Mosque, and representatives of the youth Karang Taruna Muda Wicaksana Padukuhan Pondok. This preparatory stage opens the initial path in carrying out the community empowerment process in Padukuhan Pondok.

B. Assessment

The assessment process is carried out by identifying the problems or needs expressed along with the resources owned by Padukuhan Pondok as the target community. There needs to be active community involvement in the assessment process so that the problems that come out are from their own point of view. Researchers facilitate the community to prioritize the problems they present.

In this study, the assessment process of the Padukuhan Pondok Selomartani community was carried out using an in-depth interview technique with community leaders, in this case Mr. Dukuh Pondok and the Chairman of Takmir Masjid Sarimulyo. Through an interview with Mr. Dukuh Pondok, it was known that during PJJ, parents in Padukuhan Pondok had difficulties in teaching their children.

"...In this cottage, the problem is the difficulty of parents in teaching their children, in accompanying their children to study at home. Most of them are farmers and freelancers, so yes, they work during the day. Came home tired..."

Meanwhile, through the Chairperson of the Sarimulyo Mosque Takmir, there is a desire to enliven the mosque and make the mosque a center for community activities.

"...If possible, like at the beginning of the application, which is to enliven the mosque. Now the program is up to you, the important thing is the effort to make the mosque a center for community activities..."

A Forum Group Discussion (FGD) was also held with the youth group Karang Taruna Muda Wicaksana Padukuhan Pondok as a youth mobilizing group. Through this FGD, it was found that literacy and interest in reading in Padukuhan Pondok were still lacking. The children in Padukuhan Pondok are also quite difficult to understand the school subject matter due to the applicable PJJ.

"...Most of the children have difficulty understanding the lesson. There are no teachers, all of them are online, their parents also work full-time, right, they don't really understand children's subject matter..."(Chairman of Youth Organization)

"In this cottage, the literacy rate is still very low, as if there are no activities that can increase interest in reading. Let the children have useful activities like that."(Chairman of Youth Organization)

In addition, researchers also made observations on field conditions to strengthen the findings. At this stage, researchers and related parties identify problems and available resources in Padukuhan Pondok. The problems that really

arise from the community are the condition of parents who have to continue working, the inability of parents to teach children during the pandemic, the difficulty of children in understanding school material, and the low literacy and interest in reading felt by the people of Padukuhan Pondok. In addition, there is also a strong desire to make the mosque not only a place of prayer, but also a center for community activities. The results of this study will be followed up at the next stage, namely the planning stage.

C. Stage of Alternative Program Planning (Planning)

At this stage, in a participatory way, the researcher tries to involve the community in thinking about alternative programs and activities that can be carried out with the existing potential. The researcher acts as a facilitator in helping the community determine the most effective alternative programs and activities. By looking at the existing problems, there are several suggestions from the community regarding the program to be formulated.

Several proposals that surfaced, among others, were the proposal to provide facilities that could foster a reading climate for children in Padukuhan Pondok and the proposal put forward by the Head of Youth Organization in the form of a child learning mentoring program. The location of the facilities to be used was chosen based on the proposal of the Chairman of the Mosque Takmir to empower the mosque. By considering several problems, situations, resources, and available time, an agreed program plan was obtained, namely the mosque-based Teras Baca literacy program.

"Teras" in the KBBI is said to mean a rather high ground or floor in front of the house. In general, the term "teras" is nothing but the front porch, veranda, or hallway. So if it is interpreted linguistically, the meaning of the "Teras Baca" refers to a place that is used for reading activities. To refer to the same meaning, in fact many other terms have emerged, such as reading houses, fairy tale houses, smart terraces, or community reading gardens.

The origination of the name "Teras Baca" itself was based on the use of the terrace of the Sarimulyo Mosque, Pondok for reading activities. The purpose of placing the "Teras Baca" at the Sarimulyo Mosque is an effort to empower the mosque. It is hoped that the mosque is not only a place of worship but also a center for community activities, one of which is literacy. The literacy activity that grows in the mosque through the Teras Baca program is expected to be able to increase the intelligence of children and local residents through reading and writing. So that later from the mosque was born a generation that has the power of critical reasoning while still holding fast to religious values.

D. Action Plan Formulation

At the stage of formulating the action plan, the researcher and the Karang Taruna Padukuhan Pondok group as the driving force, formulate together what activities will be carried out in carrying out the mosque-based "Teras Baca" work program in the Covid-19 pandemic situation with various existing obstacles. At this stage, several activities that can be formulated and determined are: providing facilities in the form of a small library, providing assistance to children in learning

through Whatsapp groups, borrowing books once a week, holding poetry contests, and making magazines as souvenirs. as well as documentation of activities.

At this stage, a program implementation planning table has also been formed as shown in table 1.

Table 1. Program implementation planning

Name of activity	Implementation Process	Target Target
Book Borrowing	<ul style="list-style-type: none"> - Pick up schedule is every Monday from 15.00 to 17.00 WIB. - Collaborate with youth youth organizations in monitoring the process of picking up and returning books. 	6th grade elementary school children and 7th grade junior high school students
Children's Learning Assistance	<ul style="list-style-type: none"> - This is done through a Whatsapp group or personal chat if necessary. - The implementation is also to reflect the results of reading books. 	6th grade elementary school children and 7th grade junior high school students
Poetry Creation Contest	<ul style="list-style-type: none"> - Competition for children aged 10-15 years - Submitting works via Google Form 	Children aged 10 – 15 years
Magazine	<ul style="list-style-type: none"> - As a capacity and appreciation for the work of children, poetry competition. - Provide opportunities for residents who want to submit their writings to be published. 	General public

E. Implementation Phase (Implementation)

This stage is the most important stage in the community development process. The success or failure of community empowerment depends on whether or not the implementation of the program is carried out smoothly. The implementation of the “Teras Baca” program has been successfully carried out as follows:

1) “Teras Baca”



Figure 1. Procurement of a “Teras Baca” at the Sarimulyo Mosque, Pondok (Source: Group Document)

One form of implementation of the literacy movement is the habit of reading with the application of borrowing books. This habituation is the most important thing to be able to create a reading culture in the community. In a study on the habituation of the literacy movement in schools, it can be found that this habituation stage consists of providing facilities and infrastructure, selecting reading books,

reading habits before learning, equipping school facilities with various kinds of texts, and involving the public in the literacy movement (Burhan et al., 2020).

The Teras Baca program, which was held at Padukuhan Pondok, initially targeted children between the ages of 11 to 13 years or in other words, the range of elementary school children from grade 6 to grade 7 junior high school. Determination of this target is the result of a decision after considering several things that happened in the Padukuhan Pondok environment. Due to the Covid-19 pandemic that is still spreading widely, the implementation of the Teras Baca program is semi-online, namely borrowing books directly at mosques and mentoring learning and reflecting on reading done online. For this reason, one of the considerations is that children below the target are considered unable to operate gadgets properly and correctly.

The targeting of children in the literacy movement is considered very appropriate considering that at this time children's curiosity is at a golden point. This is in line with the opinion of Shihab (2019) that the main capital of literacy in children is curiosity. By cultivating curiosity in children, their thinking power is much improved so that the knowledge taught is no doubt easier to absorb and digest.

In order to attract enthusiasm and stimulate children's curiosity on the "Teras Baca" at Padukuhan Pondok, KKN 105 UIN Sunan Kalijaga Group seeks to provide interesting reading books for elementary and middle schools, namely fiction books in the form of children's short stories and comics. However, other reading books such as religious books and learning books are also provided.

Implementation of the online "Teras Baca" program, the 11 Thematic KKN 105 UIN Sunan Kalijaga group in collaboration with the Karang Taruna Padukuhan Pondok by coordinating via Whatsapp. In addition, the formation of Whatsapp groups for children who are registered as members of the "Teras Baca" is also carried out as an effort to assist learning and reflect on the results of children's reading. Each group is filled with 2 to 3 children with 2 supervisors in it. While offline, the field coordination section in monitoring the book lending process is carried out by the youth of Karang Taruna Padukuhan Pondok.

When compared, the difference between the "Teras Baca" and the library lies in the quantity of books available, in terms of the rules applied. Libraries have quite strict rules, such as not being allowed to bring food or drink, not being allowed to make noise, and so on. However, it is suggested that Teras Baca is not. It is feared that the application of rules that are too strict will make children uncomfortable, especially if the purpose of the "Teras Baca" is to foster interest in reading (Praheto & Sayekti, 2019). However, the KKN UIN Sunan Kalijaga group in the implementation stage of the Teras Baca book borrowing at Padukuhan Pondok has determined a book borrowing schedule. This is due to the Covid-19 pandemic, which requires social distancing. So, people, especially children, can only borrow books on certain days. The schedule for borrowing books is on Mondays at 15.00-16.00 and 16.00-17.00. One borrower child is given 7 days to be able to read and return the book on time.

It is important to note that at Padukuhan Pondok, Selomartani Village, the "Teras Baca" organized by members of KKN 105 UIN Sunan Kalijaga group was the

initiator of the literacy movement for the local community. So, in this habituation stage, the points emphasized are how people, especially children, have an interest in a book. As the first literacy movement program, the enthusiasm of the children was considered quite good in the activity of borrowing books. Reading books in the form of children's short stories with attractive front cover images are able to captivate children's curiosity to read, although in the end it is not enough to take 7 days.

2) Children's Learning Assistance

Literacy is not just reading or writing. Literacy teaching supports all of our goals, namely educational goals (Shihab & Komunitas Guru Belajar, 2019). Indeed, the literacy program should not only focus on the reading movement, especially if the program is mosque-based. For example, an article that reveals the role of the Sudirman Colombo Mosque, DIY as a literacy center with various programs outside the reading movement, one of which is Ngaji Philosophy (Nugraha & Sunartiningsih, 2021). The points that must be understood are the role of the mosque as an educational center which is the main goal in the literacy movement.

In its implementation, the child learning assistance program initiated by KKN 105 UIN Sunan Kalijaga group cannot be carried out in a mosque due to pandemic conditions. Although it is still far from the concept of 'Islamic education center' or 'mosque-based education', these online activities are aimed at monitoring children's literacy activities and helping children understand online learning materials. Children's learning assistance is carried out through Whatsapp groups by dividing children into several small groups in which there is an older brother from the KKN group.

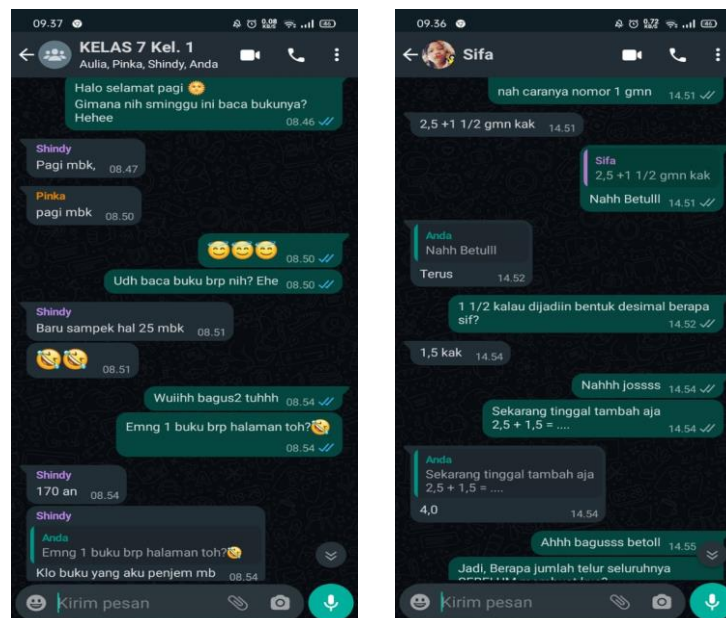


Figure 2. Discussion of Reading Results (via Group) and Children's Learning Assistance (via personal chat) (Source: Personal Document)

The formation of Whatsapp groups apart from assisting children's learning, is also aimed at knowing the extent to which children are able to understand reading

books through discussion activities to reflect on books. PIRLS (Progress in International Reading Literacy Study), one of the international study institutions, tries to examine children's ability to understand reading. PIRLS provides 4 types of understanding processes, including looking for information that is stated explicitly, drawing conclusions directly, interpreting and integrating ideas and information, as well as assessing and analyzing reading content, language use, and text elements (Kharizmi, 2015). Through the activity of reflecting on the reading results, it can be seen the level of children's understanding of the book. Children will get used to processing their thoughts on what they read, so this activity can also train children to think and try to understand the learning material provided by the school.

In addition to empowering the mosque, this child learning mentoring activity is carried out as an effort to help parents in Padukuhan Pondok admits that they find it difficult to allocate time to be able to accompany their children to study and do not have the money to send their children to tutoring centers.

3) Poetry Creation Contest

Literacy can grow when children are creative and produce “early work” like an expert when exploring their favorite field (Shihab & Komunitas Guru Belajar, 2019). Like water that is poured into a teapot, if it continues and is not accommodated in a glass, it will overflow and be wasted, as well as the relationship between reading and writing. A person who reads a lot will not be useful if he has not written it down in an article.

In order to increase children's creativity, especially in the field of reading and writing, a poetry competition program is held for children with an age range of 10 to 15 years. Members who are registered in Teras Baca have the opportunity to be accompanied and mentored by their supervisor in compiling a work. In addition to training vocabulary, the communication that occurs between the supervisor and the child triggers the child's thinking power so that they are able to express their thoughts in written form.



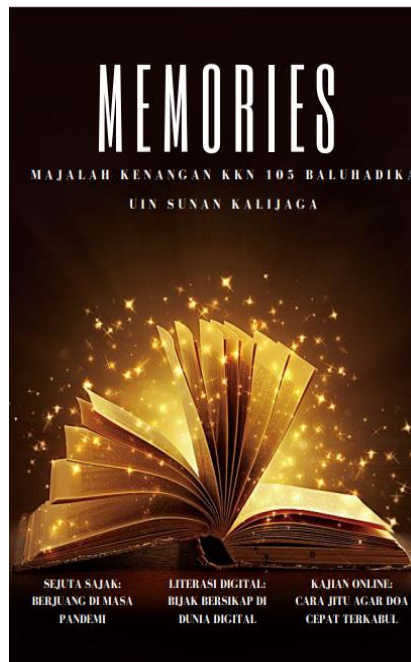
Figure 3. Poetry Creation Competition Poster (Source: Group Document)

The culture of the Padukuhan Pondok community is to like social activities that use more physical activity in field work. This is indeed common in the body of Indonesian society. According to a report submitted by the Padukuhan Pondok youth organization, his party had tried to hold a writing competition in the form of writing a speech text, but the children's interest in writing was still very low. For this reason, mentoring each child through Whatsapp groups or private chats can help children process their own work, or at least start to be interested in the field of writing.

4) Magazine

Appreciation of children's literary works is highly recommended both for the continuity of literature or increasing self-confidence in children. Santoso (2003) provides the formulation of children's literary appreciation is an appreciation of children's literary works as a result of introduction, understanding, interpretation, appreciation, and enjoyment supported by inner sensitivity to the values contained in the work (Anafiah, 2018).

There are several forms of appreciation for children's work, including documenting literary works and creative activities in the form of writing competitions or other creative activities (Anafiah, 2018). The creation of a magazine or magazine of memories is the last Teras Baca program initiated by the 11 Thematic KKN 105 UIN Sunan Kalijaga group. The purpose of this program is as a form of appreciation for the work of the Padukuhan Pondok community in general and among children in particular.



Picture 4. Memories Magazine Cover (Source: Group Document)

An experiment was carried out by the youth organization on the interest of the Padukuhan Pondok community. As a result, parents and children will be easily attracted if the activities they do can be exposed through videos and published on the Youtube platform. Moving on from the recognition of the Karang Taruna Chair, appreciation of children's work in the form of magazine documentation is something worth trying. Although the level of interest is not comparable to documentation in the form of videos, the magazine program is considered to be able to provide its own enthusiasm and pride for children to see their work published in a magazine.

F. Stage of Evaluation (Evaluation)

Evaluation needs to be done as a process of monitoring the community and researchers on the program being carried out. Qualitatively, the evaluation involves the community as much as possible. Community involvement is used as internal control so that in the long term it is expected to form a system in society that is more independent by utilizing existing resources. Feedback from the community will also be used as an evaluation in improving activities.

In practice, society gives positive feedback towards the presence of this mosque-based "Teras Baca". The presence of the mosque-based "Teras Baca" program has a positive impact on the people of Padukuhan Pondok Selomartani in increasing literacy, increasing the love of reading and writing, and familiarizing children in the mosque environment. Through the "Teras Baca", the community opens up insight about the potential of the children of the Padukuhan Pondok community who have potential related to the academic world and literature.

"...All the programs carried out in the Pondok Dusun were very impressive and opened the eyes of the hamlet residents, especially the young people of Padukuhan Pondok to keep moving and being creative in the midst of a

pandemic. The Teras Baca work program for example, this program is a very new thing in the Pondok Padukuhan and is a breakthrough in the limitations of knowledge that are broken by the provision of books, besides the Teras Baca program is also able to collaborate between children and youth in the Padukuhan to work together in order to achieve an increase in reading interest. at Padukuhan Pondok....”(Chairman of Youth Organization)

In addition, for long-term sustainability, the Padukuhan Pondok community through Mr. Dukuh Pondok, the Chairperson of the Sarimulyo Mosque Takmir, and the Chairperson of the Karang Taruna stated that they are ready to continue independently this program that has been initiated.

While quantitatively, the evaluation is carried out with a scale of program success.

Table 2. Measurement of Achievement of the “Teras Baca” Work Program

No	Activities in Implementation	Level of Achievement in Implementation	Score
1	“Teras Baca”	Children are orderly in borrowing books once a week	4
2	Children's Learning Assistance	There are some children who are less active and shy to ask questions	3
3	Poetry Creation Contest	Lack of human resources interested in this race	3
4	Magazine	Enthusiastic children send their work for inclusion in the magazine	4

Maximum points for activity achievement = 4

Number of activities= 4

Total score = 4 x 4 = 16

Achievement score= (4 + 3 + 3 + 4) = 14

Percentage of achievement = 14/16 = 0.875 = 87.5%

G. Termination Stage

The termination stage is the stage of formal separation from the Padukuhan Pondok community. Termination is done because it has fulfilled the predetermined time. The process of community empowerment is useful for improving the quality of life together, starting from routine activities, which will then be recognized, and the benefits will be felt. With the formal termination of the empowerment process, it is hoped that there will be new social behavior in the community. In this context, there is certainly an increase in literacy and reading culture, especially for children in Padukuhan Pondok Selomartani.

The community empowerment process is a continuous learning process for the community with the aim of community independence in efforts to improve their standard of living (Hadiyanti, 2008). The most important point in the termination stage is the sustainability of the program that has been implemented using the potential that exists in the community. In the context of Padukuhan Pondok, the Karang Taruna, which is considered active, stated that it was ready to follow up on the Teras Baca program, seeing that a number of people, especially children, were starting to be interested in the books provided. The farewell was not done directly by handing over the entire program mandate to the local party, but the empowerment team slowly let go of their hands. This means that even though the official withdrawal of the team has been carried out, the team of 11 Thematic KKN

105 UIN Sunan Kalijaga group is expected to still be able to supervise and provide assistance if needed.

Regardless of the presence or absence of external stimuli from the 11 Thematic KKN 105 UIN Sunan Kalijaga group, the literacy program that occurs is not expected to be a compulsion, but part of the willingness and awareness of the sustainability of community empowerment. The process that has been done previously, during the literacy program can be used as a reference to make improvements to better empowerment in the future.

4. CONCLUSION

Mosque-based community empowerment through the literacy program “Teras Baca” at Padukuhan Pondok Selomartani Kalasan Sleman is carried out in a participatory manner through the following stages: Preparation Phase (Engagement), Assessment Phase (Assessment), Alternative Program Planning Phase (Planning), Action Plan Formulation Phase (Action Plan Formulation), Implementation Phase, Evaluation Phase, and Termination Phase. Termination is done not because the community has been able to 'independently' but because it has fulfilled the predetermined time. Therefore, for Mr. Dukuh Pondok, Chairman of the Takmir of Sarimulyo Mosque, and Karang Taruna Muda Wicaksana, it is hoped that they will be able to continue to work together to achieve a more prosperous life and the development of the literacy movement in the future. In its implementation, there are several shortcomings due to limited time, pandemic conditions, and the lack of experience of researchers in community empowerment.

However, community empowerment can be implemented and is able to reach this point. Future researchers are expected to be able to explore further about community empowerment, especially in increasing literacy interest. So it is also hoped that this research can be a trigger for further writers so that studies and research related to mosque-based community empowerment through literacy programs do not stop here. community empowerment can be implemented and able to reach this point.

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**OPTIMIZATION OF HALAL TOURISM DEVELOPMENT TO CREATE
ISLAMIC BOARDING SCHOOL INDEPENDENCE: PONDOK PESANTREN
TERPADU AL-MUMTAZ, BEJI, PATUK, GUNUNG KIDUL**

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Abstract - *The development of tourists in Indonesia is increasing, unfortunately this development is not accompanied by the development of halal tourism in Indonesia. The majority of Muslim communities in Indonesia need halal tourism as a form of space to unwind and become religious tourism that inspires as well as educates. The target market for halal tourism is growing rapidly in the millennial Muslim segment because it is considered potential in driving the development of halal tourism. In addition, the development of Islamic boarding schools also continues to run rampant in Indonesia. Therefore, along with the development of Islamic boarding schools, halal tourism development can be carried out which can develop the pesantren economy. The Community Service Team of UIN Sunan Kalijaga Yogyakarta together with the caretaker of the Al – Mumtaz Beji Islamic Boarding School.*

Keywords: *halal tourism, Islamic boarding schools, education, sharia economy*

1. INTRODUCTION

Indonesia is one of the countries with the highest number of tourists in the world, both local tourists and foreign tourists. However, due to the Covid-19 pandemic, Indonesian tourism has experienced a significant decrease in the number of tourists. Based on data from the Central Statistics Agency in 2020, the total foreign tourist visits to Indonesia amounted to 4.02 million visits. . If the number is compared to visits in 2019, then the number of foreign tourists decreased by 75.03 percent. This leads to a decrease in state revenues, because tourism has an important role in increasing state revenues and employment.

In Indonesia itself there are many interesting tourist destinations to be visited by local and foreign tourists. However, for the development of halal tourism in Indonesia is still less than optimal. Even though the number of Muslim population in the world reaches 1.7 billion people or it can also be interpreted that a quarter of the world's population is Muslim, in Indonesia itself the Muslim population reaches 209.1 million people (Lucky et al, 2019). This should be utilized by the Indonesian government to further increase Indonesia's opportunities as a center of Islamic culture and business.

In addition to the majority of Indonesian Muslims, in this country there are also many boarding schools. Boarding school is one of the Islamic religious-based educational institutions, whose existence is recognized by the surrounding community (Mohammad, 2021). The number of boarding schools from ancient times until now continues to grow and develop. Even until 2016 boarding schools in Indonesia numbered 28,948 (Mohammad, 2021). According to the Ministry of Religious Affairs (2018) the number of boarding schools if presented reached 82.74%, and the majority of boarding schools exist in Java Island. For the source of financing funds in boarding school comes from the government in the form of School Operational Assistance (BOS), community or santri payment money, and independent businesses in pesantren (Trifanny et al, 2021).

In conclusion, in Indonesia is still not maximal in managing halal tourism. Halal tourism here is explained as a tour that can provide services and facilities to Muslim and non-Muslim tourists. For example, such as the provision of adequate places of worship, there are halal-guaranteed food and beverages as evidenced by certification by the competent body. In addition, halal tourism can be a natural, cultural, or tourist destination combined with education. Boarding school in addition to being a place of education can also be used as a place of travel which is certainly halal, because the boarding school is in a strategic enough position in supporting national economic development.

Furthermore, the problem formulation in this article is how to create an education-based halal tourism in boarding school. This research is expected to improve the economy of boarding school through the field of tourism which is certainly halal. Based on the above explanation, this article raises the title "Optimization of Halal Tourism to Realize Pesantren Independence".

2. METHOD

This community service activity is carried out in the integrated boarding school environment of Al-Mumtaz. Located in Beji Village, Pathuk, Gunung Kidul in a period of approximately 49 days. This devotion starts with surveying, designing activities, socialization, implementation and evaluation. Surveys in this activity are needed to see the conditions in the field so as to facilitate in designing to achieve the goal. The work program that will be carried out has the goal of increasing the economic independence of boarding school.

The design of activities is carried out after obtaining results from field surveys. Socialization with related parties is needed, it aims so that the relevant parties know the work program that will be implemented. Socialization is carried out after the design of activities that have been agreed upon by the group. The parties provided socialization include the cottage and santri parties who will help in the implementation of the work program. The methods used in carrying out the work program are training, coaching and mentoring. Training provided in the form of digital marketing training. The method of mentoring is done when the santri, some KKN teams are assisted by experts such as artisans doing landmark construction, pool making and gardening. The KKN team conducts assistance so that what is done in accordance with the agreed plan.

3. RESULT & DISCUSSION

The tourism sector becomes one of the interesting destinations to eliminate fatigue for all circles, ranging from children to adults. Unfortunately, tourism today only pays attention to aesthetics and ongoing trends. This phenomenon coincides with the habits of millennials who are happy to visit a destination to be uploaded on social media owned. Photos and videos uploaded can be used as the existence of social media users. The image of tourist destinations can also be built with visitors and also the concept of tourist destinations that are built. Photos and videos uploaded can be used as the existence of social media users. The image of tourist destinations can also be built with visitors and also the concept of tourist destinations that are built.

Halal tourism can be one of the alternatives for the Muslim generation to add more useful knowledge and knowledge, both to hone soft skills and add hard skills. Halal tourism (halal tourism) and Islamic tourism (Islami tourism) show almost the same definition of activities in tourism in accordance with Islamic teachings (Iflah, 2020). Halal tourism is the provision of privacy space that encourages the fulfillment of tertiary needs of balanced spiritual authority so that tourism is not only to enjoy nature but can also be a spirituality travel process (Samsuduha, 2020). It can be concluded that halal tourism is a space that can be used to enjoy nature as well as spiritual in accordance with Islamic sharia.

Halal tourism can be a solution for the development of tourism in Indonesia, especially in the development of halal tourism can be one of the efforts to improve the rapid economy in Indonesia. The independence applied to pesantren can be a

provision in bringing to life resilient souls in answering various challenges of the times (Zuhirsyan, 2018). In another view, the growing principle of sharia economy in Indonesia should really "live" in every Muslim as a practice of religious teachings. Pesantren as an Islamic educational institution is considered really able to apply this system to then give birth to sharia scientists who are competent and able to disseminate all religious teachings including sharia economics. Pondok pesantren terpadu Al - Mumtaz is a place where students are taught to build an economy based on sharia. Pondok pesantren terpadu Al - Mumtaz has a superior sector in terms of developing santri skills in terms of business. This boarding school teaches various education in the form of grammar, fashion, and detergent production. This can be used as a *keunggulan* for integrated pesantren al-Mumtaz especially to create santri - santri that excels in building sharia eco.

Pondok pesantren terpadu Al - Mumtaz also has a slick tourism concept, namely Preneurship A - Mumtaz Inspiration Education Tourism (WEIPA) where in the design of the production process carried out can be an educational tour and inspiration for the millennial generation. The KKN team in its implementation designed inspiring educational tours for schools at the level to make inspiring educational tourism visits, especially in terms of business. Weipa tourist visitors can do a variety of interesting activities, such as gardening, fish farming and maggots, fashion, and grammar. This educational tour is in use with the general criteria of halal tourism by the Halal Tourism Development Acceleration Team proposed by Garit Bira Widhasti (2018) which is available a choice of tourist, arts and culture activities that do not lead to pornography and harm; where possible to organize at least one Halal Lifestyle festival, tourists dressed and dressed politely; and there is a choice of separate beach and bath attractions for men and women and/or have a non-scantily clad visitor rule (Iflah, 2020).

WEIPA has the concept of educating and inspiring millennials of santri age in order to learn business and be interested in doing business at the early age possible. The concept of tourism provided begins with various interesting selfie spots at the entrance followed by WEIPA park, visitors can learn gardening by planting chili and ornamental plants, then visitors do outbond as well as learn the cultivation of catfish and koi in ponds in the WEIPA area. Not only gardening and cultivation, WEIPA also invites its visitors to learn to process detergents, ranging from liquid detergents and powders to laundry soap. Even in the process WEIPA also processed dish soap. The proceeds from the processing of this detergent are sold in Al-Mumtaz Cooperative. Detergent products from Al - Mumtaz are branded M-Klin and used by santri Al - Mumtaz.

WEIPA visitors can learn to buy bread and cakes at Rotaz, where santri process bread for sale. So far Rotaz can produce up to 300 loaves of bread in a day. Rotaz can also provide education to visitors in order to produce bread and cakes independently. The bread produced later can be brought home by visitors as by - by. Not stopping there, WEIPA also provides fashion education tours. M-fashion became a brand of fashion brand in Al - Mumtaz, the products produced are Batik

Al - Mumtaz, veil, songkok, sarong, and also Al -Mumtaz uniform.Visitors can learn to practice in the M-fashion area and later can also be taken home as by - by visitors.

WEIPA also provides A-taz products in the form of mineral water produced independently by Al-Mumtaz.Visitors can see how to treat mineral water in accordance with the Indonesian National Standard (SNI).This mineral water treatment can also be an attractivebusiness inspiration for visitors at the age of adulthood.At the end of the visit, the center is provided by - by namely Pahing Market where various processed typical of Gunung Kidul and Yogyakarta as the hand of visitors Al - Mumtaz.This tour can later be developed as an effort to improve the economy of Al-Mumtaz boarding school.

WEIPA is still a big concept that has not been fully realized.Therefore, the KKN team tried to realize the big concept by designing several WEIPA products.The KKN team helped realize several selfie spots such as WEIPA park, WEIPA Landmark, and various directions in theWEIPA area.The KKN team also developed magot cultivation by developing the faisitas where maggots develop and decorating magot areas to make them more attractive.Not only that, the KKN team also provides digital marketing training education for WEIPA managers, so that later WEIPA can be published more widely.

Entrepreneurship Inspiration Al – Mumtaz (WEIPA) is expected in the future to be developed into one of the solutions of the faltering pesantren economy.In the future WEIPA is expected to be the mecca of halal tourism development for pesantren - pesantren in Indonesia.WEIPA will also cooperate with local attractions such as Nglanggeran Village and Njelok Hamlet so that it can create economic independence of pesantren business that can prosper pesantren and the local community.

4. CONCLUSION

The tourism sector contributes positively in efforts to improve the economy of a region and country. Halal tourism is the implementation of the manifestation of the nuances of religiosity covered in the mu'amalah aspect as an embodiment of aspects of socio-cultural and socioeconomic life based on islamic sharia principles. In its development, halal tourism can also be pursued to improve the economic level, which in this case pondok pesantren as its initiator. Al-Mumtaz integrated boarding school which has an advantage in the development of entrepreneurs and improving the ability of santri in terms of business provides educational space to a wide audience known as WEIPA as a tourist vehicle that offers a variety of entrepreneur educational activities that are certainly in accordance with sharia principles and can inspire visitors to entrepreneurship. Therefore, with the existence of Halal Tourism, it should be one of the proofs of the flexibility of Islamic sharia in the practical level of today's lifestyle (current lifestyle) through the integration of halal and thoyyib values in the tourism sector to support the economic independence of the boarding school.

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ECOLOGICAL CHANGES THROUGH THE WASTE SORTING PROGRAM IN DUKUH KARANG, PLAWIKAN, KLATEN

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Abstract - Dukuh Karang in Plawikan, Klaten is a village occupied by many agencies. On the one hand, the many institutions located in Karang hamlet make this area a strategic location for doing and starting a business. But on the other hand, this actually has a negative impact on the surrounding environment, one of which is ecological pollution. Departing from this condition, the students of the Thematic KKN 105 UIN Sunan Kalijaga together with youth and villagers carried out waste sorting activities to save the ecological conditions in the Karang hamlet. The waste sorting activity begins with door to door socialization, education through social media (video) and print media (posters), and community assistance. The result of this activity is the improvement of the ecological conditions both around the Mekar Jaya TPS and along the padukuhan road. The improvement in ecological conditions is evidenced by the appearance of clean, odor-free TPS and garbage that is not scattered.

Keywords: Sort garbage; ecology; clean

1. INTRODUCTION

Waste is a problem that has never been discussed from time to time. This condition is caused by the amount of waste generated by the community from year to year. As pointed out by Andina, the World Bank estimates that the waste produced by the Indonesian people every day is 85.000 tons in 2018, and it will increase till 150,000 tons in 2025. With details, 40% of this amount is solid waste originating from households, 20% from markets, 18% from public facilities and roads, 8% from offices, and 6% from industrial waste (Andina, 2019).

The residents of the Dukuh Karang, Plawikan, Klaten are especially worried about this waste pollution. The reason is that there are a number of large institutions in this mix. Among them, the Plawikan State Elementary School, Jogonalan 1 Middle School, Marriage Hall, and Gendhis Saraswati Hotel. The large number of institutions in Dukuh Karang, makes the Mekar Jaya Garbage Disposal Site (TPS) bins overflow and look shabby. This condition is not only visible around the Garbage Disposal Site (TPS), but also along the village entrance.

In response to this situation, we, the Students of Thematic KKN 105 UIN Sunan Kalijaga gathering with several residents and village youths then carried out a waste sorting movement. This movement aims to make the Dukuh Karang environment look clean and healthy, especially the location around the Mekar Jaya Garbage Disposal Site (TPS). In this regard, this paper would like to discuss two things. Namely, what are the efforts to change the ecological conditions made by students of thematic KKN 105 UIN Sunan Kalijaga in Dukuh Karang, Klaten Regency. As well as how the changes in the ecological conditions in Dukuh Karang after the waste sorting program was carried out. Through this paper, we would like to describe the efforts to change the ecological conditions that we are doing, as well as reviewing the changes in the ecological conditions in Dukuh Karang after the waste sorting program was carried out.

Community service programs in the form of waste sorting programs have been carried out by previous KKN students. So, it is important to display the results of the KKN activity report. The activity reports include, first, the activities carried out by Kadek Dwi Indra, et al. with the title "Education on Waste Segregation to Make Communities Independent in Managing Waste in Kaba-Kaba Village". This paper has been published in the Logista Journal: Scientific Journal of Community Service, Vol. 4, No. 1 of 2020. As written in the journal, KKN students who are located in one of these villages in Bali, namely the village of Kaba-Kaba, are making improvements to the waste problem that occurs by conducting centralized socialization at the Banjar Gaduh village hall. The material presented in the socialization was education about the importance of sorting waste before being disposed of in the Final Disposal Site (Putra, 2020).

Second, is the waste sorting KKN activity carried out by PGRI Adi Buana University students, Surabaya. The activity was reported through a journal written by Achmad Fanani, et al. with the title "Dry Waste and Wet Waste Processing in Gampang Village, Kec. Prambon Kab. Sidoarjo". This article has been published in

the *Adi Buana Abadimas Journal* Vol. 1, No. 1, July 2017. The methods used in carrying out the activities are observation, questionnaires and counseling. As a result, waste can be economically valuable if people can process it again. For example, dry waste can be processed into bags and wet waste can be processed into organic fertilizer (Fanani, 2017).

Third, the waste management program implemented by Ahmad Dahlan University KKN students as written in a journal entitled "Community Empowerment in Dukuh Jodog, Karangasem, Kadisoro, Gilangharjo Village, Pandak, Bantul in Waste Processing". The journal stated that the waste management program they carried out was motivated by the condition of the three hamlets that still dispose of waste in the traditional way, namely by burning, stacking it in the yard, and throwing it into the river. In fact, disposing of waste in this way will pollute the soil and water. So that the purpose of this KKN UAD group carrying out a waste management program is so that the community can actively participate in creating a healthy and clean environment, improving the waste management system, and empowering the community through recycled waste products (Wahyuningsih, 2018).

2. METHOD

Method The implementation method used in this activity is the Community Based Research method. Namely the research method in which every process, starting from building the basic principles and concepts of research, planning, analysis and action, requires active participation from both parties, both the researchers and the community. The special characteristic of the CBR method lies in the role and position of researchers with equal research subjects, so that collaboration between the two leads to social change. Therefore, there are several main principles in using this method, including, first, participatory or active role of researchers and the community, second, shared benefits or benefits that can be felt together, third, reciprocity or reciprocity, fourth, meeting community defined needs. or fulfillment of community needs determined by the community concerned, and fifth, equality in the form of decisions and mutual agreements between researchers and the community in various matters during the research process (Susilawaty, 2016, 7)

In carrying out this KKN, we cooperate with several elements of society, such as village officials, namely the head of the RT and RW, as well as residents and youth of the youth organization. The work program that we have compiled is the result of observation and coordination with elements of society, both online and face-to-face. Because of PPKM is being held, we can only hold two face-to-face meetings, namely on June 15, 2021 and August 5, 2021. Likewise, in carrying out activities, we also work closely with these community elements.

3. RESULT AND DISCUSSION

A. Efforts to Change Ecological Conditions of Dukuh Karang Kabupaten Klaten

As mentioned earlier, that Dukuh Karang is a hamlet that has many institutions, so that this makes the Garbage Disposal Site located in this hamlet look shabby and dirty. So starting from this condition, we together with the villagers and youth of the village made several efforts to make changes for the better to the existing conditions. These efforts include, firstly, conducting socialization related to door to door sorting of waste. This socialization of waste sorting was carried out as the first step to make changes to the slums of the Mekar Jaya Garbage Disposal Site. According to our monitoring and that of local residents, this condition is caused by the mixing of all types of waste. Organic waste makes the Mekar Jaya Garbage Disposal Site cause unpleasant odors and the growth of maggots. Therefore, to overcome this, it is important that residents sort waste before the waste is disposed of to the TPS. We carried out this outreach door to door, due to the Covid-19 pandemic situation and the PPKM rules. So that socialization cannot be carried out in the form of seminars. While doing this socialization, we also distributed trashbags, stickers and posters for sorting garbage to residents.

In addition to being done offline with door to door, socialization of waste sorting is also carried out online. Namely using social media Instagram, with the account name @kkn105_plawikan. This online socialization is carried out to reach people who cannot be reached during the door to door socialization and is targeted at youth social media users, especially local youth organizations, who will continue this work program. But not only as a socialization medium, our Instagram also contains educational content for ecotourism, street food, and knowledge about plants.

Second, pasting posters related to the types of waste and the steps in sorting waste in several corners of the Dukuh Karang area. The aim of this poster is to remind people of the types of waste and the steps for sorting waste. Posters were pasted in several strategic locations, including on the walls of the waste bank building, bulletin boards, and patrol posts. Placing posters is very important to do as feedback from socialization, because posters are repetitive. We hope that the community will continue to be inspired to be consistent in the practice of sorting waste.

Third, maintain the cleanliness of the main village road. A clean environment is everyone's dream. The benefits of keeping the environment clean are that the environment becomes neater and more comfortable to live in, improves physical and spiritual health, maintains harmony between neighbors and avoids disease. Keeping roads clean is one of our work programs in the Community Service Program at UIN Sunan Kalijaga in Plawikan village. This work program is carried out every day by dividing the picket schedule in the morning and afternoon to maintain road cleanliness such as sweeping and watering plants. The purpose of this activity is to maintain the cleanliness of the main village road so that it looks well maintained and beautiful. In addition to picket, every Sunday we do mutual cooperation with women

of PKK (Family Welfare Movement) and cut the grass along the main road and village park.

Fourth, take care of the village garden. Ecotourism is an effort to maximize and at the same time preserve the potential of natural and cultural resources of the local community to be used as a sustainable source of income. One of the efforts to maximize the potential of Plawikan Village as an ecotourism village is to promote the village park, and the first thing that can be done to advance the Plawikan Village park is to care for and manage the park so that it looks beautiful. At the beginning of the arrival of Students of Thematic KKN 105 UIN Sunan Kalijaga Plawikan Village, the condition of the park in the village was not very good. The plants are starting to dry up, the grass is elongated, and the arrangement is less attractive. To help overcome this, we carried out several activities such as watering the plants, mowing the grass, and decorating the garden.

This village park maintenance activity is carried out routinely every day at 16.00 WIB. Starting with sweeping the area around the garden, cleaning up leaf litter in the fish pond, pulling weeds, pruning dry plants, and watering plants. Furthermore, the activity of mowing the grass was carried out twice with the assistance of the villagers. The equipment used to carry out these activities has been provided by local residents.

To maximize the condition of the garden, we make flower pots which can then be used as plant containers as well as decorations to beautify the village garden. This flower pot is made using an old towel moistened with cement mixture and then molded and dried. After drying, the pot is then coated with white paint. The activity of making flower pots was carried out in front of the Mekar Jaya Waste Bank with the aim of attracting the attention of local residents. After the flower pots were made, we moved some of the plants in the village garden into the pots. In the future, the activities of caring for this village park will be continued by the youth of Karang Taruna by implementing a picket system.

Fifth, reactivate the Mekar Jaya waste bank. The amount of waste produced by daily human activities becomes a problem that is quite crucial because the waste problem itself can cause new problems such as cultural, social, educational, environmental, economic, and so on. To reduce problems regarding waste, good waste management is needed, and one of the efforts to manage waste is by holding a Waste Bank activity. Waste Bank is a place for sorting and collecting waste that can be recycled and/or have economic value. The Waste Bank has also become a medium to straighten out the public's understanding that waste is not a completely useless waste. More than that, waste also has value and can be used.

In Plawikan Village, especially in Dukuh Karang, there is already a waste bank, namely the Mekar Jaya waste Bank. However, the activities of the Waste Bank were stopped due to an immature management plan. Considering that the existence of the Waste Bank is able to have a positive impact on the environment, social and economy, so we work together to reactivate the Garbage Bank activities. The process

of reactivating the Waste Bank is also an effort to maximize the potential of Plawikan Village as an ecotourism village.

This work program begins with cleaning the Waste Bank. The Garbage Bank which had previously been converted into a storage area for goods was then cleaned and rearranged. In addition, we, together with the youth of Karang Taruna, also renovated the Waste Bank by building a fence and painting it. This is done so that the Waste Bank looks more alive.

The program to reactivate the Mekar Jaya Waste Bank is of course mutually sustainable with the door to door socialization work program for waste sorting. After conducting socialization and distributing pamphlets to residents, we also made banners with similar content to be placed near the Waste Bank so that local residents can read information related to the Waste Bank. Mekar Jaya Waste Bank activities will start again on Sunday, August 22, 2021. In the future, Mekar Jaya Waste Bank will continue to operate every Sunday at 16.00 – 17.00 WIB.

B. The Ecological Conditions After the Waste Sorting Program Was Implemented

After the implementation of various series of activities as described above, we observed that there were various changes in the ecological conditions in Dukuh Karang, Plawikan, Jogonalan, Klaten. Changes in ecological conditions that can be seen after the socialization of waste sorting is an increase in cleanliness in the Mekar Jaya the Mekar Jaya Garbage Disposal Site and its surroundings. Before the waste sorting movement was carried out, the conditions around the Garbage Disposal Site were very shabby, with a lot of garbage looking scattered, smelly and overgrown with maggots. But now, the garbage disposal site already looks clean and tidy. This is supported by the provision of special places for various types of waste, organic, inorganic, recycled and glass waste. That way, garbage collection officers are also easier and safer than before. Not only does it look clean around the garbage disposal site, this change can also be seen along the main village road, the Mekar Jaya waste bank, and the village park.

4. CONCLUSION

Through this research, it can be concluded that it is very important to manage waste properly and correctly for the community. Because this has many benefits in various aspects, both in terms of environmental comfort, aesthetics, health, or community empowerment. Self-awareness to continue to protect the environment from waste needs to be nurtured and always maintained from an early age. Waste management can be started by sorting daily waste and from the smallest scope of leisure, such as household. Because, the small things we do through the habit of sorting out waste, are the first steps we can do to have a big impact on the safety of the earth. We realize that this research is still limited and not perfect, but we hope that this research can benefit the wider community in general and the Dukuh Karang community in particular. We also hope that this research can be useful for

academics, researchers, and environmental activists as reference material in further research related to the theme of tourism ecology.

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**EFFORTS TO REDUCE EARLY CHILDHOOD MARRIAGE IN PRE-WEDDING
ACTIVITIES INMLANDI VILLAGE GARUNG DISTRICT WONOSOBO
REGENCY**

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***Abstract** - Marriage for society is one of the sacred things. Marriage will change a person's status from being single or widowed to being a married couple. Marriage is a sacred bond that is important to pay attention to and cannot be separated from humans, not just one or two individuals but also includes the wider community including the Mlandi village community. Low level of education is one factor for many more factors that increas prevalence of early marriage, including culture of matchmaking that is still strong in the village of Mlandi. This thing prompted the KKN's team of UIN Sunan Kalijaga Yogyakarta to hold a special event that is expected to be able to minimize early marriage in the village of Mlandi through holding a pre-wedding seminar entitled "There are What's With Love?". This approach method uses a qualitative approach with interviewing a key informan that we decided. The results of the observation showed that our endeavor to held this agenda accepted with high enthusiastic by mlandi's society.*

***Keywords:** Early marriage, Impact, Prewedding*

1. INTRODUCTION

Marriage for society is sacred. Marriage will change a person's status from single, widow/widower to married status. From this marriage, it is hoped that the next generation will be better than the previous generation. Related to this, of course, it is necessary to prepare quite mature for someone who will undergo it, both physical, mental preparation as well as economic preparation and social science.

In data from the Office of Women's Empowerment, Child Protection, Population Control and Family Planning (DP3AP2KB) in Central Java Province, there were 11,301 cases of female early marriage and 1,671 cases for boys, this has doubled compared to the previous year. The spike in cases of early marriage is caused by two different phenomena, namely the Covid-19 pandemic and the Marriage Law number 16 of 2019. In 2020, in Wonosobo Regency, marriage of children under 19 years of age is still very high, which is 968 cases. which includes men aged under 19 years as many as 46 and women 16 years as many as 66 cases. While in girls aged 16 to 18 years as many as 856 cases.

Early marriage age is a special concern for determinants and planners because it is very risky to start a divorce, starting from a lack of mental preparation, lack of preparation and lack of marriage preparation. Most of the early age occurs due to socio-economic factors that are lacking in an area. Furthermore, the absence of activities carried out by both men and women is another reason why this early marriage occurs. The encouragement of parents with the reason of worrying that something unwanted will happen is another factor in the occurrence of this early marriage.

The above conditions also occur in Mlandi Village. Many girls who are not old enough to get married and of course do not have maturity socially, emotionally and economically. This needs serious attention from the government and from other parties, including universities that can provide education to the wider community.

Based on the situation above, KKN 105 UIN Sunan Kalijaga Yogyakarta Group 174 who carried out service in Mlandi Village in collaboration with local village officials, took the role of educating which was ultimately expected to reduce the rate of early marriage in Mlandi village by holding a premarital seminar, one of which was about the importance of preparation before marriage. This pre-wedding seminar is aimed at the young people of Mlandi Village. This activity aims to provide an understanding of the things that a person needs to prepare before undergoing a marriage.

There are several previous studies that can be used as a reference in this service program. First, a scientific article entitled "Young Marriage in Indonesia in the Perspective of the State and Religion and Its Problems" by Surmiati Ali. The article describes government policies related to early marriage. The results of this study are suggestions for amendments to the Act. NO. 1 Year 1974

Regarding marriage, the age of 16 for women and the age of 18 for men are still too young to be married, because various research results in Indonesia regarding the age of young marriage have a negative impact on households that

carry out the marriage. Therefore, according to the author, women should ideally marry at the age of 21 or 22 years, because the most problematic are generally girls when compared to boys.

Second, a scientific article entitled "Prevention of the Increasing Early Marriage Rate by Initiating the Formation of Kadarkum in Cemanggal Hamlet, Munding Village, Bergas District" by Suhadi, Baidhowi, and Cahya Wulandari. The article has been published by the Indonesian Legal Service Journal. The article looks at the high number of child marriages, which shows that the empowerment of law enforcement in marriage law is still low.

Third, a scientific article entitled "Prevention of Early Marriage in Women through Education on Reproductive Rights and Reproductive Health" by Siti Patimah, Arman Idris and Nukman. The article was published by the Balisero Journal. This article describes reproductive rights education and its effect on early marriage.

Based on the description of the background of the problem and the literature review above, this article has differences compared to previous studies, namely in terms of the object of research. This article attempts to describe one of the community service programs in Mlandi Village, Garung Wonosobo District. The service program carried out is in the form of a Prenuptial Seminar or education on the importance of marriage preparation.

2. METHOD

This research is included in research that uses qualitative methods. Data collection techniques using observation and interviews. Observation techniques are used to determine the situation and condition of the community. Interviews were used to establish friendship and obtain information about the condition of adolescents in Mlandi Village. After going through this stage, a pre-wedding seminar program was arranged. Then the last stage is to hold a meeting with young people in Mlandi Village.

This Prenuptial Seminar activity is an activity aimed at teenagers in Mlandi Village. The activity was carried out in the multipurpose building belonging to the village of Mlandi. In the socialization stage, the 174 KKN Group made digital invitation pamphlets which were distributed through the Mlandi village youth group, and made an invitation letter to the head of the hamlet to send representatives from local youth. The hope of this activity is that young people and women understand what needs to be prepared before undergoing marriage and in general in order to reduce the number of early marriages

3. RESULTS AND DISCUSSION

A. Community Empowerment

To create a prosperous nation, the government needs to implement community empowerment programs. These empowerment programs can cover various aspects such as education, culture, social and economy. Community empowerment can also be interpreted as an effort to increase the ability of the

community to be able to realize independence and escape from the shackles of poverty and underdevelopment. According to Sumodiningrat in (Kurniawati, 2013) Community empowerment must be carried out through 3 (three) channels, namely:

- 1) Creating a climate that allows the community's potential to develop (enabling);
- 2) Strengthening the potential and power of the community (Empowering);
- 3) Providing protection (Protecting).

B. Overview of Village Mlandi

Mlandi Village is a village located on the slopes of Mount Bismo and Mount Paponan. Geographically, Mlandi village is located in the Garung sub-district, Wonosobo district, Central Java, with an area of 3.98 km² and is located at coordinates 109.91195 East Longitude / -7.276597 South Latitude. Mlandi village consists of 4 hamlets namely Mlandi, Gandoran, Tedunan and Sirangkel hamlets. In addition, Mlandi village also has 8 RW (Rukun Warga) and 27 RT (Rukun Tetangga). Mlandi village is bordered by several villages, namely in the east with Larangan Lor and Menjer villages, in the west with Sitiharjo and Tegalsasri villages, north with Sembungan villages and in the south with Sitiharjo villages.

Mlandi Village has several advantages, including; good road access; located in the area and tourist route adjacent to Menjer lake and the only route to Curug Sikarim, then an alternative route to Sikunir hill; spring potential, agricultural potential; plantation potential and 48% of the productive age of the Mlandi village community. In general, Mlandi village has educational facilities consisting of 4-5 TPA, SD, and SMP.

The population of Mlandi village is dominated by farmers who are generally vegetable farmers. In addition, there are about 80 flower farmers who can become tourism potential in Mlandi hamlet even though in reality it has not been realized. The majority of Mlandi villagers generally belong to one of the two major Islamic organizations in Indonesia, namely Muhammadiyah and Nahdlatul Ulama.

Furthermore, in Mlandi village there is no proper and regular waste management and processing and of course it is still a joint homework for the government and local residents. Besides all that, of course, the problem of early marriage also often occurs in Mlandi Village. Of course, this is not only a homework for the local government, but also a challenge for all elements of the Mlandi community, including parents.

C. Pre-wedding Seminar

Early marriage is a form of failure to realize the rights of children, so that it has an impact on sexual relations and pregnancy at an early age which is at risk of pregnancy and childbirth which can lead to void results in the form of maternal and infant death, for example, cases of uterine rupture that must be removed and eclampsia.

Furthermore, early marriage is also at risk for sexually transmitted

infections, personality development disorders and at risk for violence and neglect of children being born, it can even cause children born to be malnourished to cause low body weight (BBR) and eventually die after birth (Fadlyana and Larasati, 2009). Early marriage is influenced by several factors including:

1) Educational Factor

Low level of education or can encourage someone to do early marriage. In addition, the level of family education can also affect the occurrence of young marriage. Marriage at a young age is also influenced by the level of education of the community, as a whole. Some people with low levels of education will tend to marry off their children at a young age. Based on research conducted by Gejugjati and Lekok Subdistricts, Pasuruan Regency, 35% of couples who marry underage are influenced by educational factors (Saipul, 2011 in Hanggara, 2006). It can be concluded that education is one of the factors that cause early marriage, namely adolescent education and parental education. The education factor will greatly affect the economic factor.

2) MBA Factor (Married By Accident)

According to Sarwono (2003), early marriage often occurs in children who are going through puberty, this is because teenagers are very vulnerable to engaging in sexual behavior that they did before marriage. So it can be concluded that promiscuity can be one of the factors. As a result of too free association of adolescents, especially in dating relationships, teenagers can have premarital sex and pregnancy outside of marriage and this is where the important role of parents in maintaining the association of their children so that things do not happen that are not desirable.

3) Cultural Factor

Early marriage occurs because parents of children have concerns that their children will not marry and become old virgins. Customary and cultural factors, in some regions in Indonesia, still have several different understandings of matchmaking. This understanding is in the form of when a girl has experienced menstruation, she will have to be matched immediately. Whereas generally girls start menstruating at the age of 12 years old. Thus, it is certain that the child will be married at the age of 12, far below the minimum age for marriage mandated by law (Ahmad, 2009).

From several factors that can cause early marriage, it can be concluded in general that the most important factor influencing the high rate of early marriage is the lack of knowledge about the importance of choosing associations in making friends and lack of knowledge about things that one needs to prepare before going to marriage.

Seeing this, the KKN Group 174 UIN Sunan Kalijaga team in collaboration with the Mlandi Village Government held a pre-wedding seminar. This event aims to provide an understanding to teenagers and parents about the things that need to be

prepared before undergoing marriage and what the impact of marrying young and its derivatives. This event was held at the Multipurpose Building in Mlandi village on August 8, 2021 with the following agenda:

Table 1. Schedule of Events

No	Time	Event
1	08.00 - 09.00	Participant Registration
2	09.00 - 09.10	Opening
3	09.10 - 09.20	Welcoming of Village Officials
4	09.20 - 10.00	Material 1 (Sri Wulan Agustin
5	10.00 - 11.30	Material 2 (Cahyadi Takariyawan)
6	11.30 - 12.00	Q&A Session
7	12.00	Closing

This pre-wedding seminar was carried out by implementing health protocols in accordance with those recommended by the government in order to reduce the level of spread of the Covid-19 virus. Participants come wearing masks and wash their hands with hand sanitizer before entering the multipurpose building.

The sitting position is also adjusted to the distance rules. There were two speakers in this event, namely Sri Wulan Agustin who was a member of the Sunan Kalijaga UIN KKN Group 174 and Pak Cahyadi Takariyawan who was a well-known family counselor. This event was attended by around 50 teenagers and parents from Mlandi village. They were very enthusiastic about participating in this pre-wedding seminar.

The first material was delivered by Sri Wulan Agustin entitled "What's up with Love?" which contains what is the definition of love itself, how love is formed, so that if we misinterpret love it will cause some negative things such as promiscuity, divorce and antisocial. The first material explains how to manage true love, starting from straightening intentions, loving proportionally, proclaiming love to strengthening love with prayer. The end of the first material also outlines what things need to be prepared before undergoing a marriage.

The second material as well as the main material was delivered by Mr. Cahyadi Takariyawan with the title "Stop Early Marriage" which contains adequate self-preparation before marriage, determining the time limit, agreeing on candidate criteria with parents to understanding the conditions and roles in a marriage. This second material also explains the status and responsibilities of husband and wife when they are married.

In this event, the technical delivery of the material is hybrid, directly to the first presenter then to the second presenter via online using a zoom application which is displayed using a projector in front of the seminar participants.



Figure 1. Participant registration



Figure 2. Material presentation

4. CONCLUSION

Based on the results of the evaluation, observations and direct responses from the participants, this pre-wedding seminar was quite successful considering the increasing understanding of what needs to be prepared before marriage, how important it is to choose good relationships and what are the rights and obligations after marriage. The participation and response of the participants of this pre-wedding seminar was also very good, seen from the number of questions asked and also seen from the number of participants and the activeness of the participants during this pre-wedding seminar.

Furthermore, from the results of questions and answers with informants that we have determined, this activity is not only welcomed with enthusiasm, it is also expected to reduce the number of early childhood marriages in Mlandi which is quite large, although he specifically has detailed data

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

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

1. INTRODUCTION

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

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

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

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

2. METHOD

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

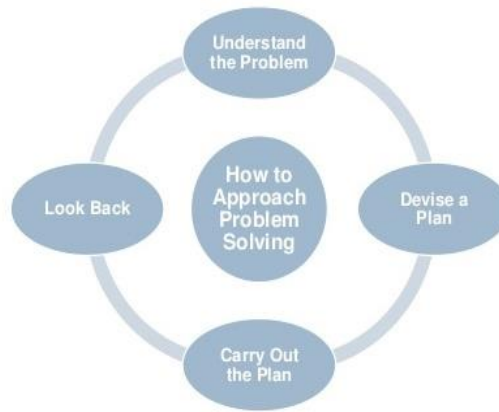


Figure 1: Problem Solving cycle in community empowerment. (Source: Polya, 1973:5-17)

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

3. DISCUSSION

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

A. Learning Activity in TPA Darunnajah

1) Planning

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

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

2) Socializing

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

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

3) Actualizing

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

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

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

4) Evaluation

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

B. Hadroh Training

1) Planning

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

2) Socializing

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

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

3) Actualizing

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

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

4) Evaluation

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

C. Social Community Activity

1) Planning

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

2) Socializing

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

3) Actualizing

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

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

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

4) Evaluation

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

4. CONCLUSION

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

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

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ATTACHMENTS



SOCIAL LIFE IN HUMAN WILL (ANALYSIS OF FRIEDRICH NIETZSCHE'S THINKING ON THE CONCEPT OF FREEDOM)

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Abstract - *The discourse of this research is in the form of an interpretation of Friedrich Nietzsche's thoughts regarding the concept of freedom of will from humans. The purpose of this study is to examine how Friedrich Nietzsche's understanding in explaining the freedom that exists in humans. The research method used by the author is in the form of philosophical hermeneutics, with the type of data collection being documentation and data analysis being descriptive-philosophical. The result of this study is an understanding that the freedom of Friedrich Nietzsche's perspective has a significant influence on human social life. This happens because the freedom meant by Friedrich Nietzsche resides in the human being himself, which forms attitudes and responsibilities in shaping his freedom. Then what is meant by will is explained in terms of the moral problems of human life. In conclusion, the freedom of will from the perspective of Friedrich Nietzsche is a concept that shapes human social life itself, which is formed from the awareness of the actions possessed by every human being. Therefore, social life will not be separated from human actions and wills, which is witnessed by consciousness; this also reflects the freedom of human will.*

Keyword: *Freedom, Will, Human, Friedrich Nietzsche*

1. INTRODUCTION

Humans live always carry out social interactions that are carried out from their human will. At the same time, the issue of freedom begins with the role of humans, which is illustrated in discourse analysis and theoretically.¹ Friedrich Nietzsche emphasized freedom in his two books, *The Will to Power* and *The Genealogy of Morality*, which was influenced by his admired man, Arthur Schopenhauer.² In Nietzsche's study of freedom related to will, Nietzsche understands that it is supported by elements of thought, affection, and motor stimulation of the human body. In short, the will is itself, its own body, its strengths, and its weaknesses. The will is not a matter of right or wrong but rather reveals a moral issue, meaning to reveal something in the strengths and weaknesses of his life force. That is the moral part.

The study of social life, as seen from the freedom of the human will, has a moral core. So from this discussion, the writer's analysis of what is meant by freedom and will in Nietzsche's perspective? Does social life have the concept of freedom of human will? How can this concept be realized or seen in social situations? This question arises because it is driven by today's reality, which shows that the freedom of human will is often detrimental to others. This happens when the meaning of the word is interpreted as the visible meaning of the word. So it is crucial to study further how the thought of human freedom will from the perspective of Friedrich Nietzsche.

From this background, the writer is interested in studying Friedrich Nietzsche's thoughts on the freedom of human will. With the aim of this paper to examine how Friedrich Nietzsche's understanding in explaining a freedom that exists in humans. The limitation of this author's research is limited to the freedom of human will from Nietzsche's perspective. Further explanations are presented in the following subsections.

2. METHOD

This research certainly does not escape the use of the methodology in writing, namely the author uses a qualitative research approach that aims to produce research in the form of interpretation of the data obtained,³ with the type of research in the form of library research whose data is obtained from books, archives, documents, journals, notes, audiovisual documentation, monographs, diaries, and letters,⁴ namely by collecting primary literature from Friedrich Nietzsche's works concerning freedom of will. In other words, it emphasizes that the data collection technique in this paper is documentation because documents can

¹ Arianto Sangaji, *Neoliberalisme Dalam KapitalismeNeoliberal, Krisis Dan Perlawanan* (Yogyakarta: Resis Book, 2013), hlm. 6.

² Setyo Wibowo, *Gaya Filsafat Nietzsche*, 2nd ed. (Paris: PUF, 1993).

³ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R&D* (Bandung: Alfabeta, 2016), 8.

⁴ Bungaran Antonius Simanjuntak and Soejidto Sosrodiharjo, *Metode Penelitian Sosial (Edisi Revisi)* (Yayasan Pustaka Obor Indonesia, 2014), 8.

help see things that have been done before and verify the validity of the data, interpret and draw conclusions.⁵

Meanwhile, the data analysis uses the historical-philosophical descriptive-type method as a bridge to explain Nietzsche's thoughts on freedom of will, which is strengthened by Gadamer's philosophical hermeneutic approach. This philosophical hermeneutic approach is helpful in clearly seeing the research that the author is doing, which is a critical reflection on interpretation based on the ontology of the temporal limitations of the design.⁶ Meanwhile, to test the validity of the data, the author uses theoretical triangulation, which is information compared with relevant theoretical perspectives to avoid individual research bias from the findings. This is done to find theoretical knowledge in the analysis of the data obtained⁷ and the authors' selection of the validity of this data because the research in this paper is a type of library research.

3. RESULTS AND DISCUSSION

A. Biography of Friedrich Nietzsche

Friedrich Nietzsche has the full name Friedrich Wilhelm Nietzsche, who was born on October 15, 1844 in Rocken Germany. The name is taken from a Prussian king, Fredrich Wilhelm, born on the same day and born to a pastor named Karl Ludwig with a devout Catholic woman named Franziska Oehler.⁸ His family lineage is both historically religious, which can be seen from his father's lineage, who is a priest, from his great-grandfather to his mother, both have a history of experiencing being a priest.⁹ The position is equivalent to a priest bishop in the Catholic Church and a father who continues his grandfather's profession.¹⁰ Nietzsche had a sister named Elisabeth—who later, when Nietzsche died, Elisabeth had an essential role in Nietzsche's work.¹¹

His father died when he was 5 years old.¹² Then at the age of 6 years, Nietzsche began studying at a school not far from his residence. Nietzsche started high school at the age of 14, at Pforta on a scholarship route. The school is a school that has strict and strict integrity. It is a school that provides classical education such as studying ancient Greek and Latin intensively. The school had made Nietzsche an avid reader of books, which later became the provision to continue to a higher level at the classical philology faculty at the University at Bonn for one year, then moved

⁵ Aunu Rofiq Djaelani, "Teknik Pengumpulan Data Dalam Penelitian Kualitatif," *PAWIYATAN* 20, no. 1 (2013): 88.

⁶ Inyik Ridwan Muzir, *Hermeneutika Filosofis Hans Georg Gadamer* (Yogyakarta: AR-RUZZ MEDIA, 2012), hlm. 11.

⁷ Mamik, *Metodologi Kualitatif*, ed. M. Choirel Anwar (Taman Sidoarjo: Zifataman Publisher, 2015), 118.

⁸ St. Sunardi, *Nietzsche* (Yogyakarta: LKiS, 2011), hlm. 3.

⁹ Wibowo, *Gaya Filsafat Nietzsche*, hlm. 36.

¹⁰ Sunardi, *Nietzsche*, hlm. 3.

¹¹ Friedrich Nietzsche, *The Will to Power*, Terj. Walter Kaufmann and R.J. Hollingdale, ed. Walter Kaufmann (New York: Vintage Books, 1968).

¹² Wibowo, *Gaya Filsafat Nietzsche*, hlm. 36.

to the university in Leipzig in 1865-1869, following his philology teacher in Bonn, named Friedrich Ritschl.¹³

Nietzsche began writing his first philological works for the Rheinisches Museum and tended Schopenhauer to make himself a follower of Schopenhauer. At the same time, Nietzsche suffered from severe health problems and caused his body to be unable to maximize daily activities and made the reason he was like a madman at the end of his life. His controversial work, *the will to power*, was the most remarkable and most ambitious literary project of Nietzsche's last years, indeed in his entire life. While that is by no means the only project he has considered working on during those years, it is a project he has consistently worked on.

However, this work was not realized to be published immediately during his lifetime. Later, his younger sister, Elisabeth, played a significant role in publishing the work after Nietzsche's death. Two other works were published by Elisabeth, namely *The Antichrist* in 1895 and *Ecce Homo* in 1906. Then it became controversial when there was a provocative text in Nietzsche's work published by Elisabeth that Nietzsche followed the school of thought during his life. Furthermore, understand the Nazis. At the end of the fall of the Nazis, several experts came to fix and re-corrected these works so that they remain intact and pure from Nietzsche's thinking. They are Giorgio Colli andazzino Montinari.

B. The Genealogy of Freedom and Will according to Friedrich Nietzsche

1) Friedrich Nietzsche's Explanation of Freedom

Freedom is an issue that cannot be separated from human beings because freedom is fragile, which tends to be sensitive and fragile, and humans always fight for freedom.¹⁴ In Nietzsche's explanation, freedom can be realized ideally. There is a substance that is a fundamental part in building a representation of Nietzsche's philosophical thought related to freedom. In his work *Beyond Good and Evil*, Nietzsche claims an error about the self that causes neither free will nor free will.¹⁵

This expression underlies Nietzsche to compare freedom with the individual will, that free will in question is in the wrong position and the abuse of cause and effect. On the other hand, the spotlight on human freedom seems mixed with non-freedom (Determinism) or enabling non-free will. Based on the rejection of all forms of traditional belief or idea fixe, an independent individual does not need to need something from outside to demand it. They can govern themselves, or called self-determination.¹⁶ Then Nietzsche rejected freedom based on a wrong view of the self. The desire to have freedom in the superlative, metaphysical sense, to free oneself from God, the world, ancestors, and society is a very flawed view, as is the case in

¹³ Wibowo, *Gaya Filsafat Nietzsche*, hlm. 37.

¹⁴ Laurentius Heru Susanto, *Filsafat Kebebasan Albert Camus* (Malang: STFT Widya Sasana, 1991), hlm. 2.

¹⁵ Friedrich Nietzsche, "Beyond Good and Evil, Terj. Helen Zimmern," in *The Philosophy Nietzsche* (Modern Library, 1954), hlm. 21.

¹⁶ Wibowo, *Gaya Filsafat Nietzsche*, hlm. 214-215.

the Christian metaphysical tradition of being *Causa Sui* (God of causality for himself).¹⁷

Nietzsche expresses himself as from within ourselves so that the ego is regarded as the substance, as the cause of all actions and as the doer. Because the position of self is not as a space of identity from outside its existence; not as a substance which essentially has freedom. But for him subject and action are one, and freedom is something that should happen, and develop.¹⁸ Indeed, the freedom offered by Nietzsche is freedom from individual responsibility. Nietzsche emphatically explains that freedom is not something we have before, but it is something that we can gain through a process that is difficult and painful to overcome. Like our desires or desires, we become free when we fully realize and develop our desire for possession, power, and our instinct for freedom.¹⁹

It is not difficult to express the freedom meant by Nietzsche; just like the truth, freedom is not given to a person or individual who lives before acting. On the contrary, freedom is something that must be obtained through our process. Nevertheless, the self does not become free if it puts freedom as the primary goal. On the contrary, in free will, he will seek to complete the desire for freedom. Nietzsche's notion of freedom may rest on the need to recognize conscious and structured completion of the action.

Thus, the freedom that Nietzsche seeks lies in the prevailing doctrine of the self. More precisely, the freedom it offers means to develop and grow, with the meaning of growth being to improve, change, and actively change the existing situation to overcome the obstacles that hinder achieving the desired future.²⁰ In essence, understanding Nietzsche's concept of freedom is understanding it as part of an ethics of responsibility that is done well. In other words, the activity of the soul—explicitly linked to the vitalism of the urge to try to understand the constitutive power of the soul.²¹

2) The Explanation of the Will of Friedrich Nietzsche

In Friedrich Nietzsche's perspective, the will is a conscious thing; by its nature, it is not metaphysical, and there is no separation between the particular and the metaphysical will, both of which are only one part of the will. More specifically, the will is a functional movement and *Affect des Kommandos*. Nietzsche describes the *Affect des Kommandos* as a pulsation from within, which arises from a plurality of un-unified sentiments. So this effect appears and is said after being tested (there is a role for the human body and mind). As *Affect des Kommandos*, the will organizes and unites the elements that exist within them, exists without eliminating any of the

¹⁷ Wibowo, hlm. 214-215.

¹⁸ Nietzsche, *The Will to Power*, Terj. Walter Kaufmann and R.J. Hollingdale, hlm. 488.

¹⁹ Nathan L Oaklander, "Nietzsche On Freedom," *The Southern Journal of Philosophy* 22, no. 2 (1984): hlm. 217.

²⁰ Oaklander, "Nietzsche On Freedom," hlm. 215.

²¹ Nietzsche, "Beyond Good and Evil, Terj. Helen Zimmern," hlm. 22-23.

elements, without allowing themselves to be absorbed by each element. The will that brings order.²²

The will that Nietzsche seeks is himself, his own body, his strengths, and his weaknesses. The will is not a matter of right or wrong but rather a moral issue, which means to reveal something in the strengths and weaknesses of its life force. The dimension of the will is our self-awareness, i.e., our body. Nietzsche clarifies that there is only one subject, and in one issue, there are two elements, namely the master element and the slave element. It is said that these elements are tension, conflict, and the victory of one of them will eventually manifest what Nietzsche calls the will of the slave or the will of the master.

The will according to Nietzsche cannot be separated from the self and the human body, which is formed from within and is realized. Then the will will develop into the will to power (The Will to Power), until it develops in values that intersect with morals.²³ At the end of the concept of will Nietzsche, has noted the progress from meaning to value, from interpretation to evaluation as genealogical tasks. The meaning of something is the relationship between that thing and the power that governs it, the value of something is a hierarchy of forces expressed in it as a complex phenomenon.²⁴

From the explanation regarding freedom and will in humans, it can be understood that both have a connection with their human self centered on consciousness. Nietzsche regards will as the subject of freedom. However, the cause of freedom is the reason, "because the will can freely rely on things, for that reason it can have various concepts of goodness," that is to say, free will to respect "other things," for that reason can judge freely, in this way or for that matter, about them. The reason is to consider the existence of some good and the defects of some good, and that this has an evil aspect, and, consequently, can apprehend all these things which qualify, fit, or as things to do.

C. Implications of Freedom and Human Will in the Social Sphere

Previously Nietzsche said the position of freedom of will as a manifestation that appears in the search for final responsibility as evidence of freedom. The concept of freedom of will—is a manifestation of man's desire to be *causa sui*. This is indeed an absurd pretension. Humans believe that a metaphysical agency is responsible for everything that happens: free will, which is seen as an "object in itself," which is not touched by the human body and is the ultimate goal for human moral responsibility.²⁵

According to Robert Pippin, Nietzsche emphasized this in his Introductions to Nietzsche. He identified freedom as a kind of enduring self-control. Freedom, he

²² Wibowo, *Gaya Filsafat Nietzsche*, hlm. 284.

²³ Nietzsche, "Beyond Good and Evil, Terj. Helen Zimmern," hlm. 22-23.

²⁴ Gilles Deleuze, *Filsafat Nietzsche, Terj. Basuki Heri Winarmo* (Yogyakarta: Ikon Teralitera, 2002), hlm. 11.

²⁵ Wibowo, *Gaya Filsafat Nietzsche*, hlm. 251.

says, is not a metaphysical capacity to do otherwise or an unhindered expression of one's identity, but a psychological self-relationship—a relationship of drive, desire, and commitment. This achievement demands more than willpower or self-knowledge or reflective support; it involves paradoxical forms of thinking, affirmative and negative, heartfelt and ironic ('will tension')—a form of self-relation. In Pippin's opinion, this cannot be captured by the self-creation model.

Willingness itself gives the increased power of feeling that accompanies all success. Moreover, freedom of will— is the word for the multi-faceted state of pleasure of the person in power and, at the same time, identifying himself with the perfect act of will.²⁶ Before discussing freedom, one of the leading roles is to lay down responsibility: we must take responsibility as long as we have freedom. As before, one might expect Nietzsche to be a critic of responsibility, as a kind of guilt, and that would mean breaking this thread, even if his defense of the freedoms he advocates involves a greater sense of responsibility, which is tied to sovereignty, the proud knowledge of privilege. Extraordinary responsibility, awareness of freedom, self-control, and destiny.

At that stage, Nietzsche regards freedom as the capacity that liberates us by animal nature, into our condition only as (example) 'life.' Moreover, Nietzsche's conception of freedom brings new values and types of responsibility. Because Nietzsche emphasizes freedom in the form of volitional responsibility in every action, this means that the freedom that Nietzsche has built tends to the extent to which responsibility applies in his actions. In the world of responsibility, there are values to consider. That is why the concept of free will always refer to the endpoint of responsibility for ourselves. We realize that the need to believe reminds us that freedom is developing and can be improved in life.

Understanding freedom of will here, we are encouraged to understand the values considered in responsibility, namely the ethics of responsibility. The ethical norms themselves come from reflection within us that we are already aware of the structured freedom in expressing our will, which is proof that we are aware of ethics and are responsible. Because the freedom of the will has certain limitations and can develop, Nietzsche asserts that in order to live, humans need a purpose for the freedom of their will.²⁷ Because for him, when life gets its essence, then that meaning is always present in humans through the process of ideals so that moral symptoms are increasingly visible in the freedom of one's will. Freedom of will is not so different from the truth.²⁸

The explanation of freedom of will described by Friedrich Nietzsche has implications for the social scope of human society. The existence of an explanation of the freedom of will placed on the awareness of responsibility will undoubtedly

²⁶ Marion Faber, *Friedrich Nietzsche Beyond Good and Evil: Prelude to a Philosophy of the Future* (New York: Oxford University Press, 2008), hlm. 19.

²⁷ Tyler T. Roberts, *Spiritualitas Posreligius: Eksplorasi Hermeneutis Transfigurasi Agama Dalam Praksis Filsafat Nietzsche*, Terj. M. Khatarina (Yogyakarta: Qalam, 2002), hlm. 59.

²⁸ Nietzsche, *The Will to Power*, Terj. Walter Kaufmann and R.J. Hollingdale, hlm. 552.

impact the realm of forming social interactions between humans or between individuals and individuals. Social interaction is a necessity for every human being. When looking at the purpose of freedom of will, what Nietzsche means is nothing but to form the concept of human social life to remember and be aware of the responsibilities held in every human being. Awareness of responsibility is nothing but freedom and the will of man himself. So that it can be understood the concept of social society, one of which can be formed from the sense of responsibility that exists in every human being.

4. CONCLUSION

From the description above, it can be concluded that the freedom meant by Friedrich Nietzsche is related to the will, and both are born from awareness of the human self. The freedom of the human will that he describes can also shape attitudes and responsibilities in the social life of every human being. Understanding the freedom of human will is the same as understanding one of the social concepts that everyone must-have. One of them is the responsibility that represents Nietzsche's freedom. Thus the existence of the freedom of human will is closely related to the social life of society and will not be separated from human actions and wills witnessed by consciousness, and this also reflects the freedom of human will.

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SOCIALIZATION OF MAKING LIQUID ORGANIC FERTILIZER USING STACK BUCKET MEDIA WITH THE HELP OF BLACK SOLDIER FLY LARVAE IN JATIMULYO VILLAGE

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Abstract - Organic waste of household kitchen be one of the problems. The notice of End of exhaust (TPA) for organic waste causes trash not well managed. It can bring up other problems such as the cause of the environment to be dirty and become a nest of the disease. but many citizens not yet knowing a simple way in the utilization of organic waste, especially households. From the issue of KKN 105 students group 155 University of Sunan Kalijaga Yogyakarta held socialization to the citizens about the use of the organic waste of households into liquid organic fertilizers (POC) with stacked bucket media using the help of Black Soldier Fly Larvae directly with the representative of the garden at the village of Jatimulyo Petanahan District Kebumen. The stacked bucket can process organic waste into environmentally friendly organic fertilizer. The method used is method experiment by implementing the socialization of organic liquid fertilizer using stacked bucket media. Results from socialization making POC with stacked bucket media is produce product that can be used by each resident's nursery.

Keywords: Organic Waste, Liquid Organic Fertilizer, Black Slodier Fly Larvae

1. INTRODUCTION

Real Lecture (KKN) is a mandatory subject with any student at the State Islamic University of Sunan Kalijaga Yogyakarta. Various activities can be made by students in community devices such as fertilizer training from organic waste. Garbage is a good which we often meet in everyday life. Every day the average must produce garbage both organic and anorganic waste. Garbage is a solid waste consisting of organic and anorganic substances that are considered useless and must be managed so that it is not to harm and protecting Investability of development. In maintaining the environmental cleanliness, we are will throw the trash to TPA (final disposal) or often referred to as well with TPS (garbage disposal)¹.

In the absence of a final exhaust (TPA), We should further put forward the use of household organic waste that can be done independently and in groups in the seeds of citizens. Organic waste of household is a robust organic waste quickly, for example the rest of the vegetables, the rest of the fruits and others. However, many citizens do not know the simple way in the utilization of organic waste, especially households. From the problem the student KKN 105 group 155 UIN Sunan Kalijawa Yogyakarta has confidence to socialization to residents about utilization household organic waste become a liquid organic fertilizer (POC) with stack bucket media using *Black Soldier Fly Larvae* directly with the representative of the garden center at the Jatimulyo village Petananahan District Kebumen Regency.

The buckle of a stack is a tool of making fertilizers made by uniting 2 buckets of stripped bucket. Bucket stack used to process kitchen waste with the help of BSF (*Black Soldier Fly Larvae*). Liquid organic fertilizer (POC) is a solution of the decay of organic materials from the rest of the plant, animal dirt and the rest of the food that the type of element is a lot of (Yovita, 2012). Liquid organic fertilizer (POC) has the advantage is compared to a solid compost is POC faster is absorbed by the soil and is more practical in use. On the essentially, waste liquid from material organic can be used to be fertilizers the same like waste solid organic many containing elements of hara (N,P,K) and material organic other. The function to help improve soil structure and the quality².

Larvae from the black troop fly (*Black Soldier Fly Larvae*) can speed up the decomposition so in a short time good quality compost will be obtained. Larva flytic black fly can easily be found in a pail of compost on various salt levels, alcohol or other compounds found in around so it can be done locally, no need to bring new or foreign beings in the place. Resistance of larvae in the less oxygen conditions are also still able to live, other than, they can live on a rotten rubbish like a waste of meat, milk or fish. When the trash is included in the reactor, black army larvae will release enzyme to remodel organic waste before it appears a smiting smell³. Larva

¹ Hastawan, Ahmad Fashiha; dkk. *Pelatihan Pemanfaatan Sampah Organik Rumah Tangga Menjadi POC (Pupuk Organik Cair) Dengan Bantuan Black Soldier Fly Larvae Secara Daring*, (Semarang: Universitas Negeri Semarang, 2008).

² Handayani, S.H. Yunus; Susilowati.A "Uji Kuallitas Pupuk Organik Cair Dari Berbagai Macam Mikroorganisme Lokal (Mol)", *Jurnal El-Vivo*, 2015, vol.3 No. 1 Hal . 54-60

³Dosen Fakultas Pertanian, *73 Teknologi Tepat Guna*, (Yogyakarta: Lily Publisher, 2019)

BSF consists from 6stage instar. These flies can be found all over the world in tropical and subtropical climates⁴.

The purpose of making this article is to educate citizens about how to utilize organic waste into liquid organic fertilizer (POC) with help *Black Soldier Fly Larvae*, so in its application it is expected to be useful as a fertilizer that has economic value / solution of reduce plant maintenance. Besides that, by filling the household waste into the stacked bucket is expected to make solutions free from environmental pollution.

2. METHOD

The method used in the implementation of this activity is experimental method with stages implementing various activities such as extension of make stacked bucket as a media manufacture of liquid organic vertilizer (POC) through offline direct socialization with representatives of citizen seeds. As for the online using social media like WhatsApp and Instagram used to inform citizens about the socialization of making liquid organic fertilizers (POC). Implementation of service activities is carried out in 4 stages are planning, socialization, implementatio nand evaluation. This activity involves residents of Jatimulyo Village Petanahan Distric Kebumen Regency such as PKK as a garden center.

Making liquid organic fertilizer (POC) done by preparing components that is 2 buckets, faucets, soldering / drill, knife and household organic waste. Trash used are food waste, rotten vegetables, fruit, and other organic materials but animal organic waste is not recommended because the smell of the stinging. How to make the liquid organic fertilizer as follows:

- 1) Prepare 2 buckets. The upper bucket is used to accommodate the waste, the bottom bucket is used to accommodate the likind water. The under the bucket was given a hole small-evenly evenly for the way of likind water and in the section side up the bucket as the air circulation as well as the place of entry *Black Soldier Fly Larvae*.
- 2) Take bucket for the bottom position, then lubricate the bucket club as a support for the bucket on top
- 3) Then the bucket of the bottom in holes as a place of faucet. Its function as a place of liquid liquid.
- 4) Pile bucket faucet and buckettop, where the faucet bucket as the section is below.
- 5) Input of domestic organic waste (Preferably in the form of frit residue to attract black army flies) into the top bucket
- 6) Let stand for more or less 2 weeks to look like a drip liquid the indicates can already be harvested.
- 7) Then pour the liquid into the bottle, then in dried in the sun with a bottle cap that is not tightly closed for approximately 1 week or until the color changes

⁴ Inggita Utami,dkk "*Maggor Black Soldier Fly Sebagai Degradasi Sampah Organik Dan Pakan Ternak Warga Mergangsang Yogyakarta*", Jurnal Ilmiah Pengabdian Kepada Masyarakat.Vol.4 No.2, 2020. Hlm. 127-135

from the pale color to slightly dark / black and the smell becomes less pungent.

- 8) The liquid has become POC and ready to use in direplaining way with dollains 3-5 tablespoons / 45ml-75ml POC plus 1 liter of water.

3. RESULT AND DISCUSSION

In making the liquid organic fertilizer (POC) using stucked bucket media with help *Black Soldier Fly Larvae* the online collaborates with residents and PKK in Jatimulyo Village Petanahan district Kebumen Regency has 4 stages delivery:

A. Planning

Planning of activity socialization making stucked bucket the aim is to make fertilizers organic liquid using the stucked bucket media so that push costtreatment and friendly environment. Target from activities this is management of eleven the garden residents the spread in the Jatimulyo village. Preparation the material carried out one moon before the implementation. Tools and material the needed like bucket 12, faucet 6, knife, and drill prepared one week before the implementation. This activities coordinate with PKK member and residents as a member the garden.



Figure 1. Preparation of socialization of built stucked bucket

B. Socialization

Socialization this working the same with head of (Coaching Welfare The family) PKK Jatimulyo Village in the spread information about schedule the implementation of making stacked bucket through the WhatsAapp group residents Jatimulyo Village and share the socialization of the making of liquid organic fertilizer with stucked bucket media that has been implemented.

C. Implementation

Socialization was held on July 24, 2021 starting at 09: 00 WIB until finished , practice with member of PKK as a representation of the garden. The stage of manufacture includes the manufacture of stucked bucket media. After practice making stacked bucket media then add a trash organic house stairs the has been brought. Event last that is submit stacked bucket or epresentatives management of the garden residents to managed. After that there is checking bucket stacked one week once to knowing the development of fluid as a material making fertilizers organic liquid. Last step in the making POC that is the harvest the carried out with pour the liquid to the bottle then in dry in the sun with closed bottle the not closed meeting during the less more 1 week or to color change from color pale to rather

concentrated/ black and the smell of to be notsting. Results harvest from bucket stacked the already dried then packed, given brand and logo from group 155. Results from socialization making POC with stucked bucket media can be used by each one the garden seed residents.



Figure 2. The implementation of Socialization activities



Figure 3. Result of Organic liquid fertilizer



Figure 4. Checking in the garden residents

D. Evaluation

The implementation of this take place the successfully. With enthusiastic the representatives from management of the garden in the follow the implementation of activities socialization is good. However there is a little obstacles, the first about time the implementation of the should be started on the at 09:00 WIB to be at 10:15 WIB. So that backward time the implementation of the has been scheduled. The second, representative seach the gardent here is the unable to present so that not to achieve which target expected to. The third in the checking bucket stack in each the garden there are the difference color (concentrations of) on the water leachate because of the difference trash organic the included, appearance Maggot BSF (*Black Soldier Fly*) However there is some which media not bring up maggot because of aroma fruit the not preferred by flies BSF and conditions environment not

corresponding like exposed to scorching the Sun too long lead temperature increased and decay to be hampered.

4. CONCLUSION

Based on the results of activities that have been implemented, it can be concluded that the implementation of the socialization of organic liquid fertilizer using the media stucked bucket get good results and quite satisfactory. Visible from enthusiastic citizens in following the socialization of making stucked buckets that are directly practiced after being completed with activities. Results from socialization making POC with stacked bucket media is produce product that can be used by each resident's nursery.

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

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

Keywords: Society, Economy, Prosperous, Semar

1. INTRODUCTION

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

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

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

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

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

2. RESEARCH METHODS

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

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

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

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

3. RESULTS AND RESEARCH

A. KKN Integrative-Interconnective

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

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

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

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

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

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

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

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

B. General Purpose of Community Development

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

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

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

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

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

1) Lenga Kelapa Perawan Training

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

As for the benefits of virgin coconut galangal as follows:

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

g) Treating All Kinds of Internal Diseases

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

2) Chocolate Powder Making Training

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

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

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

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

4. CONCLUSION

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

and the community are expected to be able to work together to make changes and improvements as a form of community development. Through this SEMAR program, the community and students work together to realize the changes that have been formulated. Departing from that reality, KKN 105 Group 50 Islamic State University of Sunan Kalijaga Yogyakarta located in Omah Ilmu applies 3 (three) types of training in the SEMAR program. Namely a) Cocoa Powder Training b) Jaha Sugar Training c) Lenga Kelapa Perawan. This training is based on observations and interviews conducted by KKN Students Islamic State University of Sunan Kalijaga Yogyakarta.

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**THE CONCEPT OF TOURISM DEVELOPMENT AS ONE OF SOCIAL
AND ECONOMIC EMPOWERMENT EFFORT AT NGROTO, BULUREJO,
HARGOMULYO, NGAWI EAST JAVA**

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Abstract – *Tourism in mountainous areas is one of the main attractions for visitors who really like the plants and green views of the mountains even when the sun sets from a height. There is land that has the potential to be empowered as a tourism place in Ngroto Hargomulyo, East Java. What makes the land interesting is that it is close to the expanse of the Jamus tea garden and views of Lawu Mountain. The concepts and ideas offered for tourism on the land are coffee shops and flower gardens. The concept given covers the needs in the construction of a coffee shop, namely photo spots and even bathrooms. As for the flower garden, that is by offering the concept of a garden form that will be created.*

Keywords: *Tourism, Youth Organization, Economy.*

1. INTRODUCTION

Tourism as a driver of the economic sector can be a solution for the government in increasing economic development and has the potential to provide the largest employment opportunities. Tourism has various impacts, both positive and negative for humans and the environment. Broadly speaking, the impacts can be classified into 3 impacts: environmental, socio-cultural, and economic impacts (Susilawati, n.d.). Tourism development that has been carried out should be able to survive in a sustainable manner and survive in the future. The sustainability of a tourism should require a commitment from various parties to maintain the sustainability of the natural, socio-economic and cultural community (Atmoko et al., 2014). However, it is very unfortunate that tourism management in areas that are difficult to reach by transportation is less organized and lacks human resources.

The natural scenery that is served in Ngroto is very diverse, such as the vast expanse of the Jamus tea garden, Mount Lawu which can be seen clearly when it is not covered in fog, and the beautiful sunrise and sunset from the height of Ngroto. Karang Taruna in Ngroto has several lands adjacent to Jamus tea plantations and has not been empowered by the local Youth Organization. Therefore, the Real Work Lecture 105 UIN Sunan Kalijaga Group 169 provided several ideas that could be realized by the Ngroto Youth Organization.

Research on tourism by (Abdoellah et al., 2019; Filemon & Sukma, 2020; Masitah, 2019; Tanaya, 2014; Zakaria et al., 2014) is more inclined to the explanation and analysis of tourism that already exists in the area where it is located. study. Meanwhile (Susilawati, n.d.) only explained about the theory of ecotourism development without any tourism analysis in certain areas. The research that has been carried out by (Mukhlisi, 2017) uses the interview method from other communities on the tourist attractions he studies. In this study, it can be considered different from previous research because in this study it describes the ideas, concepts and ideas offered by KKN members to the Karang Taruna community in Ngroto.

This study describes the ideas or concepts offered for tourism development in accordance with Ngroto where the area presents views of the Jamus tea gardens and Mount Lawu. The concept of spatial planning offered is made by taking into account several aspects, such as the composition of the land and the position of the scenery seen from the tourism development design area. Therefore, what is the concept of tourism development in accordance with the availability of land in the hamlet of Ngroto area. Thus, this research was conducted to help the people of Ngroto hamlet to utilize the available land into a tourism place that can improve the socio-cultural and economic conditions of the surrounding community (Atmoko et al., 2014).

2. METHOD

This study uses a qualitative approach which is a method that focuses on in-depth observations and can produce a more comprehensive study of a phenomenon. The purpose of qualitative methods is to maintain the form and content of human behavior and analyze its quality. The data collection technique is done by observation and documentation data. The data analysis used is inductive in

nature, and the results of qualitative research obtained are more emphasis on meaning than the generalization. Observational techniques and documentation data were chosen because to process objects intended to feel and understand the knowledge of a phenomenon based on previously known knowledge and ideas.

3. RESULTS AND DISCUSSION

After approaching the people of Ngroto, the results were in the form of ideas and ideas from various groups. Especially as the person in charge of the activity, namely the Dukuh Ngroto youth group about the concept that will be made in an effort to develop tourism in Ngroto. This result will be a real reference in the development process and spatial planning of tourist attractions in Ngroto Hamlet.

A. Tourism Potential

Based on the results of the study that the potential of Ngroto hamlet has tourism potential that can be developed into a tourist attraction. The potential of the Ngroto hamlet are:

1) Sloping Land as a Coffee Shop

The slope land owned by the Ngroto hamlet youth group has great potential if it is developed into a coffee shop. With a sloping land that is wide enough to be used as a coffee shop. In addition, the potential for building a coffee shop on this land is to become a field of economic income and cash for the Youth Organization. Because the location of the land is very strategic and close to the volleyball court.

In addition, the location of Ngroto hamlet which is high on the slopes of Mount Lawu adds to the beauty of visitors who want to relax and enjoy the scenery. The cool air and interesting community activities will invite visitors. The potential for developing dishes from local ingredients is also very much taken into account. Among them is the typical tea of Ngroto which has a different taste from the tea sold in the market.

2) Flower Garden

The vast land which is turned into a flower garden will be very attractive to visitors. Especially in the Ngroto hamlet, which is famous for the beauty of its chrysanthemums. So the concept of a flower garden will be very relevant. The understanding of the community in growing ornamental flowers is also very helpful in developing the Flower Garden in Ngroto Hamlet.

3) Natural Beauty

The natural beauty of Dukuh Ngroto is no longer in doubt. The expanse of the tea garden really spoils the eyes of visitors who come. A very cool and beautiful atmosphere is still thick in Ngroto hamlet. In addition to the vast and beautiful expanse of tea gardens, from Dukuh Ngroto also presents views of Mount Lawu that can be seen clearly. The towering and dashing Mount Lawu is very clearly visible and gives visitors its own experience. Tourists can enjoy the panorama that is

presented by capturing it through photography and videography. Another activity that can add to the aesthetics in this hamlet is the activities of the tea factory workers who are picking tea.

B. The Concept of Spatial Planning for Dukuh Ngroto Tourism

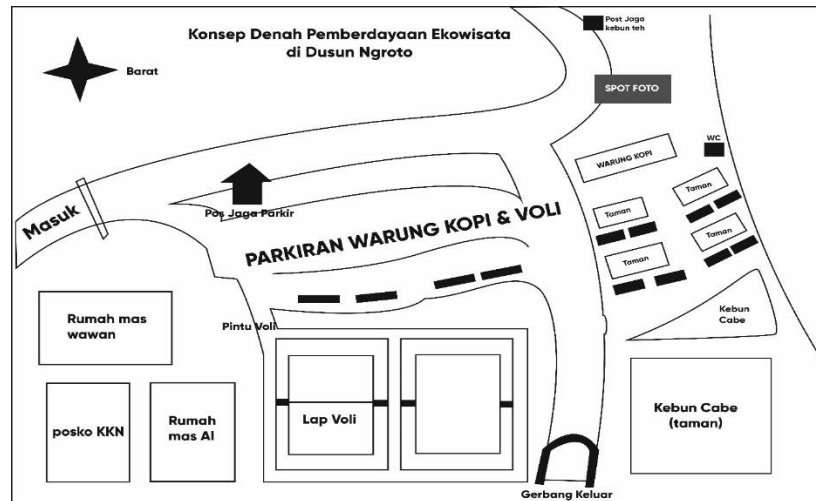


Figure 1. Ecotourim map of Ngroto

Based on the concept of the floor plan above, we can find out what things are necessary and considered important to build. The components that need to be built include: guard posts (counters), parking lots, volleyball court entrances, coffee shops, flower gardens, gazebos and seating areas, toilets and photo spots. The counter itself has the purpose of managing the administration of vehicles that go out and enter at tourist sites. In addition, the minimalist and open form of the counter can also be used as a guard place and an information center for tourist attractions.

Parking is an important component in the existence of tourist attractions. The land allocation for parking is terraced land in the concept of the Ngroto Hamlet tourist plan. Aside from being a visitor parking lot, this parking lot is also a volleyball player parking lot. Considering the entrance to the field that was moved on the upper side. This aims to tidy up the entrance that was previously below.

Seating and gazebo are components that are also important to realize its existence. This is because spectators who want to see volleyball activities cannot enter the field arena. So the need for a seat or chair on the terraced land is very necessary. The gazebo as well as one of the seats with aesthetic value also supports the creation of a beautiful and beautiful place.

The planned coffee shop has a very important designation. Apart from being a tourist center, coffee shops are the main source of income from the tourism development of Dukuh Ngroto. The construction of a coffee shop can increase the profits of visitors who stop by and buy food or drinks from the coffee shop. A coffee shop designed to provide visitors with food and drinks can also be a place for rest, discussion, chat, and other activities.

In addition to a coffee shop that is comfortable to gather and enjoy the view of the Ngroto hamlet, the development of selfie spots around the coffee shop is also very important. Apart from attracting visitors, the selfie spot is also a place to capture the moment. Especially now that the use of social media is very fast, requiring every place to look aesthetic and Instagramable. The last component that is important and must exist is the toilet. The need for toilets is very high. Good for visitors or others. So this building must exist.

C. CONCLUSION

The existence of land that has not been empowered by the Dukuh Ngroto community. Therefore, the KKN 169 group has the initiative to assist in designing the land empowerment plan. The land has its own charm, namely the view of the Jamus tea garden and Mount Lawu. Thus, the research in this article was made to provide concepts, ideas, and ideas to the Karang Taruna Dukuh Ngroto community to create tourism forgings. After the implementation of the design, it is hoped that in the future it will be useful for the people of Dukuh Ngroto and its surroundings, namely from a socio-cultural perspective, even from an economic perspective, such as increasing income and employment. In this study, it only explains the idea so that further research is still needed on the results of the design that has been implemented.

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sebagai salah satu sektor yang sangat menjanjikan bagi perkembangan wilayah di . 3(1), 71–81.

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THE EFFECTIVENESS OF USE OF CLOTH PACKAGES IN EFFORT TO CONSERVE THE ENVIRONMENT (CASE STUDY OF HARAPAN ISLAMIC BOARDING SCHOOL, AR-RISALAH BANTUL)

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Abstract - Nowadays, the discourse on environmental conservation is hot to be studied amidst the increasing production of waste every year. One of the biggest contributors to waste is sanitary napkins. As for one element of society that has the potential to produce large-scale sanitary napkin waste is the Islamic boarding school environment. Responding to the facts above, there is a need for an effort to reduce waste production by adhering to the 3R principle (Reduce, Recycle, Reuse). One of the ways taken to reduce sanitary napkin waste is the use of cloth sanitary napkins and educating them to female students in order to reduce the potential use of single-use sanitary napkins for a more sustainable environment. At least there are several questions that must be answered in this study: What is the process of making cloth pads? how effective is the use of cloth sanitary napkins? and how to evaluate cloth sanitary napkins for further development?

Keywords: sanitary napkins, cloth pads, garbage, environment

1. INTRODUCTION

Nowadays, the discourse on environmental preservation is hot to be studied amidst the increasing production of waste every year. Based on data from the official website of the Indonesian government, the Ministry of Environment and Forestry (KLHK) noted that in 2020 the total national waste production reached 67.8 million tons. If it is related to Indonesia's population of around 270 million people, 185,753 tons of waste are generated every day. If it is divided equally among the entire population of Indonesia, each resident produces 0.68 kilograms of waste. This is a problem that requires serious handling and cooperation from various parties, both the government and the community.¹

One of the biggest contributors to waste is sanitary napkins. Every month, women experience menstruation and use practical disposable sanitary napkins. Based on data from Biyung Indonesia, in one menstrual period, women need 21 sanitary napkins with the calculation of one period being 7 days and in a day using 3 sanitary napkins. If it is calculated with the number of fertile women in Indonesia, which is around 70 million, there will be 1.4 billion waste every menstrual period.²

Then, the community element that has the potential to produce large-scale sanitary napkin waste is the Islamic boarding school environment.³ Based on the results of interviews, Pondok Pesantren Harapan Ar-Risalah Bantul has a total of about 300 students with a total of 200 female students.⁴ If all female students are assumed to have all menstruated, then there will be this number which is a big potential. If sanitary napkin waste is not managed properly and correctly every period, it will become a serious problem.

In response to the above facts, there is a need for an effort to reduce waste production by adhering to the 3R principle (Reduce, Recycle, Reuse). One of the ways taken to reduce sanitary napkin waste is the use of cloth sanitary napkins and educating them to female students in order to reduce the potential use of single-use sanitary napkins for a more sustainable environment.

Literature that examines cloth sanitary napkins can be said to be very minimal. As far as the search goes, the authors classify studies into 3 focuses, including: health, environment and education. First, health. A study with a health focus was conducted by Nur Asnah Sitohang on "Health Education About

Menstrual Health Management on Knowledge and Attitudes of Adolescents at Amal Saleh Private Madrasah Tsanawiyah". Based on the results of his research from 36 student respondents, students have sufficient knowledge about menstrual health management. The results of the respondents' knowledge obtained from: 1) the cleanliness of the female part during menstruation from the mother 38.5%, sanitary napkins from television advertisements 25%, menstruation from the mother 45.5%, the brand of sanitary napkins used now 36.5%, and the type of sanitary napkins used is a modern from the mother of 65.9%. Meanwhile, respondents' knowledge about cloth sanitary napkins is still said to be minimal. This is based on the level of education of those who are still in junior high school who have not studied the topic in school.⁵

Then, a study with an environmental focus was conducted by Ardiyati on "Social Campaign Use of Environmentally Friendly Sanitary Pads". In his study, he emphasized more on public awareness through ecoliteracy about cloth sanitary

napkins. They made an offer to use cloth sanitary napkins by looking at the amount of waste sanitary napkins that were not managed properly and exacerbated environmental pollution. In addition, there are still many sanitary napkins that contain chemicals that are harmful to health, which strengthens this offer. As a result, people are interested in using cloth sanitary napkins, however, they have not been able to provide a stimulant for the community to produce their own cloth sanitary napkins. So that continuous assistance is needed to keep this program running.⁶

In line with Muhammad Habibie who conducted research on "Women's Empowerment through Training on Making Environmentally Friendly Sanitary Pads at Disun Jambu." His research can be said to be the same as Ardiyati's, but has a difference in the use of raw materials for the cloth sanitary napkins. Habibie chose to use clothes that were no longer used, used cloth, coats or raincoats.

Although it has the potential to be developed, the selection of raw materials needs to be considered from the health aspect. Like the research conducted by Eka Mei Susanti on "The Difference in the Use of Pads and Panty Liners of Ordinary Types, Herbs, and Cloths with the Incidence of Leucorrhoea". In his research, although there was no effect from the use of sanitary napkins and pantyliners⁷ against the occurrence of vaginal discharge, but the need for hygienic hygiene to reduce the risk of getting vaginal discharge such as rinsing the vagina thoroughly, using underwear that easily absorbs sweat and of course this applies to materials for making sanitary napkins.

The study focused on environmental education was conducted by Istiqomah Shariati Zamani on "Ethical and Environmentally Friendly Sanitary Napkins". The study emphasizes the process of designing cloth sanitary napkins to evaluation. In the manufacture of cloth sanitary napkins are made in two forms, namely wallet designs and long designs. The manufacture of these sanitary napkins refers to two aspects, namely environmentally friendly and ethical. Environmentally friendly here means that the sanitary napkins used do not pollute the environment. If disposable sanitary napkins are usually thrown away, these cloth sanitary napkins can be washed for reuse. While what is meant by ethics is not to be thrown away carelessly. The disposal of sanitary napkins has not been managed properly, so ethically it is very disturbing to feel when placing privacy matters in any place, well known to others. So with this cloth pad to reduce this and use it more privacy and ethically.⁸

Based on some of the studies above, studies on cloth sanitary napkins in general still focus on environmental, health and education aspects. The author sees a void about field testing or the effectiveness of using cloth sanitary napkins as a substitute for modern sanitary napkins. This study is needed as an evaluation or to what extent cloth sanitary napkins can replace modern sanitary napkins. It is hoped that with this study the production of cloth sanitary napkins is better and more competitive. At least there are several questions that must be answered in this study: how is the process of making cloth sanitary napkins? How effective is the use of cloth sanitary napkins? and how to evaluate cloth sanitary napkins for further development?

2. METHOD

The method used in this study is a quantitative method. Quantitative method is one type of scientific research by collecting data by means of interviews, observations and combinations in the form of numbers and can be measured in certain units.⁹The data collection technique in this research is the triangulation method (combined). Interviews were conducted with the owner of the boarding house and female students, direct observation by means of the practice of making cloth sanitary napkins and distributed to respondents for use. After that, the trial respondents used cloth sanitary napkins and were given a questionnaire to determine the effectiveness of using cloth sanitary napkins.

The targets to be achieved in this research are categorized into 3 aspects, namely, knowledge, comfort, and security. First, knowledge. The benchmark of this knowledge includes knowledge of cloth sanitary napkins, benefits, effectiveness, uses etc. Second, convenience. Benchmarks of comfort include size, thickness and width, absorbency, and material quality. Third, health. Health benchmarks include symptoms caused, conditions causing symptoms, usefulness to avoid symptoms.

3. RESULT AND DISCUSSION

A. Cloth Sanitary Making Process

In the process of making cloth pads, there are several materials needed, including:¹⁰

- 1) Combad cotton fabric or t-shirt fabric
- 2) Waterproff cloth (0.25 parachute cloth)
- 3) Colored insert cloth (used to collect menstrual blood)
- 4) Rubber adhesive
- 5) Sewing tools (includes: needle, thread, scissors, etc.)
- 6) Button

After all the materials are available, the next is the process of making cloth sanitary napkins:¹¹

- 1) Prepare and cut cotton fabric and parachute cloth with a size of approximately 30 cm x 37 cm
- 2) Cut the two fabrics with the following pattern:
- 3) Sew and tie the parachute fabric together, and leave a seam at the end of the fabric for turning over
- 4) Insert the rubber adhesive between the two ends of the cloth bandage 5. Glue the buttons which will later function as underwear to be worn

As for how to use cloth sanitary napkins, including:¹²

- 1) Unbutton the PeKa (cloth dressing), then open the cloth bandage with the side of the insert (putty cloth) facing up.
- 2) Glue the side of the insert cloth (putty cloth) on the underwear. 3. Bring the two wings of the cloth pad toward the outside of the panties, then snap the buttons back on. Remember, make sure the studs are properly attached so they don't pierce through.

After the process of making cloth sanitary napkins, we conducted research on 10 women to find out how to measure their knowledge about cloth sanitary napkins, the results are as follows:

Table 1. Knowledge of PeKa

No	Criteria	Agree	Disagree
1	I know about PeKa (cloth sanitary napkins)	10	0
2	I know PeKa (cloth sanitary napkins) but I don't use them	7	3
3	I still use disposable sanitary napkins when I'm menstruating	7	3
4	I use PeKa because I see its usefulness	10	0
5	I don't use PeKa because of the hassle of re washing	7	3
6	I use PeKa but not regularly every time I menstruate (alternatingly, it can be PeKa and it can also be disposable sanitary napkins)	8	2
7	I prefer disposable pads	7	3
8	I prefer PeKa (Cloth Sanitary)	3	7

Next, we re-tested 7 people who were still using disposable sanitary napkins to see what kind of usefulness they meant. The results are as follows:

Table 2. Trial aspects of the usefulness of cloth sanitary napkins

No	Criteria	Agree	Do not agree	Disagree
1	I don't wear cloth pads because in terms of thickness it really interferes with activities	0	4	3
2	I don't wear cloth pads because from the side of the width it really interferes with my activities	0	3	4
3	I don't use cloth pads because from the side of the insert cloth pads (putty cloth) which are easy to shift	4	1	2
4	I don't wear cloth pads because cloth pads can't hold menstrual blood so it doesn't leak	0	6	1
5	I don't use cloth pads because the cloth pads are difficult to wash again (there is still residual blood)	5	1	1
6	I don't wear cloth pads because the cloth pads are not soft and comfortable	0	7	0
7	I don't wear cloth pads because it's hard to absorb menstrual blood	0	6	1

8	I don't use cloth sanitary napkins because cloth sanitary napkins, especially inserts, are difficult to obtain and difficult to dry	2	4	1
9	I don't use cloth sanitary napkins because the ingredients in making cloth sanitary napkins are hard to find around or in fabric stores in general	0	7	0
10	I don't use cloth sanitary napkins because cloth sanitary napkins are difficult to make at home	5	1	1

In addition, we conducted research on the comparison of cloth sanitary napkins with disposable sanitary napkins in terms of comfort in activities, the results are as follows:

Table 3. Comparison of aspects of comfort in activities

No	Criteria	Cloth Sanitary (Sensitive)	Disposable Pads	Not both
1	I use it because it doesn't bother me when I'm active	6	2	2
2	I use it because it's easy to use	4	6	0
3	I wear it because I see its softness and high absorption	8	0	2
4	I wear it because it's not thick and not wide	5	5	0
5	I wear it because I don't feel like wearing sanitary napkins during my period	4	4	2
6	I use it because it's easy to wash	3	6	1

B. Result

Based on the knowledge test of cloth sanitary napkins in table 1, we can conclude that most women already know about cloth sanitary napkins and their benefits, as shown in numbers 1 and 4. Unfortunately, number 2 states that 7 out of 10 people still use sanitary napkins once. use instead of PeKa (cloth sanitary napkins). Likewise, we can see in number 5. That they do not want to use cloth

sanitary napkins because one of the reasons is the hassle of re-washing the cloth sanitary napkins. This is what prompted the writer to find out more about what these 7 women really felt, why their considerations were still using disposable sanitary napkins instead of cloth sanitary napkins. Because if you look at number 4,

Furthermore, based on table 2 regarding the usefulness of cloth sanitary napkins, we can conclude that even though they already know the beneficial side

for themselves, they still use disposable sanitary napkins, we can see this in number 4 where 6 out of 7 people do not agree with a statement that cloth sanitary napkins are not able to accommodate menstrual blood, even though they themselves agree that cloth sanitary napkins are able to accommodate their blood during menstruation. Then, if we look at the comfort side in using cloth sanitary napkins in daily activities, then cloth sanitary napkins have no problem in terms of thickness and width and it is also recognized by them that cloth sanitary napkins are comfortable and soft when worn and can be relied on to accommodate menstrual blood (have high absorption), this can be seen in points 1, 2, 6 and 7.

Then what is the reason they still use disposable sanitary napkins? We can see in table 2 about the comparison of aspects of the usefulness of single-use sanitary napkins, that in points 3 and 5. That when they use cloth sanitary napkins, the insert cloth (putty cloth) used is sometimes easy to shift which causes menstrual blood to penetrate everywhere. or that causes the need to re-wash the PeKa (cloth dressing) or insert cloth (putty cloth). Based on this, 5 out of 7 women who use disposable sanitary napkins have difficulty in re-washing the PeKa (Fabric Sanitizer), because even though they are washed, there will still be blood spots attached. In contrast to disposable sanitary napkins, when they are full/time to throw away, it will shorten their time. We can also see their reason for this in point number 10, that they do not use cloth sanitary napkins because cloth sanitary napkins are difficult to make at home. The difficulty is because PeKa itself has to use a sewing machine to strengthen the sides.

From table 3 on the comparison of comfort aspects in activities between ordinary sanitary napkins, it can be concluded that in terms of health, PeKa (cloth sanitary napkins) are indeed superior to them. The use of PeKa (cloth pads) can overcome the problem of avoiding rashes around the groin and also avoid unpleasant odors in the female area and reduce vaginal discharge after menstruation or before menstruation occurs, which is usually experienced by women. But unfortunately, on point number 4. People prefer disposable pads to keep their feminine area moist. Then

if we look at the comfort side when doing activities, then the PeKa (Fabric Sanitary) has no problem in terms of thickness or width in its use. It's just that cloth sanitary napkins will look a little complicated in terms of washing. It is proven in point 6 that people prefer disposable sanitary napkins in terms of washing them.

4. CONCLUSION

Based on the research that has been done, it can be seen that in general, female students already know about cloth sanitary napkins. If you still don't know about cloth sanitary napkins, this becomes a natural thing considering the age of those who are just entering junior high school and the topic of discussion is not found in schools or cottages. Therefore the need for cooperation from various parties to educate cloth sanitary napkins in order to reduce the potential for high and controlled production of sanitary napkins.

Talking about the effectiveness of cloth sanitary napkins as a substitute for disposable sanitary napkins, there are still complaints from female students. Santriawati in general still choose disposable sanitary napkins to use even though

they already know the benefits of cloth sanitary napkins. This is based on the quality of cloth sanitary napkins that are not equivalent to ordinary sanitary napkins, both in terms of size, absorption, durability, and comfort when used in activities. So that there is a need for further development in the production of cloth sanitary napkins to be better and more competitive with ordinary sanitary napkins. This can be measured in terms of size, absorption, durability, and comfort when used in activities.

Further things that can be researched to be developed is regarding the quality of cloth sanitary napkins. Because based on the results of research that has been done, most of the female students complain because the quality is still not equivalent to disposable sanitary napkins. If further development of cloth sanitary napkins is successful, it has the potential to replace single-use sanitary napkins. As a result, the production of sanitary napkins can be controlled.

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THE HIERARCHY OF NEEDS AS A BASIC FOR SOLIDARITY IN THE SOMBANGAN AT PANDEMIC OF COVID-19

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Abstract - *This paper aims to examine Abraham Maslow's hierarchy of needs theory and how to implement the hierarchy of needs theory as a solution to overcome community problems in the midst of the covid-19 pandemic. The difficulties experienced by the community in meeting their needs due to the COVID-19 pandemic are assumed to be overcome with the value of community solidarity. This research is a qualitative descriptive study, data were collected by semi-structured interviews to informants selected by purposive sampling technique. This research was conducted in Sombangan Hamlet, Sumbersari Village, Moyudan District, Sleman Regency, Yogyakarta. The results show that the implementation of Abraham Maslow's hierarchy of needs theory can be used as a community solution to overcome crisis social and economic problems in the midst of the rise of Covid-19 cases. Thus, the physiological needs, security, love, respect and self-actualization of the Sombangan Hamlet community can be fulfilled properly.*

Keywords: *Maslow's Hierarchy of Needs Theory, Solidarity, Covid-19 Pandemic.*

1. INTRODUCTION

The covid-19 pandemic in Indonesia was first detected on March 2, 2020, then on April 9 this pandemic has spread to 34 provinces in Indonesia with DKI Jakarta, West Java, and Central Java as the provinces that have the most cases of covid-19 in Indonesia. among other provinces in Indonesia. The Indonesian government then formed a Covid-19 Handling Task Force or often known as the Covid-19 Task Force which is tasked with implementing and controlling strategic policies related to handling COVID-19 quickly and precisely. This task force was formed in every district and sub-district throughout Indonesia to control the transmission of COVID-19 cases in the area. Data from the Covid-19 Task Force (Satgas) shows an addition of 10,050 as of August 28, 2021. With the addition of these cases, the data on Covid-19 cases in Indonesia currently reaches 4,066,404 since the announcement of the first case on March 2, 2020. Meanwhile, the Covid-19 Task Force (Satgas) data also shows that 18,594 patients recovered from Covid-19 in a day. . Thus, the total number of recovered cases to date has reached 3,707,850 people.

From time to time Covid-19 cases spread, including in Yogyakarta. The addition of positive cases as of August 28, 2021 was 525 cases, bringing the total cases in DIY to 148,744 cases. Among the five districts in DIY, Sleman has the most cases. Data shows that as of August 27, 2021, there have been an increase of 251 confirmed cases of Covid-19 in Sleman Regency. Meanwhile, in Moyudan village there were 74 confirmed cases. According to an interview on August 26, 2021 with Mr. Chairman of Sombangan Hamlet, Mr. Agus Sartono stated that in Sombangan there were 48 cases in Sombangan hamlet since the pandemic spread in Sombangan hamlet.

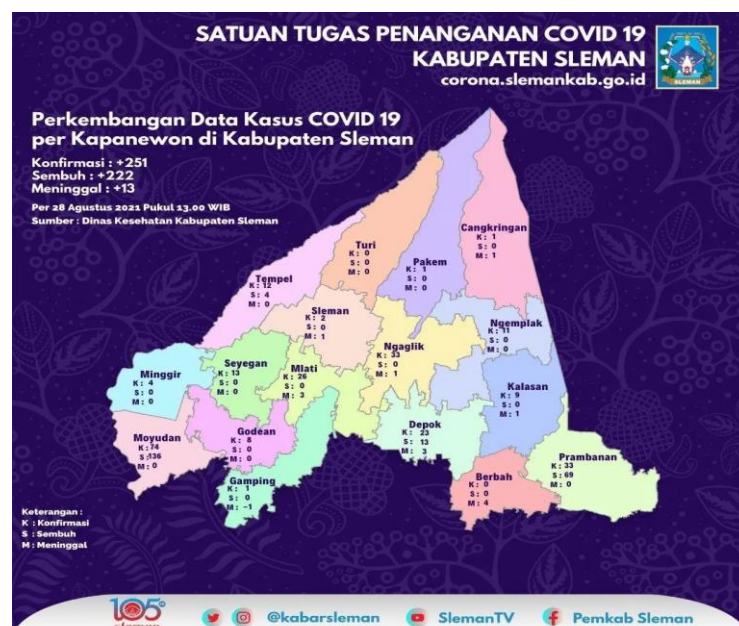


Figure 1. Development of Covid-19 Case Data per Kapanewon in Sleman Regency (source: corona.slemankab.go.id / 2021)

The number of COVID-19 cases is increasing every day, making hospitals and health facilities no longer able to accommodate Covid-19 patients. As a result, most patients have to self-isolate at home. Covid-19 patients without symptoms and mild symptoms are advised to self-isolate at home, in order to reduce the burden on hospitals. People who have to self-isolate experience some difficulties in meeting their needs, including some physiological needs, especially food needs. Therefore, the concern and solidarity of neighbors in the surrounding community is very much needed in helping residents affected by COVID-19 in meeting human needs.

The COVID-19 pandemic has forced residents not to go outside and keep their distance from other people. This economically has a negative impact on people who work in the informal sector which requires them to interact directly with other people. By not being allowed to leave the house, of course they cannot earn income to fulfill their daily needs. Therefore, the implementation of the hierarchy of needs theory, according to Abraham Maslow, can be used as a community solution to overcome the social and economic problems that are crises in the midst of the rise of COVID-19 cases. Thus, the physiological needs, security, love, respect and self-actualization of the Sombangan Hamlet community can be fulfilled properly. In addition, the difficulties experienced by the community in meeting their needs due to the COVID-19 pandemic can be overcome with the value of community solidarity. The values of sharing, mutual cooperation, *tepo sliro*, and caring as an embodiment of the value of solidarity are expected to be able to help the community face the impact of the COVID-19 pandemic. This paper aims to examine Abraham Maslow's hierarchy of needs theory and how to implement the hierarchy of needs theory as a solution to overcome community problems in the midst of the COVID-19 pandemic in Sombangan Hamlet.

2. METHOD

This research is a qualitative research. Primary research data and information were obtained through interviews which were used to obtain more detailed information about the development of the Covid-19 case in the Sombangan hamlet, existing programs, and forms of community concern for those affected by COVID-19. The research material is in the form of secondary data obtained through village activity reports and also mass media news, and primary data in the form of interviews and field observations. Informants are people in general who are selected through purposive sampling technique, namely the sampling technique by determining certain criteria.⁵ Informants were chosen because they were considered to have the information needed in this study, were directly involved in community activities, and were natives of the research location, namely Sombangan, Sumbersari, Moyudan, Sleman, Yogyakarta.

⁵ Raudhah Mukhsin, Palmarudi Mappigau, and Andi Nixia Tenriawaru, "INFLUENCE OF ENTREPRENEURSHIP ORIENTATION ON THE LIABILITY OF SMALL AND MEDIUM MICRO BUSINESSES IN FISHERY PRODUCT PROCESSING GROUP IN MAKASSAR CITY," *Journal of Analysis* 6, no. 2 (yy).

3. RESULTS AND DISCUSSION

A. The Hierarchy of Human Needs According to Abraham Maslow

Abraham Maslow is known as the father of psychology where he developed a theory of motivation which contains a classification of human needs. Maslow's theory of needs says that human behavior is controlled by internal and external factors, besides that humans also have the ability to make choices and carry out their own choices. Maslow argued that a person behaves to meet his hierarchical needs. The hierarchical system of needs includes five classifications arranged from the lowest needs that must be met first before meeting higher needs.⁶ In his book entitled *Motivation and Personality*, Maslow said that the hierarchy of human needs can be classified into five hierarchies, namely:

1) Physiological Needs

Physiological needs are primary needs to meet the needs of human survival in the form of oxygen, food, water, and relatively constant human body temperature. According to Maslow, physiological needs are the most important human needs to be met.⁷ Humans will ignore all other needs before all of their physiological needs are met. If all physiological needs are met, humans will pay attention to the next levels of needs in the form of the need for security and so on.

2) Safety Needs

The need for security is at the second level in the hierarchy of human needs according to Abraham Maslow. The existence of a sense of security means that humans are satisfied with the surrounding environment because they feel protected. In addition, a sense of security signifies a harmonious relationship between one another. From this it can be seen that, this need for security includes physical and psychological security.⁸ Examples of things related to a sense of security include protection from danger, threats and also protection for health and mental.

3) The Need for Owning and Owning

The need for a sense of belonging is something that becomes satisfaction or a sense of its own for humans, as well as the need for belonging. Humans will be very grateful if they have a sense of security, and that feeling can arise when one of them has something or feels owned by something. In terms of social community, the surrounding environment is one of the most important things in terms of belonging to one another. Like humans who are social creatures, humans will interact with

⁶ Tri Andjarwati, "Motivation from the Point of View of Maslow's Hierarchy of Needs Theory, Herzberg's Two-Factor Theory, McGregor's XY Theory, and McClelland's Achievement Motivation Theory," *Journal of Economics & Management* 1, no. 1 (2015).

⁷ Muhibbin, "The Urgency of Maslow's Hierarchy of Needs Theory in Overcoming Academic Procrastination Among Students," *Educatio: Journal of Educational Science* 15, no. 2 (yy).

⁸ Elisa Sari, "ABRAHAM MASLOW'S HIERARCHICAL APPROACH TO THE WORK ACHIEVEMENT OF EMPLOYEES OF PT. MADUBARU (PG MADUKISMO) YOGYAKARTA," *Journal of Business Behavior and Strategy* 6, no. 1 (2018).

each other so that a sense of dependence on the surrounding community arises. Because of the strong social spirit in them, the next stage will grow between them a sense of belonging and belonging to each other.

4) The Need To Be Appreciated And Appreciated

Appreciating and being appreciated is an important need in carrying out social and community life. As social beings we always need other people to build good relationships and we must respect each other. Therefore, even though in this COVID-19 pandemic situation, tolerance and mutual respect must be maintained and preserved because it is a commendable attitude and Islam also strongly recommends it. Many things have changed from time to time after Corona hit our country, be it from behavior, social relations, economy etc. Nowadays we often find various insults, intolerant insults and even not respecting each other.

The need for respect, according to Maslow, is divided into two, the first is self-respect, namely the need for strength, mastery, competence, achievement, self-confidence, independence, and freedom. While the second is getting appreciation from others (respect for other) in the form of prestige needs, appreciation from others, status, fame, dominance, being important, honor, acceptance, and appreciation.⁹

5) Self-Actualization Needs

This need is also known as the need for self-realization. These needs can usually be met after the physiological needs, safety, affection and recognition from others are met. Maslow described self-actualization as a person's need to be and do what one was born to do. These needs make them feel signs of restlessness or restlessness. The person feels restless, tense, something is lacking, in short, restless. If a person is hungry, doesn't feel safe, isn't loved or accepted, or lacks self-confidence, it's easy to find out what's upsetting that person. This need becomes the highest peak of human achievement after the above needs are met.¹⁰

B. The Hierarchy of Needs as a Basis for Solidarity in the Sombang Hamlet in the Midst of the Covid-19 Pandemic

The Covid-19 pandemic has caused the entire world to become paralyzed for some time due to human health being threatened. These problems do not end with human health alone, but have penetrated all sectors of life, such as the economy, education, and other fields into difficulties. Therefore, humans need help from each other in order to survive. It is the same with the people of Sombang Village who are persistent in maintaining and helping the community to survive and have their sense of security fulfilled.

⁹ Wahyuddin Kamal Noor and U'um Qomariyah, "The Hierarchy of Needs as a Basis for Character Self-Reflection in the Novel Pesantren Impian," Indonesian Literary Journal 8, no. 2 (yy).

¹⁰ Siti Muazaroh and Subaidi, "HUMAN NEEDS IN ABRAHAM MASLOW'S THINKING (REVIEW OF SHARIA MAQASID)," Journal of Al-Mazahib 7, no. 1 (2019).

Based on the results of an interview with the Head of the Hamlet, Mr. Agus Sartono, he said that the people of Sombangan Village have a high sense of solidarity and mutual respect for Tepo Sliro, so they care and help each other. not only that, in Sombangan Village there are several activities to help the community which are summarized in a work program. Some of the programs held are:

1) Providing public kitchen facilities for congregants who are isoman.

The provision of public kitchen facilities is a commendable gesture and an attitude of respect for residents who are self-isolating. The activity of providing public kitchens is carried out by the mothers of Sombangan residents. The purpose of this program is to work together to help reduce the consumption costs of people who are self-isolating, because it will be more draining if they buy ready-to-eat food. Every day this kitchen operates 3 times a day. Sources of funds used for this operation come from special funds for handling Covid-19, the government and also from community members who volunteer to donate.

2) Spraying disinfectant on the environment of Sombangan Village

The next activity carried out for the recovery of residents who are Isoman is spraying disinfectants. This spraying was carried out by the Covid Group of Summersari Village, Sombangan. The existence of this disinfectant spraying activity also proves that the donated community still upholds tolerance, mutual cooperation and mutual respect for one another.

3) Strong sense of empathy and sympathy for the Sombangan community

Based on an interview with Mr. Dukuh, Mr. Agus Sartono, that the response of residents to families exposed to Covid-19 or being isoman also accepts and understands each other, and even supports each other in their own way. Maybe at the beginning of the pandemic, people still felt excessive panic due to lack of education. However, recently the people of Sombangan have been able to condition themselves because of the government's incessant educating the public about Covid-19.

4) There is a donation of funds to communities affected by Covid-19

This funding contribution came from the local government and also from the residents of the Sombangan Village community. The funds that have been collected will be used for patients affected by Covid-19, one of which is for public kitchens.

Based on the above programs, it can be seen that the people of Sombangan Village have a high sense of kinship and solidarity. This is considered relevant to Abraham Maslow's theory that in order for humans to live continuously, they must have needs that are fulfilled both by themselves and by others. The relevance between the theory of needs according to Abraham Maslow and the implementation in Sombangan Village can be seen in the following statement:

a) Physiological Needs

The spread of Covid-19 cases has hampered community economic activities. Residents who are confirmed to have Covid-19 must self-isolate so that it is difficult to meet their food needs. Some small entrepreneurs have suffered losses due to lack of visitors. The chairman of Sombangan Hamlet, Agus Sartono said that to respond to this situation, the Sombangan Hamlet held a Public Kitchen, which is an impromptu program aimed at helping the consumption of families who are self-isolating. The public kitchen is a form of solidarity between Sombangan residents and other residents who are having difficulty meeting their physiological needs in the form of food needs. Even though residents affected by COVID-19 must carry out self-isolation and even economic activities are hampered, their main needs will still be met. In addition to food needs, residents affected by self-isolation can meet other needs in the form of resting comfortably. Thus, affected residents can rest and restore their health quickly.

b) Safety Needs

One of the needs for a sense of security in Sombangan Village can be seen in the disinfectant spraying program on the Sombangan Village environment. By spraying, people will feel safe from the dangers of the Covid-19 virus. The existence of spraying is a form of protection from the community to their environment. By spraying, residents have done one of the preventions against the virus. This is very relevant to Maslow's theory that the existence of protective behaviors from the surrounding environment will create a strong relationship and sense of solidarity between each other. The existence of this solidarity is due to the fulfillment of the need for interpersonal security between them.

c) The Need for Belonging and Belonging

The sense of belonging and belonging in society is an important need for life. The need to have and be owned in society is useful to indicate that we have a sense of security from alienation from the surrounding environment. In this Sombangan village, the community has high solidarity with each other because of the fulfillment of this need for belonging and ownership. Therefore, in a pandemic situation like the current one, they work together to help each other. This can be seen from the programs held by the community to help others, such as the existence of a soup kitchen for people who are self-isolating. The existence of this public kitchen is certainly very helpful for people who are isolating, because it makes them not have to worry about food needs.

d) The Need To Be Appreciated And Appreciated

Appreciating and being appreciated is an important need in carrying out social and community life. As social beings we always need other people to build good relationships and we must respect each other. Therefore, even though in this COVID-19 pandemic situation, tolerance and mutual respect must be maintained

and preserved because it is a commendable attitude and Islam also strongly recommends it. Many things have changed from time to time after Corona hit our country, be it from behavior, social relations, economy etc. Nowadays we often find various insults, intolerant insults and even not respecting each other. Therefore, the need to appreciate and be appreciated by Maslow is very relevant and useful for social and community life, especially the Sombangan community. We can see the need to respect and be appreciated in its application based on the results of an interview on Thursday, August 26, 2021 with Mr. Dukuh Sombangan, namely Mr. Agus Sartono.

e) Self-Actualization Needs

In self-actualization, a person often maximizes his potential, fulfills the desire to be, does all his hobbies and loves. This, of course, is slightly different from mere self-existence. This self-actualization includes fulfilling the need for education, skill training, hobbies, and religious aspects. Of course to achieve this there are several needs that must be achieved in the hierarchy, namely the basic physical needs, the need for security, the need to be accepted, and the need to be appreciated. During this pandemic, basic needs and a sense of security are sufficient to achieve. Slightly different from the response of some others, that in this pandemic period we can reach the needs at the top of the self-actualization hierarchy. By working, happy and healthy. Maslow, of course, had a reason for placing self-actualization at the top of the pyramid hierarchy. One of them is the production of a satisfaction that leads to happiness.

Happiness is the root of both physical and spiritual health, so that the quality of life is awakened. by being productive and self-actualizing, we will create self-confidence. Feelings of depression because they feel bored and monotonous, life that seems without any achievements will be eroded when we are able to carry out hobbies, hobbies, even if possible to produce works. We can see the need for self-actualization attitude based on an interview on Thursday, August 26 with Pak Dukuh Sombangan, namely Pak Agus Sartono. Happiness is the root of both physical and spiritual health, so that the quality of life is awakened. by being productive and self-actualizing, we will create self-confidence.

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4. CONCLUSION

The Covid-19 pandemic has caused the entire world to become paralyzed for some time due to human health being threatened. This problem does not end in human health alone, but has penetrated in all sectors of life, such as the economy, education, and other fields into difficulties. Therefore, the implementation of the hierarchy of needs theory, according to Abraham Maslow, can be used as a community solution to overcome the social and economic problems that are in crisis in the midst of the rise of Covid-19 cases. Thus, the physiological needs, security, love, respect and self-actualization of the Sombangan Hamlet community can be fulfilled properly.

In meeting the needs due to the COVID-19 pandemic, local community solidarity is also needed. The values of sharing, mutual cooperation, tepo sliro, and caring as an embodiment of the value of solidarity are expected to be able to help the community face the impact of the COVID-19 pandemic. The Covid-19 pandemic tested the value of community solidarity and they were able to show that the people of Dusun Sombangan were a solid and strong community. Various togetherness activities were carried out in handling the pandemic in various aspects of society, for example maintaining cleanliness, maintaining health protocols and helping residents who had to self-isolate. The existence of existing programs and donations of funds also shows that Sombangan residents have a high value of solidarity in reducing the impact of the COVID-19 pandemic for residents. The community has also been shown to have concern for the condition of the COVID-19 pandemic, both socially and economically. So the assumption that the community's difficulties in the era of the covid-19 pandemic have been helped by the value of solidarity in Sombangan Hamlet.

In the process of breaking the chain of spread of Covid-19 cases and reducing the impact of the COVID-19 pandemic on residents, continuous education and socialization are needed. Thus, the community can still carry out positive activities in the midst of a pandemic, and also continue to comply with existing health protocols. Topics of counseling, guidance, socialization and education can be in the form of the importance of family medicinal plants, planting harmony and togetherness, healthy lifestyles during the COVID-19 pandemic, and the importance of 5M activities (washing hands, wearing masks, maintaining distance, avoiding crowds and reducing mobility). . Involvement and increasing the role of environmental leaders, community leaders from various circles (young people, women, elders, even children) are needed to optimize program implementation. Various programs of togetherness and concern among residents must pay attention

to suggestions and input from various groups. Programs or models of social services are also needed for vulnerable groups, especially the elderly and people with disabilities during the pandemic.

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JIMPITAN; SOCIAL FUND DURING PANDEMIC

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Abstract - *The aim of this study is to describe the collection of social funds from jimpitan activity in the Krapyak village of RW 55, Wedomartani, Ngemplak, Sleman, Yogyakarta. This research focuses on the process and benefits obtained from jimpitan. The method used in this study is a qualitative method with a descriptive type of research. The data collection of this research use observation, interview and documentation techniques, while the data were obtained from primary and secondary sources. Selection of the sources using purposive technique. Purposive is collecting data from key informants who know about the information needed, in order to facilitate researchers in collecting the data. The data analysis technique of this study uses an interactive model popularized by Miles and Huberman. The results of this study are: 1. The process of jimpitan is coordinated by each RT. The activity held twice, monthly and yearly.2. Jimpitan has two functions, first as a place for collecting social funds and night patrol activities.3. The benefits from jimpitan activity are as a source of community activities, social funds, prevention of covid-19, and the creation of a safe, comfortable environment so that it can make a harmonious atmosphere.*

Keywords: *Night patrols, Jimpitan activities, and Community.*

1. INTRODUCTION

For two years, the Covid-19 outbreak has hit the world and Indonesia is no exception. The number of people exposed to Covid-19 continues to rise in various regions, one of them is Yogyakarta. Reporting from Tribun News.com, on August 19 in Yogyakarta there were 1,175 positive cases, and were included in the top 10 regions that contributed the highest Covid-19. (Tribun News.com). The government is trying very hard to overcome the Covid-19 outbreak, one of which is by limiting the mobility of the Indonesian people. As a result of the restrictions imposed by the government, many people stay at home and reduce the activities outside.

Padukuhan Krapyak or Krapyak village is an urban fringe area or semi-urban village which is inhabited by a heterogeneous community. Feelings of the same fate living in an area lead to efforts to build closeness by ignoring social status, type of work and ethnicity. The jimpitan activity is a means of solidarity between communities by collecting social funds which is carried out at night while security surveillance is going on. The funds collected from this activity are then managed to finance community social activities. At least through activities created closeness between communities. (Idris and Adi, 2019; Purwadita et al, 2018).

This research will complete the previous research related to jimpitan. KKN 153 which conducted research in the urban fringe area, especially in Padukuhan Krapyak. This study focuses on jimpitan activities, the development and benefits provided, especially to the residents of Padukuhan Krapyak.

2. METHOD

This study uses a descriptive qualitative approach. (grace 2009:2). The purpose of qualitative research is to produce in-depth explanations of behavior, speech and writing that can be observed by groups, individuals and organizations from a problem of the study. The object of this research is located in Padukuhan Krapyak RW 55 Wedomartani, Sleman, Yogyakarta. Data collection techniques carried out in the study were interviews, observation and documentation. Interviews were conducted with primary and secondary sources. The primary resource persons consisted of the head of the local RW, RT and Linmas while the secondary sources were obtained from local youth who are members of the RW 55 Krapyak Youth Association (GAMA 55).

This study uses Miles and Huberman's interactive model of data analysis consisting of collection, reduction, presentation and conclusion. The data verification uses Triangulation. Triangulation is a method to find cohesiveness from various sources that are used as a comparison of existing data. (Sugiyono, 2017:273)

3. RESULT AND DISCUSSION

A. Design of Jimpitan Management in Krapyak Village

There are two kinds of jimpitan management in Krapyak village, namely the management of the jimpitan implementation and financial reporting. The explanation and details are as follows:

1) Management of Jimpitan and Night Patrols

The night patrol activity in Krapyak village has two main functions, namely maintaining community security and collecting social funds from the residents. According to RW's explanation, the implementation of patrol activities begins with scheduling patrol officers and collecting data on residents who are obliged to deposit jimpitan money. Scheduling rotation is carried out every day, consisting of four people in a round.

After the schedule made, villagers do the patrols according to the agreed schedule. To coordinate, RW created a Whatsapp group as a means of communication and reporting if someone was unable to carry out their duties. Elderly villagers, sick and unable to attend can participate in providing food.

The night patrol starts from 22.00 until 03.00 in the morning. Every hour the patrol officers will beat the *kentongan* as a sign of the turn of the shift, during that time the officers go around and pick up jimpitan money from each house. As a form of responsibility, the patrol officer counts and reports the amount of money deposited to the head of the local RT.

This activity can run well because it is supported by fair and transparent management. In addition, this activity interprets the principle of fairness in society, realized by giving equal rights in participating in community activities regardless of social stratification.

2) Reporting Results from Jimpitan

All jimpitan finances are recorded by the treasurer, then the data is managed by each RT (RT 04 and RT 05). This is done transparently and openly, so that the villagers can participate in monitoring the deposit. Jimpitan reporting is divided into two stages, monthly and yearly. Monthly reports are made by the Head of the RT in order to report the recapitulation of jimpitan from each house. The RT is tasked with detailing the monthly donation of the jimpitan funds, then it is reported to the Head of the RW for an annual report. In addition to reporting to the RW, the RT also posted the recapitulation at the local prayer room and explained during the monthly regular meetings so that it could be accessed by all the community. The final report is carried out at the beginning of each year at the annual meeting with the villagers. This report is prepared by the Head of the RW based on monthly data from the treasurer which will later become material or data in the meeting. After the meeting, the recapitulation data is distributed to each head of family.

3) Socio-Cultural and Religion

The activities of jimpitan and night patrols in Krapyak village contribute various benefits. This is in accordance with the opinion of Keraf (2010:30) that benefits are results that provide benefits for the community and the environment. The patrol activity itself provides the benefits of security, order, and a sense of comfort. Meanwhile, jimpitan activities are useful in collecting social funds that can be allocated to create harmony and a high sense of sociality.

According to Saidurrahman and Arifinsyah harmony is a state or condition that is good, harmonious and peaceful. (2018:17) Harmony in Sastriani's point of view is a feeling that a person has, whether satisfied, happy, not disappointed with other people. The harmony of the Krapyak villagers is fostered by various community activities, one of which is social funds from jimpitan activities. This jimpitan fund can finance villagers' activities in the form of environmental security, infrastructure improvements, celebrations of Islamic holidays and independence, charity funds for residents who are sick or died.

The COVID-19 pandemic has had an impact on people's economic activities. As reported by detiknews, Noviar said: *"The solution that can be done is to rely on community independence for funding the Covid-19 Task Force at the RT level. The budget problem can be solved with donations or community contributions."* This activity also has many benefits both in terms of economy and the tight of the brotherhood.

4. CONCLUSION

Social fund withdrawals through jimpitan and night patrols in Krapyak village RW 55 can be a sustainable activity, because of the transparent management and benefits provided. On the other hand, this activity also fosters solidarity between communities and contains several principles. The principle of justice is implemented by requiring every head of the family to carry out patrols and withdrawals of social funds according to a predetermined schedule. The principle of transparency is implemented in the management of jimpitan finances, funds are managed honestly and can be accessed by all people through the data posted or announced at the monthly meeting.

The social fund withdrawal activities through jimpitan and night patrols were able to provide various benefits for the local community. The benefits provided are maintaining environmental security and order, infrastructure improvement, celebration of Islamic holidays and independence, charity funds for villagers who are sick or died. Jimpitan activities and night patrols in the village often have become a tradition from time to time, the positive impact of social fund withdrawals and night patrols is very helpful for the community, especially during the Covid-19 pandemic, jimpitan can be used as social fund in the pandemic era.

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THE LEVEL OF UNDERSTANDING OF SEX EDUCATION IN ADOLESCENTS IN RURAL AREAS "RESEARCH ON YOUTH IN DUSUN BAKALAN SIWURAN GARUNG WONOSOBO"

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Abstract - Knowledge about sex education from an early age needs to be instilled so that children can determine their future sexual decisions based on credible information and values held in society. The main target in the socialization of sex education carried out by the 151 KKN Group of UIN Sunan Kalijaga Yogyakarta is the adolescent age. The reason for making adolescents the main target is because at the age of adolescence there is physiological, emotional, and thought development. Adolescence is a golden age because children can receive a lot of information and process it themselves so that it becomes output in their actions. The ability to receive good information at a young age can backfire if it is not directed and given good guidance, the reason is that at this age emotional abilities are still in the development stage so that adolescents do not have control over the information they get. Discussions about sex are still often considered taboo by most people, generally, adults will forbid children or teenagers to discuss sex because what is in the minds of most people, sex is still only in terms of husband-wife relationships. Taboo thoughts like that are both an obstacle and a challenge in the socialization of Sex Education. In contrast to teenagers, sex education for children that is appropriate and acceptable to children in elementary school is in the form of basic information. - which parts may and may not be touched by others. This study aims to see the extent to which adolescents understand sex education in rural areas and describe various efforts to increase understanding of sex education.

Keywords: socialization, understanding youth sex education, rural areas

1. PRELIMINARY

People in rural areas still often consider the topic of sex education as a taboo topic because it contains material about husband-wife relationships. In fact, the scope of material in sex education is very broad and not only about intimate relationships between partners. Such taboo thoughts are caused by the assumption that if you often talk about sex, it will actually plunge children into sexual perversions such as homosexuals, lesbians and so on. Thinking like that which ultimately raises the pros and cons in society regarding the importance of sex education. Sex education has an important role in adolescent development in order to prevent various types of sexual deviations.

Adolescence is a period of sexual maturity (sexual function) which is the phase of the emergence of sexual urges so that there is a desire to obtain sexual satisfaction through sexual behavior. The development of technology is also a big factor for teenagers to carry out various sexual behaviors. Through technology, today's youth can access pornography and various lifestyles/trends that are not exemplary. Teenagers often do not have a good filter on exposure to existing technology. In addition to the influence of technology, the influence of peers is also a dominant factor in one's sexual behavior.

In addition to what has been described above, deviant treatment such as sexual violence needs special attention. During the 2020 pandemic, among other types of cases of children in conflict with the law (ABH), the number of sexual violence against children dominates and becomes the most cases followed by physical violence against children. Based on data from the Indonesian Child Protection Commission (KPAI) in 2020, there were 419 cases of children in conflict with the law (ABH) for being victims of sexual violence. (databoks.katadata.co.id.). In addition to sexual violence, there were also cases of sodomy/pedophilia with a total of 20 cases. (BKKBN Central Java). The number of cases of sexual violence is strongly influenced by the lack of sex education from an early age.

This research can be said to be in line with previous research that discusses sex education but with a different object or subject. But of course discussing sexual education for children or adolescents. The journal written by Agustina et al entitled Sex Education The Dangers of Free Sex in Adolescents "We Are Millennials Generation, Say No to Free Sex" at SMPN 21 Makassar aims to increase understanding related to sexuality, especially for junior high school students. The method used is socialization and pre-test and post-test are applied to determine the understanding of sexuality. The results showed that there was an increase in knowledge related to sexuality after socialization[1].

Maya's research on sex education is entitled Integrative Sex Education for Children. The purpose of this study was to find out how parents provide an understanding of sexuality to their children. The research used various methods such as literature study, interviews, observation, FGD (Focus Group Discussion), and questionnaires. The results of this study indicate that the education level of parents affects sexuality education in children. In addition, sexual education will be

maximized if it is given directly by parents in accordance with the child's development (BKKB, 2000). From some of these studies, the authors are interested in examining how the understanding of sex education for the youth of Bakalan Hamlet is made and the efforts made to improve the understanding of the sex education of Bakalan youths.

2. METHOD

The type of research we conducted used a qualitative-quantitative method where we combined both methods by providing counseling directly to adolescents and distributing questionnaires to socialization participants. The reason for combining the two approaches is to obtain more credible results on people's understanding of sex education. We use qualitative methods to obtain systematic, subjective data that describes meaningful life experiences. In addition, we also use a library approach. Literature study has other names, namely literature review, literature review, theoretical study, theoretical basis, literature review, and theoretical review. library research is research conducted based on existing and related papers in the object of research, namely research that has been or has not been published. While the use of a quantitative approach to produce measurable research by using questionnaires.



Figure 1. Documentation of Program (Source: Personal documents)

The socialization of sex education was held in the middle of the 150th KKN period for Group 151 UIN Sunan Kalijaga Yogyakarta on August 6, 2021. For two weeks before the socialization, we collected information about the number of teenagers in Bakalan Hamlet. The program that we held can be said to be smooth, without any significant obstacles. We communicated plans for a sex education socialization program with local organizations. There are two organizations that become a forum for the youth of Bakalan Hamlet, the organizations are Karang Taruna and IPNU-IPPNU. After collecting information, we found out that the number of teenagers in Bakalan Hamlet in the age range of 13-18 years reached 14 people. In addition, we also observed and found several cases that indicated the lack of understanding of the Bakalan youth regarding sex education. Furthermore, based

on the information we have obtained, we see that sex education materials can be delivered according to the target audience in the program we are planning, which is targeting the age range of teenagers. After that, we carried out further implementation planning related to determining the location, resource persons, timing and technical implementation.

The following is the process of implementing sex education socialization for teenagers that we do: *First*, we prepare all the necessities for the event at 13.00 WIB. Various needs such as projectors, laptops, mics and sound using our group tools and most of them are obtained by borrowing from members of the youth organization. We also cleaned the place and opened the space so that the space we used was enough for all participants. In addition, in order to comply with health protocols in the midst of the COVID-19 pandemic, we have also provided masks for participants and hand sanitizers as a substitute for washing hands. Second, at 14.00 according to the schedule we started the socialization event. Socialization participants from IPNU and IPPNU members came first, besides that almost all members of the 151 KKN Group of UIN Sunan Kalijaga participated. The event was opened by Febri Ilham Saputra as the head of KKN as well as the moderator of the event. The first speaker, Alivanreza Ramadhan Putra (KKN Member) explained what sex education was and the various materials contained in it. In addition, he also added general knowledge relevant to sex education, namely the importance of consent and cat caling. The second speaker was Atiya Mumtaza (KKN Member) who explained about the menstrual cycle and how to nurse the genitals, especially for women.

The socialization was communicative and there was an interactive dialogue between the presenters and the participants. Various questions related to the material that had been submitted were asked by many participants. We see from the socialization, it seems that there are still many who are not aware of the importance of sex education. In addition, in schools that are conducted online, materials on sex education have not been obtained and there is not even a chapter in any subject that specifically discusses sex education. The socialization of sex education ended at 16.00 according to the predetermined rundown.



Figure 2. Documentation of Program (Source: Personal documents)

The research through socialization is carried out using a qualitative approach, namely a subjective, systematic approach that describes a meaningful life experience. The reason we use this method is to obtain reliable, credible, and meaningful data. We consider this approach more suitable with sex education material because we want to obtain more detailed data so that participants/respondents can respond directly to various questions and experiences. Creswell, J. W stated that qualitative research studies each individual problem by placing it in a natural situation. (Creswell, 2009).

This study uses data collection with in-depth interviews to obtain an open statement. Through this socialization, we participants can express their opinion openly. We also accommodate personal questions related to sex education if participants are embarrassed to say it when presenting the material. In addition, the use of a questionnaire is a form of implementing a quantitative approach. (Mustaqim, 2016).

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3. RESULT AND DISCUSSION

A. Teen sex education

Generally, youth in rural areas only get sex education when they attend classes. In learning sex education material is discussed in the subject of biology in the chapter on reproductive organs. The reproduction chapter in biology lessons discusses the parts of the genitals, how they work, how to treat them, and sexually transmitted diseases (STDs). Unfortunately, sex education has a wider scope. In biology lessons in high school, we only discuss sex education in science but not in its social scope.

Sex education is carried out to reduce and prevent sexual abuse among adolescents. The effects of sex abuse such as unwanted pregnancy, depression, and infectious diseases need to be prevented by sex education. In sex education for adolescents, the provision of material contains information about adolescent reproductive health so that adolescents have the knowledge and positive attitude if they experience things related to sex one day.

In this case, it turns out that sex education is directly proportional to a person's level of education. For example, when we conducted training on free sex to young village youths, it turned out that participants with higher school education were more aware of the material presented. According to Sumiati (2009), sex education can provide knowledge about sexual mistakes and deviations to protect themselves and fight exploitation that can interfere with their physical and mental health. Besides that, individuals can also form attitudes and understand sex in all its

various manifestations. The theory presented by Sumiati is reinforced by research conducted by Boediono (2010) that after being given sex health education, influencing someone shows a significant value P value $0.000 < 0.05$. This study also has similarities with Surya and Indrawati's (2001) research, which stated that there was a significant difference in adolescent knowledge about reproductive health before and after counseling (p-value 0.000).

From the description above, it can be concluded that sex education influences adolescents that sex is a natural and natural thing to happen to everyone. In addition, adolescents can already process the information obtained to accept various risky sexual behaviors so that they can be avoided (Widyastuti, 2009).

B. Sex education in rural areas

Various factors influence sex education in rural areas. The major influencing factors include parents, social environment, and school education. In the external aspect, technological developments are included in the influence of the social environment and have a very large impact.

Table 1. The major influencing factors of Sex Education

Factor	Influence Description	Things to do
Parents	As the closest circle in educating children.	Provide knowledge, remind, and encourage children about what should not be done.
Lingkungan	Peers and the environment at home	Broader social control and appeals from various parties are needed
Tingkat Pendidikan	Based on research from various literature reviews, education is directly proportional to a person's sex education quality.	Adolescents should receive the highest education.

In the sexual behavior of adolescents in rural areas, the contribution of parents to children can be said to be good. Although the appeals and words of parents are sometimes not realized directly, they contain sex education. The advice given by the parents was based on a questionnaire that had been distributed regarding 'have your parents ever provided sex education?' and 12 people answered yes, and two people answered no. This means that as many as 87% of the youth of Bakalan Hamlet receive sex education indirectly.

Furthermore, the youth of Bakalan Hamlet are also familiar with technology in the form of gadgets and the internet. The breadth and freedom of access significantly affect adolescent sex views. However, we found that youth in Bakalan Hamlet had less susceptibility to sexual deviance than adolescents in urban areas. Teenagers' dependence on gadgets in rural areas is minimal because many positive activities are carried out in the village, both helping families in the fields and the activities of local organizations, namely Karang Taruna and IPNU-IPPNU.

The environment forms a person's sexual behavior that a person grows. The environment in question is how a person is raised, educated, and the community's social conditions. As the closest circle, the family is the primary milestone in children's growth up to their teens. The relationship between parents and children dramatically influences their positive development. On the other hand, a negative relationship between parents and children can lead to children experiencing various problems, both academic achievement, negative social relationships, and delinquency, including delinquency in the form of sexual deviations.

Parents have a significant role in educating their children. If education about sex has been instilled from an early age, sex problems can be faced by the child wisely. Parents can introduce to their children at an early age which parts are allowed and not allowed to be touched. While for adolescent girls, parents can also tell about the menstrual cycle (in girls) and wet dreams (in boys) or other developments that are common to teenagers.

The following are the results of the questionnaire that we have done:

1) Pre Test

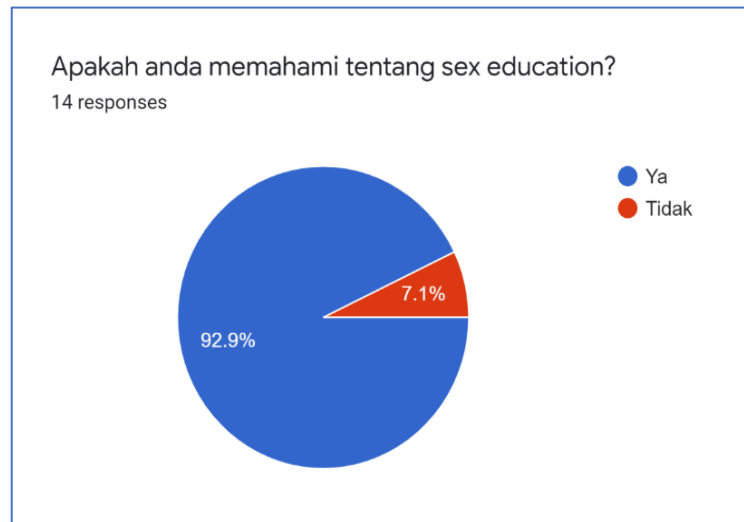


Figure 3. Pre Test result (1)

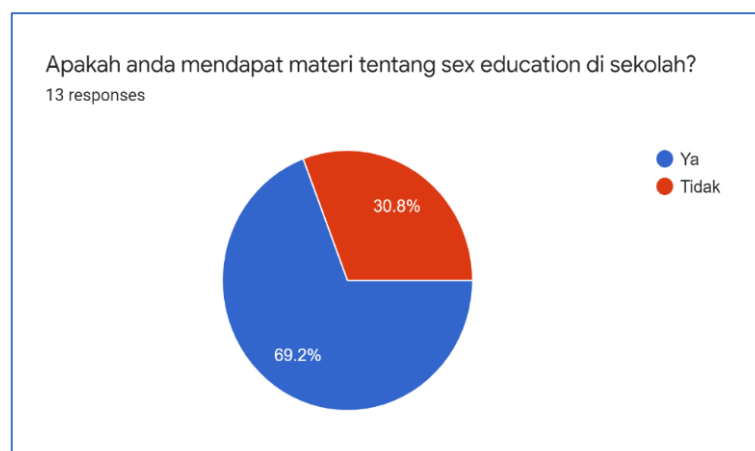


Figure 4. Pre Test result (2)



Figure 5. Pre Test result (3)

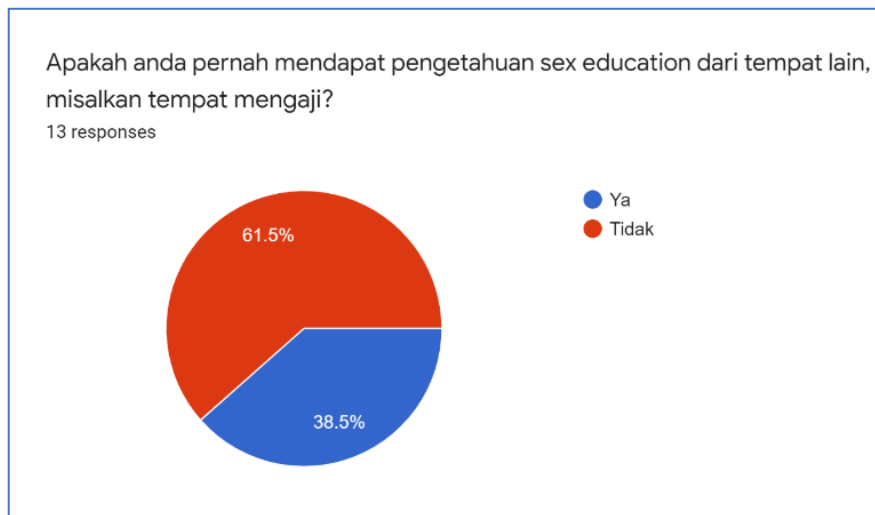


Figure 6. Pre Test result (4)

2) Post Test



Figure 7. Post Test result (1)



Figure 8. Post Test result (2)

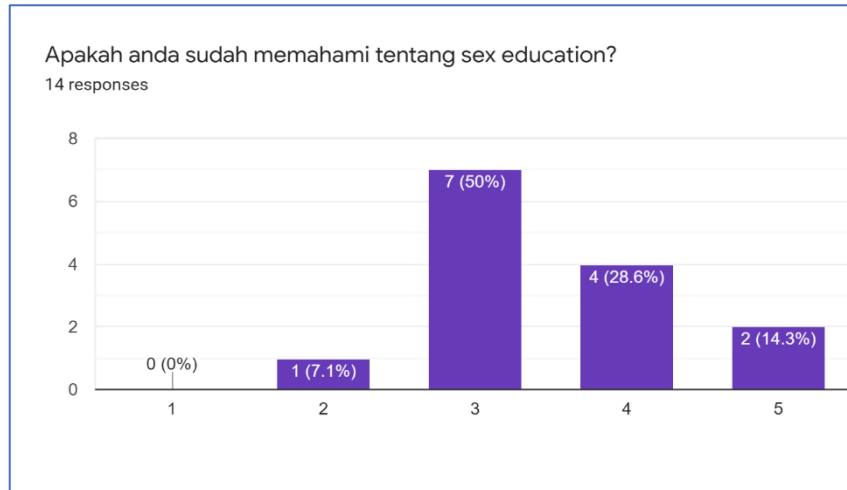


Figure 9. Post Test result (3)

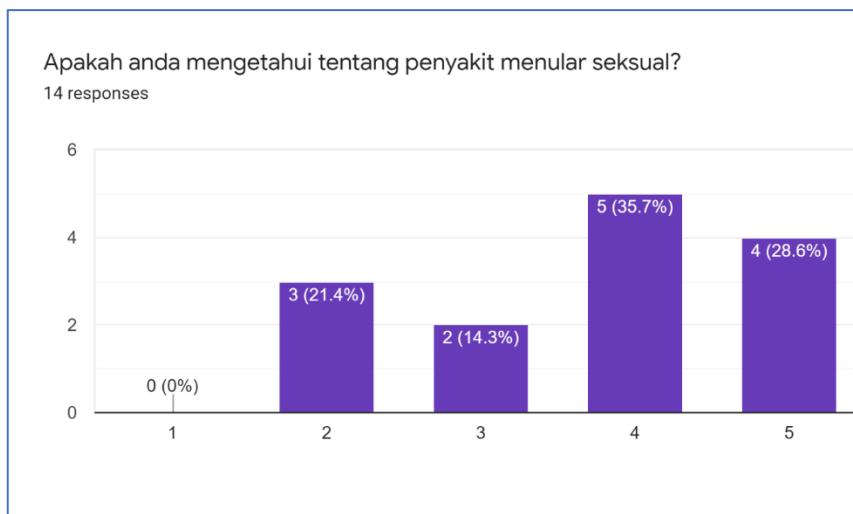


Figure 10. Post Test result (4)

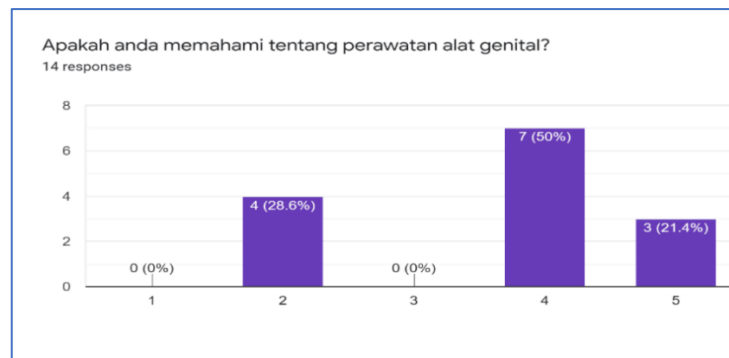


Figure 11. Post Test result (5)

Based on the pre-test and post-test conducted, of the 30 respondents who filled out the questionnaire, 14 people participated in the socialization. However, we present the data as a reference regarding the understanding of Bakalan Hamlet youth regarding sex education before and after receiving socialization. From the data above, it can be outlined that the youth of Bakalan Hamlet experienced a deeper understanding of sex education after receiving information from the KKN 151 group at UIN Sunan Kalijaga Yogyakarta.

4. CONCLUSION

Based on the research above, it can be concluded that the understanding of sex education in Bakalan Hamlet is still quite worrying. To overcome these problems, KKN Mandiri UIN Sunan Kalijaga Yogyakarta group 151 carried out sex education socialization to increase understanding related to sex education. Expanding the knowledge of sex education through the socialization method can be effective because it shows an increase in knowledge of 100% in different levels of understanding. In addition, after gaining an understanding of sex education, the researcher hopes that the participants can apply this understanding well.

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THE OPTIMIZATION OF EDUCATION SERVICES IN PANDEMIC THROUGH THE LEARNING POST PROGRAM IN KEMARAS, PENGASIH, SIDOMULYO, KULON PROGO, YOGYAKARTA

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Abstract - *The Covid-19 pandemic, which is currently still engulfing Indonesia, has had a very significant impact on people's living conditions. This condition has an impact on various levels, including the education sector. There have been many changes caused by the spread of the Covid-19 pandemic. One of them is the closure of all educational institutions such as public schools and madrasas, so that the learning process must be carried out using an online method. Face-to-face learning had to be stopped for an indefinite period of time. However, the online learning method is not an easy thing, both for educators and students. There are various obstacles that must be faced such as, the lack of learning media that supports the online learning process itself, also the internet network which has always been an obstacle for students living in rural areas, making it difficult to access the material provided, and the lack of ability of parents to provide assistance during online learning due to busy work and lack of ability to teach their children. The online tutoring assistance through the study postage provided by students is expected to make it easier for students to learn. The method used is a method of discussion and sharing. The results of this activity are positive because of the good response from students.*

Keywords: *Online learning, tutoring assistance, study postage, Covid-19*

1. INTRODUCTION

The Covid-19 pandemic gives a serious impact not only on health, but also on the education sector, especially in elementary school and junior high school levels. All the educational institutions are closed as an effort to anticipate the spread of Covid-19. As the solution for that problem, the learning process is replaced with the online learning methods. This happens to prevent and break the chain of transmission of the virus. Online learning can be done to change the face-to-face meetings in class with the online meetings on the internet.

The implementation of micro-scale public activity restriction or PPKM requires the community to reduce the activities outdoor, especially for gathering masses in large groups of people. In that case, the government, especially the Ministry of Education and Culture, recommends closing the schools and obliging the students to study online from home to reduce the risk of spreading and transmitting the Covid-19 virus (Kristina et al., 2020, p.10). In conclusion, as an effort to limit community activities, the Indonesian government has limited the activities outdoor, including the educational activities from elementary school levels until universities to move online because of the Covid-19.

According to Molinda (as cited in Arizona, 2020, p.66), online learning is a form of distance learning or training by utilizing the information and communication technology, such as the internet, or CD-ROOM directly and indirectly. Online learning connects the students with the learning resources such as databases, experts or instructors, and libraries which are physically separated or even far apart but can communicate, interact or collaborate (directly or synchronously and indirectly or asynchronously) (Palimbong, 2020, p.3).

All schools in Indonesia are experiencing the impact of the Covid-19 pandemic, and so far there is no evaluation regarding the learning online methods. Online learning has been carried out since the establishment of the Covid-19 pandemic, especially in Kulonprogo, Yogyakarta. Dewi stated that the learning process in elementary schools uses the online learning methods through parental guidance (as cited in Anugrahana, 2020, p.21). Meanwhile, the implementation of online learning in elementary schools has begun in Kulonprogo, Yogyakarta, but the implementation has not been evaluated. This research tries to find out what are the obstacles and the expectations in online learning during the Covid-19 pandemic. Therefore, we offer a solution by creating a learning post for children in Kulonprogo, especially in Kemaras, Sidomulyo, Pengasih, Yogyakarta. The purpose of this learning post is to help the students regarding the online learning process, especially in understanding the material.

Various studies about educational services during the pandemic through the learning post program have been studied before. After the researchers conducted a review of several studies, there are studies related to this research. The following research is a previous study that discusses educational services during the pandemic.

First, the research conducted by Andi Wulandari, Hari Hartawan, Muhammad syakir, Nursafitri S, Nurul Natasya, Rafifah Salsabila Suwardi, Sahrul Paisal (2021) entitled "Increasing the Student Interest in Learning during the Pandemic by the Tutoring Classes for Children from the Teppo Village, Patampanua". This study explains the importance of learning motivation in students for a learning process. If there are obstacles, it must be minimized, so the result from the learning process can be achieved optimally. The purpose of this study is to make the children motivated while studying at home by interacting with them directly with a Covid-19 protocol.

Second, the research conducted by Baiq Elfa Zuhrufillah, Wahyu Lilatul Hikmah, Intan Dita Komalasari, Rega Anisa Theana (2020) entitled "Teaching Innovation to Raise the Spirit of Learning in the Community in the New Normal Era, Panji Sari Village, Praya District, Central Lombok Regency". This research explains about teaching innovation to raise the spirit of learning in society in the new normal era. The method used in this research is a qualitative descriptive method, and the problem of this research is the distance of the learning post in the northern far from the children in the southern to reach. The solution for this case is by dividing the place and time. The northern region is in the morning, and the south region is in the afternoon. The result of this research is the students that participate in the learning process are mostly from kindergarten and elementary school levels.

Third, the research conducted by Fawwaz Azmi Chandra Putra, Nida ul Haq Faisal, Rachmi Kris Nuraini, Tariq Falahuddin Ahmad, Viqri Khaikal Hidayattulloh (2020) entitled "The Tutoring as an Effort to Help the Elementary School Students to Learn during the Covid-19 Pandemic". The problem that exists during the pandemic is the problem of online learning, such as the information technology mastery by educators and students, inadequate facilities and infrastructure due to the expensive technology support devices, limited internet access, networks, etc. The purpose of this study is to obtain information about the impact of Covid-19 in elementary school level. Therefore, the solution of this problem is the researchers create a learning post. The results of the tutoring are that it can make students have the enthusiasm to take part in online learning process from schools, have the places to ask questions and learn, and feel helped in completing the tasks given by the educator. This research uses the library research, and the approach used in this research is a personal approach.

In conclusion, the previous research has the same object with this research that is elementary school students but with different places. This research also emphasizes an online learning method that is not effective for many students in Kemaras. The problems of the online learning method are such as the time management, the use of gadgets that are quite massive, and the difficulty of understanding the material from the teachers. Besides, the lack of interest in literature especially in reading becomes the main problem of this research. It is because many students in Kemaras are more interested in games online such as Free Fire than reading books, so the learning process is not optimal. The role of parents

is also important in this online learning process because with the lack of monitoring from parents, the students will not get the understanding from the material and the students will overlook the learning process.

The next problem is about connectivity and internet networks. Lack of internet connection makes the learning process become less effective. This problem can hamper the communication among students and teachers, and sometimes students are forced not to take lessons due to weak internet connection. Therefore, this research focuses on optimizing the educational services during pandemic through the learning post program in Kemaras, Pengasih District, Sidomulyo Village, Kulon Progo, Yogyakarta.

Based on the background and the framework that has been described previously, there are several problem formulations that need to be investigated in this research. With the implementation of online learning methods, it becomes important to see that there is a need for media that can help students to facilitate them in the learning process. In this case, the formation of a learning post is one of the steps that can be done. Therefore, in this study, the researchers will investigate what is the function of this learning post as a way to optimize the learning services for students in Kemaras. In addition, whether the formation of this learning post can show effectiveness and provide benefits in order to help students especially in Kemaras, Pengasih District, Sidomulyo Village, Kulon Progo. Based on the formulation of the problem that has been mentioned, the purpose of this study is to find out how the role of the learning post as a medium in assisting and optimizing the online learning process for students in Kemaras.

From the results of this study, it is expected that good benefits can be obtained for all parties, especially those related to the world of education, including the following: For Researchers: The results of this study can be used as a reference to find out the obstacles faced by students while working on assignments during online learning process through the learning post service activities, so that they can be developed optimally and also used as reference material in choosing a teaching method. For Teachers: The results of this study can be used as evaluation material and input for teachers in the teaching and learning process, so that they can improve the impression on learning and improve learning outcomes with the existence of learning post service activities during online learning. For Education: This study can determine the effectiveness of online learning by participating in learning post service activities. For other researchers: Used as a reference regarding the condition of education during the Covid-19 pandemic era to be continued for further research.

2. METHOD

In this study the researchers used a qualitative research approach. A qualitative approach is a research procedure that produces data from interviews and documentation in collecting the data to provide an overview of the form of presentation of research reports. The research data comes from discussions, sharing, field notes, photos, videos, personal notes, and other official documents.

The data obtained will reveal problems by observing and accompanying, supervising the subjects and objects that have been determined which will then be processed systematically.

The type used in this research is called a descriptive type, namely analyzing and presenting facts systematically so that they are easier to understand and conclude which aims to help the researchers in describing what is happening in the field clearly and in detail. In this study, the researchers only describe the problems of distance learning (online) during the Covid-19 pandemic and how to optimize education services during the pandemic through the learning post program. The application of this research is done by collecting, processing, and presenting the data objectively. Based on the problem formulations, this study discusses how to optimize education services in the pandemic period through the learning post program in Kemaras. While the data sources of this study were children ranging from elementary to junior high school from Kemaras.

3. RESULT AND DISCUSSION

A. Online Learning

During the current Covid-19 pandemic, it has had many impacts on many sectors, especially the education sector. With these restrictions, teaching and learning activities in education are also hampered and make many countries decide to take online learning actions where there is no face-to-face interaction between teachers and students. Another impact that is felt is that many schools and regions, especially remote areas, are not ready for online-based learning due to insufficient facilities.

In terms of online or distance learning methods, teachers implement many different ways of learning. According to Heru Purnomo, the method of assigning assignments to students is considered effective in emergency conditions such as the current pandemic, assignments are usually done through WhatsApp groups. In addition, there are some teachers who prefer to use the lecture method, and there are others who continue to teach in class as usual (Ashari, 2020).

Putra Wijaya (via Suryawan, 2020) views that learning at home is effective and not a problem. According to him, because learning is done remotely, it can be done anytime and anywhere, such as at home, school or in the community. With supporting facilities such as the internet, online learning can be carried out properly.

The online learning post is one of the flagship work programs of the KKN 182 UIN Sunan Kalijaga group which was held in Kemaras, Pengasih District, Sidomulyo Village, Kulon Progo, Yogyakarta. This work program aims to assist learning activities by accompanying online learning as well as explaining some materials that need to be explained directly to the students. Against the background of the public's complaint that was conveyed by Mr. Setiawan as the head of Kemaras village, the children were more easily distracted by video games and felt bored with online learning, so we decided to carry out learning activities while playing.

B. Implementation of the Online Learning Post

The learning post program starts on Thursday, August 5, 2021. At the initial meeting, we presented material in the form of grouping animals such as carnivores, herbivores and omnivores. Then we combine the initial material by introducing the names of animals in English. After explaining the material for about 30 minutes, we continued individual tutoring, where each group member guided one to two students. Then for the closing, we repeat the material we have taught by doing fun games.



Figure 1 First Meeting of the Learning Post

In the second meeting, we learned new material about Javanese script. We introduced and taught Javanese script to students with the aim that students do not forget the traditional Javanese culture that has begun to fade. Like the previous meeting, we also continued the activity with tutoring activities, and repeated the material again by playing games and then giving rewards for the students as a form of appreciation.



Figure 2 Second Meeting of the Learning Post

At the last meeting, we did a Treasure Hunt activity. As for the implementation of this activity, we divided 15 children into four groups in which each group had a chancellor who would supervise and guide the children. Then the other KKN members guarded and assessed each of the four postal stops. Each postal stop presented the materials that had been studied at the previous learning post meetings, such as the classification of animals, Javanese script, and additional folk songs. Then we also gave challenges about general subjects such as Indonesian literature in the form of proverbs, science, and geography. After the treasure hunt was over, we gave rewards to each group as a form of appreciation.



Figure 3 and 4. Treasure Hunt Activity

C. Effectiveness of Learning Post Program

Many sectors have been affected by the Covid-19 pandemic, including the education sector. Online learning is considered one of the most effective handlings of the virus spread for the education sector. However, there are still shortcomings or obstacles faced by students and teachers in Online Learning. The implementation of education in the pandemic era requires students and teaching staff to use technology assistance. The use of technology for students certainly cannot replace the role of educators and direct learning interactions between teachers and students. Education faces many challenges, one of which is how to ensure that learning is delivered properly. While in reality, the implementation of education during the pandemic uses self-directed learning methods or independent learning methods. (Hendayana, 2020) The independent learning method certainly requires special attention from the parents who are not necessarily able to accompany their children to study properly. Some parents in Kemaras Village are more concerned with their work than providing intensive learning assistance to their children. In addition, the children were not fully focused on learning activities. They tend to be more distracted by things such as a less conducive home environment, or other things that attract children's attention, for instance, playing video games. In addition, the self-directed learning method also makes children bored with their learning activities which are only about giving assignments without any material explanation.

Posko Belajar activities have a good impact on children. We collaborate between educational games and learning into one. This can increase children's enthusiasm for learning and also reduce their boredom doing schoolwork. With this method, children are also more focused on learning activities. Learning assistance is performed by KKN students and children, one by one so that they are more focused on their online learning assistance. However, there are shortcomings we had to face. The activities of learning post have limited space which is quite small. Sometimes there are some children who do not pay attention to what the teacher (the KKN student) says. In addition, due to the limitations of KKN members, which only consist of 12 people, sometimes there are several children who have to queue to be accompanied intensively one by one.

4. CONCLUSION

From the results of the study, it can be concluded that the learning post program implemented can optimize educational services in Kemaras, Pengasih District, Sidomulyo Village, Kulon Progo. With the play while learning method, the learning post program is considered effective and can help children understand and increase knowledge in learning. Therefore, with this research, it is hoped that it can be used as a reference and used to increase knowledge about the obstacles experienced by students in online learning, the effectiveness of online learning assistance, as well as an evaluation for educators to improve educational services for students. With limited research data due to the PPKM situation, it is hoped that further research can take samples of education service satisfaction data and optimize this research further in the future.

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STUDENTS OF UIN SUNAN KALIJAGA COMMUNITY SERVICE PROGRAM SUPPORT THE MASS VACCINATION PROGRAM IN SIDOREJO VILLAGE

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Abstract - Mass vaccination is a program that the government is intensively promoting in breaking the chain of Covid-19 in Indonesia. This is of course, a particular concern for KKN students in preparing their work programs, so to respond to this, KKN 158 UIN Sunan Kalijaga developed a sustainable work program, namely health videos and posters, as well as assisting the implementation of mass vaccination in Sidorejo Village. The health videos and posters are intended to support the success of the mass vaccination program that the government will implement, where the people of Sidorejo Village still have a vague and inaccurate perspective on vaccination. In general, the activity was said to be successful because there was an increase in the number of people receiving the vaccine, from 23% to 30% of the population being vaccinated. Meanwhile, in the implementation of activities to assist in mass vaccination, the action went smoothly, and there were no snaking queues because of the large amount of assistance from the village apparatus, health workers, youth organizations, and also KKN students. There is great hope that is educating and helping with this mass vaccination can break the Covid-19 chain, which has a considerable impact on all aspects of life. Therefore, this educational activity is vital for the community to stop their doubts about vaccination.

Keywords: Covid-19, Vaccinate, college student.

1. INTRODUCTION

The pandemic covid-19 who have entered Indonesia since March last year to date of which the prevalence increases makes the government decide to do restrictions related to the mobility of the community to reduce the rising number of covid in Indonesia. The government based on instructions interior minister number 15 the year 2021 about the restriction on an activity community in the java and Bali, in reduced mobility communities with various pro-kontra. From the government's perspective, PPKM (Pemberlakuan Pembatasan Kegiatan Masyarakat/Enforce Restrictions on Community Activities) is a fundamental step that aims to reduce the number of cases covid-19 positive. However, in some areas, the case still remains high. It will involve cons of the community, which is due to the PPKM making several public difficulties to get money because he forbids several trading activities to buy, tourism, worship, and others.

Based on the evaluation regarding PPKM, Jokowi said the coronavirus is very predictable. That is why we asked all parties carefully, although the drop last occurred in the cases and the drill (Bed Occupancy Rate) in some areas. In addition, Jokowi also asked vaccination must be accelerated and should not be the vaccines stock (Kontan.co.id). Hope by speeding up vaccination, PPKM this time will be completed and not extended, because vaccine Covid-19 beneficial to provide protection the body to prevent pain due to covid-19 Utilizing specific immune raises or stimulate the body by administering the vaccine (Kemenkes RI, 2020). so that it is hoped that if the entire community has been vaccinated, it can stop the spread of covid and protect the next generation. On this basis, the KKN group of 158 students helped the government realize a mass vaccination program, starting from educating the public on the importance of vaccines to assisting health workers in running the vaccination program in Sidorejo Village.

The program to assist the vaccination process is a form of community service for the 158 UIN Sunan Kalijaga KKN students, which is expected to realize what is expected by the government while protecting the residents of Sidorejo Village from exposure to the Covid-19 virus. Limited, can be carried out again, such as cultural, religious, and educational activities which have been very limited to be carried out.

2. METHOD

The Community Service Student Service of the 158 UIN Sunan Kalijaga group in this mass vaccination program was carried out in several stages, namely as follows:

1) Vaccination education

In this activity, the KKN group 158 students made some information related to vaccination, ranging from videos and posters, which aimed to provide an understanding to the community about the importance of vaccination as well as knowledge about several steps that who can take if they get side effects from the covid-19 vaccine.

2) Socialization of vaccination implementation

In this activity, the KKN group of 158 students helped the local village government inform the public that a vaccination program would be implemented, which was carried out by disseminating information in the WhatsApp group.

3) Program execution

In this activity, we students of KKN group 158 helped health workers and our youth groups record vaccine participants and help inform residents regarding the vaccination process flow.

4) Program Evaluation

In this activity, students evaluate the programs that have been implemented, with various scales of consideration whether the programs that have been implemented can be said to be successful or less successful, and multiple criticisms and inputs so that the next vaccination program can run better.

3. RESULT AND DISCUSSION

KKN students understand correctly that education for rural communities is vital to break the Covid-19 chain, where the government intensively provides mass vaccination programs in every region in Indonesia. So before the vaccination activity was held in Sidorejo Village, KKN students had prepared a work program that supports this, namely health videos and posters. The videos and posters target the public to take steps before and after vaccination so that people don't feel worried about the side effects that will happen to them. Besides that, the health posters also mean that people can think openly and not be afraid of the news. Source and authenticity are not clear. After implementing the health video and poster work program, the result was an increase in the number of vaccine recipients in Sidorejo Village. Mr. Juani as the secretary of Sidorejo Village, explained a rise between the mass vaccine the previous month and the vaccine on 17 August, from 23% to 30% of the population targeted for vaccination. That proves that proper education about vaccination can have a significant and concrete impact. The health poster and video work program is a continuous and sustainable work from the 158 UIN Sunan Kalijaga KKN group, namely helping mass vaccinations.

The work program to help with mass vaccination in Sidorejo Village is a work program that is mutually sustainable with the previous work program, namely health videos and posters. Where the previous work program can help smooth the next program. Villagers tend to get vague information that seems to scare them about the side effects of vaccination so that there are few people interested in vaccination in Sidorejo Village. In addition, wrong public perceptions about vaccines are still common due to the lack of information and communication from trusted parties such as health workers and government officials. That causes people's doubts about the vaccine they will receive, and they tend to choose to play it safe in responding to it. (Astuti, et al. 2021)

To overcome this, students conduct education in the form of videos and health posters that can increase their desires and reduce their fears. In this day and age, where the internet and social media are the easiest ways to promote and educate, the KKN group 158 students of UIN Sunan Kalijaga take this opportunity to conduct education that can help the government in launching a mass vaccination program on 17 August, 2021. In addition to Based on social media, this education is also supported by health pamphlets that are displayed on the wall magazine of Sidorejo Village and the Multipurpose Building Dusun Jurug – which are the center of community activities. One form of education provided is about the benefits of vaccination, which aims to make a person's immune system able to recognize and quickly fight bacteria or viruses that cause infection. The goal of the Covid-19 vaccine is to reduce the morbidity and mortality rate due to this virus. Although not 100% able to protect a person from Coronavirus infection, this vaccine can reduce the possibility of severe symptoms and complications due to Covid-19. (dr. Meva Nareza, 2021)

The results of education can be seen at the execution stage, namely activities to help mass vaccinations. This mass vaccination activity was conducted at the Sidorejo Village Hall on 17 August 2021, at 10.00-12.00 WIB, coinciding with Indonesia's Independence Day, where village government employees, security officers, health workers, village youth organizations, and KKN students work hand in hand to end the Covid-19 chain in Sidorejo Village.

The activity began with chanting the Great Indonesia anthem, which ignited the spirit of nationalism because it coincided with 17 August. Before entering the Multipurpose Building area, the community checked the temperature and washed their hands with soap by several village officials. They then followed by collecting data on invitations and completeness of requirements, not forgetting to check blood pressure and other health requirements. If residents meet the requirements, the next stage is the injection of vaccines carried out by health workers.

The vaccine used by the Sidorejo Village is the Oxford-AstraZeneca vaccine or known to the public as the AstraZeneca vaccine – which has an efficiency of 62.1%. This mass vaccination stage does not take much time because everything is well organized and coherent not to cause snaking queues. After the residents are injected with the vaccine, they will go to a table where a health worker will explain the possible side effects and how to deal with them. Residents are also given medicine in Paracetamol Tablets because most of the side effects suffered by vaccine recipients are fever. In addition, they will also be given a vaccine card, where there is a doctor's number that can be contacted if they feel different side effects. Not to forget, they will be notified of the date of the second vaccine to be administered – this is because the AstraZeneca vaccine requires two doses with an interval of 4 to 12 weeks.

The activity was finished at 12.00 where there were no more people who came to the Sidorejo Village to carry out the vaccine. From the observations made,

on average, the people who vaccinate are teenagers and early adults, while for the late adults, it seems that they are still not interested in vaccinating.

4. CONCLUSION

The mass vaccination held by the Sidorejo Village Government with KKN students from UIN Sunan Kalijaga on 17 August 2021 went smoothly, with no queues and crowds during its implementation. This success was also seen from the enthusiasm of the residents who took part in the mass vaccination. The education program for vaccination invitations in the form of posters and videos was also provided by KKN UIN Sunan Kalijaga students through social media and was considered quite impactful for the residents of Sidorejo Village, as evidenced by a number of residents who came for the vaccine. The average community is teenagers and adults who are used to applying social media. It is hoped that the following program regarding education and socialization about vaccines can cover all citizens, both teenagers and the elderly.

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THE USE OF FABRIC SANITURES TO MAINTAIN WOMEN'S REPRODUCTIVE HEALTH AND ENVIRONMENTALLY FRIENDLY

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Abstract – Karangkulon is famous as a support that most of its citizens work as healers and are done by women. The use of disposable pads has a devastating impact on women's reproductive health and environmental hygiene. On that basis, To meet the needs of Karangkulon residents, the KKN team of UIN Sunan Kalijaga Yogyakarta located in Karangkulon, Wukirsari, Imogiri, Bantul, Yogyakarta launched a socialization activity program cloth pads with the aim of helping the surrounding residents to pay more attention to environmental hygiene and women's reproductive health by switching from the use of disposable sanitary pads to the use of cloth pads. The methods used in this community service activity are socialization and training through video meetings and the distribution of colored leaflet media to citizens. The result of this program is a good response or feedback from the community. The enthusiasm of the citizens attending the video meeting by asking various kinds of questions proves the interest and curiosity of Karangkulon residents about cloth pads more deeply. Therefore, the socialization and training of cloth pads is the right choice in inviting citizens especially women to be more aware of women's reproductive health and environmental hygiene.

Keywords: pads, prevention, socialization, training.

1. INTRODUCTION

A. Background

Single-use sanitary napkins are one of the biggest contributors to plastic waste in the world. Indonesia takes part in taking the role as the country with the largest amount of sanitary napkin waste. It is estimated that the waste from single-use sanitary napkins in Indonesia alone reaches 26 tons per day. Disposable sanitary napkins that have been used and disposed of can produce methane gas which results in environmental damage. Methane gas itself is one of the greenhouse gas elements that causes an increase in temperature on the earth's surface and is the cause of further global warming impacts because its power is 25 times that of carbon dioxide in causing global warming (Rizky Pratama, 2019) in the Journal of the Main Engineering Bulletin volume 14 entitled *Efek Rumah Kaca Terhadap Bumi*. Not only has the potential to increase global warming, waste from single-use sanitary napkins is also difficult to decompose on the ground, so it takes a very long time to decompose the waste. And even if thrown into the sea, this disposable sanitary napkin will actually damage the underwater biota ecosystem.

In addition to potentially damaging the environment, disposable sanitary napkins can also harm health. Disposable sanitary napkins contain ingredients that are very dangerous for the female sex organs because they are not made of 100% cotton. Disposable sanitary napkins are mostly made of cellulose gel and plastic which contain harmful ingredients such as chlorine, dioxins, petrochemical additives, synthetic fibers and phthalates which can cause deadly diseases such as cancer, thyroid malfunction, infertility, and many more adverse effects caused by disposable sanitary napkins for health (Terry Y.R Pristya and Rizky Amalia, 2021) in the Journal of Community Service Volume 6 entitled *Warga TPA Cipayung Penggiat Zero Waste: Produksi Pembalut Kain Selamatkan Diri dan Lingkungan*.

Due to the many negative impacts caused by the use of single-use sanitary napkins, it is appropriate that people now turn to use of environmentally friendly cloth sanitary napkins and of course safe for the health of the female intimate organs. The Karangkulon hamlet community is the main target for our team to carry out KKN in the hamlet. Viewed from the demographic side of the majority of residents who work as batik and are mostly done by women, it is appropriate to disseminate information about the use of cloth sanitary napkins which have many benefits.

Apart from environmental hygiene and health, cloth sanitary napkins also have a much more economical price compared to purchasing single-use sanitary napkins. The people of the Karangkulon hamlet are also still unfamiliar with the term cloth sanitary napkins and still often use disposable sanitary napkins whose waste is usually disposed of in the landfill or even burned, which has a very bad impact on the environment. Therefore, the purpose of socialization and training in the use of cloth pads invites the community to move from disposable pads to fabric pads that are environmentally friendly and safe for health.

Unfortunately, because community service activities occurred during the Covid-19 pandemic, socialization and training had to be carried out online to avoid unwanted things. However, to keep the enthusiasm of the residents, representatives from the independent KKN team of class 105 UIN Sunan Kalijaga Yogyakarta still provided media in the form of leaflet as a practical form so that residents can make their own cloth sanitary napkins following the directions from the online training.

B. Literature Review

The menstrual cycle experienced by women every month certainly makes women have special needs every month. Most of the sanitary napkins used during menstruation are still factory products that can only be used once. The materials for making these sanitary napkins are also not all safe for women's reproductive health. Seeing this, now the movement is starting to use cloth sanitary napkins that are safe for women's reproductive health and good for environmental hygiene. Various studies on cloth sanitary napkins have been studied previously. The following are studies related to cloth sanitary napkins that have been carried out by previous researchers.

First, research conducted by (Diniyati and Pauline Kusmaryati, 2020) in an online article POLTEKES KEMENKES Jambi volume 13 entitled *Pengembangan Pembalut Kain Yang Ramah Lingkungan Sebagai Alternatif Pilihan Untuk Kesehatan Reproduksi Perempuan*. This study explains the development of sanitary pads by using cloth as its main base material. This research is a development research using an experimental quantitative approach. This study shows that cloth sanitary napkins are comfortable, non-irritating, and friendly to the environment. Leaks can also be avoided by paying attention to the width of the cloth pads made and the materials used. The results of the study were obtained from trials on the absorption of sanitary napkins and field trials of 5 midwives and 33 students. By looking at the results of the study, it can be said that cloth sanitary napkins have many benefits and positive responses. Suitable for use because the materials used are safe and in accordance with the needs of women. The similarity of previous research with the research to be carried out is that the selected object is the same, namely regarding the use of cloth sanitary napkins, women's reproductive health as well as the impact of cloth pads on the environment.

Second, research conducted by (Terry YR Pristya. and Rizki Amalia, 2020) in the Indonesian Community Service Journal Vol.3 entitled *Edukasi Dengan Media Leaflet Dalam Upaya Peningkatan Pengetahuan Ibu Tentang Pembalut Kain*. This study provides knowledge about the dangers of using single-use sanitary napkins for health or the environment so that counseling is held for local mothers. The method used in this research is the extension method with leaflet media. In this study also explained about the meaning of environmentally friendly sanitary napkins as well as counseling to the community in the form of giving leaflets to take home. They can learn more about things like this outside of the outreach activities. Before and after conducting the counseling, the mothers were given questions in the

form of a post test, the aim was to find out their knowledge regarding cloth sanitary napkins before and after the counseling was held. From these questions, it can be concluded that their knowledge after attending the counseling increased.

Third, research conducted by Annisa Baharuddin, Henni Kumaladewi Hengky, and Ayu Dwi Putri Rusman (2019) in the Scientific Journal of the University of Muhammadiyah Parepare volume 2 entitled *Pengaruh Penggunaan Pembalut Saat Menstruasi Terhadap Resiko Kanker Serviks Pada Siswi SMK Pangkejene Sidenreng Rappang*. This study explains the importance of choosing safe sanitary napkins for women's reproductive health. The method used in this research is descriptive analytic with a cross sectional study design. In contrast to previous studies that introduced cloth sanitary napkins to the public, in this study more emphasizing on the wrong choice of sanitary napkins will have a negative impact on health such as cervical cancer. It is also explained that the fault in choosing sanitary napkins is a source of bacterial growth that will affect women's reproductive health. In this study it can be concluded that maintaining and caring for female reproduction is very important to avoid cervical cancer and pay attention to the content contained in the sanitary napkins used and continue to use good quality sanitary napkins.

From the results of research that has been done previously choosing a sanitary napkin is an important thing that must be considered by a woman. In addition to the risk of danger when choosing sanitary napkins carelessly, environmental pollution by using disposable sanitary napkins also requires more attention because until now there has been no good handler regarding the waste of sanitary napkins.

C. Framework

Menstruation is something that most women experience every month. The use of sanitary napkins can no longer be separated. Most people still choose to use disposable sanitary napkins. If you look closely, not all materials used in disposable sanitary napkins are safe for women's reproductive health. Management of sanitary napkin waste also cannot be handled properly so that if the use of disposable sanitary napkins is continuously carried out it will affect environmental pollution. Lack of knowledge about the adverse consequences of the use of disposable pads either for themselves or the environment makes people still often use disposable pads. That way the role of the drivers of healthy living is needed to build public awareness in choosing safe and comfortable sanitary pads.

With the socialization movement about cloth sanitary napkins, their knowledge will increase. This can motivate them to live a healthy life. By giving this outreach, it is hoped that the community will think twice about continuing to use disposable sanitary napkins and prefer to switch to cloth sanitary napkins. Where these cloth sanitary napkins do not contain materials that are harmful to women's reproductive health and do not cause environmental pollution because there is no

process of disposal of the sanitary napkins, but the sanitary napkins will be washed clean and then dried in the sun after the sanitary napkins are dry, can be reused.

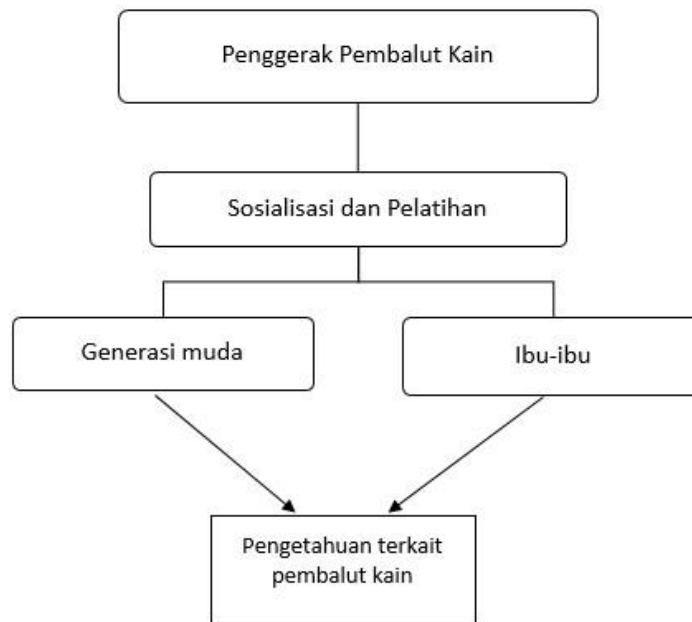


Figure 1. Framework of Study

D. Research Formula

1) Formula of the problem

- a) How do cloth sanitary napkins affect women's reproductive health?
- b) How do cloth sanitary napkins affect the cleanliness of the environment?
- c) How interested is the community in the socialization of making cloth sanitary napkins?
- d)

2) The aim of research

- a) To determine the effect of using cloth sanitary napkins on women's reproductive health.
- b) To determine the effect of using cloth sanitary napkins on the surrounding environment.
- c) To find out the enthusiasm of the community regarding the socialization and training of making cloth sanitary napkins.
- d)

3) Benefits of research

The target of the socialization and training on the manufacture of cloth sanitary napkins is the women of the Karangkulon hamlet. This activity was intensified to increase the knowledge of these mothers in order to reduce the use of single-use sanitary napkins and switch to the use of cloth sanitary napkins. So that this training in making cloth sanitary napkins can later be applied to herself and can share the knowledge of making and using these cloth sanitary napkins to her family, relatives and neighbors.

2. METHOD

This community service activity for the Karangkulon hamlet, Wukirsari subdistrict, Imogiri, Bantul, Yogyakarta, which took place on Sunday, July 24, 2021, used a qualitative approach. In addition, the method used is also in the form of socialization and training through video meeting in app zoom meeting as a result of the Covid-19 pandemic, which at that time was skyrocketing. There were 18 participants who attended the socialization and training on making cloth sanitary napkins, with the majority being women. The socialization and training on making cloth sanitary napkins went well and received a good response from the residents.

The enthusiasm of the residents can be seen from the various questions asked to the speakers related to cloth sanitary napkins. To facilitate the training activities for making cloth sanitary napkins, the KKN team from the 105th generation of UIN Sunan Kalijaga has provided media in the form of leaflet to residents so that they can be directly put into practice during the training. In addition, our KKN team also distributed video tutorials for making cloth sanitary napkins so that they can be distributed to families and relatives of Karangkulon hamlet residents who are interested in applying the use of cloth sanitary napkins as a substitute for single-use sanitary napkins which are quite dangerous for the environment and the health of female intimate organs.

3. RESULTS AND DISCUSSION

Socialization and training on making cloth sanitary napkins was carried out by distributing attractive posters related to single-use sanitary napkins. Karangkulon hamlet communities who are interested in PeKa activities can join through the Whatsapp group. If there are less than 10 participants, the socialization activity is planned only by sharing understanding and explanations about cloth sanitary napkins based on the videos available on youtube. If it is above that, then the socialization can be carried out with a question and answer discussion related to cloth sanitary napkins by doing video meeting in app zoom meetings. Judging from the good response of the community with the number of participants who joined the Whatsapp group of more than 10 people, the socialization was carried out online through video meeting in app zoom meeting. As a follow-up to the socialization that has been carried out, training was also held to teach the community how to make cloth sanitary napkins.

The implementation of socialization activities and training on making cloth sanitary napkins is carried out online through the application zoom meeting It was attended by 18 participants. To help residents who don't have the opportunity to participate in socialization activities and training on making cloth sanitary napkins, we also do distributions youtube link which contains recordings of socialization addressed to the public who are unable to attend the event zoom meeting.



Figure 2. PeKa Socialization and Training Pamphlet

The socialization was carried out by means of a question and answer discussion between the speakers and the audience. The socialization is intended to explain or explain about the use of cloth sanitary napkins and their benefits for the environment and women's reproductive health. While the training is carried out by distributing the materials needed in the form of leaflet which has been cut and formed to make cloth sanitary napkins for the mothers of the Karangkulon community and make a video tutorial on making cloth sanitary napkins which is then distributed via WhatsApp to the public so that they can be directly practiced at home regarding cloth sanitary napkins. The enthusiasm of the residents welcomed this socialization activity well, many residents asked about what cloth sanitary napkins are, their benefits, and how to use and clean these cloth sanitary napkins.

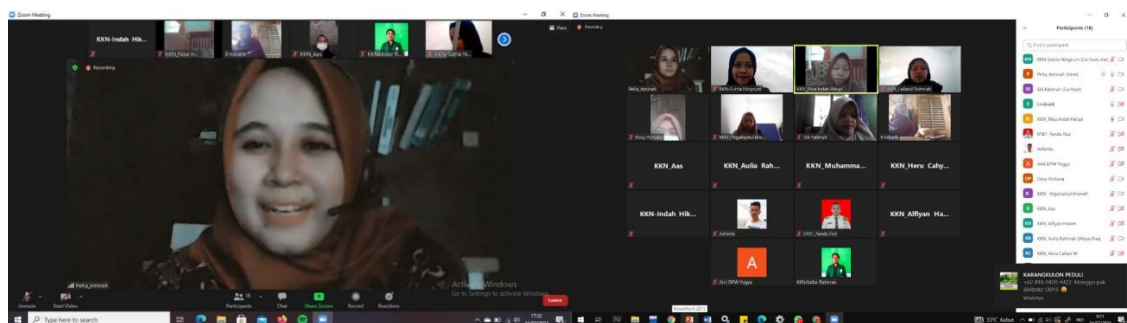


Figure 3. Implementation of PeKa Socialization and Training

The following is the procedure for making and using cloth sanitary napkins based on video tutorials distributed to residents:

- 1) Prepare the tools and materials:
 - 0,25 Parachute cloth
 - 2 pieces of Cotton cloth

- Thread
- Elastic
- Marker/Sewing chalk
- Scissors
- Needle

2) Steps of making cloth sanitary napkins:

- a) Make a pattern on the parachute cloth.
- b) Cut the pattern that has been drawn on the fabric.
- c) Do the same with the first cotton cloth.
- d) Put a cotton cloth on top of the parachute cloth (cotton cloth is used for the inside and a waterproof parachute for the outside).
- e) The slippery part of the parachute cloth is positioned on the inside which is lined with cotton cloth.
- f) Position the elastic in the center between the cotton fabric and the parachute.
- g) Sew the two fabrics together with the elastic.
- h) Leave the unstitched part so that the dressing can be turned over.
- i) Turn over the stitched pads.
- j) Attach the buttons to the wings.
- k) Cut the second cotton cloth used as putty (serves to collect menstrual blood).
- l) The putty is folded according to the width and thickness desired by the user.

3) How to use cloth sanitary napkins

- a) Put putty on the elastic
- b) Attach cloth pads to panties
- c) Attach the buttons so that the pads don't slide

Maintaining a woman's reproductive health that must be considered one of them when she is menstruating. Menstruation is periodic and cyclical bleeding from the uterus accompanied by desquamation of the endometrium (Wiknjosastro, 2005). Meanwhile, according to (Prasetyaningtyas, 2007) menstruation is blood that comes out of women when they are healthy, not because of giving birth to children or damage to the hymen. The obligation to maintain health and hygiene related to menstruation is often neglected due to ignorance and lack of attention to the steps that need to be understood when experiencing menstruation (Ruri, M.S., dkk, 2020).

Sanitary napkins are a primary need for women who have experienced menstruation. The function of the sanitary napkins is none other than to accommodate menstrual blood so that women still feel comfortable during their activities. Not only comfort factors, health factors related to the use of sanitary napkins also need to be considered. Starting from the quality of the sanitary napkins and the hygienic behavior of the users of the sanitary napkins. In addition, there are no less important environmental problems caused by these sanitary napkins (Ade Nur Mustofa., et al, 2019). The use of disposable sanitary napkins has

an adverse effect on the health of women's reproductive organs. This is because the disposable sanitary napkins contain some bleaching chemicals that are harmful to the health of the body, especially in the area of the female intimate organs such as phthalates, which are chemicals found in some disposable sanitary napkins. The transfer of the use of cloth sanitary napkins is something that some people glance at because these cloth sanitary napkins do not use hazardous materials at all, only prioritizing the materials used as the basis for making cloth sanitary napkins so that they are comfortable and safe when used.

The absence of harmful ingredients also reduces the risk of irritation. The transfer of the use of cloth sanitary napkins is something that some people glance at because these cloth sanitary napkins do not use hazardous materials at all, only prioritizing the materials used as the basis for making cloth sanitary napkins so that they are comfortable and safe when used. The absence of harmful ingredients also reduces the risk of irritation. The transfer of the use of cloth sanitary napkins is something that some people glance at because these cloth sanitary napkins do not use hazardous materials at all, only prioritizing the materials used as the basis for making cloth sanitary napkins so that they are comfortable and safe when used. The absence of harmful ingredients also reduces the risk of irritation.

Environmental pollution is also the impact of the use of single-use sanitary napkins. The environmental damage factor due to sanitary napkin waste is also the reason why there is a need for knowledge transfer regarding switching to cloth sanitary napkins (Musthofa et al, 2019). As reported by the CNN Indonesia team (28/05/2020) it is stated that every woman who is menstruating can change sanitary napkins 3-5 times every day, even sanitary napkin waste in Indonesia can reach 26 tons per day. It was also stated that "Disposable sanitary napkins use industrially produced plastic materials that are making it difficult to decompose. It takes 500-800 years for single-use sanitary napkins to decompose completely." The reason is that although it looks practical, disposable sanitary napkins can pollute the environment. The advantage of using cloth pads if properly cared for will last longer even up to 2-3 years. This repeated use will reduce the amount of waste sanitary napkins being disposed of.

4. CONCLUSION

The socialization carried out to the Karangkulon Hamlet women in Wonosari village, Bantul, Yogyakarta received a good response in the form of questions they asked related to their curiosity about information about the manufacture, use, and care of cloth sanitary napkins. Based on this response, it can be said that the socialization movement increased their knowledge regarding cloth sanitary napkins. The advantages of cloth sanitary napkins are feasible to replace the use of single-use sanitary napkins for health or the environment. In this study, there are limitations regarding further spatial development. It is hoped that future researchers can conduct further research on the advantages of using environmentally friendly cloth sanitary napkins.

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DISCLOSING THE FACTS OF THE HEAVEN IN THE TOMB VISIT (CASE STUDY OF KI AGENG WONOLELO'S TOMB)

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Abstract - Pilgrimage to the tomb is a tradition that is believed by Muslims is a sunnah recommended by the Prophet Muhammad SAW. The advice as the sunnah is contained in the hadith narrated by Imam Muslim from Abu Hurairah. A tomb pilgrimage aims to pray for someone who has died. The pilgrimage is also not only to relatives, but also to the Waliyullah, Sheikh, or someone who is considered to have an important role in the spread of Islam (Muslim figures). It is believed that in the pilgrimage to the tombs of the Ulama, Waliyullah, etc. will get blessings in life in the form of physical, spiritual peace and in the belief that the prayers offered will soon be granted. However, every human being has an individual description of the pilgrimage to the tomb.

Keywords: pilgrimage, heresy, group, human.

1. INTRODUCTION

Indonesia thick with culture and religious diversity, so that the two cannot be separated. Which is custom or a culture is a legacy of ancestors and religion here as a primary need for humans. Both have become a unit but still have different sizes. So that essentially the Indonesian people balance religion and culture in their daily lives and complement each other.

As for the problem of trust, each individual who have various thoughts in interpreting everything. This is the same as the perception of pilgrimage that varies in its description. Some people interpret that pilgrimage is a culture that has sacred values and contains blessings, but there are also some people who think that pilgrimage is something that should not be done.

The thickness of a pilgrimage custom that has been embedded in the Javanese community, is made a mandatory object because it is a legacy of ancestral customs. In Islam itself, understanding the meaning of pilgrimage is not something new, because at the time of the Messenger of Allah, pilgrimages already existed and were also recommended to Muslims. This suggestion is sunnah, but there are also some scholars who oppose and consider the pilgrimage to be a bid'ah on the grounds that the Messenger of Allah never did it.

Among the common people, the meaning of pilgrimage is a common thing, besides that the assumptions about pilgrimage are also varied. There are those who think that pilgrimage is something positive, while others think that it is a negative thing. A positive assumption that is believed to be able to deliver blessings in his life. And negative because the pilgrimage is used as a symbol to ask for something (worldly) to people who have died. In this case the author will try to explain about the tomb pilgrimage and heresy on one of the tombs of scholars namely Ki Ageng Wonolelo. As the paradigm of society and people who think pilgrimage is something heresy.

2. METHOD

The approach used in this study is to use a literature review approach. In collecting data, the author collects data and information related to the digital marketing and marketing system through supporting data sourced from research journals, both national and international, supporting books, newspapers, and magazines.

Other than that, The method used by the author in this research is to use a qualitative approach which is also known as naturalistic research and by using analytical descriptive methods. According to Whitney quoted by Moh. Nazir (1985:84) that:

The descriptive method is a fact-finding method with the right interpretation because the descriptive method is a method for making a picture of a situation or activity, so the type of case study research is appropriate, and this research does not test the hypothesis.

This research is a case study, as expressed by Mulyana (2002:201), namely "A case study is a comprehensive description and explanation of various aspects of an individual, a group, an organization (community), a program or a social situation". Meanwhile, according to Arikunto (1989:115) is "a case study method carried out intensively, in detail and in depth against an organization, institution or certain phenomenon".

3. RESULT AND DISCUSSION

A. Definition of Grave Pilgrimage

Tomb pilgrimage is a tradition that is believed by Muslims to be a sunnah recommended by the prophet Muhammad SAW. Pilgrimage to the grave is one of the recommended practices in Islam. Visiting tombs and chanting dhikr and prayers becomes a means (wasilah) of a servant to honor his predecessors, pray for them, or contemplate life that will surely end. Grave pilgrimage behavior can affect one's ethics and education, remembering death and staying on the path of religion (faith is getting stronger in Allah SWT).¹

Rasulullah SAW is one of the people who not only practice the grave pilgrimage but teaches what to read when someone visits the final bed. In Sahih Muslim it is explained that every time he leaves the house at the end of the night to go to Baqi' (the tomb of the Companions in Medina which is now the tomb of the Prophet himself), the Prophet greets the residents of the tomb with the following sentence:

عَنْ زِيَارَةِ الْقُبُورِ أَلَا فَرُّوْهُمَا ، فَإِنَّهُ يَرِقُّ الْقَلْبُ ، وَتُدْمِعُ الْعَيْنَ ، وَتَذَكِّرُ الْآخِرَةَ ، وَلَا تَقُولُوا هُجْرًا
كُنْتُ نَهَيْتُكُمْ

Meaning: "In the past I forbade you to visit the grave, but (now) you make a pilgrimage, indeed a pilgrimage to the grave can soften the heart, shed (tear) eyes, remind you of the afterlife, and do not say bad things (during the pilgrimage)," (HR. Hakim).²

From the interpretation of the hadith above, it is intended to explain that the tomb pilgrimage is something that is considered to be able to get closer to Allah SWT. As we will understand that if there is life, there will be death.

B. Definition of Bid'ah

Bid'ah literally comes from the root word in Arabic bada'a which means to make (make) something new. As for the term syara', the notion of bid'ah is a new way in religious matters which is likened to the Shari'a which is done by people with the intention of exaggerating in worship and hoping for a reward without any evidence in syarak or an example from the Messenger of Allah. Understanding the

¹ Abdurrahim, Pilgrimage to the Grave, (Jakarta: Sandro Jaya, tt) h. 1

² <https://islam.nu.or.id/post/read/37170/anjuran-melaksanakan-ziarah-kubur>

term above that heresy is limited in terms of religion (aqidah and worship).³

In the book *Qawaidul Ahkam fi Mashalihil Anam*, Darul Kutub Ilmiah written by Sheikh Izzuddin Abdul Aziz bin Abdussalam As-Salami there is an explanation of heresy which means, "Bid'ah is an act that was not found in the time of the Prophet Muhammad. Bid'ah itself is divided into obligatory bid'ah, haram bid'ah, sunnah bid'ah, makruh bid'ah, and permissible bid'ah. The method to categorize it is by confronting the heretical act which is to be identified in the rules of sharia law. If it is included in the rules that require obligations, then the bid'ah is included in the category of obligatory bid'ah. If it is included in the rules that demand haraam, then bid'ah is included in the category of haram bid'ah. If it is included in the rules that require sunnah, then bid'ah is included in the category of sunnah bid'ah. If it is included in the rules that demand immorality, then the bid'ah is included in the category of makruh bid'ah. If it is included in the rules that require permissibility, then the bid'ah is in the category of permissible bid'ah. Heresy must have a number of examples."⁴

As explained in the book *Qowaidul Ahkam*, it is stated that heresy is divided into five, namely, obligatory bid'ah, sunnah bid'ah, haram bid'ah, makruh bid'ah, and permissible bid'ah. called bid'ah dhollah / heresy. Here the author will briefly explain each of the above heresies along with examples.

- 1) An obligatory bid'ah is a job or a rule that requires an obligation, then it is an obligatory bid'ah. Example: recording the verses of the Qur'an. At the time of the Prophet the verses of the Qur'an were not written down, but were written on animal skins, thin stones, palm fronds, animal bones and so on. The development of the times demands that the verses of the Qur'an be recorded as one mushaf because many of the friends who memorized the Qur'an have died and the condition of the writing of the verses of the Qur'an in these objects is getting worse because of the age factor. So the bookkeeping of the verses of the Koran was carried out starting from the caliphate of Sayyidina Abu Bakr, Sayyidina Umar bin Khattab to Sayyidina Uthman bin Affan.
- 2) Bid'ah sunnah is something new that is done and entered the rules of the sunnah, then the bid'ah is considered heresy. Example: Tarawih prayers are performed as many as 23 rakaat. Indeed, there is a hadith narrated from Siti Aisyah radiyallahu 'anha that the Messenger of Allah performed the 11 rakaat tarawih prayers. But at the time of Caliph Umar bin Khattab, the tarawih prayers were held for 23 cycles. This is indeed bid'ah. What Sayyidina Umar did was not a heresy dlalalah because the Prophet himself had willed that his people follow his sunnah and the sunnah of the Khulafaur Rashidun.
- 3) Bid'ah haram is a new thing and the rules require it to be haram, so it is considered a haram bid'ah. Example: Fajr prayer 4 rakaat. The 4 rak'ah Fajr

³ Ahlussunnah Wal Jama'ah (SHAHAMAH). Jakarta

⁴ the book *Qawaidul Ahkam fi Mashalihil Anam*, Darul Kutub Scientific Beirut, Juz II, Pages (133-134).

prayer is clearly a bid'ah dlalalah because there is no basis and example. Fajr prayer 2 rakaat is qath'i because that's how the Messenger of Allah has determined it in a hadith narrated by Abu Dawud, Ibn Majah, Al-Baihaqiy, Ad-Daru Quthniy and Ahmad as follows:

صلاة الصُّبْحِ رَكْعَتَانِ

Meaning: "The Fajr prayer is (only) two rak'ahs."⁵

- 4) The bid'ah makruh is a new thing whose rules require makruh, then it is judged to be makruh. Example: decorating the mosque. Of course, what is meant by decoration here is ornaments that do not contain elements of da'wah.
- 5) Bid'ah mubah is something new whose rules require permissibility. Example: going for hajj by airplane.⁶

So in every case new things that are done by religious communities, especially for Muslims, not all of them are judged to be heresy, on the basis that these new things do not deviate from the teachings of Rosululloh and khulafaurrosiddin. As well as tomb pilgrimage is not a heresy because Rosululloh recommends to visit the tomb and be judged sunnah, even if it is judged to be heresy then the pilgrimage to the tomb is included in the heresy of the sunnah (Bid'ah treasury / good). On the other hand, if there is something new that is done that is not in accordance with the teachings of the Messenger of Allah and is made up by himself, then it is considered heresy.

C. Tomb of Ki Ageng Wonolelo

Ki Ageng's grave Wonolelo is located in Widodomartani Village, Pondok Wonolelo Hamlet, Ngemplak sub-district, Sleman district, Special Region of Yogyakarta. Ki Ageng Wonolelo is one of the religious leaders in the spread of Islam. He has a real name, namely Sheikh Jumdigeno, and is the son of Sheikh Kaki who is descended from Prabu Brawijoyo to V. He who during his life was a propagator of Islam during the Mataram kingdom had mystical knowledge so that Ki Ageng was sent by the King of Mataram to the Sriwijaya kingdom. as a visit.

Ki Ageng has traces of traces in the form of the Tiban House, Surau, Gumuk Lengko, Hedgehog Cave, and the tomb of Ki Ageng Wonolelo. As for the inheritance he has: the Holy Quran as he left it. Ki Ageng is a great scholar, as are some of the heirlooms he left behind, including:

- 1) Al-Qur'an: Al-Quran in the book of course contains the teachings of Islam as a reference in the art of living.
- 2) Bandil: Bandil is one of the heirlooms of Ki Ageng Wonolelo which is used to cut

⁵ Risaalah Ahl al-Sunnah wa al-Jamaa'ah: Fi Hadith al-Mawta wa Asareed al-Sa'ah wa bayaan Mafhum al-Sunnahwa al-Bid'ah, chapter III, p. (73)

⁶ <https://islam.nu.or.id/post/read/95503/lima-categori-bidah-haram-sunnah-obligatory-makruh-dan-mubah>.

down Bandil's pedestal in the form of a small ball that has a rope and a handle. From various sources, Ki Ageng cut down Pondok Wonolelo by rotating the bandil over his head after which it was thrown into a large tree, causing the tree to dry up and fall.

- 3) Ontrokusumo clothes: This heirloom is the clothes used by Ki Ageng Wonolelo which when worn will make the body immune. So that if there is a weapon attack it will not work, and disturbing creatures such as wild animals, jinn, etc. will not dare. The Ontrokusumo clothes are used when cutting down the pedestal.
- 4) Kopyah: Kopyah Ki Ageng Wonolelo here has magic that tilts the earth if the cap is tilted during prayer.
- 5) Mustoko teak wood pieces: This heirloom in the form of pieces of wood was used to build a mosque.
- 6) Stick: The heirloom of Ki Ageng Wonolelo's stick is said to have been used when he faced an obstacle during the spread of Islam.

The heirlooms of his legacy are still being purified as given a traditional breakfast ceremony. Which is held on the last Friday in the month of Sapar, after Friday prayers. The ceremony is still being carried out.

From the historical records of Ki Ageng Wonolelo who was a great scholar with various supernatural powers from the heirlooms he had, so that when he died there were many pilgrims who came with their own aims and objectives. His tomb, which was placed in the surrounding Wonolelo cottage hamlet, was also used as a public cemetery for the Wonolelo cottage residents.

D. Diversity at Pondok Wonolelo

The people in Wonolelo Hamlet have various beliefs, after the author conducted socialization and observations, it turns out that the diversity landscape in Wonolelo Hamlet has a variety of religions as well as diverse community perspectives. Starting from the Kejawen religion, Islam, and Christianity. Despite various beliefs, the people in Wonolelo hamlet can live side by side, tolerate and get along in harmony.

From the various religious patterns in Pondok Wonolelo, this makes a paradigm of social life that must uphold the value of pluralism. As is the case in terms of worship, the residents of Pondok Wonolelo really respect one another. Even though they have different beliefs, they are bound in one scope. The residents of Pondok Wonolelo build an ideology about the importance of the value of tolerance, namely by creating activities that involve cooperation between residents. The cooperation activities are such as: Gotong Royong in community service, Gotong Royong in development projects.

They understand that the value of tolerance is important, because it can create harmony in the village. Pondok Wonolelo, the majority of whom are chili farmers, also help each other when their residents are overwhelmed with harvesting. It is based on social attitudes. As humans, we must help each other.

Ki Ageng's tomb has an Islamic nuance and has a tradition, namely the breakfast. When the Saparan traditional ceremony is carried out, it is not only Muslim citizens who win the apem. But also non-Muslims, and they also believe that the apem distributed at the traditional breakfast ceremony can bring goodness in their lives.

Non-Muslims also when there are activities in the tomb they always follow such as tidying and cleaning the tomb. As for Pondok Wonolelo, those who do not believe in pilgrimages because pilgrimages are considered Bid'ah. Residents who consider tomb pilgrimage is a bid'ah, of course, has its own religious dimension.

After being investigated, Muslim residents who consider pilgrimage to be heresy are only a minority and some consider tomb pilgrimage a polytheism because someone asks but not from God but from Ki Ageng Wonolelo. This perception in the world of Pilgrimage is certainly not something new. Because it has existed since ancient times, and those who think pilgrimage is something heretical or polytheistic are people who have not understood the true meaning of pilgrimage based on what other people say. Haven't searched for the truth yet.

The author concludes that the people of the Wonolelo cottage who think that the pilgrimage to the tomb is a heresy and even polytheist, maybe the people who do not agree with the pilgrimage to the grave do not yet know that Rosululloh changed the prohibition into a recommendation to visit the grave after Rosululloh received orders from Allah SWT to visit the grave. Baqi expert.

4. CONCLUSION

From the above discussion, we can conclude that the tomb pilgrimage is a tradition carried out by Muslims at the suggestion of the Prophet Muhammad, although at first Rosululloh forbade the pilgrimage to graves, but after receiving orders from Allah SWT, Rosululloh changed the prohibition of visiting graves into recommendations for his followers. and visiting the grave is sunnah.

People in the Wonolelo cottage hamlet have various religions and various opinions regarding tomb pilgrimage, there are people who consider tomb pilgrimage a tradition of praying together and bringing blessings, there are also people who do not believe in tomb pilgrimage and consider it a heresy and even considered as polytheists. This is due to different understandings and lack of knowledge about the pilgrimage to the tomb.

Through this research, the author recommends steps that can be taken to overcome the problems in this case, namely by providing education about tomb pilgrimage through writing, by making a wall magazine in which the madding will be filled with writings/pictures of historical stories and knowledge of diversity as interesting as possible so that residents in Wonolelo hamlet are interested and read the writings or pictures. The author hopes that with this kind of intervention, people who do not agree with the tradition of tomb pilgrimage will be able to understand what the meaning of tomb pilgrimage and heresy itself is. Even if they can't change their point of view, at least they can educate people not to issue their

arguments about their disapproval of tomb pilgrimages. The last thing the writer hopes is that the residents of this Wonolelo cottage hamlet can accept opinions without creating a difference. As a suggestion for further research, it is necessary to study more deeply about the latest developments on social conditions in Pondok Wonolelo Hamlet. Then a solution is taken according to the times that occur.

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ADVICE ON MAKING INSTAN GINGER POWDER

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Abstract - *Counseling in the production of instant ginger powder aims to improve the economy of the Seropan III villagers. On the other hand, the goal of this counseling is to improve skills. Natural resources in the vicinity of Seropan III village will be productive if used wisely, particularly in the economic field. PKK women from Seropan III Village, Munthuk Village, and Dlingo are the intended participants in this counseling. Crystallization and filtration are used in the production of instant ginger powder. Counseling and two-way communication are used, followed by a question and answer session with PKK women to ask questions if there are people who do not understand or need to be confirmed in order to increase the community's/participants' knowledge.*

Keywords: *Counseling, Creative, Economy, Muntuk Village, Instant Ginger Powder*

1. INTRODUCTION

Humans have known and discovered ways to treat disease using natural ingredients since ancient times. Nature provides medicines and foods that are beneficial to humans. Indonesian traditional medicine makes a significant contribution to public health in its role. Traditional medicine, in addition to minimizing side effects, does not require a lot of time and is cost effective. The ginger plant is one of the traditional medicines that has received a lot of attention due to its benefits during the pandemic. Ginger's vitamin C and magnesium content aids in the body's immune system strengthening. Ginger also contains gingerols, zingerones, and shogaols, which act as antioxidants in our bodies. In Indonesia, three types of ginger are commonly grown: red ginger, small white ginger, and large white ginger. Each type of ginger has unique characteristics and benefits. Indonesia is one of the world's largest producers of ginger (*Zingiber Officinale Rosc*). Ginger production in Indonesia is increasing year after year. This abundance, however, causes issues in the economic field, specifically the declining economic value of ginger. Furthermore, improper post-harvest technology is to blame for the large amount of rotting ginger that is not being used optimally.

Ginger is native to Asia Pacific, and it can be found from India to China. Ginger is one of the herbal plants that is commonly used in Indonesia to treat a variety of diseases such as hypoglycemia, osteoarthritis, gout, rheumatoid arthritis, migraine, gastrointestinal system diseases, cardiovascular and hepatoprotective. In addition to controlling vomiting by increasing special peristaltic movements, ginger is a strong aromatic stimulant. Giving warm ginger drink to pregnant women with emesis gravidarum in the first trimester had a good effect on vomiting control. Ginger is frequently used in the production of beverages as a refreshing drink and body warmer. As a functional drink, ginger drink improves blood circulation and lowers cholesterol (Hasanah & Alyamaniyah, 2014).

Oleoresin content in ginger is widely used in the pharmaceutical and food industry. Oleoresin ginger processing is one of them by making preparations or instant drinks. Instant drinks preferably the community because drinks are ready to be consumed only with the addition of warm water or hot water and can be with one or more additional ingredients, and a better taste. With the processing technology of oleoresin extract it provides an opportunity to increase the economic value of ginger (Embuscado, 2015). Ginger contains at least 10 bioactive components that benefit the body. The main component is anticoagulant gingerol. Anticoagulants are prevention of blood and launch blood flow so that they can prevent stroke, heart and other degenerative diseases (Stoilova, et al., 2007).

Ginger requires methods for durable. One method is in the form of drying ginger into powder. Instant products, namely food products that do not use water, but can be added cold water or hot water, easily dissolved and can directly be consumed. The benefits of instant products include improving quality, facilitate storage, preparation and consumption. The terms of the spices are used as powders,

namely granules that are easily dissolved and dispersed in water, hydrophobic material (Sukmawati, 2019).

Utilization of Herball Plants One of which is the manufacture of instant ginger practiced and taught to the public aimed at improving the ability of village communities in the development of local resources, improving health and income. Another goal is to develop independence and increase public awareness about herbal plants around, and increase the economy of Seropan III Village (Kusrini, et al., 2017). Product innovations whose material consists of ginger such as JAMER (Ginger Creamer), Jakop (Ginger Coffee), JHE (JHE Lemon) (Supriyanti et al 2019). This is a consideration for counting ginger making powder. Devotion is a thorough application in the field of scientific discipline of the theories possessed into a real form of service to the community (Instan, 2018).

Health drinks in supplement products can improve body health if consumed. Health drinks can be found at pharmacies, stalls, herbal stores in the form of tablets, powders, fluids, capsules. People need health drinks that are practical with brewed and economical. For this reason, it is necessary to process traditional materials in the form of powder to make it easier for every time at the time of the pandemic. Seeing from the neighborhood where we have KKN activities in Seropan III Hamlet, Muthuk Village, Dlingo, Bantul, there are many emprit ginger plants that are cultivated by the community to support the need for kitchen spices but are not processed as medicines or health drinks. The background has inspired a group of 26 KKN 105 KKN UIN Kalijaga Yogyakarta to provide educational in the form of counseling about processing instant powder ginger with the aim of providing ideas and images for PKK Mothers Seropan III as a home industry opportunity to be developed in large scale Entrepreneur. In addition, this program is expected to improve the skills of the PKK Mothers (Family Welfare Development) Seropan III in processing of ginger raw materials into health drink products with high selling values. Ginger processing into instant ginger makes ginger going to last long and ready to be brewed if needed.

2. METHOD

The KKN Community Service Activities of Counseling for Counseling was held on August 25, 2021 at 3:00 p.m. WIB Seropan III Hamlet, Munthuk Village, Dlingo. The target of this community service is the PKK Mothers representative from each RT in Seropan III Hamlet. The method used for providing information about the counseling of instant ginger powder "to the PKK mothers by lectures and two-way discussions to deliver the material about the benefits of ginger rhizome, then demonstrations related to processing and making instant ginger powder. When the process of making instant ginger powder Used the principle of work in the form of filtration and crystallization. Crystallization is the process of refining a substance of air substances to solids through heating. The principle of crystallization is that solid compounds will be easily dissolved in hot solvents when compared to coolers. Then the filtration method is a separation operation Mixed between solids and fluid by

passing feedback (solids + liquid) through the filter media (Oxtoby, 2016). Here are the steps for the manufacturing process, namely the first stage of ginger peeled and cleaned, then cut into small pieces and then blended until smooth. Then filtered it Thin cloth Until separate between pulp and the juice. Thus for 1 hour until Pati settles, after that Jahe's juice is poured into the pan and heated. 2 lemongrass and 4 cenkeh seeds. After boiling, lemongrass and cloves are drained. Then the sugar is added and stirred until thickened and hardened. Ginger powder is mashed with a blender.

3. RESULT AND DISCUSSION

The Community Service Team 105 Group 26 gave material on how to process ginger into powdered health drink in the form of a power point show that explained a video of making ginger powder and also materials related to ginger. We started the counseling with the extension method with two presenters delivering in front while the extension participants paid attention and asked questions during the discussion process. In providing material we are based on the Journal of Community Service by Wati Sukmawati (2019). The provision of materials for making instant ginger powder is arranged in stages, starting with basic knowledge about “emprit ginger” such as the content in ginger, the benefits of ginger for the body, and the factors that affect the quality of ginger. Then the material about the tools, materials, processes and steps for making instant ginger powder which is explained in simpler language so that it is more conveyed to PKK mothers.

Factors that affect the content in ginger are the type of ginger, soil elements, harvest age, and processing of ginger rhizomes. Ginger contains volatile and non-volatile oils, and starch. The tools used in the manufacture of powdered ginger are a frying pan, sieve, blender, basin, and knife. The ingredients used in making ginger powder are ginger, granulated sugar, cloves, lemongrass, and water. The benefits of emprit ginger are to lower blood pressure, relieve pain, and maintain nerve function. Basically, in making ginger in Dusun Seropan III, the community grows and uses ginger only for additional cooking spices. Not processed into a business that has high selling value. When delivering the material, we from the KKN 105 Team Group 26 also explained about the draft budget related to ginger powder processing with the following details:

- **Production Cost**

Ginger (1/2 kg)	= Rp. 21.000
Sugar (1/2 kg)	= Rp. 6.000
Cloves and lemongrass	= Rp. 500
the amount of costs	= Rp. 27.500
- **Selling Price**

The resulting product	= 25 pcs
Selling price of each product	= Rp. 2.000
Total price	= Rp. 2.000 x 25 pcs = Rp. 50.000
- **Profit**

	= Rp. 50.000 - Rp 27.500 = Rp 22.500
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Looking at the profits obtained from this business, it is hoped that this can be used as an illustration for PKK mothers when they are going to make it at home.



Figure 1. Giving Materials for Advice on Making Instant Ginger Powder



Figure 2. Participation of PKK Women Representatives From Each RT



Figure 3. Documentation of Activities Advice on Making Instant Ginger Powder

In the implementation of this counseling activity there are supporting factors and obstacles. The supporting factor during this outreach activity was the enthusiastic presence and cooperation of PKK mothers representatives from each RT, the head of the Seropan hamlet III and also the Yogyakarta Regional Police who had allowed and urged us to hold outreach, which of course took into account health protocols. . While there are some obstacles such as timeliness that still needs to be improved. With this service activity, they succeeded in increasing the knowledge of PKK mothers in utilizing and processing traditional plants in the form of ginger, on the other hand, they also provided great ideas and opportunities for home industry businesses that were economical and accessible with simple equipment and materials to PKK mothers.

4. CONCLUSION

The conclusion of this training activity is that instant ginger is one of the health drinks made from the main ingredient of ginger rhizome which has been further processed to form a liquid or powder that is easily soluble in cold or hot water, which can be efficacious in refreshing the body. Instant ginger is a food product in powder form, made from ginger extract added with sugar and/or other spices. In the process of making instant ginger using the principle of crystallization which is based on the utilization of the properties of granulated sugar (sucrose) which can return to form crystals after being melted. Ginger contains an active ingredient, namely oleoresin. Oleoresin is oil and resin which is a mixture of essential oils as a carrier of aroma and a kind of resin as a carrier of taste. Traditionally, ginger extract is used, among others, as a headache medicine, cough medicine, colds, to treat disorders of the digestive tract, stimulant, diuretic, rheumatism, pain relief, anti-nausea and motion sickness medicine, carminative (removing gas from the stomach). Instant ginger herbal drink can be accepted by the community with the distinctive taste of ginger and has the potential to be used as a business opportunity for the community so as to improve the community's economy

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**BUDIKDAMBER AND AQUAPONICS AS A STRATEGY
FOR STRENGTHENING FOOD SECURITY IN THE MIDDLE OF
THE COVID-19 PANDEMIC IN KARASAN, PALBAPANG, BANTUL**

Endry Nur Widiatmoko, Aisah Astiyani, Kiki Verentina,

Abstract - COVID-19, which was declared a global pandemic by WHO, is a virus that attacks humans, by attacking the human respiratory tract. In March, in Indonesia was shocked by COVID-19. Therefore, the Indonesian government enforces rules for the community to implement Work From Home (WFH) which is part of the Large-Scale Social Restrictions (PSBB) in order to suppress the increasing growth rate of COVID-19 cases. The impact of this policy is that it can lead to a food crisis. One of the efforts that can be done to prevent a food crisis is the Budikdamber (Fish in Bucket) Plus Aquaponics activities with the discovery of simple agricultural and fishery techniques, namely budikdamber plus aquaponics, which are expected to help deal with current problems. This activity has many benefits, including fulfilling household needs and increasing the family economy. People who are successful with the budikdamber technique are able to create business opportunities and increase income in the midst of the COVID-19 pandemic like now.

Keywords: Budikdamber; Food security; Covid-19

1. INTRODUCTION

A. Background

In early March, the government announced 2 patients affected by the corona virus in Indonesia. In mid-March, Indonesia was shocked by the news of COVID-19. COVID-19 is an infectious disease caused by a virus from the coronavirus group, namely SARS-CoV-2 which is often referred to as the Corona virus. This new virus and disease was unknown to humans before the outbreak began in Wuhan, China in December 2019. Work From Home (WFH), which is part of the Large-Scale Social Restrictions (PSBB) and was imposed by the Indonesian Government so that people would implement it. As a result of this virus, all activities that are usually carried out are hampered.

According to data from BPS, the average poverty line per poor household is IDR 2,118,678,-/poor household/month. The need for basic food with balanced nutrition must be met. In order to realize food security for the residents of Karasan Hamlet who are affluent in the midst of the Covid-19 pandemic, an effort can be made in free time spent at home to be useful and profitable, namely fish farming to meet protein and vegetable needs for adequate vitamins and minerals. The technique of cultivating fish in a bucket can be used because it can be done anywhere, even in a narrow area. Bukdidamber (Fish Cultivation in Bucket) Plus Aquaponics is cultivating fish and vegetables in one bucket which is an aquaponics system (polyculture of fish and vegetables).

B. Goal

- 1) Support training from the government to achieve sufficient food security in the midst of the Covid-19 pandemic.
- 2) Implementation of the Real Work Lecture (KKN) UIN SUKA 105- KARASAN work program.

C. Benefits

The expected benefits of this community service are:

- 1) Benefits for target groups:
 - a) Provide innovations and solutions to make use of narrow house yards and land to be more efficient for the people of Dusun Karasan.
 - b) Develop community interest in the Karasan Hamlet for fish and vegetable cultivation.
 - c) Broaden the horizons of the people of Dusun Karasan through the "budikdamber" socialization.
 - d) Minimizing expenses for food shopping.
- 2) Benefits for devotees
As a reference material in the implementation of service or research that will be carried out next.
- 3) Benefits for the general public

Can add insight and general knowledge to the wider community about fish and vegetable cultivation to meet nutritional needs in these difficult times and can be used as a long-term business.

2. METHOD

Budikdamber (Fish Cultivation in Buckets) and Aquaponics is cultivating fish and vegetables in one bucket which is an Aquaponics system (Polyculture of Fish and vegetables). (Saputri & Rachmawatie, 2020) This activity program is very appropriate and can be carried out without having to have a large budget or capital considering that there is currently an outbreak of the COVID-19 virus and the majority of people do not have jobs whose economy is certain to be limited. Furthermore, it does not require large land, it can be placed on the side and in the yard of the house.

The target of this budikdamber can be a fish cultivation system for family food consumption purposes and is very suitable and environmentally friendly for the community, and becomes a business opportunity for the community. The purpose of holding this activity is so that the community can be independent in strengthening food security during the pandemic and improving the community's economy. The materials we use are also very easy and cheap to find and do not require a large area of land. By holding this activity, we hope that the results will be beneficial to the community, especially to strengthen food security and the economy.

The Budikdamber training was carried out by providing material on fish farming in buckets with tools and materials used in the form of a 50L capacity bucket, pliers, wire, plastic cups, solder, kale seeds, water, catfish seeds, charcoal, and fish feed. The process of making and recording was carried out at Aisah's house (one of the KKN members who is a native of the Karasan hamlet) on Sunday, July 28, 2021. The training was carried out by recording the activities of making fish farming assemblies in buckets (Budikdamber) practiced by group 94 KKN students. How to Budikdamber practical work as follows:

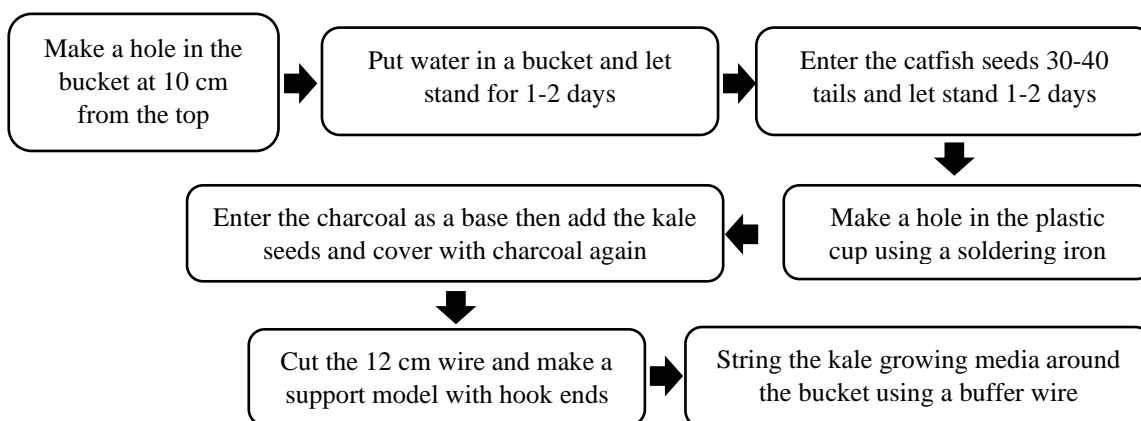


Figure 1. Practice of Budikdamber

For further tutorials, we made a video about Budikdamber on our YouTube channel which can be accessed via the following link: <https://youtu.be/P89bB7fZEe4>.

3. RESULTS AND DISCUSSION

The "Budikdamber" technique (Cultivating Fish in Buckets) is one of the innovations in the food sector in an effort to overcome the food crisis due to the ongoing COVID-19 pandemic. The "Budikdamber" technique (Fish Cultivation in a Bucket) was first discovered by a lecturer from the Faculty of Fisheries Cultivation from the Lampung State Polytechnic, Juli Nursandi. Through this technique, it can be done by people who live in rural areas as well as in urban areas by utilizing a yard that is not too wide (Susetya and Harahap, 2018). Through this kind of cultivation technique, it is also able to strengthen family food security, this is because the community does not only cultivate catfish but also cultivates aquaponically (Perwitasari and Amani, 2019). The stages of this activity are:

1) Preparation phase

This preparatory stage was preceded by observation activities conducted by members of KKN 105 UIN SUKA-KARASAN. From the observations of Karasan Hamlet, we found potential in the development of aquaculture because there is irrigation in Karasan Hamlet. Members of KKN 105 UIN SUKA-KARASAN then informed as well as studied and coordinated with the community regarding education and training activities for food security empowerment.

2) Education Stage

Educational activities regarding food security and "Budikdamber" (Fish Cultivation in Buckets) are carried out using the lecture method with leaflets and animated videos as media. The use of the media aims to make it easier for the public to understand the material presented.

3) Training Stage

In this stage, members of KKN 105 UIN SUKA-KARASAN directly practice "Budikdamber" (Cultivation of Fish in a Bucket) and Aquaponics with the people of Dusun Karasan. The tools and materials that have been prepared are a 50L capacity bucket, pliers, wire, plastic cups, solder, kale seeds, water, catfish seeds, charcoal, and fish feed. After training on making "Budikdamber" (Cultivating Fish in Buckets) and aquaponics, members of KKN 105 UIN SUKA-KARASAN provided information about maintaining "Budikdamber" (Cultivating Fish in Buckets) and Aquaponics. One indicator of the success of this activity is the target of knowing and being able to receive materials and methods of making "Budikdamber" (Fish Cultivation in Buckets) and Aquaponics. In addition, the enthusiasm of the people who are participants in the food security program.

4. CONCLUSION

The COVID-19 pandemic has caused many people to be affected in the financial sector, such as termination of employment (PHK) and a decrease in family income. With this in mind, one good solution to strengthen food security is to seek the availability of food from homes for daily consumption. So that with this strategy, the community can continue to meet the nutritional needs of their families and reduce spending. Budikdamber (Cultivation of Fish in Buckets) is a strategy that is suitable to be applied in the current pandemic situation, because this technique does not take up large areas of land and can be used on narrow areas. In addition, catfish has good nutrition to maintain body immunity.

Budikdamber and aquaponics training is expected not only to be implemented in Tanjungsari Village, but can be applied in other areas. This strategy is a solution for the community in maintaining food security in the midst of the COVID-19 pandemic.

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WASTE MANAGEMENT BASED ON PARTICIPATORY AND LOCALITY IN TAMBI VILLAGE, WONOSOBO

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Abstract - This article aims to explain and detail the problems in waste management in Tambi Village, Wonosobo. Four fundamental issues in waste management are minimal public awareness about waste, lack of support from the village government in dealing with waste, the absence of final disposal sites, and the absence of management of both organic and non-organic waste. The offer of this waste management program is waste management based on active community involvement on a local scale. The purpose of this program is to be able to make a comprehensive study of what has been done in waste management and the obstacles that accompany it. So, this study contains the offer of solutions based on the experience of failure in waste management. The solutions offered include: making a Waste Bank, Making Maggots from organic waste, and making various crafts from non-organic waste. This study is intended to be an amplifier in Musrembang (Development Planning Conference). So that, it becomes one of the village's priority programs. Finally, people can respond to problems in their environment sustainably.

Keywords: Waste Management, Community Independence

1. INTRODUCTION

Garbage is a problem that has become a concern for the community in various areas, especially in Tambi Village. Garbage that accumulates and cannot be adequately managed will harm health and the environment (Sutanto et al., 2021; Yuniarti & Anggraeni, 2018). It needs to be a concern that waste management is considered urgent to be handled in Tambi Village. Moreover, Tambi Village does not have a waste management site, resulting in the polarization of waste in various corners of the village.

The government has an obligation to the waste management program, a macro problem in the community (Fitri et al., 2019; Kalempouw & Kalempouw, 2021). Several mechanisms in the waste management process have received particular attention. However, this often stops in the middle for various reasons. Village government support is considered necessary in waste management. The role of the village government as a policyholder is responsible for existing problems, including waste management. It can be done by making it a village priority program.

In addition, public awareness in managing waste is critical (Armadi, 2021; Oerbawati et al., 2021). Public awareness about waste management needs to be increased, considering that the community is the leading producer of waste. So that people should be able to manage the waste they produce. However, public awareness does not necessarily stand alone. This awareness also needs to be supported by facilities and infrastructure such as socialization, Final Disposal Sites, mechanisms, and systems in Tambi Village. It is vital to provide to increase public awareness of waste management to be more effective.

So that with the various problems above, it is necessary to overcome the waste management crisis in Tambi village. The study from this field analysis aims to offer solutions to waste management problems on a local scale. It is hoped that this study can be a reference in realizing the waste management program in Tambi village.

Several studies on waste management have been carried out quite a lot, considering that the problem of waste is an issue that humans feel quite a lot. Marlina et al. emphasized that facilities and infrastructure are essential in waste management (Marlina et al., 2020). Her article entitled 'Evaluation of the Asset Performance of the Integrated Waste Processing Site (TPST) in Sidoarjo Regency' emphasizes that the performance of the Waste Processing Site does not run well without adequate facilities. It is the same as the reality that happened in Tambi Village. The operation of the final disposal site in Tambi Village has stopped due to the lack of equipment to process it.

Another research entitled 'Optimizing activity by Kanji Bersinar Waste Bank based on community' has an outstanding program in waste management through maximizing Waste Bank programs such as making waste recording applications and providing seeds (Maimunah et al., 2020). However, this program requires significant funds, especially application development. In addition, the provision of seeds for

farming communities has slight effectiveness considering that farmers already have seeds for their economic activities before the waste bank program.

The study entitled 'Increasing Public Awareness to Maintain Environmental Cleanliness by Disposing of Garbage in its Place and Methods of Waste Management' by Puriana et al. This research focuses on increasing public awareness in waste management, starting from actively disposing of waste in its place to utilizing waste (Puriana et al., 2021). This study is one way to address the waste problem. However, this waste study must follow the history of waste management in the local area, the potential and challenges of which are undoubtedly diverse. The study suggests further research to be more detailed in describing traditional and modern waste management on organic and non-organic waste. In addition, socialization in the context of increasing environmental awareness needs to be carried out continuously.

The research studies above show that waste management requires a long process and the support of various parties. Waste management needs to look at aspects of locality and the social conditions of the local community. It may be an excellent thing, but it is not suitable for application in other areas because each location has its problems, obstacles, and challenges. So, the research in this paper wants to look at the waste problem in Tambi Village, Kejajar District, Wonosobo Regency with the accompanying locality issues.

2. METHOD

This study uses an exploratory qualitative method to examine further the management program that has been carried out, then analyzed to produce a new waste management design based on existing locality values. This research begins with making observations in Tambi Village to determine the existing social problems. From the results of observations, it appears that the main problem of the community is regarding the issue of waste. The problem of waste has become a chronic problem faced by the community.

The results of the observations were further developed using an open interview technique to figures, elites, and the general public. The interview results found that waste management has been carried out by the community and the village government but stopped for various reasons. The results of this interview are then reduced to determine points related to waste management, such as the programs that have been carried out, the obstacle factors, and the solutions offered. The observation results were then discussed with several leaders, elites, and community representatives to discuss possible solutions that could be offered. From the meeting, a study on waste management in Tambi village was made with various considerations.

3. RESULTS AND DISCUSSION

A. General Condition

Waste management in Tambi village has been a long process. Several solutions have been implemented. However, this management did not last long. The waste management that has been carried out in Tambi village is as follows:

Table 1. History of Waste Management

No	Mecanims	Location	Obstacle	Information
1.	Waste disposal without management	Tanah Bengkok (village-owned land that was lent to the village administrator to be worked on, and the proceeds were picked as a substitute for salary)	<ol style="list-style-type: none"> 1. No sorting 2. No periodic processing 3. The volume of garbage is too big 4. Too close to settlements 5. Disturbing the mobility of residents 6. Constrained operational costs 	It is no longer operating
2.	Waste disposal without processing	Patean (The garbage disposal location in Tambi village, which is now converted into a tourist parking lot)	<ol style="list-style-type: none"> 1. No sorting 2. No periodic maintenance 3. The volume of garbage is too big 4. Close to settlements 5. Annoying residents 6. Constrained operational costs 	It is no longer operating
3.	Waste bank of 10th hamlet	Tegalrejo (Name of location)	<ol style="list-style-type: none"> 1. Public awareness is low 2. Some types of waste have not been maximized in processing 3. There is no socialization about the non-organic waste management 	Still operating
4.	Socialization of waste sorting, a waste burning initiative by Student Community Service of Gadjah Mada University	Tambi	<ol style="list-style-type: none"> 1. Public awareness 2. Program not continued 	It is no longer operating

From the results of the identification of waste management mechanisms in Tambi village, it can be concluded that:

- 1) There has been a TPA (Final Disposal Site) in Tambi Village, which is located on Patean land and Tanah Bengkok. However, currently, the TPA in Patean has been converted into a Stalang tourist parking lot. Meanwhile, the TPA

located on Tanah Bengkok is no longer functioning due to the absence of regular management so that the waste exceeds capacity. The accumulation of garbage disrupts community mobility, such as odors, public health, and environmental aesthetics. So that the village government took the initiative to relocate the waste and spent approximately 30 million rupiah.

- 2) There has been waste management in Tambi Village, which was previously managed by Karang Taruna (Village youth group). People are asked to sort and choose between organic and non-organic waste. Then the waste is taken by them and carried to the TPA, located in Tambi Village. It was time to manage non-organic waste into processed products (paving). However, because the volume of waste that is too large is not proportional to the human resources that manage it, the management has finally stopped.
- 3) After the cessation of waste management, the village community does not have a garbage disposal site. Finally, illegal landfills appear in tea gardens, rivers, forests, and sewers.

From the results of the field study, several things were found that became obstacles to the above management programs, namely:

- 1) The program is not sustainable
- 2) The management system that is not yet running
- 3) Lack of public awareness
- 4) Lack of support from village government.

B. Percentage of Waste Samples generated

The data collection was carried out in RW 06, Tambi Village. Data collection was carried out using a random sampling method. The data was taken with an average then multiplied by the existing number category. The method of data collection was done by interview. The data is divided into five categories: house type 36, house type 48, one house with two family cards, public facilities, and houses with food stalls. From the five categories, four samples were taken each as data. The data is used to map waste management in RW 06 and determine the exact location. The following are the results of the percentage of waste data in RW 06:

Table 2. Waste Volume Sample

No	House Category	Number	The volume of Waste Produced Per Day Each House (m3)	Total Waste Volume Per Day (m3)	Total Waste Volume Per 3 days
1	Shophouse	14	0,00825	0,1155	0,3465
2	House Type 48	86	0,00675	0,5805	1,7415
3	House Type 36	24	0,003	0,072	0,216
4	House 2 KK	20	0,006	0,12	0,36
5	Public facilities	2	0,0135	0,27	0,081
	Total	146	0,0375	0,915	2,745

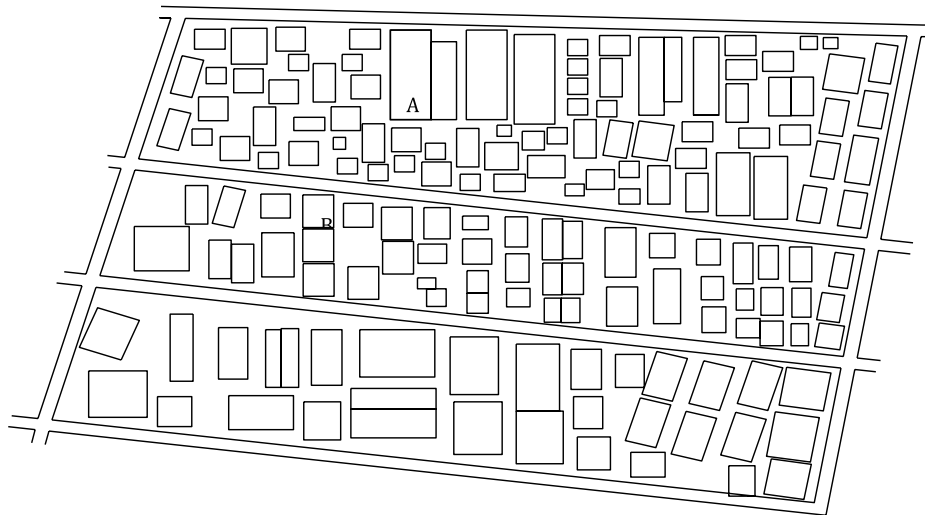


Figure 1. Floor plan of RW 06 Tambi Village

Information

A: SDN 2 TAMB I (Elementary School)

B: MUSHOLAAL-HUDA (Small Mosque)

- Number of houses: 144
- Number of shophouses: 17
- Number of Family Cards: 164
- Number of houses with two Family Cards: 20

C. Formal Legal Waste Management

- 1) Law No. 32 of 2009 concerning Environmental Protection and Management.
- 2) RI Law No. 18 of 2008 on waste management.
- 3) PP RI No. 27 of 2020 on specific waste management – Government Regulation on Specific Waste Management.
- 4) Governor of Central Java – Central Java Governor Regulation No. 11 of 2019 concerning Prov. Central Java in managing household waste and similar household waste.
- 5) Wonosobo Regency Regional Regulation Law No. 4 of 2016 concerning Wonosobo Regency Regional Regulation on waste management.
- 6) Wonosobo Regency Regulation No. 4, LD. 2016/No 4, LL. District Secretariat. Wonosobo
- 7) Regent of Wonosobo, Prov. Central Java – Wonosobo Regency Regional Regulation No. 4 of 2016 concerning waste management.

D. Tambi Desa Village Waste Management Study

Waste management in Tambi Village has gone through a long process with various approaches. However, due to various obstacles, the waste management process stops. Therefore, the researcher then uses the management data that has been carried out as an evaluation material to create a new waste management concept and learn from previous waste management.

This study is based on community participation with applicable mechanisms. Researchers see that the potential for public awareness can lead to sustainable waste management. Waste management based on community unrest will generate a spark of enthusiasm to deal with the problems themselves. It can be done by inviting the community to participate in waste management programs.

This process of public awareness is fostered by raising awareness about the importance of waste management and its impact if this problem is not handled correctly. This is done by inviting the community to participate in determining the design of people waste management. This program is the result of a waste management socialization program and provides a forum for the community to dialogue to determine solutions to the environmental crisis they are facing.

This community discussion resulted in an objective study submitted at the Musrembangdes (Village Development Plan Meeting). The point is that waste management gets support from village fund allocations. So that this program is a program that is realized, carried out, and implemented by the community. The hope is that they will grow awareness of their responsibility for preserving the environment in which they live.

The study contains the issue of the current environmental crisis, the long history of waste management in Tambi village, what factors stopped the program, and the solutions offered for further waste management. This solution offered is based on the locality of the RW (hamlet), so that waste managers can solve problems in the future comprehensively and based on the values and culture of the local community.

E. Solution Offer

1) Organic trash

Organic waste is often attached to the life of rural communities because most of their essential needs are from plants: vegetables and fruits. Organic waste is produced from wood, tree branches, dry leaves, vegetables, fruits, etc. The activity of recycling organic waste can be done using the bioconversion method. Bioconversion is the transformation of organic waste into a methane energy source through a fermentation process that involves living things. In general, organisms that can play a role in this bioconversion process are bacteria, fungi, and insect larvae.

One of the organic waste management is through the Black Soldier Fly (BSF) process. In Latin, *Hermetia illucens*, is a type of fly from the Order Diptera species. This native fly from the Americas has also spread throughout the world, including Indonesia. During the growth period, BSF requires an optimum temperature between 30-60 degrees Celsius. Environmental conditions and food intake are highly dependent on the growing phase in the manufacture of BSF. The BSF growth metamorphosis cycle phases are divided into four parts, including; eggs, larvae, pupae, and flies. This process takes place in less than 40 days

a) Egg Phase

At one time laying eggs, female BSF flies can release about 300-500 eggs. Then these BSF female flies lay their eggs in dark and damp places in the form of gaps or holes in easily decomposed material such as animal waste or rotting vegetables. The eggs are 0.04 inches in size and weigh about 1-2 grams, are oval, and slightly yellowish. Maintenance of BSF eggs requires an optimum temperature in the range of 28-35 degrees Celsius. If an optimum temperature does not accompany the process of maintaining BSF eggs, the eggs can hatch longer and even die at specific temperatures.

Then the humidity level also affects the process of maintaining this BSF egg. BSF eggs will fully mature at a humidity level of around 30%-40% and will hatch at a temperature range of 60%-80%. At non-recommended humidity levels, the eggs will dry out, and the embryos in them will die. Such conditions can trigger the growth of Ascomycetes fungi and can accelerate the death of other eggs before they hatch into larvae. The maintenance of BSF eggs cannot be stored in a place that lacks oxygen or in air contaminated with carbon oxide gas which tends to be high.

b) Larvae Phase

After hatching, then the eggs will turn into larvae. The newly hatched larvae from the eggs are almost invisible to the naked eye as they measure about 0.07 inches (1.8 mm). Larval development is swift after hatching. It only takes two days and will undergo some changes from soft to rough skin.

Newly hatched larvae will immediately look for a moist place where they can start feeding on decaying organic material. At this stage, the young larvae will be very susceptible to the influence of external factors, including susceptibility to temperature, low oxygen pressure, moisture content, mold, and toxic materials. The sensitivity of the larvae at this stage does not last long because their resistance to these factors will increase after the larvae are about one week old or more (about 5-10 mg in size).

BSF larvae are photophobic, which is anti or sensitive to sunlight. It can be seen when the larvae are eating, where they are more active and are more often in areas with minimal sunlight. Newly hatched larvae with optimal conditions live at a temperature of 28-35°C with a humidity of around 60-70%. Unlike when they are newly hatched, the one-week-old larvae will adapt and have a much better tolerance for lower temperatures. When the available food reserves are sufficient, the young larvae can live at temperatures less than 20°C and higher than 45°C. That way, BSF larvae grow faster in the temperature range of 30-36°C.

c) Pupa Phase

After molting until the sixth instar, BSF larvae will have skin that tends to be rougher than before. It is called the puparium, where the pupa begins to enter the prepupa phase. Before pupation, the prepupa will migrate to find a drier and darker place. Pupa size two-thirds of the prepupa is the stage where the BSF is at rest and

has a slightly rough texture with blackish-brown color. During the transition from larva to pupa, Labrukuma (mouth part of the BSF) bends down like an eagle's beak and then functions as a hook when it becomes a cocoon. The metamorphosis into BSF today takes at least ten days to months. Environmental temperature conditions also influence this process.

d) Adult Flies

After passing through the puparium phase, BSF transforms into an adult BSF with a body length of approximately 12-20 mm and a wingspan of 8-14mm. The male BSF has a smaller physical size than the female BSF because of the different segments of the stomach they have. The female BSF has a larger abdomen than the male BSF. The lifespan of adult BSF tends to be relatively short, around 4-8 days. After the adult BSF is two days old, the BSF is ready to mate. After mating, adult BSF can lay up to 300-500 eggs in a damp and dark place such as rotten wood. This process requires the optimum temperature in the natural range, which is 27.5-37.5 degrees Celsius. When in captivity, the recommended temperature is around 24.4 degrees Celsius. The optimum humidity in this process ranges up to 30%-90%. It is because BSF is straightforward to dehydrate. A water supply in the captive cage is also needed to anticipate the decrease in humidity levels in the captive cage.

According to the results of research that have been carried out, the benefits of BSF larvae are highly recommended for recycling organic waste. Recycling organic waste using Maggot can break down 250 grams of organic waste into 100 grams. This process takes at least seven days. Wastes such as meat, bones, and eggshells have a higher protein content than vegetable waste in general, although, between these two types of waste, the results are not significantly different.

2) Non-organic waste

There are various ways to manage non-organic waste. Non-organic waste can have a selling value by being sorted and then sold to collectors. The form of management is by collecting, sorting, and selling. In the waste collection, the community can collect waste in plastic, paper, iron and metal, and glass. Sorting is carried out by each community according to the category, then deposited to the Waste Bank. The waste bank management will later be sold to collectors.

One of the other non-organic waste management is making handicrafts. There are various types of handicrafts. Crafts can be in the form of bags, pencil cases, wallets, and others, as for the recommendations for handicrafts that are simple to make but have a selling value, namely making drawstring bags from crackle plastic. Drawstring bags have valuable functions, including being a place to store things, can be used for traveling, and can be used as souvenirs.

Ecobrick is also one of the non-organic waste management that can be the following recommendation. Waste management from eco-bricks usually produces a product from waste into bricks. Ecobricks are called "environmentally friendly bricks" because eco-bricks can be an alternative to brick in constructing buildings.

Plastic waste is a staple in the manufacture of eco-bricks. Plastic waste is packed into plastic bottles tightly, then used to make reusable building blocks. The bricks from eco-bricks are present as a new technological innovation based on collaboration. Besides, the eco-bricks also solve solid waste at no cost for individuals, households, and communities. Making eco-bricks is one way to deal with waste in other forms, besides throwing it to the final disposal. With eco-bricks, we have the opportunity to digest plastic to turn plastic into minimal benefits for the local community and ecosystem. Coupled with the characteristics of the plastic used is very problematic, namely long life and durability, making eco-bricks something sought after.

Risk is inseparable in every starting activity, especially activities related to economic value. As in the manufacture of eco-bricks, of course, some risks will be encountered. Speculative risk has two possibilities, namely profit and loss opportunities. Profit opportunities can occur when the number of sales increases. At the same time, the opportunity to lose can occur when sales decline. Opportunities for loss are also influenced by several factors including, capital, intense competition, unstable market conditions, not solid team, lack of sustainable planning. Pure risk occurs when impacted by loss, and pure risk usually occurs when there is theft, fire, accident, or natural disaster.

Eco-bricks are one of many options in the processing of plastic waste. Making eco-bricks is not too difficult. The tools needed are also easy to obtain. The capital issued is not much, It may even not use capital at all. Besides being friendly to the environment and helping to reduce plastic waste, eco-bricks also have an economical selling value. In making eco-bricks, there are risks when eco brick products are turned into a business. There will be profit and loss opportunities, depending on how the management will be carried out. Nevertheless, at least the manufacture of eco-bricks can help minimize plastic waste to benefit the ecosystem and the local community.

In addition, the training on managing non-organic waste into other valuable items, such as converting plastic waste into pillow crafts from used plastic snacks, coffee wrappers, Instant noodle wrappers, and crackers wraps in various colors to make it look unique, is aimed at increasing public knowledge in managing household waste.

In addition, the benefits of managing plastic waste into a product that can be reused and reduce the amount of waste that goes to the Final Disposal Site (TPA), reduce the environmental impact caused by dumping waste into the environment by utilizing used plastic waste. As for the benefits that can be seen from the economic side, namely being able to increase people's income through the sale of goods that have been recycled, and also the public can finally be sold through e-commerce platforms.

The benefits of managing plastic waste into pillow crafts for the environment are that the waste they produce can be used as a helpful product and reduce the amount of waste to the Final Disposal Site (TPA). Also, it reduces the environmental

impact caused by dumping garbage into the environment, utilizing used waste. Some benefits can be seen from the economic side, namely being able to increase people's income through the sale of goods that have been recycled, and also the public can finally be sold through e-commerce platforms.

In every process of a program's journey, there must be risks from selling pillows made from plastic waste. The possibility of these risks can be classified into 2, namely, internal risks and external risks. Which of these risks can be taken into consideration and evaluated in the future.

Various risks can be found internally in the waste management program. They were starting from the wrong in cutting the shape of the pillow, wrong in shaping the pillow model, to the lack of ideas in making unique and exciting pillows. In addition, the marketing process is also a formidable challenge to do. Meanwhile, external risks such as the lack of buyers visiting and the increasingly fierce local business competition between the community are also risks that are at least considered.

Based on the above explanation, it can be understood that waste is the residue of human activities or natural processes that do not yet have economic value, are not used and reused, are not liked, and must be disposed of in such a way that they do not interfere with human survival. The training on making art from plastic waste such as used plastic snacks, coffee, crackers carried out for residents in Tambi Village is by theoretical and practical methods. The instructor provides material about business opportunities and the use of plastic waste. The plastic is first sorted and then made into handicrafts. This training was attended by the community, especially women in Tambi village.

4. CONCLUSION

Waste management in Tambi Village has experienced a long history with various management models. However, in recent years, waste management has been discontinued due to various accompanying factors. However, the environmental crisis caused by the accumulation of garbage is becoming a public problem that must be resolved.

There are at least four factors that caused this environmental crisis to occur including, the lack of public awareness about waste, the lack of encouragement from the village government to follow up on waste management programs, the absence of a waste disposal site (TPS), and the ineffectiveness of the waste management system.

The management program should be bottom-up, so the community feels they have a responsibility to the program. Program ideas and provisions result from community consultations to determine what kind of program will be carried out. In addition, how to engage the community in discussions related to waste management and a means of socializing environmental awareness.

The form of the program is in making a joint study of the condition of waste management which is the result of conveying aspirations and ideas from the

community. This study contains the history of waste management in Tambi Village, the factors that made the program fail until several proposed solutions were formulated. In essence, one solution that is the focus of this study is local-scale waste management such as the RW (hamlet) and village scope so that the program is focused and the approach is adapted to the environmental conditions of the surrounding community.

This study will be brought by the community to be discussed at the Village Development Plan Deliberation (Musrembangdes) to become one of the priorities in the discussion of the Village Fund. So, this program is a program that was born out of public unrest and resolved as a community. It is hoped that this program can last a long time because its core is public awareness to address problems in the environment in which they live.

After conducting this field study, there are several suggestions to several parties:

1. To the Village Government, the Village Government as a policymaker can pay attention to concrete waste management such as finding land for waste management, conducting various socializations, and collaborating with the community to carry out other environmental crisis management programs.
2. To the community, public awareness is essential in realizing a clean and healthy environment. The responsibility of this awareness should be understood for every society. Some things that can be done are wise in using goods, especially plastic goods, using shopping bags to reduce plastic and sorting organic and non-organic waste to help the waste management process, not throwing garbage in places that are not intended to dispose of garbage.
3. To external parties, waste management is a long-term program. If there is a similar program regarding waste management, it is better to look at the history of waste management that has been carried out to learn from subsequent managements. In addition, community involvement is the key to long-term programs, so attracting the community to become agents of waste management is essential.

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CREATING A RESILIENT COMMUNITY COVID-19 WITH CATFISH FARMING AND VEGETABLE HERBS IN THE EMPTY LAND BELONGING TO THE DURI CILIK GARBAGE BANK

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Abstract - *Real Work Lecture (RWL) is a student service through various activities directly in the midst of the community. Students have a strategic role as agents of change. Therefore, the Mandiri RWL UIN Sunan Kalijaga student group 52 batches of 105 strive to serve the community and are actively and creatively involved in the dynamics that occur in the community of Surobayan hamlet, Argomulyo village, Sedayu sub-district, Bantul, DIY. Various efforts were made such as providing assistance for empowerment, training, mentoring, mentoring and to realize their potential, as well as help improve the quality of life and development. This RWL batch of 105 is different from the previous RWL where the RWL is currently in the midst of the COVID-19 pandemic. In this article, the flagship program is taken, namely "Cultivation of Catfish and Vegetable Herbal Plants in Empty Land of the Little Duri Waste Bank" with the aim that the Surobayan community understands and understands how to use the existing vacant land as a place for catfish cultivation and also plants. Hopefully with this program, it can add insight to the community in the field of fisheries and also the environment, especially the people of Surobayan to want to do business in the field of cultivation with the aim of improving the welfare and economy of the Surobayan community. With the results, the community already knows how to cultivate catfish and also plants with relatively minimal costs and also the cultivation of catfish and herbal plants has quite good potential even though the capital expenditure is not so much.*

Keywords: *Cultivation of catfish, vegetable herbal plants, pandemic/covid19, community..*

1. INTRODUCTION

Students are part of the community as well as students who are studying at a college. A final level of formal education before jumping into society after completing his studies. Students are often said to be agents of change because they are expected to play an active and contributive role in society. So, there is a need for community service training within a certain period of time. Community service itself has been contained in the Tri Dharma Of Higher Education, namely education and teaching, research, and community service. Therefore, every University including State Islamic University (UIN) Sunan Kalijaga Yogyakarta has a commitment to implement tri dharma higher education. One of the applications of community service manifested in the Real Work Lecture (RWL).

Based on the above, RWL group 52 UIN Sunan Kalijaga Yogyakarta 105th generation located in Surobayan Hamlet, Argomulyo Village, Sedayu Subdistrict, Bantul Regency, DIY observes and analyzes the problems that exist in the local community. The covid-19 pandemic is one of the problems that greatly impact people's lives in the social, economic, religious, educational and technological fields. Many people are also constrained by the use of technology where after a pandemic forces people to be more proficient in using technology and others.

The excellent work program taken in this scientific article is the procurement of leledan fish seeds as well as vegetable herbal plants in the empty land of *duri cilik* garbage bank. This form of community service is a work program or activity, one of which can increase people's understanding of cultivation that can make a business, and potentially high because there is no community that tries to cultivate catfish and also the herbal plant. Especially to deal with the current situation. This activity is also expected to help the community in improving the economy.

2. METHOD

Real Work Lecture (RWL) Mandiri UIN Sunan Kalijaga Yogyakarta Force 105 begins with RWL debriefing activities followed by RWL participating students with RWL Integration-interconnection materials and the creation of work program plans. This RWL debriefing is carried out with an online system through zoom and youtube applications. The debriefing of RWL aims to provide an overview to students of RWL participants about how the implementation of RWL in the community will be carried out, as well as about the condition of the community at the RWL location.

The release of RWL Mandiri UIN Sunan Kalijaga Yogyakarta Force 102 was held on July 13, 2021 conducted online. The release from LPPM UIN Sunan Kalijaga was carried out as a formality of the implementation of RWL from UIN Sunan Kalijaga. Observasi becomes the initial stage in determining the Work Program Plan both collectively and individually. Observation of the condition and situation of the community and environment of Surobayan Hamlet was conducted on June 21, 2021. Because with observasi will be obtained information about the problems and needs that exist in the community. This observation was carried out by way of observation

and direct research into the field, as well as interviews with both the Village Head and the Head of Dukuh, community leaders and local residents. The preparation of the Work Program Plan is based on the results of observation of community conditions and problems that have been obtained during observation.

3. RESULTS AND DISCUSSIONS

A. Workflow of Work Program Implementation

1) Planning stage

The planning phase was carried out after seeing the opportunities available, namely vacant land that has not functioned since the last 2 years calculated from 2021. The location of this empty land is adjacent to the garbage bank, after which we coordinate with the local dukuh father to hold several programs, namely the procurement of catfish seedlings and also the procurement of herbal plants and vegetables.

2) Socialization Stage

At this stage of socialization our group carried out by submitting several catfish seed proposals to the Yogyakarta Special Region fisheries service and also the proposal of plant seeds to the Yogyakarta Special Region agriculture office.

3) Purpose and purpose

This activity is carried out with the intention and purpose that the people of Surobayan understand and understand how the cultivation of catfish and also vegetable herbs. Hopefully with this program can add insight to the community, especially cultivation and motivate the people of Surobayan to want to pursue business in the field of cultivation with the aim of improving the welfare and economy of surobayan society.

4) Goal

The target of this activity is the surobayan community, especially those who want to try new businesses.

5) Implementation stage

Procurement of fish seedlings is carried out in conjunction with the planting of vegetable herbal plant seeds because the location is in conflict. For the procurement of fish seedlings is carried out with several stages, as follows: the beginning of the implementation of this program with a survey of ponds as well as vacant land on July 18, 2021 with the aim of seeing whether the pond is still suitable for use, and the pond is leaking or not, the second stage of the implementation of this program is to clean the pond and also vacant land conducted on July 24 and 25, 2021 starting at 07.00-12.00 WIB, Its activities are in the form of pool cleaning, checking the condition of the pool and also clearing the land. But because of the rain, land clearing was carried out on the next day precisely on July 25, 2021.

In accordance with the planning stage should be directly held procurement of fish seedlings, but because there has been no response from the ministry of fishing, the procurement of fish is delayed for the next few days waiting for a response from the fisheries service. Running time and also there was no response then finally we held a meeting which then decided to buy our own fish seedlings. The fish seeds we buy are catfish seeds with a budget of Rp. 100,000 getting seeds as many as 100 tails on July 27, 2021. The release of fish seedlings was carried out on July 28, 2021 at 07.00 - 11.00, this activity went smoothly and well. For the fish feeding schedule we decided to alternate between members every day, feeding is done 2x in a day.

Then regarding the planting of vegetable herbal plants our group did inaccordance with the planning stage should be directly held planting of vegetable herbal plants, but because there has been no response from the agricultural service, crop planting was delayed for the next few days waiting for a response from the agricultural service. The passage of time and also there was no response then finally we were a group of meetings and discussions that then decided to buy plants. Seeing the type of soil and soil conditions we changed the initial planning that wasoriginally a program of planting herbs into vegetable planting, we decided to buy vegetable crops such as eggplant, celery, tomatoes and chili with a budget of Rp. 100,000 on July 27, 2021. This planting was carried out on July 28, 2021 at 07.00 - 11.00, this activity went smoothly and well. On August 14, we git information from the agency that the proposal received approval and received feedback in the form of 50 stems of guava seeds that we then planted on August 15 at 16:00-17:00.for the schedule of watering of plants we decided to alternate between members every day and plant watering is done 2x in a day.

6) Evaluation

The results that have been achieved by the procurement of catfish seeds and also the planting of herbal plants by utilizing empty land is that the community already knows how to cultivate catfish and also vegetable herbal plants with relatively minimal costs this is supported by and also the public already knows. Ingredients that are easy to get, catfish cultivation and also vegetable herbal plants have quite good potential even with not so much capital expenditure.

B. Supporting factors and inhibitory factors

1) The supporting factors of this pool are as follows:

- a) There is support from surobaran village devices and some youths to the program to be carried out.
- b) There is empty land that can be utilized against the program that will be carried out
- c) There is no business of catfish cultivation and also herbal plants so that the community can achieve good business opportunities if they want to pursue this business.

- 2) The inhibitory factors of making catfish lolam are as follows:
 - a) The condition of water sources is very minimal even though there is a lot of empty land.
 - b) At least the desire of the community to pursue business in the field of fisheries, especially the cultivation of catfish and also herbal plants.

4. CONCLUSION

RWL Mandiri group 52 UIN Sunan Kalijaga Yogyakarta took the flagship program that is "Catfish Cultivation and Herbal Plants In Empty Land Of Duri cilik Garbage Bank" which was held in surobayan hamlet, Argomulyo Village, Sedayu Subdistrict, Bantul Regency, DIY generally runs smoothly. RWL is held approximately 45 days from July 13 to August 31, 2021. The existence of this program with the aim to make the people of Surobayan understand and understand how to use vacant land and existing ponds as a place for the cultivation of catfish and herbal plants. Hopefully with this program can add insight to the community in the field of cultivation and motivate the people of Surobayan to want to pursue business in the field of cultivation with the aim of improving the welfare and economy of surobayan society. Therefore, as a form of student service RWL group52 to the community of Surobayan hamlet students try to solve these problems by finding various solutions.

The result of this work program is that the community already knows how to use vacant land and ponds with relatively minimal costs this is supported by and also the community already knows. Materials that are easy to get, catfish cultivation and herbal plants have quite good potential even with capital expenditures that are not much. Broadly speaking

Based on observations during RWL, it can be concluded that the people in Surobayan Hamlet are good enough to follow the activities. But the people of Surobayan hamlet still need some direction, guidance, and support from all parties involved in building the hamlet and its community for the better.

There're some suggestion for futher study:

- 1) For the community
 - 1) The people of Surobayan should continue the results of the implementation of the work program formed by RWL in order to continue to have abeneficial impact on the community.
 - 2) Surobayan village community always applies cohesiveness, harmony, gotong royong and help and mutual respect.
- 2) For students
 - a) Improve the attitude of cooperation between group members.
 - b) Apply the positives gained during RWL
 - c) Maintaining the sense of family that has been built during RWL
 - d) The knowledge and skills obtained during RWL are expected to be a provision later when plunging into the world of society.

ACKNOWLEDGMENT

Thanks to:

- 1) Head of Surobayan Hamlet
- 2) Argomulyo Village Chief
- 3) Head of Sedayu Subdistrict
- 4) Field Guidance Lecturer

Which has provided support, guidance and direction to this community service program so that it can run smoothly as expected. In addition to the community, young people, children and the entire community of Surobayan hamlet who have followed the activities well so that all work programs can be carried out properly.

DEVELOPMENT OF “BANYUMAS CULTURE” INFORMATION SYSTEM WEBSITE-BASED (DINAS PEMUDA, OLAHRAGA, KEBUDAYAAN DAN PARIWSATA KAB.BANYUMAS)

Hari Widi Utomo, S.Pd.,M.Ed., Windya Seprysky Girsang

Abstract - *The rapid development of technology is very influential on human life. The internet is one of the media for disseminating information that is very often used by humans. Almost all information can be obtained from the internet due to the sophistication of today's technology. This influence can also be seen from various aspects of humanlife that are influenced by technology. The cultural aspect is one of the things that cannot be separated from today's technology. Culture is an important element as a characteristic and identity in a society. But not all people know the culture, including Banyumas Culture. With this problem, the development of the "Banyumas Culture" website was carried out as a medium of information related to Banyumas culture. This website is designed using HTML, CSS, Javascript, PHP programming languages. On the website "Banyumas Culture" there are features about Banyumas culture that contain important information ranging from history, art, heritage, museums, etc. It also provides images, text and color combinations as well as an attractive layout. With this website, the delivery of information about Banyumas culture can be more effective and efficient according to the needs of the community.*

Keywords : *Internet, Website, Banyumas Culture, HTML, CSS, Javascript, PHP.*

1. INTRODUCTION

Culture in Indonesia is very diverse and has a uniqueness in each region. Culture itself is all things related to all aspects of human life, which are shared and shared. In culture there are beliefs, arts, and customs. Along with the development of the era, of course there are changes, including culture in Indonesia. These changes occur because of community factors that really want cultural change, or because of the inclusion of elements of globalization into Indonesian culture.

Banyumas is one of the regencies that has experienced these changes. With its interesting and unique culture, Banyumas certainly cannot be separated from cultural problems that are starting to fade, especially for the younger generation. One of the causes of the decline of this culture is influenced by various factors, one of which is the introduction of cultural information that is not in accordance with the times. Most of the introduction to culture can only be obtained from old reading books so it is less interesting to study it. One of the efforts to instill love and stimulate public interest in the indigenous culture of Banyumas is to provide interesting information through technology-based information media. Therefore, the introduction of culture will be more interesting, interactive and practical.

A website-based information system is one of the containers in presenting effective information in today's digital era. Presentation through this website will later give a more attractive impression so that the introduction of Banyumas culture can be conveyed to the wider community without being too monotonous. With this website, it is hoped that it will increase public awareness to continue to preserve the culture that has been passed down from generation to generation. In addition, it is also expected to increase public knowledge, especially the younger generation, to the uniqueness of the Banyumas indigenous culture.

2. METHOD

This research uses the Research and Development (R&D) method which aims to develop an effective product. ready to use, and not for testing theory. The website that is developed will be seen for its effectiveness and quality based on repeated testing, so that a software that can be easily implemented is obtained.

3. RESULT AND DISCUSSION

In the discussion of this analysis, several things are explained in the design of the website-based Banyumas cultural information system development and the results or outputs of the system display that have been made, including:

A. Determine the Application Idea

The first thing that the practitioner does is determine ideas and innovations according to the research that has been done related to the problems contained in the Banyumas DINPORABUDPAR, especially in the Cultural Sector. The determination of the idea is based on several aspects, namely:

- 1) How can this application solve the problem?
- 2) What is the scope that will be covered by the application?
- 3) What menus and features will be provided?
- 4) What is the name of the application to be developed?
- 5) What is the purpose of the application?
- 6) Etc.

Based on the above aspects, the practitioner with the team and based on the assistance of the PKL field supervisor produced an idea, namely the development of a website-based information system. And specifically the practitioner with the team focused on the Banyumas Culture field.

B. Application Creation and Development

The process of making this application is carried out by the practitioner with the team based on the jobdesk of each member. Teammembers are divided into two groups, namely the data management section and the design of application features and the website programming section. Through the division of tasks that have been agreed upon by the team, the creation and development of applications can be completed in a fairly short time. The application is made based on a website with the name Banyumas Culture.

The design of the application features is made in a simple manner according to the data that will be managed into the website. The features are designed starting from the main website page to the menus that will be created. It also considers the location of the image, text and color nuances that will be used. The focus of this design is for the convenience of visitors to use the Banyumas Culture website.

Banyumas Culture website was developed using HTML, CSS, Javascript, and PHP programming languages. Supporting software for this website is Visual Studio Code, XAMPP, Web Browser, and Adobe XD.



Figure1. Display of the Banyumas Culture Website Homepage



Figure 2. Display of Banyumas Culture Website Event Menu



Figure 3. Display of Rahkalamus Menu History Banyumas

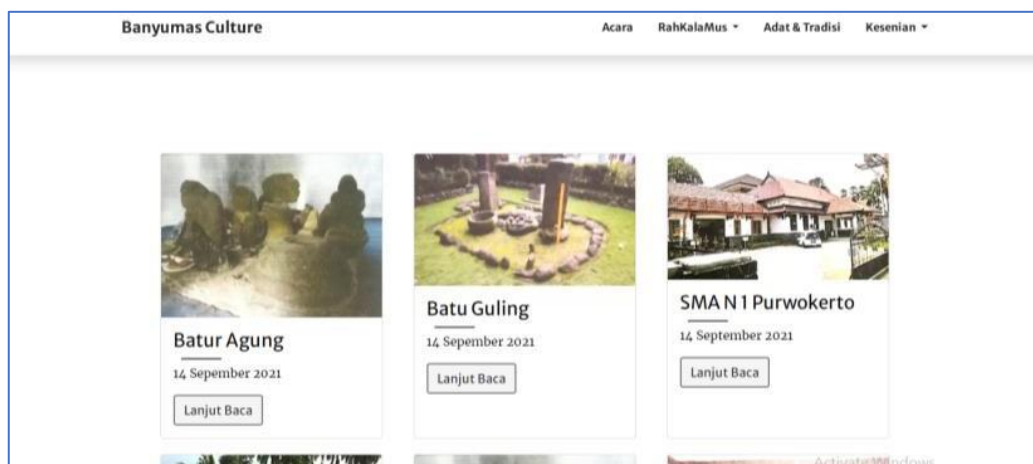


Figure 4. Display of Banyumas History Menu Contents



Figure 5. Display of Rahkalamus Archaeological Menu Banyumas

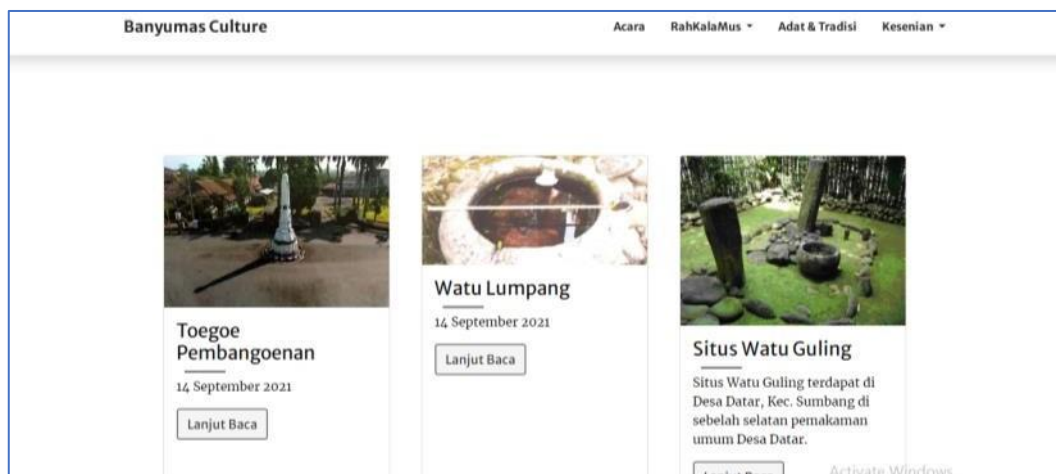


Figure 6. Display of Banyumas Archaeological Menu Contents



Figure 7. Display of Rahkalamus Menu of Banyumas Museum

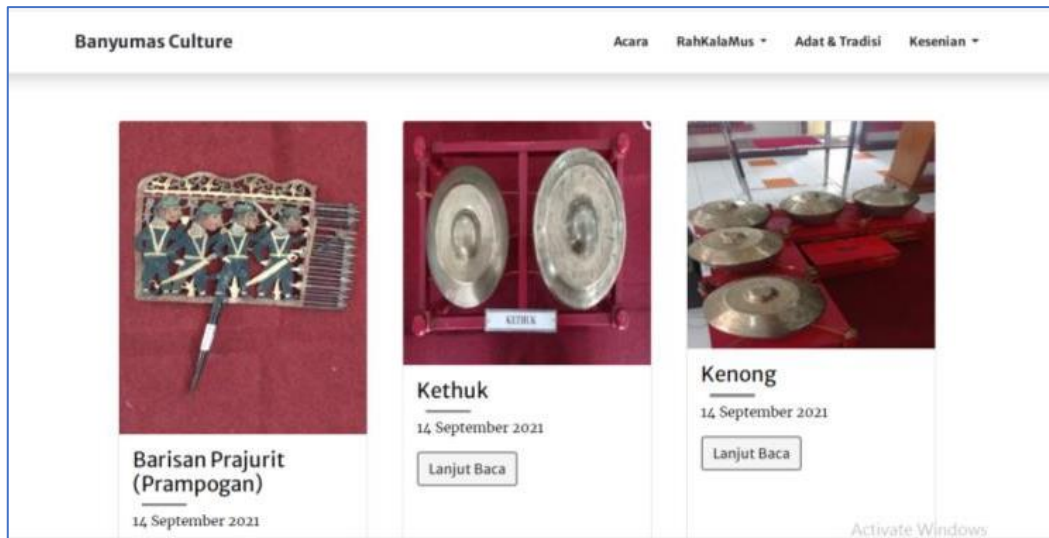


Figure 8. Display of Banyumas Museum Menu Contents



Figure 9. Display of Banyumas Customs & Traditions

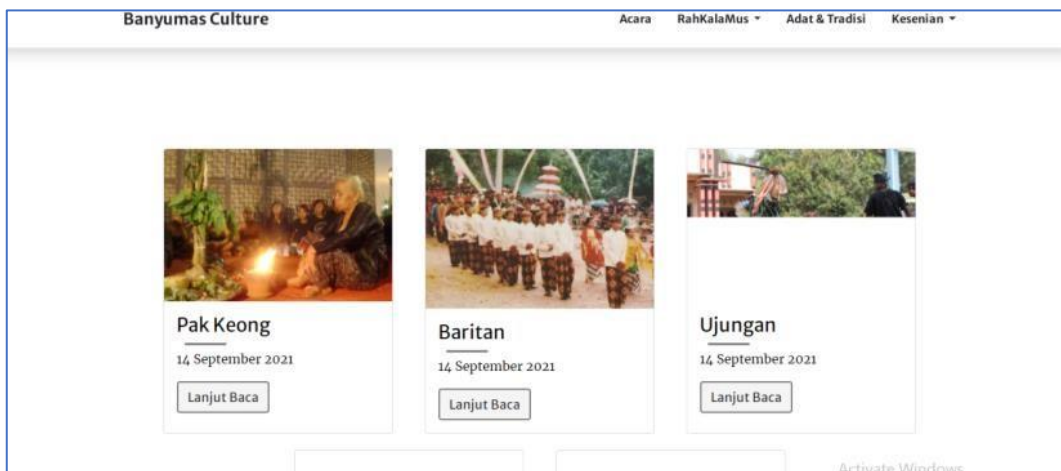


Figure 10. Displays of Banyumas Customs & Traditions Menu Contents



Figure 11. Display of Banyumas Music Art Menu Pages

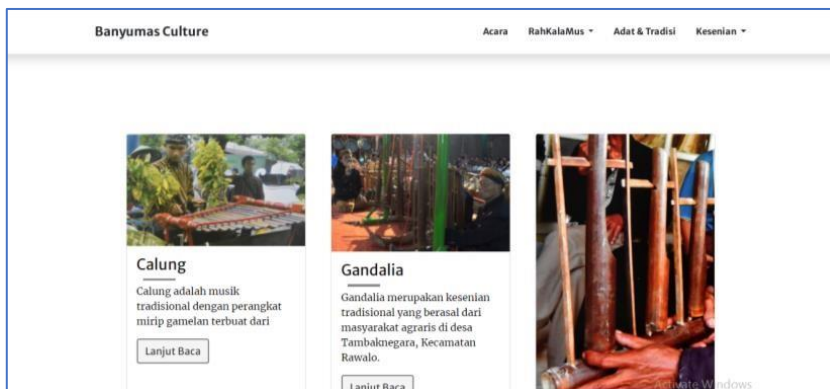


Figure 12. Display of Banyumas Music Art Menu Contents

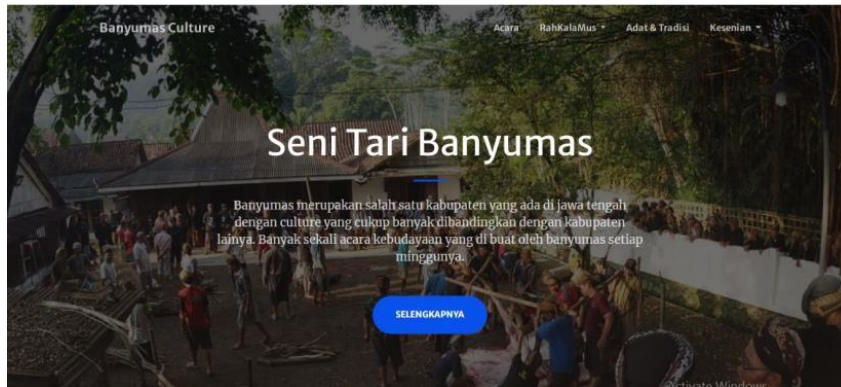


Figure 13. Display of Banyumas Dance Art Menu Menu

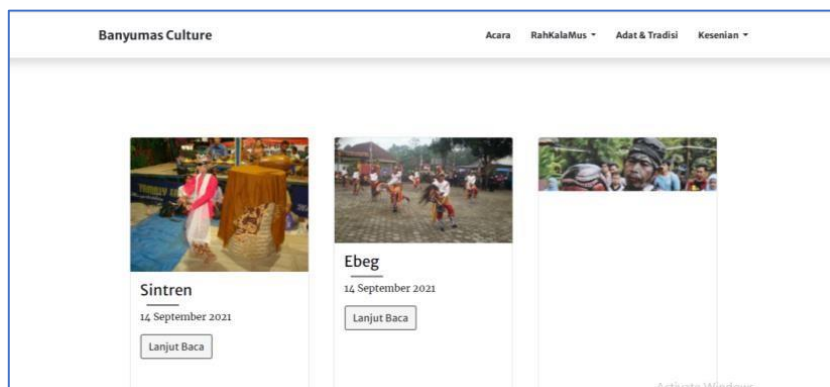


Figure 14. Display of Banyumas Dance Menu Contents



Figure 15. Display of the Art Menu of the Banyumas Theater Art Menu

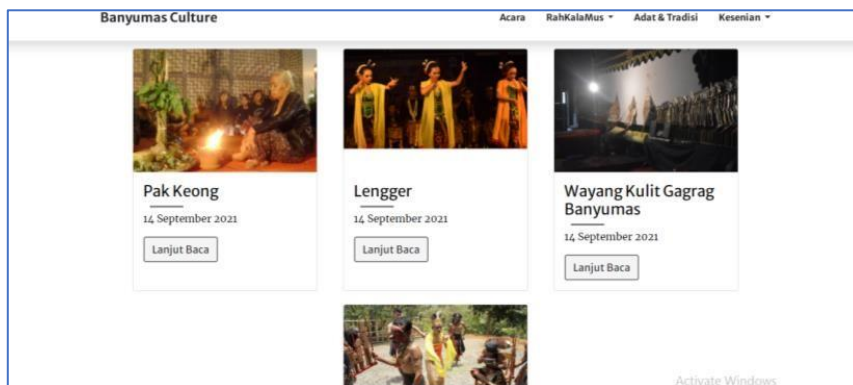


Figure 16. Display of Banyumas Theater Art Menu Contents



Figure 17. Display of the Art Menu of the Banyumas Literary Art Menu

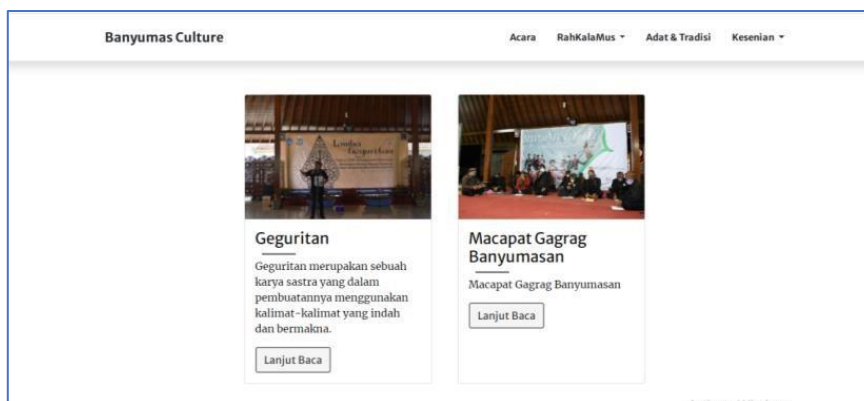


Figure 18. Display of Banyumas Literary Art Menu Contents

C. Website Assessment Results

Table 1. Assesment Result

No.	Questions	Yes	Enough	No
1.	Does the website title match the content given?	v		
2.	Does the website provide accurate information about Banyumas culture?		v	
3.	Is the appearance of the website attractive to see and read?		v	
4.	Are the writing, color selection, image layout and menu structure on the "Banyumas Culture" website interesting and easy to understand?	v		
5.	Can the features provided help users find information on the website?	v		
6.	If categorized, is the "Banyumas Culture" website included in the good category? (yes = good)		v	
7.	Is the appearance and features of the website easy to remember (memorability)?		v	
8.	Does the website often experience errors?			v
9.	Is the website well received by the DINPORABUDPAR Banhyumas, especially in the field of culture?	v		
10.	Essay: What are the responses, assessments, suggestions and criticisms from the Banyumas DINPORABUDPAR regarding the "Banyumas Culture" website that has been developed by the team?	The web is built quite well, user friendly for admins. it's just that the incomplete content causes it to be unable to be linked to the main website of the Department of Tourism and Culture as was the original intention. One more thing, regarding hosting to look for alternatives other than private hosting, considering that the agency does not have the authority to budget for hosting and to use the .banyumaskab.go.id domain, it must ask for permission from the Ministry of Communication and Information because the main functions of the website..application..and internet network are in the service. Overall good. Just needs improvement.		

4. CONCLUSION

Conclusions that can be drawn from the field work practice report include the following:

- 1) With the Banyumas Culture website, it provides a new alternative as a medium

for delivering information about Banyumas culture according to technological developments.

- 2) Making application designs that are easy to understand and use by the public in finding information about Banyumas culture as needed.
- 3) Through the website, it is hoped that it will have a significant influence on the delivery of information related to Banyumas culture to the wider community, especially the younger generation who are very attached to technology in the long term.

Base on the results of the discussion, the practitioner gives suggestionsto the reader to see the overall appearance of the website created by the team, starting from the initial appearance of the fiber features provided. Based on this, it is expected that there will be criticism and suggestions to improve website development according to future needs

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FERMENTED RICE STRAW AS AN ALTERNATIVE FEED FOR GOATS IN PEKON DATARAJAN, LAMPUNG

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Abstract - *Rice straw is a waste product of the rice plant that is available in relatively large quantities and has the potential to be used as an ingredient for making fermented animal feed. Rice straw can be improved in quality through a fermentation process with the help of microorganisms. The purpose of community service is to increase knowledge and skills in the community about fermenting rice straw waste as an alternative to goat feed. The service method with a socialization approach is to introduce fermented animal feed from rice straw waste and training on making rice straw fermentation by farmers. The result of the activity is that the goat breeders in Pekon Datarajan have knowledge and skills about rice straw fermentation and goats like the fermented rice straw so that it can be an alternative feed.*

Keywords: *Rice straw, Fermentation, Alternative feed.*

1. INTRODUCTION

Rice straw is the vegetative part in the form of stems, leaves and stalks of rice plants and is the largest agricultural waste in Indonesia (Setiarto, 2013). Rice straw is a waste product of the rice plant which is available in relatively large quantities compared to other agricultural by-products and is found in almost every region in Indonesia. The abundant availability of rice straw is an opportunity to be used as an energy source for ruminants (Antonius, 2009).

The potential of rice straw is unfortunately rarely used to its full potential. In Indonesia, rice straw has not been assessed as a product that has economic value. Farmers allow anyone to take hay from their paddy fields. In some areas, farmers are even happy when their fields are free of hay. In intensive farming systems, straw is often considered as crop residue that interferes with tillage and rice cultivation. Therefore, 70-80% of farmers burn straw on the spot, a few days after the rice is harvested. Some farmers cut the straw and pile it on the edge of the rice field, then burn it (Makarim, Sumarno, & Suyamto, 2007)

Data from Agricultural Research and Development (2012) shows that 37% of straw waste is not used because it is burned and it is used as compost from the bottom of the cage is 36%. Furthermore, only about 15-22% is used as a source of animal feed. Meanwhile, according to Masnun (2014), the use of rice straw as feed has only reached 31-39%, other than for burning or returning to the ground 36-62%, and for industry 7-16%. One method of processing straw as animal feed that is simple, inexpensive and can be done is fermentation. The results of research using the rice straw fermentation method generally show an increase in the quality of its nutritional value (Yanuartono *et al.*, 2017).

Feed is an important aspect in animal husbandry because 70% of the total production cost is for feed. Utilization of straw as animal feed has a major weakness in digestibility and low nutritional value. The low digestibility is due to the high content of lignocellulose, lignin and silica, while the low nutritional value is mainly due to the low content of energy, protein, minerals and vitamins (Yanuartono *et al.*, 2017).

Rice straw can be improved in quality through various technologies. For a long time, various efforts have been made to improve the digestibility and utilization of agricultural residues, including rice straw. The implementation effort is emphasized on the use of technology that is practical and economical so that it can be easily carried out, especially by small-scale farmers. One method of processing straw as animal feed that is simple, inexpensive and can be done is fermentation. The results of research using the rice straw fermentation method generally indicate an increase in the quality of its nutritional value. The rice straw fermentation method has been widely applied in livestock groups by government institutions and universities through counseling and community service. Fermentation is the process of preserving feed through the addition of microorganisms carried out anaerobically. According to Chilton *et al.*, (2015) the definition of fermented feed is feed that is treated with the addition of micro-organisms or enzymes so that

biochemical changes occur and will subsequently result in significant changes in the feed.

Socialization and training on fermented feed for goats has been carried out in Datarajan Village, Ulu Belu District, Tanggamus Regency, Lampung. In the provision of feed in Datarajan Village, there are still several problems, including: (a) Agricultural waste or straw at harvest time is quite abundant which tends to be underutilized, even a lot of it is burned, (b) Animal feed still relies on forage feed, (c) Public knowledge is still low on quality animal feed, (d) The technology for making quality animal feed is still lacking.

The purpose of socializing the manufacture of fermented feed in Pekon Datarajan, among others, is to: (a) Apply directly related to the manufacture of fermented animal feed, (b) Assistance so that the community can independently make animal feed fermentation.

2. METHOD

The socialization activity for making fermented feed for rice straw cattle was carried out on August 12, 2021 at the Datarajan Village Center by inviting resource persons and goat breeders in Datarajan Village. The implementation of the training is in collaboration with the Datarajan Village Government and community leaders.

The methods used in the socialization of making fermented feed for livestock are as follows: (a) Socialization of alternative animal feed to goat farmers in Pekon Datarajan, (b) Counseling on the benefits of fermented feed for livestock, (c) Training is carried out by providing theory and the practice of making fermented hay, (d) Assistance so that the activity of making fermented animal feed takes place properly after the community assistance activity is expected to continue to carry out fermented feed production activities, (e) The results of fermented animal feed are implemented for goats, where goats prefer feed fermented straw compared to straw without fermentation, and (f) Evaluation to ensure the sustainability of activities.

The composition of straw fermented feed for one 100 liter drum includes chopped straw (about 5 cm in size) or milled as much as 60-80 kg, bran as much as 15 kg, sugar as much as kg or can use 1 bottle of sugarcane juice extract. , kg salt, 4 bottle caps of viterna, 4 caps of tough probiotics, 3 liters of clean water.

The manufacturing process that must be done first is to make a wet/liquid mixture that will be used to flush the dry ingredients. The wet/liquid ingredients consist of granulated sugar/cane juice extract, salt, viterna, tough probiotics, and clean water which are mixed until homogeneous. Dry material consists of a mixture of straw that has been chopped/milled with rice bran. After the dry ingredients are prepared and leveled, then doused with a solution that has been mixed with the wet ingredients previously then stirred until smooth, then put into a drum and fermented for at least 24 hours before being given to livestock as an alternative feed.

3. RESULTS AND DISCUSSION

The socialization activity is aimed at the community, especially goat breeders, with the hope that rice straw waste will not only be used as a dry feed ingredient that only has low nutritional value, it is not uncommon for a lot of rice straw waste to be not utilized.



Figure 1. Socialization of fermented animal feed

Training is a technology transfer activity that can be directly known and practiced by the community, with the aim that people increase their knowledge, skills, and have independence so that activities can continue to be carried out well.



Figure 2. The process of making fermented feed

Fermentation is a process that utilizes microbes with the aim of changing the substrate into certain products as expected (Iglesias *et al*, 2014). Fermentation is one method to increase the nutritional value in accordance with the characteristics of rice straw because the process is relatively easy and the results are palatable so that it is easier to give to ruminants (Liu *et al.*, 2015). Straw fermentation can not only increase its benefits but also reduce pollution due to the burning process in the fields so that it is expected to maintain the effect of ecological balance. However, great efforts are needed to improve the quality of the fermentation due to the low content of dissolved carbohydrates in the straw.

Straw fermentation can be carried out using an anaerobic process utilizing a mixture of several bacteria such as proteolytic, lignolytic, cellulolytic, lignocellulolytic and lipolytic bacteria (Kausar *et al.*, 2010). These bacteria can be used as starter inoculants and play a role in increasing the nutritional value of straw because it has the ability to produce lactase, cellulase, and xylanase enzymes which are able to hydrolyze lignin, cellulose and hemi cellulose compounds which are abundantly contained in rice straw, respectively. In addition to the above capabilities, microbial fermentation can also improve palatability, feed intake and livestock performance (Gado *et al.*, 2011).



Figure 3. Experiment of giving fermented feed to goats

4. CONCLUSION

This service activity went well and could provide additional knowledge and skills to farmers in Pekon Datarajan regarding quality feed based on rice straw waste through direct fermentation practices and tested directly on goats. One method of processing rice straw waste as animal feed that is simple, inexpensive and can be done is fermentation. In general, rice straw fermentation can increase its nutritional value so that if it is given as feed it will be able to increase its productivity.

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TEACHING LEARNING ACTIVITIES THROUGH REAL WORK COURSES (KKN) IN UTERAN VILLAGE, GEGER DISTRICT, MADIUN, EAST JAVA

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Abstract - *The COVID-19 pandemic has made various changes in every aspect of life, one of which is education. Education is an ethical endeavor of man, for man and for human society. Education can develop one's talents to an optimal level within the limits of individual nature, during this covid-19 pandemic online learning is an alternative that must be done to overcome distance learning problems, in this case not only educators who are required to work harder for the sake of online learning, but the role of parents is also very important so that children can remain enthusiastic, and do not feel pressured, therefore awareness, patience, readiness, tenacity, courage, constancy are needed and evaluation is needed in order to improve student achievement results in educating. This research is a descriptive - qualitative research using observation and interview methods. Observations were carried out by participants and non-participants. With the aim of knowing the conditions of the environment, society, problems and needs of the community, both in terms of economic, social, health and religious touch. The results of this study are to determine the condition of the environment, society, problems and needs of the community in the field of education.*

Keywords: Education, children, environment and family

1. INTRODUCTION

The development of education in the 4.0 era has many challenges that can result in the low quality of education (Hasbullah. 2019). The activity of educating and preparing students to be able to adapt and contribute is not an easy task, it requires awareness, patience, readiness, tenacity, courage, and constancy in educating. This process is not enough to be done by the teacher personally, but there must be a thorough cooperation with each other. Families (mothers and fathers), schools (educators and education personnel), and the community, as well as the mass media have duties that deserve attention in fulfilling educational goals.

In this regard, online learning is an alternative to learning problems during the COVID-19 pandemic. Various ease of this learning process, cannot be separated from the difficulties. Like the role of parents is very important so that children can stay motivated, and not feel pressured. Online learning cannot be separated from the role of parents to supervise their respective children, parents who are busy working tend to be less attentive or difficult to guide their children, this is a new problem in learning today. The participation of parents has a great influence, because parents are required to be able to supervise their children during learning. In terms of parental assistance during distance learning, it takes commitment from parents to spend more time assisting students when carrying out learning activities, supervising by requesting a schedule for the learning process to children, participating in the process of checking the work being done.

It does not stop here, students need special attention, especially the infrastructure used, an adequate internet network and self-motivation to be able to take part in an independent learning process. The problems of distance learning include uneven access to the internet network, inadequate devices, high quota prices, uneven mastery of science and technology among educators and teachers, unprepared implementation of the teaching and learning process using distance learning methods, and difficulties for parents in accompanying their children in teaching and learning activities is an obstacle encountered during the distance learning process.

In a previous study conducted by Wahyu Trisnawati, Sugito with the title "Children's Education in Families in the Covid-19 Era" (Trisnawati. 2021). In this study, it said that the Covid-19 pandemic gave the responsibility to parents to be the main educators for their children. Parents have a duty to assist children in doing their work, namely by helping children with assignments, learning from the surrounding environment, and providing knowledge to children about COVID-19. Each family has a different way of implementing education from home, the implementation of children's education in the family has not fully paid attention to the principles of early childhood learning, but parents have succeeded in creating learning comfort for children. This can be seen from the provision of adequate learning facilities, assistance in carrying out assignments. This study aims to describe the central role of parents in early childhood education regarding the implementation of tasks given by teachers during the coronavirus disease pandemic

or known as the covid-19 virus. This study uses a qualitative approach with a descriptive method to obtain information related to early childhood education in the covid-19 era, how education is applied by families in the covid-19 era. Data collection techniques using observation, interviews, and documentation. The data that has been collected is analyzed by means of data reduction, data presentation, conclusion drawing and verification.

Second, research by Risky Oktavian, Riantina Fitra Aldya, with the title "Effectiveness of Integrated Online Learning in the Education Era 4.0" (Oktavian Aldya. 2020). in this study said that online learning will be very effective if it fulfills the essential components in learning, namely discursive, adaptive, interactive and reflective with elements that will be very good if integrated with the learning environment, thus making online learning integrated with the environment for fulfill the digital learning ecosystem component because it can accommodate the learning styles, flexibility and learning experiences of students so that they can create positive feelings. This study aims to determine the effectiveness of online learning which emphasizes integration with the environment from various sources that are reviewed from various aspects during the 4.0 education era. Using a method in the form of journal meta-analysis, through various journals related to research variables were collected and then reviewed and a conclusion was drawn. The results of the study show that online learning will be effective if it applies Laurillard's essential components which include discursive, adaptive, interactive and reflective aspects. However, 76.07% choose a combination of online learning so that it is important to have innovation in the form of integration with the environment referring to the digital learning ecosystem component of Hammond which can accommodate learning styles, flexibility and learning experiences of students so that it can create positive feelings.

Third, research by Puput Agustiningtyas and Jun Surjanti, with the title "The Role of Peers and Study Habits on Learning Outcomes Through Learning Motivation in the Covid-19 Period" (Agustiningtyo et al. 2021). This is a quantitative research with explanatory type, the data analysis technique used is SEM-PLS, with the sampling technique used is proportional random sampling technique. Some research findings include: (1) The role of peers has a significant effect on learning motivation, (2) Study habits significant effect on learning motivation, (3) the role of peers has no significant effect on learning outcomes, (4) study habits have a significant effect on learning outcomes, (5) learning motivation has a significant effect on learning outcomes, (6) there is no significant influence on the role of friends peers on learning outcomes through learning motivation, (7) There is a significant effect of study habits on learning outcomes through learning motivation. This study aims to determine the role of peers and study habits during the covid-19 pandemic on economic learning outcomes through learning motivation. Usually for children in general who are still receiving elementary-junior high school education, they often use their peers or the same age as motivation to learn because this is related to competition in the classroom between fellow students. The results of this

study indicate that aspects that affect students' learning motivation are influenced by the role of peers and study habits. Thus it can be suggested that students should maintain a friendly environment, friends who have high enthusiasm for learning can have a good effect on learning motivation.

Fourth, research by Uwes Anis Chaeruman, entitled "New Study Spaces and Implications for Learning in the New Order Era" (Chaeruman.2020). This study uses a literature review method to answer these questions. Based on the results of the literature review, four new study room classifications were obtained and the implications for learning in the Covid-19 era and the new order. The results of this study say that the Covid-19 pandemic outbreak has made us aware of the importance of combining and optimizing the synchronous and asynchronous learning spaces in such a way. Covid19 and the era of the new normal (new normal) have forced teachers and educators to shift the paradigm of learning and teaching from traditional learning to active learning by applying appropriate technology. In this study, more or less the system applied for online learning during the Covid-19 pandemic, namely students are expected to be more independent in doing learning through online media that relies on technology.

Fifth, research by Matdio.Siahaan entitled "The Impact of the Covid-19 Pandemic on the World of Education" (Siahaan 2020). The research method, namely Observation and Literature, in the study, the author made direct observations about the impact and felt the Covid-19 pandemic at this time as well as Reading and Listening to the development of the Covid-19 pandemic from Social Media and from television information that was continuously updated. by the office of the Covid-19 task force. The results of this study say that most educators, students and the public are not ready to face the era of the industrial revolution 4.0, online learning in the midst of the covid-19 pandemic seems to force all humans to be ready for current technological developments. If viewed from a sociological perspective, this policy is the right step to take in these conditions. For example, there is an acceleration so that people can progress faster, with internet technology now, for example by shopping with an online system, people prefer it and reduce transportation time and costs, especially during the Covid-19 period, because it is safer and healthier. With the Covid-19 pandemic, we all realize that there are negative and positive impacts, the negative impact is that many schools and other agencies are closed or furloughed both studying and working remotely (home), while the positive impact is the Covid-19 pandemic. This makes us aware of the importance of knowledge about technology so as not to fall behind in the field of technology. We hope that the covid-19 pandemic will end soon, all citizens of the nation will always be healthy and the process of life can run normally again by creating new human beings who have a positive mindset full of social solidarity.

Sixth, research by Dessyta Gumanti and Serli Diovani Teza with the title "Analysis of Economic Education Student Interest Levels in Online Lectures during the Covid-19 Pandemic" (Gumanti Teza. 2021). The research method used is descriptive qualitative with a population of 33 people consisting of 4th semester

students and 6th semester students. The sampling technique uses total sampling so that the number of samples is 33 people with data collection techniques using closed questionnaires and distributing questionnaires using google form. Technical data analysis using the guttman scale. This study aims to determine the level of interest in studying economic education students at Ekasakti University in attending online lectures during the Covid-19 pandemic. The results of this study indicate that the level of interest in studying economics education students at Ekasakti University in participating in online lectures is 62.87% (56-75%) with a fairly good level of interest category. Following up on the results of this study, it is hoped that students can increase participation which can create a sense of pleasure and interest in online lectures during the pandemic so that learning objectives can be achieved. The Covid-19 pandemic has brought many changes in human life both in terms of economy, education, culture and technology, in the field of education, almost most students or students study via zoom, meet, google classroom or learning and do absent via online too often. students or students do not do on camera and only listen to explanations from teachers or lecturers.

Seventh, research by Yusrizal, Baihaqi Siddik Lubis, Fatmawati and Delima Muzdalifah with the title "The Influence of the Visit Home Method and Parental Guidance Patterns on Learning Motivation of Elementary School Students in the Era of the Covid-19 Pandemic" (Yusrizal et al. 2020) This research is a study experiment with 2x2 factorial design. This research was conducted at SD Negeri 060931, Medan Amplas District. This school applies learning methods during the pandemic era with two methods, namely online and home visits. The research sample is 25 students of class 5-a and 25 students of class 5-b. The technique of collecting data is by using a questionnaire/questionnaire about the pattern of parental guidance which is further divided into intense and infrequent. The questionnaire technique was also used to see the level of student motivation during the pandemic. The data analysis technique used inferential statistics. This technique is used to compare the level of motivation of students who are taught using the visit home method compared to the level of motivation of students who are taught using the online method, namely by using the Zoom, Google Classroom and Whatsapp Group applications. From the results of the research and discussion, it can be concluded that: (1) There is a significant difference between the learning motivation of students who are taught by the visit home method compared to the learning motivation of students who are taught by the online method ($F_{count} = 23,476$; significant. $0.000 < 0.05$), The learning motivation of students who are guided by parents intensely is higher than that of students who are rarely guided by their parents ($F_{count} = 7.673$; significant $0.008 < 0.05$). (3) There is an interaction between learning methods and parental guidance patterns in influencing students' learning motivation during learning in the pandemic era ($F_{count} = 13.003$; significant $.000 < 0.05$). From the comparison above, it can be concluded that by using the online method, F_{count} which is directly supervised by parents is much greater.

Eighth, research by Fatimah Nur Rahma, Fransisca Wulandari and Difa Ul Husna, with the title "The Effect of Online Learning in the Covid-19 Pandemic Period for Psychological Elementary School Students" (Rahma et al. 2021). The method used in this research is qualitative in the form of a literature study. Analysis of the data used using content analysis, namely by collecting, recording, processing data and drawing conclusions to become scientific data. The results of this study indicate that the online learning model that has been running for one year does not work effectively for elementary school students. The results of this study indicate that online learning provided by educators is also not fully captured by elementary school students. Even the lack of a parent's role in helping and assisting children in doing the tasks of the educator has an impact on the psychology of the child himself so that the child will tend to be lazy to do the given task. Learning from home implemented by the government has two types, including online or online learning and offline or offline learning. Learning the online model is a way that feels safe during the corona virus pandemic. 2476 The Effect of Online Learning in the Covid-19 Pandemic Period has an impact on the psychology of Elementary School students Although online learning is deemed less effective if applied at the elementary school level, this policy is needed to break the chain of the spread of COVID-19. Therefore, the role of parents is also very important in this online learning, because in general children tend to be lazy when not directly supervised by people who are more mature and understand the lesson.

Ninth, research by Dwi Ismawati and Iis Prasetyo entitled "The Effectiveness of Learning Using Video Zoom Cloud Meetings in Early Childhood in the Era of the Covid-19 Pandemic" (Ismawati Prasetyo. 2021). The method used is a descriptive method with a quantitative approach to activities in gathering extensive information about an event or state of a variable as it is. The sample in this study amounted to 64 people, namely early childhood aged 4-5 years and study companions. The data collection technique in this study used a pretest and posttest and a questionnaire with a Likert scale. The data analysis technique used the Paired T test. The results showed that learning with video conferencing is effective, interactive, can support distance learning, making it easier for students to absorb learning material delivered by educators because it is more real time. This study uses an experimental design, with descriptive methods and quantitative approaches that aim to reveal something as it is. Using a learning method like this will make it easier for young children to understand learning materials so that they can be studied continuously by repeating the video conference sent by the teacher.

Ten, research by Medita Ayu Wuladari., Hana Sakura Putu Arga, Jajang Bayu Kelana, Deden Herdiana Altaftazani and Siti Ruqoyyah, with the title "Analysis of "Online" Learning for Elementary School Teachers in the Covid-19 Era" (Wuladari et al. 2020). This study uses a descriptive method with the subject of the research is the teacher of grades 1-6 SD Girimukti, Cipatat District. The research instruments used were open questionnaires, interviews, documents, and field notes. The research instrument used in the form of an open questionnaire given to teachers

through the Google Form application, interviews conducted through the Zoom meeting application, documentation and field notes. namely, data reduction, data display, and conclusion drawing and verification. At the data reduction stage, the researcher collected all the information needed through the results of interviews conducted with elementary school teachers and then grouped them. The results showed that ineffective learning was applied to elementary school students due to inadequate facilities and infrastructure such as smartphones and a stable internet network that affected teachers in the learning process, as well as parental participation and unpreparedness of parents in assisting the learning process. Usually these teachers also do not understand and understand how the online learning process uses zoom or meet, most of these teachers use whatsapp groups to provide learning materials and are collected through the whatsapp group as well.

Based on the description in the literature review regarding teaching and learning activities according to (Nurlaila.2018) learning is the first step to make the learning process meaningful for students, this is because good learning must be supported by the environment and good insights from people around, to get good results. maximally not only teachers, teaching staff but students must also participate and be active in learning. The role of parents is to be the main educator for children. Parents are tasked with accompanying children in carrying out tasks, namely by helping children do assignments, learn from the surrounding environment, and provide knowledge to children and of course it will be very effective if it fulfills the essential components in learning, namely discursive, adaptive, interactive and reflective with the following elements. elements that will be very good if integrated with the learning environment. Performance is a person's ability to carry out tasks from the initial process to the final result. Performance means a person's capacity or ability to carry out tasks and work starting from the process to the final result of everything he does. A person's ability is a determining factor of performance. With the ability to enable a person to complete an activity well according to the level of knowledge, skills and expertise possessed.

2. METHOD

This research is a descriptive - qualitative research with data collection carried out by observation and interviews. Interviews were conducted with village officials to find out more information. Even though students are natives, a strategy is needed to establish closeness so that the community can be more receptive to the programs presented by students, students also help when the village organizes events. Observations were carried out by participants, with the aim of knowing the conditions of the environment, society, problems and needs of the community both in terms of economic, social, health and religious touch. The results of the data collection will be published in the form of KKN report books and scientific articles. In addition, one of the efforts of KKN 105 groups of 93 UIN Sunan Kalijaga is to increase public awareness of the importance of education.

3. RESULTS AND DISCUSSION

This activity aims to assist in assisting children in Uteran village, Madiun Regency in achieving optimal learning success. As we know today that students cannot do offline learning. During the pandemic, the role of teachers in schools is replaced by parents and not all parents have sufficient time to accompany their children to study. Many of them have difficulty reaching or understanding the lessons learned during the Covid-19 pandemic because of the online learning. In addition, there are signal difficulties and technological limitations that they have. Because of these problems, it gave rise to the idea for a work program to be carried out by providing directions on systems that can be used to facilitate learning during this pandemic.

The mentoring activities we carry out are through face-to-face meetings while still complying with the applicable health protocols. This activity not only teaches general knowledge but also teaches TPA in the Uteran village environment. With the passage of this learning mentoring program, it is hoped that children who initially lose their enthusiasm for learning, according to (Hasbullah.2019) the strategy for teaching sciences related to religion must have the right strategy. This is one thing that is very important and must be understood by both educators and students. Children who feel bored during the pandemic because they are only at home, finally make the enthusiasm for learning in Uteran village increase.

A. Tutoring Activities As An Effort To Improve Online Learning Ability

This is the first work program of the KKN group in Uteran Village. The implementation of this program is in collaboration with the Uteran government through teaching and learning activities based on education. In the planning stage of this activity, this is motivated by the application of an online learning system which is considered less effective because children are less focused in carrying out online learning, according to (Oktavian Aldya. 2020) saying that teachers can be more adaptive in providing online learning because it is flexible, then discussion can continue at any time because online learning is still discursive, and interesting because it is interactive with the visuals displayed. This is inversely proportional to what is experienced by students, of course students who do not understand this online learning method will have difficulties, especially if there is no help or supervision from people who are more familiar with this online school system. According to (nurlaila.2018) Mastery of learning planning is absolutely owned by a professional teacher, the importance of mastery and insight of a teacher to become an educator, this is evidenced by the existence of a system of assessment and evaluation of teachers both old and new. become a new teacher.

According to (Wulandari et al. 2020) face-to-face learning activities that are usually carried out in schools have turned into online-based learning and have various impacts for elementary school teachers in delivering learning materials, this is due to the various conditions faced by teachers when teaching through the online

system, not even one or two teachers have to be patient when the students do not respond to the explanations given by the teacher himself.

The role of parents who have difficulty in guiding their children with the many tasks given, the lack of children's ability to understand the material presented by the school and the limited time parents have in teaching their children, especially for those parents who are busy at work so it is difficult to divide their time in accompanying her son. According to (Trisnawati. 2021) The COVID-19 pandemic gives parents the responsibility to be the main educators for their children, with the Covid-19 pandemic indirectly teaching parents to pay more attention to their children and spend more time with them. especially in terms of education. (Rahma et al. 2021) the lack of parental roles in helping and assisting children in doing the tasks of the educators has an impact on the psychology of the children themselves so that children will tend to be lazy to do the tasks given, things like this are influenced by the indifference of parents to their children so that they will bring out new things that come from the child itself. For the target of this tutoring activity itself is children at the level of Kindergarten/PAUD and SD in Uteran village, Kec. Geger, Kab. Madison. According to (Yusrizal et al. 2020) the learning motivation of a student who is guided directly by his parents intensely will have a higher learning motivation than students who are rarely guided by their parents, this proves that the importance of the role of parents in student learning motivation even though it is through online learning. According to (Ismawati Prasetyo. 2021) for distance learning, especially for kindergarten children who tend to prefer things that are games, such as drawing, coloring, painting and so on, of course this learning method is very suitable for teaching early childhood children. . learning with video conferencing is effective, interactive, can support distance learning, makes it easier for students to absorb the learning material delivered by educators because it is more real time. According to (Chaeruman. 2020) learning at home with distance and online learning modes is one of the solutions to current problems. This is indeed the most appropriate solution during the current Covid-19 pandemic condition.

In the socialization stage, the first thing to do is to conduct interviews with the surrounding community regarding the condition of children's education in Uteran village and the things that need to be improved and developed. After that, they visited the village head's house for consultation regarding problems in the field of education in Uteran village. Then offer work programs in the field of education by holding tutoring and consultations related to locations that are possible for us to visit in Uteran village. Then make friendship to the location that has been recommended by the village head and offer our work program that has been approved by the village head. Then consult about the activities we can do at that location.

In the implementation stage, the first thing to do is consult with the Bimbel management regarding methods and materials that are suitable for children at the Kindergarten/PAUD and SD levels. After that, hold a discussion with the KKN team to find the appropriate method. The result is using the Roudloh method that has

been applied and dividing groups according to grade level and age, coupled with holding activities that train children's motor development, then determining group members who are responsible for the implementation of the tutoring program. In this case, there are 2 locations that have been realized, so it is necessary to divide the schedule and time to make it more efficient in its implementation. Things that must be prepared are writing utensils and the need for health protocols such as masks, hand sanitizers, and thermoguns used for children. The Tutoring Program itself will be held from July 21 to August 20, 2021. Location 1 is counted 13 times from 18.00-19.30 WIB, which is attended by 25 children, while location 2 is 18 days from 16.00-17.30 WIB, which is attended by 15 children. , followed by preparing the needs for activities to increase children's motor power. At location 1, they held children's play activities with printed media images and were given a few sentences for guessing and story telling. Meanwhile, at location 2, they held a kite-making competition and painted pencil cases. Followed by the last activity at location 1, Friday, August 20, 2021, activities to develop children's motor skills were carried out, namely by holding an animal guessing game with the title "Who am I?" and storytelling with animal images that have been prepared. Meanwhile at location 2, it will be held on Thursday, August 19, 2021 with a pencil box painting competition and kite making with the theme "Independence Day".

In the Evaluation Phase the Tutoring Program was carried out smoothly with a good level of achievement, although there were several obstacles faced, but the person in charge could solve it well. The obstacle faced at location 1 (BimBel Tadika ABC) is that we do not fully grasp the activity because there is a special group using a certain method, namely the Ar-Roudloh Method. The obstacle in Location 2 (BimBel Omah Pintar) is the low interest of the surrounding children who are participants in the guidance, causing the number of participants to decrease over time. (Chaeruman. 2020) learning at home with distance and online learning modes is one of the solutions to current problems. This is indeed the most appropriate solution during a pandemic condition like the current one

B. Guidance Activities At At-Taqwa Al-Qur'an Education Park (TPA)

This is the second work program of the KKN group in Uteran village, the implementation of this program in collaboration with the Uteran village government through TPA guidance activities based on education. In the Implementation Phase, the first thing to do is to plan the reason for the TPA guidance program is the COVID-19 pandemic which has an impact on children's education considering the very important role of education, in the TPA guidance program it focuses on religious education because religion plays an important role in personality formation. children where this has a sustainable long-term impact, according to (Hasbullah.2019) the strategy of teaching sciences related to religion must have the right strategy. This is one thing that is very important and must be understood by both educators and students who, as well as providing a good example for students because it will be exemplified by students who see, as educators, it is important to

set a good example for the surrounding environment, especially for children. who are still in elementary school. The target of the TPA guidance program is the children around the village of Uteran, which is the location of the Community Service Program for Group 93 students.

In the socialization stage, the first is to conduct interviews with the community regarding the condition of children's religious education in Uteran village and the things that need to be improved and developed, followed by Sowan or friendship to the TPA manager to ask for permission related to the implementation of the TPA guidance program, then ask about the child's ability in learning and teaching methods applied in the TPA.

In the implementation phase, the first is to discuss effective learning materials and methods based on the child's ability to learn. The results obtained are learning recitation with the singing method which is supported by the recitation module made by the KKN 93 group. Then determine the group members who work in the TPA. Then do the things that must be prepared in the form of stationery and the need for health protocols such as masks, hand sanitizers, and thermoguns used for TPA children. The TPA Guidance Program was carried out from July 21 to August 20 on Monday to Wednesday (counting 17 times entered) at 15.30-17.00 which was attended by 20 Qur'an class children and 20 Volume class children. Learning is carried out using the tajwid module made by group 93 KKN students as a reference. On the last day, Friday, August 20, a short letter memorization, scrutiny, and coloring competition was held as a form of assessment of the implementation of the TPA guidance program. The results obtained were that most of the children had quite understood the material presented, while a small number of children did not understand the material because they did not routinely attend TPA learning, according to (Agustiningtyas Surjanti 2021) the role of peers in learning outcomes through learning motivation, this way indirectly usually Children of the same age will tend to always go along with environmental factors, one of which is the influence of peers.

In the Evaluation stage, the TPA guidance program was implemented according to plan with a good level of achievement. The obstacle faced is that there are some children who do not regularly take part in learning at the TPA which causes learning to be less effective.

C. Discussion Of The Types Of Qualitative Research

In education, to find an educational method, educational strategy certainly requires a long process. One way to find it is to conduct research directly on students. With this research, new ideas will emerge and new theories will emerge. Every job definitely requires a research process, but in this research there is a method that must be mastered so that the research is not in vain, one of these methods is data collection techniques. Data collection techniques are a way to get data in the field so that research results can be useful and become new theories or new discoveries. In the absence of a way to collect the data that you want to

research, what is the purpose of the research will be in vain. The data collection techniques in question are observation, interviews, and documentation. In this way, a study will obtain valid and testable data. Therefore in this paper will be explained about the methods of collecting data through interviews, observation.

4. CONCLUSION

Based on the discussion above, there are several obstacles experienced by researchers, namely teaching and learning activities that are not fully held because there are groups that specifically use certain methods, namely the Ar-Roudloh Method which has been carried out by the manager, the low interest of children around who become participants in the guidance causes The number of participants is getting smaller and smaller, the place is less spacious, so the types and ways of playing are less flexible, because of the difficulty in interacting, communicating with students who have just followed the guidance who look still shy, afraid and must be accompanied by their parents, according to Then the limited time available so as to limit the planned activities. The less extensive land resulted in the activities being carried out on the terraces of neighboring houses, some children who did not regularly participate in learning at the TPA which caused learning to be less effective. The existence of teaching and learning activities with independent KKN students in Uteran Village in the work program that we have arranged, thank God, can be carried out smoothly. Hopefully the work programs that have been implemented can provide benefits for the people of Uteran village, Geger sub-district, Madiun district, East Java province, and for members of KKN in particular.

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NARRATIVE COUNTER OF ONLINE GAMING AND SOCIAL MEDIA ADDICTION IN CHILDREN WITH INTEGRATION BETWEEN RELIGIOUS AND UNIVERSAL EDUCATION IN KERTAYASA VILLAGE

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Abstract - *Online games and social media are platforms that, if used properly, will bring good fortune, but if consumed in excess, they will have a negative impact. Children are the earliest age in development to imitate and do anything actively. It is important to hone and guide children, especially in Kertayasa village, to get rid of their addiction to online games and social media and replace them with positive and good outdoor activities for the growth and development of these children. This research was conducted using the observation method by looking at the phenomenon directly in the field, and also using interview techniques with the object under study. This research is a qualitative research by describing the facts of the data in the field, and this research was conducted using field research methods. To counter the narrative of addiction to online games and social media, the KKN 157 Team created a program that combines religion and universal science, which is carried out through the fields of education including SD, DTA, TPAA, digital literacy, and learning shelters. The result is very satisfying, the children of Kertayasa village understand the bad effects of addiction to playing online games and social media, so they want to limit it, and replace it with traditional games. In addition, their academic development and behavior can increase significantly, and make the growth and development of these children better. The five programs that we have compiled can be of interest to and loved by the children of Kertayasa village.*

Keywords: *Online Games, Social Media, Traditional Games, Religion, Science, Addiction, Kertayasa Village.*

1. INTRODUCTION

A. Background

Education can actually provide enlightenment and add new insights for people who are persistent and competent to achieve it. Education is the right of every citizen (pasal 31 UUD 1945 says that education is a right for every citizen and the government is obliged to finance such activities). The education system in Indonesia went from elementary to high school and continued to the college. The motto of Tut Wuri Handayani contains a message that every educator does not impose the will on his students. The meaning of Tut Wuri Handayani also means following from behind by influencing, meaning do not try to attract students from the front.

Relatedly, if we liken education and religious balance such as river water and estuaries. No matter how far the water flows through the river, he will pass through the estuary before wading through the open ocean. Water is like education itself, and the river becomes the crucible of the religious spiritual picture. When the river can no longer hold water discharge, of course there will be no unwanted disaster, on the contrary when the water does not have a container and is released freely, then the water will flow wherever it wants (has no direction). That statement explains that the relationship between formal education and religion must be balanced in order for the integration between the two to lead to a proper and purposeful open ocean.

In the flagship program of KKN group 157 class 105 UIN Sunan Kalijaga Yogyakarta, our focus is on increasing human resources in education activities in the midst of the global disaster of the covid 19 pandemic. Government regulations that limit various community activities, do not escape also various agencies, one of which is in the field of education, namely schools. Many efforts are made to reduce the rate of transmission of covid 19 which has been rife since the end of 2019 until now is still not over. One of the policies echoed by the government is online learning for students (distance learning) and the enactment of work from home (for staff and teachers). Something with a good purpose sometimes still has obstacles in its delivery. This we also feel in education in the era of the covid 19 pandemic. The difficulty of pursuit, the limitations of material delivery, or the lack of effectiveness of references, become a problem in the delivery of learning in the current era. There is no one to blame, each has its own advantages as well as its own shortcomings. The focal point that is our view is the neglect of the use of gadgets and social media, which is already rife and common in today's society, including children. Many among those who do not understand and are able to use it wisely, so that not a few freedoms become obstacles and direct children to be lazy and waste time.

Gadgets and online games are like already attached in one unit. We cannot separate the two, but instead we must be better able to direct both correctly and correctly. Forcing children to learn, memorize every day or things that seem to be their own satisfaction for parents is certainly not always good for them. On the contrary, letting children freely in the world which in this case is social media and online games is certainly not very right for them. Therefore, this article is an

appointment from the reality of the state of society that we find in the service period of KKN class 105 UIN Sunan Kalijaga Yogyakarta. This is like being a homework in itself that is prioritized in relation to the impact that occurs due to the covid 19 pandemic. Improving human resources (HR) to always exist and be ahead is the main goal for us with consistent and sustainable expectations.

B. Literature Review

Basically the problem about the impact of online games is something that is often a conversation. This is characterized by previous research that discusses the problem of online games. The amount of research indicates that the problems caused by online games are serious problems that must be sought solutions. Many studies carry these basic assumptions, such as research conducted by Sri Wahyuni. Through his approach as an educator, he explained about the function and role of teachers in overcoming the problem of online game addiction. These functions are prevention functions, comprehension functions, alleviation functions, and supervisory functions (Adiningtiyas 2017).

Other research was presented by Abdul Haris and Febitio Ramadanu. Raising the theme of prevention of gaming addiction through the Qur'anic approach, research was conducted by looking for the content in al-AQuran to be applied as a preventive effort. Some of these efforts include educating children from childhood to love the Qur'an by providing an understanding that there is an extraordinary wisdom that we are close to the Qur'an (Haris and Ramadhanu 2019).

In addition to discussing prevention efforts and solutions, there is also research that discusses the problems caused by online games through certain fields of science. One of them is research by Umam and Muhid who tried to uncover the negative impacts of online games in the perspective of Islamic psychology. The result obtained is that playing online games excessively will have a bad impact on the psychological and physical players, such as visual impairment, sleep disorders, addiction, violence and also stress (Umam and Muhid 2021).

Therefore, it can be said that this article still has relevance to previous studies that have the same basic assumptions, but what is important is in terms of methods and approaches.

C. Problem Formulation

- 1) What is the role of elementary school in the narrative counter of online gaming and social media addiction?
- 2) How can DTA and TPAA counter addiction to online game and social media with Religion based?
- 3) What is the impact of ethical teaching in social media for the children of Kertayasa Village?
- 4) How is Saung Belajar's Role as a return on children's outdoor games in Kertayasa Village?

D. Benefits of research

In line with the goals that have been presented, this research is expected to be a solution and effort in preventing various problems caused by online games. In addition, it is hoped that this study can be data for further researchers to develop further material in an effort to overcome existing problems.

2. METHOD

The research in this article uses qualitative research. Qualitative Research is research conducted to explain and analyse phenomena, events, social dynamics, attitudes of trust, and the perception of a person or group towards something. The data in this study was obtained by interview methods with various related stake holders, ranging from the children of Kertayasa Village, as well as the people of Kertayasa Village. In addition, the results of the study were also obtained through field observations. Field observation is a research method that directly looks at the object studied, and seen what is a phenomenon in the object in the field. Presentation of research results is carried out with analytical descriptive, namely describing and explaining the findings of research results. These methods and approaches are in accordance with the phenomena and objects we examine, because this form of research must look into the field, and see the research object directly.

3. RESULTS AND DISCUSSIONS

A. Elementary School Education As a Start to Counter The Narrative of Online Gaming and Social Media Addiction

Primary School education is the level of education aged 6-11 years. At this age, children are in their final childhood. The final childhood starts from the age of six to about the age of 12 years or until the time comes when the individual becomes sexually mature. This is a difficult age, because children no longer want to obey orders and are more influenced by their peers. This period is a period of formation of achievement impulse habits that tend to persist into adulthood so it is also called a critical period in the encouragement of achievement. At this age, children enter the group age, because the child wants to be accepted by his peers as a member of the group and when the child wants to adjust to the standards of the group in appearance, speech and behavior.¹

Therefore we think it is very necessary to be directed to children in various aspects for them, so that it becomes the basic foundation for further education. We have a major educational program, which is expected to have a major impact on the future of children. The better the next generation will certainly be very supportive for the progress of the nation and the country, and that is our common ideal as an Indonesian nation.

Along with the time of children who are entering a critical period, they are

¹ Soetjningsih, Christiana Hari. 2012. *Perkembangan Anak Sejak Pembuahan Sampai dengan Kanak-kanak akhir*. Jakarta: Kencana.

faced with the currents of globalization that result in various information can be accessed by anyone and anywhere. In the current era of globalization, it is very easy for children to access various information and applications circulating on the internet. The age of those who still really like to play encourages them to seek pleasure through online games that are popular these days.

It cannot be denied, although the game does have some negative impacts, but also has a positive impact as well. Such as improving concentration, developing thinking or reasoning power, improving English language skills, entertaining, and make new friends. The bad impact of online games is also no less, namely, making excessive addiction and forgetting in everything, lowering body fitness, difficulty concentrating during the teaching and learning process, decreased motivation to learn, damage the eyes and also nerves, the anointing of socialization.²

With all that impact, online games are like double-edged knives, when children play games, they can benefit quite a lot, but the age of those who still can not control themselves to the fullest, it is very likely that they will only get so many bad effects. Given the many adverse effects of using gadgets to play this game, it is necessary to do counseling to elementary school-age children.

Group 157 of KKN UIN Sunan Kalijaga class 105 considers the need to provide invites to reduce the use of this video game for students in SD N 1 Kertayasa. In realizing this goal, we implement it by inserting advice and instructions in every meeting we have every day. We hope that children can better understand how the impact of the video games they like. In addition to learning media in the classroom, we also see the need for other efforts that we think are supportive and necessary to do, such as inviting them to play traditional local games. Several times we invited them to play games such as kites and panggala.³ In addition, because of the age of those who like to group, we also invite them to reactivate reading in saung as a means of learning together in the hamlet of Tenjolaya kertayasa village.

Seeing how the state of the village that we think is quite complete in the learning media, in the form of elementary school, DTA and TPAA, we are optimistic that with the provision of complete learning hours this can fortify them to be able to continue learning and dismiss the adverse effects of online games earlier. Of course, our efforts are still said to be small enough to change a child's mindset instantly, we see the need for parents to direct children. So do not forget we convey to the teaching leaders in this hamlet, about how bad the impact of online games. That online games have a negative impact on the learning motivation of the students. Sorang children who are addicted to online games will affect motivation in learning and if the motivation of learning is disrupted it will also affect their learning achievement. Someone who is already addicted to online games needs special treatment.⁴

² Nisrinafatin. (2020). PENGARUH GAME ONLINE TERHADAP MOTIVASI BELAJAR SISWA.

³ Panggal is traditional game of Pangandaran Regency

⁴ Nisrinafatin. (2020). PENGARUH GAME ONLINE TERHADAP MOTIVASI BELAJAR SISWA. Jurnal Edukasi Nonformal, Vol 1 No 2. Hal 135-142

B. Qur'an Education Park (Taman Pendidikan Al-Qur'an - TPA) as a narrative counter to online gaming addiction based on religion

Along with the development of the times many habit patterns that began to change from trivial things to big things. One of the areas that is growing rapidly is technology. Technological advances that are increasingly unstoppable have entered the realm of personal life such as education, work, hobbies, even spiritually.⁵ In recent years there has been a lot of talk about the problem of the impact of online gaming. The problem is also found in the hamlet of Tenjolaya, where most children are addicted to online games. In recent years there has been a lot of talk about the problem of the impact of online gaming. The problem is also found in the hamlet of Tenjolaya, where most children are addicted to online games. In recent years there has been a lot of talk about the problem of the impact of online gaming. The problem is also found in the hamlet of Tenjolaya, where most children are addicted to online games. The data was obtained from the fact that we KKN members of group 157 asked directly to children about how long they played the game and it turned out that they almost spent the majority of their time playing games, some even skipped TPAA and MDTA just to play games. Of course, everything must have two sides, namely positive and negative, as well as online games. The problem or problem in this case is the balance between the two sides. Games that should be a means of entertainment to unwind, actually become a source of mental anxiety due to too much so that it causes opium. Online gaming addiction is a serious problem that must be overcome as quickly as possible, especially among children because their mental condition is still unstable. There are three negative aspects of online gaming: physical and mental health, social aspect, and academic aspect.⁶

One of the things that can be done in overcoming the problem of online game addiction is the cultivation of faith-based characters. Religion is the main foundation that must be instilled in every human being as early as possible. There are many rules in religion that are useful in order to distinguish between good and what is bad. If the religious soul is well ingrained then surely the character of the child becomes good as well. Some containers that can be used as a means of planting religious-based characters are TPAA (Qur'anic Education Park) and MDTA (Madrasah Diniyah Takmiliah Awaliyah). In the hamlet of Tenjolaya, the two institutions are the first step for children in learning religion.

In TPA, children learn to preach and learn the content and wisdom of the Qur'an. In relation to the problem of online games, TPA can be a means of character planting in an effort to overcome the problem. For this reason, KKN 157 who get the

⁵ Nurbaiti, "Kecanduan Bermain Game Online Dan Hubungannya Dengan Pendidikan Karakter Islami Siswa (studi Di Sd Azhari Cilandak Jakarta)," *Al Amin: Jurnal Kajian Ilmu dan Budaya Islam* 3, no. 1 (24 Maret 2020): 55-67, <https://doi.org/10.36670/alaman.v3i1.40>.

⁶ Abdul Haris dan Febitio Ramadhanu, "Pendekatan Al-Qur'an Dalam Merubah Mental Buruk Anak Akibat Kecanduan Game Online," *Al-Munawwarah : Jurnal Pendidikan Islam* 11, no. 2 (2019): 171-83, <https://doi.org/10.35964/al-munawwarah.v11i2.3791>.

opportunity to teach, massively conveys material related to the ethics of playing online games, such as a ban on spending time in vain, criteria for games that can be played (because many games appear with gambling systems), playing should not neglect obligations, etc.⁷

C. DTA (Diniyah Takmiliyah Awaliyah) as a Counter narrative of online gaming addiction and social media based on Religion

Education is the most important thing that must be owned by humans, even more so for children. In the world of education, a teacher has a responsible duty to teach his students about moral education, physical education, reason education, and education to be responsible in society.⁸ Islam also regulates the education of children, which regulates how to nurture and educate children, Islamic parenting is a complete parenting based on the attitude and behavior of a teacher towards his students from an early age both in terms of educating, fostering, familiarizing and guiding children to the maximum based on the Qur'an and Sunnah.⁹ The task of a teacher is collaborating with parents is to provide positive direction and provide guidance to his students in order to apply the teachings of true Islamic education based on good behavior.

In Islamic education, Islamic education emphasizes more on the practice of parenting, not only focusing on parenting styles during teaching and learning activities, but more on how a teacher shapes people al-kamil in their children. Teachers have an obligation to guide and educate their students based on religious sharia. Islam considers that in forming a good child character it must start from good teacher behavior as well. Islam considers that the behavior of children in the future is a reflection of parents, teachers and education that they teach from an early age. In the current era, there is a new problem in educating children, namely because most children are now a lot of online gaming. The development of the internet cannot be denied to have a big impact in various areas of life, not least in the field of education. But the adverse effects that accompany it also cannot be underestimated, especially by learners who have not been too able to filter the negative impacts it causes. A teacher should have special attention about the negative impact that the internet has, especially the problem of online game addiction in children. Therefore we from the KKN 157 group who in this case served as teachers, have away to overcome the problem.

How to overcome this is to practice the theory of Abdullah Nashih Ulwan in Muhammad Nur Abdul Hafizh Suwaid, namely there are 5 methods, the method is the method of example, habitual method, advice method, attention method and

⁷ Khotibul Umam dan Abdul Muhid, "Sisi Negatif Game Online Perspektif Islam Dan Psikologi Islam," *Psikoislamedia: Jurnal Psikologi* 5, no. 2 (16 Februari 2021): 153–67, <https://doi.org/10.22373/psikoislamedia.v5i2.7071>.

⁸ Tadkiroatun Musfiroh, *Memilih, Menyusun dan Menyajikan Cerita Untuk Anak Usia Dini*, (Yogyakarta: Tiara Wacana, 2008), hlm. 15.

⁹ Z Drajat, *Membina Nilai-Nilai Moral di Indonesia*, (Jakarta: Bulan Bintang, 1985), hlm. 34.

method of punishment.¹⁰

Islamic Education Methods in overcoming children addicted to online games include the following:

1) Method of Exemplaryness

The method of example is the most convincing method of success in preparing and shaping students in moral, spiritual and social. Students will always imitate and imitate the attitude of their teachers. When a teacher behaves politely the student will imitate it, and if a teacher behaves honestly the student will also grow honest behavior, and so on.¹¹ In psychological studies, many experts argue that the process of mimicking this is at the modeling level. The closest modeling in is the role of the parents themselves and their teachers. Parents and teachers have an important war in setting a good example to their children, be it from behavior, attitude, honest behavior, prayer, preaching. The child will follow or imitate the behavior exhibited by parents and teachers, if the parent and teacher show a bad attitude or behavior, the child will also imitate it.

In fact, not only that Teacher also as a guide, The role of teachers as guides is done by us kkn group 157 by giving directions on the benefits of the internet, namely as a medium to dig up information and as a means to do good, in addition kkn group 157 make their own order when in class, kkn group 157 also provides a ban on the use of mobile phones in schools as an effort to overcome internet and gadget addiction and make participants Students in the teaching and learning process become more conducive not to focus on their mobile phones. The role of group 157 as a teacher is as a guide (director), the teacher must set goals, directions, and rules or conditions of travel that will lead his learners to the good and the appropriate path of travel.

2) Habit Method

The habits of parents and teachers are great givers in shaping children's morals. In this case, related to being taught or applied by parents and teachers is very influential on the behavior, the life of the child. The good seen from the behavior of parents and teachers shown through learning and habits can be beneficial for themselves and others so that the habit will settle in the teenager.

3) Suggestion Method

Teachers as advisors, we also realize that teachers are advisors, because a teacher has a level of maturity and experience that is more than his learners. For that we kkn group of 157 who are expected as a teacher must be willing to be open and willing to share, not feel disturbed if used as a place to "vent" by the learners. Therefore, we kkn group 157 is also in the process of KBM trying to be close to all its

¹⁰ Muhammad Nur Abdul Hafizh Suwaid, Prophetic Parenting: cara Nabi SAW mendidik anak, (Yogyakarta: Pro-UMedia, 2010), hlm. 140.

¹¹ Muhammad Nur Abdul Hafizh Suwaid, Prophetic Parenting: How the Prophet (Peace be upon him) Educated Children, (Yogyakarta: Pro-U Media, 2010), p. 140.

learners. Based on the above theory, the role carried out by a group of 157 who domiciled as a teacher as well as an advisor, in the KBM process we always try to take the time to convey Islamic advice and advice in each learning process, we also provide strengthening morals and faith to fortify their learners to avoid bad behaviors.

In this method of advice the child can think better and encourage the child to be more advanced, having guidelines about the teachings of Islam indicated by parents and teachers orally. When children go to school or play with their friends parents or teachers always provide guidance to children not to leave prayer, tell the truth, and do not violate religious teachings. In this regard, parents and teachers are one of the best roles in educating their children where parents and teachers have an important war in advising every behavior that is considered deviant in the child, be it related to prayer, learning, schoolwork, and play.¹²

When looking at the reality that there shows a lot of children who play online games and obviously this activity takes a lot of time to play. In this case, parents and teachers can play a role in providing other options or suggesting other activities besides playing online games to the child.

4) Methods of Attention

Parents and teachers should always pay attention to the behavior of their children or students, if the child neglects obligations then parents or teachers will remind with subtle language. Supervise and pay attention to mental and social readiness. In attention there are several aspects, among others: cognitive, affective, emotional, and spiritual. Attention in reminding children to do schoolwork, prayer, preaching by using good language without having to be rude or violent because parents must also pay attention to the psychic side and character of the child. In terms of playing online games children also need attention so as not to be addicted to online games.

5) Punishment Method

Problems that arise as a result of excessive online gaming behavior encourage family intervention when at home and teachers when at school to prevent online gaming addiction. It becomes important for parents and teachers to be intensely indirectly able to establish communication with their children or students. Punishment is given as a decisive action in terms of punishment in order for children to walk the right path and be able to correct themselves and mistakes. A good method of punishment in children is to punish with love and meekness and not keep wrong habits. Children who have deviant behaviors such as playing online games for a very long time are negative attitudes. With punishment or punishment, children can take lessons related to things that can harm themselves.

¹² Muhammad Nur Abdul Hafizh Suwaid, *Prohetic Parenting: cara Nabi SAW mendidik anak*, (Yogyakarta: Pro-UMedia, 2010), hlm. 144.

D. Media Literacy teaches ethics in social media

Since the covid-19 pandemic, many changes have occurred, not least in the education sector. Education in Indonesia is instantly changing in terms of learning media conducted. Most of the learning is done online, so not a few students are required to adjust to learning. In addition, the use of gadgets in student learning, does not rule out the possibility for students to abuse them so that it brings bad effects for children, and not maximal in utilizing the device. So that digital literacy is needed for students related to the procedures for using good devices.

The definition of digital literacy has a variety of meanings. In this case from the definition, terms are often interchangeable; For example, 'literacy', 'fluency' and 'competence' can all be used to describe the ability to steer the way through digital and informational environments to find, evaluate, and receive or reject information. In short, digital literacy is not just the ability to find, use and disseminate information but, it requires the ability to make critical information and evaluation, the accuracy of the applications used and an in-depth understanding of the content of the information contained in the digital content. On the other hand, digital literacy includes the responsibility of every dissemination of information that it does because it concerns its impact on society.¹³

In the use of digital literacy, it has many positive impacts, including saving time, learning faster, saving money, making it safer, always getting the latest information, always connected, making better decisions, can make you work, make happier, and can affect the world.

From the phenomenon that occurs, it is clearly visible under very many student activities carried out with the help of technology. Faced with such advanced technology from the age of children. This is in line with the term of the digital natives generation. The natives generation is the generation with activities attached to the use of computers, and considers digital technology to be an integral part of its life. Other characteristics of this generation really enjoy games (online games), as well as the need, the desire to be connected to the internet at all times, create content and share it with others, then, very active in social media.

The use of information technology not only has an impact on social activities, but the influence of technology on the generation of digital natives can be seen also on their learning style. This is in accordance with research conducted by Ghaith (2010), the learning style of the digital natives generation, with characteristics: how to learn quickly, process information quickly, although in the end can not concentrate properly, because it looks for fast-paced information in a short time. The tendency of the generation of digital natives who are fast-paced and instant make them prefer to browse information, without wanting to linger to read information in full (Law, 2009). Browsing and reading information activities (Gilster, 1997) have differences, especially in the experience gained from these activities. A person gets

¹³ ETI SUMIATI, WIJONARKO, "MANFAAT LITERASI DIGITAL BAGI MASYARAKAT DAN SEKTOR PENDIDIKAN PADA SAAT PANDEMI COVID-19", Buletin Perpustakaan Universitas Islam Indonesia, 3(2) 2020, 65-80.

information from books, has a different experience when users read books by browsing information on the internet. Browsing activities are dynamic, meaning that if you access a site the information displayed on the internet today will be different content in the next day. The experience of reading books is static, meaning that the novelty of the book's content is not as fast as the novelty of information on a site. In addition, the reader will not lose the meaning of the book, even though it has been printed many times or changed editions.

With all these studies, we consider it necessary to create specifically a program that provides learning for students on how to utilize good technology. We raised this topic of digital literacy with the title "Ethics of social existence". We take this title because, we consider it very necessary to do direction or guidance to students to be able to use good ethics in the use of technology, especially gadgets. The material we raised include ethics in communicating, spreading sara, pornography and acts of violence, checking the truth of the news, appreciating the work of others, and not too much publicizing personal information.

In this digital literacy, we provide some examples of how to contact teachers, about how to start a conversation, language and a good time in communicating. Teaching how to be ethical is something that has to be done for a long time, but we teach in the basics only what they really need. In addition, we provide understanding for students to be careful in their activities on social media, namely about how they avoid the spread of sara, hardness and pornography issues. Then given the very frequent use of social media, we consider it very important to provide understanding for students to be able to filter all news, so as not to get carried away by fake news (HOAX) which is sometimes quite snarling. Furthermore, it relates to the use of copyrighted works and the last of how they maintain privacy in social media.

E. Saung Belajar as a Means of Returning Children's Outdoor Games

In Kertayasa Village there are many outdoor games that are useful and also good for children's growth and development. Like the game Panggal, Kite, Hide and Seek, and etc. But what happens is that many children in Kertayasa Village are turning to online games such as Mobile Legend, Free Fire, PUBG, and etc.

Research conducted by Tri shows that online games have a bad impact on players, namely addiction. In addition, it also has an impact on the psychological health of game players, namely by often finding cases of online game players whose IDs are stolen by other players to take money and disarm expensive equipment, saying rude and dirty potentially continues into the real world and players potentially also do bad things that have an impact on the habits or nature of game players.¹⁴

Not to mention the way to socialize children in Kertayasa Village no longer by visiting from house to house but, moving socially online with instant. Social media

¹⁴ Injani, "Media Information Universitas Mount Rinjani," Scientific Journal Rinjani, Vol. 8

eventually becomes a poison that makes children anti-social, and prefers to lock themselves in rooms with social media accounts. For them the number of followers is the real friend while the real friend is the opposite.

Many things they do to get the attention of the public to exceed the limit for the size of children. So it is very vulnerable if later children will lose the time of outdoor play and friends who are real and replaced with the imaginary world. Therefore, KKN UIN Sunan Kalijaga group 157 provides briefing and narrative counter guidance for online gaming addiction and social media in Kertaya Village by making Saung Belajar. Saung belajar is a small place like little house for which becomes a gathering place for kertayasa village children to learn and get to know a lot of information and knowledge.

Saung Belajar teaches children the devastating effects of playing online games and social media. At first children are asked about the game they play, and the ins and outs. Come to the question of Top Up one of the online game games.¹⁵ At first asked where the money to play the online game, they said from the snack money given by their parents. Then we asked if their parents knew that the children were not spending money but instead spending on online games, their answer, they did Top Up without their parents' knowledge. Then the question continues to whether if their parents find out they're Top Up they'll be happy or angry. They realize that parents know their parents will be scolded.¹⁶

Here we see that online gaming addiction alone can bring up lying behavior for these children. Even in the interview we asked why it was not used as snack money, but the surprising answer we got, they better hold the rapar than have to buy food for the needs of online games. The narrative counter we provide for Saung Belajar is to clarify what the disadvantages are if addicted to playing online games and social media. We answer children's questions one by one by staying based on reasons that children can accept.

The question of one of the children who visited was "Brother, in Free Fire there is no door", suppose "in heaven there is a door no yah?", "you can play games so you can get money by selling an account", and etc. After doing the narrative counter we reactivity by replacing it outdoor (outdoor). The initial stage we started the plan in Saung Belajar with the thing most liked by the children of Kertayasa Village is playing kite. The enthusiastic kite game is very big, when we come to play with children, it turns out they enjoy the game, but there is no initiation to start that makes the children lazy and prefer online games and play social media in their homes. And the kite- playing agenda we routinely do every day in the afternoon.

There is no limit there saung belajar also teaches children to learn to guide. Because at first our members are mostly Malays who if starting a conversation always starts and ends with a guide, the children are interested in it and want to learn it. In the beginning we explained the basic of making pantun, and exemplify the types of

¹⁵ Top UP is the purchase of online game attributes with children's money

¹⁶ Interviews with kertayasa village children in Saung Belajar.

pantun, until we told the children to make a guide and read it in front of his friends. Excellent enthusiasm from children in Kertayasa Village, mostly make pantun with Sundanese language, but has a witty meaning. We were satisfied after giving the material.

Saung belajar also teaches the art of painting, so that children are invited to paint their own hands and stamped the dip provided in saung belajar, and mention what their ideals are in the day. They painted his hands very well and were very happy, until the paint that became the color was made. The next thing is about trash. We see Kertayasa Village is a beautiful village, do not let its beauty be damaged because the habit of throwing garbage in its place is not taught from an early age. Finally, the KKN team provided counseling on the difference between organic, non-organic, and mixed waste. Far from that the KKN UIN team also made canoe barrels from used items, and also painted them with children, and invited children to put garbage cans into public facilities.

The last day of KKN also with our Saung Belajar program closed with a game of hide and seek which was very funny and unique. We had time to record it and can be seen in our IG (KKN Kertayasa Village). We played hide and seek with the kids, and the instinct of playing as a child came back. The more afternoon the game ended with a bathing game in the river, we did questions about citizenship, religion, and other sciences in exchange for snacks, even in the river children were happy and active in playing. Before doing goodbye, in Saung we told the children not to be addicted to playing online games and social media. Please continue this learning, and the agenda that KKN's brother to please get used to, even improved. Eventually we hugged each other and the children cried to let us go.

4. CONCLUSION

From what we found on the ground apparently addicted to online games and social media is very contagious children in Kertayasa Village. Education integration between religion and the science of the universe through various ways has in fact succeeded in making children reduce the level of playing online games and social media, and switch to traditional games, and be able to enjoy their childhood well. But we understand that only one month in the study is a short time to be able to overcome these impacts, so we hope that in the future researchers can further produce comprehensive research, and followed by the handling of quality solutions. Government policies are also needed for the mental health of children in the digital era, lest children be allowed to use the widest possible gadgets especially in pandemic times that require internet channels for learning media, so as to make important policies to discuss experts related to this problem, in order to produce efficient and useful solutions.

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**OFFICIAL ANNOUNCEMENT OF THE RAUDHATUL JANNAH SHOLAWAT
AND CLOSING CEREMONAY OF KKN 105 UIN SUNAN KALIJAGA
YOGYAKARTA**

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Abstract - *Kuliah Kerja Nyata (KKN) already to Tri Dharma of Higher Education, namely education, scientific research, and community service. KKN is a response to the existence of students so that they are not only able to take part in the campus environment, but also engage directly in the community to participate. This article was compiled as a form of accountability for the Integration-Interconnection Real Work Lecture (KKN) activity at Sunan Kalijaga State Islamic University Yogyakarta Batch 105 Group 73. The KKN activity took place from 12 July 2020 to 31 August 2021, located in Mojosari Hamlet, RT 04, Srimartani Village. , Piyungan District, Bantul Regency, Yogyakarta..This KKN activity ended with the withdrawal of the KKN with the Inauguration of the Raudhatul Jannah Sholawat Majeslis which was filled by . The activity was attended by local residents with the aim of increasing religious knowledge and strengthening ties of friendship. The event also invited Dr. KH. Hilmy Muhammad, MA from PP Ali Maksum Krapyak Yogyakarta and the Raudhatul Jannah Sholawat Assembly to fill the recitation. With the implementation of KKN in the new life order after the covid pandemic, of course, there are various kinds of obstacles. However, we hope that in the implementation of KKN Batch 105 of UIN Sunan Kalijaga in the hamlet of Mojosari, RT 04, it can be useful for the people of Mojosari, RT 04 and of course also can provide many benefits for KKN students.*

Keywords: *KKN, Implementation, Inauguration*

1. INTRODUCTION

Sunan Kalijaga State Islamic University as a university in Yogyakarta, every year sends students to participate in community development. This participation is realized by the 105th Class Real Work Lecture for the 2020/2021 Academic Year in the short semester. Real Work Lectures (KKN) are a form of practicing the Tri Dharma of Higher Education, namely education, scientific research, and community service. KKN is a response to the existence of students so that they are not only able to take part in the campus environment, but also engage directly in the community to participate. Students are required to be able to read social realities and solve problems faced by society.

The act of KKN during the Covid-19 pandemic, of course, there are many things that are limited, such as direct participation in the community. In this condition, we are required to carry out KKN online, to minimize direct interaction with the community. In addition, every student who will carry out KKN during this period is not allowed to stay in areas that are usually used for KKN from UIN Sunan Kalijaga. This is what makes this condition a new challenge for KKN groups who will do community service.

The program that has been implemented is the Mandiri KKN program. KKN Mandiri is a community service activity initiated by students themselves, both in the place and in the program of activities. On that basis, our group agreed to organize Community Service Program in Bantul, precisely in Mojosari Hamlet, RT 04, Srimartani Village, Piyungan District, Bantul Regency, Yogyakarta. Based on the results of the deliberation of members of the 105th KKN Mandiri UIN Sunan Kalijaga student group in group 73, we have agreed on these results to carry out community service in Mojosari Hamlet, RT 04, Srimartani Village, Piyungan District, Bantul Regency, Yogyakarta.

This article was prepared as a form of accountability for the Integration-Interconnection Real Work Lecture (KKN) activity at the State Islamic University of Sunan Kalijaga Yogyakarta Batch 105 Group 73. The KKN activity took place from July 12, 2020 to August 31, 2021, located in Mojosari hamlet, RT 04, Srimartani Village, Piyungan District, Bantul Regency, Yogyakarta. This KKN activity ended with the ceremonial of the KKN with the Inauguration of the Raudhatul Jannah Sholawat Majelis. With the implementation of KKN in the new life order after the covid pandemic, of course, there are various kinds of obstacles. However, we hope that the implementation of KKN Batch 105 of UIN Sunan Kalijaga in the hamlet of Mojosari RT 04 can be useful for the people of Mojosari, RT 04 and of course can also provide many benefits for KKN students.

2. METHOD

In the Real Work Lecture (KKN) of UIN Sunan Kalijaga batch 105, groups of 73 were held for approximately 45 days starting from July 12, 2020 to August 31, 2020. The KKN activity was carried out in Mojosari Hamlet, RT 04, Srimartani Village, Piyungan District, Bantul Regency, Yogyakarta. Determination of the work

program is carried out by the observation method by means of interviews with several local community leaders such as RT heads, RW heads, religious leaders, and local youths both formally and informally in order to obtain information that can be used to formulate programs. The way KKN programs can be implemented, some of the work methods we can do are as follows:

1) Planning

a) Observation

Observation activities are carried out by observing directly the problems that exist in the community by surveying the problems faced by the people of Dusun Mojosari, and talking with local community leaders.

b) Formulation of Work Program

The planning of the activity program is carried out after several field surveys and knowing well the agenda carried out by the local community. It aims so that the work program does not interfere with the routine activities of residents.

2) Organizing

Organizing is done by creating an organizational structure and the person in charge of each different activity. In addition, each work program also synergizes with related elements.

3) Implementation

a) Socialization

The introduction of a work program was carried out by socializing the work program through local youth, and the management of Mojosari Hamlet.

b) Implementation of KKN Program

Each implementation of the work program is based on a plan that has been made previously, and makes every activity as good as possible and in accordance with the concept that has been planned

4) Supervision

Supervision is carried out with the method of evaluation and assessment. The method of evaluating and assessing the success of our activities can be seen from the level of community enthusiasm, the impact of the activities on the community, and also the level of community appreciation.

3. RESULTS AND DISCUSSION

On Saturday, August 28, 2021, KKN UIN Sunan Kalijaga Yogyakarta batch 105 group 73 held the inauguration of the Raudhatul Jannah Sholawat Assembly and withdrawal of the KKN UIN Sunan Kalijaga Yogyakarta. The activity invited Dr. KH. Hilmy Muhammad, MA from PP Ali Maksum Krapiyog Yogyakarta and the Raudhatul Jannah Sholawat Assembly to fill the recitation. The event was held at the Al-Ikhlas Mosque in Mojosari Hamlet, RT 04, Srumartani, Bantul, Yogyakarta and

was attended by worshipers who were students from group 73 KKN, village youth, and the general public. The event started at 20.00 WIB which was preceded by the opening of the event by the MC which was then followed by the reading of the divine word by Iqbal Mar'i. Then followed by a speech by Mr. Musa as the field supervisor.

Then the next speech by Mr. H. Mulyana as the head of the Srimartani village. The next activity was filled with prayer with the Raudhatul Jannah Sholawat Assembly. Next is the essence of the event, namely the recitation which explains the benefits of prayer for our lives during the world and the hereafter. Some of these materials have also been presented by Gus Hilmy through books given to the congregation and can be read during the event. The last event was the inauguration of the raudhatul jannah prayer assembly and the withdrawal of KKN UIN Sunan Kalijaga Yogyakarta which was filled with cutting the cone together as a symbol. With the implementation of this event, it is hoped that it can increase religious and cultural knowledge, and for KKN students it is hoped that they can add experience and gain abundant and blessed knowledge. Some of the documentation during the event is as follows:



Figure 1 Ceremonial of Event

4. CONCLUSION

Real Work Lectures (KKN) are a form of practicing the Tri Dharma of Higher Education, namely education, scientific research, and community service. KKN is a response to the existence of students so that they are not only able to take part in the campus environment, but also engage directly in the community to participate. This article was compiled as a form of accountability for the Integration-

Interconnection Real Work Lecture (KKN) activity at Sunan Kalijaga State Islamic University Yogyakarta Batch 105 Group 73. The KKN activity took place from 12 July 2020 to 31 August 2021, located in Mojosari Hamlet, RT 04, Srimartani Village. , Piyungan District, Bantul Regency, Yogyakarta. With the implementation of KKN in the new life order after the covid pandemic, of course, there are various kinds of obstacles. However, we hope that the implementation of KKN Batch 105 of UIN Sunan Kalijaga in Mojosari Hamlet RT 04 can be useful for the people of Mojosari, RT 04 and of course can also provide many benefits for KKN students.

**STUDY THE POTENTIAL OF LIQUID ORGANIC FERTILIZER PRODUCTION
PROCESS FROM CRYSTAL GUAVA WASTE (*Psidium Guajava* L.) AS
AN ENRICHMENT FOR EDUTOURISM IN “KEBUN BUAH DAN
EDUWISATA BENDOSARI”**

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Abstract - *Crystal guava (*Psidium guajava* L.) is one of the most popular fruits in Indonesia, even though this guava comes from Taiwan. This is due to the crunchy texture of the guava and has few seeds. In its growth, there are fruits that fail to harvest, the presence of this fruit waste can cause environmental pollution due to fruit decay and the presence of plastic wrappers. Previously, this guava waste was only burned to reduce its presence, but this clearly increases the environmental pollution that occurs. To minimize pollution, a study was conducted on the potential utilization of crystal guava waste as organic fertilizer and is expected to be an alternative in the utilization of guava waste. The purpose of the study was to determine the potential of the process of making organic liquid fertilizer from crystal guava waste as a learning source to support educational programs. The type of data used is secondary data, namely data obtained from research that has been done previously in the form of journals, theses, and literature. The analysis was carried out by reading, comparing, summarizing, and collecting theories regarding the potential use of guava waste as organic fertilizer and the studies on edutourism programs. The results of the study stated that the potential for utilization of guava waste which was processed into fertilizer had great potential for the development of edutourism programs in the garden.*

Keywords : *crystal guava (*psidium guajava* L.), liquid organic fertilizer, guava waste, learning source, edutourism*

1. INTRODUCTION

Orchard is form of agro-tourism that are located in open spaces and are planted with plants that have agricultural commodities that are selling value for tourists. The management is directly carried out by the community or local farmers by adjusting to their daily lives. Some of the attractions of visitors to orchards are related to their historical side, beautiful natural scenery, values that are maintained during planting, maintenance, and management, and types of plants (Hasan, 2014).

Kebun Buah dan Eduwisata Bendosari is a joint venture that was initiated since January 3rd, 2011 by the “Kelompok Tani Hutan” and the “Kampung Jamur” Farmer Group, and has been legalized by a legal entity with the number: AHU-0077245.AH.01.07 Tahun 2016 dated November 1, 2016. This garden is located in Bendosari, Sumbersari, Moyudan, Sleman, DIY. It is managed by 20 people. There are approximately 1000 trees planted on this 3 hectare land, including crystal guava trees, hana avocados, lemons, and several other plants (*The interview with the Kebun Buah dan Eduwisata Bendosari’s superintendent, Mbah Sagiman*).

The management of this garden is carried out jointly by the “Kelompok Tani Hutan” and the “Kelompok Tani Jamur”. Generally, the routine activities are cultivate to harvest and market the fruits. Farming activities are carried out to manage the land as a whole, starting from land preparation, fertilizer making, fertilizer application, and plant care using both organic and semi-organic farming patterns (an interview with one of the gardeners, Pak Jazim).

The managers strive collaborations with several institutions, such as: LPK Kayu Manis which is engaged in the development of food processing, and LPPM UIN Sunan Kalijaga as one of the partners who will contribute in several fields of study. Cooperation with various agencies aims to increase the productivity of the garden and to develop the potential of the garden as a tourist spot. It is hoped that the garden can continue to be managed properly so that tourists can directly enjoy the atmosphere of picking and enjoying fruit directly at the beautiful Kebun Buah dan Eduwisata Bendosari. Beside, the managers expect the garden to be an edutourism spot.

The edutourism vision is going to be realized to make this garden as an agricultural learning centre. In addition, the garden is also expected to be a forum that can embrace the potential of the surrounding community in developing joint businesses. The farmer group hopes that the other farmers from various regions can learn to grow crops, and return home with knowledge to develop the potential in their regions.

The concept of edutourism is one of the attractions in developing an agro-tourism in orchards to better uphold its economic value. According to Kurniati, edutourism is a tourism concept whose purpose is to prioritize education aspects for visitors to get a direct learning experience through tourist objects at the tourist sites (Kurniati, 2015). The characteristics of edutourism facilities and services described by Wood (2002), quoted by Nur R., Suryokusumo, and Sudjiwono (2013), in Faridah's writing, 2021 are the types of ecotourism facilities and services that are

committed to the surrounding environment, namely the natural environment, and the local culture, as well as offering quality programs and informing true and relevant knowledge about the natural environment and local culture for tourists, and being open to external colleague to conduct research that can contribute to the development of edutourism.

One of the problems encountered by researchers who are garden partners is the presence of crystal guava waste which is often found before the harvest season. The guava waste is very polluting the land as a result of the decay of the guava which is still in the plastic wrap. Guava waste itself is an organic waste of crystal guava that decomposes before harvest time, resulting in pathogenic bacteria that live in the soil and can affect the quality of plants on the land (Sastrahidayat, 2013). Plastic waste can also pollute the soil because its components are difficult to decompose in the soil. Even if it decomposes, it will not be perfect so that it can damage the surrounding environment by becoming a component of microplastics. For this reason, the collection of garbage is carried out so that the cleanliness and naturalness of the soil on the land is maintained.

However, the accumulation of guava and plastic waste in landfills then creates new problems. This is because the pile of guava waste pollutes the air from its odor and pollutes eyesight (observation from the landfill). Therefore, the researchers formulated a study to determine the potential of guava fruit waste. In this case, the study is attempted to make guava waste as an alternative material for making Liquid Organic Fertilizer independently. The process of making the Liquid Organic Fertilizer can also be used as a learning moment for visitors and local farmers in strengthening the edutourism program that is being initiated.

Crystal guava itself is certainly not a foreign commodity among farming communities and researchers of plantation products. There have been many articles, journals, and other research about this fruit that have been published in the last ten years. However, research about processing of crystal guava waste itself, as far as the author observes, is still very rare. Especially if the implications are associated with the concept of edutourism.

There are several studies about crystal guava that relate with this research are mentioned here. The following studies focus more on the issue of crystal guava as a business commodity, which of course have distinctions with the focus of the author's research :

Sunarti Poppie S. Datundugon, Femi Hadidjah Elly, and Jolanda Kitsia Juliana Kalangi, *Analisis Kelayakan Finansial Usahatani Jambu Biji Kristal (Psidium Guajava L.) (Studi Kasus: Petani Jambu Biji Kristal Di Desa Warisa Kecamatan Talawaan Kabupaten Minahasa Utara)*. As described in the title, this research does not discuss about the processing of crystal guava fruit waste at all. Candra Ramdhona, Dini Rochdiani, and Budi Setia, *Analisis Kelayakan Usahatani Jambu Kristal (Psidium Guajava L.) (Studi Kasus Pada Pengembang Budidaya Jambu Kristal Di Desa Bangunsari Kecamatan Pamarican Kabupaten Ciamis)*. Similar to the research of Sunarti and colleagues, the study conducted by Candra focused more on discussing

the crystal guava cultivation business rather than highlighting the crystal guava itself. Although research on crystal guava outside of business or farming issues is relatively rare, there are still some studies which, although indirectly, highlight problems regarding crystal guava fruit itself. The following studies, although not directly related to the research focus, still provide information that can make this research much more in-depth and comprehensive:

Ari Kurniawan Sudiarto, Khoirida Aelani, and Fresa Dwi Juniar, *Identifikasi Penyakit pada Daun Jambu Kristal Berbasis Android dengan Metode Enterprise Unified Process*. The paper from Ari Kurniawan and his friends does discuss the problem of crystal guava, namely diseases of the leaves, but does not discuss about processing guava crystals as plantation waste. Dona Rustani dan Slamet Susanto, *Kualitas Fisik dan Kimia Buah Jambu 'Kristal' pada Letak Cabang yang Berbeda Physical and Chemical Quality of 'Crystal' Guava on Different Branch Position*. The analysis in this journal is very in-depth on the discussion of fruit quality based on the location of the branches, but once again does not discuss the processing of crystal guava fruit waste. Due to the scarcity of research related to the processing of crystal guava as plantation waste, there is only one journal that approaches the focus of the study in this study. The following research does not thoroughly discuss the processing of crystal guava waste, but only the skin waste.

Akhmad Endang Zainal Hasan dan Ulya Utami. *Pemanfaatan Kulit Jambu Kristal dan Daun Ubi Jalar sebagai Pupuk Cair dengan Cara Polinasi untuk Meningkatkan Produksi Jambu Kristal*. In addition to focusing on the processing of crystal guava leaves, this study also includes other materials in the form of sweet potato leaves as the main ingredient for making fertilizer. On the other hand, research emphasizes social impacts in the form of community response or acceptance of plantation waste treatment methods, instead of focusing on plantation waste processing itself. From the literature review above, it can be concluded that this research is relatively new, even the first to discuss the processing of crystal guava waste. This research is certainly expected to enrich the treasures of studies on crystal guava that have existed before.

2. METHOD

This type of research is a qualitative research with a descriptive approach. Qualitative research is research that has the aim of understanding phenomena from the researcher's point of view, namely people who take part in observing, thinking, providing opinions and data, and perceptions about research (Sukmadinata, 2005). Mulyana also explained that qualitative research methods in a subjective perspective begin with unstructured interviews, document analysis, and interpretations that lead to observational objectives (Mulyana, 2010). The descriptive approach aims to describe the facts or characteristics of the phenomenon in detail (Yusuf, 2017).

This research which intends to examine the potential of fertilizer from crystal guava waste as a source of learning and educational enrichment uses data collection

methods in the form of literature studies, observations, and interviews with garden managers. Preliminary research was carried out for approximately 12 days from May 28, 2021 to June 10, 2021 and located at Bendosari Fruit Garden and Education, Sumpalsari, Moyudan, Sleman.

The population is approximately 1000 guava trees located in the western part of an area of 3 hectare land. The sample of this research is $\frac{3}{4}$ from the population of guava fruit in the garden that can produce 2 sacks of guava waste x 10 days = 20 sacks of guava waste (gross), approximately. This research was conducted by interviewing the gardener, such as Mr. Sagiman, Mr. Jazim as representatives of the garden by digging up information about the history of the establishment of the Kebun Buah Bendosari, the land area, the number of trees, fertilization, and plans for garden development. After that, the direct observation of the land was carried out. This observation is in the form of observing the process of collecting organic waste of crystal guava waste which is still in the plastic wrap to be collected in a landfill.

Follow-up research was conducted on September 1 - 7, 2021, using the literature study method. The source itself is taken from journals and other scientific works that can be accessed via the internet. The presentation of the data uses a qualitative descriptive method by describing the potential for making fertilizer from guava fruit waste as a learning resource for visitors.

3. RESULT AND DISCUSSION

A. Crystal Guava

1) About Crystal Guava Waste in Kebun Buah dan Eduwisata Bendosari

As previously explained, before the harvest season the garden can produce a lot of crystal guava waste. This waste consists of rotten guava fruit and plastic as a wrapping medium. Each tree can produce an average of 3-7 pieces of crystal guava waste per week. So if multiplied by 1000 the number of trees, then every week Bendosari garden can "produce" 3000-7000 crystal guava fruit waste. With this amount, it is not surprising that within 2 weeks, the plastic and rotten guava have piled up in the garbage disposal area. This causes air pollution around the garden and creates an unsightly effect.

2) The Potential of Crystal Guava Waste Processing into Liquid Organic Fertilizer

If not handled, the problem of crystal guava waste will certainly be a minus for Kebun Buah dan Eduwisata Bendosari. For this reason, a best handling effort is needed, either in the form of distributing it to the nearest garbage dump or processing the waste into new goods that have use value and selling value. In the case of Kebun Buah dan Eduwisata Bendosari, the second option is considered more appropriate to implement. Given the waste treatment process itself can be used as a means of education to the general public in dealing with environmental problems. One form of processing is guava fruit waste that may be processing it into Liquid Organic Fertilizer.

3) Making Liquid Organic Fertilizer as an Alternative Solution

Liquid Organic Fertilizer is a solution resulting from the process of decaying organic materials such as plant residues, plantation waste, and animal and human wastes which contain more than one nutrient element. It is seen as an environmentally friendly alternative to soil fertilizer. This is because in general, liquid organic fertilizer does not damage soil and plants, even though they are used as often as possible in a sustainable manner.

With the advantages of liquid organic fertilizer characteristics as described in the previous paragraph, it would be very appropriate if it became an alternative solution to the problem of crystal guava waste in Kebun Buah dan Eduwisata Bendosari. The large amount of waste production that was previously a problem will soon be resolved, and even has the opportunity to increase the plantation's finances when there is a surplus.

As for the process itself, making liquid organic fertilizer by utilizing crystal guava waste at Bendosari Fruit Gardens and Eduwisata can be carried out in several stages of production. Following are the possible procedures to do:

1) Separation of rotten guava from its plastic wrap

This stage is carried out considering that each crystal guava fruit in the Bendosari garden is covered with plastic wrap. This process, in addition to aiming for rotten crystal guava fruit to be processed, also serves to separate plastic as inorganic waste from rotten guava as organic waste. This will make it easier to recycle the plastic wrap.

2) Cutting rotten crystal guava into small pieces

This second stage aims to facilitate the compaction process later, on the other hand it also ensures that the fermentation solution will be able to absorb maximum into the fruit. With this step, it is hoped that the fermentation process can be more effective. After being cut into small pieces, this rotten crystal guava can temporarily be collected in a special container.

3) Composting using a composter

After collecting enough pieces of rotten crystal guava fruit, the next step is to put them in a composter bin to be fermented into fertilizer (composting). Before fermenting, fruit pieces need to be compacted first to maximize the use of space in the composter. After solidification, then the fermentation formula consisting of a solution of sugar, coconut water, and water is mixed into the composter.

4) Storage

After that, the composter needs to be stored in the shade and protected from sunlight so that composting can run well. As for the storage period itself, it is in the range of 10-14 days. An indication of the success of the composting process itself is indicated by the appearance of white spots on the surface of the water.

5) Filtering

This stage is the separation of the fermented solution with the dregs. The two composting products have a use value and a selling value. The dregs from this composting can be used as compost, while the solution is called liquid organic fertilizer.

6) Packaging

After the composting dregs have been successfully filtered clean, which means that only the solution or the liquid organic fertilizer itself is left, the next step is packaging. Packaging in this case means pouring the liquid organic fertilizer solution into bottles or other special containers. This aims to maintain the cleanliness of the liquid organic fertilizer solution and to make it easier when it is stored and wants to be used. liquid organic fertilizer is also ready to use.

The six stages above are certainly not an absolute format that cannot be changed according to garden conditions. In practice, considering that there are stalls in the garden area, as well as the presence of fruits and plants other than crystal guava, the materials for making POC can be combined according to the organic waste/waste in the garden that day.

B. Implications of Waste Treatment in Enrichment the Edutourism Side

Every activity carried out in the garden area certainly has its own implications for the image of the garden in general, in this case including the processing of crystal guava waste. Especially if the processing activity is indeed regulated as one of the programs supporting the edutourism side of the Kebun Buah dan Eduwisata Bendosari.

1) Providing Education About Waste Treatment

Every garden visitor will be able to learn about the process of making liquid organic fertilizer. Not only knowing the theory, but everyone will be able to directly try each stage in the processing procedure. Starting from the process of collecting crystal guava fruit waste that is spread over an area of three hectares, separating the fruit as organic material from its inorganic plastic wrapping, getting to know various fermentation formulas, carrying out direct composting practices, packaging, until later being able to participate in providing liquid organic fertilizer to the community each production plant in Kebun Buah dan Eduwisata Bendosari. These series of activities, in addition to providing new insights, will certainly add to the experience that can be experience by every visitor.

2) Instilling Awareness to Care for Environmental Cleanliness

Providing education about waste management also means instilling awareness of the importance of environmental cleanliness. This is important considering that environmental hygiene problems can be found in people's daily lives. With the crystal guava waste treatment program at the Bendosari Fruit Garden

and Eduwisata, it is hoped that the community around the garden and visitors can be moved to be more concerned about environmental hygiene issues.

3) Creating a Cleaner Garden Environment

As previously explained, the presence of the crystal guava waste treatment program at Bendosari Fruit Gardens and Eduwisata can overcome the problems of the garden environment and also provide more comfort services for everyone who comes to visit, especially in terms of free air from unpleasant odors.

4) Becoming a Model for Farmer Communities Around Jogja

The processing of crystal guava waste at Bendosari Fruit Garden and Eduwisata is an effective form of garden management, because it maximizes the utilization of plant parts that are considered waste to be converted into commodities that have use value and selling value. This can be an inspiration for pilot communities around the Special Region of Yogyakarta in terms of processing and utilizing plantation waste, especially crystal guava waste.

5) Opening Research Opportunities Related to Fertilizer Processing

With the implementation of the Crystal Guava waste treatment program at the Bendosari Fruit Garden and Eduwisata, it will automatically increase the research options that academics and plantation researchers can do in the garden. This will later be able to make a major contribution to the development of garden management in the future, especially in the concept of edutourism.

6) Providing learning Related to Liquid Organic Fertilizer (POC) Marketing

With the processing of crystal guava fruit waste into POC, of course it will create new opportunities for Bendosari Fruit Gardens and Eduwisata to market the POC products. From this marketing process, each visitor will be able to learn the POC marketing flow, starting from where to sell it, at what price, and in what way or mechanism. So it is hoped that visitors and the community around the garden will not only be able to independently make POC, but also know and be able to market it.

7) Opening the Opportunity for the Garden to Become a POC Research Center

Of course, with the activity of processing guava fruit waste in the garden, especially considering that this garden carries the concept of edutourism, it can open up opportunities in the future to make Bendosari Fruit Garden and Edutourism a center or center for research and development of Liquid Organic Fertilizers (POC). From this research, it will be possible to create a new variant of POC that has better quality and nutritional power as well as with more economical production costs. This will certainly add more value to the edutourism side of the Bendosari Fruit Garden and Educational Tourism. So that the grand vision of the garden to become a plantation-based non-school education facility can be more actualized.

8) Opening the Opportunity for the Garden to Become a Village POC Production Center

Due to the potential that the plantation is able to manage the process of making and marketing POC, this has the opportunity to attract the interest of the people living around the plantation to participate in producing POC independently and take advantage of the business relations owned by the garden as collectors. If this is realized, the Bendosari Fruit Garden and Edutourism will not only become a center for learning about fertilizers for the village, but more than that, the garden will become a village POC Shelter Center. That way, every POC production in Bendosari hamlet, Summersari village, will be managed in a centralized and organized manner by Bendosari Fruit Gardens and Eduwisata.

9) Opening the Gardens Opportunity to Become a Village Organic Waste Treatment Center

In addition to having the opportunity to become a center for collecting village POC production, Bendosari Fruit Gardens and Edutourism also have great potential to treat organic waste found in Summersari village, especially the Bendosari hamlet itself. This is very possible considering the area of Bendosari and its surroundings is an area of rice fields and plantations which of course has an abundant production of organic waste. This has not been added to the contribution of organic waste from house to house (domestic). So it is very possible for Bendosari Fruit Garden and Edutourism to become a Village Organic Waste Treatment Center.

10) Opening Garden Opportunities to Become an Education Center for Plantation Business Management in Indonesia

Due to the large potential that is possible to achieve by Bendosari Fruit Gardens and Eduwisata, such as becoming a village liquid organic fertilizer collection center, a pilot garden, to becoming an organic waste treatment center, if all of them are managed properly, it is possible that the garden will become a Business Management Education Center. This is very possible considering how complex the roles are that have the potential to be successfully carried out, so that success can make Bendosari Fruit Gardens and Edutourism an opportunity to become a Plantation Business Management Education Center in Indonesia.

4. CONCLUSION

The problem of crystal guava waste that occurs in Bendosari Fruit Gardens and Eduwisata is caused by the absence of good waste management regulations. As an alternative, processing guava waste into Liquid Organic Fertilizer is the right solution to increase the effectiveness of garden performance. This Liquid Organic Fertilizer has environmentally friendly characteristics, besides the presence of a waste treatment program is able to reduce the costs needed to meet the needs of garden fertilizers and support the edutourism side of the Bendosari Fruit Garden and Eduwisata. In addition, with the implementation of the waste treatment program, there will be many great opportunities that can be achieved by Bendosari Fruit Gardens and Edutourism. These opportunities include; to become a means of

education on waste management, to become a pilot program for farming communities around Yogya, to make the garden an educational center for plantation business management in Indonesia.

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THE RISK LEVEL OF COVID-19 TRANSMISSION THROUGH THE SELF-ASSESSMENT FEATURE OF THE INARISK PERSONAL APPLICATION IN GONDOHARUM VILLAGE, JEKULO, KUDUS

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Abstract - *The high positive rate of Covid-19 is related to the low public awareness about the importance of implementing the Covid-19 health protocol, so it is necessary to conduct an independent assessment of the correlation of individual behavior/habits towards the risk level of transmission and spread of Covid-19. This research uses quantitative descriptive research, with the sample population being the entire community of Gondoharum Village, Jekulo, Kudus. Sampling was done using Simple Random Sampling technique with 119 respondents in total. This research using Self-Assessment Feature in the Inarisk Personal Application developed by BNPB (Indonesian National Disaster Management Agency) as its measuring instrument. Data obtained were processed and concluded in the form of frequency distribution and percentage. The results of this study indicate that the percentage of moderate risk is 37.82%, and high risk is 64.71%. It shows that public needs to increase their self-awareness about the importance of implementing health protocols to reduce the risk of transmission and spread of Covid-19.*

Keywords: *Covid-19, Inarisk, Protocol, Self-Assesment*

1. INTRODUCTION

On Januari 30th, 2020, WHO (World Health Organization) declared nCov-2019 as a public health emergency that caused global restlessness around the world or PHEIC, characterized by symptoms such as: fever, dry cough, and headache, which are sometimes accompanied by digestive disorders (Huang, et al., 2020). The President of the Republic of Indonesia, Joko Widodo, declared Covid-19 as a national disaster on April 13th, 2020, through Decree of President of the Republic of Indonesia Number 12 of 2020 (President Decree, 2020) due to the spread of the epidemic which has covered 34 provinces in Indonesia. Positive confirmed cases of Covid-19 as of September 1st, 2021, at 12.11 WIB in Indonesia were 4,089,801 people, with a mortality percentage of 3.3% (Health, 2021).

Every person has an important role in breaking the chain of Covid-19 transmission. The high rate of Covid-19 positive cases requires each individual to have knowledge about the prevention and control of Covid-19 transmission, when they are at home, travelling, at work, worship place, tourist attractions, and other places that involve social interaction. The Indonesian Ministry of Health on July 2020 has issued the Guidelines for the Prevention and Control of Coronavirus Disease (Covid-19) as a guidance for public about how to prevent and control COVID-19 transmission, such as; washing hands, wearing masks, practice social distancing, to limit social interaction, to limit mobility, to staying away from crowds, to increase body immunity, etc. (Indonesia's Ministry of Health, 2020).

Various policies have been carried out by the Government of Indonesia to reduce the transmission and spread of the Covid-19 virus, such as implementing PSBB (Large-Scale Social Restriction), Lockdown, PPKM (Public Activity Restriction), etc. In addition, the government also trying to provide knowledge-sharing and educate the public, one of the methods is self-assessment based on personal behavior or habits to find out the risk of Covid-19 transmission. This method is implemented in a technology-based self-assessment tool through the Inarisk Personal application developed by the Indonesia's National Disaster Management Agency (BNPB) as the Coordinator of Policy Implementation for the Acceleration of COVID-19 Handling (National Disaster Management Agency, 2021). The results of this risk assessment are expected to be used as a database to know individuals with high/medium/low risk so it can be useful in formulating strategies and action plans to break the transmission chain of COVID-19.

The participation of educational institutions is highly expected in assisting the government, in this case especially BNPB, in handling and preventing the spread of Covid-19. Community service activities carried out by university student during their KKN (Student Study Service) in Gondoharum Village using the Inarisk Personal application based on several problems that occur in the community, including: 1) The need for community to understand about the importance of implementing health protocols to reduce the risk of Covid-19 transmission; 2) The importance of self-assessment for the community regarding the level of risk of Covid-19 transmission and what they can do as prevention; 3) The urgency of mapping the

community's risk status against the threat of transmission and spread of Coronavirus.

2. METHOD

Quantitative descriptive method is used in this research during KKN activity, with the entire community of Gondoharum Village as its population. Sampling was done by simple random sampling technique with a total number of 119 people as respondents. This research using the Self-Assesment feature built-in Inarisk Personal Application developed by BNPB.

3. RESULTS AND DISCUSSION

Inarisk is a disaster risk assessment portal that displays information on disaster threats, vulnerabilities (population, physical, economic, and environmental losses), capacities, and disaster risks. Inarisk can also display disaster risk index monitoring. BNPB as a government institution formed a team to handle Covid-19 by releasing an application namely the Inarisk Personal. Inarisk Personal is an android and iOS application that displays the level of disaster hazard at the user's location, as well as suggestions for mitigation. In its development, Inarisk Personal contains various features to support community resilience, one of which is a self-assessment tool that can provide information in identifying the risk of Covid-19 transmission through the habits and daily behavior of each individual (BNPB, 2020).

In the implementation of this work program, respondents were asked to fill in a number of questions related to personal behavior and habits, including the potential for infection outside the home, the potential for infection at home, and body resistance or immunity through Google Form (Table 2). The total population of respondents is 119 people, with different age and sex distributions (Table 1).

Table 1. Frequency Distribution Based on Community Characteristics of Gondoharum Village (n=100)

Characteristics		f	%
Range of Age	6 - 12 years old	15	12,6
	13 - 18 years old	44	37,0
	19 - 30 years old	23	19,3
	30 - 60 years old	37	31,1
Sex	Male	32	26,9
	Female	87	73,1
Total		119	119

Table 2. Frequency distribution based on the statement of the potential for infection outside the home in the Gondoharum Village community

Statement	f	
	Yes	No
Potential for Infection Outside the Home		
A I go outside my home	100	19
B I use public transportation: gojek/grab, bus, taxi, train	99	20

C	I don't wear mask when I gather with other people	12	107
D	I do the handshake with other people	24	95
E	I don't clean my hand using hand sanitizer/wet tissue before holding the steering wheel	18	101
F	I touch the objects/money that other people also touched	77	42
G	I don't keep 1.5 meters distance from other people when: shopping, working, studying, and praying	34	85
H	I dine-in outside the house (food stall/restaurant)	21	98
I	I don't drink warm water and wash my hands with soap after I arrive at my destination	10	109
J	I live in the area where the infected patient reside at	29	90
Potential for Infection Inside the Home			
K	I don't put hand sanitizer in front of the entrance to clean my hands before holding the door handle	55	64
L	I don't wash my hands with soap after arriving home	4	115
M	I don't provide: wet/antiseptic tissue, masks, antiseptic soap for the family at home	11	108
N	I don't immediately soak used clothes and pants that I wear to go outside in hot water/soap	40	79
O	I don't shower and wash my hair immediately after I get home	41	78
P	I don't share my knowledge about the personal risk assessment checklists to my family at home	31	88
Body Immunity			
Q	I am not exposed to the sun for at least 15 minutes a day	18	101
R	I don't walk/exercise at least 30 minutes every day	48	71
S	I rarely take vitamins C and E, and lack of sleep	57	64
T	I am over 60 years old	2	117
U	I have: heart disease/diabetes/chronic respiratory problems	1	118

A. Respondents Risk Status

In the study using the Inarisk Personal application, the results of the risk status of Covid-19 transmission in the Gondoharum Village community with moderate risk were 42 people (35.29%) and high risk were 77 people (64.71%). The high percentage of people at high risk indicates the lack of seriousness and public awareness in implementing health protocols.

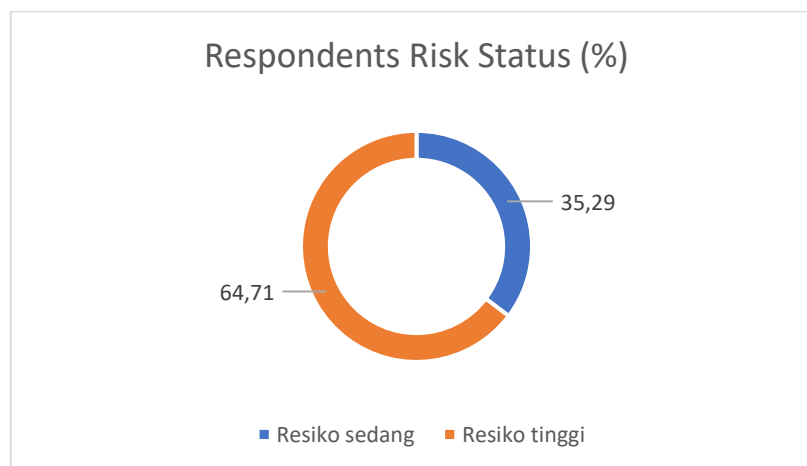


Figure 1. Chart. Risk Status of Covid-19 transmission in Gondoharum Village

B. Behavioral Patterns Based on Risk of Infection Outside the Home

Based on habits and behavior outside the home, the highest potential for Covid-19 transmission was caused by the behavior of: (a) going outside the house as many as 100 people (84.0%), and (f) touching objects/money that were also touched by other people as many as 77 people (64.7%). This result can be explained by the condition of respondents who have activities outside the home such as work and school, and also respondents who often make direct contact through intermediaries like objects/money with other people.

Quoting from the Task Force for the Acceleration of Handling Covid-19 in 2020, one of the means that can reduce the risk of transmission and spread of Covid-19 outside the home is to reduce contact with objects that are often touched or objects that are in public places. Transmission of this virus can occur either through direct contact or indirect contact, through the intermediary of inanimate objects. Respiratory tract secretions or droplets released by an infected person can contaminate surfaces and objects, resulting in the formation of fomites (contaminated surfaces). The SARS-CoV-2 virus can live and be found on the surface of objects for hours to days, depending on the surrounding environment (WHO, SARS-CoV-2 Transmission: Implications for Infection Prevention Precautions, 2020).

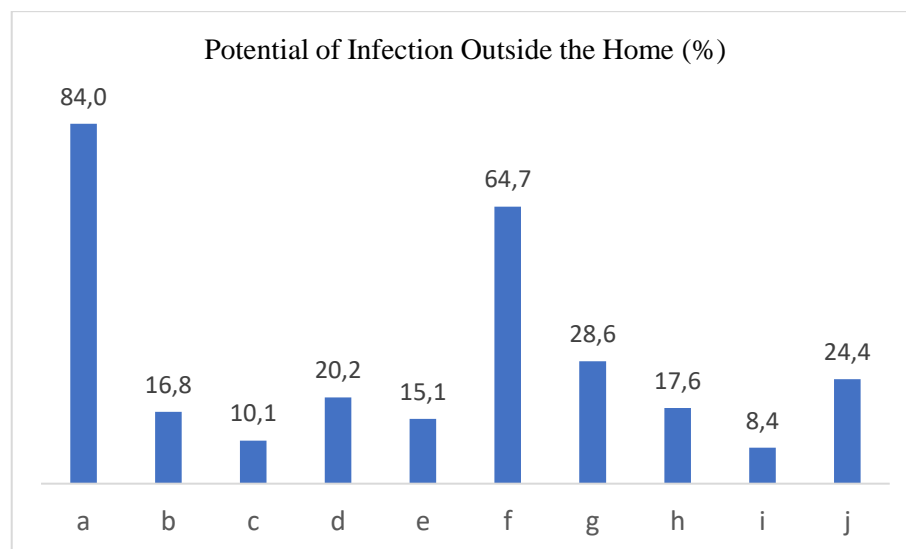


Figure 2. Potential of Infection Outside the Home

C. Behavioral Patterns Based on Risk of Contagion Inside the Home

The data in the graph below shows the percentage of the risk of being infected at home based on certain behavior or habit patterns. The increased risk of infection inside the home can be caused by the entry of the virus into the home environment, which is not prevented and handled properly. There are 93 respondents (78.2%) stated that they did not install hand sanitizer / washing soap at their doorstep, and 59 respondents (49.6%) stated that they did not immediately soak used clothes and pants with hot water or soap.

The results of the CDC study stated that the focus of transmission in the family sphere was from adults to children. As many as 50% of family members at home were infected from other family members who were positive Covid-19. According to a South Korean epidemiologist, Tashandra (2020), the level of risk of infection at home is higher than transmission from contacts outside the home, so this needs to be taken very seriously (Grijalva, 2020).

WHO and IPCN (Infection Prevention and Control Nurses) stated that hands are one of the entry points for disease-causing microbes into the body. Data from WHO shows that hands can contain as much as 39,000 – 460,000 CFU/cm² of bacteria. The installation of hand sanitizers / washing soap in the house entrance is carried out to maintain hand hygiene as one of the first steps in the body's immune defense (Sususaningrum, Ujilestari, Ariani, Salsabila, & Hidayah, 2021).

Another factor that causes a high level of risk for the spread of Covid-19 is the behavior / habits of not soaking used clothes with hot water or soap. The effects of heat have been described by heat segregation on Sars-Cov membrane proteins (Lee, et al., 2005), and it has been suggested that the nucleocapsid proteins in this virus can be denatured at 55°C (Kampf, Voss, & Scheithauer, 2020). WHO also recommends washing clothes with warm/hot water at a temperature of 60 – 90°C to eradicate viruses that stick to clothes (WHO, Water, sanitation, hygiene, your waste management for the COVID-19 virus, 2021).

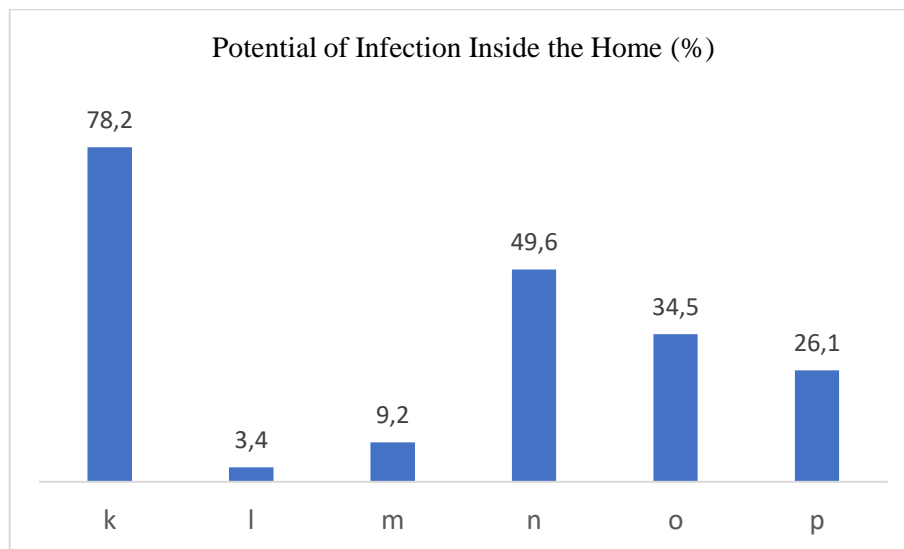


Figure 3. Potential of Infection Inside the Home

D. Body Immunity

The results of the study based on body immunity showed that only 1 respondent has a certain health condition (heart disease / diabetes / chronic respiratory disorders), and only 2 respondents were over 60 years old. Various studies have shown correlation between age and comorbid diseases with the level of risk of infection of Covid-19. The chance of people over the age of 60 years old being exposed to Covid-19 is 15.4 times higher than people with the age below

(Biswas, Rahaman, Biswas, Haque, & Ibrahim, 2021), this is also possible if the patient has a congenital disease such as heart disease, diabetes, or respiratory problems. Patients aged >60 who have Covid-19 are at higher risk of being hospitalized, need intensive care, or even a ventilator to assist their breathing, which can lead to death. This risk will increase in the 70s and 80s (CDC, 2020).

Another factors that can increase the risk of infection of COVID-19 are not doing the walk/exercise regularly for 30 minutes per day, rarely consuming vitamins C and E, and lack of sleep. Susilo, et al (2020) and Rahayu (2020) stated that there are several ways to improve the body's immune system: by not smoking and not consuming alcohol, exercising regularly, being exposed to sufficient sunlight, improving sleep quality, and taking enough supplements and vitamins. Individuals who have a healthy diet and lifestyle have a low risk of being infected or exposed to such diseases (Ministry of Health, 2020).

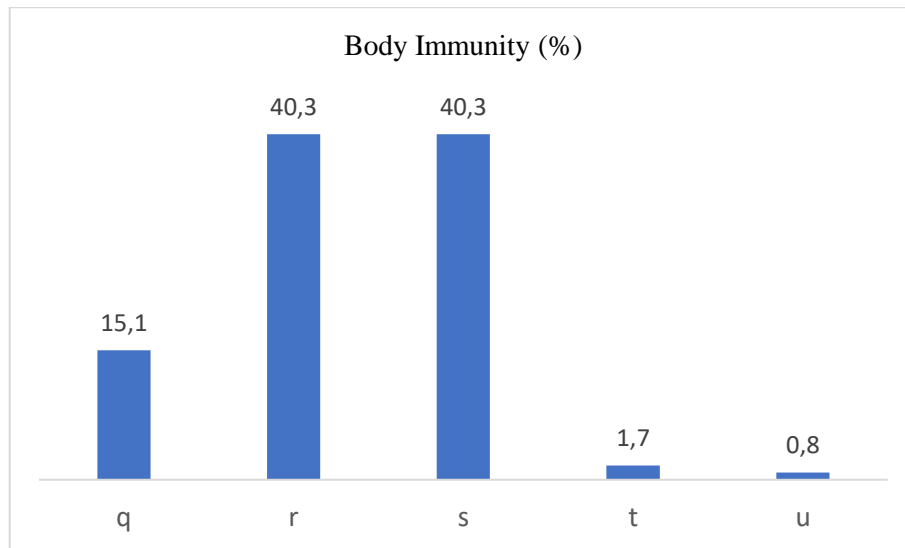


Figure 4. Body Immunity

4. CONCLUSION

Based on the results of an independent assessment of the risk of Covid-19 transmission on 119 respondents in Gondoharum Village, Jekulo, Kudus, it was found that 42 people (35.29%) had moderate risk status, and 77 people (64.71%) had high risk status. In this case, it is necessary to do more knowledge-sharing to educate the public and increase public awareness on daily basis regarding the importance of implementing health protocol rules in order to prevent the transmission and spread of the Covid-19 virus.

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**QUALITY EMPOWERMENT OF HUMAN RESOURCES IN THE
RELIGIOUS SECTOR FOR THE PROGRESS OF PEOPLE IN
PADUKUHAN BENGKAK, KANIGORO, SAPTOSARI,
GUNUNGGIDUL, D.I. YOGYAKARTA.**

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Abstract - One of the KKN SUKA Swelling programs at the State Islamic University of Sunan Kalijaga for the 2021/2022 academic year, namely empowering the quality of human resources in the religious field for the progress of the people. The implementation of the SUKA BengKaK KKN program aims to empower and improve the quality of human resources in the religious field in BengKaK Padukuhan, Kanigoro. Therefore, the program can make the Padukuhan BengKaK community a developed people, one of which is having the soul to prosper the mosque. In realizing a society that has a soul in the prosperity of the mosque. Students carry out various work programs that support empowerment in order to prosper the mosque. This work program is divided into two, namely core work programs and supporting work programs. The core work programs include: TPA, tutoring, cults, Friday sermons, recitation of the Qur'an, and religious competitions. As for the supporting work program, namely watching together to commemorate the Islamic New Year 1 Muharram 1443 H. The delivery of sacred animals to commemorate Eid al-Adha, painting mosques, handing over mosque nameplates, and mosque inventory. Meanwhile, the method of implementing the Community Service Program includes public education, motivation, games, and competitions and practice. The results of this KKN activity are 1) creating awareness for youth to prosper the mosque; 2) increasing children's enthusiasm to participate in TPA; 3) increasing the enthusiasm of the citizens to study Islam and praying in congregation in the mosque and 4) the return of the enthusiasm of children and residents to revive mosque activities and create a community structure that has good and good human resources in developing the progress of the people in the religious field. Thus, the SUKA BengKaK KKN program for the 2021/2022 academic year in improving human resources in the religious field in BengKaK Hamlet has been carried out well.

Keywords: Development, Swollen HR Quality, People's Progress

1. INTRODUCTION

Real work lectures are a form of community service activity by students with a cross- scientific and sectoral approach at certain times and areas. The implementation of real work lecture activities usually lasts between one to two months and takes place in village-level areas. The Directorate General of Higher Education in Indonesia has required every university to carry out real work lectures as an intracurricular activity that combines the tri dharma of higher education, namely: education, research, and community service. Students' skills and abilities will be very much needed in supporting the real work college process, so that the objectives of the real work college itself will be achieved(Wulandari et al., 2020). Therefore, real work lectures do not only provide education, but can also be used as student self-development, experience interacting with the community, participating in community activities and assisting the development and development of the community in the area. Then, there are many problems in society that are so complicated that it is not enough to just use religious logic to solve them, but other scientific disciplines are needed to be able to solve them.

KKN SuKa BengKaK UIN Sunan Kalijaga YogyaKarta which is located in PaduKuhan BengKaK, Kanigoro, Saptosari, Gunung Kidul has several excellent programs, one of which is the other is empowering the quality of human resources in the religious field. It aims to increase enthusiasm in learning Islam, develop interests and talents in the field of religion, and improve the self-confidence of residents of PaduKuhan BengKaK, Kanigoro in improving religion. Aside from that, The implementation of this activity is also a means of preaching to the residents of BengKaK PaduKuhan, Kanigoro. This work program was also carried out because of the encouragement and support of the community because the majority of the population of PaduKuhan BengKaK residents still lacked knowledge and knowledge in Islamic matters so that it was necessary to hold activities that support these problems, namely by holding a program to empower the quality of human resources in the religious field.

Through real work lectures, students can learn to recognize their weaknesses and develop their abilities to overcome various problems that exist in society(Dahlan, 2019). Understanding the oppressive structural reality and being aware of its position in that reality. If the student's awareness grows, there will also be a strong will to make changes in order to improve the quality of people's lives. The academic community, especially students, have direct opportunities in the development of community empowerment because the presence of universities requires the community and the community needs universities.. Real work lectures or community service have great benefits for students to improve self-quality. Through the experience gained from the community and make it a change in the future. Real work lectures are programs that thoroughly integrate the knowledge possessed into the form of community service by providing learning experiences to students and working in various community activities as a vehicle for the application and development of knowledge that has been obtained and applied to

the community. Every work program carried out in real work lecture activities provides benefits for providing solutions to problems. These programs include the lack of religious studies such as reading and writing the Koran, and the lack of public enthusiasm for religious activities.

Basically this research was carried out by referring to previous research such as research on the development of human resources (HR) in the field of religion and social society in Kawung LuwuK village written by Mohammad Sahril and Rahma OKtafiana Rani in which it was explained that in the implementation of the work program, real work carry out several approach methods, namely carrying out a religious approach method, a systems approach method, and an approach method based on the character of the community (Sahril et al., 2018). Furthermore, research on the implementation of the religious approach program through KKN STIBA MaKassar in Baruga Village, Maros Regency. written by Asnawati Patuti and Rahmat, in the journal explained that the real work college work program is the practice of the tri dharma of higher education on the pillars of community service that has been benefited by KKN participants, the community and the government. Work program in the religious field carried out to train and hone skills in da'wah activities, social awareness and play an active role in collective work with the community and government (Patuti et al., 2020). As well as research on community empowerment through educational, religious, social, economic, and health activities written by Amir and Nasution, in this study explains that through a KKN work program called SERULAGA (Serunya Learning Religion), this program helps teach children to recite the iqra, juz'amma and also the Qur'an. However, there are also people who know Asamaul Husna, read Yasin's letter every Friday night, pray maghrib in congregation at the mosque, and there are also additions about the science of makharjul letters, tajwid knowledge, stories of the prophet, and friends. There is also training for children and youth to speak in front of the public as a form of mental and character training so that they can be confident when appearing in front of many people. (Amir & Nasution, 2018).

The purpose of this study is to find out the impact of real work lectures on empowering the quality of human resources in the religious field for the progress of the people in BengKaK PaduKuhan, Kanigoro Village, Kaoanewon Saptosari, GunungKidul Regency. Then it is hoped that by empowering the quality of resources in the religious field, it can increase knowledge about religious aspects so that religious development in BengKaK PaduKuhan can develop better and real work lectures carried out by students can produce a good impact on the community, especially in improving the quality and religious knowledge is still minimal in the area.

2. METHOD

To achieve the expected goals, the independent KKN program batch 105 groups of 114 academic years 2021/2022 in PaduKuhan BengKaK is carried out by empowering mosques through education to the community and motivation,

competitions, and hands-on practice. A summary of the implementation method along with student effective working hours (JKEM) is presented in table 1.

Table 1. Schedule of Program

No	Method	Activity	JKEM	Engaged Students
1	Community education	TPA Assistance	12 × 3 hours	6 people
		Mosque Inventory Procurement	1 × 1 hour	11 people
		Procurement of Iqra', and MuKena	1 × 1 hour	11 people
		Friday Sermon	4 × 15 minutes	4 people
		Organizing Kultum and Tadarus	21 × 1 hour	11 people
		Short Video Screening About Bilal Bin Rabbah	1 × 2 hours	11 people
2	Practice	Adhan and Iqomah Training	5 × 1 hour	6 people
		Compulsory Prayer Reading and Intention Training	10 × 1 hour	6 people
		Mandatory Prayer Procedures Training	10 × 1 hour	6 people
3	Races and Games	Organizing Religious Competitions	1 × 5 hours	11 people
		Implementation of Brain Gym	1 × 1 hour	11 ranks

This study uses a qualitative research methodology. Qualitative research methodology is the process of exploring and understanding the meaning of individual and group behavior, describing social problems or humanitarian problems. The research process includes making research questions and procedures that are still temporary, collecting data in participant settings, analyzing data inductively, building partial data into themes, and then providing interpretations of the meaning of the data. (Qualitative Research Method - Prof. Dr. Conny R. Semiawan - Google Books, nd). This is in accordance with the results of the research that the authors obtained by observing the behavior of the community through a program to increase human resources in the religious field for approximately two months. Qualitative research methodology makes it easier for the author to obtain more in-depth information through interviews and observations regarding community empowerment in the religious field, namely TPA, Tutoring, Tadarus, Kultum and Discussion of Islamic studies during the real work lecture period held in Padukuhan BengKaK, Kanigoro.

3. RESULTS AND DISCUSSION

A. Main Work Program

1) Al-Qur'an Education Park (TPA)

Al-Qur'an Education Park (TPA) is an institution that is usually established by the community to provide non-formal Islamic religious education. This non-formal education is more emphasized on providing an understanding of the basics

of Islam with the target of early childhood. Giving material is easier to give to children at an early age, because when the child is still early, the mind and heart are still clean and pure so that children will easily accept the material.(Windi, 2015). This education is also intended to encourage the growth and spiritual development of children, so that children will be ready to face a higher level of education. The enthusiasm of the children is usually found in the Koran activities, singing and simple games given by the Koran teacher. The sKills obtained from this TPA activity include recitations or the ability to read the Qur'an according to guidance ranging from tajwid, maKhrijul letters to tartil (Windi, 2009). In addition, children will also receive Knowledge related to proper and correct worship procedures, such as Hajj, prayer, fasting, and the pillars and sunnah of the Prophet.



Figure 1. TPA

However, in this era of globalization, there have been many changes in children's interest in participating in TPA activities, they prefer to play games using the gadgets given to them by their parents. So it is necessary to reform the teaching system that can again attract children's interest to participate in TPA activities. This is done to increase the enthusiasm of the TPA students and to increase religious Knowledge that is not well understood by the students. In carrying out TPA activities, KKN students face obstacles, namely the enthusiasm of the students which is decreasing day by day. After some observations, it turned out that the TPA children were more concerned with playing in the afternoon than participating in TPA activities. Due to this, KKN students maKe changes to teaching methods and use quizzes every weeK. One thing to do is to provide current TPA materials, while for reading and writing activities Iqra and the Qur'an, KKN students use the method by letting children read Iqra and the Qur'an, then when they are wrong they are not immediately justified but are notified. the location of the error and providing justification for reading by being given an understanding of where an Iqra or Qur'an

reading is formed. It turns out that after applying this method, children can understand slowly about mistakes in reading Iqra and the Qur'an. This prevents them from repeating these mistakes in subsequent readings.



Figure 2. Study Group

To stimulate the enthusiasm of the TPA children, KKN students hold quizzes every week and are given door prizes if the TPA children can answer the questions or challenges they have conquered. The children's enthusiasm increased after the quizzes and changes in the TPA teaching methods. TPA children are becoming more active and enthusiastic about doing TPA activities. Because of this increasing enthusiasm, KKN students held a religious competition at the end of the TPA activities during KKN. The implementation of this activity was strongly supported by the Dukuh and Padukuhan Bengkalk community because there was still very little religious education, especially regarding reading and writing Iqra and the Qur'an, this can be seen from the children's still not being able to read the Qur'an, the average reading the children are still Iqra between Iqra volume 1 to Iqra volume 3.



Figure 3. Landfill activities

2) Tutoring

During the pandemic, students study from home online. This has become a new habit for students and parents alike. Students still find it difficult to participate in online learning activities as well as parents who guide them, there are still many parents who are technologically blind and have low education so it is difficult to teach their children at home (Pramesta et al., 2020) ; (Amaranggana et al., 2020). Children's learning motivation can decrease due to the lack of direct teacher guidance and parental direction during the learning process at home. There is a need for home tutoring assistance for elementary, middle, and vocational school children to foster student learning motivation. This is necessary to help children who have difficulty understanding the lessons given by the school. In the context of community service, students of the State Islamic University of Sunan Kalijaga Real Work Lecture (KKN) played an active role in the process of helping to overcome the impact of the Covid-19 Pandemic in the education aspect in BengKaK Village, Kanigoro Village, Kapanewon Saptosari, GunungKidul Regency through one of their individual work programs, namely Free Tutoring Assistance (Bimbel) for children and adolescents who are still in school.



Figure 4. Tutoring

3) Tadarus Al Qur'an

Tadarus Al-Qur'an or the activity of reading the Qur'an is a form of worship that is believed to be able to get closer to Allah SWT, can increase faith and piety which has implications for positive attitudes and behavior, can control oneself, can be calm, verbally awake, and istiqomah in worship. With children accustomed to reading the Qur'an every day, it is the first step in living, understanding, loving and practicing what is contained in the habituation activities of tadarus Al Qur'an. Because with this activity, it is hoped that a religious character and a Qur'anic spirit can be formed, so that students get used to reading the Qur'an every day and in any activity they always involve Allah. (Fauziah et al., 2019). This activity starts after every maghrib prayer in congregation until the time for the Isha prayer. This habit of recitation of the Qur'an aims to improve the habit and enthusiasm for reading the Qur'an and to develop good ways and methods in reading the Qur'an. The habit of reading the Qur'an is to foster a sense of love and to improve the reading of the Qur'an which is not good and precise in terms of recitation and accuracy of reading.

The improvement and enthusiasm of the Padukuhan BengKaK community has also progressed quite well. Previously, the people in BengKaK Hamlet had not carried out tadarus together and did not have the enthusiasm to read the Qur'an. However, after several of these programs were implemented, the community seemed enthusiastic and increasingly developed in exploring religious Knowledge. This is evident from the following activity photos.



Figure 5. Tadarus

4) Friday Sermon

The Friday sermon is carried out by the Friday preacher before the Friday prayer. The application of this Friday Khutbah is very strategic to be used as an appropriate propaganda medium. The Friday sermon is included in the work program of the KKN UIN Sunan Kalijaga because there is still a lack of methods or ways to deliver the right sermon so that it is not boring to be heard by the congregation for Friday prayers. Not only that, KKN students in Padukuhan BengKaK are also trusted and recommended by local religious leaders to deliver Friday sermons because local religious leaders hope that with the existence of KKN students at Sunan Kalijaga Yogyakarta State Islamic University, they can add new insights and Knowledge about religion followed by presentations. better and more innovative.

The Friday Sermon was an opportunity for the preachers to meet all Muslims in the location. Friday sermons that are carried out regularly once a week can be directed at systematic coaching through sermons and advice from the preachers. Thus the preacher can always instill an attitude of piety to the congregation so that they are truly devoted to Allah SWT in all aspects of life and all the rules of Allah SWT, both in matters of aqidah, worship, morality, math'umat, malbusat, and mu'amalah. Considering the strategic position of the Friday sermon for the development of the people, the Friday sermon must be well structured so that it really impresses the congregation. The sermon that will be substantively memorable is the actual sermon. Namely, the sermon that touched on the most

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touched on the most important events of the week and what attitude was taken by the Muslims in the face of these events.



Figure 6. Friday Sermon

5) Religious Competition

This Religious Competition was held to be held because it was for appreciation and at the same time evaluating the TPA activities that were held during the KKN activities carried out in Padukuhan BengKaK, Kanigoro. This is done to further increase the enthusiasm of TPA children and youth to improve their reading of the Qur'an and Knowledge of other religions. In organizing the competition, the children and youth of the TPA were very enthusiastic in participating in the competition. Competition to get the champion in some competitions is very tight. Several competitions were held such as Iqra and Al-qur'an reading competitions, religious theme speech competitions, Al-qur'an memorization competitions, and Religious Intelligence Competition (CCA).

It is hoped that this competition can be the result of an evaluation of previous TPA activities that have been held by KKN students. The implementation of religious competitions is very much supported by the Hamlet and the Padukuhan BengKaK community. According to them, this will be able to revive TPA activities, which previously had no TPA activities due to the Covid- 19 pandemic. The results of the evaluation of this TPA activity will also be used as reference material in the implementation of a better TPA. Thanks to the TPA activities and religious competitions, the children and the community felt a return of enthusiasm and effort in increasing faith and piety to Allah SWT. Not only that, the impact of holding this activity is to revive the spirit of worship and the importance of early Knowledge that must be given to people According to them, this will be able to revive TPA activities, which previously had no TPA activities due to the Covid-19 pandemic.

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Figure 7. Religious Competition

6) Kultum

Kultum is an excellent medium of da'wah to spread understanding and Knowledge of the Islamic religion more broadly and can be understood by most people in general. This activity is very well Known by the public, especially Muslims as a medium to convey understanding and Knowledge of the wider Islamic religion. The media conveying Islamic da'wah through cults for Muslims is very easy to understand and not boring(Faizah, 2019). This is because the cult in terms of conveying the understanding of Islamic religious teachings is delivered only on the essence or subject matter of Islamic teachings accompanied by brief, solid, and clear explanations.(Yanto, 2014). Of course this is very easyunderstandable and not boring for people when listening to cults.



Figure 8. Kultum

Therefore, the KKN students of UIN Sunan Kalijaga Yogyakarta included Kultum as a KKN work program because cults were considered a propaganda medium to improve human resources in Padukuhan BengKaK, especially in the religious field. The cult activities organized by KKN students are carried out every day after the Maghrib and Isha prayers. It is hoped that by holding this daily cult can help the community to understand the teachings of Islam more broadly and to increase the faith and piety of the people in Padukuhan BengKaK, Kanigoro. The support from the community is extraordinary, this can be seen from the people who are increasingly active and often come to the mosque. The lack of religious activities such as cults and so on causes the community to be very enthusiastic and support these activities. People are very happy with the existence of cult activities every day, making them able to understand the teachings of Islam better and can increase the piety and faith of the community. Kultum can be used as a medium for learning Islamic religious knowledge that they do not know and understand, becoming more understanding and understanding about the teachings of Islam in order to improve the piety and faith of the people who are still lacking.

Not only work programs related to improving human resources in the implementation of religious activities. However, there are also work programs that are used as supporters in increasing human resources in the religious field. This supporting work program aims to serve as an encouragement to the community to further increase knowledge and understanding of Islamic teachings as well as an appreciation for all their support and assistance in the success of KKN work programs at UIN Sunan Kalijaga Yogyakarta. With the holding of this supporting work program, KKN students hope that residents will return to being enthusiastic in prospering the mosque and also instilling in children the importance of taking care of each other and developing advanced, innovative, and innovative human resources. creative and dedicated in terms of advancing Muslims and prospering mosques with various interesting religious activities. The various supporting work programs include: Iqra and Al-Qur'an Reading and Writing Competitions, Al-Qur'an memorization competitions, Speech Contests on Religion, Religious Intelligence Competition (CCA).

7) Support Work Program

a) Watching Islamic Movies Together Commemorating the Islamic Year

In order to commemorate this Islamic new year, KKN students held an activity to watch together a film entitled *Bilal: A New Breed of Hero* which tells about the struggle of an Islamic figure named Bilal bin Rabbah in fighting slavery and the social caste system that was enforced at that time. (Ashifana et al., 2019). The watching activity was attended by children and teenagers from Padukuhan BengKaK who were very enthusiastic. The enthusiasm of these children and teenagers arises because of the interesting animated films shown from the film. Not only that, on the sidelines of these activities, KKN students held interesting quizzes to dig deeper into the TPA children's ability to observe and observe the storyline and the message of advice contained in the film. (Hasna Hartina, 2017). This activity was held not only to commemorate the Islamic New Year 1443 Hijriyah, but also to be used as a medium for Islamic da'wah using film as a medium. By using the film media, including the media for Islamic da'wah in an innovative and contemporary way (Ninla Elmawati Falabiba, 2019). This will be easier to understand and accept, especially for children because it is done in a contemporary way and packaged in an interesting way.



Figure 9. Watching Together

b) Submission of Qur'an Animals to commemorate Eid al-Adha

Eid al-Adha is a holiday in Islam that commemorates the event of sacrifice when Prophet Ibrahim was willing to sacrifice his son Prophet Ismail as a form of obedience to Allah SWT. Before slaughtering the Prophet Ismail, Allah SWT replaced it with a sheep. Therefore, to commemorate this incident, sacrifices are made to livestock such as goats, cows, sheep and camels every year. In terms of commemorating Eid al-Adha, students of KKN UIN Sunan Kalijaga Yogyakarta also handed over sacrificial animals from donors to religious leaders and the Padukuhan BengKaK community. Previously, students held an open donation of sacrificial animals, this was done to get donors who wanted to sacrifice livestock to be distributed to the people of Padukuhan BengKaK, Kanigoro. After going through a fairly long process, finally there was one donor who wanted to sacrifice

livestock to be distributed to the community. The people of Padukuhan BengKaK are very grateful to KKN students and donors who have been willing to distribute livestock to be sacrificed in Padukuhan BengKaK, Kanigoro. The local community hopes that the distribution of sacrificial animals from donors will increase the enthusiasm of the community to sacrifice.



Figure 10. Submission of Sacrificial Animals

c) Mosque Painting

This painting is a work program that is carried out because it sees the condition of the mosque which at the time there were several places that had not been painted, thus making the mosque less attractive and a little less beautiful. Finally, the KKN students decided to do some painting in some areas of the mosque that had not been painted. The painting activity of this mosque is very much supported and assisted by youth youth groups in doing the painting. The cohesiveness of youth youth groups with KKN students was very visible in this activity. Thanks to this activity, the friendship between KKN students and the youth of Padukuhan BengKaK youth groups grew closer. Religious leaders and the local community are very grateful for the initiatives carried out by KKN students. This will at least leave a legacy of good KKN activities for the community. People will always remember the traces of the legacy in the form of painting this mosque. With the painting activity of the mosque, residents hope that other mosque activities will live, with the new look of the mosque, it is hoped that it will bring up a new spirit in worshipping Allah SWT.



Figure 11. Painting the Mosque

d) Submission of Mosque Inventory

This Mosque Inventory is an activity held by the KKN student initiative because the ornaments, religious books, and other prayer equipment that are not very complete are owned by the local mosque. Submission of this mosque inventory aims to add and complete other equipment that is not owned by the mosque. With the addition of complete mosque equipment and equipment, it is hoped that it will further strengthen piety and faith in Allah SWT. This also helps the community in carrying out worship and other religious activities. For example, when going to pray, you don't have to go home first to pick up prayer equipment because there are sarongs, muKena, and headscarves to be used in congregational prayers. This will maKe it easier and help the community in carrying out prayer services, especially praying in congregation at the mosque. The community is very grateful for the initiative and support from the KKN UIN Sunan Kalijaga YogyaKarta students who have helped in completing the mosque's equipment and supplies. The community hopes that with the gifts and equipment of the mosque, they can be used as much as possible and pray for KKN students, hopefully they will get charity for what is given and be carried out in all affairs and be given success in the future.



Figure 10. Mosque Inventory

e) Giving the Al-Iman Mosque Nameplate

The handover of the Mosque Nameplate aims to provide information to others that the building is a mosque. KKN students took the initiative to give the mosque nameplate because the place does not yet have a nameplate, this will maKe people other than the PaduKuhan BengKaK community a little doubtful and even not Knowing, if the building is a mosque. With the installation of the mosque's nameplate, it will maKe other people clarify and Know that the building is a mosque. Religious leaders and the community of PaduKuhan BengKaK positively welcomed this activity because it was very beneficial for others and the

community seemed very happy with the provision of mosque name boards given by KKN students.



Figure 11. Giving the Al-Iman Mosque Nameplate

4. CONCLUSION

Based on the discussion above, it can be concluded that the mosque empowerment program held in BengKaK Hamlet by SUKA BengKaK KKN students for the 2021/2022 academic year has succeeded in increasing the enthusiasm for learning Islam for the residents of BengKaK Hamlet after a cult, tadarus and TPA were held from both parents and families. children. This is evidenced by the fact that some boys who initially did not dare to do the call to prayer after the call to prayer training became brave to do the call to prayer, even teenage boys and fathers have started to dare to come forward to become prayer priests. In addition, the number of mosque worshipers has increased. So is,

The mosque empowerment program organized by KKN UIN Sunan Kalijaga students in the swelling hamlet affected the quality of its human resources through the TPA, tadarus, and Kultum programs. the community and the TPA program showed a good impact on children's enthusiasm to learn the Koran, practice prayers and the call to prayer. The benefits of this research for research users are Knowing and being able to implement community empowerment programs in the field of religion that are in accordance with community needs. the creation of the latest research on community empowerment in the field of religion

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PROCUREMENT OF KALIANDRA SEEDS FOR HONEYBEE FEED IN PRAHU PADUKUHAN

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Abstract - *Kaliandra (Calliandra calothyrsus) is one type of plant that can be used as an alternative raw material to support honey bee cultivation. Calliandra plants have flowers that can last a long time and have a high nectar content. It can be used as a source of nectar for bees to produce quality honey. This factor makes calliandra the preferred vegetation for honey bee cultivation in Padukuhan Prahu, Gunungkidul. Calliandra plants can grow in the lowlands and highlands. Therefore, calliandra is very suitable if planted in the area around Gunungkidul, especially in Padukuhan Prahu, Kalurahan Girimulyo, Kapanewon Panggang.*

Keywords: *Kaliandra, honey bees, Padukuhan Prahu Gunungkidul community.*

1. INTRODUCTION

Bees are honey-producing insects that have long been known to humans. Since ancient times, humans have hunted bee hives in caves, tree holes, and other places to take their honey. Bees also produce products that are needed for the world of health, namely royal jelly, pollen, wax and so on. then humans began to cultivate it by using materials from wood logs. In its development, currently honey bee cultivation can use a setup system.

Indonesia is one of the centers of beekeeping that still exists today. Most of them are located on the island of Java which includes East Java, Central Java, and West Java. The amount of honey produced can reach around 2000-2500 tons specifically for bee cultivation. In addition, Kalimantan and Sumbawa are centers of honey production from wild bees that live in the forest. The world's bee keeping centers are in the Commonwealth of Independent States, Germany, Australia, Japan and Italy.

There are several things that need to be prepared in honey bee cultivation including: Location of cultivation, modern bee cages (setup), work clothes and other equipment. The main requirements that must be met in honey bee cultivation are the presence of a queen bee and thousands of worker bees and male bees in one colony. Another requirement is that the beekeeper must be careful when checking the setup that has been filled in by the bee colony. This is so that there are no two queens in one colony, if this happens, there will be fierce competition between queens for the position as leader of the colony.

Honey bee cultivation is an activity that was initiated by the community in Padukuhan Prahu. This is because it can improve the economy of the people there. Most of the people's income in Padukuhan Prahu comes from the agricultural, livestock, and cottage industries. The existence of a location surrounded by mountains and highlands as well as the availability of large enough land allows the community to open cultivation land. In addition, they can also use the land as a side business, such as animal husbandry, agriculture, and forestry. Therefore, the community utilizes part of the land they have for honey bee cultivation. In addition, it is also used to plant plants that support the development of honey bees such as kalindra, longan, and sunflower.

Calliandra is one of the plants belonging to the leguminosae group and is widely used by breeders as feed ingredients. Calliandra is quite potential to be used as animal feed, because this plant has a protein source of 20-25% (Willyan et al., 2007) in (Abqoriyah et al., 2015). Calliandra plants have long-lasting flowers and high nectar content so that they can be used as good nectar supply plants for honey bees. So therefore a mutually supportive relationship is needed between the morphological characters of flowers and insects in searching for nectar and the "intermediate" task of bees as pollinators. That way can form a mutually beneficial relationship to get optimal results.

One bee colony contains at least 30 thousand to 60 thousand worker bees which are the smallest in size when compared to the queen and male bees. His job

is to build a beehive as a place to lay eggs for the queen bee, collect food (in the form of nectar, pollen and water), feed the queen and male bees, guard the hive from enemies, and clean the hive. While the male bee is a bee that is larger than the worker bee, but not bigger than the queen bee. There are only hundreds of male bees in a colony. His job is to marry the queen bee so that the colony can grow in number.

In short, the honey bee life cycle includes a queen bee which has worker bees and male bees that live together to form a colony. Then hundreds of male bees will fight over one queen bee to mate. This process is characterized by the queen bee flying high, then being chased by the male bee. One male bee that manages to chase the queen bee will carry out the fertilization process. After mating is complete, the male bee will usually die. Next, the queen bee will lay eggs and leave the eggs in the nest. The eggs will develop into larvae and hatch into bees for approximately 43 days. The newly hatched bees consist of the same three types of bees as before, namely; queen bees, male bees, and worker bees.

2. METHOD

The method used in this activity is to carry out a qualitative descriptive approach designed to collect information about current real conditions. The technique used is to analyze the condition of the community, the ability and understanding of the community towards honey bee cultivation in Padukuhan Prahu. At that time the activity was carried out on August 5, 2021 at the house of Mr. Suhardi (chairman of RT 4) as well as the first person to pioneer honey bee activities in Padukuhan Prahu.

The activity was attended by around 15 residents and members of the Yogyakarta Environment and Forestry Service who handed over 100 boxes of Kelulut Bees and one box of Lancing Bees to the Prahu Hamlet community. In addition, students from KKN 105 groups of 177 UIN Sunan Kalijaga Yogyakarta also handed over 50 Kalinda seeds and 5 Longan seeds. The aim is as a form of student support for the spirit of the Prahu Hamlet community in developing honey bee cultivation.

This activity also uses the method of socialization to the community in Padukuhan Prahu. This is used so that people are able to be involved in the social world and are able to develop themselves with various existing facilities. It is hoped that with the socialization related to the great benefits and opportunities in honey bee cultivation, the community will be more enthusiastic in developing the honey bee livestock. The benefits will be felt someday because it can increase the standard of living and income for the people there.

This socialization facility provides a lot of information that can add insight to understand human existence and various problems that exist in the surrounding environment. By providing an understanding to the community about honey bee cultivation with various processes, of course this adds to the community's knowledge so that they can be more productive and able to improve village

welfare. Through honey bee cultivation, people are encouraged to be able to take advantage of the natural surroundings to improve their standard of living.

It is certain to take advantage of it by always maintaining and preserving the surrounding nature so that it can be mutually beneficial. The benefits can be felt when the honey bee cultivation can produce good quality honey. Hope in the future can Motivating the public to be motivated to cultivate honey bees as a new commodity that is useful and improves the economy, especially during the current Covid-19 pandemic.

3. RESULTS AND DISCUSSION

The implementation of the program for the procurement of plant seeds for honey bee feed is one of the work programs in the social community sector. Therefore, in the implementation of this activity, students from class 105 group 177 did observations first. In addition, it also seeks valid information so that the work program designed is in accordance with the potential and needs of the community. Procurement of plant seeds to support honey bee cultivation is a form of contribution from group 177 KKN students to the community.

Most of the community activities in Padukuhan Prahu are farming and raising livestock. One of their livestock activities is honey bee cultivation. This activity is a flagship program designed by Mr. Suhardi as the head of RT 04. This is because he is quite qualified in terms of honey bee farming, which was later developed and socialized to residents in Padukuhan Prahu.

Livestock farming is one of the business opportunities that many novice entrepreneurs are looking for. Honey bee farming has several advantages over other livestock cultivation. First, this business does not require feed that drains capital in the maintenance of honey bees. Because honey bees will find their own food. Honey farmers are not bothered with feeding which is usually regularly scheduled. Second, in honey bee cultivation, there is no stage of marrying two honey bees intentionally by business actors. Honey bees will undergo a natural mating process in their own way. So that honey bee farming is easier to implement.

Furthermore, the yield of the honey bee farming business is very promising. The selling price of honey per kilogram is Rp. 80.000,00 to Rp. 90.000,00. This honey bee farming activity is supported by the Gunungkidul Environmental Service by donating 100 boxes of honey bees. The honey bees provided by the Gunungkidul Environmental Service are the Kelulut Bees and Lanceng Bees. In addition, they also provide direction to the community regarding honey bee cultivation and the process. Of course, this is a new opportunity for the Prahu people to develop productivity for honey bee farming activities. This of course can be a supporter of the community's economy.



Figure 1: Kelulut Bees

The honey bees obtained will later be distributed to all residents in Padukuhan Prahu. The distribution of honey bees and installation in every house is monitored directly by Mr. Suhardi. This is done in order to minimize errors when placing the "home" of the honey bee. In addition, before being distributed to the public, the setup boxes containing the honey bees are checked first. This is done to ensure the presence of the queen bee. If the queen bee is not in one colony, it is feared that the other bees will run away and cannot produce honey.

To support community activities in Padukuhan Prahu related to honey bee cultivation, KKN group 177 students seek to assist in the development of the cultivation by procuring seeds. The seeds donated by group 177 colleagues were calliandra and longan seeds. In addition, all members of the KKN group 177 also helped in planting the seeds in Mr. Suhardi's yard. In addition, seed planting is also carried out along the RT 04 area road. The seed planting activity will be carried out on August 8, 2021.



Picture 2: Photo with members of KKN 105 and honey bees cultivation leaders.



Picture 3: Handover of Calliandra dan Longan Seeds to Mr. Suhardi.



Picture 4: Planting Longan Seeds with Mr. Suhardi.

Even though the planting of Kaliandra and Longan seedlings has been carried out, the KKN group 177 students are still monitoring the progress of the growth of the seedlings. In accordance with the observations, Kaliandra that has been planted is growing well. Because the growth of this plant takes a long time to flower, it is not possible to record how much Kaliandra contributes as honey bee feed. This includes the effect of Calliandra flower nectar on the quality of honey.

Calliandra plants are very good to be used as animal feed, especially honey bees. This is because Kaliandra has flowers that can grow and last long enough. In addition, Kaliandra flowers contain good nectar for honey production. Researchers say that there is a protein content of 20-25% in the nectar of Kaliandra flowers. Therefore, the KKN students of group 177 chose Kaliandra as a plant that was donated to the community who were cultivating honey bees.

With the Calliandra plant, worker bees can take nectar from the flowers, so they can produce high-quality honey. Especially if you can produce royal jelly which has a high economic value. This is because royal jelly is very beneficial for humans, both in the fields of health and beauty. When people in Padukuhan Prahu can take advantage of and develop honey bee cultivation, little by little the level of the

economy there can improve and even increase. Utilizing and maintaining the surrounding environment can provide mutual benefits and great prosperity for all.

4. CONCLUSION

Procurement of calliandra and longan seeds as feed is very useful for the survival of the honeybees cultivated by Mr. Suhadi as the head of the RT.04. Because calliandra seeds have flowers that can grow and last long enough. In addition, Kaliandra flowers contain good nectar for honey production. While the longan plant is also believed to have 2 directions of benefits other than the flowers to feed honey bees, longan also has fruit that is rich in benefits and has a sweet taste that can be consumed by the Prahu village community, especially Mr. Suhadi, the owner of honey bee slag. So that the presence of nectar-producing plants is able to increase the amount of honey produced by bees and can increase the income of the community.

Not only that, by utilizing existing natural resources, it is able to have a positive impact on all parties in the future. So it is proven that the procurement of calliandra and longan seeds provided by KKN Group 177 students has positive benefits and is able to improve people's lives, because it is seen from existing sources of seed plants increase the quantity of honey produced by the bees.

Based on the results of our observations, there are several limitations experienced and can be a factor that can be given more attention to future researchers in order to further refine their research. Because this research itself certainly has shortcomings that need to be improved, one of the limitations obtained is that the sources of data or references obtained are limited, so they are still lacking to explain the actual situation.

Therefore, it is recommended for further research to be able to reproduce references from both journals and direct interviews, with the aim of better data accuracy in research. Furthermore, conducting continuous research, this is in order to be able to see and assess any changes that will be produced by bees with the presence of these seeds from time to time. Hopefully this research will be able to increase the reader's knowledge regarding honey bee cultivation which is given calliandra and longan plant seeds as food.

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**THE EFFECTIVENESS OF MEMORIZING DAILY PRAYERS AT THE
AL-QUR'AN EDUCATION PARK (TPA) NGANGGRUNG LOR, IMOREJO,
WONOKERTO, TURI, SLEMAN, YOGYAKARTA.**

Rahmat Hidayat, Minkhatul Maula Rahman

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Abstract - In the research conducted by the author, the method is used by repeating the prayer readings to observe the progress of individual memorization. Then check the individual's ability, and for each TPA student who memorizes it, the author controls it with a TPA smart book. At that time, the author can conclude that the increase in reading the Qur'an (Al-Qur'an intelligence) and Spiritual Intelligence can be encouraged by the effectiveness of memorizing TPA. In that way, parents, educators, and the environment can be more progressive in shaping the characteristics of TPA students. Especially the students of TPA al-Jabbar Nganggrung Lor, Imorejo, Wonokerto Turi, Sleman Yogyakarta.

Keywords: *Memorizing, TPA*

1. INTRODUCTION

Religious values in the regulation of the minister of education and culture number 137 of 2014 concerning standards for the level of achievement of child development, it is stated that religious and moral programs are one of the contents of developing early childhood education curriculum. A program is a form of learning innovation for developing children's good behavior from religious, moral, and community life values in playing. Spiritual and moral development Are focusingbetwee on children's religious and ethical behavior in the vertical dimension in obedience to God, while in the horizontal size in the form of conduct in the community. Spiritual and moral values need to be developed from an early age in children.¹

The development of science and technology (IPTEK) and the development of the times increase the competitiveness among humans. This also impacts parents' competitiveness who want to equip their children with various abilities and skills to become modern humans. But the ambition that parents want is to shape their children to impact the lack of spiritual realms that children must have from an early age. The need for cooperation among parents, educators, and professionals to unite steps for forming a young adult generation with scientific and religious quality.²

The scholars reminded parents that they need to control their children based on the negative reality, which is a mandate. If a child is used to doing good things, he will grow up to be a good person. Teaching and educating children are the basic needs that must be met because character building is a long-term process.

Early childhood education is a level of education starting from an early age to six years. Educational stimulation is given through physical and spiritual development to face further education through formal, non-formal, or informal channels.³

A. Problem Identification

Identification of problems in this study are as follows:

- 1) Lack of variation in learning methods on aspects of religious, moral ability.
- 2) Lack of teacher motivation to trigger children's enthusiasm in the following memorization.
- 3) Activities of memorizing daily prayers have not yet been responded to and remembered by children.
- 4) Inadequate media to support the rote method.

B. Problem Restriction

- 1) Effectiveness of the daily prayer memorization method.

¹ PPPPTK TK DAN PLB BANDUNG 2017, KP4,h.62 data taken on 6 September 2021

² Humannika, Fenomena Kenakalan Remaja Di Indonesia, the data downloaded from <https://journal.uny.ac.id/index.php/humannika/article/view/3649>, data taken on 6 September 2021

³ Maimunah Hasan, Pendidikan anak Usia Dini, (Jogjakarta: Diva Press, 2011), page 15

- 2) Religious, moral ability.
- 3) The effectiveness of the daily rote method in improving the religious, moral abilities of children at the Al-Jabbar Ngaggrung Lor TPA, Imorejo, Wonokerto, Turi, Sleman, Yogyakarta

C. Problem Formulation.

- 1) How good is children's religious, moral ability at Al-Jabbar Ngaggrung Lor TPA, Imorejo, Wonokerto, Turi, Sleman, Yogyakarta. Before using the daily prayer memorization method?
- 2) How good is children's religious, moral ability at Al-Jabbar Ngaggrung Lor TPA, Imorejo, Wonokerto, Turi, Sleman, Yogyakarta. After using the daily prayer memorization method?
- 3) How big is children's memorization from TPA Al-Jabbar Ngaggrung Lor, Imorejo, Wonokerto, Turi, Sleman, Yogyakarta. After using the daily prayer memorization method?

D. Research Objectives

- 1) To determine children's religious, moral abilities at Al-Jabbar Ngaggrung Lor TPA, Imorejo, Wonokerto, Turi, Sleman, Yogyakarta. . Before using the daily prayer memorization method?
- 2) To determine children's religious, moral abilities at Al-Jabbar Ngaggrung Lor TPA, Imorejo, Wonokerto, Turi, Sleman, Yogyakarta. After using the daily prayer memorization method?
- 3) How big is children's memorization from TPA Al-Jabbar Ngaggrung Lor, Imorejo, Wonokerto, Turi, Sleman, Yogyakarta. After using the daily prayer memorization method?

E. Research Benefits

- 1) The theoretical benefit in this research is to develop the application of teaching effectiveness, especially the effective method which is applied in daily prayer to children at TPA Al-Jabbar Ngaggrung Lor, Imorejo, Wonokerto, Turi, Sleman, Yogyakarta so that this research is expected to be able to expand the scope research on effective methods as a scientific manifestation and can contribute to further research
- 2) The practical benefit of this research is to motivate teachers and other academics to examine the effectiveness of the daily prayers applied to children to become the essential capital for studying the better efficacy of memorizing daily prayers.

F. Literature Review

The effect of memorizing daily prayers on children's spiritual intelligence in class B at RA Nurusholihah drajat Cirebon" according to Dina Fitriani's research entitled "The Effect of Al-Qur'an Memorizing Activities on the Spiritual Intelligence

of Santri at Tahfidzul Qur'an Islamic Boarding Schools (PPATQ) Raudlatul Falah Bermi Gembong Pati in 2016.⁴ This study concludes that there is a significant favorable influence between the activity of memorizing the Qur'an on the spiritual intelligence of the students of the Tahfidzul Qur'an Children's Islamic Boarding School (PPATQ) Raudlatul Falah Bermi Gembong Pati in 2016.

Another relevant research is Nur Hasanah's research entitled "The Effectiveness of the Kauny Quantum Memory Method in memorizing the Qur'an at the Qur'an house of SDIT LHI Yogyakarta."⁵ This study concludes that the Kauny Quantum Memory method in remembering at the Qur'an house at SDIT LHI Yogyakarta is said to be more effective; this is reflected in the effectiveness of learning seen from effective learning indicators including good material organization, good comics, and increased enthusiasm for the material.

Effectiveness comes from the word adequate; according to Widada, there is an effect, effective, productive, and can bring the same results. The opinion expressed by Widada is in line with that conveyed in Simamora, which states that effectiveness is the level of success in achieving the target goals.

Effectiveness raises in terms of whether or not the target being pursued is achieved. If the achievement targets in activities are closer, it means the higher the point obtained. Effective learning can be achieved if supported by the way the teacher teaches and the innovation method used. In this case, the focus of the research is on children from TPA al-Jabbar Nganggrung Lor, Imorejo, , Wonokerto, Turi, Sleman Yogyakarta.

2. METHOD

The research method is a way of working, paths or steps arranged systematically to understand the object to be researched. Strauss and Corbin explain qualitative research using qualitative methods rather than statistics or other forms of calculation.⁶ Several things need to be considered in the research methodology, namely the type of research, data sources, data collection techniques, and data analysis methods.

The type of research carried out by the author is Field Research Research. The data collection techniques that the author uses are very documentation, note-taking, and classification techniques—namely recording the progress of the Dantri TPA Al Jabbar Ngaggrung lor twice a week. Then classify the development of students' spiritual intelligence by memorizing daily prayers. The data analysis technique used is an interactive model analysis technique developed by Miles and Huberman, namely collecting data, reducing data, presenting data, and drawing

⁴ Downloaded from <http://eprints.walisongo.ac.id/6193/1/123911042.pdf> on 7 September 2021

⁵ Downloaded From http://digilib.uin-suka.ac.id/26948/1/13410210_BAB-I_IV-atau-V_DAFTAR-PUSTAKA.pdf on 7 September 2021

⁶ Anselm Strauss dan Juliet Corbin, *Dasar-Dasar Penelitian Kualitatif Tata Langkah dan Teknik-Teknik Teoritisasi Data*, (yogyakarta: Pustaka Pelajar, 2009) page.4 data taken on 7 September 2021

conclusions or verification. The approach chosen by the author using Teaching Effectiveness is observing a general phenomenon. Then form an innovation development of it until it can be concluded the level of effectiveness that occurs.

3. RESULTS AND DISCUSSION

Of the twenty-five TPA students, twenty of them deposit daily prayers every Monday and Thursday. A total of twenty children participated. Fifteen of them memorized the daily prayers in three weeks. The memorization of the fifteen students had a significant effect on their ability to read the Qur'an in terms of changes in reading the Qur'an before and after memorizing the daily prayers. The next focus on remembering the daily prayers also affects the spiritual intelligence of the children of the Al Jabbar TPA. The data was obtained through observing their effectiveness more often in practicing their memorization when the prayer time was used, like reading prayers when entering and leaving the mosque, when it rains, and when looking in the mirror.

A. Quantitative Type Research Results

From observations and interviews conducted, the author found significant changes that occurred in twenty children. Both changes in reading the Qur'an (al-Qur'an intelligence) and spiritual changes (Spiritual intelligence) following memorization, as shown in the following table.

Table 1. List of Student progress

No	Name	Alqur'an Reading Ability before memorizing Daily Prayers	Alqur'an Reading Ability after memorizing Daily Prayers
1	Rudi	Hasn't followed rote yet	Hasn't followed rote
2	Gisko	Hasn't Followed Memories	Not Followed Memories
3	Chesa	Hasn't Followed Memories	Not Followed Memories
4	Brian	Hasn't Followed Memories	Not Followed Memories
5	Gadiza	Hasn't Followed Memories	Not Followed Memories
6	Alfan	Difficulty distinguishing Hijaiyah letters	Able to indicate Hijaiyah letters
7	Zalfa	Difficulty Differentiating Harokat	Able to indicate letters
8	Bagus	Not fluent in reading short Surahs	Starting to read short Surahs fluently
9	Irfan	Difficulty distinguishing Waqaf letters	Able to distinguish waqaf letters
10	Dewi	Can't Read Tanwin	Can Read Tanwin
11	Shinta	has difficulty connecting notes	Able to connect letters
12	Raisha	Not yet able to read Tasydid	Able to Read Tasydid
13	Amadea	Difficulty distinguishing Khalqi letters	Able to indicate Khalqi letters
14	Adel	Difficulty Waqfing Tanwin	Able to waqf Tanwin
15	Arshaka	Unable to connect letters Hijaiyyah	Able to connect letters Hijaiyyah
16	Arshaka	Confused when there is mad	Able to read mad law
17	Adi	Difficulty reading Idzhar Qamariyah	Able to read Idzhar Qamariyah
18	Anggre	Anggre Difficulty reading Ghunnah	Able to read Ghunnah
19	Fuad	Unable to read waqf	Able to read waqaf
20	Zidan	Difficulty reading Idgham	Able to read Idgham

21	Ikbal	It is not clear to read short Surahs	It is clear to read short Surahs
22	Kevin	Can't Read Mad's Laws	Can Read Mad's Laws
23	Abi	Difficulty memorizing Al Fatihah	Able to memorize al fatihah
24	Rehan	Does not understand the letter Khalqi	Understands the letter Khalqi
25	Avin	Don't know mad reading	Understand mad reading

Table 2. List of Student progress After Program

No	Name	Spiritual Intelligence before memorizing the Daily Du'a	Spiritual Intelligence after memorizing the Daily Du'a
1	Rudi	hasn't followed rote yet	hasn't followed rote
2	Gisko	hasn't followed rote yet	hasn't followed rote
3	Chesa	hasn't followed rote yet	hasn't followed rote
4	Brian	Hasn't Followed Memories	Hasn't Followed Memories
5	Gadiza	haven't followed rote	yet haven't followed rote
6	Alfan	Alfan Not memorized the prayer to eat	Can practice the prayer to eat
7	Zalfa	7 Zalfa Enters the mosque without reading the prayer	Able to practice the prayer in entering the mosque
8	Bagus	Not fluent in reading prayers	Reading Prayers fluently
9	Irfan	only memorizes the prayer for ablution (wudhu)	Memorize all components of the prayer for ablution (wudhu)
10	Dewi	Don't memorize the raining prayer	Able to practice the prayer when it rains
11	Shinta	When lightning only covers ears	Able to read prayers during lightning
12	Raisha	Entered the bathroom without reading prayers.	Reading prayers in and out of the bathroom
13	Amadea	Not reading prayers after studying	Able to read prayers after studying
14	Adel	Not knowing the wake-up prayer	Practicing the wake-up prayer
15	Arshaka	Don't know the prayer wearing clothes	Able to read the prayer wearing clothes
16	Askha	Confused reading prayer when praying	Fluently reading prayers when praying
17	Adi	Difficulty reading prayers entering the house	Able to read prayers entering and leaving the house
18	Anggre	Not reading prayers while traveling	Reading prayers while traveling
19	Fuad	Don't know the prayer on the ship	Able to read the prayer on the ship
20	Zidan	Difficulty memorizing prayer prayers	Able to memorize prayer prayers
21	Ikbal	doesn't pray when visiting a sick friend Reading a prayer when visiting a sick friend	Reading a prayer when visiting a sick friend
22	Kevin	Don't know the wake-up prayer	Knowing the wake-up prayer
23	Abi	Don't memorize the morning prayer	memorize the morning prayer
24	Rehan	Difficulty practicing daily prayers	Able to read daily prayers
25	Avin	Don't understand the prayer Sapu Jagad	Memorize the prayer Sapu Jagad

4. CONCLUSION

In the research conducted by the author, the method is used by repeating the prayer readings to observe the progress of individual memorization. Then check the individual's ability, and for each TPA student who memorizes it, the author controls

it with a TPA smart book. At that time, the author can conclude that the increase in reading the Qur'an (Al-Qur'an intelligence) and Spiritual Intelligence can be encouraged by the effectiveness of memorizing TPA. In that way, parents, educators, and the environment can be more progressive in shaping the characteristics of TPA students. Especially the students of TPA al-Jabbar Nganggrung Lor, Imorejo, Wonokerto Turi, Sleman Yogyakarta.

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WASTE HANDLING AND MANAGEMENT IN BATUR BANJARNEGARA

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Abstract - Program management and waste handling aims to minimize the negative impact caused by waste. In Batur Village, the community is dominated by farmers who have awareness in handling waste. However, the general public still does not have awareness of waste. The volume of waste generated from the activities of the people of Batur Village is about 20 cubica day. The method used is a mixed method. The data collection technique uses questionnaires, indirect interviews and surveys. good and true trash. Therefore, education on the 3R concept, the correct way of processing waste, sorting waste needs to be done.

Keywords: handling, waste management

1. INTRODUCTION

Community Service Program Community service activities within the university scope called Real Work Lectures (KKN) are a practice of the Tri Dharma of Higher Education with the aim of producing graduates who are responsive to problems in the community. Batur is located in Batur Village, Batur District, Banjarnegara Regency, Central Java. This hamlet is located at the foot of Mount Petarangan and is approximately 11 km west of the Dieng Plateau. Batur Hamlet is dominated by people who work as farmers so they have their own awareness in handling waste .

Garbage is the residue of human daily activities and natural processes in solid form. Garbage in settlements will affect public health. Community participation in waste management is the willingness of the community to help the success of the waste management development program in accordance with everyone's abilities without sacrificing their own interests. Without community participation, all solid waste management programs will be in vain (Ramon & Afriyanto, 2015).

However, the important problem is that in general the people of Batur Village still do not have good awareness about waste. The increase in population each year will also increase the volume of existing waste. Based on research conducted by Yuliasuti et al (2013) said that the increasing amount of waste generation is due to the increase in population and increased human activities. This waste generation must be managed with the help of community participation. Community participation in waste management is very dependent on understanding, willingness and income. The community can improve the quality of the environment. The same thing is also supported by Tanod et al (2014) that population growth and changes in people's consumption patterns cause an increase in the volume, type and characteristics of the waste produced.

Meanwhile, waste management efforts can be carried out by reuse, reduce, and recycle (3R) is an activity to treat waste by reusing, reducing and recycling (Subekti, 2010). Waste prevention is defined as actions taken before a substance, material or product becomes waste which can be done by reducing the amount of waste, including through product reuse or prolonging the life of the product, before the adverse effects of the resulting waste affect the environment and human health or the content of hazardous substances in materials and products (Corvellec, 2016). Based on the survey results, the volume of waste generated from the activities of the people of Batur Village is about 20 cubic a day. The waste produced has a composition of 50% inorganic waste and 50% organic waste which if managed properly and correctly will have a positive economic impact, for example as compost.

The availability of temporary waste disposal sites (TPS) and final waste disposal sites (TPA) has become a polemic in Batur Village because the volume of waste disposed of at the TPA is very high which has an impact on air pollution, water pollution and blockage of waterways, contamination of productive agricultural land in the vicinity. landfill. In 2021, waste in Batur Village will be in a waste emergency

condition if it is not handled immediately. Therefore, proper and correct waste handling and management in Batur Village needs to be implemented.

2. METHOD

This research uses mixed methods. Mixed methods consist of qualitative methods and quantitative methods (Creswell, 2016). This study uses data collection techniques using indirect interview techniques conducted by telephone with the Bukit Petarangan Community and distributing questionnaires to the community. Batur Village.

3. RESULTS AND DISCUSSION

A. Leading Work Program

1) Education and Socialization of Waste Management to the Community

Mapping the people of Batur Village in treating waste in their respective homes using a questionnaire survey distributed from house to house. Based on the results of the questionnaire, the majority of Batur Village residents work as farmers.



Figure 1. Professions of Batur Village residents

Based on the survey, most of the people of Batur Village have not been educated regarding proper and proper waste management even though the impact of waste production in this village is large due to the large number of farming professions.

Table 1. Knowledge and behavior towards waste

Masalah	Presentase	
	Ya	Tidak
Masyarakat teredukasi terkait konsep 3R (<i>Reduce, Reuse, Recycle</i>) dan mengetahui cara mengelola sampah yang baik dan benar	32,18%	67,82%
Masyarakat merasa perlu dilakukan pemilahan sampah di rumah masing-masing	90,8%	9,2%
Masyarakat memisahkan jenis sampah kering dan sampah basah di rumah masing-masing	60,91%	31,09%
Mendukung adanya dana kebersihan untuk pengangkutan dan pengelolaan sampah di Desa Batur	94,25%	5,75%

Provide understanding material about the negative impact of waste if it is not managed properly by socializing and gathering from house to house. Massively apply clean and healthy living behavior and provide an example of treating waste properly and correctly to all levels of society, from children to the elderly.

2) Waste Management in Batur Village

The community is able to sort organic and non-organic waste in separate containers because so far the waste is still mixed between the two in one container. Collected in a temporary shelter in the entrance alley or a place that has been determined collectively in a sack container and transported to the Final Disposal Site (TPA) by the waste management implementation team which is carried out on a scheduled basis in each hamlet/RT. Waste will be further managed at the TPA using special combustion equipment (for non-organic waste) and composting for organic waste. The location of waste management at the landfill level can be provided by the local government (Desa Batur) and the management involves the village government and the local community who have been appointed.

B. Supporting Work Programs

1) Teaching TPA at the Local Mosque

TPA teaching uses a two-way teaching method every evening at maghrib until the time of the congregational Isha' prayer. The thematic KKN Team 105 thematic group 14 conducted friendships with local youth to teach TPA children together every evening until before the congregational Isha prayer. The initial stage begins with murojaah al-Quran together and learning about the material of aqidah, morality and fiqh. The second stage, the students go to each ustadz/dzah to memorize short letters. The third stage or closing session contains random questions about recitation and closes with stories about prophets or pious people in Islam.

2) Celebration of the 76th Independence Day of the Republic of Indonesia

The thematic group 105 thematic KKN Team together with the Batur Village community revived the spirit of independence to the next generations so that the spirit of patriotism that had been possessed by the older generation was also passed on to the younger generation. This activity is also an opportunity to socialize and provide education about waste to all levels of society. The series of events in this activity include a coloring competition, morning exercise, survival quizzes, a nail-in-bottle inserting competition, a sarong relay, a burlap racing competition with helmets, a garbage sorting competition, a cracker eating competition, a balloon rocking competition, announcement of winners and distribution of prizes, and closing and prayer.

C. Additional Work Program

1) Tabligh Akbar at Masjid at-Taqwa

This activity was carried out at the mosque at-Taqwa Batur by inviting Ustadz Dr. Okrisal Eka Putra, Lc., M.Ag on August 31, 2021 starting from the Maghrib prayer until the Isha' prayer and continuing on 1 September 2021 at dawn.

2) Planting Seeds in Bukit Petarangan

This activity was initiated by the Bukit Petarangan Community and invited KKN students. Bukit Petarangan experienced a major fire in 2019 which reduced the number of trees. Therefore, the Bukit Petarangan Community took the initiative to plant 100 trees at the top of Bukit Petarangan.

4. CONCLUSION

The waste handling and management program aims to minimize the negative impacts caused by waste and increase the use value of the waste. Waste processing in question is to reduce the volume of waste that must be disposed of at the TPA, especially in Batur Village. compost. The existence of socialization and education provided by the KKN Team batch 105 thematic group 14 can raise public awareness of the importance of participation in waste management and inculcate the habit of sorting organic and inorganic waste.

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UTILIZATION OF ORGANIC WASTE INTO LIQUID ORGANIC FERTILIZER

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Abstract - *As the human population increases, the more waste is generated. Domestic waste is waste generated from the rest of household activities, restaurants, offices, etc. is not dangerous, although it is not dangerous, proper handling is needed so as not to cause new problems. One of the organic waste managements that applies the 3R (Reuse, Reduce, Recycle) principle is the manufacture of liquid organic fertilizer which is carried out using the working principle of fermentation. The organic waste sample used in this study was stale rice that had not been overgrown with mushrooms. The research method used in this research is literature study and qualitative research. This study aims to determine the proper use of domestic waste using the 3R principle and to analyze qualitatively the indicators of successful fermentation of liquid organic fertilizer. Broadly speaking, this research is divided into 3 stages, namely the preparation stage, the fermentation stage and the storage stage. The length of time it takes to make this liquid organic fertilizer is 13 days. The results showed that the fermentation carried out was successfully characterized by liquid organic fertilizer which was cloudy white in color and smelled like tapai.*

Keywords: *organic waste, fermentation, stale rice, go green, countermeasures*

1. INTRODUCTION

The increase in human population is usually directly proportional to the increase in the amount of waste produced. Broadly speaking, waste is divided into two, namely organic waste and inorganic waste. Organic waste is waste that is easily biodegradable because it comes from animals, manure and plants. While inorganic waste is a type of waste that comes from glass, metal or plastic so that it takes a long time to decompose. One of the largest producers of waste is households, usually waste from households is referred to as household waste or domestic waste. Domestic waste is waste generated from the rest of household activities that are not dangerous, such as food scraps, bottles, vegetable waste, etc. Even though domestic waste is not hazardous, it still needs proper handling so as not to cause new problems. The concept of 3R (*Reuse, Reduce, Recycle*) can be applied to overcome domestic waste problems. the concept of *reuse* is to *reuse*, *reduce* means to reduce use and *recycle* means to recycle unused items into new items with more value. Domestic waste in the form of organic waste can be used as liquid organic fertilizer, so it has more value. Organic fertilizers can come from animals or plants, according to research conducted (Li, et al., 2021) organic fertilizers can affect soil structure, reduce soil pH and bacteria in the soil.

Liquid organic fertilizer is an example of the application of the 3R concept to handle organic waste originating from domestic waste. A lot of domestic waste can be used as liquid organic fertilizer, one of which is stale rice. Stale rice is leftover rice from yesterday that is not used, usually its nutritional value has decreased. Most of the mothers immediately threw stale rice away or some were given to livestock. Even though there are things that are even more useful, which are used as liquid organic fertilizers. Utilization of stale rice into liquid organic fertilizer is carried out by a fermentation process, liquid organic fertilizer is said to be successful if the color of the fertilizer matches the basic ingredients used, has a tapai-like odor and has a pH between 4-5. Liquid organic fertilizer is expected to be one of the alternative options for dealing with organic waste originating from domestic waste which is of higher value, and does not cause new problems.

Research on organic waste processing has been carried out by Nur, et al (2016) with the title "Making liquid organic fertilizer from household organic waste with *EM₄* (*Effective Microorganisms*) bio activator ". This study uses a fermentation method by adding bioactivation *EM₄* to organic waste, the parameters tested are the content of nitrogen (N), carbon (C), phosphorus (P) and potassium (K) in liquid organic fertilizer. Based on the research that has been done, it can be concluded that the addition of *EM₄* has an effect on increasing the content of N (nitrogen), P (phosphorus) and C (carbon).

Another study related to the use of organic waste was conducted by Widiastuti et al (2021) with the title "Utilization of household waste for organic gardens". This study emphasizes how to make liquid organic fertilizer, its application and the 3R go green concept campaign to overcome the problem of sustainable organic waste.

Organic fertilizers have several advantages, including being easily absorbed by plants, easily soluble in water, using little, easy to use and not polluting the environment (Harahap, Gusmeizal, & Erwin, 2020). Liquid organic fertilizer is expected to be one of the solutions to deal with the problem of organic waste in the environment. The ingredients for making liquid organic fertilizer are also relatively easy and cheap to obtain, the main ingredients for making liquid organic fertilizer usually use kitchen waste, such as vegetable waste, stale rice, fruit skins, etc. Liquid organic fertilizer has an important role related to soil structure, namely maintaining soil health in good condition by increasing nitrogen supply and encouraging the growth of microorganisms in the soil (Salam MD, MD Nazirul Islam, & Sajia, 2021).

This study aims to utilize the organic waste produced by household waste to be more valuable and to detect the success rate of fermentation with the parameters of the color and odor of the liquid organic fertilizer produced. The *novelty* in this study is the fermentation stage used.

2. METHOD

This research was conducted qualitatively, the method used in this study was data collection and testing. Tests carried out by paying attention to the color and odor of the liquid organic fertilizer produced. The sample used to make liquid organic fertilizer in this study was stale rice. The tools used in this study were used bottles measuring 1.5L, tablespoons, filters, airtight jars and funnels. The materials used in this study were stale rice that had not been moldy, granulated sugar and clean water. This research was conducted in several stages, the first stage is preparation. The preparation stage is done by forming stale rice into small balls, then put in an airtight jar and stored in a place that is not exposed to sunlight for 5 days.

The fermentation stage, then the moldy rice balls are put into the granulated sugar solution (the ratio of sugar to water is 1:3) while stirring, then the stale rice mixture is put into a used bottle containing 1.5L of clean water using a funnel. After that, shaken for a while to mix well, the bottle containing a mixture of stale rice, sugar and water is then stored for 5 days. After 5 days, open the bottle cap to release the gas in the bottle. Then close and shake again a few times while occasionally opening the bottle cap so that the gas in the bottle can come out. The next stage, the solution is stored again for 3 days so that the fermentation process is complete. After 3 days, if the color changes to cloudy white and the solution smells like tapai, it indicates that the fermentation process is successful.

The storage stage, then the fermented solution is separated using a sieve to separate the solution and residue. Then, the solution is put back into the bottle. Be sure to make a small hole in the top of the bottle cap, to prevent the fermentation process from continuing. Liquid organic fertilizer from stale rice is ready, before using liquid organic fertilizer it needs to be diluted using clean water using a ratio of 1: 5 with 1L liquid organic fertilizer and 5L clean water. Next, the liquid organic fertilizer is ready to use.

3. RESULTS AND DISCUSSION

The research entitled "Utilization of organic waste into liquid organic fertilizer" aims to utilize organic waste produced by household waste to be more valuable and to detect the success rate of fermentation with the parameters of the color and smell of the liquid organic fertilizer produced. This research was conducted qualitatively, the method used in this research is a case study and qualitative testing. The sample used in this study is stale rice, the process of making stale rice into liquid organic fertilizer is carried out in several stages. The first stage, the rice is formed into small rounds and then put in a tightly closed container and left for 3 days. The rice balls are stored for three days to allow the rice to grow with mushrooms. The next stage is the moldy rice mixed with sugar and clean water. The addition of granulated sugar aims to provide nutrients to microorganisms so that the fermentation process can occur. This is in accordance with research conducted by Arifan (2020) which states that granulated sugar serves as the main nutrient provider for microorganisms, while also supplying protein, carbohydrates, vitamins and fiber. Based on the research that has been done, the results are as follows **Table 1**

Table 1. Observation Result

Evaluation	Observation
Color	cloudy white
Smell	Smells like tapai

Based on table 1, it can be seen that the liquid organic fertilizer produced is cloudy white with an odor like tapai. This is in accordance with the statement (Arifan, Wilis Ari, R.TD, & Aprilia Larasati, 2020) that the cloudy white color of liquid organic fertilizer indicates the main ingredients used, in this study the main ingredients used were stale rice and granulated sugar. . So that the cloudy white color in liquid organic fertilizer is obtained from the color of stale rice and granulated sugar, this is one indicator that proves that the fermentation was successful. In addition, the liquid organic fertilizer smells like tapai which indicates that a fermentation process has occurred.

This study also conducted direct trials on plants that were not healthy, after watering 1 time using liquid organic fertilizer from stale rice, the results obtained were immediately visible in the first week, namely the plants became fertile again, the leaves on the plants were wider and the stems were taller than before. . This is in accordance with the statement (Harahap, Gusmeizal, & Erwin, 2020) that liquid organic fertilizer is easily absorbed by plants so that its effects can be seen in a relatively short time. Although the effect is direct on plants, liquid organic fertilizer does not have a negative effect on the environment.

The finished liquid organic fertilizer needs to be stored properly, such as giving a small hole in the lid of the storage bottle so that the fermentation process does not continue. In addition, if the fermentation process continues when the bottle cap is opened, it will cause a small explosion because the gas in the bottle cannot

escape. Storage should also be placed in a place that is protected from sunlight so as not to damage the content of liquid organic fertilizer and in a safe place out of reach of children.

4. CLOSING

Based on the research that has been done, it can be concluded that organic waste originating from domestic waste can be utilized as liquid organic fertilizer. The results of the fermentation were successfully carried out, marked by the color changing to cloudy white and having a tapai-like aroma. This is in accordance with the indicators of successful liquid organic fertilizers. Although liquid organic fertilizer from plants has drawbacks, the use of stale rice into liquid organic fertilizer can reduce the volume of organic waste in the environment.

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**EMPOWERMENT OF WASTE BANKS TO INCREASE COMMUNITY
AWARENESS ABOUT THE ENVIRONMENT (CONSERVATIVE STUDY ON
DUKUH KLISAT WASTE BANK MANAGEMENT)**

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Abstract - Garbage often become a source of various environmental problems such as floods, landslides, water pollution of the river and others. Frequently, trash can also be a source of disease for the community, if it does not managed properly. The lack of a Waste Disposal is one of the factors that causes the handling of the community towards the trash less than the maximum. No exception in the Dukuh Klisat, it is located in the Village of Summersari Moyudan district city of Yogyakarta yet have waste disposal (TPA) to manage waste that is environmental insight. Most of them prefer to burn or throw away trash into the river. However, the waste bank society is becoming increasingly aware of the dangers of environmental pollution due to waste. They can now pick and choose the various types of garbage to then be utilized in accordance with the type and needs. Furthermore, the garbage has been sorted the disetorka to be weighed, recorded and rewarded. Nominal obtained will be saved in the waste bank. This garbage bank, is expected to help solve environmental problems and improve the local economy Dukuh Klisat.

Keywords: Waste Bank, Environment, Plastic, Klisat

1. INTRODUCTION

The problem of waste will never end because every day, human activities produce much waste. The waste produced varies in the form of liquid waste, plastic, and organic waste. All of this requires proper processing so that environmental pollution does not occur. The law states that a healthy environment is the right of every citizen. Article 65, paragraph 1 of Law number 32 of 2009 concerning Environmental Protection and Management reads: "Everyone has the right to a good and healthy environment as part of human rights." In the article above, it is clear that everyone deserves a good and healthy living environment for a better future and guaranteed health. A good and healthy environment can be realized by realizing good waste management and synergies in the movement to overcome it.

The previous study, which also discussed a similar theme, was taken from the *Aspiration Journal* Vol. 5 no. On June 1, 2014, Anih Sri Suryani entitled "The Role of Waste Banks in Effective Waste Management (Case Study of Waste Banks in Malang)." The journal states that the Waste Bank is one of the alternatives for waste management in Indonesia. However, there are still problems experienced in terms of financing, while in terms of regulation, supporting regulations are needed to strengthen the performance of Waste Banks. So far, community participation has been quite good but not optimal due to unequal knowledge and understanding. Aspects of operational techniques have been running effectively, but space constraints are the main problem. In addition, there is also a similar study in the form of a journal by Makmur Selomo entitled "Waste Bank as One Solution for Waste Management in Makassar City," which outlines the role of the community in the management of Waste Banks in Makassar. The last one we took from the research of Yuwita Ariessa Pravasanti and Suhesti Ningsih in *Budimas Journal* Vol. 02 entitled "Waste Bank to Increase Housewife's Income," which mentions the benefits of having a Waste Bank to improve the community's economy in Wirogunan village.

Dukuh Klisat Waste Bank, located in Sumbersari Village, Moyudan District, Yogyakarta City, was established to preserve the environment as taught by Islam. The main focus of waste processing at Dukuh Klisat Waste Bank is inorganic waste which is difficult to decompose, such as plastic, cans, paper, and others. Based on our survey in the field, Dukuh Klisat's waste bank currently only focuses on inorganic waste. Furthermore, for handling and management, the waste obtained can be processed into goods of economic value other than being sold to traders and waste processors. Therefore, creative hands with an innovative spirit are needed so that the management of the Klisat hamlet waste bank provides many benefits for waste bank customers and the waste bank itself.

2. METHOD

Kuliah Kerja Nyata—social action internship for university students, in Dukuh Klisat is a form of student service to the community that aims to increase public awareness about the dangers of waste. Garbage has a destructive impact if it is not managed correctly. With the 3R principle (Reduce, Reuse, and Recycle -limit waste,

reuse waste, recycle waste-), the Waste Bank is expected to sort and reuse unused waste into multipurpose goods with economic value. The waste bank has also become a movement for the community to manage waste. Through the waste bank, the potential for waste accumulation can be reduced from the household. To implement this 3R principle, the community must have an awareness of sorting waste from home. The sorted waste is then deposited to the waste bank.

The method we use in this research is the socialization method by going directly to the field, observing the management of the waste bank system, and concluding the benefits and constraints experienced by the residents of Dukuh Klisat in managing the Waste Bank. In this regard, we carry out several activities, including:

- 1) Coordinate with Dukuh Klisat Garbage Bank, determine the time for implementing *Kuliah Kerja Nyata*, and prepare various required equipment.
- 2) Implementation of *Kuliah Kerja Nyata* by socializing the program with waste sorting, waste bank management, to how the waste bank works.
- 3) Solve problems related to the constraints experienced by the Waste Bank in its management.

3. RESULT AND DISCUSSION

The implementation of *Kuliah Kerja Nyata* focused on empowering waste banks to increase public awareness of the environment went smoothly. In this activity, there are several achievements that we have obtained through the activities that we carry out, including:

- 1) Survey activity locations and contact the parties concerned (Chairman of the Waste Bank and Chair of the *PKK*) regarding Dukuh Klisat Waste Bank to facilitate socialization to the public about the importance of maintaining environmental cleanliness.
- 2) Implement work programs in the form of socialization to the community about the dangers of waste and waste bank management.
- 3) Go directly to the field to sort inorganic waste, weigh it, and determine the selling price to waste bank customers.
- 4) Collaborating with *PKK* women in managing Dukuh Klisat Waste Bank.
- 5) Empowering a plastic waste-free environment by participating in socialization activities on how the Waste Bank works for Dukuh Klisat community.

Garbage is a material that is wasted or disposed of from sources resulting from human activities and natural processes that do not yet have economic value. In article 1 point 1 of Law Number 18 of 2008 concerning Waste Management, it is stated that waste is the residue of daily human activities and or natural processes in solid form. Meanwhile, in the provisions of Article 2 paragraph 1, it stated the waste that is managed based on the Law can consist of:

- 1) Household waste
- 2) Garbage similar to household waste, and
- 3) Specific trash.

Most waste generated by the community, especially the Dukuh Klisat community, is household waste. Household waste is something that results from daily activities in the household, excluding feces and specific waste. In general, household waste consists of organic waste and non-organic waste. Organic waste is waste that comes from the rest of living things and can be decomposed organically. Organic waste from households is usually in the form of leftovers and the cooking process in the kitchen. Organic waste can be processed into compost.

Meanwhile, non-organic waste is produced from non-biological materials, either in the form of synthetic products or technological processes for processing mining materials or other natural resources. This non-organic waste is complicated to decompose naturally. Non-organic waste from households includes plastic, paper, iron or metal, glass, and styrofoam (Usis, 2021). Household waste management is carried out by reducing waste by limiting waste accumulation, recycling waste, and reusing waste. Meanwhile, the handling is carried out by sorting waste, collecting waste, transporting the waste, processing waste, and final processing.

Dukuh Klisat Waste Bank is a place for sorting and collecting waste that can be recycled and reused and has economic value with the 3R system. Furthermore, activities to process waste into other products. This Waste Bank is located in RT 01 RW 04 Dukuh Klisat, Summersari Village, Moyudan District, Yogyakarta City. The purpose of the establishment of this Waste Bank is to reduce environmental pollution due to waste, reduce the accumulation or volume of waste, make the environment clean and healthy, educate the public to be responsible for the waste produced, and increase a sense of cooperation and social awareness and of course increase the income of members of the Waste Bank customers.

With the Chair of the Waste Bank – Mrs. Murgiyati- and the Chair of the PKK – Mrs. Rustinah-, socialization about the dangers of waste to the environment increased public awareness of the importance of selecting and sorting waste. The community is very enthusiastic about this Waste Bank program. In addition, education regarding the management of the Waste Bank is also conveyed as knowledge so the empowerment of the Waste Bank is maximized.



Figure 1. Waste Management

The following are five working mechanisms in a waste bank, including:

- 1) Segregation of household waste, residents sort waste according to the category of waste, namely organic and non-organic waste, and sorting some waste such as separating plastic bottles with brand labels and bottle caps.
- 2) For depositing waste into the waste bank, the time must be scheduled and agreed upon so that waste does not accumulate at the waste bank location.
- 3) Weighing, the waste that has been deposited into the bank is then weighted according to the minimum agreement
- 4) Recording, recording the weight of the waste bank after weighing. At this stage, the customer feels the benefits of the waste bank system. This waste bank savings can be modified into several types: holiday savings, education, and social savings, channeled through community institutions.
- 5) For transportation, the waste bank must cooperate with the collectors who have been agreed or appointed.

Bank-based waste management mechanisms provide many benefits in the form of environmental cleanliness, health to the economy. The benefits are part of the community empowerment in the waste bank mechanism. In addition, the process of saving by using the waste is also indirectly able to improve the community's mindset and increase family income from the community (customers of the waste bank).

4. CONCLUSION

Dukuh Klisat Waste Bank is held once a month at the end of the month. Usually, people will flock to the location with the garbage they have sorted from home. After that, the officers will be weighed and rewarded. Based on this research, the authors found that there are factors that make Dukuh Klisat Waste Bank less developed: the lack of innovation and creativity in handling waste that can still be used. The waste can still be used as handicrafts for resale and sold to garbage traders. The utilization of inorganic waste as raw material for making handicrafts and reusing is expected to provide more excellent value for benefits to members of the waste bank group and the wider community.

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**THE ROLE OF DIGITAL MARKETING IN THE EFFORT TO INCREASE
SALES TURNOVER FOR USAHA MIKRO KECIL DAN MENENGAH (UMKM)
IN BINTARO, GUNUNGPRING**

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Abstrak - Technological trends are developing and changing very rapidly. As a result, a marketing shift that has an impact on digital marketing trends, especially for Usaha Mikro Kecil dan Menengah (UMKM) players during the Covid-19 pandemic. The purpose of this service is to provide information related to how to improve product quality and self-ability in marketing products that are of interest to the community, increase capacity and market scale for potential MSME actors in Bintaro, Gunungpring. Encouraging UMKM actors to continue to be creative and innovate in the current pandemic situation. Utilizing social media to support marketed products, utilizing the market to become potential customers in marketing products. The method used in writing this devotional article is the method of lectures, discussions and providing material about digital marketing and strategies that must be carried out by UMKM in order to survive during the Covid-19 pandemic. In this study, the results obtained were that UMKM actors needed assistance in terms of capital and assistance so that they could rise up and be independent during this Covid-19 pandemic.

Keywords: *UMKM, digital marketing, strategy*

1. INTRODUCTION

When the Corona Virus Disease disaster hit the world, especially in Indonesia, it greatly affected several sectors of the country's development, especially in the health and economic sectors which had an impact on UMKM actors in Bintaro Hamlet, the decline in income turnover was due to the government implementing policies aimed at breaking the chain of the spread of Covid by way of regional restrictions or what is known as *Pembatasan Sosial Berskala Besar* (PSBB), this policy has had a major impact on UMKM actors. The decline in consumer purchasing power is also very influential on the continuation of UMKM business. For this reason, developments are needed in terms of marketing, which originally used an offline buying and selling system to turn into an online buying and selling system aimed at adjusting the situation during the Covid-19 pandemic.

One of the supporting factors for the country's economic development is UMKM. Because UMKM have the potential to absorb labor so that it has an impact on the lack of unemployment so that it can increase the per capita income of a country. Globalization or technological progress is something that cannot be avoided in today's life, because technological advances will run in accordance with scientific advances. Technology brings a very positive influence for UMKM actors, because it can increase the capacity and market scale for potential UMKM actors. Using technology can also encourage UMKM actors to continue to be creative and innovate in the current pandemic situation, by using social media to support marketed products that are beneficial as potential customers in marketing products.

The benefits of the internet are increasingly felt for its users who cannot be separated from this internet world. For example, internet marketers, bloggers, bloggers, and now online stores are increasingly having a place in the eyes of consumers who are looking for certain goods. The Ministry of Communication and Informatics (Kemkominfo) stated that currently, internet users in Indonesia have reached 82 million people. With this achievement, Indonesia is ranked 8th in the world (Kominfo, 2013).

UMKM in the service sector are not in great demand due to the challenge of innovating to provide fast and efficient services supported by technology (Bank Indonesia and LPPI, 2015). Its important role as the 'backbone' of the Indonesian economy is not shown by significant growth every year. The growth of UMKM in Indonesia continues to decline, especially in the service industry. From 1997 to 2016, the difference in the decline in the number of UMKM reached 2.59% (BPS, 2020). The reason for the failure to develop UMKMs lies in the function of marketing channels that are not optimal (Yusri & Sukardi, 2017). A good marketing channel includes all efforts to fulfill product/service needs from producers, suppliers, distributors to consumers by creating & offering value (Koeswandi et.al, 2018). From upstream to downstream, effective distribution channels are built with trust and commitment so that the company's targets can be achieved (Suwatno & Koeswandi, 2019).

2. METHOD

The methods used in this digital marketing workshop are:

- 1) Collecting information/data and brainstorming to UMKM in Bintaro, Gunungpring, Muntilan, Magelang, Central Java. Data was collected by giving questionnaires or interviews to all SME in Bintaro, Gunungpring, Muntilan, Magelang, Central Java.
 - 2) Workshops are provided in the form of digital marketing education and its application. The workshop is carried out offline with health protocols. The sequence of the workshop includes the delivery of material followed by practice.
 - 3) Evaluation of the application of digital marketing in an effort to increase sales turnover for UMKM in Bintaro, Gunungpring, Muntilan, Magelang, Central Java.
- The time and implementation of activities:

The digital marketing workshop will be held on September 26, 2021. The venue is in the Gotong Royong Meeting Building for the Planning, Development, Research, Regional Development Agency (BAPPEDA), Magelang Regency.

3. RESULTS AND DISCUSSION

A. The preparatory stage includes

- 1) UMKM survey. At this stage, a site survey was conducted at UMKM in Bintaro, Gunungpring, Muntilan, Magelang, Central Java.
- 2) Observation. The observation phase is carried out to determine the implementation and targets of the activity participants.
- 3) Team Coordination Meeting. The coordination meeting was held by inviting the three parties involved, namely the KKN Bhakti Kalijaga Team, BAPPEDA Magelang Regency, and trainers. At this stage the meeting is about the division of tasks for each element, making an implementation schedule, data for each UMKM, preparation, implementation, to evaluation and preparation of activity reports.



Figure 1. Coordination of KKN, Bappeda, and Trainers

B. Implementation Phase of Community Service

The implementation stages carried out include:

- 1) Program Socialization. In the early stages of implementation, socialization of the program was carried out to participants, namely UMKM in Bintaro which are engaged in culinary, herbal medicine, handicrafts. The socialization of the program includes the background and purpose of holding a digital marketing workshop. Program socialization is carried out collectively and offline. The socialization was attended by four UMKM in Bintaro which are engaged in culinary, herbal medicine, and handicrafts. The target of the socialization is to introduce a development model and a plan for implementing a digital marketing workshop targeting UMKM actors.
- 2) Training/Assistance. In accordance with the next step is to provide training/assistance in the form of a Digital Marketing Workshop effort to increase sales turnover for UMKM in Bintaro, Gunungpring, Muntilan, Magelang, Central Java. The digital marketing workshop was carried out with a series of presentations on marketing materials and continued with practice on the types of social media that can be used for marketing. The practice is carried out on social media Facebook, where participants can display the profile of UMKM and their products.



Figure 2 Implementation of Digital Marketing Workshop

C. Evaluation Stage

The evaluation stage is an assessment after a series of activities have been successfully carried out by the implementing committee according to a predetermined schedule and place. This evaluation is in the form of improvements or suggestions for better implementation of activities in the future. There were several evaluations carried out including time constraints, the presence of participants, and more facilitators considering that many of the participants did not understand technology.



Figure 3 Evaluation of Community Service Activities and Bappeda Magelang Regency

4. CONCLUSION

1. MSME have the potential to absorb labor so that it has an impact on the lack of unemployment and can increase the per capita income of a country.
2. Technology has a very positive influence on MSME actors, because it can increase the capacity and market scale for potential MSME actors. Using technology can also encourage MSME actors to continue to be creative and innovate in the current pandemic situation, by using social media to support marketed products that are beneficial as potential customers in marketing products.
3. Community Service in Bintaro, Gunungpring to MSME participants in training assistance on how the business is advanced and independent by using technological advances to market its business by using FB, WA, Instagram and others.

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THE FAIRY TALES STORYTELLING AS MEDIA FOR HEALTH EDUCATION LITERACY AND CREATIVE LITERACY IN PADUKUHAN TAMBAKAN

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Abstract - *The COVID-19 pandemic requires humans to adapt to new lifestyles and make changes in society, including children. The awareness of children regarding the importance of health protocols to protect themselves from exposure to the Coronavirus is still very lacking, including children in Hamlet of Tambakan. Physical restrictions also change children's activities in social interaction and other activities. The 111th UIN Sunan Kalijaga KKN team of Padukuhan Tambakan (Hamlet of Tambakan) developed programs to encourage children's awareness and prepare creative educational activities to fill their time. The method of implementing these activities uses a qualitative and psychoeducational approach. Participants in these programs are children aged 3–15 years from Padukuhan Tambakan which were later developed for a wider general scope. These work programs are carried out in the form of a video reading aloud storytelling with stories themed about the Coronavirus, and fairy tale storytelling and creativity activities with the theme of 17 August celebrations that are closely related to children's lives.*

Keywords: *Children, Fairy Tale, Creative, Literacy, COVID-19 Pandemic*

1. INTRODUCTION

Children are one of the groups who are very vulnerable to being exposed to the Coronavirus (COVID-19). Therefore, the pandemic has forced all of the people, especially for Indonesian people, to comply with health protocols to avoid the Corona Virus. This rule also applies to children. But in fact, several places in Central Java found many children who did not comply with health protocols. This is as stated by the coordinator of IX *satuan penegak disiplin kesehatan* (SPDP Kesehatan) or health protocol disciplinary enforcement unit of COVID-19 Demak team, Rudyanto, "Children don't seem to care about the Corona Virus. They play freely outside the house without masks" (reported from Indonesia. Pemerintah Provinsi Jawa Tengah, 2020). The same phenomenon was also found in the children of Hamlet of Tambakan, Ngemplak District, Sleman Regency, Yogyakarta Special Region. It is evident from observations made by the 111th *kuliah kerja nyata* (KKN) or community service program students team in Hamlet of or *Padukuhan* Tambakan on the first day visiting the Village Hall, children in Tambakan still don't pay attention to health protocols. Especially, wearing a mask during a pandemic. This phenomenon of indifference is thought to be due to the lack of understanding of children about the dangers of the virus and the benefits of wearing masks even though COVID-19 can attack anyone regardless of age. In addition to the lack of awareness of children complying with health protocols, the pandemic has also made children often play with gadgets so that there is less socialization with their surroundings (Trisnawati & Sugito, 2020)

A. Purpose & Benefits

To understand what happens during a pandemic and enrich activities during physical limitations, children can be diverted to activities that can increase their creative power. The students of the 111th KKN team decided to create service programs in the form of literacy aimed at increasing children's knowledge of the dangers of the Coronavirus, health protocols, and increasing their creativity. The work program is designed with storytelling or an educational fairy tale model as a medium for health literacy and creativity. Fairy tales are known to influence how children see and understand the world around them (Gnjatović, 2015). Fairy tale media was chosen as a medium of learning and literacy so that information is easier to understand. Fairy tale media also utilize digital media such as using audio-visual which can attract more attention to children compared to media in the form of writing. The benefit and hope of the "Fairy tale storytelling as a media for health education literacy and literacy sparks creativity in Padukuhan Tambakan" is that it can increase children's knowledge about the Coronavirus, health protocols, and their creativity.

B. The Padukuhan Tambakan Community

The Tambakan Community is a *padukuhan* (hamlet) located in Sindumartani Village, Ngemplak District, Sleman Regency. Based on the official website of the

Sleman Regency Government, the number of residents in Padukuhan Tambakan is around 1077 people with a total of ±200 families (*Data Wilayah Administratif – Pemerintah Desa Sindumartani*, n.d.) The total male population is estimated at 524 people and the female population is approximately 553 people. The majority of the religion adopted by the people of Padukuhan Tambakan is Islam. While others are Christians. Meanwhile, for the education itself, the average Padukuhan Tambakan community is a high school graduate (SMA). The generation above it is a graduate of junior high school and even elementary school. Most of the livelihoods of the Padukuhan Tambakan community are farmers. However, there are some people from Padukuhan Tambakan who are also brick makers, welding entrepreneurs, printing presses, and sand filters. For social groups in Padukuhan Tambakan, among others, Takmir Masjid, Mothers Study Group, PKK Group, and Youth Organization.

The people of Tambakan are quite aware of the importance of health protocols during this COVID-19 pandemic. However, in its implementation, more in-depth knowledge regarding strategies to adapt to activities during a pandemic is still needed. The majority of the people of Tambakan use mobile phones and smart devices such as smartphones to find information and communicate, but not all of them fully understand the use of these devices.

C. Literature Review

Fairy tales are fictional stories that aim to entertain and contain moral values in them (Habsari, 2017). Fairy tales have both entertaining and educational properties. Entertaining because the content is in the form of entertainment and liked by children where they like to imagine, even outside the reality. In addition to entertaining, fairy tales also contain wise advice for readers and listeners (Saidah & Damariswara, 2019). Habsari (2017) explains that fairy tales can be divided into seven types, namely myths, sage, fables, legends, funny stories, solace stories, and parables. (1) Myth: a form of fairy tale that tells magical things such as stories about gods, fairies, or God; (2) sage: fairy tales of heroism, courage, or magic such as the fairy tale magic of Gajah Mada; (3) fables: fairy tales about animals that can talk or behave like humans; (4) legend: a form of fairy tale that tells about an event about the origin of an object or place; (5) humorous stories: stories that develop in the community and can evoke laughter; (6) consolation stories: usually in the form of a narrative aimed at entertaining guests at a party and a story told by an expert; and (7) parable stories: a form of fairy tale that contains allegorize.

Storytelling is an activity of the community. Usually, at least there is one listener and one storyteller. However, within the community, there may be changes in storytelling. The idea of development and emotional development leads to social development. This has been studied by many people. It has been found that when children string together a sequence, predict what will happen, and consider human behavior, they gain deeper insight into themselves (Hausheer et al., 1933)

This understanding supports them to build and become part of their community. Storytelling is a collaborative and participatory way of sharing

information and knowledge (Lawrence & Paige, 2016). Storytelling, also known to have various benefits, according to Abdul Rozak & Mulyati (2018) there are six benefits in fairy tales for children, namely; (1) teach good moral values; (2) develop children's imagination power; (3) add insight; (4) increase creativity; (5) bring children closer to their parents; and (6) relieving stress. Several studies have been conducted on the effectiveness of using storytelling or storytelling as a pedagogical or educational strategy (Miller & Pennycuff, 2008)

Storytelling, also part of development in literacy. In storytelling, the interaction is personal, interesting, and direct (Alex in Miller & Pennycuff, 2008) These characteristics allow storytelling activities to capture the audience's attention and increase understanding of the story by providing a literacy context (Miller & Pennycuff, 2008) Literacy is defined as the ability to use language and images in various forms to read, write, listen, speak, view, present, and think critically about an idea. This allows for sharing information, interacting with others, and making meaning (Abidin et al., 2021). Literacy activities need to be developed so that the goals to be achieved in learning can be achieved optimally. (Widiyanto & Nurasiah, 2013) reveal that there are five important reasons in literacy activities that need to be developed, namely: 1) The results of literacy activities are complementary to oral teaching and broaden the perspective of listeners/readers; 2) Literacy activities provide a natural follow-up to direct teaching, encouraging lecturers to serve the needs and interests of listeners/readers; 3) The current method of direct teaching includes a practical phase, in which case literacy activities seem very appropriate; 4) Listeners/readers have the challenge of developing content literacy more broadly than the knowledge gained from scientific disciplines with limited scope and time of lessons; 5) Literacy activities provide an important foundation for the development of literacy and learning in everyday life.

In the presence of the COVID-19 pandemic, children and adults need to be able to access and understand health and public information to ensure that they comply with infection prevention and control measures actions (Bray et al., 2021)). A person's ability to obtain, process, and use the information to make choices and decisions about their health is called health literacy. Health literacy in the biopsychosocial model is seen as a cognitive and social skill that determines the motivation and ability of individuals to access, understand and use information as a way to improve and maintain their health (Nutbeam in Berry, 2007). Health literacy is more than just reading and writing health-related information, but is related to the influence of the family, organization, and society on a person's ability to access, understand and use the information to shape their health (Bray et al., 2021).

Health literacy can be built together with health education activities. The definition of health education is an activity to add knowledge to the community by spreading messages or pieces of information. This has the aim of achieving the goal of a healthy life which is carried out by influencing the behavior of people, individually or in groups. In conducting *penyuluhan* or community counseling, the process should use language that is easy to understand. Usually, the tools for

disseminating community counseling can use media, such as print media in the form of magazines or newspapers, electronic media in the form of television or radio, and outdoor media in the form of posters or banners (Prasetya & Rahmalia, 2018).

The community can gain more maximum knowledge than before through health education and literacy so that they are aware of the importance of maintaining health during the current pandemic and hope that it can be applied directly both in large and small circles like families, especially to children. Providing health education to children from an early age is very important, such as teaching children how to wash their hands properly and properly, keeping the house clean, maintaining a child's dietary habit, or giving a little explanation about the importance of maintaining health at this time. The role of parents and their upbringing is the impetus for success when the process of life is superior for oneself or the community (Siswanto, 2012)

A community can be a place for creativity to grow and develop. Creative according to the *Kamus Besar Bahasa Indonesia (KBBI) Daring* or online big data dictionary of Indonesia language (n.d) is having the ability to create, having creativity, and containing creativity. Meanwhile, the word creativity is the ability to create or inventiveness. The meaning of creativity contains activities that mean pouring imagination and creations from within a person when carrying out activities that have been scheduled to produce something new. Some experts conclude that creativity is the ability to make new combinations according to existing data, information, and elements, creativity can think creatively and can find various information that is already available and find many answers to a problem, creativity can be formulated for the ability to reflect flexibility, fluency and being able to develop and explore an idea (Juniasih, 2012)

Creative literacy, to quote from *the Reading Tub* (n.d.) is a concept that looks at more than just sitting down with a book and reading. Creative literacy is a holistic approach that combines activities that can strengthen reading skills but focuses more on broader learning. In many instances, creative literacy is an activity that on the surface does not even appear to be related to literacy or learning to read. Quoting the message of Muhadjir Effendy, Minister of Education and Culture of the Republic of Indonesia for 2016–2019, and the current Coordinating Minister for Human Development and Culture of the Republic of Indonesia, who reminded that the meaning of literacy should not be reduced to just reading books. Creative literacy is related to after reading, a person can have a new point of view for imagining. Then, through his imagination can also create a masterpiece and the process itself occurs continuously throughout life (Indonesia. Kementrian Pendidikan, Kebudayaan, Riset dan Teknologi, 2020).

2. METHOD

To develop a work program design, the *Kuliah Kerja Nyata (KKN)* or community service program team conducts a community assessment. This work program uses the principles of a qualitative approach. According to Sugiyono

(2013), a qualitative approach can also be called a naturalistic research method because the activities are carried out in natural conditions or natural settings. In the community assessment, the data collection techniques used were participatory observation and interviews. Participatory observation is carried out with researchers involved in the activities of people being observed or who are sources of research data (Sugiyono, 2013), while interviews according to Esterberg (Sugiyono, 2013) are meetings between two people to exchange information and ideas by way of question and answer. Observations in this study were carried out in the hamlet environment especially to the children of the community in the Padukuhan Tabakan, while the interviews were conducted with the Head of the Padukuhan Tambakan.

The implementation method carried out by the 111th KKN of Padukuhan Tambakan team is counseling or literacy socialization with a psychoeducational approach. Psychoeducation is an approach that tries to balance an educational and clinical approach in which decisions about the education to be given are made after knowing the motivation. This community counseling is given with the media of fairy tales-story telling. Fairy tale media uses digital media in the form of storytelling videos and virtual fairy tale forums. Participants in this program are children aged 3–15 years from Padukuhan Tambakan which were later developed for the general public.

3. RESULTS AND DISCUSSION

A. Read-Aloud Stories of Coronavirus Series

This work program is in the form of a video reading aloud stories about the Coronavirus by Watiek Ideo, Indiana Maya, and Luluk Nailufar. These illustrated stories consist of several titles, namely "Cerita si Korona", "Gara-Gara Korona", "Ayo Cuci Tangan Dulu", "Jangan Masuk Rumah Korona!", "Perjalanan si Korona" and "Ayo Jaga Hewan Peliharaanmu!". KKN team adopted some of the six illustrated stories that have been mentioned, namely "Cerita si Korona" and "Perjalanan si Korona". According to the government's official government-owned COVID-19 latest handling information website in the "educational material" section with the sub-focus on "mothers and children", this work is an illustrated story that is easily accepted by all ages about the Corona Virus (Indonesia, Satuan Tugas Penanganan COVID-19, 2020).

This story is also one of the recommendations from the Indonesian Clinical Psychology Association or *Ikatan Psikolog Klinis* (IPK) to introduce the Corona Virus and healthy living behavior for children. IPK Indonesia (2020) also recommends this illustration story with the score category "very good". In this case, the specific virus of the Corona Virus becomes easier to understand. In addition, the story also provides tips and suggestions to overcome the Corona Virus in a simple and easy-to-understand manner. This is in line with the expectations of the authors and illustrators. Based on Kumparan (Novitasari, 2020), writers and illustrators hope that children will get easy-to-understand information about this virus. To support

this, these illustrated stories are distributed free of charge in PDF form and virtual book access pages so that the public can access them easily and can help speed up the flow of understanding regarding the coronavirus and how to overcome it. The author also has many best-selling works and can choose to sell his work to earn royalties.

After applying for a permit and being allowed to create read-aloud content or read-aloud books entitled “Cerita si Corona” and “Perjalanan Si Corona”, the person in charge of this work program and group members have a role in translating the story text into Javanese. The title of the story was then adjusted in Javanese and changed to "Crita Korona" and "Lake Korona". After editing and scripting, the group members who played the voice actors or storytellers began recording voices. After all the contents are available, the person in charge edits the video and then submits it to the publication and design team to be uploaded on Instagram of the KKN 111 Padukuhan Tambakan team. Videos are also distributed via WhatsApp to the Tambakan community and the general public.



Figure 1. The title read-aloud story videos series (Source: 111th KKN UIN Suka team archive)

The KKN team's purpose of employing voice to deliver the story's narration is in anticipation of residents and/or viewers who are unable to read. Because Padukuhan Tambakan inhabitants use Javanese frequently, the level of knowledge required to transfer from Indonesian to Javanese is still confined to junior high or high school graduates. Many of the elder generations had just completed elementary school, so voice-overs were deemed to be necessary for the hopes of a better grasp of the plot. Aside from voice actors, the explanation behind the language they use in their regular discussions. So, even though the video is shared widely via social media, the local wisdom of Padukuhan Tambakan, which is located in Yogyakarta Province's Special Region, with the mother tongue as well as the local language, Javanese, remains the main and fundamental priority in the implementation of this work program.

B. Creativity & Fairy Tales Storytelling

The KKN 111 crew at Padukuhan Tambakan collaborated with Desa Timun (Timun Village) and Gummy Art Studio to create this fairy tale activity. As sponsors, media partners, Community Service, and community partners, Team 111 Padukuhan Tambakan teamed up with Rumah Dongeng Mentari and Iota Kids. The Desa Timun's fairy tale shapes are based on the concept of *aniwayang*. Aniwayang is a puppet show that tells a story using animated puppets with the wayang concept. Because they are all depicted as wayang, as shadow puppets like genuine puppets, the environment, and characters in Desa Timun's fairy tales use black and white.

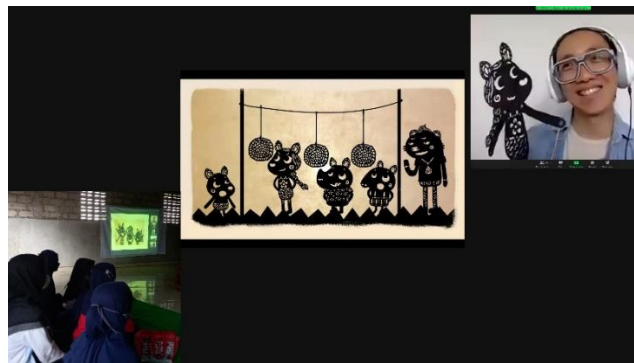


Figure 2: Fairy tales storytelling activity "Desa Timun Folk Party" (Source: 111th KKN UIN Suka team archive)

The fairy tale that is presented in this storytelling practice is "Desa Timun Folk Party", which is about three mouse deer siblings named Cila, Cili, and Cilo who are celebrating Indonesia's Independence Day (HUT RI, Hari Ulang Tahun Republik Indonesia). There were various traditional folk games at the folk party. Cila, Cili, and Cilo attended and competed in a variety of game competitions, including *panjat pinang* (areca climbing), *makan kerupuk* (cracker eating), and *balap karung* (sack racing) This presentation of fairy tales based on the notion of *aniwayang* intends to introduce the culture of speech, introduce and revive the Indonesian people's competition behaviors when celebrating independence, and revive the wayang culture through fresh faces that hone children's imaginations.

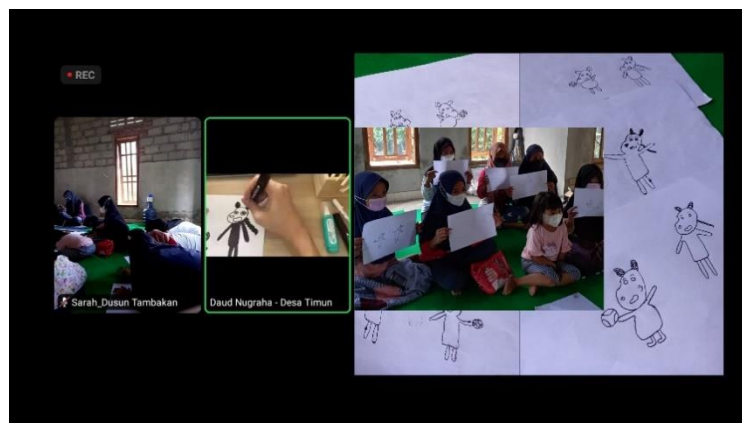


Figure 3: Storytelling and creativity activities (Source: 111th KKN UIN Suka team archive)

Following the storytelling session, there are drawing workshop sessions about three Desa Timun characters, Cila, Cili, and Cilo. With a voice and video tutorial, this workshop was guided by a storyteller from the Desa Timun. The children used black markers and correction fluid directly on the HVS paper while drawing. Its goal is to help children develop their creativity, spontaneity, and feelings so that they are not scared to make mistakes when sketching.

C. Exploration of Work Programs with Fairy Tales Storytelling Media

As research (Habsari, 2017), stories in fairy tales will affect how children see and understand the world around them. Stories or fairy tales about the coronavirus are seen as being able to help children understand what is happening in this COVID-19 pandemic. Storytelling also helps children to increase their vocabulary (Peterson & Biggs, 2001; Tayler, 2015; Whorrall & Cabell, 2016). Children can learn terms related to COVID-19 and infection prevention protocols during a pandemic through the diction given in fairy tales. It is also hoped that it will make it easier for children to understand further instructions and reminders from adults such as the importance of wearing masks, washing hands frequently, and so on.

Storytelling activities when a familiar approach is carried out can encourage the opening of children's thinking along with mental growth where children will be able to learn something and understand which things are good and bad (Priyono, 2001). The Corona Virus story is packaged in colorful illustrations with audiovisuals using one of the everyday languages and fairy tale activities with the theme of the 17 August celebration that is closely related to children's lives accompanied by creative active activities containing an approach that is suitable for children.

According to Asfandiyar (2007), fairy tales can be said to be an effective way to develop character education for children's growth and development. affective aspects (a matter that is closely related to attitudes, character, behavior, interests, emotions, and values that exist in each individual), social aspects (an activity carried out by humans with their natural surroundings), conative aspects (a behavior that makes someone act to do something tends to act according to attitude). Through fairy tales from Desa Timun, children can get to know various other characters from fairy tale characters, new perspectives, and create new ideas, new interactions, and meanings. Fairy tale activities are also accompanied by creative activities that support developing learning with active learning.

4. CONCLUSION

The programs that have been implemented not only help children adapt during periods of physical restriction during pandemics, but also educate children to better understand the current pandemic situation and the reasons why health protocols need to be implemented. The children also became enthusiastic and dared to be creative in their work. One of them is because the visuals are honed when watching the illustrated stories and fairy tales of Desa Timun, also thanks to the drawing class held after the fairy tale. In addition, positive responses also come not

only from children but also from parents who are assisted in the process of assisting children at home in the current pandemic situation.

Even so, this program requires further steps. The work program can be accompanied by a more in-depth community assessment. The target community in the community can be explored for specific needs and program application strategies. For the fairy tale storytelling work program, it would be better to implement a more massive and organized schedule of activities so that children can continue to be educated more comprehensively in a fun way and involve wise activities in the use of devices such as accessing programs content. In addition, creative educational programs need to be continuously improved so that they do not only draw but also invite other children to be creative and involve the literacy side more. In the context of literacy, increasing understanding also needs to be elaborated and measured, for example through the meaning of stories. Programs related to children will also be better if they actively involve parents or other children's family members or significant others.

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THE ASSISTANCE IN THE EMPOWERMENT OF COMMODITY PRODUCTS IN TUKSONGO VLLAGE, BOROBUDUR DISTRICT, MAGELANG REGENCY

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Abstract - *The COVID-19 pandemic has had a huge impact on people all over the world. This impact occurs especially in the economic sector which is a vital human need. In addition to having an impact on the economy of the world community, several provinces and districts in Indonesia are also affected, for example, Magelang Regency. Some Magelang people, especially Tuksongo Village, who work as traders in the courtyard of the Borobudur temple are very disadvantaged by this pandemic because their movements are very limited. Therefore, so that people can adapt to the pandemic and their economy remains good, a creative and innovative spirit is needed. To help with this, the KKN UIN Sunan Kalijaga Yogyakarta team launched a program for the community by creating a unique design of village commodity product packaging which later could benefit the local village community, from youth to adults.*

Keywords: *Covid-19, Development of UMKM, Community Service.*

1. INTRODUCTION

In March 2020, the World Health Organization (WHO) declared the Covid-19 outbreak a pandemic only about 3 months after its appearance in December 2019 in Wuhan, China.¹ The impact of the outbreak named covid-19 is very widespread throughout the world without the exception of Indonesia. The five provinces with the most positive patient distribution in Indonesia are DKI Jakarta, West Java, East Java, Central Java, and South Sulawesi.² Magelang Regency which is one of the districts in Central Java is also recorded in the category of high positive cases of covid. Based on interviews with the Village Head and Head of Tuksongo Hamlet of Borobudur District of Magelang Regency, this covid-19 case also greatly impacted the local community, especially in the economic field. In Tuksongo Village, the majority are working as tobacco farmers and palm managers also work as traders in the courtyard of Borobudur temple. For residents who make trading in the borobudur temple court as the main source of income, of course, the covid-19 pandemic has a bad impact on their economy. This is why local citizens or communities must have a creative and innovative spirit so that they are able to survive and adapt to this era.

From these problems there is a gap in the KKN team to help providing solutions. One of the programs that launched is the manufacture of designing the packaging of village commodity products. This program aims to help the marketing and competitiveness of UMKM Soun noodles in Tuksongo Village to be more widespread.

In the book *Membangun Masyarakat Memberdayakan Rakyat* by Edi Suharto, it is mentioned that the essence of empowerment is a process by which people become strong enough to participate in various controls over and influence the events and institutions that affect their lives. Empowerment can also be interpreted as efforts made so that objects become empowered or have energy or strength.³ The key to community empowerment includes, the development process, the community took the initiative, improving the situation of self-condition with the target of empowerment including several groups, namely, individuals, groups, communities and institutions.

According to Drijver and Sajise in "The Role of Village Government in Community Empowerment in Tirtawangunan Village, Sindangagung District, Kuningan Regency, West Java", there are five types of community empowerment concepts, namely, *first*, the approach from below which is management and stakeholders agree on the goals to be achieved to then develop the idea and several stages to achieve the goals that have been formulated earlier. *Second*, the

¹ Mayang Ramadhanti and others, 'Pemberdayaan Masyarakat Melalui Pengembangan Usaha Budidaya Lele Dalam Menghadapi Pandemi Covid-19', *Jurnal Pengabdian Masyarakat*, 2.1 (2021), 8-14 <<https://jurnal.stie.asia.ac.id/index.php/jpm/article/view/274>>.

² Ramadhanti and others.

³ Dini Pebriyani and Endang Hermawan, 'Peran Pemerintah Desa Dalam Pemberdayaan Masyarakat Di Desa Tirtawangunan Kecamatan Sindangagung Kabupaten Kuningan Provinsi Jawa Barat', *Inovasi Penelitian*, 1.3 (2021), 197-206.

participation of every actor involved has power in every phase of planning and management. *Third*, the sustainable concept that is the development of partnerships with the whole community. *Fourth*, coherence is policy and strategy at the local, regional and national levels. *Fifth*, social and economic benefits.⁴

In the implementation of village empowerment assistance, it is more concentrated on community goals. Assistance in empowering village commodity products to help market products to a larger scale, has the possibility of a village profile better known more widely. It also aims to create economic improvement of the community, especially in pandemic times like today. In realizing these expectations, KKN Group 127 UIN Sunan Kalijaga Yogyakarta took a real role in the realization of village economic improvement and further introduced the flagship products of Tuksongo village commodities.

2. METHOD

This community service is carried out in two hamlets in Tuksongo village, Borobudur Subdistrict, Magelang Regency. The two hamlets are the hamlet of Tuksongo 1, and the hamlet of Tuksongo 2. The implementation of this work program starts from July 26 to August 26, 2021. Starting with the preparation stage, survey making noodles soon, interview with the owner, setup the idea of socialization on BUMDes.⁵ Preparation of community service activities includes deliberation with UMKM⁶ owners and coordination with one of BUMDes figures in Tuksongo village for the implementation of devotional activities and design setup coordinates with the KKN team itself. To solve the problems faced in this devotional activity, structured activities include licensing with business owners and then socializing them on BUMDes.

3. RESULTS AND DISCUSSION

A. The Overview of Tuksongo Village

Community service conducted by UIN sunan kalijaga yogyakarta students or more accurately called the Real Work Lecture (KKN) program in Tuksongo Village is more concentrated in Tuksongo Village 1. The village area of 18,000 m² which is about 2 km from the tourist area of Borobudur Temple has seven hamlets, namely, Tuksongo Hamlet 1, Tuksongo 2, Kesuman 1, Kesuman 2, Ganjuran 1, Ganjuran 2 and Puton. The total number of families in Tuksongo Village is about 450 families. Of these, the majority of the people of Tuksongo Village converted to Islam and the rest embraced Christianity, Catholicism and Buddhism. While places of worship in the form of mosques and mosques are already found in the region. The lives of most people are farmers and traders in the tourist area of Borobudur. Regarding public

⁴ Taufik Ridwan and others, 'Pemberdayaan Ekonomi Ibu-Ibu Jamaah Masjid Jagatamu Akibat Pandemi Covid-19 Di Kelurahan Tukmudal Sumber Cirebon', *Jurnal Indonesia Sosial Teknologi*, 1.5 (2020), 438–48.

⁵ BUMDes means "Badan Usaha Milik Desa" or "Village-Owned Enterprise"

⁶ UMKM means "Usaha Mikro Kecil dan Menengah" or "Small and Medium-Sized Micro Enterprise"

facilities that can be enjoyed by residents of Tuksongo 1 Hamlet are electricity, clean water, TV broadcasts and volleyball courts. When viewed from the location of the house building can be said to be quite close to one house with another house. To look around the community activities in Tuksongo 1 Hamlet can be done by foot or using a motorcycle.

In more detail, the picture of the condition of the village of Tuksongo 1 in Tuksongo Village is described as follows:

1) Religious Life

If we view from the side of religious life, the people of Tuksongo Hamlet 1 majority of citizens convert islam about >90%. This high number also shows the excellent religious quality of the people of Tuksongo Hamlet. Evidenced by the number of *mushola* in one hamlet equipped with landfill activities for children and also *ta'lim* assemblies such as *Yasin-an* assembly held almost every night and attended by men-only or women-only. In addition, junior and high school students are also enthusiastic about following the study of Qur'an and Islamic books in several mosques that are mastered by Mr. Musbikhin and Mr. Muhtarom who are also always ready to convey religious messages to the community.

2) Economic Life

The inhabitants of Tuksongo Hamlet 1 are mostly livelihoods of farmers and traders. When judging from the origin of the residents, some of them are native descendants of Tuksongo who work on tobacco fields and trade souvenirs in the tourist area of Borobudur Temple. Looking at the profession of these citizens, it can be said that residents live in a state of sufficient daily needs (clothing, food and residence).

3) Education Quality and Human Resource Development

After knowing the portrait of economic life of some residents of Tuksongo 1 Hamlet that can be said good enough, the main concentration in life is to achieve a livelihood. For residents who make a living during the day, the night is used for rest or gathering for regular study. This living condition makes people still able to develop the harmony of their lives, judging from the enthusiasm of the community to attend the regular Islamic assemblies and also teenagers who actively preach the book.

From the level of education of local residents can be said that generally the community has named education up to the junior high school level and some high schools, but also those who have attended college. This is related to the economy of the community which is classified as meeting the needs of daily living so that they can still continue their education to college.

B. The Efforts of Community Development

The efforts that KKN 127 team has done to develop Tuksongo Village, Borobudur, Magelang are divided into two fields those are:

1) Competitive Economics

In the field of competitive economy, KKN 127 UIN Sunan Kalijaga Yogyakarta strives to help developing one of UMKM in Teksong Village that is *Soun noodles* that made by palm starch. The problem of *Soun noodles* is in its packaging. The packaging is still done in large quantities and directly traded on collectors and the packaging form of the product still uses ordinary plastic that does not attract consumer purchasing power. From this problem, in aiming to develop the UMKM in order to have the characteristics and broader competitiveness, KKN 127 UIN Sunan Kalijaga Yogyakarta team tries to make new packaging design of *Soun noodles* as Teksong 1 hamlet's UMKM product. The *Soun noodle* products that are usually sold at once in large quantities to collectors can be sold also to the local community in small packaging edition or more broadly with product packaging that has characteristics and consumer appeal.

2) Human Resource Development

In the field of human resources development, the KKN UIN Sunan Kalijaga team approached the Village Owned Enterprises. The purpose of this approach is to socialize our work to UMKM that have been made in order to benefit the community, especially local youth. The benefits that we hope are that the village youths who are less fortunate in their economy, and have not found a job can be helped through the opening of job openings with the creation of design and also the packaging part of the soon noodle production. That way in the long run can reduce the unemployment of the local village.

C. Supporting and Inhibition Factors

Community service activities above certainly cannot be separated from two important factors, namely supporting factors and obstacles, the outline of these factors is as follows:

1) Supporting Factors

- a) There is full support from the local community both villages and hamlets.
- b) Good cooperation between citizens, community leaders, and also the KKN team.
- c) The work program launched in accordance with the needs of MSME innovation in the village.

2) Inhibition Factors

- a) The busyness of programs of BUMDes led to the realization of ideas to youth delayed.
- b) Lack of good time management on the part of the KKN team.

4. CONCLUSION

The implementation of the work program carried out by the KKN UIN Sunan Kalijaga Yogyakarta team in Teksong Village, can be concluded as follows:

- 1) The implementation of the entire work program there are several fields, namely in the fields of economics, social services, education, and religion. And our flagship program is in the field of economics focused on mentoring the development of UMKM.
- 2) The implementation of the economic work program produces a positive response, the indicator is that MSMEs are increasingly innovative in marketing their products.
- 3) The emergence of the motivation of village youth to be able to adapt to the creative economy.

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**SHIBORI BATIK TRAINING IN EFFORTS TO INCREASE CREATIVITY
AND ECONOMIC INDEPENDENCE OF "REMAJA SAKTI" YOUTH
ORGANIZATION OF COPER VILLAGE IN THE PANDEMIC ERA**

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Abstract - *To reduce the impact of COVID-19 in the economic sector, especially in the productive age, it is necessary to empower youth through increasing skills during this productive age. Soft skills are very important assets for teenagers during a pandemic. Through their soft skills, they can create jobs that can generate and increase economic independence. Soft skills which are the main assets for the young generation can also be used as a way for increasing various ideas and can even be implemented in various solutions or new ideas to overcome problems that exist in the surrounding environment. Even more than that, it creates valuable opportunities for young people to innovate even more. Training is one of several quite effective ways to develop soft skills and increase economic independence during a pandemic. The research method used is a descriptive qualitative method. Collecting data is carried out by techniques survey, observation/field research, and documentation. The participants in this training were "Remaja Sakti" Youth Organization of Coper Village, Jetis, Ponorogo. The implementation of shibori batik training is divided into two stages, namely; 1) General information delivery regarding shibori batik, tools and materials used; and 2) Implementation of the theory and practice of making shibori batik. The response from the training participants showed a very good response. After the training activities, the knowledge and soft skills of "Remaja Sakti" increased, as an effort to foster creativity and economic independence.*

Keywords: *Economy, Creativity, Shibori Batik*

1. INTRODUCTION

Economics has always been a hot topic of discussion that never ends during a pandemic. The pandemic has a significant impact on all aspects of life, especially in the economic field. The impact of the pandemic especially on the economy has caused many people difficulty to fulfill their daily needs. This is because many people have been laid off and their income has decreased, causing most of the business sectors to reduce their production activities or close completely. As a result, the unemployment rate is increasing. In addition, the COVID-19 virus has also an impact on UMKM. There was a very significant decline, especially for UMKM owners, including providers of accommodation, tourism, restaurants, wholesale and retail trade, and transportation.

To reduce the impact of COVID-19 in the economic sector, it is necessary to empower youth at a productive age through increasing skills. The debriefing soft skills are expected to be a provision of youth to be ready to work as well as an entrepreneur who has a strong and competitive spirit. Soft skills are very important assets for teenagers during a pandemic. Through their soft skills, they can create jobs that can generate and increase economic independence. Soft skills, which are the main assets for the youth, can also be used as a forum to improve various ideas and even implement various solutions or new ideas to overcome problems that exist in the surrounding environment. Moreover, it allows creating valuable opportunities for young people to innovate even more.

COVID-19 also has an impact on the economic sector in Coper village which is located in Ponorogo, East Java. This proved true from the complaints of several UMKM owners, such as a drastic decline in sales, resulting in a decrease in income. Moreover, this is evidenced by the number of people who have to limit their daily expenses. Therefore, with the high decline in sales, many people need additional income to fulfill their daily needs. As is well known, during the COVID-19 pandemic, the economic sector was indeed the most affected. For this reason, it is important to understand the economic strategy, so that it becomes a provision to survive in difficult times like nowadays. The declining income of the people due to the pandemic has caused most of the business sectors to reduce their activities or close completely. The unemployment rate has also increased, this is a form of the extraordinary impact caused by COVID-19, especially on economic activity which is currently experiencing a drastic decline.

The potential of the Coper Kidul is quite large in the creative economy field, this is a consideration for the KKN 105 Ponorogo team to create a Shibori Batik Training program as an effort to provide knowledge related to Shibori Batik. Shibori Batik is well known and widely applied by fabric craftsmen in Indonesia (Muhammad et al, 2020).[1] It should be understood that shibori is a fabric dyeing technique in the form of ties, twists, stitches, wrapped, and clamped (Suantara, 2018). Shibori batik training is knowledge for teenagers to increase creativity and create economic independence in the pandemic era, so that youths of productive age

can develop their skills through Shibori Batik Training held by the KKN 105 Ponorogo team.

Based on this background, the KKN 105 Ponorogo team State Islamic University of Sunan Kalijaga Yogyakarta held a shibori batik training activity with Karang Taruna "Remaja Sakti" by providing guidance on folding techniques and coloring of shibori batik. This activity is expected to be able to provide knowledge and benefits for teenagers in creative economics.

2. METHOD

The target of the Shibori Batik Training is "Remaja Sakti" Youth Organization of Coper Village, Jetis Ponorogo which was carried out on August 8, 2021. Participants in this study were "Remaja Sakti" Youth Organization of Coper Village. In this study, the researcher used a qualitative descriptive research method.[2] The data collection technique used in this research is through surveys, direct observation/observation in the field, and documentation. Researchers set three steps of analyzing the data. First, the data from surveys and observations that have been collected were analyzed descriptively. The description of Shibori Batik Training activity was carried out using descriptive hermeneutic analysis. Second, the researcher conducted a satisfaction survey related to how the community responds Shibori Batik Training. Third, researchers look for the relationship between Shibori Batik Training and improving the community's economy. In conclusion, the growth of the creative economic can increase through Shibori Batik Training.

3. RESULTS AND DISCUSSION

A. Shibori Batik Training

In Indonesia, the term shibori is often referred to as jumputan and binding, although technically the process is by utilizing simple techniques according to the desired motif (Yanti et al, 2020)[3]. According to Helena Rizqia (2013) training is an activity to increase creativity and skills to be more productive[4]. In addition, the training on making shibori batik aims to increase knowledge, creativity, skills, and hone skills, especially for youth "Remaja Sakti" youth organization in Coper village, Jetis Ponorogo. The training process for making shibori batik is divided into two stages:[6]

1) General information delivery by the resource person

General information delivers directly by the resource person, Mrs. Himmatuz Zulfa. The delivery of this information was carried out before giving the material and theory of making Shibori Batik. General information is related to:

- a) Forms of activity;
- b) Work programs regarding training in making shibori batik. This aims to determine the suitability of work program that has been made with the needs of the community;

- c) The objectives and benefits that participants will get from the training activities for making shibori batik.
- d) Implementation of the theory and practice of making shibori batik

The theory is given simultaneously with the practice of making shibori batik, this is done to facilitate understanding and shorten the time, as well as limit the number of participants to avoid crowds. The delivery of theory and practice consists of:

- a) Introducing and providing knowledge related to shibori batik in general;
- b) Tools and materials used in making shibori batik;
- c) How to fold the fabric to form a basic fold;
- d) How to fold after the fabric forms a basic fold (isosceles triangle fold, equilateral triangle, small square fold, or large square fold);
- e) How to tie the fabric after a perfect fold is formed;
- f) How to mix dyes;
- g) How to dip the cloth in dye;
- h) How to dry Shibori batik



Figure 1. Forming Basic Folds (Personal Image Source)



Figure 2. Folding the fabrics into variation forms (Personal Image Source)



Figure 3. Binding the fabrics (Personal Image Source)



Figure 4. Color Mixing Process (Personal Image Source)



Figure 5. Color Dyeing Technique (Personal Image Source)



Figure 6. Shibori Batik Drying Technique (Personal Image Source)

B. After Shibori Batik Training

After the shibori batik training was done, the researchers conducted the interviews with "Remaja Sakti" youth organization regarding the impressions and messages they felt during the training activities and also what new knowledge they gained after participating in the Shibori Batik Training. The results of their responses to the training program that have been carried out can be seen in the table below:

Table 1. Indicators of Success of the Shibori Batik Making Training Program

Type of Activity	Success Indicators	Percentage of Responses	Results
General	Work programs are being carried out according to the community wishes	100%	Very Good
	Benefits of Shibori Batik Training to increase the community's economic independence		
	Benefits of activities to increase the creativity		
	The suitability of the Shibori Batik Training with the needs of the community during the COVID-19 pandemic		
Theory and Practice	Delivery of materials	95.42%	Very Good
	Ease of understanding materials		
	Materials and tools are affordable and easy to obtain		
	Manufacturing procedures of shibori batik is easy to understand		
Post-Training	The results of the training in making shibori batik are useful for increasing creativity and also the soft skills of teenagers	89.95%	Very Good
	The results of training in making shibori batik are useful for increasing independence to fulfill daily needs and business especially during the COVID-19 pandemic		

C. Participants' Responses

The responses of “Remaja Sakti” youth organization to general information delivery by resource persons related to a) Form of activity; b) Delivery of work programs regarding training in shibori batik making to gain knowledge regarding the suitability of the work program with the needs in the field; c) The objectives and benefits that will be obtained by the participants from the shibori batik-making training activities show very good results, which are 100%.

The responses of the "Remaja Sakti" youth organization regarding the delivery of theory and practice consisting of: a) Introducing and providing general knowledge regarding shibori batik; b) Tools and materials used in making shibori batik; c) How to fold the fabric to form a basic fold; d) How to fold after the fabric forms the basic fold (isosceles triangle fold, equilateral triangle, small square fold or big square fold); e) How to tie the fabric after forming a perfect fold; f) How to mix dyes; g) How to dip the fabric in the dye; h) and the method of drying Shibori batik showed very good and satisfactory results, namely 98.42%.

D. The Relationship of Providing Shibori Batik Training with Increased Creativity, Soft Skills and Economic Independence

Research by Hidayat & Syahid (2019) explains that training is one of the efforts to empower the community.[7] Training is defined as learning and also a process of providing experience to develop knowledge and skills to achieve the desired goals (Marzuki, 2012). There is a relationship link between the provision of Shibori batik training to changes in increasing creativity, skills, and also independence in business means that the Shibori batik training program can increase the creativity of "Remaja Sakti" youth organization in developing *soft skills* and also increase economic independence during the pandemic.

E. Shibori Batik Motifs Produced

Shouthan (2008) in his research explains that shibori batik motifs produced depend on the technique used in folding the fabric, the size of the fabric, and also the color combination is chosen. Likewise, according to Moertini and Sitohang (2005)[8] in their research explaining that the size of the cloth is also very influential on the shibori batik motif that will be produced, he explained that the smaller the size of the cloth used, the smaller the folds formed to produce motifs that tend to be tight. and small. He also explained that the combination of dark colors with bright colors will produce beautiful motifs. The selection of basic colors for shibori batik can be determined as desired. The choice of bright colors as the basic color of the fabric is the most popular because the colors will be easily covered by the colors that are the Shibori batik motifs. It needs to be proper and appropriate management in to apply the shibori technique to get the desired results, interesting, not boring, and worth selling because the more skilled in folding and dipping the colors on the fabric, the more appropriate new motifs will be obtained.[9]

4. CONCLUSION

Based on the implementation of the shibori batik training program, the results of data analysis and discussion, it was concluded that the training program for making shibori batik for "Remaja Sakti" youth organization in Coper Village, Jetis Ponorogo was as follows: a) Well implemented and fluent in providing knowledge new related to shibori batik for "Remaja Sakti" youth organization. The shibori batik training program is very useful for personal needs as well as to increase independence in business, and b) Succeeded in increasing creativity and developing the skills of the youth of Karang Taruna through a training program for making shibori batik. This can be seen from the skills, shrewdness, and dexterity of the participants when folding, and dipping the cloth in dyes to produce unique and diverse Shibori batik motifs.[10] This activity needs to be continued and carried out on an ongoing basis. This is because the material taught during the first training is only basic techniques, and the advanced techniques can be taught periodically. Batik shibori marketing activities should also be carried out, so that the benefits of the training can continue and the purpose of the training can be realized, and it can be

able to improve the community's economy, especially the young generation at the productive age in the COVID-19 pandemic era.[10]

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NEW NORMAL SIAGA APPLICATION OF HEALTH PROTOCOL IN PREVENTION OF COVID-19 IN PAJENG VILLAGE

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Abstract - Covid -19 outbreak was present in the community in 2020 which brought seriously attention to the government. Indonesia is fighting against covid -19, by implementing a regional quarantine policy, become large – scale policy (PSBB), which is local in nature according to the level of severity in the Province, District, and City. During this pandemic period the world economy and Indonesia experianced a decline, the Government and strategic studies predicted that Indonesia’s economy would grow low and even negatively in 2020, therefore the government implementhed a new policy, The New Normal, so that the economic impact the pandemic would not cause a prolonged crisis. In a effort to prevent and control covid – 19, observing conditions in the village through document study, observation and interviews obtained several village problems that need to be formulated and become a wrok program in social real work lectures in pajeng village, such as 1) Featured Program (a) Socialization of New Normal (b) Mask sewing training and mask distribution (c) Empowerment of the plumpung reservoir (d) Village community sevice (e) Village visit. 2) Supporting programs (a) Educational videos for hand washing exercises (b) Educational videos on how to grow hydroponics for beginners, and there are many other programs tahat are expected to help the pajeng village community in facing the New Normal transition period. Conditions like this must be understoodtogether that in the end pajeng villagers must be able to adapt to new conditions, namely carrying out normal activities buy by implementing health protocols to prevent transmission of the corona virus. This activities abe carried out well if there is good cooperation between the frontline government groups and the Pajeng village community

Keywords : Pajeng Village, New Normal Policy, Implementasion of Health Protocols

1. INTRODUCTION

Covid-19 pandemic is incident spread it disease coronavirus 2019 with Corona virus disease 2019, abbreviated as covid -19. Disease this caused by coronavirus type new one given name SARS-CoV-2, This virus succeed infect thousand million global community in very short time , even man without showing symptom infected with covid-19 can also spread to man other . Covid-19 Outbreak First detected in the city of Wuhan Province Hubai China in the month December 2019. The World Health Organization (WHO) states plague spread of this virus as global pandemic with total worldwide infections reach more than 121,000 cases. Term pandemic shown at level the spread just no used for level severity something disease.

In Indonesia alone On April 10, 2020 there were 3,512 positive cases of covid-19, of which 282 people recovered and 306 people died with a fatality rate or level death by 9.1% (Ministry of Health of the Republic of Indonesia, 2020). Amount total death due to the corona virus no only cause symptom physique just will but take effect to well-being Indonesian society . Development crisis health impact on the economy with plan strategic that has been set beginning for then replaced policy responsive emergency for overcoming covid-19.¹ start from policy lock down until moment this the implementation of the New Normal in Indonesia, so that the public permanent can survive during a pandemic .



Figure 1 Dissemination of Covid-19

As educators, they should be able to maximize their potential from the results of carrying out educational activities. As the according to Law No. 29 of 2003 concerning The National Education System states that education is effort conscious and planned for realize atmosphere learning and the learning process so that participants educate by active develop potency herself for own spiritual power , religion , control himself , personality , intelligence , morals noble , as well Required skills _ himself , society , nation and state.

¹ Muhyidin, *Covid-19 New Normal dan Perencanaan Pembangunan di Indonesia*, (Bapenas Republik Indonesia)

That way it 's wrong one implementation from Law No. 29 of 2003, namely activities Studying Work Real which is an annual agenda program held by universities . Studying Work Real is a something shape devotion student to community and is one of the part from Tria Dharma College . By holding Real Work Lectures, it is hoped that students plunge in Public for give innovation and solutions to some of the existing problems.

2. METHOD

This study uses a descriptive qualitative approach, the main research technique is the writer goes directly to the field (field research), namely the researcher tries to research or conduct a study of the realities of life in Pajeng village directly, here the researcher directly observes the phenomena that exist in the field, namely in the village. Pajeng, Gondang sub-district, Bojonegoro district. In addition, researchers also used the technique of collecting observations, interviews and documentation studies.

According to Kirk and Miller as quoted by Lexy J. Moleong in his book entitled Introduction to research methods are: "Certain traditions in social science that are fundamentally dependent on human observations in their own area and relate to these people in their language and terminology".²while according to Furchan is "a research procedure that produces descriptive: speech or writing and observed behavior from the people (subjects) themselves,"³

It can be concluded that the research stage carried out by the author is to conduct observations, namely to make direct observations in the village of Pajeng, then the authors conduct interviews at the research location by utilizing local residents and finally the author conducts a Documentation study by collecting information data and data on various kinds of material assistance such as village documents, books and references and scientific literature.

3. RESULT AND DSICUSSION

A. Profile of Pajeng Village

Pajeng village , whose geographical location according to data sources from statistical mapping results in 2011 with GPS measuring instruments is at LONG 7 25' 38.14" s (Longitude) and LAT - 111 53'2.27" (latitude) s belt south of the northern limestone mountains is a village The southernmost part of Bojonegoro Regency , which is bordered by Nganjuk Regency , is a forest edge village with a hilly topography with an average soil slope of 20%-30%, and an average cool climate of 20-30 degrees . c elcius and c rainfall is quite high with an average of 3000-3500 mm per year

Following submitted description about total people and eyes livelihood in the village display:

² Ahmad Tanzeh, *Pengantar Metode Penelitian*, (Yogyakarta: Teras, 2009),100

³ Arif Furchad, *Pengantar Metode Penelitian Kualitatif*, (Surabaya, Usaha Nasional, 1920, 21

1) Total Population

Population data by age group/age in 2019

Table 1. Population

No	Age Group (Years)	Male	Female	Total
1	0 s/d 5	201	232	433
2	6 s/d 10	137	128	265
3	11 s/d 15	186	188	376
4	16 s/d 20	166	172	338
5	21 s/d 25	162	154	316
6	26 s/d 30	141	131	272
7	31 s/d 35	140	119	271
8	36 s/d 40	132	174	306
9	41 s/d 45	164	151	315
10	46 s/d 50	144	147	291
11	51 s/d 55	114	116	230
12	56 s/d 60	107	119	226
13	61 s/d 65	80	70	150
14	66 s/d 70	53	62	115
15	71 s/d 75	46	45	91
16	76<	17	34	51
	Total	2.024	2.020	4.044

2) Livelihood

Table 2. Livelihood

No	Description of Human Resources	Volume	Unit
1	Total population	4.044	Soul
2	Farmer	1250	Soul
3	Student/Student	836	Soul
4	Private sector employee	10	Soul
5	Government employees	13	Soul
6	Carpenter/Stone	98	Soul

On the table 1 can known that total whole inhabitant village Pajeng is Four Thousand Four ten Four, with total population male more many from in women, and in Table 2 it is found that data majority population village display have a livelihood as Farmer local that is of 1250 people.

B. New Normal Policy

Indonesia has implemented the Covid emergency response period since early March 2020, followed by the modification of the regional quarantine policy to PSBB starting on April 10, 2020 in Jakarta, followed by the satellite city of Jakarta, which showed a significant increase in cases. Practically after 3 months through the

emergency response period and PSBB Indonesia is starting to explore the implementation of a new normal life and loosening PSBB.⁴

Monoarfa explain that based on various studies about experience successful countries handle covid-19 pandemic , there a number of prerequisite for society could productive and safe from the danger of covid-19 remains guaranteed , namely : the use of data and knowledge as base taking decision for PSBB adjustment , PSBB adjustment carried out by gradually and pay attention to the zone, application protocol strict health , and *review* implementation possible PSBB adjustments existence enforcement back to PSBB with effect deterrent imposed by strict if Public no discipline in activity .

From the observations we made in the village display still many people who do not understand about the new normal, and many people who don't obey protocol health . What should be The new normal is meant here is a productive society while still adhering to health protocols because it is necessary to realize that the new normal life during a pandemic is not coexistence but life where humans are faced with the threat of covid-19.

C. New Normal Research and Socialization

As with most regions in Indonesia, communally, public awareness to implement health protocols as an effort to prevent the spread of covid-19 in their respective regions is still a major problem, the diverse understanding of the community is a challenge in itself, plus the condition of the village which is still a green zone causes the community to tend to be complacent and don't care about the condition of the covid-19 pandemic, even though this virus can threaten at any time, if we are not vigilant.

program is one of the programs requested by the Pajeng village government to the KKN group . With hope when carrying out socialization Students will have their own effects and (a sense of obedience) for the community to implement health protocols as they should. Socialization first done researcher is at Wage market, where is this socialization program The researcher started by targeting the traders in the wage market , Pajeng village , according to the information that the researcher got from i the chairman of the Wage Market that most of the visitors, both traders and buyers in the wage market , are not Pajeng village people , this is what the Pajeng village government fears regarding the spread of the covid-19 virus exploded, especially since most of the visitors did not comply with the health protocols such as wearing a mask to keeping a distance, especially when researchers come to the market directly, there are still many researchers encountering toddlers brought by mothers to the market and some elderly people who are still active in the market without wearing a mask.

Socialization this The research was carried out starting at 06.00 WIB until 10.00 WIB which previously the researchers sprayed disinfectant in the market and was accompanied by checking body temperature using *safety* in accordance with health protocols, both masks, gloves and face protective equipment. This activity received enthusiasm from residents village Pajeng and market visitors although there are some market visitors who are not willing to have their body temperature

⁴ Muhyidin, *Covid-19 New Normal dan Perencanaan Pembangunan di Indonesia*, (Bapenas Republik Indonesia), 246

checked because they are afraid of the presence of researchers , but overall the community appreciates and accepts researchers well.

As a comparison with the results of the socialization on the first day, there were still many visitors who did not use masks, in the second week of socialization which was held on July 10, there was an increase in the number of market visitors who adhered to health protocols such as most of them wearing masks and not inviting toddlers to go to the market. .

Following is results study about results check temperature that researchers do in the wage market using SPSS 26 calculation as following:

Table 3 Statistical Data Village Market Seller Pajeng

		Address	Temperature	Desc
N	Valid	132	132	132
	Missing	0	0	0
Mean			35.8375	
Median			35.9000	
Std. Deviation			.70205	
Variance			.493	
Range			4.60	
Percentiles	25		35.5000	
	50		35.9000	
	75		36.2000	

In Table 3 above obtained research data about check temperature that researchers do in the wage market, show that the average temperature sellers in the wage market are 35.83 out of 132 sellers who we check temperature, for more clear could seen in Figure 2 as following:

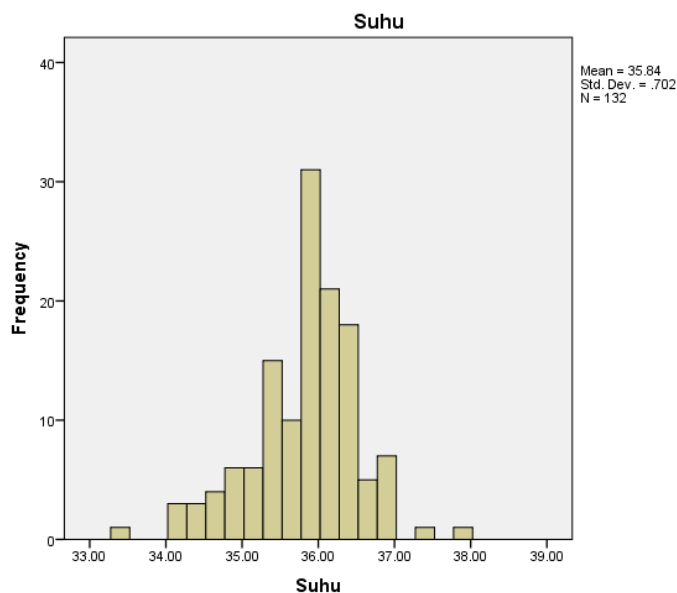


Figure 1Histogram of Temperature Seller at Wage Market

For knowing population native and immigrant , from 132 sellers in the village display researcher do study with interview seller , and the researchers obtained data though use SPSS calculation As following:

Table 4 SPSS Calculation of Resident Address Data Market Seller

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Natives _	91	67.9	68.9	68.9
	Comer	41	30.6	31.1	100.0
	Total	132	98.5	100.0	
missing	System	2	1.5		
Total		134	100.0		

In Table 4 above obtained that population original or Seller Local Pajeng market is 91 people, with percentage earned of 68.9%, while Seller Comer by 41 people with Percentage 31.1%, for more clear could seen on the graph circle as following:

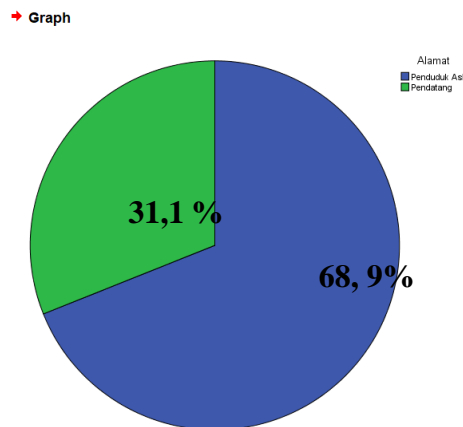


Figure 2 Percentage Seller Locals and Immigrants

Socialization second thing to do Writer is Distribution of masks, vitamins and apply method wash hand with correct in accordance with WHO to TPQ brothers . Because the condition of the TPQ, where all students are still categorized as vulnerable to being exposed to Covid-19, is the main reason, the author I chose 2 locations for the writer to use as a place of socialization, namely TPQ in Jiwo Hamlet and Bulu Hamlet with a total number of students of more than 100 people.

author 's new normal socialization activity closed with the socialization and distribution of masks to the tahlil congregation, both mothers, which was held every Friday , and the male tahlil congregation, which was held every Sunday. With the majority of the congregation in attendance being elderly people, with an emphasis on always maintaining health and adhering to health protocols.

program was attended by 60 women and 28 men, who were then researchers and colleagues Work The researcher was also given the honor to lead the reading, Asmaul Husna (Novia's brother), sholawat Wahidiyah (Septy Jihan's brother), Tahlil and Doa (Vivin's brother, and Darmawan), as well as socialization delivered by Khasanah and M. Anang while still adhering to health protocols.

In his speech, the representatives of the tahlil congregation expressed their appreciation for the arrival of the congregation Researchers and KKN friends , hope researcher In the future, the tahlil congregation will be able to comply with the health protocols launched by the government, and maintain health, on the other hand this program provides benefits for us, namely getting to know the cultures and

traditions of the surrounding community, one of which is Sholawat Wahidiyah, which some may have never encountered before. bigger than us

4. CONCLUSION

Lecture Activities Work Real Covid-19 Edition which the researchers carried out in the Village Pajeng , District Gondang , District Bojonegoro is implemented on the basis of concern for others. The researcher 's concern is manifested in the small activities above . With the hope of God's permission, the researcher can carry out the program of activities well. Besides that , has Becomes not quite enough moral responsibility for son area for devote self for progress the area alone . only where is the researcher just as distributor aspirations and desires society in the end student is what is demanded for solve problems faced _ good with method raise funds for development or help Public with using training capital for support independence society . So from that , needed cooperation and mutual support Among the community so that the work program is carried out with Fine.

Expected In an effort to prevent and deal with Covid -19, the Village together with the task force team more active for cooperate with community agencies including youth organizations , PKK women, Posyandu, and other community organizations , because importance prevention, such as spraying disinfectants, distributing masks to socializing to the public about COVID -19. Researcher say accept love to Kepla dea display that already allow researcher for serve in the village display, and take as much knowledge as possible, and to colleague partner Writer During dedication process, hopefully what we do useful, and can cut off chain the spread of the covid-19 virus

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