

## **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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