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RAINBOW GEOMETRY AND TANGRAM AS A LEARNING MEDIA IN TRAINING THE POWER OF RAUDATUL ATHFAL STUDENT IMAGINATION

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Abstract

The process of learning in early childhood if appropriately managed, adapted to the characteristics and needs of children can optimize the intelligence potential of children. The current problem is the lack of creativity of the teacher in providing stimulus in the form of geometry teaching media. As a result, the imagination or creative thinking of students does not develop. Through this service, a solution is provided to overcome these problems. The purpose of this service is to increase the imagination or creative thinking of students by using the right media. The implementation method is done by creating original media as a learning tool in the form of tangram and rainbow geometry. Besides, training was conducted to develop and use the press in geometry learning. The assisted subjects in this service were Raudatul Athfal (RA) teachers and students in Wonosobo Regency. The results of this service are the creation of learning media in the form of tangram and rainbow geometry. The imagination and the willingness of students to learn geometry have an average increase of 51%. Besides, teachers become more skilled in developing the teaching media used, thus making the learning process more exciting and creative, especially in geometric materials.

Keywords: *early childhood, imagination, rainbow geometry, tangram*

Introduction

It is undeniable that mathematics is a universal science that underlies the development of modern technology and has an essential role in various disciplines and developing the power of human thought. Therefore, a mature basic mathematical concept must be implanted from an early age. Yeni (2007: 10) states that the scope of mathematics for early childhood includes numbers and operations of numbers, algebra, geometry, measurement, analysis, and probability. The range of mathematics for early childhood that will be studied in this case is geometry. According to Schwartz (2010), geometry is a concept glue that connects various fields in mathematics. The importance of geometry material is also contained in the Regulation of the Minister of Education and Culture of the Republic of Indonesia No. 146 of 2014 concerning the 2013 Curriculum on Early Childhood Education. For example, when a child combines two or more of a flat building will create a flat shape with another shape or can also form a space (Sudono, 2000).

Besides, when the child compares the shape, direction, and position, the child develops the child's imagination. Early childhood gain learning experience through play. According to Martha Christianti (2007), Freud stated that through playing and imagining, children could express hopes and conflicts and skills that cannot be realized in real life. The ability of the imagination does not grow the same for every child. Efforts need to be made to build children's imagination to grow and develop optimally (Adriana, 2007; Tedjasaputra, 2001). But in reality, from the results of preliminary observations made by

the service team in several Raudhatul Athfal (RA) in Wonosobo Regency, stated that not all RAs use readable media in learning because of the limited press provided by the school. Often the teacher only introduces three types of geometric shapes, namely square, triangle, and circle by showing various geometric shapes that are 'patent' (cannot be varied / changed into other forms). This has an impact on the limited ability to know geometry and still find students who are wrong in mentioning the name of wake up. Besides, the learning method used is classical, which tells the story in front of explaining the geometric shapes and then repeats the learning activities by working on LKA (Child Worksheet), as a result when the learning activities take place are not conducive, many children feel bored and play alone. The operation of introducing geometric forms with games that are practicing creative abilities has never been carried out. This condition is what makes children less enthusiastic when participating in learning activities.

Based on the facts above, it is necessary to immediately improve the learning process through the creation of innovative, exciting teaching media, involving students to participate actively, hone creative and imagination abilities of students, simple, and easy to make. This is in line with the purpose of dedication activities that is to increase the creativity or creative thinking of students by using the right media that is using tangram and rainbow geometry.

Method

To resolve these problems, it is necessary to complete the stages, namely:

1. **Planning**

   The planning stage includes:
   a. Coordinate with the Chair of the IGRA regarding the Centra Beam curriculum which is the focus of geometry learning.
   b. Coordinate with the subjects assisted by the place of service activities, namely RA Perwanida and RA Hj. Maryam, Wonosobo Regency.
   c. Creating tangram and rainbow geometry as geometry learning media in RA.

2. **Implementation**

   The implementation phase includes:
   a. Conducted training on the development and use of tangram and rainbow geometry as a geometry learning media for seminars with RA teacher participants in Wonosobo District.
   b. Applying tangram and rainbow geometry as geometry learning media to students in RA Perwanida and RA Hj. Maryam, Wonosobo Regency.

3. **Evaluation**

   Evaluation is carried out to find out the success of the program which is shown from

The suitability between planning and realization as well as the expected outcome and the supposed goals of this service. Activity evaluation is indicated by increasing the imagination of students before and after obtaining learning activities using tangram and rainbow geometry. The assessment involved IGRA officials, RA teachers, and the service team.

Results and Discussion

This service activity has been carried out to overcome the problems faced by the assisted subjects. Tangram and rainbow geometry are making as learning media used to increase students' imagination. Nyet Moi (2014) states that learning using tangram can

train children's creativity in learning geometry. Figure 1 shows the process of making tangram and rainbow geometry media. The media is made of wood, plastic and paper material. The selection of these materials is environmentally friendly and safe for children. Figure 2 is tangram and rainbow geometry as learning media to be developed and applied in RA of Wonosobo Regency.

Figure 1. The process of making tangram and rainbow geometry media

Figure 2. (a) Tangram and (b) Rainbow geometry as learning media

The next activity was training on the development and application of geometry learning media with tangram and rainbow geometry. Participants in this activity are RA teachers who are members of the IGRA Wonosobo district (Figure 3).

Figure 3. Training on the development and application of geometry learning media with tangram and rainbow geometry

Tangram and rainbow geometry media were applied as geometry learning media at the Beams Center followed by students of RA Perwanida and RA Hj. Maryam of Wonosobo District (Figure 4).

(a)   **(b)**

Figure 4. Application of tangram and rainbow geometry media in (a) RA Hj. Maryam and (b) RA Perwanida, Wonosobo Regency

The success of this dedication activity is shown by (1) Creation of creative media in the form of tangram, and rainbow geometry at Centra Beam, (2) Increased knowledge of teachers in developing various, exciting and innovative teaching media, (3) Students become more enthusiastic about participating in Sentra learning Beams, (4) Increasing students' imagination in geometry learning as seen from student learning outcomes (Table 1).

Table 1. The result of learning tangram and rainbow geometry in (a) RA Hj. Maryam and (b) RA Perwanida

Students name of RA Hj. Maryam	RA 1	RA 2	RA 3	RA 4	RA 5	RA 6	RA 7	RA 8	RA 9	RA 10	RA 11	RA 12	RA 13	RA 14	RA 15	RA 16	RA 17	RA 18	RA 19	RA 20
Before activity	1	3	1	2	3	2	1	3	3	2	1	2	1	3	2	3	2	2	1	1
After activity	3	4	5	4	4	4	3	3	5	3	3	5	4	3	4	5	4	5	4	3
% Improvement	67%	25%	80%	50%	25%	50%	67%	0%	40%	33%	67%	60%	75%	0%	50%	40%	50%	60%	75%	67%
Students name of RA Perwanida	RA 21	RA 22	RA 23	RA 24	RA 25	RA 26	RA 27	RA 28	RA 29	RA 30	RA 31	RA 32	RA 33	RA 34	RA 35	RA 36	RA 37	RA 38		

Good learning outcomes for RA Hj. Maryam and RA Perwanida showed positive results that showed an increase in each student. This can be proven from the acquisition of scores in the form of the number of stars given by the Beam Center teacher to students. On RA Hj. Maryam the highest percentage increase of 80%, the lowest percentage increase of 25% and the average value of the percentage increase in cost is 49%. Whereas in RA Perwanida the highest percentage increase in student value is 75%, the lowest increase is 40%, and the average value of the rise in cost is 54%. The difference in the percentage of the rise in student scores indicates that children's intelligence is different. Thus, there needs to be special treatment and stimulus applied to each student. The average value of the percentage increase in student scores in both RA is 51%.

Conclusion

The implementation of community service has a positive impact on students and teachers. It can be seen from the learning outcomes that students' imagination and willingness to learn geometry has an average increase of 51%. Besides, teachers become more skilled in developing the teaching media used, thus making the learning process more exciting and creative, especially in geometric materials.

Acknowledgment

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SOCIAL NETWORKS AND CAPACITY BUILDING FOR PEDICAB DRIVERS IN THE CITY

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Abstract

Pedicab drivers are usually seen as the marginal community. This position makes them unbeneficial for getting free from social problems. Their very limited capacity will remain unchanged if people surrounding them do not give attention to help. The program which is planned, executed, and evaluated will give clear steps to help them. This is a Participatory Action Research that tries to do such a thing. Therefore, the program which needs a follow up is critical to making it sustainable. The research results are The pedicab drivers have a capacity of more adequate ideas, so they have a strong identity. They have a better social network. The profession as a pedicab driver is not an option until the end of their lives, but they have the vision for a better future. The power of networking between them is expected to strengthen their position in the profession and to balance and support the development, not merely as an object of the development program. Sufficient capacity to be religiously better.

Keywords: *Social networks, capacity building, pedicab drivers*

Introduction

As part of low-income earners, pedicab drivers are often overwhelmed with family problems. When the roots of the problems are traced to economic and educational issues, the problems likely arise. There is also the root of other problems that could become complicated. If these are not addressed properly, these problems will lead to broader issues. For most people, choosing the right profession with great income is a fair request; however not all of our desires must always be fulfilled. Sometimes humans are faced with the facts which contradict with what they expect. It also happens in pedicab drivers. Being a pedicab driver is their choice because they get a less favorable position in the community. There are several reasons why they choose such kind of job because they do not have adequate skills to compete in the formal world.

The idea of the tri-party collaborative venture is primarily for promoting the welfare of the less privileged marginal segment of society. If this idea is put into practice after sufficient deliberation on it by appropriate committees, the resulting collaborative venture is to be a potential tool to facilitate the circulation of wealth among various strata of the society. Also, such a circulation of wealth is one of the prime objectives of the Islamic economy. Apart from this practical, social, religious implication, an academic-theoretical contribution of this paper can be envisaged as well. The collaborative venture aims at empowering marginal segment of this society which is social development. This form of social development through the role of business houses as de facto training centers has the potential to be recognized as a model way discharging social responsibility of business. In other words, the collaborative venture, as a model, may gain recognition as a novel contribution in the field of business ethics and social responsibility (Saim, Shahabuddin, & Islam, 2015).

In the implementation of the development program, it is essential to evaluate the performance of local elites. Community empowerment and CSR programs contribute to the elites' wealth accumulation and support local elite's status quo. The elites have a broader network and influence than other community members. The empowerment programs have widened the social gap in the coastal community and raised possible conflict

that will explode once the empowerment or CSR programs diminish (Yuliono & Satiti, 2017).

Community-based education is a mechanism that provides opportunities for people to enrich science and technology through lifelong learning. The paradigm of coastal community-based education is driven by the enormous flow of modernization, which requires the creation of democratization in all dimensions of human life, including education. Inevitably, education should be managed in a decentralized by providing greater opportunities for the participation of coastal communities. Its implication, education is a collaborative effort involving the participation of coastal communities. Participation, in this context, is a collaboration between citizens and government in planning, implementing, maintaining and developing the educational activities. As a cooperative activity, so coastal communities are assumed to have aspirations to be accommodated in the planning and implementation of an educational program (Kurniawan, 2016).

The profession as a pedicab driver is often regarded as a profession that does not require much thinking skills, all you need is muscle. The view is not always true though also can not be denied entirely. Such conditions make the pedicab drivers are often marginalized. As a result, they are often exploited by others for special interests. Pedicab drivers are also considered to have no plan to think ahead. What they have to do is how to meet the needs of the moment, the main dining needs and means of minimal life. They lack the long-term programs, such as education for their children. If it is seen from the level of family education, they are still low.

On the other hand, the direction of urban development that does not accommodate the existence of a pedicab driver can make a negative effect on the urban development itself, such as the arrangement of city transportation. An increasing number of modes of transportation in cities gives freedom to people to choose the means of transport. It is increasingly cornering a pedicab driver in a difficult position. The use of faster means of transportation such as bus, private cars, and motorcycles leave the presence of the pedicab drivers. However, the real existence of pedicab drivers is still visible in some corners of the city. Portrait of their lives into their appeal is to be noticed, accompanied, and empowered.

In the context of marginal communities, however, education of life skills and other types of productive actions can be done to give some alternatives for making them get a better future life. What types of social network and capacity building could be programmed and implemented? and how? This needs to be explored further by this paper.

Method
a. Rapid assessment

To get some background information about the pedicab driver, the subjects were interviewed. This is done to obtain complete and comprehensive information about the real condition of the pedicab drivers. Techniques used in rapid assessment is direct observation using field notes. Direct observation was conducted to observe the subject of beneficiaries directly. In addition, it also uses in-depth interviews (depth interviewing) to obtain the data. In-depth interviews conducted for digging and checking their real conditions without any distortion.

b. In-depth interviews.

The basic technique used is the elicitation technique, which is trying to get in touch with the informants by revealing what researchers need. Advanced techniques are performed by recording techniques and technical notes. Interviews were conducted on the individual interviews, group interviews, and key informant interviews with the most influential people in the community as well as ordinary members of pedicab driver.

The steps of each interview are as follows.

1) Individual interviews.

Researchers conducted interviews with informants from influential people in the community as well as members of the pedicab driver. They are selected as the representative to obtain information related to their real conditions.

2) A group interview.

Researchers conducted interviews with some pedicab drivers that are gathered together informally, such as when their meal breaks, at the time they are waiting for passengers and other casual situations.

3) Interviews with primary or core informant.

Researchers did an interview with both formal and informal leaders in the districts of Kartasura. This is done to get a general overview, background, and about the pedicab drivers.

 c. **Building awareness changes.**

From the results of a study on the presence of pedicab drivers and the details, it is followed by subsequent design activities such as:

1) Building awareness that pedicab drivers are not always marginally positioned. Their existence should be built, not wait.

2) Awareness is further enhanced for a bigger role in public life.

3) Building community, beginning with the establishment of a meeting forum among pedicab drivers.

4) Companion role, in this case, is necessary to facilitate their needs in the organization.

5) Existence in a follow-up organized forum to strengthen professional networks for pedicab driver.

6) Of the existing network, then the role of stakeholders involved.

7) As for some of the programs offered including the establishment of economic institutions such as cooperatives and the like are oriented on providing the necessities of life and economic development of family pedicab driver. The next program is to provide and facilitate the needs of the religious aspect of the study groups held among family members. Recitation here, in addition to reviewing religious issues, also examines other issues related to their lives in general.

Result and Discussion

Pedicab drivers spend more time on the streets for a living. In fact, frequently they go home just for a few moments and then back to the street. They can sleep at night on a pedicab while waiting for their passengers. There are still passengers who get off the bus from Jakarta or Surabaya at night. By day pedicab standby in some corners of the city, mostly gathered around the traditional market Kartasura.

The majority of the pedicab drivers are originally the residents of Kartasura, but there are also newcomers. Their arrival to Kartasura could have their intentions to venture in this small town, it could be because marrying local women and then settled in Kartasura. They reside in suburban areas such as Kartasura Pucangan, Singopuran, Kertonatan, Gumpang, and other nearby areas. In1980s the government provided special housing for pedicab drivers in Pucangan village. The existence of the current housing pedicabs still exists with more or less no change in shape of the building which was originally a "gedhek" (woven bamboo walls), now the walls.

The education is often less unnoticed by family members. The average education level of their children only stopped at the junior secondary level. Although the children had passed the compulsory 9 years, the demands for better become a necessity. Their formal education needs to be improved.

Aspects of the religious life of pedicab drivers and their families generally get the least touch from outside, so the religious life cannot develop. It is measured from the level

of implementation of their worship that are still weak and prone to acts of corruption such as gambling.

Weakness in this religious aspect often makes them become the object of propaganda of another religious preacher. This often creates insecurity in inter-religious harmony.

Sometimes there is a conflict between a pedicab driver with a crew of other public transport such as bus transport crew, as well as with police and Dishub officers.

The expected subject conditions.

1. They have a capacity of more adequate ideas, so they have a strong identity.
2. They have a better social network. The profession as a pedicab driver is not an option until the end of their lives, but they have the vision for a better future.
3. The power of networking between them is expected to strengthen their position in the profession and to balance and support the development, not merely as an object of the development program.
4. Sufficient capacity to be religiously better.

Activities are undertaken.

Preparation.

Having formed a small group, amounting to 5 family heads of pedicab drivers, they discuss the group activity and determine the form of a joint venture. The group agreed to set up food stalls. Food stall called "Warung Hik" is the name of a small food stall in Surakarta. The eatery serves buyers in the afternoon and evening. The reasons for choosing the form of business are:

1. One member of the group has the experience of running such kind of food stalls. Attempts have been made several years ago to stop because of lack of capital and limited manpower. With his experience, the business is sure to be opened again.

2. Supported by a teamwork, labor problems would be solved. This effort also has a wider economic impact that family members such as his wife and children could be involved to prepare food for sale. This means that they can benefit from the effort to prepare the food, and his father gets results from selling the food at the stalls.

3. The business is run in the afternoon and evening. That is, this business can be done after work during the day, but not exhausting.

Implementation.

This work begins by examining the feasibility study including labor availability, the location of the business, initial capital, assets owned, and so on. The analysis is as follows:

1. Available labor for this effort is the 5 people who will keep the stalls in the afternoon until the late night. Division of labor will be discussed in which each member provides a flexible self-maintaining stall. If necessary, it will be made the rotation in the schedule.

2. Business location to be selected has been found that is in the corner housing of the Pucangan Baru I, Pucangan, Kartasura. This is the location where the first time a member of this group opened a business. Landowners have also invited the group to re-open this business. While local residents are also supporting this effort to reopen.

3. Assets in the form of goods or money to start a business are not owned by the group. This is a major constraint of the joint venture, for the companion role is indispensable in this regard.

After a review and discussion with the group, it was agreed to begin this effort:

Previously, a team chaperone provides cash amounting to Rp. 1.000.000, - (one million dollars). The money was used to start a business by making carts. The group is in need of

funds totaling Rp. 2.000.000, - (two million dollars) and the team try to find the funds companion. Funds given twice, each phase 1 million dollars, this is done so that group members can earnestly implement the program plan. Having seen the results in the form of phase 1 wagon 80% finished, the next team provides fund phase 2 of 1 million rupiahs. The money is used for the manufacture of wagons to make finishing off the wagon, and the rest is used to purchase equipment such as water pot, trays, glassware, lamps, and so on. In addition, the money is also set aside for the initial capital of purchasing food and beverages to be sold. While the shop equipment will be completed in accordance with the advancement of the business.

On the next step, a few days after running the business, the business development team monitored the companion. The results, it is obtained some general information that this business can run well without any significant obstacles. The members of the group felt happy to run the business. They also get a direct sense of business as a result of making food prepared by wives or their children. Some kind of foods to be sold are rice packs, noodle, assorted fried foods, and a variety of other snacks.

The most generated profit from this venture is many kinds of drinks such as ginger, tea, juice, and coffee. While the food is served as a drinking companion in the shop.

Being a pedicab driver generally does not require many skills. What you need is the will. Pedicab drivers do not need to have pedicab for their own. They could rent the pedicab and pay some money to the owner. This kind of work is relatively easy and simple to administer. Unfortunately, some of them still have limitations because they don't have the skill to try other economic enterprises such as carpentry, business management, and others. This further reinforces the negative stigma that is identical to the pedicab driver such as low mindset, limited skills, reckless in traffic, disorder, etc.

If we try to judge more fairly about the existence of pedicab drivers, there are some conditions in which they are not the fault of their own. This happens because most people are less concerned about their existence. This excuse is not excessive because the existence of pedicab drivers often lack adequate attention from various agencies. At the next turn, there are some who take the opportunity to give attention to them. Unfortunately, the attention is presumably because there are certain interests that are instantaneous, such as looking for support in the legislative elections, expanding the new business, and so on. Although there are also those who provide direct assistance as on the eve of religious holidays. Despite, such assistance usually does not last long.

This condition allows the pedicab drivers to be easily influenced by others. With its limitations, they tend to be less capable of critical analytical thinking. As a result, they are easily seduced and lured something that is instantaneous. Practical and pragmatic thinking to fulfill daily needs, leave them less to think far ahead.

The social and political impact of being pedicab drivers.
Concerning the programs for helping the poor people, the government provides some social programs that are not reserved specifically for pedicab drivers but also the poor in general. Yet the programs do not provide maximum results, as evidenced by the current condition of pedicab drivers do not change significantly.

Seen from religious capacity, in general, they have less understanding of religion. At a minimum level, they are capable of running the practice of worship as well as praying five times a day and fasting Ramadan (mostly pedicab drivers are Moslem). This condition often causes pedicab being the object of preaching a different religion. Consequently, a domino effect occurs in the presence of inharmonious inter-religious relations. Though, this does not come to the surface.

Professional organizations (HKPB = Association for pedicab driver) has been established for several years. The objective of this organization is among others to bring the pedicab drivers into harmony and togetherness. This hopefully raises them into a better life. However, this organization does not work optimally. Instead, it is often used by certain elements for short-term political interests.

Why Social network for Pedicab
There are several reasons why social networking program for pedicab is implemented, namely:

- Empowerment of pedicab driver to take part in the development or more, not necessarily as the objects that are easily exploited by others.
- In the context of urban development in Kartasura city as a strategic area, pedicab drivers can take part in creating a peaceful neighborhood.
- Their existence must be accompanied so that they can think ahead, think about medium and long-term programs.
- The strategic position in the city, pedicab drivers in Kartasura cannot be underestimated because they also have the instinct and desire to move forward. While the desire and the need for advanced need a companion who has more capacity.
- Needs include the family's future progress both from the economic and social aspects of religion.
- The capacity of the pedicab drivers' religiosity needs to be built and strengthened, understanding and practice of religion make the basis for the development of self and family to build a strong self-existence.

Specifically, there are some reasons for the program in Kartasura

1. Pedicab drivers in the area of Kartasura as a marginal society have not received serious attention with a continuous program. This is evidenced by the existence of pedicab drivers economically has been no improvement to alleviate them from these conditions. The income is only able to meet the basic needs. They have not been able to guarantee the medium and long-term family programs.
2. The position of pedicab drivers as the marginalized communities are still often used as a scapegoat in social problems in the city particularly. This situation is often also exploited by certain parties for the sake of their right, for example in the election period.
3. Community groups of pedicab drivers, in general, have an inferior understanding of religion. These limitations do not heed orders to obey their religion, on the one hand, they frequently violate religious rules such as gambling. Gambling activities, although on a small scale is done with a reason to kill spare time waiting for passengers. It adds to their slump because people sometimes see someone who gambles is a bad person who should not be

approached. We can not necessarily blame the people with a negative outlook. Therefore, how to pay attention to the pedicab driver community to be more ' seen as being humanized'?. Limitations in the religious aspect also make the pedicab driver as an object of different religious proselytizing. This could lead to disharmony between religious communities.

4. Kartasura city as a strategic city, located at the meeting point between three of Solo-Yogyakarta-Semarang. Although the city Kartasura is not so great, the dynamics of life in this city (primarily around market Kartasura) is never quiet for 24 hours. Negative effects of a city are difficult to avoid, for example, the level of social unrest in the form of crime. The existence of a pedicab driver who spent more time on the streets could make them manipulated by certain parties who have no good intentions. Therefore, assistance in strengthening identity is required by them.

Conclusion

The empowerment program has been initiated to implement widely. As the start of the program, a group of pedicab drivers had to open a business together. The result is felt directly by the pedicab drivers and their families. This program is not only limited to economic empowerment. Still, there are other larger agenda to be rolled, but the first step is more on economic activity required by them. Empowerment program will not provide maximum results when executed only once. For the attention, various parties to participate in alleviating pedicab drivers from poverty is expected.

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DECONSTRUCTION OF SOCIETY ROLE IN MANAGING ASSETS THROUGH THE COMMUNITY SERVICE LECTURE PROGRAM

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Abstract

Community Service Lecture is a service-based program carried out at Parepare State Islamic Institute (IAIN). This program aims to boost the potential for community empowerment. The used approach is asset-based community development (ABCD). In this approach, the community acts as a subject in empowerment by considering the potential, participatory, partnership, and originating from the community. With this paradigm and approach, the potential of the community finds its momentum through the student attendance program of the Community Service Lecture. The results are the number of creativity in the form of life skills which successfully demonstrated by the community, such as making calligraphy from broken bottles and eggshells, making food from various ingredients, and processing waste into useful items. It ultimately shapes the mindset and independent lifestyle for the community who has difficulty getting some instant products or ready-made products. They begin to change the mindset to create opportunities for the independence of life by utilizing natural products.

Keywords: *Community Role, Community Service Lecture, Asset Based Community Development (ABCD)*

Introduction

One of the dharma (main tasks) of a college is community service as stated in Law No. 12 of Higher Education in 2012. It regulates three main tasks (tree mandates) of higher education, namely education and teaching, research and the community. All three are held in an integrated manner so that between one and the other does not overlap and run on its own and ultimately is partial so that it gives the impression of one another does not have a relationship. Therefore, the integration of the three is necessary for realizing the mandate tree of a college.

The Real Work Lecture Program, historically started in 1971 when the main pioneer was Gadjah Mada University by sending students to become teachers to regions in Indonesia, which was eventually adopted and adapted by other universities in Indonesia, given its relevance in building human resources in the midst of society. That is, the Real Work Lecture (KKN) program has long existed in the world of higher education. However, along with the development of social theories, especially the theory of social reconstruction, the variant of the Real Work Lecture (KKN) program also underwent renewal, ranging from philosophy to technical matters.

Today, especially in several campuses under the coordination of the Ministry of Religion developed a rich KKN model such as Participation Action Research (PAR), Asset Based Community Development (ABCD) and other variants which of course have differences from the previous KKN era both regarding paradigm and technical the implementation. Of course, the change in the KKN model has implications for the resulting output.

Reading the development of the KKN model, and the public response that was enthusiastic about the existence of participating students, the Parepare State Islamic Institute (IAIN) saw this as an opportunity that should ideally be developed. In 2018 since its existence, the campus has transformed the mindset of implementing KKN activities. The first transformation that was carried out was the transformation of nomenclature with the intention of changing the purpose of KKN implementation.

At present, the KKN program is transforming into a Community Service Lecture (KPM). The substantial difference between conventional KKN is in the paradigm and spirit that is brought by both institutions, executors, and participants of the Community Service Lecture (KPM). If in the KKN program the enthusiasm of the community is limited to tentative enthusiasm and does not continue on the sustainability of programs that have been initiated by students. However, in the KPM program which is enriched with various methods of assistance, it has changed the mindset of the community from people who have a dependence on others towards an independent society.

Result and Discussion

1. The approach used

In the Community Service Lecture (KPM) program of the State Islamic Religion Institute (IAIN) Parepare uses the Asset Based Community Development (ABCD) approach with the following principles:

a. Half full, half empty.

The first principle of the Asset Based Community Development approach is half filled more meaningfully (half full half empty). This means that people are invited to think that no matter how minimal their potential and strength are, it is part of the potential to be developed. They are invited to believe that what they have is the source of their empowerment, that way of thinking will be very different than they focus on deficiencies and consider it as a barrier. The half-filled principle means more to mean a focus on what is and is owned by the community, not what they don't already have.

b. All have potential (nobody has nothing)

The principle of all having potential (nobody has nothing) is the second principle which has implications for community empowerment efforts. The principle considers that all elements in society have potential, for example in society there are structures, value systems, and customs. These potentials and strengths are often not realized by the community because they focus more on what is presented by others, not on what they have.

c. Participation

The principle of participation or participation is very urgent in asset-based community development (ABCD) approach. The form of community participation can be in the form of ideas, energy or in the form of material. Participation means community participation in the Community Service Lecture (KPM) program. Even so, the assisted subject communities with various educational backgrounds have various forms of participation.

d. Partnership

The form of partnership that was built in the Community Service Lecture (KPM) program starts from the perspective of the manager and participants of the Community Service Lecture (KPM). In this case, the community is seen as the subject in deconstructing their strategic role in empowerment. The subject's perspective influences the attitude and treatment of KPM managers towards the community. If this perspective is used, then the community will realize their function as a motivator of empowerment because it is the people who have that potential.

e. Positive deviance

Positive deviance which means positive deviation means that in society there are certain people who have certain perspectives and strategies to get out of a problem that is different from the perspective of most people and that perspective, in reality, is successful in changing the reality of life.People like that can help so that the unique ways and strategies in dealing with problems in society can be utilized in assisting people to get out of the issues they face.

f. Starting from the community (endogenous)

The endogenous principle holds that empowerment and self-reliance efforts must begin and begin with the community. This concept is often used in the concept of human resource development. The paradigm gives awareness to the community that the pace of their lives is determined by themselves, the presence of volunteers in the form of Community Service Lecture program realizes the great potential they have.

g. Towards an energy source (heliotropic)

The illustration of this principle is like an interest that is always leaning towards energy sources, so with the people, they will continue to tend to take steps or strategies that deliver them to their source of power by utilizing all the resources they have. (Salahuddin et al.: 2015; 21-42).

2. Program of Community Service Lecture (KPM) Parepare State Islamic Institute (IAIN)

The Community Service Lecture Program (KPM) is a transformation from the Real Work Lecture (KKN). The program has implications for several things, including:

a. Change the mindset of the activity manager

Throughout the history of the existence of community service activities starting from the status of the State Islamic College (STAIN) Parepare until it was transformed into the State Islamic Institute (IAIN) Parepare, the KKN program is understood as an incidental program even though it is included in semester credit units (SKS) so the implications for the loss of the principle of continuity and sustainability of a program. That is, when KKN students are withdrawn and return to campus, the program is finished, and there is no follow-up from the campus or the community, so it does not have a significant contribution in building the community, even making dependence on the community.

However, with the Community Service Lecture (KPM) program with an asset-based community depletion (ABCD) approach with the principles mentioned above, the program that has been designed will continue even though the attendance of KPM participants is over, considering the activities carried out are activities that are empowering such as life skill development and life independence.

b. Change the mindset of society

Since the existence of IAIN Parepare (which was formerly STAIN Parepare), the Real Work Lecture program was seen by the community as a routine activity so that there were jokes that developed in the midst of the community towards the negative stigma of the participants of Real Work Lecture, they were surprised that the presence of KKN students only burdened their lives, so there are not a few rejections made by the community for various reasons.

Until now, the conventional KKN program within the scope of IAIN Parepare in 2016 has entered the 21st generation, and in 2018 a change of spirit has been carried out so that it has implications for changes in the names of activities and enthusiasm brought by the participants. These changes have implications for people's response to participants. The change in naming from KKN to KPM or Community Service Lectures made the community's curiosity increase and their response to KPM participants or students became even more enthusiastic.

3. Enrichment of activity programs

The emphasis in the implementation of the Community Service Lecture (KPM) with the Asset Based Community Development (ABCD) approach is a nuanced creativity program that develops on the development of independent human resources. The presence of students through the program is to make people aware of the hidden potential they have. In 2018 the location of the Community Service Lecture was Sidenreng Rappang and Enrekang districts.

When viewed from the potential of the location, the characteristics of the Community Service Lecture (KPM) location can be described as follows:

1. Sidenreng Rappang Regency

Sidenreng Rappang Regency is located at an altitude between 10 m - 1500 m above sea level with the potential of leading commodities in the form of agriculture, plantations, and livestock. In 2017 the rice production of Sidenreng Rapppang district reached 637.264 tons and made the district one of the rice granaries in Indonesia. The second potential is livestock, especially laying hens, until 2018 there are approximately 5 million broiler chickens (laying) that are cultivated by residents, with an estimated 2 million eggs every day.

However, this potential is not fully understood by the community. Therefore the presence of students participating in the Community Service Lecture (KPM) provides a stimulus in the form of an activity enrichment program so that the community can understand their potential and strength. One dilemma faced by broiler breeders is how to manage eggshell waste produced every day. To help the community to create opportunities for independence, the KPM participants carry out empowerment programs including:

a. Utilization of eggshell waste into wall decoration and calligraphy

Figure 1 Calligraphy and wall decoration from eggshell waste

The idea of making calligraphy from eggshells originated from the results of mapping the potential and assets carried out by KPM students together with the community about eggshell waste that was not used properly, so that the waste became garbage and just thrown away, after the potential was mapped and taken to the seminar program-level student work, the idea of utilizing eggshell waste emerged and received a positive response from the community.

b. The use of used cloth becomes a footwear

Figure 2 Foot mat from used cloth

The idea of using used cloth into handicrafts originated from students' concerns with the community and low purchasing power due to economic limitations in Buntu Batu village, Enrekang district. Based on the results of the mapping of potential and assets, then it was decided at a work program meeting to empower the community through the management of used fabrics as handicrafts.

c. Calligraphy from broken bottles

Figure 3 Calligraphy from broken bottles

The idea of making calligraphy from broken bottles appeared from the village mothers in collaboration with students of the Community Service Lecture (KPM) placed in Sidenreng Rappang district. Households in Wanio village are the biggest used bottle waste producers. At first, the bottle waste was only sold to traders who came to the village at relatively cheap prices, so they thought how to change the bottle waste so that it has high selling value and artistic creativity so that the creation of calligraphy from bottle waste was realized.

The implication for the community is the empowerment of unemployed mothers in the village and realize a mindset change from those who do not have the skills to be creative in designing ideas that collaborate with students of the Community Service Lecture (KPM).

d. Banana ice cream

Figure 4 Ice cream from banana peel

Ice cream made from banana peel is the result of a collaboration between students of the Community Service Lecture (KPM) Bulu Cenrana post in Sidenreng Rappang district with the community among mothers and teenagers in the village. The idea was the result of mapping the potential of the village which saw women and girls who did not have activities so that their free time was spent without any productive activities.

Based on the mapping of this potential, an activity is designed that can move them in managing the potential that geographically the area or village produces bananas in large quantities. Seeing this potential, the collaboration between students and women and teenagers in the village produced an idea to utilize banana peel waste into ice cream that was intended to empower them.

e. Table decoration from banana leaf waste

Figure 5 Table decoration from banana leaf waste

The idea of making table decorations from banana leaf waste is a collaboration between students of the Community Service Lecture (KPM) with PKK women in Wattang Pulu sub-district in Sidenreng Rappang district. The idea stems from the concern of students and PKK activists who see the potential of handicrafts from banana peel waste. Until now, the product has become a sub-district icon that will be carried out by the Sidenreng Rappang district-level expo.

2.   Enrekang Regency
a.   Empowerment of coffee farmers

Specifically for Enrekang district, the location of the Community Service Lecture (KPM) was centered in the village of Latimojong with the potential for widespread coffee. The area is famous for its Arabica coffee centers. According to statistical data, the highest mountain range in South Sulawesi covers three sub-districts in Enrekang district including the villages of Latimojong and Potokullin (Buntu Batu), the village of Bone-Bone (Baraka), and the village of Sawitto (Bungin) around 1,947 hectares of land planted with coffee and they call it a smallholder plantation. Latimojong village 655 hectares, Potokullin 300 hectares, Bone-bone 700 hectares, and Sawitto 292 hectares.

The vast land is a tremendous potential to be developed and if the price of Arabica coffee follows the national market price of around 65,000 / kg with coffee production in Enrekang district reaching 5-6 tons per year. However, the main problem faced by peasant communities, especially coffee farmers at the foot of Mount Latimojong,

is the middleman's game that damages market prices so that the profits they get are insignificant.

Figure 6 Coffee farmers are drying the coffee harvest from people's gardens

To solve the problems faced by the coffee farmers, with the presence of students of the Community Service Lecture (KPM), understanding that selling to middlemen is less than the profit obtained compared to independently producing themselves through the development of home industries. In addition to these goals, the pattern of independence can be realized slowly.

Figure 7 Results of the Latimojong village coffee industry home

At present, they have discovered their potential as national coffee producers and can solve their problems related to the influence or hegemony of middlemen in marketing their coffee crops.

b.   The use of salak skin waste into key chains

Figure 8 Keychains of salak skin waste

The potential of zalacca in Enrekang district reaches 40-60 tons per year. That was the statement of Asril Bagenda (Head of the Enrekang District Agriculture Service). This potential also has implications for salak skin waste that has not been understood by the community as the driving subject of livelihoods and new sources of income. In 2017, through the Community Service Lecture (KPM) program, IAIN Parepare students saw this potential to empower the community and so that the waste can be used to improve the quality of life and welfare, then made keychain crafts from salak skin waste.

Conclusion

The role of the community in understanding their potential is very significant if it is related to the context of Indonesia's human development. This is seen as an opportunity by the State Islamic Institute (IAIN) Parepare, through the Community Service Lecture (KPM) program that has been implemented since 2017. One of the goals to be achieved through the program is to boost community participation in identifying and mobilizing assets they have, both cultural and material assets.

The approach used in the program is asset-based commitment development (ABCD) with the principle that the community has the potential and resources to be mobilized through empowerment programs. The presence of Community Service Lecturers (KPM) participants can assist them in designing life skills programs by utilizing the assets they have, especially the use of waste such as eggshells, bottle shards, and the development of natural potential to serve as a source of employment for them.

The implication of this empowerment program is the formation of a mindset of independence and confidence in their abilities and not depend on what is already there, but able to create opportunities according to their potential. The second implication is the good utilization of waste that has never been seen as a potential driving force for the economic power of rural communities.

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LOCAL WISDOM DEVELOPMENT OF PESANTREN BASED COUNSELING DESIGN WITH APPROACH SERVICE-LEARNING

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Abstract

Ustadh muhtasib (counselors) in the pesantren have a desire to practice counseling services that are based on their traditions but have difficulties in formulating them. The campus also has a desire to look for local wisdom-based counseling design models. Finally, they reached a meeting point in community service with the service-learning method. This program aims to excavate and formulate a pesantren-based local tradition-based counseling design model with the Ustadz Muhtasib community. Results: boarding-based counseling emphasizes balance (at-tawazun) starting from the philosophical side to praxis. Among other things, because of humans as beings who have balance (at-tawazun) between leaders in the way of God (as embodiments of 'abd Allah) and leaders in fighting for civilization and prosperity with the community (as embodiments of the Caliph of Allah). The purpose of counseling contains a balance (at-tawazun) between inviting goodness and preventing evil and the balance of the goodness of present life (ad-dunya hasanah) and the goodness of life later (al-akhirah hasanah). Characteristics of the counselor's personality, the existence of at-tawazun (balance) between shalahiyyah (capability) and shalih (integrity). Thus pesantren-based counseling, containing at-tawazun values; balance and harmony. At-tawazun is one of the characteristics of Islamic boarding schools in diversity and society that contain balance and propcial.

Keywords: *Local Wisdom, Counseling, Islamic Boarding Schools*

Introduction

To face the challenges and influence of free trade in the Asian region, we must maximize the role of education. Talking about education in educational institutions, it is not enough to review the subject matter but also to describe the students' self-development services that are self-sufficient and character education. Self-development in the context of educational institutions, relating to counseling; a science that helps people to overcome life's problems and improve their potential to growth and development for the better. Counseling is an integral part of education in educational institutions. Therefore, the counselor—as Schellenberg said —is expected to be able to facilitate students (counselees) to be able to develop their[1] potential or achieve developmental tasks related to physical, emotional, intellectual, social, and moral-spiritual aspects (Schellenberg, 2008). Counseling services should contain local wisdom so that national values and diversity are maintained.

Besides, counseling has been dominated by theories from the West. Of course in the field applications often experience obstacles, because many are not following the

culture of the local community. Because these theories reflect Western cultural values, they are designed and applied in the context of Western industrial society (McLeod, 2003; Pedersen et al., 2002; Kim et al., 2005). For example, in the Western view that we speak — including counseling — must look at his face (Rosjidan, 2005). But in the sight of pesantren, santri are very taboo and are considered impolite when talking continuously to the face of the cleric. The counselor-counselee relationship in the West is equal, but in our society it is hierarchical. Self-development if in the West is individual, but if the pesantren focuses on the group. The source of control and source of responsibility, if in the West it is internal, but if it is located in a boarding school outside (external).

One of the offers is a pesantren-based counseling approach, an Indonesian Islamic education institution. But counseling that is explored from the values of pesantren is rare. Whereas many pesantren values can be absorbed in the counseling process, especially those relating to the quality of the counselor's personality and techniques in changing the counselee's behavior. Boarding schools have also been proven to be able to integrate Islamic values with the values of the local community.

Starting from this understanding, the service program focused on: strengthening local wisdom through the development of Islamic boarding school-based counseling designs in the "Guidance and Counseling Islamic" course with a service-learning approach.

The purpose of this integrated community service: first, can explore the model of counseling design based on the local tradition of pesantren; ranging from human nature to the application of counseling. So that with the excavations originating from these local wisdom, *ustadz muhtasib* (counselors) have identities and identities arising from their culture.

Second, there is a joint formula in integrating the traditional values of the pesantren into guidance and counseling. With the formulation of the integration of traditional values into guidance and counseling, facilitating them in the counseling process. After practicing they conduct joint evaluation and reflection. So this program is learning, experience and reflection.

The assisted subjects in this program are the cleric *muhtasib* (counselors) who are in the Pondok Pesantren (Islamic Boarding School) Salafiyah Syafi'iyah Sukorejo Situbondo. The reasons for choosing subjects assisted include: First, the Pesantren Sukorejo (where counselors provide services) since its inception until now has carried out "counseling" among the bastards. Pondok Sukorejo manages the bastard in a container called "Pelopor". Members of this Pelopor are scattered in Situbondo, Bondowoso, Jember, Surabaya, Madura, and other Madura-based communities.

Second, Pondok Sukorejo (where counselors provide services) includes a large Islamic boarding school in Indonesia with a total of 12,247 students. They come from various regions. Pondok Sukorejo has also given birth to hundreds of thousands of alumni. After returning to the community, the alumni established educational institutions and Islamic boarding schools.

Third, in Pondok Sukorejo (where counselors provide services) there are formal education institutions: TK / RA, MI, MTs, MA, elementary school, junior high school (there are three), vocational schools (there are two), high schools, and universities. Pondok Sukorejo also has an institution for the Tahkim and Pembinaan Assembly Sub-unit which has the task of conducting "counseling" for the students.

Fourth, the cleric *muhtasib* (counselor) in the pesantren environment have difficulties in integrating pesantren values into guidance and counseling.

Fifth, the cleric *muhtasib* (counselor) in the educational institution and the Tahkim and Coaching Assembly Subdivision, Salafiyah Syafi'iyah Sukorejo Islamic Boarding School including the assisted and partners of the Ibrahimy Islamic Institute of Da'wah Faculty, notably the Islamic Guidance and Counseling Department (BKI).

Pondok Pesantren Salafiyah Syafi'iyah is located in Sukorejo Hamlet, Sumberejo Village, Banyuputih District, Situbondo Regency. The distance from Pondok Sukorejo from the center of the district is around 30 km to the east or about 5 km from the west of Baluran forest. Pondok Sukorejo was once a wilderness. In 1328 H (1908 M) the forest was cleared by KHR Syamsul Arifin and in 1334 H (1914 M) pesantren began to be established.

Pondok Sukorejo stands on an area of 11.9 ha. A total of 12,247 students. 59.8% of children of farmers, 18.9% of children of fishers, 15.8% of children of traders, 3.45% of children of civil servants, and 2.1% of children of scholars. They come from various regions in the archipelago, and some even come from Malaysia.

The oldest formal education institution in Pondok Sukorejo is the Salafiyah Syafi'iyah Madrasah Ibtidaiyah, which was founded in 1925. Then the Salafiyah Syafi'iyah Madrasah Tsanawiyah in 1943 and the Salafiyah Syafi'iyah Madrasah Aliyah in 1965. The Raudlatul Athfal Ibrahimy was founded in 1980. Anticipating the scarcity of huffadz, memorizing the Koran and the sciences of the Koran, the Sukorejo Islamic Boarding School founded Madrasatul Qur'an (MQ) in 1988. Madrasah Ta'hiliyah Ibrahimy, established in 1999.

In 1980 Pondok Sukorejo founded SMP Ibrahimy, because of input from several parties. A year later, stood Ibrahimy High School or Ibrahimy High School. In 1984, held Ibrahim Ibrahim (now changed to Ibrahimy Vocational High School) with majors: Accounting, Marketing, Office Administration, Fisheries Agribusiness, Computer, and Network Engineering, and Nursing. As for SD Ibrahimy, established in 1985.

In subsequent developments, SMP Ibrahimy developed into three; namely SMP Ibrahimy Ibrahimy 1, SMP Ibrahimy 2 (specifically for the neighboring pesantren), and SMP Ibrahimy 3 (for santriwati). Similarly in 2006, stood Ibrahimy 2 High School which later turned into Ibrahimy Vocational School 2. The educational institution was under the auspices of the Education Sector.

The duty of the cleri*c muhtasib* (counselor) in Pondok Sukorejo is to make an effort so that the vision of pesantren can be realized. The responsibility of the counselor, namely: first, *mas'uliyatul ilmi wal ma'rifah,* namely scientific responsibility and knowledge. Second, *mas'uliyatus suluk*, which is the responsibility of guarding behavior, the latest behavior. Third, *mas'uliyatul khuluq,* which is the responsibility of defending manners, which leads to inner behavior.

Ustadz muhtasib (counselor) who is in the educational institution of Salafiyah Syafi'iyah Sukorejo Islamic Boarding School, totaling 67 people while the Ustadz Muhtasib who joined the Tahkim and Pembinaan Assembly Sub-unit were 62 people. They serve 6,081 students.

The condition of the cleric muhtasib (counselor/counselor teacher), among others: First, no one has an educational background of Guidance and Counseling (BK) of the Faculty of Education. About 5% of graduates of Islamic Guidance and Counseling

(BPI) of the Da'wah Faculty. Besides, they graduated from the Tarbiyah and Syari'ah Faculties.

Secondly, because they do not have a background in counseling, they have difficulty in practicing counseling in schools/madrasas or institutions of the Tahkim Assembly and Coaching Sub-unit. Third, they have the potential of a strong pesantren tradition. Because they used to board at the Salafiyah Syafi'iyah Islamic Boarding School and also study at IAI Ibrahimy, owned by a pesantren. Therefore, they have a strong spirit to improve themselves and plan to integrate traditional pesantren values into guidance and counseling.

The theory base on community service uses the perspective of indigenous counseling theory. Indigenous counseling presents an approach with context (family, social, cultural, and ecological) whose contents (meaning, value, and belief) are explicitly included in the research design (Kim, 2005). Because of this approach to the cultural context, there are also experts who call indigenous psychology with cultural psychology (Shweder, 2018). But there are also experts who distinguish indigenous psychology from cultural psychology. Because cultural psychology is the point of emphasis on anthropology while indigenous psychology focuses on psychological understanding that builds the uniqueness of a culture. Indigenous psychology discusses the part of the problems and challenges of culture; for example religious life (Keith, 2011).

Kim said indigenous psychology is a scientific study of natural human behavior or thoughts that are not transported from other regions and designed for the community. Thus, indigenous counseling recommends examining the knowledge, skills, and beliefs that people have about themselves and reviewing these aspects in their natural context.

According to Kim, the characteristics of indigenous counseling are: first, emphasizing psychological phenomena in the context of family, social, political, philosophical, religious, cultural and ecological. Second, indigenous counseling for all cultural, indigenous, and ethnic groups. So indigenous counseling is not just a study of exotic people in remote places but is also needed for developed countries. Third, indigenous counseling advocates the use of multiple methods, the results of which are to provide a more comprehensive understanding of psychological phenomena. Fourth, the assumptions used in indigenous counseling, only indigenous people who can fully understand indigenous phenomena and culture are outsiders, their understanding of phenomena and civilization is limited. Fifth, the role of researchers who can translate episodic knowledge into analytic forms so that they can be tested and verified.

Sixth, indigenous concepts have been analyzed as examples in indigenous counseling. Seventh, to interpret psychological phenomena, indigenous counseling experts refer to philosophical books or religious books and must be supported by empirical evidence. Eighth, indigenous counseling is part of the tradition of cultural science. Ninth, it is recommended to link the humanities (philosophy, religion, history, and literature focused on human experience) with the social sciences (which are concentrated on analytical knowledge, empirical analysis, and verification). Tenth, the starting point in indigenous counseling research is indigenization from without and indigenization from within. In indigenization from without, researchers take theories, concepts, and psychological methods that already exist and integrate to fit the local cultural context. In indigenization from within, researchers determine theories, ideas, and techniques developed internally and indigenous information is considered as the primary source of knowledge (Kim, 2005).

In the context of Indonesia, Prawitasari initiated the Nusantara Psychology. According to the UGM psychology professor, our society is rich in culture and local

wisdom that can be explored and studied so that we have our psychological concepts (Prawitasari, 2011). Both ideas from Kim (in the Asian context) and Prawitasari (in the Indonesian context) are still in the form of big ideas that have not yet been applied, especially in the field of counseling. In the field of counseling, Anwar Sutoyo initiated Islamic Guidance and Counseling. He researched the Quranic counseling model to develop human nature towards the person of honor. He conducted an Al-Qur'an study which contained counseling values (Sutoyo, 2013).

Method

This program uses a service-learning approach (SL). The service-learning approach starts from the application of science learned in the classroom to be applied in the real world. This community service activity is also accompanied by a reflection to provide a structuring of knowledge that receives and gives between students and cleric muhtasib (counselor/counselor teacher). Students provide services to learn from community groups, and clerics Muhtasib (counselors/counselors) accept student service and provide valuable lessons for students.

According to Maurice service learning is a way of teaching and learning that connects positive and meaningful actions in society with academic learning, personal development, and responsibility as citizens (Maurice, 2010). Service learning is a learning activity designed to take into account the needs of the community to be served, and students are actively involved in the community to carry out these service activities (Goldzweig, 2013). During the implementation of learning activities, students apply the theories and concepts learned in the classroom to practical activities, then reflect on the services performed and report on the implementation of activities.

Results and Discussion

Investigation Stage: Potential Mapping

We involved students who took the course "Islamic Guidance and Counseling" to conduct preliminary research and mapping that occurred at the Salafiyah Syafi'iyah Sukorejo Situbondo Islamic Boarding School. We identified problems, including First, identification of the community as partner-assisted by community service. The partnership in this service-learning program is participatory and collaborative, mutually beneficial, and is expected to meet the needs of the assisted community. The indicators, among others: service learning involves various partners, students, cleric muhtasib, boarding school administrators, and others; this program is always intense in communicating about the development of community service programs; assisted partners will still participate and collaborate in this community service program; partner assisted in a participatory and collaborative way to develop and implement action plans to meet the stated objectives; and supported partners will share their knowledge and experience, especially those related to counseling.

The assisted partners that we will serve, *ustadz muhtasib* (counselors) who are in the educational institutions of Salafiyah Syafi'iyah Sukorejo Islamic Boarding School,

numbering 67 people while Ustadz muhtasib who join the *Tahkim and Pembinaan* Assembly Sub-Section is 62 people.

Second, we study the needs of the assisted community by using an in-depth interview approach with the cleric Muhtasib.

Third, we choose the focus of service: strengthening local wisdom through the development of Islamic boarding school-based counseling designs. In selecting the focus, we consider relevance with the course "Islamic Guidance and Counseling" as well as the needs of the cleric muhtasib.

Fourth, involved in reflection activities; how can students be actively engaged in mapping the problematic cleric muhtasib at the Salafiyah Syafi'iyah Sukorejo Situbondo Islamic Boarding School. In helping students to determine the focus of the problem, we consider four criteria. Namely: first, having relevance to the curriculum of the Islamic Guidance and Counseling course; has a connection to our goals delivered in the course "Islamic Guidance and Counseling" for one semester. Second, the focus has significance. Third, it relates to the interest of students who need to have high competence in counseling based on pesantren. And fourthly, the participation of students and religious teachers in the Islamic boarding school.

Fifth, we developed a plan to assess student learning.

Planning and Preparation Stage

In the second stage, this service-learning includes planning and preparation. As for the steps in this stage we take action, including:

First, determine the services to be provided by involving students and assisted communities. Second, identify the objectives by relevance to instructional strategies to meet the goals in Islamic Guidance and Counseling. One indicator, this service learning program articulates learning objectives; service program adapted to the lecture curriculum; and this program will help participants to learn how to transfer knowledge and skills from one setting to another.

Second, develop an action plan. Third, involved in an action. And fourth, reflection. In each stage of service-learning, there is always a reflection.

Action Stage

The action stage of this community service: First, giving lecture material "Islamic Guidance and Counseling." Achievement of Islamic Guidance and Counseling subject learning, among others: first, students are expected to understand the basic concepts of Islamic counseling; second, students understand the principles and theories that are used as the basis for implementing Islamic guidance and counseling services, and can apply in practice; and the three students were able to design Islamic counseling, especially those related to pesantren-based counseling. The community service program for strengthening local wisdom through the development of Islamic boarding school-based counseling designs in the Islamic Guidance and Counseling course is closely related to learning achievement, especially number three.

Second, tracking literature reviews on the values of Islamic counseling, indigenous counseling, and counseling based on local wisdom Islamic boarding schools. We assign students to look for references related to this program.

Third, the initial discussion with the students, and the *Ustadz Muhtasib* (counselor) about service-learning. This discussion is essential, to get the same vision and perception.

Fourth, observation and interview with *Ustadz Muhtasib* (counselor). The students conducted in-depth discussions about the problems of counseling practices experienced by the Muhtasib clerics and made observations about their activities. From these observations and interviews, students have a real understanding and knowledge of several cultural problems related to counseling.

Fifth, Focus Group Discussion (FGD) and compiling counseling designs based on wisdom local Islamic boarding schools with students, and cleric muhtasib (counselor). In organizing this pesantren-based counseling design we refer to books that make guidelines for them and the local wisdom of pesantren, and other written documents. This written document is significant in ethnographic research. Because if we want to know a local tradition or use indigenous counseling approaches, we must analyze their customs, ritual worship, and knowledge which are also contained in their textual traditions or religious books.

Reflection Stage

This reflection phase exists in each stage. In each step, we always do reflection and evaluation; what has happened and what will be done in the future. Community service with a service learning approach combines several reflection activities that are ongoing and encourages to think and analyze deeply about yourself with others.

One indicator, the first reflection includes a variety of verbal and nonverbal activities to show understanding and change in knowledge, skills, and attitudes of program participants. Second, this program will encourage learning before, during, and after the community service program. Third, students will be invited to think and offer solutions to the problems of counseling at the Salafiyah Syafi'iyah Sukorejo Situbondo Islamic Boarding School. Fourth, encourage community service participants to reflect on their prejudices and assumptions to exploit and understand their roles and responsibilities as citizens. Fifth, reflection in service learning helps community service program participants to respond and care for various social problems related to their learning experiences so that participants understand the relationship between local wisdom related to counseling.

Results Demonstration Stage

The final stage in community service is the demonstration stage of results. Among others, workshops and improvement of the design of counseling development based on local wisdom Islamic boarding schools. The counseling design based on the local tradition of pesantren; as follows:

A.   Humans as Servants and Caliphs of Allah

One of the most important causes of differences in counseling theories is the difference between the initiators in looking at human nature. These differences have

implications for other variations, including the view of counseling, the conditions of change (the counseling process), and the mechanism of change (application of advice).

Islamic boarding schools position humans as respectable beings, the best and the noblest. This is based on the word of God, "And indeed We have glorified the children of Adam, and We bring them to the land and sea" (Surat al-Isra ': 70). "And indeed we have created humans in the best form" (QS. At-Tin: 4).

Humans carry two main tasks, namely as servants of Allah ('abd Allah) as well as His caliph. As servants, humans carry out the duty to worship and devote themselves to God by carrying out all the commandments and away from all His prohibitions. Whereas as a caliph, humans have the task of building civilization and prospering life on earth.

In the view of pesantren, humans as caliphs have the task of building human civilization and prospering life on earth. To realize this, humans must fight and preach. The two main functions of humanity, as servants of Allah ('abd Allah) as well as His caliph by positioning them as the most excellent and noble beings. Thus, there is a balance (at-tawazun) between leaders in the way of God (as embodiments of Allah abd Allah) and leaders in fighting for civilization and prosperity with the community (as embodiments of the *khalifah* Allah).

B. Development of Behavior
    1. Personality Structure: Harmony of Body and Soul
        Human anatomy consists of two components that are complementary, physical (physical) and spiritual (soul). The soul is also equipped with reason and lust, which other beings do not have (angels only have a purpose, animals have the desire or other creatures who have no reason or lust).

        The alignment of the components of reason and lust, at the same time, fosters the character of harmony in human behavior and personality in everyday social interactions. The role of religion in this case, how to make the components of lust that are in human beings capable of being conquered under rational rationality so that the lust potential leads to muthmainnah's lust which always invites goodness, not anger lust which invites destruction. This is where the importance of Sufism is. Because Sufism is a process of cleansing the soul by fighting according to what the prophet exemplifies, doing something commendable and leaving something reprehensible. Thus, in the view of pesantren-based counseling, wants to harmonize (at-tawazun) between the two potentials of the human personality between body and soul; and two possibilities in the soul: between reason and lust.

    2. Personal health and personal distortion
        A healthy person is a person who reflects as the best people *(khaira ummah)*, as mentioned in the Al-Qur'an 'Surat Ali Imron: 110. Implicitly, this is also the vision of Pondok Sukorejo that is to give birth to the generation of *khaira ummah*. The person who bears the khaira ummah - as in QS Ali Imron: 110 - that is, the person who always invites to good, prevents evil and believes in Allah. While being lazy means a person who deviates from the three criteria.

        The person of khaira ummah is a person who as much as possible carries out the duty of being a servant of God (worship) as well as the vicegerent of God

(building civilization and making prosperity). Al-Ghazali said life is love and devotion (*al-hayah mahabbah wa ibadah*). Kiai As'ad formulated *the khaira ummah* personally in the term "Pelopor" that is "fa" means leader, "lam" means lillah, "fa" means leader, "ra" means people; namely a person who is able to become a leader in the way of Allah (preaching) and a leader who fights for the people for the prosperity and happiness of the afterlife.

Thus, a healthy person is a person who balances *(at-tawazun)* an element of ritual and social transfer. Ritual ceremony as a reflection of the attitude of faith and as a manifestation of the servant of God. Social piety as a reflection of amar ma'ruf nahi mungkar and as the embodiment of God's khalifah in charge of prosperity and building a prosperity-oriented civilization.

C. The Nature of Counseling: The Establishment of the Personal Khaira Ummah

The focus of pesantren-based counseling is personal, and community is not a matter of counselee. What is addressed is the human heart (personal and community), not the problem so that their hearts will be spacious, calm, peaceful, and peaceful. Because this counseling believes, if human beings become the person of *khaira ummah* then the problem itself can be overcome.

The starting point of the present is to achieve life in a better future, not the counselee's past. The counselor will not view and question the counselee's past. The history in counseling is a vehicle for muhasabah, contemplating themselves to do repentance and as a foundation for counselees. Like driving a car, we must concentrate on the current state while looking far ahead and looking at the rear view mirror occasionally.

D. Counseling Process
1. Purpose of Counseling

The goal of pesantren-based counseling is to help individuals *nafsu amarah*, which always invites evil to be the person of *khaira ummah*, namely the person who always requests to goodness, prevents evil, and believes in Allah to achieve happiness in the world and the hereafter.

Thus the purpose of pesantren-based counseling contained a balance *(at-tawazun)* between inviting goodness and preventing evil and the balance of the goodness of present life *(ad-dunya hasanah)* and the kindness of later life *(al-akhirah hasanah)*.

2. Portrait of the Quality of Personality Counselors

Picture of the quality of the counselor's personality include: first, *alim* (pious). Wisdom is an absolute requirement for doing a job. The counselor must master the knowledge and practice it and expect the pleasure of God. Ideally, between science and charity must be balanced. If science is carried out, then the knowledge will always develop and be useful for the surrounding people so that they can enjoy the happiness of life in the world and the hereafter.

Second, Compassion *(Rahmah)*. Counselors must show affection to students in their daily lives, both when they study at school and when they graduate. The

affection includes outer and inner aspects. So that the relationship will continue, the heart is integrated with the student.

Third, *sabar* (be patient). *Sabar* means an open-minded attitude and is brave to face difficulties. So the counselor has resistance to suffering without complaining and will reach maturity.

Fourth, Wara' and Zuhud. Wara' means an attitude of self-control and caution by leaving something that is doubtful (syubhat) and which is less useful and agreeable to others. Zuhud means a simple manner and is more concerned with the interests of others (generous). The essence of zuhud is to eliminate secular values, a sense of fascination with them, and free the soul from gratifying desires and self-pride. In other words, zuhud will give birth to the nature of honesty, that is, his actions are selfless, and his words are without desires.

Fifth, Ikhlas and Tawadhu'. Sincerity means that you will not feel the difference when you receive praise and scorn, do not look at the deeds, and do not demand a reward. Be sincere about being sincere, cleansing yourself, and purifying the heart from other than God. Tawadhu', an attitude that does not consider others bad and considers themselves superior. The person who teaches' is a person who always respects and accepts the truth from others.

Sixth is good at communicating. The counselor must have a limited mass base below or among students while having a secure network up or to other organizations (networking). So that some guidance and counseling programs run as expected.

Some of the quality of the personality of the counselor can be drawn into the construct of at-tawazun (balance) between "shalahiyyah" and "shalih". This *Shalahiyyah* refers to scientific skills and counselor skills; for example, pious and smart communication. *Shalih* refers to the strength of the moral integrity of the counselor's personality; for instance, zuhud and ikhlas.

For the pesantren, the ability in shalahiyyah and good behavior is not just to achieve success in the world but also to achieve happiness in the hereafter. Therefore, the shalahiyyah and shalih are intended to achieve the pleasure of God.

3. Counselee Requirements

The counselee must harmonize *(at-tawazun)* the soul and the physical attitude in the counseling process so that his goals are achieved. The counselee must obey and hear the counselor's advice, but he may be critical while maintaining the nature of tawadhu'. The counselee must always have good intentions, a state of holy soul, high ideals, always determined, and other manners.

Requirements "counselee" (origin "student", the author adopts from the concept of Sufism) according to Kiai As'ad, as in *Risalah Tauhid* as follows: First, good motivation *(qashdun shahih)*. The counselee should have good motivation because someone's motivation in carrying out his activities will have an impact on the

meaning of his actions. Therefore, counselees must improve their strong intentions and motives in their hearts.

Second, full trust in the counselor *(sidqu sharih)* because counselees will reveal various problems and secrets themselves to counselors. Trust in counselors can make counselees tell honestly about their problems and can reduce early termination. Because self-disclosure: opening your mind, feelings, and behavior is very important in the counseling process.

Third, maintain manners. The counselee must be sincere, respect thoughts, and respect the words of the counselor. If he sees outwardly the counselor makes a mistake; he still has to be genuine. If he is unable to do so, he must ask to be free from lousy prejudice to the counselor. Because one of the characteristics of the counselee that brings change is that he must have positive expectations and beliefs to the counselor.

Fourth, the state of being clean *(ahwalun zakiyyah)*. According to Al-Haddad, the heart that radiates from God is human endeavor itself in the realization of emptying things that become so good; then they try to improve their repentance, especially the sins related to humans *(haq adami)*. The counselee must take care of the heart and decorate it with something good. If this is done, he will avoid liver disease, namely arrogant *(al-kibr),* showing off *(riya'),* and envy *(hasad)*. Charity is good at last as the most crucial factor in getting used to and cleansing the heart.

Fifth, maintain honor *(hifdzu al-hurmah)*. The counselee should support the limits of his reputation and be able to keep the counselor's secrets. Sixth, good devotion *(husnu al-khidmah)*. The counselee must serve the counselor; he must follow the counselor's instructions correctly. Seventh, the counselee must have high aspirations *(raf'u alhimmah)*.

Eighth, resolve *(nufudz al-imazimah)*. The counselee must be determined, must not break in the middle of the road, cannot turn directions, and should not hesitate. From the results of research on the characteristics of counselees who bring therapeutic changes, counselees must be active in seeking help.

From the explanation above, the counselee must harmonize *(at-tawazun)* the soul and the attitude of being outward in the counseling process so that his goals are achieved. The counselee must obey and hear the counselor's advice, but he may be critical while maintaining the nature of tawadhu'. The counselee must always have good intentions, a state of holy soul, high ideals, always determined, and other manners.

4. Relationship Situation

Interaction in counseling between counselor and counselee must be *at-tawazun* and "asambung", the merging of the heart and attitude between counselor and counselee. Relationship situations in pesantren-based counseling, attach great

importance to the quality of good relationships in counseling. The situation of the counseling relationship, must balance *(at-tawazun)* all elements and potential within the counselor, counselee, and the environment and refer to benefit.

E. Application of Counseling
   1. Procedure for behavior change

   The first procedure for changing behavior, establishing relationships. At this stage, the counselor interacts with the counselee to open the counseling process. The counselee goes to the counselor to convey the problem or vice versa; the proactive counselor goes to the counselee to help them. The counselor should convey the good news and guarantee the counselee so that the counselee feels comfortable and safe. In doing this approach, counselors and counselees must introduce themselves to support the smooth process of changing behavior. The counselor introduces explicitly himself, as an initial effort for effective communication by demonstrating credibility (a set of perceptions about some of the counselor's advantages, for example about his competence), attractiveness (something that can lead to counselee's interest and attractiveness), and power (an ability that can lead to compliance, for example expertise.

   Second, developing relationships. The counselee must be involved in several activities organized by counselors whose purpose is to familiarize the relationship with the counselor. At this stage, the counselor also conducts data collection, analysis of the existence of the counselee, and planning: looking for problems, exploring the potential of the counselee, and formulating goals (what will be done).

   Third, intervention or action stage. Counselors establish good relationships and provide counseling services using techniques by the existence of benefit-oriented counselees. At this stage must balance all elements and potential within the counselor, counselee, and environment that refers to benefit.

   Fourth, follow up plan. At this stage, counselors and counselees plan programs or actions after the intervention. For example, counselees are encouraged to remain active in activities held by counselors. In this counseling, there is no known "termination" stage because the counseling process is carried out continuously and consistently so that the counselee-counselor relationship continues to be maintained throughout time.

   2. Counseling techniques

   The techniques of changing behavior, among others: First, *Uswah Hasanah*. A good counselor must be a murabbi whose one of the criteria provides a model for his students. He also had to test his students to become murabbi, for example by giving them the opportunity to practice their knowledge and become models in front of their friends

   Second, *ta'zhim* and *khidmah. Ta'zhim* was an attitude of respect for others. The *khidmah* is an attitude of serving others. For the pesantren, these two traits are not only applicable to the santri but also become a courtesy for the teacher. The attitude of *ta'zhim* and khidmah is not only expressed in an outward position but also touches

the inner aspect. For santri *ta'zhim* and *khidmah* as a means that must be taken to obtain knowledge which is *nafi'* and *barokah*.

Third, *silaturrahim, siyahah*, and sending students to an area. *Silaturrahim* means connecting family, kinship, and affection. *Silaturrahim* can be used to reduce conflict, provide motivation, strengthen intimacy, and change other behaviors. *Siyahah* means a trip or tour to several ulama graves, educational institutions, and to several different areas to gain knowledge as well as mind clarification. Sukorejo Islamic Boarding School also gives challenges and responsibilities to santri who are considered "naughty" to fight in an area that is regarded as vulnerable, by sending them to the city.

Fourth, *targhib* (arousing interest and enthusiasm). Targhib aims to stimulate the excitement and passion of the students, so they do something the teacher wants or improve the desired behavior.

Fifth, *ta'zir*. *Ta'zir* is a sanction for violating an agreed commitment. The *ta'zir* principles are educational *(ta'dib)*, paying attention to the social situation and the conditions of the perpetrators *(i'tibar ahwal an-nas)*, and are carried out gradually *(at-tadrij)*. Thus, this *ta'zir* is expected to reduce or eliminate unwanted behavior.

Sixth, gradual and *istiqamah*. Changing behavior must be progressive and *istiqamah* (permanent, continuous, and sustainable).

Seventh, proverb: *megha' kalemmar aéngnga sé ta'lekkoa* (catching *wader* fish, the water should not be cloudy). This can mean, reaching goals without causing social unrest. For example, by "conquering" leaders in a community. If the character is successfully conquered, all his men will participate without causing noise in the community.

Eighth, art techniques. Art is something that is natural and can improve the ethos of learning and work. Of course, art must be imbued with the values of unity and morality.

Nine, gerbat. "Gerbat", stands for inner motion (riyadhah ruhaniyyah). One of the lessons, as a liver remedy so that the heart is calm and calm and our behavior becomes righteous (both ritual and social). To achieve this, we must balance aspects of the form of birth *(shurah zhahirah)* and the broadest aspects of nature *(bathinah haqiqah,* for example, *ikhlas, khusyu',* and *khudhu')*. Regarding psychology, Gerbat contains aspects of meditation and relaxation, and its content can be used as an adaptive coping mechanism.

Tenth makes it easier not to complicate it. The rule of *ushul fiqh*, "All actions of the priest must be associated with the benefit of his people *(tasharraf al-imam ala ar-ra'iyyah amuuth bi al-mashlahah)"* The technique "makes it easier not to complicate" as a means of achieving the benefit of the counselee. This is the application of Islamic law which is rahmatan lil 'alamin. Grace implies facilitating human beings and not burdening them, protecting the public interest, giving a balance between rights and obligations, and contextualizing problems.

These behavioral change techniques are found in the at-tawazun construct. At-tawazun contains an understanding, the pesantren balances between the inner and outer aspects, the reciprocal interaction of teacher-students (counselors) in the application of techniques, and other balance values.

Viewed from the perspective of the quality of the personality of the counselor, counseling at-tawazun tends to approach the humanist theory initiated by Rogers. In the view of pesantren, to change someone, the person who turns it must first be willing to change. Whoever tells people to do good, then he is the first person to do good.

When viewed from the side of behavior change techniques, counseling at-tawazun tends to behavioral theory. Boarding schools emphasize uswah hasanah (similar to modeling. In addition, there are targhib and *ta'zir (*similar to reinforcement and punishment) techniques, the saying *"megha' kalemmar aéngnga sé ta' lekkoa"* (identical to social modeling), art techniques (can be symbolic models), and gerbat (can be used as relaxation methods) Pesantren also emphasize environmental conditioning, for example by making very strict regulations, in accordance with the vision and mission of the pesantren and the wishes of the kiai.

Some research in the field of counseling also supports the at-tawazun construct. Yuen's study, one of the conclusions, explains that positive changes occur in counselees when they are interrelated between physical and spiritual elements, namely: spirituality, identity, trust, potential, behavior, and environment (Yuen, 1993).

So did the research conducted by Ibrahim. According to Ibrahim the counselor who counseled Muslim counselees in the United States must pay attention to the physical and spiritual elements. First, the counselee's cultural identity (for example, gender and race). Second, worldview (counselee's beliefs, values, and assumptions). Third, the stages and types of acculturation. Fourth, its commitment to Islam (Ibrahim, 2011).

Corey is of the same opinion. According to Corey, effective counseling involves elements of the body, mind, and spirit. In the counseling process in the field, spiritual and religious issues should not be ignored (Corey, 2006). Because, according to Corey, religion, and spirituality often become counselee problems as well as the best solution because religious values and spirituality play an important role in life. Spirituality is an essential component for mental health and includes improving the therapeutic process in counseling practices (Corey, 2009). The concept of at-tawazun is similar to the idea of congruence in person-centered counseling. Congruence is the most fundamental and most important feature of Rogers's concept because congruence is the foundation of the counselor in being empathetic and unconditional positive regard. Congruence is one of the necessary and adequate conditions for personality change; that is, the counselor is aligned or integrated into the counseling relationship.

Congruence means real skilled counselors, which means intrinsically integrated and authentic during the counseling process. Congruence means that there is harmony between inner experiences (feeling, emotions, and dreams) and expressions in counseling. Congruence can help counselee's trust in counseling relationships. Congruence can facilitate a positive flow of energy in a counseling relationship. If the indications of speech, intonation, and body movements are aligned, then the communication will be more transparent and easier to understand.

Implementation of pesantren cultural values (which are constructed in *at-tawazun*) into counseling, loaded with religious meaning. This is following the concept of

indigeneous advice which one of its characteristics emphasizes psychological phenomena in the context of religion and culture. Even religion is an essential aspect and object of study in indigeneous counseling.

Spirituality and religion are the core aspects of people's identity in several cultures. Spirituality and religion play an important role in shaping individual beliefs and behavior (Loewenthal, 2007). Because after all religion for thousands of years has bound people in maintaining a cultural perspective. Religion explains and shows the values of unexplained phenomena. Belief and behavior cannot be separated (Samovar, 2010).

The importance of spiritual issues and religiosity in counseling is supported by several studies. Propst's research concluded that ignoring counselee's religious beliefs can reduce counseling effectiveness and increase early termination. He also explained that non-religious therapists would get the best results when using a spiritual approach (propst, 1990).

Some recent surveys in the United States also show that combining spiritual and religious issues in individual and group counseling processes (Post and Wade, 2014; Walker et al., 2011). Religion and spirituality also function effectively as a defense bullet as well as healing from crime and narcotics. Especially in the context of Indonesian religious society, the offer of counseling that is of spiritual value is essential (Yusuf, 2013; Naqiyah, 2011).

Conclusion

Strengthening local wisdom through the development of counseling designs based on Islamic boarding schools can explore and formulate counseling models that are based on the local wisdom of the pesantren together between the campus (lecturers and students) and the community *(Ustadz muhtasib)*. Excavations and formulations, among others:

Pesantren view humans as beings who have balance (at-tawazun) between leaders in the way of God (as embodiments of 'abd Allah) and leaders in fighting for civilization and prosperity with the community (as embodiments of Allah's Caliph).

In the development of human behavior, the pesantren want to harmonize (at-tawazun) between the two potentials of the human personality, namely between body and soul; and two possibilities in the soul: between reason and lust. A healthy person is a person who balances (at-tawazun) an element of ritual transfer and social conformity. Ritual as a reflection of the attitude of faith and as a manifestation of the servant of God. Social piety as a reflection of amar ma'ruf nahi mungkar and as the embodiment of God's khalifah in charge of prosperity and building a prosperity-oriented civilization.

While the nature of counseling, the formation of *khaira ummah* is formed, in the counseling process; the goal of pesantren-based counseling contained a balance *(at-tawazun)* between inviting goodness and preventing badness and the balance of the goodness of present life (ad-dunya hasanah) and the kindness of later life (al-akhirah hasanah). Characteristics of the counselor's personality, the existence of at-tawazun (balance) between "shalahiyyah" (capability) with "shalih" (integrity). The characteristics of the

counselee must harmonize (at-tawazun) the soul and lahiriyah manners in the counseling process so that their goals are achieved. The situation of the counseling relationship, must balance (at-tawazun) all elements and potential within the counselor, counselee, and the environment and refer to benefit

Whereas in the implementation of counseling; behavioral change techniques contain at-tawazun (balance) which is balancing between physical and mental aspects, reciprocal interaction between teacher-students (counselors) in the application of methods, and other balance values.

Thus pesantren-based counseling, containing at-tawazun values; balance and harmony. At-tawazun is one of the characteristics of Islamic boarding schools in diversity and society that contain balance and propocial.

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EMPOWERMENT OF UNDERGRADUATE DEAF STUDENTS AND "*SAHABAT INKLUSI*" IN SIGN LANGUAGE TRAINING FOR SUPPORT TEACHERS IN INCLUSIVE SCHOOLS IN YOGYAKARTA

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Abstract

Sign language for deaf people is a mother tongue, and Bahasa Indonesia is considered a foreign language for them. They tend to have poor academic writing skills because of the limitation of vocabularies. They usually translate sign language where the structure is far different from a written format. Communication barriers between deaf students and their environment in inclusive schools occur because of the limited number of people who master sign language, including teachers and classmates. Therefore, campaign efforts have been carried out through sign language training for 25 Support Teachers (GPK) from six elementary schools through the Community Based Research (CBR) program involving Undergraduate Deaf Students, Sahabat Inklusi of Center for Disability Services (PLD) UIN Sunan Kalijaga, Deaf Art Community, and the Department of Education of Yogyakarta. This training shows that the Deaf Students and Sahabat Inklusi find it beneficial because they have been empowered as sign language trainers, trainees consider sign language easy to learn and understand, as well as they were interested in socializing sign language to a larger community.

Keywords: *students with hearing impairment, sign language, support teacher, sahabat inklusi, empowerment*

Introduction

Ratification of the Convention on the Rights of Person with Disability (CRPD) on October 18, 2011, by the House of Representative of Indonesia has presented a challenge for many public sectors that have so far ignored the rights of persons with disabilities. The person with a disability has limitations due to lack of supply and opportunities to get an education to continue to work and get a decent life. Whereas according to the calculation data in general, the United Nations estimates that at least 10% of school-age children with special needs. Particularly in Yogyakarta, Department of Social noted the number of students with special needs and disabilities in 2017 reached 29,530 children as listed in Table 1.

Table 1. Number of people with disabilities in Yogyakarta

No	Category	Category of Age	Type of disability	Total		
1	Mental illness	Students with special needs	Psychotic	27	1,742	1,742
		Students with disabilities	Psychotic	1,715		
2	Sensorics	Students with special needs	Vision impairment	84	2,207	4,421
		Students with disabilities	Vision impairment	2,123		
		Students with special needs	Hearing impairment	258	2,214	
		Students with disabilities	Hearing impairment	1,956		
3	Physic	Students with special needs	Ex. Cryonics	32	1,138	8,811
		Students with disabilities	Ex. Cryonics	1,106		
		Students with special needs	Legs impairment	427	4,826	
		Students with disabilities	Legs impairment	4,399		
		Students with special needs	Hands impairment	182	1,730	
		Students with disabilities	Hands impairment	1,548		
		Students with special needs	Hunched body	99	852	
		Students with disabilities	Hunched body	753		
		Students with special	Dwarf body	41	265	

		needs				
		Students with disabilities	Dwarf body	224		
4	Intellectual	Students with special needs	Mental retardation	691	7,980	7,980
		Students with disabilities	Mental retardation	7,289		
5	Multiple	Students with special needs	Multiple	352	1,719	1,719
		Students with disabilities	Multiple	1,367		
6	Unknown disability	Students with special needs	NA	790	4,857	4,857
		Students with disabilities	NA	4,067		
					Total	29,530

Table 1 is the 2017 data, which is estimated to be more in number from year to year. Statistical data also indicate that there is still a low level of participation of people with disabilities in education at the primary and secondary levels in Yogyakarta. The number of school-age children with disabilities in Yogyakarta Province reached 29,530 assuming the actual number is still more than the data available because it is believed there is no valid data regarding the number of people with disabilities. These students with disabilities mostly welcome in 60 individual schools (SLB). (Data of Department of Education of Yogyakarta, 2015)

As noted by Konza, the segregation education model in a particular school is currently inappropriate because students with disabilities given teaching in a separate class often feel unmotivated, inferior, and powerless (Kell et al., 2008). It will be different if students with disabilities are placed in inclusive schools. The placement of children with disabilities in inclusive schools can foster a positive attitude for students with disabilities who develop from communication and interaction from friendship and peer work (Domenech and Moliner, 2014; McMillan, 2008; Pavri and Luftig, 2000; Saminathen et al., 2018). Children with disabilities learn social skills and become ready to live in the community because they are included in public schools. With the inclusion of schools, children avoid negative impacts from segregation schools. The label of disability that

stigmatizes children of school segregation makes the child feel inferior, little possibility for cooperation and respect for diversity.

The inclusion model is an opportunity for social interaction between people with disabilities and society in general disabled students in learning (Wilms, 2003). Since the enactment of Regulation No. 47/2008 of Mayor of Yogyakarta City concerning the Implementation of Inclusive Education System (SPPI) in Yogyakarta City, Inclusive Education began intensively. The Department of Education of Yogyakarta City has translated the regulation as a basis for preparing provisions that facilitate access for children with special needs (ABK) to be able to attend public schools alongside with their peers. Every school-age child must be admitted to a public school, as long as the school has ability and support to serve it. Inclusion schools provide opportunities for students with every difference to be able to succeed in studying in regular schools, so inclusive schools require openness, fairness, without discrimination, friendly and open by putting forward the act of appreciating and embracing the differences that exist in students (Schwab et al., 2018). This is different from the previous period, education for students with special needs can only be served by Special Schools (SLB).

The decision of the Head of the Department of Education of Yogyakarta City No: 0063/2009 concerning Technical Guidelines for the Implementation of Inclusive Education in the Yogyakarta City has implications for the policy of issuing a decree for schools that have students with special needs to become whole schools officially. Currently, there have been 21 schools as schools providing comprehensive schools of early childhood/kindergarten, elementary school, middle school, secondary school, and vocational secondary school. This policy dips in high spirits of the Support Teachers (GPK) and Regular Teachers who have students with special needs. They deserve appreciation because the extra workload to modify the curriculum, methods and learning processes can be carried out without complaining.

Since the regulation had been issued in 2008, currently the number of inclusive schools in Yogyakarta has increased significantly by 163 at the elementary and middle schools and 57 at the secondary school level. This amount has also not been able to accommodate the needs of students with disabilities, including in the learning process. Nevertheless, the Yogyakarta city government has sought to provide facilities to improve the quality of learning for students with disabilities, by providing classroom Support Teachers (GPK) for inclusive schools and establishing Resource Center as a gathering place for support teachers and scholarly who concerned with general education issues.

Difficulties in educating students with special needs are challenges and are subject to study at case conference meetings at the Special Support Teacher Forum, and this also has an impact on improving the quality and soul of the Yogyakarta City GPK corps. Since 2012 GPK activities have been growing, technical training for improving the quality of inclusion teachers has been carried out, for example, TOT Inclusive Education in how to deal with student assessment and curriculum modification, in collaboration with Hellen Keller International and Department of Education of Yogyakarta.

Generally speaking, learning problems faced by students with hearing impairments are more complex than those with visual impairments (Wareham et al.,

2006). Vision impaired people have mobility barriers and have limitations in visual perception while hearing impairment students have language and communication problems. Vision impaired people are relatively not having communication barriers with the teacher or other students in the classroom Suprihatiningrum et al., 2015). They also comparatively do not have the problem of "poverty" language. But on the contrary, hearing impaired students generally have "fundamental" issues in learning, namely the limitations of vocabulary and communication. In fact, on the other hand, language is a tool for understanding knowledge and communication is a tool to convey ideas. Thus, students with hearing impairments often experience obstacles in understanding the material, which results in low learning achievement (Wareham et al., 2006; Sharma, 2018).

For students with hearing impairments, sign language is their mother tongue. In Indonesia, there are two sign language systems, namely the Indonesian Sign Language System (SIBI) and Indonesian Sign Language (Bisindo). SIBI is more inclined to use hands as a representation of the Indonesian language that is standardized and certainly easier to learn by people who can speak Indonesian (Ketunarunguan, 2011). SIBI is a sign language created by the government in 1994 and made only by changing spoken Indonesian into sign language, but the sign vocabulary is taken from American sign language (Badanbahasa Kemdikbud, n.d.). Various pros and cons emerged with SIBI because not everyone hearing impaired person had known beforehand and used it well (Bahasa isyarat Indonesia, n.d.). Then, the community finally initiated Bisindo, and its sign language system is felt to be more easily handled by the people with hearing impairments. Nevertheless, Bisindo still cannot be accepted by the academic world, although SIBI not significantly assists students with hearing impairment in accessing information to the maximum - sometimes leading to the wrong perception.

In fact, the government and public have not realized many of the rights of people with hearing impairments in communicating. Whereas it is guaranteed in Article 24 paragraph 3 of the CRPD that the state must take appropriate steps, including facilitating the learning of sign language and the promotion of the linguistic identity of the deaf community.

Sign language is important because through the sign language, students with hearing impairment able to develop his mind and learn a variety of things, including determining the spoken word. Without adequate sign language, they will experience problems in developing their minds so that they experience various issues, including access to higher education.

As one of the comprehensive universities, since 2007 UIN Sunan Kalijaga was facilitated by the Center for Disability Services (PLD). Until 2016, there were 17 students with hearing impairments, spread across various departments/study programs. To support the success of services for students with disabilities, PLD has been assisted by volunteers/students from multiple departments who are members of the *Sahabat Inklusi* (SI) forum. SI is the backbone of the PLD because almost all activities involve SI, both as a committee, facilitator, and accompanying resource person. To improve the professionalism, capacity, and capabilities of volunteers, SI has been equipped with various skills, both hard

skills and soft skills, and one of those is sign language training. In collaboration with Deaf Art Community (DAC) and NGO Matahariku, the *Sahabat Inklusi* have been trained in sign language. This skill is used not only to assist deaf students in lecturing activities but also in various events including when the Friday prayer sermon. Therefore, this SI needs to be empowered to teach sign language to the school community, so that sign language is no longer something far-off.

Seeing the importance of sign language, it is necessary to make efforts to recognize and train sign language to the environment of students with hearing impairments. By involving 25 support teachers from six elementary schools that are members of the Giwangan cluster, sign language training has been conducted involving undergraduate deaf students and *Sahabat Inklusi* of PLD UIN Sunan Kalijaga Yogyakarta. The training location was at Giwangan Elementary School. This school was chosen as the location of the training center based on advice from the Head of Department of Education of Yogyakarta City, as quoted in the following interview.

> *"Ada baiknya fokus ke gugus giwangan mbak, nanti tempatnya di SD N Giwangan, langsung bertemu dengan Bu X Kepala Sekolah, beliau sangat welcome dan menyambut baik untuk keperluan ABK"* (translation: "It's good focusing to Giwangan cluster, then place in SD N Giwangan, immediately met with Mrs. X, the principal, she is very welcome and greeted both for students with special needs").

Giwangan Elementary School has 20 students with disabilities in several categories, namely students with visual impairment (including totally blind and low vision), students with hearing impairment (including deaf and hard hearing), physical disabilities and mental illness. Other schools in the Giwangan cluster participated in sign language training, namely Elementary School of Gambiran, Elementary School of IT Bias, Public Elementary School of Pakel, Elementary School of Piri Nitikan, Elementary School of Muh Nitikan. All of these schools are inclusive, even although among these schools have no students with hearing impairments. Nonetheless, they were all keen to sign language training as preparation for later if they should welcome students with hearing impairment.

Sign language training in inclusive schools needs to be done with the aim to:

- Know and explore the factors that become obstacles and challenges for students with hearing impairments in learning and interacting with their environment (especially in their school context).
- Find out the form of communication that is most suitable for students with hearing impairments and their environment.
- Increase the role of *Sahabat Inklusi* and undergraduate deaf students in campaigning for sign language.
- Increase the role of Resource Center and Support Teacher in serving students with hearing impairments.

- Create a sign language socialization and training model for people around students with hearing impairments.

Methods in Community Service Activities

Community-Based Research (CBR) setting has been applied for this sign language training activities, which researcher and communities collaborated through the stages listed in Figure 1.

Figure 1. CBR steps in sign language training Joanna and Janzen, 2014)

Results and Discussion

This activity is carried out by following the scheme in Figure 1, and the following is the explanation:

1. **Laying the foundations**

   The researcher began to invite the community to participate in the formulation of the issue of the importance of grounding sign language that requires intervention to bring change to society. Then the community was also invited to participate in the formulation of research proposals and presentations in the submission of recommendations to the government or other agencies sponsoring the research.

In the implementation of this phase, need an interview on October 5 conducted an assessment for students with disabilities, 2016, at SMAN 1 Sewon Bantul Yogyakarta and SMA Muhammadiyah 4 Yogyakarta. The results of the interviews show that sign language has been limited to use in learning purposes or daily communication. Students with hearing impairments usually use this sign language to communicate with their peers who were master in sign language. Five students in SMAN 1 Sewon master sign language for basic skills, while teachers, education staff have never been given sign language training. For the learning process, students with hearing impairments have been given additional hours of study by bringing support teacher facilitated by the Department of Education through the Resource Center (RC).

Likewise, in SMA Muhammadiyah 4, the results of interviews indicate that the use of sign language has been only used for teachers who were accustomed to meeting students with disabilities, but instead use oral remembrance because of the difficulty in using movements that were different from Indonesian. In this school, it was felt that it was necessary to involve the person in charge such as support teacher so that the school suggested that this training be directly handled by the support teacher in collaboration with the PLD. Therefore, involving the teacher, students, and administrative staffs were necessary for this activity.

Based on these interviews, it can be concluded that sign language training programs for teachers, education personnel, and students who are not deaf are necessary so that sign language can be received better and become familiar to school residents. In addition, if teachers, educational staff, or students are not deaf to master sign language (at least for fundamental communication skills), then the general communication barriers of deaf students will decrease. Indirectly, it will help their academic abilities.

In its development, the school had a time constraint to carry out this activity, several times the team contacted GPK and the school that was appraised but until the 3rd week of October had not met a time agreement, so in the assessment of program needs the service team had discussions with *Sahabat Inklusi* or volunteers who were active in PLD. They suggested that training was better to be held at least 4 – 5 meetings and stayed during the day after the teacher has finished carrying out their duties in their respective schools (Caca, 2016; ragil, 2016).

The need assessment regarding the program of activities was carried out through interviews with the Head of Primary Education and Inclusion of Department of Education of Yogyakarta on 7 October 2016. The results of the interviews showed that the program proposed by the researcher was very good at realizing awareness of the importance of inclusive education. Head of Primary Education and Inclusion added that this program is feasible because sign language is one of the capitals for deaf people to communicate. As is known communication is a bridge of all forms of knowledge. Currently, the Department of Education does not have a similar program, but the proposed program can be

an initiation for the work plan for the Department of Education. The Head of Primary Education and Inclusion also recommended that sign language training is carried out to whole school groups or groups consisting of Special Schools and inclusive schools assisted.

The next stage is the dissemination of the Community Based Research framework to stakeholders (Department of Education, PLD, *Sahabat Inklusi*, and DAC) involved. With this socialization, all stakeholders involved have the same understanding of the framework of action that will be carried out through CBR.

2. **Planning**

After a joint program of activities was agreed upon based on assessment results and potential problems, the next step was program planning. Program planning was carried out by the service team and involving all stakeholders. Representatives from the community in determining the social groups that were used as trainees. Representatives of the public were involved in the preparation of design model that would be intervened to the social community school and the disabled community and were also included in the preparation of measurement instruments, both when choosing a social community as well as develop instruments to measure the success rate of this intervention. Stakeholders involved in the 2nd stage is presented in Table 2.

Table 2. Forms of involvement of stakeholders in program planning

Stakeholders	Form of participation
Undergraduate Deaf Students and *Sahabat Inklusi*	Working together with the service team as a resource for empowering the skills to become a Sign Language translator.
Department of Education of Yogyakarta City (PKLK-Special Education Special Services section)	Coordinating with inclusive schools, in terms of program socialization and bridging communication between PLD and inclusive schools.
Deaf Art Community (DAC)	Sign Language interpreter resource persons, compile a training kit, help provide input and field guidance when devotion activities in the Educational Institution that have Deaf students
NGO Mahatahariku	Information sources in advocating the importance of environmental empowerment. Educational Institutions (universities) in inclusive schools, as facilitators of the dedicated team in the field.

3. Data Collection and Analysis

As already explained when laying down the basic ideas and suggestions from stakeholders hold onto the data gathering process as needed in training to be undertaken. Data collection and analysis were conducted using instruments and focus group discussion with several prospective trainees. The instrument was divided into two parts, where section A was used to explore data about the importance of using sign language according to trainees or teachers (using three scales: agreeing, not knowing, and disagreeing). Or in other words, this instrument can describe participants' initial knowledge about their needs and understanding of sign language. The instrument used as a measuring tool for pre and post implementation activities was:

a. Most people can accept sign language.
b. Freedom of the deaf uses sign language was included in Human Rights.
c. Sign language is the mother tongue for the deaf.
d. Sign language has structure, grammar, and rules as well as Indonesian and other words.
e. Sign language is confusing.
f. Sign language is challenging to learn and/or understand.
g. Sign language is a universal (general) language that can be used to communicate with deaf and deaf people with non-deaf people.
h. Sign language for the deaf is familiar to use in school environments.
i. In Indonesia, there are two types of sign languages in general, namely SIBI and BISINDO.
j. BISINDO sign language is more natural to learn than SIBI.
k. In addition to BISINDO and SIBI, it is also known as regional/regional sign language (e.g., Yogyakarta, Solo, Jakarta, America, England, Australia).
l. Non-deaf people need to learn sign language for fundamental communication skills.
m. Sign language makes it easy to communicate with deaf people.
n. Inclusive schools need to provide basic sign language training if there are deaf students in schools.
o. Sign language training is needed by deaf friends (who are not deaf), teachers, staff, principals, and Support Teachers (GPK).
p. Indonesian language skills possessed by deaf students affects their academic abilities.
q. Deaf students better learn to use oral language than sign language.
r. Sign language requires facial expression and expression.
s. Deaf students are more in need of a sign language translator than those around them must learn sign language.
t. Sign language requires movement of hands, face, and sometimes shoulders.

The second part of the instrument, in the form of questions (pretest and posttest) regarding basic sign language skills (See Figures 2 and 3).

Section B

Pre-test basic sign language skills (alphabetical recognition)

(**Hint:** Write the alphabets below according to the sign language in the picture)
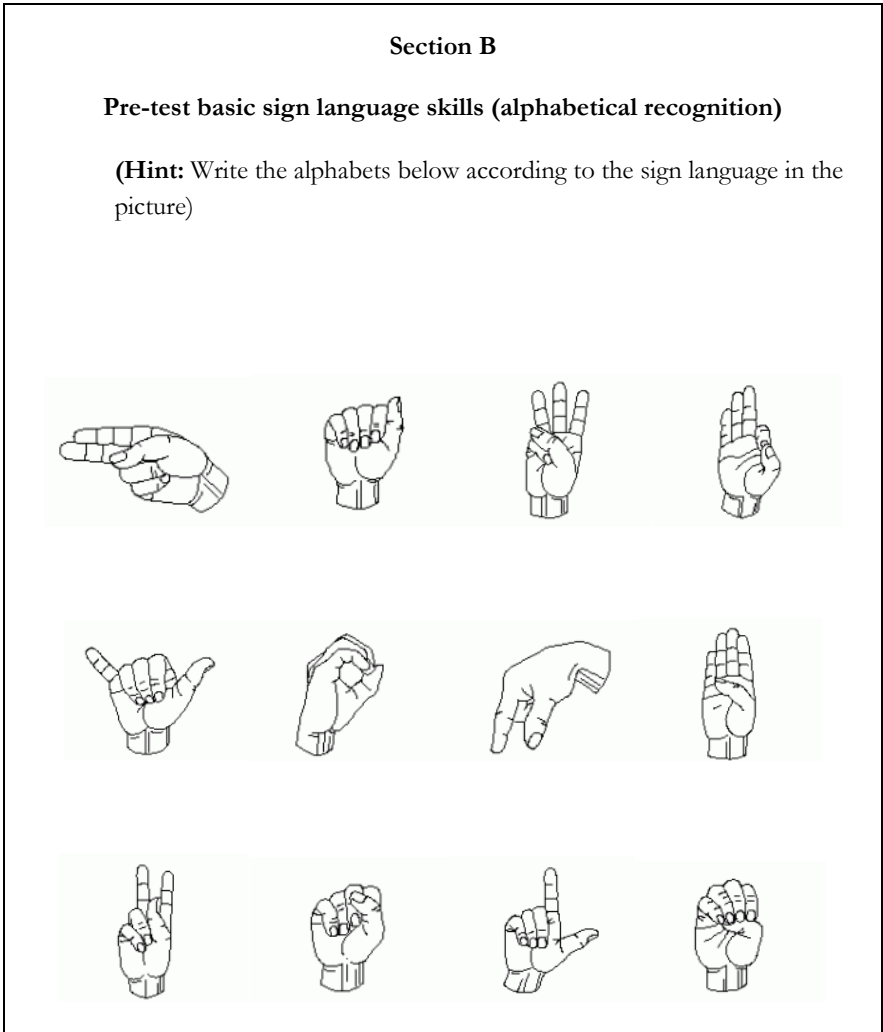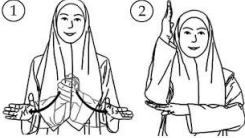
Figure 2. Pre-test for the initial ability of sign language
(http://nurularifah3.blogspot.com/2011/08/bahasa-isyarat.html)

Section C

Hint: Choose one of the correct answers by crossing letters A, B, or C.

No	Question	Answer
1.		A. Hallo B. How are you? C. Welcome
2.		A. Good morning B. Good afternoon C. Good night
3.		A. Thank you B. Goodbye C. How are you?
4.		A. Name B. Sorry C. Enough
5.		A. I am B. Easy C. Little
6.		A. What B. When C. Where
7.		A. How many B. Why C. How
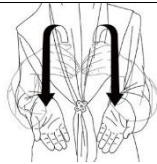
8.		A. How B. How are you? C. Why
9.		A. Where B. Wherein C. Whereabout
10.		A. Why B. How C. Not

Figure 3. Pre-test for initial ability

(http://nije03.blogspot.com/2008/10/mari-kita-belajar-bahasa-isyarat-ucapan.html)

In addition to the questionnaire distributed at the beginning of the training, the team also conducted FGDs with the Department of Education of Yogyakarta City, support teachers, and *Sahabat Inklusi*. The FGD results were used to refine the section B questionnaire which contains sign language skills and section C regarding the participants' communication skills. This instrument was distributed on the first day, and the aim was to measure participants' prior background knowledge.

In addition to questionnaires and open-ended observations, data were also collected by interviewing participants about ongoing training, seeking input that could be followed up on the next service program and sharing for collaboration in sign language, then redistributing questionnaires on the last day.

Filled-in questionnaire data were analyzed using quantitative descriptive techniques, while data from observations and interviews were analyzed using content-analysis (Mariette, 2016; Huberman and Miles, 2002).

4. **Action on Findings**

In accordance with the time planned, the implementation of this training began on Friday, November 4, 2016, until Thursday, November 10, 2016, at 1:00 a.m. until finished in the Giwangan Elementary School Hall. The material is given starts from the primary sign language, as follows:

Day	Time	Material
1.	04-11-16	Get to know letters & numbers

2.	07-11-16	Get to know your family
3.	11-11-16	Activities at school
4	09-11-16	Say hello to the others and the environment
5.	10-11-16	Get to know the city, country

Result

The sign language training process commenced with giving a questionnaire to participants to measure participants' understanding and perspective on sign language. Then after the training has given the same survey to measure perspective and understanding after training sign language.

1. **Results of Pre-test**
   a. **Acceptance of Sign Language**
      Based on Figure 4, out of 25 respondents, 20 people responded to agree, and five people answered they did not know. This means that sign language is a very urgent need for inclusion schools in Yogyakarta.
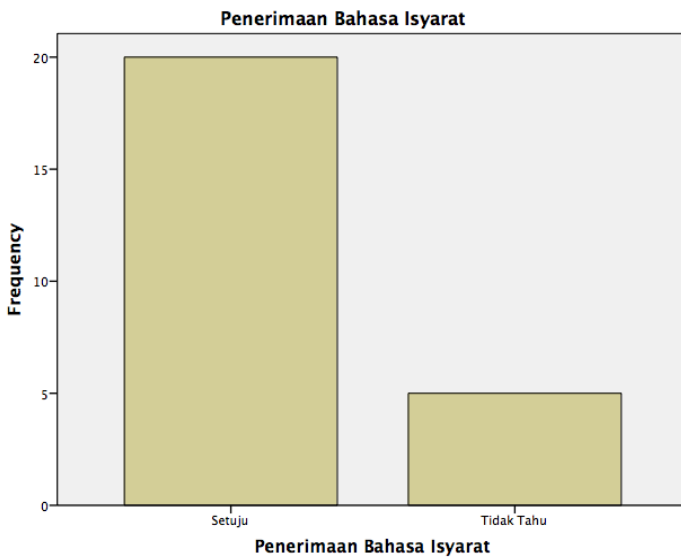
Figure 4. Acceptance of Sign Language

b. **Sign Language is part of Deaf Human Rights**
Based on the results of questionnaires filled in, all respondents agree that the use of sign language is Deaf Rights. This means that all teachers and administrative staff who will take sign language training have an awareness of people with disabilities' rights.

c. **Familiar is used in school.**
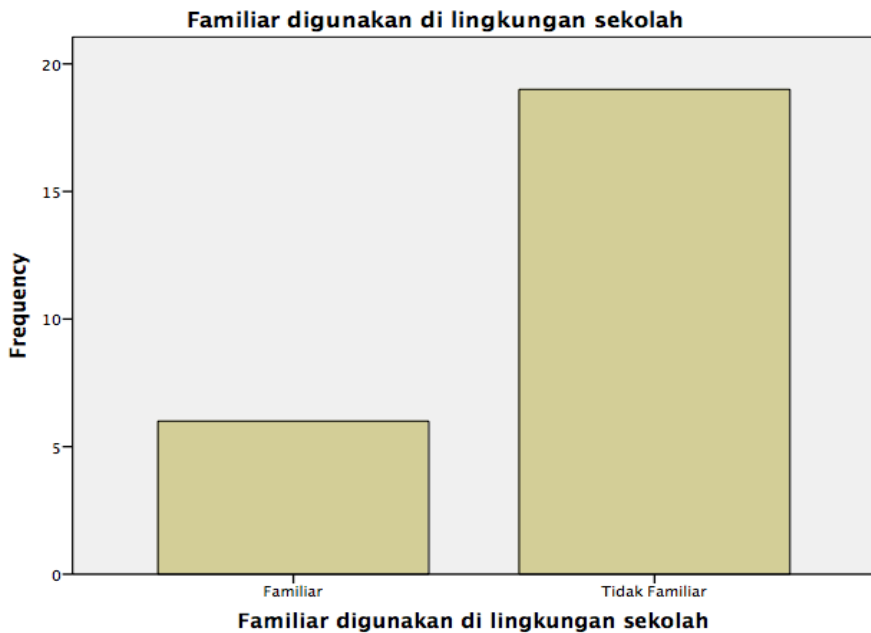
Figure 5. Sign language is familiar to be used in school

Only six people answered that sign language was familiarly used in the school environment, while 19 respondents answered that they were not familiar. This means that sign language was not yet commonplace in inclusion schools in Yogyakarta and there was a need for training programs and socialization about the importance of sign language in inclusive schools in Yogyakarta.

2. **Post-test result**
   a. **Interest in socializing Sign Language**
   The analysis shows that all respondents or sign language training participants were interested in socializing sign language in the school where they teach.

   b. **Understanding of Sign Language**
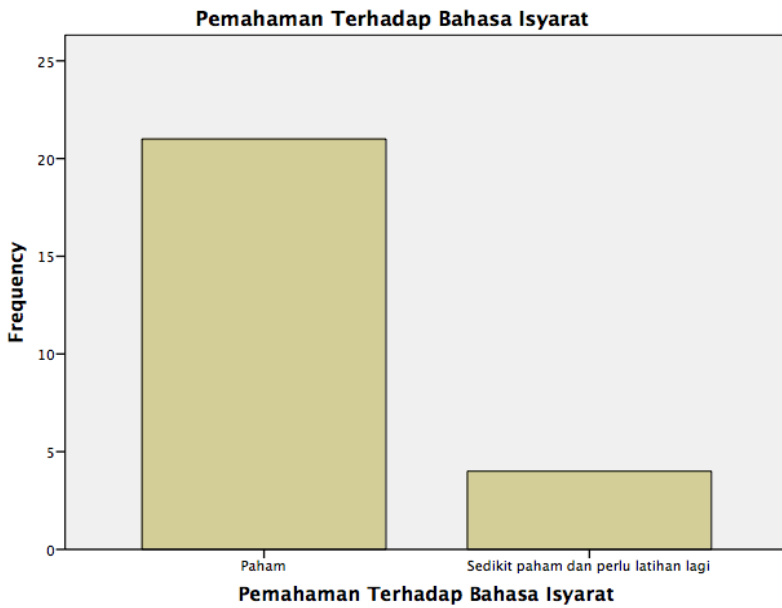
Figure 6. Understanding of Sign Language

Based on the results of the analysis of respondents' answers after conducting sign language training, 84% of respondents answered understand and 16% of respondents understood a little and needed further training.

c.   **Sign Language Difficulty Level**
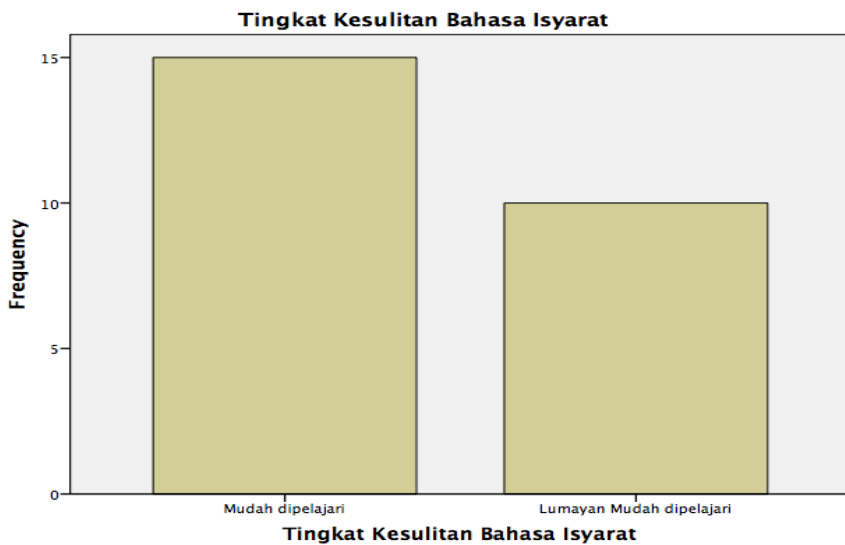
Figure 7. Sign Language Difficulty Level

The results of the analysis of the level of difficulty in sign language learning are that 60% of respondents answered it was easy to learn and the rest answered quite easy to learn. This shows that sign language is natural to learn and does not require a long time to learn sign language.

Discussion

Information is needed for the learning process. The exact and accurate information needs to be possessed by someone who has complete senses will make it easier to behave in information seeking on information media. Difficulty in obtaining information for the deaf because a sign language interpreter rarely provides it. Hearing deficiency often affects verbal ability in people with hearing loss, so they use sign language and body language to communicate. Sign language is strongly influenced by cultural background and habits where the person lives and originates (http://gerkatin.or.id/). As with the Indonesian language, Javanese, English and other words, sign language is also a mother tongue with an equally important function, both being one of the tools to access information.

This is in accordance with the Quranic verse Surah Ibrahim verse 4 which means:
"We did not send an Apostle, but in the language of his people, so that he could explain clearly to them. So God deceives who He wants, and gives guidance to whom He wants. And He is the Lord, the Almighty, the Wise. "(Surah Ibrahim: 4)

The verse contains at least three important things, *firstly* is that each person has langue (verbal) each as a system of verbal cues that are used together to communicate among fellow members of the community. *Secondly*, an Apostle who is sent to a people is a speaker of the language of the people, and the third is the sending of the Apostle to speak the language of the people to aim for effective linguistic communication to occur in the context of da'wah (Riyanto, 2012). The verse can be understood that in conveying information messages, especially news, sign language is one of the words needed by deaf people to follow and receive messages.

With this training, the participants claimed to be more confident in being able to provide better services for deaf students, at least in terms of essential communication. Participants also contended that if the skill of using Sign Language were not practiced in daily conversation, it would most likely be quickly forgotten. Therefore, they hope, this activity can remain to be continuous training and the level of difficulty of teaching materials can stay to be developed, so that participants' abilities will increase.

Results of interviews with facilitators (Undergraduate Deaf Student and *Sahabat Inklusi*) show that sign language training has a positive impact on them because they feel empowered and can provide benefits for the environment, especially about signing language. The facilitators claimed that the contribution has made them more confident to continue campaigning for the importance of Sign Language, not only for people around deaf but for the community at large.

In addition, in general, several benefits can be learned through empowering undergraduate deaf students, and *Sahabat Inklusi* in sign language training activities are:

1. creating school awareness of the need for sign language skills for teachers and peers;
2. meet the needs of the school's stakeholders (principals, teachers, staff) who are skilled in using sign language;
3. minimize the occurrence of discrimination in the deaf community;
4. Conduct policy advocacy in a long-term way so that it is more sensitive to people with disabilities, especially deaf.
5. Providing access to information and communication for deaf students;
6. sign language becomes a language that can be mastered by the deaf student environment;
7. the school community knows and understands the importance of sign language for deaf students;
8. become a pilot training program for inclusive schools in Indonesia.

Conclusion

It can be concluded that:

1. Deaf students' biggest obstacles and challenges in learning and interacting in inclusive schools are language factors, where deaf students tend to have a limited vocabulary and non-standard sentence structures. In addition, the factor of teacher's unskillfulness and school environment in using sign language also inhibits the communication path between hearing people and deaf people.
2. Because sign language is the mother tongue for deaf students, the form of communication that is most suitable for deaf students is sign language.
3. Undergraduate deaf students and Sahabat Inklusi can be optimally empowered as facilitators in campaigning as well as training in the use of sign language.
4. With the possession of sign language mastery skills by trainees who are members of Resource Center and Support Teachers, they are more optimal in serving deaf students.
5. The socialization and sign language training model for the surrounding environment of deaf students can be formed through a tiered training program in accordance with the level of material difficulty.

Recommendation

1. It is necessary to socialize the importance of sign language skills by principals, teachers, school administration staff and all school residents to be able to accommodate deaf students' needs.
2. Further sign language training is needed for participants who have attended the training.
3. Department of Education of Yogyakarta City and Province might coordinate with schools and the universities, such as Center for Disability Services of UIN Sunan Kalijaga to make the process of devotion that grounding sign language in inclusive schools in Yogyakarta.

4. Sign language training must be extended to all levels of education, not only at the elementary school level but also at the middle and secondary high school level as preparation for entering university.

5. The need for awareness of part of the curriculum in university (Higher Education) particularly in grounding the sign language, for example, with the Sign Language Course.

6. Cross-ministerial cooperation in understanding and facilitating deaf communication, for example by providing a sign language interpreter on Television.

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STUDENT INTERNSHIP PROGRAM OF ISLAMIC INSTITUTE OF RIYADLATUL MUJAHIDIN NGABAR PONOROGO IN TAMBANG VILLAGE PUDAK PONOROGO

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Abstract

The purpose of this KKN program is to enhance the religious experience of the village community in order to support spiritual quality and at the same time foster motivation in solving various problems of life through a religious approach. The survey and situation analysis identified problems of religious knowledge, education, economy, agricultural and livestock products. The solutions offered through KKN activities include; Providing the training and guidance as well as examples of being imam of prayers both fardu prayers and sunnah prayers at the mosques/mushola in Tambang village. Providing the training and guidance as well as examples to be speaker of kultum (seven minutes speech) after the tarawih prayer and subuh prayer. Providing the training and guidance as well as examples of being a khatib of Friday prayers. Providing the training and counseling on the teaching of reading and writing the al-Qur'an at the TPA al-Fatah. Provide motivation to the younger generation of the Tambang village to continue their education to the higher education level. Providing the training about cooking the cakes which is the ingredients the pure cow's milk and flour. Provide the training on methods of marketing and packaging of agricultural products.

Keywords: *KKN, Ramadhan, training, motivation, marketing*

Introduction

The academics give different meanings about the Real Work Lecture (KKN), one of the meanings of KKN is a form of community service by students with a cross-scientific and cross-sector approach at certain times and regions (Baharun, 2016). Commonly KKN held for one or two months. The implementation time of KKN is varies depending on the academic calendar of each university. Ramadhan is known as the month of worship, the month of doing good, the month of goodness, the month of blessing, the month of deliverance from hell, the month of victory over lust, and so on. In addition to fasting Muslims are encouraged to multiply worship closer to Allah in the month of Ramadhan. The recommended practices in the month of Ramadhan include: fasting, alms, *qiyam al-lail*/pray *tarawih*, giving food to the poor, teaching religion, reading the al-Qur'an, preparing the meals for breaking fast, reviving *lailah al-qadar*, umrah to holy land, and *i'tikaf*.

Real Work Lecture (KKN) of IAIRM Ngabar Ponorogo was implemented in order to comply with the Minister of Religion Regulation number 05 of 1963 article 02 and be reformulated in the number 01 Ministerial Regulation of 1972 article 02 which reads. "Forming Muslim scholars who are noble, knowledgeable and capable and have an awareness of being responsible for the welfare of the people and the future of the nation and the Republic of Indonesia based on Pancasila". Thus the main objectives of the Real Work Lecture (KKN) of IAIRM Ngabar Ponorogo, namely to improve the religious experience of the destination village communities, in order to support spiritual quality, and at the same time foster motivation in solving various problems of life through religious

approaches. Based on this background, the Real Work Lecture (KKN) of Islamic Institute of Riyadlatul Mujahidin (IAIRM) Ngabar Ponorogo has the theme "improving worship in the month of Ramadhan" and deliberately scheduled on Ramadhan.

Situation Analysis

The destination villages of the Real Work Lecture (KKN) in Ramadhan 1439 H / 2018 M The Islamic Institute of Riyadlatul Mujahidin (IAIRM) Ngabar Ponorogo is villages of Pudak sub-district Ponorogo district. However, to avoid problems that are too wide, the discussion in this paper is focused on the KKN in Ramadhan 1439 H / 2018 M students of the Islamic Institute of Riyadlatul Mujahidin (IAIRM) Ngabar Ponorogo in the Tambang village of Pudak sub-district alone, because the problems of each village in Pudak sub-district are different.

Tambang village is one of the six villages in Pudak sub-district is located in a mountainous area on the slopes of the southern part of Wilis Mountain. Tambang village residents number 886 people consisting of 266 households. The education level of the Tambang village population is low. Of all the villagers of Tambang, there are no university graduates. High school graduates/total of amount 97 people; the rest graduated from junior high school, elementary school, and did not graduate from elementary school / never study at the school.

According to Maryono, the Tambang village chief, the religious knowledge of the peoples of the Tambang village community is still very minimal. The only place to study religion in that village is the TPA al-Fatah which is located in the foyer of the al-Fatah mosque. However, the problem is that the TPA al-Fatah is lacks of teachers. However, the entire population of the Tambang village is Muslim. As a place of praying there are four mosques and three *mushola* in this village. In addition to the TPA al-Fatah, there is also one unit of Elementary School (SD) and Kindergarten in the Tambang village. There is no Junior High School neither Senior High School in this village. The children of Tambang village must go to Krisik village, to continue study at the Junior High School level, the only one Junior High School in Pudak sub-district. While the Senior High School there isn't in the Pudak sub-district.

From an economic perspective, the majority of the livelihoods of the people of Tambang village are vegetable farmers and dairy farmers. Vegetables produced are carrots, chicory, and onions. While dairy farmers produce is pure milk. In addition to farmers, in the Tambang village, there are two members of the TNI, nine government peoples, and the rest of them are the farm workers, craftsmen, agricultural traders, and home industries. There is no market in the Tambang village. If the villagers want to sell their agricultural produce, they must go to a large market in Pulung sub-district. While those who have not the own vehicle, they wait for the traders from the Ponorogo Songgolangit market come there to buy their vegetables on the low prices. While their farmed cow's milk is sold in the nearest cooperatives located in other villages at a price of Rp. 5000/liter.

Problems in the Village Purpose of KKN

a. In terms of religious knowledge, the villagers of Tambang knowledge are still minimal, due to the lack of teachers in the religious sector.
b. In terms of education is still low, due to the lack of interest in the younger generation to continue their education to a higher level of education.
c. In terms of economics, the agricultural and livestock products of the Tambang villagers are sold at low prices, due to the lack of knowledge about marketing

strategies, and lack of ability to process pure milk into other products that can increase the selling price.

Solutions and Targets

a. Solution

The solutions proposed through this KKN activity are:

1) Providing the training and guidance as well as examples of being imam of prayers both *fardu* prayers and *sunnah* prayers at the mosques/*mushola* in Tambang village.
2) Providing the training and guidance as well as examples to be speaker of kultum (speech seven minutes) after the tarawih and after subuh prayer.
3) Providing training and guidance as well as examples of being a khatib of Friday prayers.
4) Providing training and counseling on the teaching of reading and writing the al-Qur'an at the TPA al-Fatah.
5) Provide motivation to the younger generation of the Tambang village to continue their education to the higher education level.
6) Providing the training about cooking the cakes which is the ingredients the pure cow's milk and flour.
7) Provide the training on methods of marketing and packaging of agricultural products.

b. Target Output

1) After the KKN activities are completed, the young generation of Tambang village is expected to be able to become Imam of Prayer both *fardu* and *sunnah* prayer.
2) After KKN activities are completed, the younger generation of the Tambang village is expected to be able to become khatib of Friday prayers.
3) After KKN activities are completed, the younger generation of Tambang village is expected to be able to al-Qur'an both reading and writing and religious knowledge at the TPA al-Fatah.
4) After KKN activities are completed, it is expected that the residents of Tambang village are able to process fresh milk into cakes, so that the price increases.
5) After KKN activities are completed, it is expected that the villagers of Tambang village will be able to package agricultural products into attractive packaging so that can support the marketing of local village agricultural products.

Program Implementation Methods

1. **Preparation**

    The preparation phase is the initial stage before the implementation of the Real Work Lecture (KKN) activities. In this stage there are several things that are done, namely:

    a. Survey of places; preliminary survey, where the purpose of KKN was conducted by the team of KKN committee to see the conditions of the KKN.
    b. Coordination with related parties; this coordination is carried out by the KKN committee regarding licensing, and the submission of proposals for KKN activities to the sub-district head, village head, and related parties.
    c. Determination of KKN participants, and Field Supervisors (DPL); KKN participants were determined by one village of 15 participants with 5 Field Supervisors (DPL). After all, was formed, further surveys were carried out, by KKN participants, accompanied by the DPL and the committee, to identify problems and analyze the condition of the villagers for the purpose of KKN, as well as a reference for preparing work programs.
    d. Site preparation, documentation and consumption; this preparation aims to determine the location (post) of KKN, documentation of KKN results, and consumption of KKN participants for one month.
    e. Preparation of tools and materials; this preparation is carried out to collect the tools and materials needed to carry out KKN activities.

2. **Programs Offered**

a. Mental and Spiritual Sectors

No	Activities	Object	Target
1	Holding a religious speech known as *Marhaban Yaa Ramadhan*	Peoples of RT 01-RT 04 and *jamaah* of al-Fatah mosque.	• Introducing the students member of the KKN and their programs to peoples of the Tambang village • Welcoming the arrival of Ramadhan
2	Holding the *kultum* (seven minutes speech) after *tarawih*	• Al-Fatah mosque • Al-Hidayah mosque • Al-Muthairi mosque • Nasyialul Khitab mosque • Al-Ikhlas mushola • Al-Muttakin mushola • Al-Amin mushola	Sharing the religious knowledge to the community members of Tambang village
3	Holding the *kultum* (seven minutes speech) after *subuh*	• Al-Fatah mosque • Al-Ikhlas mushola • Al-Muttakin mushola	Sharing the religious knowledge to the community members

			of Tambang village
4	Being imam of *isya'* and *tarawih* prayer	• Al-Ikhlas mushola • Al-Muttakin mushola • Al-Hidayah mosque • Al-Muthairi mosque • Nasyialul Khitab mosque • Al-Ikhlas mushola • Al-Muttakin mushola • Al-Amin mushola	Giving the examples to become an imam of *isya'* and *tarawih* prayer to youths of Tambang village
5	Teaching *pondok Ramadhan*	• Government Elementary School of Tambang village • Kindergarten School of Tambang village • PAUD of Tambang village • Junior High School of Krisik village	• Teaching the religious knowledge to the students • Giving motivation to the students, so they have the spirit to do the fasting
6	Tadarus al-Quran	• Al-Fatah mosque • Al-Ikhlas mushola • Al-Muttakin mushola	Giving motivation to the peoples, so they always read al-Qur'an during Ramadhan
7	Holding the *silaturrahmi* to the peoples of Tambang village	• Peoples around the post of KKN • Village apparatus • Public figure of Tambang village	Establishing the *ukhuwah islamiyah* with peoples of Tambang village
8	Teaching in TPA	• TPA l-Fatah	Increasing the kid's reading al-Qur'an abilities and their religious knowledge
9	Being a *khatib* of Friday prayer	• Al-Fatah mosque	Giving the examples to become a *khatib* of Friday prayer to youths of Tambang village

10	Holding the competition on adzan, memorize short surah of al-Qur'an, and memorize prayer recitations	• TPA al-Fatah	Testing the students of TPA al-Fatah ability about adzan, memorizing short surah of al-Qur'an, and memorizing prayer recitation
11	Joining *tarawih* safari	• Al-Fatah mosque • Al-Hidayah mosque • Al-Muthairi mosque • Nasyialul Khitab mosque • Al-Ikhlas mushola • Al-Muttakin mushola • Al-Amin mushola	Establishing the *ukhuwah islamiyah* with peoples of Tambang village.
12	Holding a *tabligh akbar* in order to commemorate *Nuzul al-Qur'an* night, by inviting a *mubaligh*	• Entire peoples of Tambang village	Establishing the *ukhuwah islamiyah* with peoples of Tambang village.

b. Youth Development Sectors

No	Activities	Object	Target
1	Coaching and training about procedures of being the teacher of reading and writing al-Quran	• Village youths	Increasing the quality of youth abilities on teaching al-Qur'an both reading and writing
2	Holding the breaking fast together with village youth	• Apparatus of village • Village youth • Members of village youth organization	Provided the motivation to the youth of village in order to they have the desire to continue their education to a higher level.

c. Village Economic Sectors

No	Activities	Object	Target

1	Training of cooking brownies, and other cakes	Women the members of PKK	Women the members of PKK are able to cook the cakes with the ingredients of wheat flour and pure milk.
2	Mentoring of farming by Mr. Imam Syubawaih	Members of group of farmers (GAPOKTAN)	The peoples are able to make vegetable baskets to package their agricultural produce to attract buyers' interest and increase selling prices

d. Physical and Material Sectors

No	Activities	Object	Target
1	Cleaning the mosque/*mushola* and the place of ablution	• Al-Fatah mosque • Al-Ikhlas mushola • Al-Muttakin mushola	The mosque/mushola are becoming clean
2	Making directions board and making announcement board	• Three-way intersection toward Pudak sub-district, Bareng village, and Sooko sub-district • Office of Tambang village	• Sowing the directions to the immigrants who have never entered a deserted mountainous area, such as Tambang village • The announcement board is making easier to the villagers seeing and writing the announcements

| 3 | Procurement the calendar of Islamic Boarding School *Walisongo* Ngabar Ponorogo for mosques/*mushola* | • Al-Fatah mosque
• Al-Hidayah mosque
• Al-Muthairi mosque
• Nasyialul Khitab mosque
• Al-Ikhlas mushola
• Al-Muttakin mushola
• Al-Amin mushola
• Elementary School of Tambang village
• Office of Tambang village
• TPA al-Fatah | The schedule of activities in the mosque/mushola and in the school are more organized |
| | Procurement al-Quran and *mukena* (prayer clothes) for mosques/*mushola* | • Al-Fatah mosque
• Al-Hidayah mosque
• Al-Muthairi mosque
• Nasyialul Khitab mosque
• Al-Ikhlas mushola
• Al-Muttakin mushola
• Al-Amin mushola | Prayer equipments are available |

3. Implementation of Activity Programs

a. Execution time

Execution time this KKN program is for one month, which is three days before the month of Ramadan until the 25th day of Ramadan.

b. Technique for implementing Activity Programs

The technique of implementing all these programs is by distributing tasks to all KKN participants in accordance with their respective areas of expertise.

1) Mental and Spiritual Sector

The religious speech known as *Marhaban Yaa Ramadhan* was attended by all KKN participants by inviting all al-Fatah mosque congregations and peoples of RT 1-4 of Tambang village. *Kultum ba'da tarawih*, (seven minutes speech after *tarawih*) and being an imam of *isya'* and *tarawih* prayers are assigned to male KKN participants alternately. Safari *tarawih* and *tadarus al-Qur'an* are conducted by all KKN participants both male and female by dividing KKN participants into 2 participants for each mosque/mushola alternately. Greeting to residents' houses, all KKN participants took part. Teaching at the TPA and holding a competition on adzan (a call to prayer), reading short surah of al-Qur'an and competition on prayer recitations involve all KKN participants and village youth. The program to be a khotib of Friday prayer is performed by male participants alternately. *Tabligh akbar* commemorates the night of *nuzul al-Qur'an* involving all KKN participants, all villagers, village youth, Field Supervisors (DPL), camat (sub-district head), Danramil (commander of the army administrative unit the level of the camat),

KKN committee, as well as the IAIRM campus leadership by inviting preachers KH. Hasyim Asy'ari from Ponorogo.

2) Development for Younger Generation Sector

Coaching and training about procedures of being teacher of reading and writing al-Quran is intended for the youth of the Tambang village to increasing their abilities on teaching al-Qur'an both reading and writing. Likewise the teaching activities in the *pondok Ramadhan*. The breaking fast together with village youths, especially members of the youth organization, is involving all KKN members. In this event KKN participants provided motivation to the youth village in order to they have the desire to continue their education to a higher level.

3) Village Economics Sector

Giving the training in making cakes with the basic ingredients of wheat flour and cow's milk, carried out by the female participants of KKN, and the intended target was the members of PKK. Agricultural product marketing training and agricultural counseling bring in an expert, Mr. Imam Syubawaih who has a business in agriculture and animal husbandry. The peoples, especially members of a group of farmers (GAPOKTAN), are trained to package their agricultural produce into small containers in baskets so that they attract the interest of buyers.

4) Physical and Material Sector

Cleaning the mosque/*mushola* and the place of ablution carried out by all KKN participants both men and women involving residents around the mosque. Procurement the calendar of Islamic Boarding School *Walisongo* Ngabar Ponorogo, procurement al-Quran and *mukena* (prayer clothes) in mosques/*mushola* were carried out by all KKN participants, these items were obtained from donations from residents and businessmen from outside of Pudak sub-district. The activity of making direction board and making announcement board was carried out by male KKN participants assisted by village youth.

4. **Community Participation**

The participation of the Tambang village community is needed to make the KKN activities successful, including:

a. Providing information on mining conditions.
b. Provide input about desired targets or expectations.
c. Want to participate in the implementation of the KKN programs in the Tambang village
d. Want to learn religious knowledge and other trainings both given directly by KKN participants and by trainers who are intentionally brought in by KKN participants.
e. Want to continue the programs implemented by KKN participants in the village.

5. **Evaluation of Program Implementation**

This evaluation process is carried out at the time before, during, and after the implementation of KKN activities. At the time before and during the KKN activities the evaluation was conducted by the Field Supervisor (DPL) with the object of evaluating is KKN participants, using the CIPP approach (context

evaluation, input evaluation, process evaluation, product evaluation) (Widoyoko, 2009; Rusdiana, 2017: 41-44).

Every program established and implemented by KKN participants is evaluated by taking into account the context of the problem, the input provided, the program implementation process, and the results achieved. In general, the aspects evaluated by field supervisor (DPL) include: activeness in field observations, understanding of problems, ability to develop work programs, ability to carry out programs, discipline in carrying out tasks, results achieved after program implementation, loyalty, obedience and honesty, leadership, responsibility, integrity to the community, moral character especially character in the KKN location, as well as their politeness at the KKN location.

All aspects are set forth in blank in the form of a checklist that will be used for the standard measurement of the ability of KKN participants. From the results of the evaluation, the DPL then gave suggestions about the follow-up that needed to be done. While the evaluation after the implementation of KKN activities was carried out by the leaders of the Universities who acted as evaluators, with the object of evaluation is the DPL and KKN committee.

Results and Discussion

1. Khatib of Friday prayers previously only performed by a kiyai, during the KKN program or during the month of Ramadhan, khotib of Friday prayers is carried out by the young generation, namely KKN participants.
2. The TPA al-Fatah which was once vacuumed due to a shortage of teaching staff became re-existent. The teachers (*ustadz*) at the TPA are the younger generation of the Tambang village who were invited to participate in activities at the TPA al-Fatah during the KKN activities. Also, after the KKN activities were completed, the young generation of Tambang village continued that activities.
3. Becoming there is kultum ba'da tarawih and kultum after prayer subuh in mosques and mushola during the month of Ramadan held by KKN participants even though the kultum usually non-existent there before.
4. The peoples of Tambang village in particular women are able to cook the cakes with the ingredients of wheat flour and pure milk.
5. The peoples of Tambang village are able to make vegetable baskets to package their agricultural produce to attract buyers' interest and increase selling prices.
6. There is a direction board at the intersection heading towards Bareng village and to Pudak sub-district. This direction board is very useful for immigrants who have never entered a deserted mountainous area, such as Tambang village
7. The establishment of KKN 2018 report in Tambang village.

Conclusions

Based on the results of the Real Work Lecture (KKN) program in Ramadhan 1439 H / 2018 M Students of the Islamic Institute of Riyadlatul Mujahidin (IAIRM) Ngabar Ponorogo in the Tambang village of Pudak Ponorogo can be concluded that the younger generation of Tambang village is able to reactivate the TPA al-Fatah, the one-only religious educational institutions in that village. Tambang village residents are able to process the farmed cow's milk into cakes. Tambang village residents are able to package

their agricultural produce into attractive packaging so as to increase the sale value. The Tambang village youth are motivated to continue their education to a higher level of education.

Suggestions

It is better if the Real Work Lecture (KKN) program on Ramadhan 1439 H / 2018 M Students of the Islamic Institute of Riyadlatul Mujahidin (IAIRM) Ngabar Ponorogo is not only implemented in Pudak sub-district, but can be implemented in other remote areas so that the aim of increasing community religious experience the village by means of the KKN program can be implemented everywhere.

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WOMEN'S ECONOMIC EMPOWERMENT BASED ON MAJLIS TA'LIM THROUGH THE CRACKERS HOME INDUSTRY MARKETING STRATEGY

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Abstract

The Asian community agreement with the ASEAN Economic Community (AEC) certainly must be positively welcomed for the Indonesian people. However, on the other hand, it is a challenge for Small and Medium Enterprises (UKM) to improve competitiveness by increasing productivity and product quality to conform to the Indonesian National Standard (SNI). For this reason, the role of universities in assisting assisted partners is expected to work together to improve the competitiveness of UKM, especially for home industries in rural areas, especially women farm laborers to make the most of their time to promote family welfare. Through ABCD method, the companion changes the mindset while training marketing strategies for tofu crackers production which has been carried out by some members of the Majelis Ta'lim, by providing marketing mix training (product strategy, pricing strategy, distribution strategies, and promotional strategies) that have followed developments (online), so that selling power increased. By paying attention to the SWOT analysis, namely strengths, weaknesses, opportunities, and threats in general can be overcome because the Community in Bakalan Village, Grogol District, Kediri Regency, especially the Majlis Ta'lim Muslimah has a network of friendship strong and maintained through routine recitation, so that this economic activity can still be done.
Keywords: *ABCD method, Majlis Ta'lim, woman farm laborers,*

Introduction

The 2018 year to do it three enforced regional trade Asia called the *ASEAN Economy Community* (AEC) or the Masyarakat Ekonomi ASEAN (MEA). MEA agreed on the establishment of an ASEAN free market and an integrated production base so that there would be a free flow of marketing of goods and services, investment, capital, and skilled labor.

In this regard, the challenge for small and medium enterprises (UMKM) to improve competitiveness by increasing productivity and product quality should still be carried out. It is in line with the expectations of the Ministry of Cooperatives and Small and Medium Enterprises (Kemenkop UKM) that encourage small businesses to improve quality by adjusting their products according to Indonesian National Standards (SNI).

Increasing the competitiveness of UKM, especially UKM in the countryside are not only government obligations, but other elements such as universities also have a significant role in developing these UKM. Especially rural UKM need to be improved competitiveness. It is due to the abandonment of rural UKM regarding a professional marketing system.

One of the critical roles that university academics can play in implementing the Tridharma of the university through community service is in the form of research, entrepreneurship assistance, and business clinics. Moreover, Islamic universities, the critical

role that must be carried out by academics is to integrate Islamic missions in all their services.

In connection with this, mentoring small businesses in rural areas, including in this case assisting small businesses to mothers who work as farm laborers in Bakalan Village, Grogol District, Kediri Regency. They initially only relied on tandur activities (planting rice) during the planting season in the village. After the planting period, they wait for the harvest to arrive. Approximately three months they waited.

Starting with these conditions, they used the waiting period for the harvest to take advantage of the time by producing crackers from essential ingredients and marketing them traditionally. They only sell in front of the house or sell it to members of the local community to introduce their products. This condition is a concern as well as motivation for researchers together with partner communities to move and realize the lives of the people in the village to find a solution, primarily related to the marketing strategy of production to improve the economy of the community.

Researchers choose assistance Women farm workers are based on the majlis ta'lim, among others, with several considerations, including:

1) The majority of them are housewives with non-permanent jobs, namely being farm workers during the planting season.
2) While waiting for the harvest, they are unemployed.
3) Most of them do not be working, so they seek other employment alternatives to sustain family life is to pack fried crackers.
4) Job opportunities in the village are very minimal
5) They have minimal entrepreneurial skills
6) Their income does not meet their daily needs.
7) The fried cracker business is only marketed in front of the house or sold only to members of the congregation so that the marketing strategy needs to be optimized.

Image 1. Traditional cracker production majlis ta'lim Ar-Royyan members

Based on these considerations, concrete steps need to be taken to provide awareness as well as specific actions for the community to make changes in mindset and real actions so that the economy of the community will increase. They not only depend on the existing natural and environmental conditions but are also able to utilize the potential that exists to better fish the household's economic contribution, so that community welfare is achieved.

During the mentoring process for the women of the mushalla congregation, awareness of the problems faced, namely the willingness to make changes, and the response, enthusiasm, and good cooperation emerged in providing information for business progress and development during the mentoring process.

After mentoring the women of the Mushalla congregation, this activity is expected to be able to process, package, and professionally label various packaging crackers products according to SNI standards. It also conducts business management including recording, reporting, and evaluating well, expanding different marketing reach marketing-based packaging crackers, and a business group of various packaging crackers based on majlis ta'lim is formed. The business group can at least run a business according to the principles of Islamic business ethics, and business groups can quickly get access to support from the local village government, local government, as well as local cooperatives and UMKM services.

Several similar (previous) studies that have been carried out in various regions indicate a positive benefit in improving the economy of the community. Especially on the utilization of Natural Resources and Human Resources to grow the economy of the community. Some of the studies include contained in the following titles:

a. Empowerment of Small Businesses Based on Agricultural Products Case study of Women Farmers Group (KWT) Krindo Wanito Kadipolo Sendangtirto Berbah Hamlet, Sleman (Hidayah, 2012)

b. Economic Institutional Empowerment of Farmer Women (Susilo, 2010:1)

c. Abdul Muhid on Boarding School Agribusiness Economic Empowerment Through Community-Based Agribusiness populist in Pondok Pesantren Sunan Lamongan Drajad Paciran (2011: 23)

Method

The action strategy in this community assistance using the ABCD method with steps including; 1) Studying and Managing Scenarios, 2) Finding the Past, 3) Dreaming of the Future, 4) Mapping Assets, 5) Linking and Moving Assets / Action Planning, and 6) Monitoring, Learning, and Evaluation. From these stages can be specified in the following Empowerment implementation matrix:

Table 1. The matrix of Implementation of Marketing Strategy Assistance

Stage	Aim	Activity	Tools / Media	Evidence
Inculturation	The community knows the purpose of the service team	Greetings to the Village Head, Muslimat Management and Fatayat, the female mushalla		Field notes and photos

		congregation, and community leaders		
	The emergence of trust from the community towards the service team	Following the Majlis Ta'lim or activities held by Muslimat and fatayat		Field notes and photos
	Service team facilitates existing community groups as core groups	Formation of core groups		The composition of the core group personnel
Discovery	The service team identifies village assets and potential	Conduct asset mapping through FGDs and *interviews*	Appreciative inquiry, community maps, transect, individual inventory skills, analysis of public financial circulation	Physical mapping results, field notes
Design	Knowing the assets owned	Socialize the effects of asset mapping to the local community and village officials	Low hanging fruit, Venn diagram, a flow chart	Photos and FGD results
	Identify opportunities	Identify opportunities and partnerships		
		Plan work programs		Work program table
Define	Implementation of work program priorities	Facilitate the implementation of community choice programs	Monitoring/evaluation sheet, design work program	Activity note field
Reflection	Knowing the extent to which the program has an impact on change	Monitoring activities	Monitoring sheet	Monitoring results and reflection journals.

Based on the details of the matrix above, it can be described in the Scheme of Implementing Small Business Marketing Strategy for the Jamaah Mushalla Ar-Royyan :
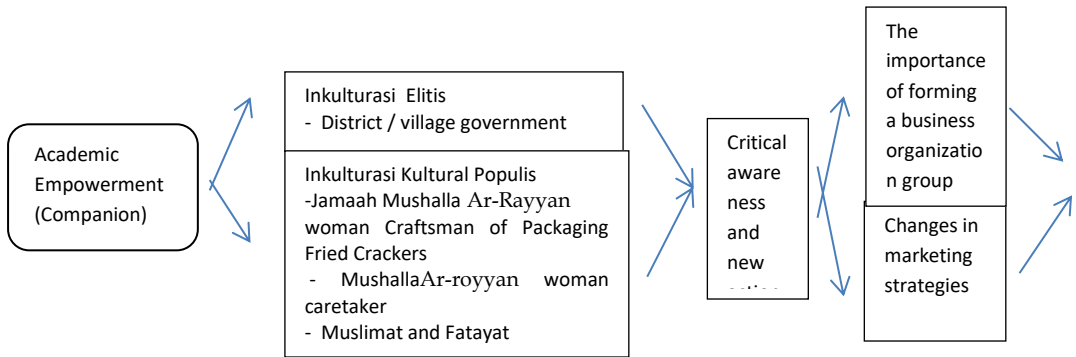
Figure 1. Scheme for Implementing Assistance for Small Business Marketing Strategies

Stakeholders those involved in mentoring include village heads, Mushalla administrators, Muslimat administrators, Fatayat administrator on the Bakalan village, Grogol sub-district, Kediri regency, Cooperative, UKM and Disperindag offices, Kediri Regency through programs related to empowerment of community business groups. It is with several considerations, including:

1. Resources of the Service Team
    A service team is a person who has experience in mentoring and community service. Several years, he has been an ABCD and PAR based KKN counselor deployed to the village community whose focus is community empowerment. Aside from being a lecturer at the Faculty of Economics and Islamic Business who is active in business and business laboratories, also has knowledge that is in line with the focus of service, namely Islamic economics in which it examines Islamic economics and Islamic business management.

2. Resources of the assisted communities include:
    Resources owned by the community, among others: (a) Mushalla organizers and proactive worshipers in every activity; and (b) Some of the pilgrims became members of Fatayat District.

3. Partner Resources are Dinas Koperasi, UMKM, and Disperindag Kediri regency in the UKM development division

Results and Discussion

Economic Empowerment of Women Council group

Community Empowerment with the ABCD (*Asset Based Community Development*) Method is an approach that leads to an understanding and internalization of assets, potential, strength, and utilization independently and maximally. An asset is everything that is valuable, valuable as wealth or treasury. All that is of value has the purpose to fulfill needs (Afandi, 2014:308). Based on this method, mentoring was carried out by conducting a mapping phase on the business conditions of the Majlis Ta'lim members in Musalla Arroyan.

The strategy carried out by the facilitator with the community to realize the dream of the community, among others, by taking steps in the ABCD approach, namely :

1). Discovery (find),

2). Dream,

3). Design,

4). define (specify), and

5). Destiny (make sure).

The principle of asset-based community development (ABCD) is as follows: Half filled is more meaningful, all has potential, Participation, Partnership, Positive Deviation, from within society, and directed to energy sources (Salahuddin, 2015:26). These principles provide direction for the mentoring process;

1). *Half Full Half Empty*

One of the central capital in the asset-based community service program is to change the way the community views itself. Not only fixated on the shortcomings and problems they have. But give attention to what is owned and what can be done (Dureau, 2013:14)

2) All Have Potential (Nobody Has Nothing)

In the context of ABCD, this principle is known as "*Nobody has nothing.*" Every human being is born with each other's strengths. Nothing has no potential, even if only the ability to smile and cook water. All possible and all can contribute.

3). *Participation*

Participation is a person's mental and emotional involvement in achieving goals and taking responsibility in them. Many experts provide an understanding of the concept of participation (Suranto, 2009:18). Partnership means a very urgent role for the community to improve the economy both in the form of statements and in the kind of activities by giving input to thoughts, energy, time, expertise, capital and or material, as well as participating in utilizing and enjoying development outcomes.

4). *Partnership*

The partnership is one of the main principles in the *Asset Based Community Development* approach. It is the initial capital needed in maximizing the position and role of the community in the development carried out. It is intended as a form of development where the main motor and driver is the community itself (*community-driven development*). Because the growth that is carried out in various variants should be the people, who must be the primary movers and actors. So that it is expected that there will be a maximum development process, impacting empowerment massively and structured. It happens because in the community there has been a *sense of belonging* to the development that occurs around it.

5). *Positive Deviance*

Positive Deviance (PD) means positive deviation. Positive Deviance (PD) terminology is an approach to changes in individual and social behavior based on the reality that in every society although there may not be many people who practice strategies or success

behaviors that are not common, which allows them to find solutions that better than the problems faced than their peers themselves (Suharto, 2010:25)

6). Starting from the Community (Endogenous)

Endogenous in the context of development has several core concepts that are the principles in the approach to developing and empowering asset-based communities. Some of these concepts are as follows (Suntoyo Usman, 2009:28)
a). Have local control over the development process of improving the economy.
b). Consider cultural values seriously.
c). Appreciate the perspective that has been obtained by the community.
d). Find a balance between internal and external sources.

7). Towards Energy Sources (Heliotropic)
Energy in development can vary. Among them are big dreams that are owned by the community, an appreciative development process, or it can also be part of the community members who are full of totality in the implementation of the program. This energy source is like the existence of the sun for plants. Sometimes it glows brightly, cloudy, or doesn't even glow at all. So that energy in this community must be maintained and developed.

Economic Empowerment through Marketing Strategies

Various kinds of economic issues during informal Majlis Ta'lim Ar-Royyan it should begin to be analyzed and addressed correctly. One of the efforts to deal with it is to remap the existing problems and find a solution. When viewed from the previous explanation, the main problem is the implementation of the marketing strategy for the crackers produced.

The following is a marketing strategy that has been the primary target for marketing assistance. Home Industry Products of Crackers Majlis Ta'lim Muslimah Musholla Ar-Royyan Bakalan Village Grogol District Kediri Regency

1. *Segmenting*
   Segmenting is a strategy to understand market structure — the process of selecting customers based on desire, strength, and purchasing power. With segmentation, one will be more accessible to market products according to the needs of consumers.
2. *Targetting*
   Targeting is a matter of how to choose, select, and reach markets. How to choose a market is largely determined by how one looks at the market itself. Thus the market is seen by two different people, who are approached by different segmentation methods. Therefore it is essential to understand the structure of the structure or groups that exist in the market.
3. *Positioning*
   Positioning on the basis is a strategy for entering the consumer's brain window. Positioning is usually not a problem and is not considered necessary as long as the goods available in a society are not so many, and competition has not

become an important thing. New positioning will be important when competition is very fierce (Kasali, 2007:48-49)

The following steps make the selection of marketing strategies for cracker home industry products to the Majlis Ta'lim Muslimah Musholla Ar-Royyan:

1. Setting marketing targets

   The process of developing this marketing strategy begins with market segmentation. Market segmentation is a way to distinguish the market according to the class of buyers, user needs, motives, behavior, and buying habits, how to use the product and the purpose of purchasing the product. With market segmentation, limited resources can be used optimally to produce a product that can meet market demand, can allocate it to the most effective potential, and can determine effective promotional methods.

   The market segmentation chosen in the marketing assistance for the home industry of the cracker Majlis Ta'lim Muslimah is as follows:

   a. Seeing the potential of the profession that the professions that are worthy of being targeted are grocery stores, netizen communities, and the general public, because of the high demand for goods.

   b. Seeing the region's potential that with the proliferation of online businesses that can target all those who are now more technologically literate, they provide marketing opportunities in all areas that are affordable by transportation and communication services without exception.

2. Choose a *marketing mix*

   The marketing process is the process of how entrepreneurs can influence consumers so that consumers become aware, happy and then buy the products they offer, and ultimately consumers become satisfied so they will always buy the product. How the seller can influence consumers is something that requires careful planning and supervision, and concrete and programmed actions need to be done. For this purpose in this case the empowerment team formed a marketing management team that specifically had the task of controlling and carrying out several actions, namely:

   a. Product Strategy

      So that our product strategies can be more effective in influencing consumers to be interested and buy. Also, they are also expected to feel satisfied after consuming the marketed products, then cracker products or some snacks must be ensured free from preservatives and healthy but, from the sense of being accepted by the community/consumers. Then try to sell the products most in demand and the most sought-after consumers

   b. Price strategy

      Assistance is carried out by providing insight as well as information on the importance of healthy competition for pricing. It is to remind the continuity of a business. As a side-by-side, we invite them to think about setting the selling price of the product appropriately because the incorrect price will result in not attracting buyers to buy the item.

      The price strategy to consider is the price must compete with the type of crackers that sell well in the market. If the target of mentoring is more to online marketing, then the amount to offer is not much different from the

price in the online market. The online exchange that is the accompaniment shot is tokopedia, lazada, open stalls, olx, facebook and others.

a. Promotion Strategy

Promotion is an activity aimed at influencing consumers so that they can become familiar with the products offered by the company to them. Then they become happy and buy the product — promotion in this mentoring activity to influence consumers. Therefore, consumers know various kinds of cracker products offered by Ar-Royyan to consumers and become like and then buy Ar-Royyan crackers. Promotions that can be done are advertising.

Advertising is any form of nonpersonal communication about an organization, product, service, or idea that is paid for by a known sponsor. Advertising is one of the best known and most discussed forms of promotion. It allows for broad reach power. Advertising is also an essential promotional instrument, especially for companies that produce goods or services aimed at the wider community (Morissan, 2014:17). Advertising carried out in this mentoring is more towards online marketing, electronic mail, social media.

In addition to promotional advertisements can also be done with publicity. Publicity is a method commonly used by entrepreneurs to form indirect influences on consumers so that they become aware of and enjoy the products they market. This method is done by making news about products or companies that produce these products in the mass media, for example, news in newspapers, news on radio or television or certain magazines and so on. The publicity carried out in this assistance is through routine NU Muslim recitations, Fatayat routine recitation, and related community activities.

Figure 2. The socialization of Ar-Rayyan crackers on Muslimat NU activities

Personal selling can also be used for promotional strategies. A private sale is a personal approach to potential customersor direct contact with prospective customers with the aim of carrying out the purchase. With direct contact is expected to occur a positive relationship or interaction between the seller and potential customers. The marketing strategy with *personal selling* that is carried out in this service is through social activities namely participating or participating in activities social, or religious.

b.   Distribution Strategy (*Placement)*

Partners/assistants are directed to spread their production to where consumers are. It is a task to distribute the goods to consumers. For this purpose, traders can use various forms of distribution channels that they might do. In assistance, partners form agents/distributors while managing sales from the production of Majlis Ta'lim Arroyan members.

Constraints Faced in the Home Marketing Strategy Crackers Product Industry of the Majlis Ta'lim members

In the process of mitigation, there were several obstacles experienced both from outside and inside. External constraints include:

1) The competition that is so tight is good at within the village itself or with producers from other regions. In the market tends to be similar products cheaper and cleaner or whiter colors. It is often caused by a lack of awareness of health. Whiter shades on the market often use bleach in the processing.

2) Lack of public knowledge about Ar-Royyan cracker products. People at a glance tend to see the price alone without looking at the health side and its benefits to health.

3) The location of consumers who are often far from the seller or the agent/distributor

4) Consumer demand for a full - range of the products so that it becomes an obstacle even though the service provided is a self- assessment of customer satisfaction.

Some of these obstacles, assisted partners always try to overcome with various steps, especially when conducting routine recitation, they discuss to find common solutions, for their economic activities to continue.

Also, there are some private locations which also disrupt the smooth running of their economic activities, including:

1) The members of Majlis Ta'lim Ar-Royyan are mostly people who are old and don't know much about current technological developments. They tend to be afraid of change and consider it ' *complicated* ' with electronic transactions.

2) Knowledge of producers, traders and agents/distributors about technological literacy is lacking. Tends to fear technology. They are afraid of being tricked by consumers of financial problems and others

3) Limited capital causes the seller not ready when there are many orders.

4) The lack of marketing capabilities for marketing strategies, so they have difficulty maximizing the selling power of the products they sell.

Efforts to Increase Product Marketing Home Crackers Industry of Majlis Ta'lim members

Based on several findings of obstacles in the field, matters carried out by the companion to partners include:

1) Doing socialization as well as direct involvement (as participants) during activities, both during routine recitation and economic activities. It aims to establish a kinship to create a trust for the partner assisted.

2)   Conducting training on marketing strategy to implement aspects to consider in the marketing strategy.

Figure 3. Marketing strategy training

3)   Doing pen intensive post-education assistance and   training to the beneficiary partners.
4)   Always provide motivation and direction in the process of mentoring marketing strategies. The problem is Companion by   asking   what   difficulties   are facing consumers, etc.
5)   Always   remind   partners   in charge responsible   for   meeting   consumer demand and product quality.

Conclusion

Under   the pen assisted process, the   companion/partner   and supported researchers to reflect on the economic activities carried out by the method with regard SWOT (strengths, *weaknesses*, *opportunities,* and *threats*). This SWOT analysis is used as a model in analyzing a profit-oriented and non-profit organization with the main objectives for knowing the state of the organization more comprehensively. In general, these four aspects can be handled. It is because the Majlis Ta'lim Muslimah in *Bakalan Village, Grogol District, Kediri Regency* has an awake and robust relationship. For their routine done to strengthen the ties among members of the congregation, so that between the producer/seller to the consumer or the dealer/distributor to wholesaler/consumers also remain intertwined. The friendly local community and the nature of cooperation that is still intertwined also affect good relations between sellers and consumers, making consumers happy and interested in the cracker products offered. However, to improve competitiveness at the same purchasing power, the manufacturer/seller also perform engineering *person to person,* by way of a personal approach to prospective buyers that will accelerate the marketability of the product/crackers to consumers as well as strengthening friendship.

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CAREER GUIDANCE AND THE POLICY IN PREPARING OF THE FUTURE OF THE CHILD DEVELOPMENT

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Abstract

The purpose of this study are: first, to know the types of guidanceprants in Institutions Special Coaching Children Bandung. Second, to know the techniques of career guidance at the Institute of Special Education Children Bandung. Third, to find out the results of career guidance at the Institute of Child Development Special Bandung. This research uses a descriptive method with a qualitative approach, by collecting data and information through interview method, observation, documentation, which then analyzed by a writer by way of describing all information received from an informant with the required data. Then the authors conclude the information to answer the purpose of the research. The career guidance at the Bandung Child Development Institution is in line with the career guidance goals set forth by Salahudin that the goals of career guidance are self-understanding, knowledge of the world of work, positive attitude toward the world of work, and the ability to plan for the future. The results show that career guidance held at LPKA helps students to plan and prepare for their future according to the goals of such career guidance through various types and techniques of career guidance.

Keywords: *Career guidance, Planning*

Introduction

The future or the time to come is something anyone should be prepared for. Preparing for the future means doing activities which would be helpful for the future. Some things one needs to consider in getting prepared for the future involves preparing one's mind to be able to deal with any possibility to occur in the future, training and equipping oneself with many skills, and shaping a responsible and honest personality, and so forth. The same applied to the future of students at Child Special Guidance Institute. Their relatively young age with long future to come makes it imperative for them to have something they can use to deal with what will they encounter when they set their feet out of the institute and return to the society. Therefore, career guidance is performed as an effort of assisting students in getting themselves prepared for their future to allow them to have worth-living and prosperous lives.

According to Winkel in Satriah (2015: 2), guidance is defined as an effort of equipping individuals with knowledge, experience, and information on themselves; understanding and using efficiently and effectively everything they have for their personal development; deciding on choices and setting goals accurately, and preparing a realistic plan to adapt themselves to the environment they live in. The guidance does not necessarily need to be given at schools (has something to do with the educational situation at school). When guidance is given beyond the educational situation at school, then this guidance constitutes assistance in one certain requirement or problem fields, such as marriage guidance, vocational guidance, or spiritual guidance.

According to Nurihsan (2009: 16) career guidance is the one to help students in planning, developing, and solving career problems, such as understanding the job and its tasks, understanding their own condition and ability, understanding the environment condition, planning and developing career, adapting to job, and solving the career problems encountered.

In detail, the objective of this career guidance is to help students: Understand and rate themselves, particularly in relation to their interests, talents, attitudes, and ideas, realize and comprehend the values reside within themselves and their society, discover many kinds of job related to the potentials they have, find out the types of education and training needed for a certain field, understand the relation between what they do now and their future, figure out any possible obstacles caused by either themselves or their environment, find a way to deal with these obstacles, plan for their future, and find the right or appropriate career and life.

The same applies to the guidance given at the Child Special Guidance Institute (LPKA) Bandung to guide their students in having themselves prepared for the future. Students are what those children guided in LPKA are referred to. The number of students in LPKA Bandung is indeed uncertain. This is because some children may be discharged at any time for their guidance time has expired, and some others may just recently move to LPKA. The students in LPKA are mostly Muslim, and three others are non-Muslim. They live in two houses, Wisma Bima and Wisma Sadewa.

On average, the age of students in LPKA ranges from 14 to 20 years old, and all of them are male. In SPPA Law, it is stated that every child in a criminal justice process has the right to receive an education. Concerning this, LPKA Bandung assumes this obligation, i.e., to administer a career guidance activity by organizing such concepts as education, skill training, nurturing, and fulfillment of other rights to prepare these students'future.

Therefore, the guidance and nurturing organized in LPKA serve as the effort of providing these students with some assistance to make them useful for their society and capable of living their future well and prosperously. The career guidance given in LPKA includes religious guidance which is performed through Islamic boarding school-like program and personal guidance, and various skill pieces of training are organized to explore the students' potentials, interests, talents, and skills. Every day these students have had a fixed schedule to do just like when they attend learning guidance every morning, i.e., in the school provided by LPKA.

After attending the career guidance program, these students begin to be aware of the fields they are interested in. It then motivates them to start planning and thinking about the jobs they want to have when they return to their society. Some of them are interested in trading and even begin to look for some colleagues they can cooperate within that matter. Besides, not a few of them wish to continue their study once they set their feet free from the nurturing institute. Some other students want to be authors because they love to write.

Based on the background of problems elaborated above, this research will then be limited to the following problem formulations: What are the career guidance given in the Child Special Guidance Institute, what are the techniques used in the career guidance given at the Child Special Guidance Institute, and what are the outcomes of career guidance in the Child Special Guidance Institute

The research is conducted using a descriptive method with a qualitative approach, i.e., it describes the activities, conditions, and practices of career guidance there systematically and factually as what is observed in the career guidance process in preparing student's future. Information is gathered through interviews, observations, and documentation and this is then analyzed by the writers by describing the information relevant to the needed data received from the informants.

Method

The Indonesian term "*bimbingan*" is an equivalent of the English "Guidance." The term "guidance" with its root word "guide" means: (1) to direct, to pilot, to manage, and to steer. According to Smith in Prayitno & Amti (2009: 94) guidance is defined as a service

given to individuals to help them obtain the knowledge and skills they need in making the necessary choices, plans, and interpretations to adapt themselves well.

The term career guidance began with the term *vocational guidance.* This term was popularized for the first time by Frank Pearson in 1908 when he succeeded in establishing an institution intended to help young people in obtaining jobs. In the beginning, the use of *vocational guidance* term refers more to the effort of helping individuals in choosing and preparing for a job, including the attempt to prepare the necessary ability to enter a job. In 1951, experts made some changes to the approach from *occupational* to *career* models. Both models have a fairly fundamental difference, particularly regarding the bases for an individual to choose an occupation. In the occupational model, it put more emphasis on the matching between talents and the job demands and requirements.

According to Salahudin (2010: 115-117) career or occupational guidance is one of the guidances attempting to help students solve their career problems to get the best possible self-adjustment, either at that current time or in the future. Career guidance is not merely giving professional guidance, rather it has wider sense, i.e., guiding students to enter real life, lifestyle, and events in life, and preparing themselves from school to work.

Another definition is that career guidance and counseling is the service to help students, either personally or in a group, to make them independent and help them develop optimally, in developing their personal lives, social lives, learning the ability, career development, through various services and supporting activities, based on the applicable norms. Meanwhile, according to Winkel in (Tohirin, 2007: 133-134), career guidance is an assistance in preparing oneself in the face of work world, selecting certain job or occupation (profession) field and preparing oneself to get themselves prepared to assume the occupation and in adjusting with the demands of the occupation field they have entered. Based on the definitions above, career guidance can mean assistance from the guide to the guided (students) in the face and solving career problems.

According to Salahudin (2010: 117) in general the objectives of career guidance and counseling are as follows: 1) Possessing knowledge about themselves (ability, interest, and personality) related to the job; 2) Having the knowledge on the work world and career information which support the work competence maturity; 3) Possessing positive attitude towards the work world, in that he/she is willing to work in any work field, without feeling inferior, provided that it is meaningful for him/her and accords with the religious norms; 4) Understanding the relevance of learning competence (ability to master the lesson) to the requirement of expertise or skill of the work field he/she is dreaming of for his/her future career; 5) Having the ability to form a career identity by recognizing the job characteristics, ability (requirement) demanded, work socio-psychological environment, job prospect, and work welfare; 6) Having the ability to plan their future, i.e., planning their life rationally to obtain the roles which suit their interest, ability, and socio-economic life condition; 7) Recognizing their skill, interest, and talent.

The success or convenience in a career is highly influenced by the interest and talent one owns. Hence, everyone needs to understand their ability and interest. In what work field he/she can perform and is he/she interested in the work; 8) Having the ability or maturity to make career decisions; 9) Having the ability to create a harmonious, dynamic, just, and dignified industrial relationship atmosphere.

According to Tohirin (2013: 130), there are some services of career guidance as follows: 1) Service of information on oneself; 2) Service of information on the environment relevant to their career planning; 3) Placement service, and 4) Orientation service.

According to H.M Umar and Sartono in Salahudin (2010:96-98) in general, there are two ways used in guidance and counseling, namely *group guidance* and *individual counseling).* Group Guidance, this technique is used in helping students solve problems through group

activities or by individuals as members of the group. Individual Counseling, Counseling is a way of providing help personally and directly.

The help is given in a *face to face relationship* between the counselor and the child (case). In many cases, the problems solved through these ways or methods are those problems of personal nature. In counseling, the counselor behaves sympathetically and empathetically. Sympathy means showing the attitude of being able to relate what the client feels. Meanwhile, empathy means trying to be in the client's shoes with all of the problems he/she is encountering. This way, all the problems the client is facing could be mitigated. This is because, with this attitude, the client will put his/her trust to the *counselor* entirely. This is highly helpful for successful counseling.

Many ways can be taken to perform career guidance. It is worth explaining that despite the packages for career guidance issued by the Department of Education and Culture of the Republic of Indonesia, it does not necessarily mean that what beyond that cannot be implemented. Therefore, for career guidance to be successfully performed, creativity and agility of the guidance officers are needed to develop the career guidance.

According to Sukardi (1994: 34-35) the career guidance principles are: 1) All students ought to have equal opportunity to develop themselves in acchieving their career appropriately; 2) Every student ought to understand that career serves as a way of life, and education is a preparation for life; 3) Student ought to be helped in developing adequate understanding of themselves and in relation to the personal social development and career education planning; 4) Student needs to be equipped with understanding about where and why they are in their education path; 5) All students ought to be helped to obtain an understanding of the relations between their education and their careers; 6) Student at each of their education program should have career-oriented experience in a meaningful and realistic way; 7) Every student ought to choose the chance to test their concept, roles, and skills in order to develop the values and norms which could be applied to their future career; 8) The career guidance program ought to have a goal of stimulating student's education; and 9) The career guidance program at school should be centered in the class, with coordination by the guide, along with parent's participation and society's contribution.

Results and Discussion

The Child Special Guidance Institute (LPKA) Bandung is located in between the Class I Special Corruption Crime Correctional Institution Sukamiskin, Class IIA Female Correctional Institution Bandung, and RUPBASAN Bandung. It began its operation on April 8, 2013, on a land of 18,200 m2 wide. It can accommodate around 468 inhabitants. Firstly established under the name of Class III Children Correctional Institution Bandung, at the beginning of its operation, it could only accommodate 48 children.

The officers in this Child Special Guidance Institute Bandung are tasked not just to monitor every activity of these students, rather they also frequently participate in the programs organized in LPKA such as the career programs. Quite frequently the officers there play the role of guides to help these students train. For example, in scouting activity, some officers also serve as the trainers for semaphore codes when the external guides cannot be present or need their help. The career program, particularly the barbering and sewing training, is indeed given by LPKA officers.

Table 1. Students' Education

No	Education	Number
1	Not Graduated from Elementary School	17 children
2	Elementary School	26 children
3	Junior High School	68 children
4	Senior/Vocational High School	73 children
	Total	184 children

Upon interview with some children with different cases, it is found that they have different habits and personalities. Even children with similar cases can have different personalities. Based on the interview with two children with a similar case, i.e., murder case, they seem to be really different as seen from their personalities. From the observation that the researchers did at the site, the students in LPKA show different attitudes. Some of them are very extrovert, and some others are introvert. Not all students attend the career guidance program there. And not all students are frequently visited by their family or relatives. Some of them are longing to be visited by their parent, and some others do not care whether or not their family visit and they are just fine with that.

Most students in LPKA are there for murder and immoral cases. Therefore, it is easier to talk to or interview children with these two cases than students with other cases. Moreover, these students attend many activities. Nevertheless, the interview with students with other cases can be done, i.e., with a student named Farid. Farid is from Karawang, from Cibuaya District to be precise. He is a student transferred from a Correctional Institution in Karawang.

Based on the interview with him, he misses his parents and wants them to visit him badly. His parents have never visited him even once in LPKA. Farid is imprisoned in LPKA for drugs case, and he acted as the seller and user. He is an extrovert and enthusiastic when he is talked to. Farid wishes he could find a legal job once he gets out of LPKA.

From the observation in the field, students in LPKA have a different attitude. Some are extrovert, and some others are introvert. Not all students attend the career guidance program there. And not all students are frequently visited by their family or relatives. Some of them are longing to be visited by their parent, and some others do not care whether or not their family visit and they are just fine with that.

Types of Career Guidance in LPKA Bandung

Every program organized in the Child Special Guidance Institute Bandung in general aims at helping students in preparing their future. These Career Guidance programs in LPKA organized in the effort of preparing students' career include 1) Mental Spiritual, Based on the explanation about the career guidance fields in the previous chapter, it is clear that religion is one of the important aspects in career and future preparations. Likewise, it is also important for career guidance given to nurture students' mental-spiritual sides with religious activities. The career guidance with mental nurturing for Muslim students is organized through preaching service on various religious topics such as *aqidah akhlak* (creed and manner), obligatory and voluntary salats (prayers), Islamic history, stories on the prophet and his companions, al-Qur'an reading, making subuh (dawn) prayer in congregation a habit and so forth. Meanwhile, for Christian students, it is given in the form of church service.

According to Ustad Imam, one of the guides for the career guidance through preaching, the guidance activity in this religious and spiritual field is given to change students' bad behaviors and habits to make them better persons as their religion would

want them to be. Meanwhile, Ustad Bobi says the same thing as Ustad Imam, however, besides, to change their behaviors; this guidance program is also provided to grow the self-confidence in students to prevent them from being discouraged and keep on thinking positively about what happens to them.

Upon the provision of this guidance service through preaching, these ustads guiding those children in LPKA expect that they could be even better and would not make the same mistake as they did, hence they have to know and set some targets regarding their career in the future; 2) Intellectual and Nationalism Insight, In preparing its students' future, LPKA certainly provides a career guidance program by fulfilling every aspect.

Intellectual and nationalism insight also become two parts of career guidance service organized through training, i.e., training on writing. These students are given training on how to write articles, short stories, poetry, lyrics, and others. This program aims at increasing students' insights and knowledge. This is because learning how to write an article requires the writer to have a wide range of insights for the articles they write to be more interesting and factual. That way they will frequently read books using the library facility in LPKA well. Based on the interview with Teh Irma and Kang Adew as their writing trainers, it is found that they give this training on writing to not just help these children kill their time doing something useful, rather it is also intended to explore these children's potential in writing.

In addition to writing, English course becomes another career preparation program organized beyond the school activities. This course is provided to equip and furnish them with skills in the language. The English course is administered classically. So far, the English course instructor is not an Indonesian national. Rather they are taught by an expatriate. Mr. Jeremy is the English, course instructor. He is assisted by two persons from Bandung. Meanwhile, the guidance intended to expand students' nationalism insight is given by providing some training services such as Scouting and Marching Drills. In fulfilling the nationalism insight aspect, the career guidance is given through the scouting guidance.

In this activity, children are not merely given the scouting techniques; rather they also train to march drills. The scouting and marching drills training aim at, among other things, to implant discipline in the students, to allow them to implement it in their daily life; 3) Sports and Arts, the career nurturing in preparing students' future is also done through physical guidance the activities of which include sports such as futsal, aerobics, badminton, and table tennis. However, the only real guidance activity organized so far is futsal. This is because of the limited sports equipment in LPKA Bandung. Meanwhile, for arts, the guidance is given through such activities as drum band, *angklung*, music, nasheed, and marawis. *Angklung*, music, and drum band are the activities currently organized so far.

These types of career guidance are usually performed in certain events organized inside or outside LPKA. When the events are outside LPKA, these activities are prepared for the participation in contests; 4) Social, The social guidance is one of career guidance types intended to train students' bravery and self-confidence by attending several activities organized outside LPKA. This guidance is indeed done by attending contests such as futsal and music tournaments, and other socialization activities.

Thanks to this students can still enjoy life outside the bar even just for a while and of course accompanied by the penitentiary officers; 5) Independence, In training students' independence to prepare their future, the career guidance is given through training on farming, fish cultivation, barbering, sewing, automotive, *handphone* service course, craftsmanship, and screen printing. However, some of these activities cannot be organized, because either the instructors are busy with other businesses or other issues which prevent them from coming.

These training are indeed intended to allow these students to do these stuff independently. It has been a common practice that the barbering and sewing training are given by the LPKA officers and the farming and fish cultivation trainers come from Walagri, a community working in the social field; 6) Counseling.

Table 2. Types of Career Guidance in LPKA Bandung

No	Activity	Number of Children	Number of Instructors	
			Employee	Non-Employee
1	Farming	18	1	3
2	Computer	20	1	
3	Drum band	18		3
4	Music	8		4
5	English	16		1
6	Football	24		2
7	Barbering	10	1	
8	Writing	8		3
9	Fine Arts	27		2
10	Angklung	34		1
11	Percussion	12		1
12	Theater	12		1
13	Islamic Boarding School	179		6
14	Christian Worship	4		3
15	Scouting	49		1
16	Counseling	35		2

Career Guidance Techniques in LPKA Bandung

The career guidance techniques in the Child Special Guidance Institute Bandung. As explained earlier in Chapter II on career guidance techniques, it is generally given in groups or individually. In this Child Special Guidance Institute Bandung, the career guidance is mostly given in groups or personally or individually. The further details of each activity are as follows: 1) Mental Spiritual, the career guidance in the religious field through preaching in LPKA is organized in groups and individually. The activity is organized in Miftahul Jannah Mosques which is built within LPKA. The preaching is conducted every Tuesday through Friday from 09.00 to 12.00 Indonesian Time.

The students are gathered in the mosque first; then they usually perform *dhuha* prayer while waiting for the preachers to come or prepare the goods needed during the guidance. Topics on *aqidah akhlak* (creed and manner), Islamic history, stories on the His Prophets and Messengers, types of salat both obligatory and voluntary ones and their procedures, are usually delivered classically. After the instructors deliver the topics, students are given some time to ask and begin the discussion to help answer the questions from other students.

In the career guidance activity through al-Qur'an reading, students are divided into three classes, i.e. Class A for students who can read al'Qur'an fluently, Class B for students who can read al-Qur'an but not so fluently, and Class C for students who cannot read al-Qur'an yet or merely know the letters. The al-Qur'an reading session is most frequently done individually, and the students are tested one at a time to discover their reading ability.

Hence they can be placed in one of these three classes for further guidance by the instructors one by one.

This is done to see the progress made by each child in their al-Qur'an reading. (Interview with Ustad Mulyana, Ustad Imam, and Ustad Bobi on Tuesday, May 9, 2017, at 09:45 Indonesian Time); 2) Intellectual dan Nationalism Insight, Based on the interview with Mrs. Irma as one of the writing instructors, the activity begins with topics delivery which is then followed by a detailed explanation by the instructors and discussion or question and answer session. Besides, the instructors always give students some assignments they have to work on beyond their activity such as reading a novel they like and ask them to analyze the plot, characters, and other elements in the novel or story.

At the next meeting, the students will be asked to tell the novel they have read. From the interview with Kang Adew, the instructor of topics on how to write song lyrics and poetry, it is found that the career guidance activity through writing training is given classically yet the class remains relaxed. In practice, students are even invited to sing and choose the songs they like and sing them.

In writing the song lyrics, students are asked to imagine or write the song lyrics based on what they are feeling. After finishing the song lyrics, they then try to find the right rhythm to sing the lyrics out. With the relaxed delivery style, students feel more comfortable and look happier when attending the writing training. They can also express their feeling in writing, be it song lyrics or poetry.

English Course, This program is organized in the classroom or outdoor. This is because the course is organized by learning some topics yet it is not too formal and unlike learning in a classroom where theories are given. Rather it takes the form of simple conversations or chats as its way of delivering topics. What students learn here are some basic or frequently-used sentences in daily life.

Using this kind of method as the guidance, students find it more fun to learn because they can learn while exchanging experiences with their instructor. They also seem more relaxed when attending the program. The scouting guidance in the effort of nurturing students' career is given in groups and organized outdoor such as in the institution's yard, hall, or other open spaces within the LPKA Bandung. The scouting training is guided by Mister Gun and Mistress Kurniasih. Many topics on scouting are delivered in the program. As suggested by one of the scouting guidance objectives, i.e., to train students' discipline, students have also trained marching drills. They also learn togetherness through one of the scouting topics, i.e., Semaphore code.

This is because this semaphore code is usually one of performance presented in certain events such LPKA's anniversary or other activities; 3) Sports and Arts, in organizing the guidance in real and arts fields, the activities are frequently done in groups. Additionally, this activity is usually done in open spaces such as LPKA's yard or hall. Of course, such activities as futsal and aerobic should be done outdoors. This is because these activities do need a spacious place. The aerobic is usually guided by LPKA officers, and the instructor of futsal is Mr. Korhe from Mexico. The students are trained in the basic techniques of football. They also receive physical training to obtain fit bodies. Children are divided into two teams, and they train continuously. In turn, this leads to their frequent participation in futsal contest or tournament beyond LPKA.

According to Mistress Tati, the instructor of arts particularly for angklung musical instrument, the angklung activity is done in groups. Students are divided into some groups based on the note these students choose. They make a line according to the note; then they begin to learn how to hold and make some sound from the angklung. The songs these students play quite often are patriotic songs such as *Indonesia Pusaka* and *Bagimu Negeri*.

Meanwhile, songs other than patriotic ones are usually played according to the events or days; 4) Social, One of the activities in social guidance in nurturing students'

career is the giving of chances to students to attend activities beyond LPKA. These activities include futsal, music and other contests or tournaments. Thus, this social guidance is surely done in groups. In these activities, students are still accompanied by the officers. Also, with these activities students can still experience how the world outside the bar is even if it is not for so long.

However, not all students have the chance to participate in those activities outside LPKA because only students participating in certain events can join this social guidance (interview with Mistress Nuurul on Monday, May 15, 2017, at 15:00 Indonesian Time); 5) Independence, this type of career guidance includes fish cultivation and farming. The career guidance technique used here is group guidance. This is because in giving this guidance activity, cooperation between individuals is needed, hence rather being done only by one particular person all jobs are distributed proportionally.

Some are tasked to cultivate the soil for farming, some other are tasked to prepare the equipment used for fish cultivation, and so forth; 6) Counseling, The career guidance activity through counseling is done in groups and individually. Either in groups or individually, the guidance is first matched with the topics to be delivered. For example, for religious or motivational topics, they are delivered in groups just like natural learning. After the topics are delivered, it is followed with evaluation in the form of question and answer to discover students' comprehension of the topics being delivered.

Besides, individual counseling is done when the counseling is given affection therapy and mental health. This is done to make the counselor and the students emotionally closer. The topics are delivered directly or explained directly by the counselor, and some topics are delivered through films or video to prevent the students from being bored when attending the counseling activity.

Based on the explanation above, it can be concluded that the career guidance activities organized in LPKA are performed in groups and individually. Everything is adjusted with the activities, and their implementations are entrusted fully to the instructors of each activity.

Results of Career Guidance in LPKA Bandung

The results of career guidance in Child Special Guidance Institute Bandung, The objective of career guidance is to allow the guided to understand and know themselves, including their interests and talents, to have some skills, to plan their futures, and to make decisions on the career they will take.

From the interview with several students in LPKA, it can be seen that some of the guidance objectives start to get fulfilled. They begin to find the careers or skills they are interested in. As stated by Mistress Nuruul as an officer in LPKA Bandung, students can choose the career activity they want to participate in as they desire and are interested in.

From the interview with a student in LPKA named Sabik 17 years old, it is found that he is participating in several career activities, i.e., writing and drawing. He says that initially he attends the writing and drawing training to kill time and conforms other students there. However, upon continuous attendances in those activities, Sabik finds them interesting and is interested in continuing to learn how to write poetry, short story, or song lyrics. This is because out of the two activities he attends, it is writing that he is most interested in.

Until now, Sabik is always motivated when attending the writing activity. He also frequently writes poetries in his room. For him, writing allows him to express what he has in his heart and feels. Sabik thinks he has found what he likes when writing. Therefore, he wants to be a writer.

Other than Sabik, Ari who is another student in LPKA says that he attends computer training and English course. He is interested more and more in, and hence want

to, learning both fields. Ari even says he wants to have excellent English proficiency and constantly watches English TV programs to improve his proficiency and learns more about English vocabulary.

In the beginning, Ari was not too enthusiastic to participate in English course because he thought learning English would be boring. However, once he figured out that the way Mr. Jeremy taught English was really fun, it made every English course session he attended enjoyable. This was because the learning session was relaxed and just like daily life conversations, making him less stressful or tense when attending the English course.

Students in LPKA initially attend the career guidance activities to kill time and confirm their friends. However, as time passes they begin to find their interests in the career field they attend, hence they can choose and focus themselves on one or some career fields they want to take.

Upon their participation in various kinds of career guidance organized in LPKA, students begin to be aware of the fields they can take for a reference of what job they will take later. Previously, students only thought that those fields of the job were available for educated persons. Currently, they begin to know that some other work fields are available to them or they can even make ones themselves such as farming, fish cultivation, workshop, and many more. Knowledge of work fields in itself is important for these students as one thing they should have when they set their feet free from LPKA.

Students in LPKA kept on thinking that they would find it hard to get a job because they have once been inmates in LPKA. Later on, after finding out the many jobs they can take, they begin to understand and no longer think that only smart and educated people can get a job. Working had never even crossed their mind previously. They even quite frequently thought that once they got out of LPKA they would surely be unemployed and it would be extremely hard to find a job. However, they are more enthusiastic when talking about the job they would like to take later. This is because they start to think positively about finding a job and think they can also be successful and take whatever job they want to be provided that they are willing to work and study harder.

Being capable of planning the future is one of the career guidance objectives. The same applies to the career guidance in LPKA. The provision of many career development programs with many guidance and skill training is expected to enable students to plan their future from now on.

During an interview one of the students in LPKA named Agus, 19 years old, it is found that Agus has attended the farming activity. During his attendance in the farming training, he received a lot of knowledge and fun experience. Hence, he admits he is inspired to make his plantation once he gets out from LPKA. While his dream might be impossible to come true, Agus remains firm on wanting to work in the farming field and using the certificate he received from the farming program to be his reference for finding a job.

Once he sets his feet out of LPKA, Agus wants to be a better person and finds a legal job. He does not want to return to the penitentiary and will do only positive things by having himself occupied with useful activities such as working and others.

In addition to Agus, an interview is also done with Anggi, 16 years old. Anggi attends angklung and scouting programs in LPKA. He is always cheerful and has high curiosity when attending the programs. Asked about his plan in the future when he is no longer in LPKA, Anggi says that he is inspired by the fish cultivation program. Hence he wants to have his farmhouse. However, it is not a fish farmhouse; rather it is a chicken farmhouse. Anggi admits that he is highly interested in farming and dreaming of building his chicken farmhouse. Starting from now, Anggi frequently tries to find out and read information related to the farmhouse.

While he is absorbed in learning everything about farmhouse, he also wants to continue his study. Currently, he attends the school provided in LPKA. He is an eighth

grader of Junior High School. Anggi wishes he could use the knowledge he receives in LPKA, and when he gets out of LPKA, he wishes he will never hurt his parents' heart anymore by trying to be a good child of whom his parents could be proud. He will show his mother that he has changed and not like he used to.

Another student I could interview is Abi Fahmi, 19 years old. Currently, he does not attend any career program organized in LPKA because he spends more time helping LPKA officers. Abi has planned his future after getting out of LPKA. He intends to start a business of distro (fashion distributor shop) and cooperates with his big brother who has owned his distro. This is because he is highly interested in entrepreneurship and wishes one day he could be a successful entrepreneur. Therefore, Abi wishes he could start his distro when he gets out.

The researchers also receive another story regarding students' plan and preparation for their future after getting out of LPKA. This story comes from yet another student in LPKA named Ridwan, 18 years old. He attends some career programs such as angklung and automotive. Ridwan wishes to open a workshop. This is because he has been interested in the automotive world, leading to him being inspired to open a workshop to earn a living as well as a way of expressing his hobby. Before being sent to LPKA, Ridwan had indeed frequently helped his friends repair their dysfunctional motorcycles.

Based on the research findings from the field, it can be seen that each type of career guidance organized in Child Special Guidance Institute can inspire and motivate students to remain confident that they can get a job despite having once been inmates in LPKA. The types of career guidance organized in LPKA are quite different from those usually organized in schools. However, these career guidance are indeed adjusted to the needs of students in LPKA.

Conclusion

Based on the research findings and the interviews made by the researchers on career guidance in Child Special Guidance Institute Bandung, it can be concluded as follows:

There are five career guidances in LPKA Bandung, namely Mental Spiritual, Intellectual and Nationalism Insight, Physical and Arts, Social, Independence Development, and Counseling. The career guidance organized in LPKA are indeed different from those frequently held in schools and other institutions. Nevertheless, they still maintain the characteristics of career service in general. This is because the career guidances in LPKA share the career guidance objectives in general.

The career guidance objectives in LPKA Bandung involves understanding interests and talents, being capable of planning the futures, introducing many fields of the job, and equipping students with various skills and knowledge so that they can use them when they get out of LPKA and start their life in their society like they used to be.

What techniques should be used in the career guidance in LPKA Bandung is entrusted fully to the instructors of each program. From the many career guidances organized there, the mostly-used guidance technique is group guidance. This is because most programs administered there require cooperation among students, hence many programs are held in groups. Nevertheless, some career guidances are given individually.

Every activity begins with division into groups or assignment distribution. Then it is followed by topics delivery by the instructors. The topics delivered are adjusted to the types of career guidance being administered. Upon topic delivery, it is followed with discussion, and direct application of the topic delivered. Some activities are directly followed up with practice for students to get a better understanding of the topic.

Through career guidance in LPKA Bandung students can have choices they can decide on and to prepare their future after being released from LPKA. As indicated by the

objectives of career guidance organized in LPKA Bandung, it can be concluded that the career guidances organized there have successfully allowed students to have the skills and expertise in certain fields.

Students who initially participate in the program merely to confirm their friends or to kill time have now been geared up and interested in certain fields because they begin to understand their interests and talents. Hence, they begin to try to understand better the career they are interested in and get more serious when attending the programs.

Additionally, students begin to prepare their future by starting to plan many things they will choose once they are released from LPKA. Most students are interested in entrepreneurship, some others focus on farming, and still, some others intend to continue their study.

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STRENGTHENING WOMEN'S ROLE IN FORMULATING BUDGET (APBDES) IN MEJOBO VILLAGE KUDUS

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Abstract

Village budget as part of public policy must accommodate the interests of men and women. To realize it, the participation space for both of them has been opened wide through various government regulations. However, these opportunities cannot be fully obtained and utilized by women. Women are not aware yet with the importance of them in following the budgeting process and do not have the ability about budget problems. Therefore, increasing women's community capacity in budgeting is needed through capacity building activities about gender-responsive budgeting. This activity was attended by 30 women using Focus Group Discussion method. It was held for a day at Mejobo Village Hall. As a result, the awareness of the women's community involved or participated in APBDes formulation process was increased, the capacity of the women's community in APBDes formulation process was increased; and the confidence of the women's community in expressing their aspirations in public, especially when the APBDes formulation process, was also increased.

Keywords: *Women, Formulating Village Budget, Mejobo Village*

Introduction

The presence of Undang-undang/Law Number 6 of 2014 concerning Villages in Indonesia has brought the great chance for the participation of both from men and women in rural development. It is as stated in article 82 which gives the villagers the right to obtain information on plans and implementation of village development, monitoring the implementation of village development, reporting the results of monitoring and various complaints regarding the implementation of village development to the village government and the Village Consultative Body (BPD), as well as participating in Village Discussion or *Musyawarah Desa* (Musdes) to respond to the report on the implementation of village development.

However, the opportunity for participation above is not fully obtained and utilized by women. In fact, the presence of women in decision-making institutions is important because they are expected to bring women's aspirations and resolve various issues related to women as well as the slogan that is often heard that "women's interests are only able to be understood by women" and "women can make difference" can be true (Fitriyah, 2004 : 2). Adriana also believes the women's involvement in decision-making institutions in Dewi (2008: 108)that it is important to create a new world, namely a world free from discrimination.

Before there is the Village Law above, there had been Government Regulation No. 43 of 2014 article 80 which stated that women were formally one of the elements of the community who had to be invited to village meetings. The government had structurally

intervened to achieve equality and justice for women. In 2000, there was Presidential Instruction or *Instruksi Presiden* (Inpres) number 9 of 2000 concerning Gender Mainstreaming or *Pengarusutamaan Gender* (PUG) which was defined as a strategy carried out rationally and systematically to achieve gender equality and justice in a number of aspects of human life through policies and programs that pay attention to experience, aspirations, needs and problems of women and men into the planning, implementation, monitoring and evaluation of all policies and programs in various fields of life and development (Menegpp, 2016).

One of the implementations of gender mainstreaming is gender responsive budgeting, as stated in the Decree of the Minister of Home Affairs or *Keputusan Menteri Dalam Negeri RI* No. 132 of 2003 concerning Guidelines for Gender Mainstreaming in Regions. In Chapter II, First Section is about development plan accompanied by gender-responsive budget planning. Thus, budgeting as part of plans must be prepared by paying attention to aspects of gender equality and justice or referred to as Gender Responsive Budgeting or *Anggaran Responsif Gender* (ARG). ARG is defined as a budget that is responsive to the needs of women and men and provides equal impact/benefits for women and men (Mastuti, 2006: 9). Based on this concept, ARG is a budget that gives/accommodates two things. First is justice for women and men (by considering their gender roles and relationships) in gaining access, benefits (from development programs), participating in the process decision making and having control over resources. Second is equality for women and men in the opportunities in choosing and enjoying the results of development.

However, after almost two decades since the ARG was announced, the expected changes have not been realized yet significantly. Equality aspired both in the process, and the results have not been realized. For example, inequality in the budgeting process, there is still an imbalance of participation between men and women in public decision making. Women are still lagging behind, as can be seen from the Gender Empowerment Index or *Indeks Pemberdayaan Gender* (IPG) figure which measures women's active role in decision making in 2008 which shows a gap in 4.8. (Menegpp, 2016).

In Kudus Regency, Central Java, the condition is same as that. Villages in Kudus have not implemented ARGs, and even some village heads have never heard of the term. One of the villages that attracted researchers is Mejobo Village, Mejobo District, Kudus Regency. In 2015, several women activists there had begun to be anxious about the lack of women's participation in village governance. They initiated the existence of *Jamiyyah tahlil* for women which were held every week to be one of the media for informing various women's issues which were later brought by the leadership of Jamiyah in *Musrenbangdes*. However, the enthusiasm of women in *Jamiyah Tahlil* in *Musrenbangdes* was not proportional if it was compared with the role of men. They were more silent during budget planning meetings. In fact, they did not understand the agenda that must be fought for in the discussion meeting. In addition, they were also unable to control the budget allocations that had been decided. As a result, they failed to fight for the addition of the budget for women's empowerment in 2016 APBDes, so that the assumption that women's representation in decision-making institutions would be able to improve the quality of life of women so far has not been realized yet.

The results of Focus Group Discussion (FGD) that researchers conducted in 2016 revealed the causes of the lack of representation and participation of women in the APBDes formulation as follows: 1) The low level of awareness of the women's community in Mejobo Village towards the APBDes process. Women consider that APBDes was not their business and have no relationship with the conditions of their lives, so there was no interest to be involved; 2) Low capacity of both women's knowledge and abilities in APBDes formulations. Not many women were involved in APBDes formulation to understand the APBDes formulation process, and 3) Shame and fear of being laughed if they gave an opinion in public. It causes them to keep silent in discussion meetings so that their aspirations were not conveyed. If it was described, the current assisted conditions are as follow.
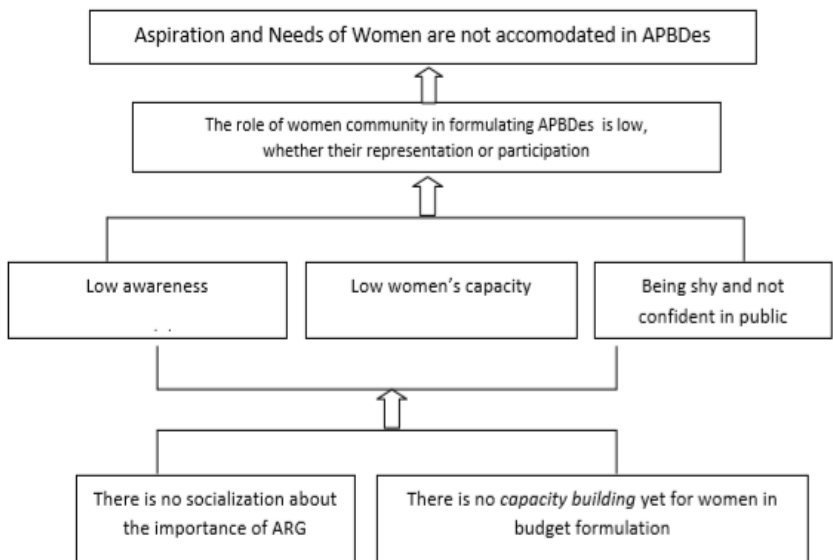
Figure 1 Problem Tree Analysis

Based on the above problems, the issue and focus of this service program is strengthening the role of women in budget formulations (APBDes) in Temulus Village, Mejobo District, Kudus Regency, with the hope of: 1) Increased awareness of the women's community in Mejobo Village to be involved or participated in APBDes formulation process; 2) Increased capacity of the women's community in APBDes formulation process; and 3). The confidence of the women's community in expressing their aspirations in public, especially during the APBDes formulation process.

Method6

As the main principle in carrying out this service process, the research team adhered to a key statement from Mao Tse Tung as follows:

> *"Look carefully at the ideas coming from the people, which are still decapitated and not systematic yet. Learn about the idea with them so that it becomes a more systematic idea. Get together with the people. Review and explain the ideas that came from them, so they really understand that the idea belongs to them. Translate the idea into action and test the truth of the idea through action. Repeat it several times so that the idea becomes true, more important and more valuable all the time "That is how to build a PEOPLE'S KNOWLEDGE SCIENCE"* (Abdullah Faishal; 2008).

The researchers translated the above principle then into operational steps in the field with the method of extracting and analyzing relevant data. Therefore, in this framework, the research team used several strategies. The strategies included: first, conducting social mapping, namely the stages of diagnosis/formulation of problems faced by the women's community in APBDes formulation. Then, with the women's community, researchers found care problems and main problems. From this core problems, there was a mapping of which problems were urgent that must be followed up and which can be done later.

Second, program planning is determining the planned activities to be carried out to solve the problems that have been formulated. The third is the implementation of the program. It is to start running programs that have been designed in the joint planning phase of the women's community. Fourth is program evaluation. It knows how far the results have been achieved in the implementation of the program with the aim of getting feedback as material to be used as an afterthought, notes, and thoughts.

Fifth is the identification of findings/changes that may occur in the form of responses, follow-up actions or proposals from the women's community as material for follow-up activities which are then enriched with the process of formulating core problems that may arise later. The working cycle of empowering the women's community processes was done continuously. See the chart below:
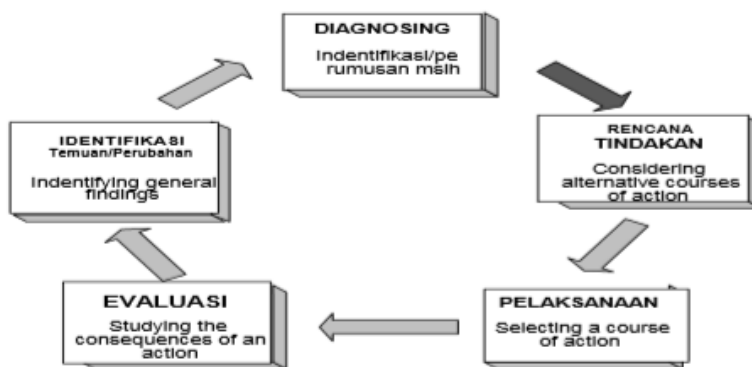
Figure 2 Cycles of Empowerment Program

The figure above shows that the above strategies have a relationship that cannot be separated from each other. Diagnosis or assessment is a strategy to explore various data and information. This is related to what program planning must be carried out to achieve the goal, while the implementation of the program is at the core of this strategy. It is impossible to achieve the expected goals if there are no concrete actions, and evaluation related to how the program is implemented, whether the program implementation has been implemented optimally or not. The programs and activities that were successfully formulated jointly between researchers and the women's community are capacity building for women communities with village budgeting training, especially the budget formulation/planning stage. That activity can be described as follows:

Table 1 Resume of Program Description

Goal	ASPIRATION AND NEEDS OF WOMEN CAN BE ACCOMODATED IN APBDes		
Purpose	THE ROLE OF WOMEN COMMUNITY IN APBDes FORMULATION is increased, whether it is the participation or the representation		
Result (out put)	**1** The awareness of women community in budget formulation is increased	**2** The capacity of women community in APBDes formulation process is increased	**3** The confidence of women community in conveying their aspiration in public, especially related to APBDes formulation process, grows well
Activity	Facilitating the *capacity building* for women community in geneder based APBDes formulation		

The parties involved in the activities referred to above are as follows: 1) STAIN Kudus in this case supported funds for service activities; 2) Researchers, as facilitators and motivators who initiated community service activities; 3) Village Heads and their officials as providers of data and information related to the APBDes process; 4) The Women's Community as the subject of assistance that became the motor for the realization of ARG in Mejobo Village; 5) BPMPKB Officers as presenters for facilitating ARG activities in village budget formulation.

Result and Discussion

Mejobo Village is the center of the village in Mejobo district, Kudus Regency with a total population of 7724 people consisting of 3878 men and 3846 women, as well

as the number of Family Heads 3299. The majority of the population work as cigarette workers and industrial workers such as the iron industry which is an excellent business there.

Mejobo Village government officials were sixteen. All of whom were male, and there was only one member of *Badan Permusyawaratan Desa* (BPD), a female of 10 people. While, there are 4 RW and 35 RT. All of them are also male. Activities related to women's empowerment were embodied in the PKK organization. And, in 2015, they became the 2nd winner of administrative order at the Regency level. While other women's empowerment activities were carried out by the Muslim religious organization, NU with *jamiyah tahlil* in each RT there. This Jamiyyah tahlil became one of the media for conveying the various women's issues which were later brought by the leader of *Jamiyah Tahlil* to the *Musrenbangdes*.

The capacity building training process on budget formulations was held on 27 November 2016 and attended by 30 women representing *jamiyyah tahlil*, PKK, Muslimat, Fatayat, and also Poor Village Women groups.

1. The phase of Sharing Experience

Before being given material about budgeting, participants were asked to express their complaints regarding their lack of participation in village budgeting. Based on the data, it was revealed that women members of *jamiyyah tahlil* actually seemed so relaxed and actively expressed their aspirations. However, the conditions were different during Musrenbangdes, women who attended were women leaders, PKK leaders and BPD members who were unable to express their aspirations freely. This is due to the small number of women presence so that they affect their psychological and self-confidence.

The number of women who attended was small because it was limited, only those who were included in the drafting team had the opportunity to be able to attend the process. There were only three people from 50 people invited. This figure has not reached the minimum limit for women in the public sector which is 30 percent as mandated in the Letter of the Minister of Home Affairs and Head of the National Planning and Empowerment Agency or *Surat Edaran Menteri Dalam Negeri dan Kepala Badan Perencanaan dan Pemberdayaan Nasional* in 2005 which instructs the representation of women's groups in the planning and development deliberation process (Subiyantoro, 2006: 76). In fact, by placing more women in decision-making institutions, it is expected that more and more women's interests will be accommodated (Ratnawati, 2004).

The limited access of women actually starts from the beginning of the village budgeting stage, namely at the *Musyawarah Dusun* (Musdus). The participants were only RT and RW heads as well as *dusun* or sub-village heads and BPD leader"s elements. While none of the RT, RW, and *dusun* heads were women. Thus, the only way to deliver aspirations to women is only through women leaders, PKK leaders, and BPD members. Although not infrequently, there were also many aspirations of the women entrusted to the men who were present at Musdus, but the results were not so encouraging to be ignored.

How was the participation of women who attended Musrenbangdes and became a budget formulation team or called women's stakeholders? Presence is considered part of the actualization of one's quality in carrying out its functions. Participants said that they were very diligent in attendance, the same as the results of the attendance recapitulation that researchers got. It was known that the presence of female stakeholders was 95 percent. This high level of attendance is caused by a sense of women's responsibility for the mandate they have received, as stated by Mrs. A as follows: "Being present at budget meetings is mandatory for me, unless there is a very shar"i reason. This is *amanah* (mandate). *Amanah* cannot be left behind". However, the presence of women at high budget meetings was not on time. They were often late as revealed by the Mejobo Village Chief, as follows: "The Women who become members of the APBDesa formulation team are diligent. If we invited them to have a meeting, they would come, even though they are often late and want to go home quickly". This lateness was more often due to women having to complete household chores and domestic matters first before attending the meeting, as expressed by Ms. B, as follows: "As a housewife, I am responsible for preparing cooking, washing and other matters, only taking responsibility to answer the meeting at the village hall, I can live calmly."

In addition to attendance, then they were asked about the role of female stakeholders during meetings in the village planning meeting. It turns out that only one active woman. She is the leader of the *jamiyyah tahlil*. She has a strong religious base, clear and structured Jama'ah, and routinely holds activities such as recitation, discussion, *yasinan*, and *tahlilan*. Through this forum, women stakeholders often get input and aspirations and through these jamiyah stakeholders, women are always involved in debates and discussions about women's problems. Besides being active in budget discussion meetings, these women stakeholders also had a women's perspective in each of their proposals. For example, in fighting for PKK budget, they were very determined to pass it. As the result of the interview with Mrs. B follows: "PKK activities are real for the needs of women and families, so we insist that the PKK proposal can be passed." Unlike the women stakeholders above who were active in discussion meetings, other women stakeholders were actually less active. And, some even never expressed their opinions during meetings in Musrenbangdes. Several reasons caused the silence of some women stakeholders, among others, expressed by representatives of PKK who felt less confident when they will convey proposals or opinions. When it was mapped, there were two major obstacles faced by women stakeholders in Musrenbangdes, namely internal problems and external problems. More details can be seen in table 2.

Table 2 Internal Problem of Woman

Internal Problems	Note
Low competence	Women feel that they are not able to follow Musrenbangdes process because of their limited knowledge about the village management
Low confidence	Women feel not confident
Double burden	Double burden makes the women have role conflict

Internal constraints referred to in the table above are obstacles that arise from the women stakeholders themselves in fighting for women's interests in the village budget. The obstacle by M.Z. Lawang (2004: 10) is referred to as an obstacle related to human capital which refers to the ability a person which is related to the education, training, and experience in the form of knowledge and skills that need to be carried out by certain activities.

In addition to internal or internal barriers from female stakeholders, other factors that constrain women's stakeholders in Musrenbangdes were factors that come from outside the female stakeholders who were also very influential, namely the village government apparatus did not consider the presence of women as important in musrenbangdes and confusion in involving women. Whereas the Village Law in articles 26 and 63 stipulates the principles of participation, equality, and empowerment. Likewise, with Article 58 paragraph 1, the composition of BPD must consider the gender aspect.

Table 3 External Problems of Women

External Problems	Note
Lack of female representation	Some formulating teams are village officials, while village officials are mostly men. So, in many decision- making processes, women are not successful because they are taken through voting.
Limited access to women	Women's access to involve in budgeting forums is more limited than men. Women are only provided with a special forum for women and jamiyah tahlil institutions for women.

The above constraints are caused by a patriarchal value system and culture that treats men more than women. Women are always regarded as *konco wingking*. Collins in Megawangi (1999: 86), stated that the male-dominated human life structure over women had become a long historical root. That order, according to Simone de Beauvoir (2003: ix) women are placed as the second human being which is under the superiority of men. As a consequence of this position, there is an assumption that it is not important for women to be in the public domain. Finally, women become unenthusiastic about being involved in matters outside their territory, including in Musrenbangdes. Even if women are active in the public world, women find it difficult to give up their domestic role, so women rarely play a maximum role in the public sphere.

2. The phase of Learning Budget Together

After various obstacles faced by women stakeholders were revealed, both internal and external obstacles, the participants were invited to learn together about: 1) The importance of women's involvement in the budget; 2) Village budgeting process; 3) Getting to know ARGs and Mejobo Village 2016 budget operations with lecture and discussion methods.

Figure 3 Focus Group Discussion

The budgeting process is as follows: First, the formulation of the problem; Second, setting the agenda; Third, the selection of alternatives to solve problems; Fourth, policy setting. First, the formulation phase of the problem in the APBDes formulation consists of two stages, namely the screening stage or the absorption of the aspirations of the village community which was held in November to December of the previous year and the discussion stage at the APBDes drafting team meeting.

The selection of community aspirations in the village budgeting process is carried out in two ways, namely formal and informal ways. Formal methods are usually carried out

through village development planning meetings involving village officials, BPD, as well as community leaders and religious leaders, as well as female leaders.

In addition to the formal method, aspiration is also carried out in an informal way that was held in November. The informal way is done through communication with the community through *jamiyah tahlil*, whether it is jamiyah tahlil for men, women or teenagers. Absorption of these aspirations is carried out by village government officials where each village apparatus is responsible for the area that becomes his part. It is called as a dry area.

After aspirations are accommodated and problems have been formulated, then the next step in the APBDes formulation is the establishment of an alternative policy and selection agenda, as well as the determination of APBDes. At this stage, the APBDes Formulation Team meeting was held in January - February the following year. The results of the drafting team meeting resulted in a draft of *Rencana Anggaran Pendapatan Belanja Desa* (RAPBDes) in the form of income and expenditure/expenditure figures. RAPBDes was then requested for an introduction to BPD, then BPD discussed it in a plenary meeting, and the results became the village planning document in the form of the RAPBDes approval for the current year. This is the beginning of the policy setting stage.

RAPBDes that have been approved by the BPD are then taken by the village government to Kudus Regent through the head of district or *Camat*. Before the Bupati, Camat evalua*ted Musyawarah Perencanaan Pembangunan Kecamatan* (Musrenbangcam) in March. The evaluation results were then returned to the village government. The results of the evaluation were then forwarded by the village government to the BPD for responses or revisions. The BPD held a meeting to improve RAPBDes with the Village Head and Secretary and set it as APBDesa. After being set as APBDes, the Village Head promulgated it by giving a letter number, signing, and stamping. Finally, the APBDes is outlined in the Village Regulation or *Peraturan Desa* (Perdes).

After being explained about the village budgeting process, participants were invited to dissect the village budget in 2016. It turned out that the existing budget was still not gendered responsive. This can be seen from the figures stated in the village budget that can be enjoyed by women is still very minimal. For example, the budget for the PKK was only Rp. 10,000,000, - a year, even though the teacher was Rp. 30,000,000. If it is compared with the number of years ago, the amount was the same, but the value of the money was different. Then, the assistance for the Posyandu PMT also remained in number with the previous year which was only Rp. 3,000,000, - whereas the proposed budget is Rp. 5,000,000, - and assistance to religious institutions, only Rp. 5,000,000, - divided into five institutions, whereas the proposals were ten institutions and each of Rp. 1,000,000, -. There were also proposals that cannot be realized in the budget, namely the proposal of health extension workers who are expected to provide socialization on the importance of reproductive health and the family in *jamiyah tahlil*. However, with the reason for the limited budget and PKK activities, the proposal was rejected.

3. Evaluation Phase

Participants can be grouped into two, namely: first, those who do not have an awareness of the importance of women involved in the budget; second, those who are

aware but do not have budgeting skills. Some of the trainees felt the changes in the two types above after training, among others, were expressed by Ms. A, " *Setelah mengikuti acara ini saya menjadi lebih percaya diri, insya allah saya berani berpendapat di rapat-rapat yang akan saya ikuti* /After attending this event, I become more confident, God willing, I would dare to argue at meetings that I would follow". It is similar to what was expressed by Mrs. B, " *Saya menjadi paham pentingnya perempuan mempelajari anggaran dan terlibat dalam perumusan anggaran, sebab dengan anggaran lah kita bisa memajukan hidup perempuan dari ketertinggalan* /I understand the importance of women learning the budget and being involved in budget formulation because with the budget, we can advance women's lives from underdevelopment". In line with the two, Mrs. C also expressed her pleasure to be able to gain insight into new knowledge about the village budget and intend to join the Musdus and Musrenbangdes in the following year.

Some of the agreements that emerged at the end of the training included: 1) Forming a Whatsapp women's group caring for the budget. It is hoped that this group will become a media for sharing information and coordination about the aspirations and needs of women in mejobo village; 2) Audience to the Village Head and BPD to involve women in the *Dusun* discussion at least 3 heads of each *dusun* and a minimum of 30 percent from the invitation of the Musrenbangdes; 3) Joint training on ARGs with male stakeholders because, without the openness of men, the struggle for women's equality in the budget will be felt so difficult.

Conclusions and Recommendations

Increasing women's capacity in budgeting is very necessary for solving the constraints faced both internally and externally. Through capacity building activities for the women's community about gender-responsive budgeting, it is expected that these various variables can be eliminated. This activity was attended by 30 women using Focus Group Discussion method. It was held for a day at Mejobo Village Hall. As a result, the awareness of the women's community to be involved or participate in the APBDes formulation process increased, the capacity of the women's community in the APBDes formulation process was increased; and the confidence of the women's community in expressing their aspirations in public, especially when the APBDes formulation process was also increased.

Some of the agreements that were emerged included: 1) Forming a Whatsapp women's group caring for the budget. It is hoped that this group will become a media for sharing information and coordination about the aspirations and needs of women in mejobo village; 2) Audience to the Village Head and BPD to involve women in the *Dusun* discussion at least 3 heads and a minimum of 30 percent from the invitation of Musrenbangdes; 3) Joint training   on ARGs with   male stakeholders, because without the openness of men, the struggle for women's equality in the budget will be so hard.

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ENCOUNTERING RELIGIOUS RADICALISM IN THE ISLAMIC BOARDING SCHOOL OF NURUL AZHAR TALAWE IN SIDRAP DISTRICT SOUTH SULAWESI

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Abstract

The title of this research-based community services is the role of higher education to the issue of religious radicalism in the Islamic boarding school of Nurul Azhar Talawe in SIDRAP district, South Sulawesi. It explains the phenomenon of radicalism in Islamic boarding school. The main issues are that Islamic boarding school becomes the main basis for spreading radical doctrine through teaching Arabic literature and indoctrination. The purpose of this research-based community services is to map the potency of radicalism, and the way of higher education handle it. This research-based community service applies community-based research (CBR) approach. The findings are: 1) There is potency for radicalism in Islamic boarding school through a method of teaching and learning Arabic literature and indoctrination of students, 2) There is no connection between Islamic boarding school and community and 3) civic education subject does not work as a basis for counteracting radical teachings.

Keywords: *Higher Education, Islamic Boarding School, and Radicalism*

Introduction

Post-reform, which was marked by the opening of the democratization tap, has become a fertile ground for the growth of radical Islamic groups. The phenomenon of radicalism among Muslims is often based on religious understanding, even though the originators of radicalism can be born from various axes, such as economic, political, social and so on. Radicalism which leads to terrorism is an important problem for Indonesian Muslims today. These two issues have caused Islam to be labeled as a religion of terror and Muslims are considered to like the way of violence to spread their religion. Even though this assumption is easily countered, the fact that terrorists in Indonesia are hardline Muslims is very burdensome to the psychology of Muslims as a whole.

The involvement of various parties in dealing with the problem of radicalism and terrorism is expected. The aim is to narrow the space for radicalism and terrorism, and if necessary eliminate altogether. In the context above, the role of schools and educational institutions is very important in stopping the pace of Islamic radicalism (Akbar, 2002; Choueiri, 2003). Education and educational institutions are very likely to be a propagator of seeds of radicalism and at the same time an antidote to radical Islam. Studies on radicalism and terrorism indicate that certain Islamic education institutions (such as pesantren) have taught fundamentalism and radicalism to students (Euben, 2002; Napoleni, 2003). Later, formal schools also began to teach elements of radical Islam, for example teaching students not to respect the Red and White flag during the flag ceremony.

Islamic boarding schools which are Islamic education institutions and the main buffer of Islam in the archipelago are now faced with a tough test. Islamic boarding schools are accused of educating their students to carry out radical actions. Of course, the bad accusation made the Muslim community anxious. Whereas in fact Islamic boarding

schools generally adhere to the notion of moderation, although they cannot be rejected by a small number of Islamic boarding schools adhering to radicalism. Therefore, pesantren have a strategic position to overcome radical ideas in society. However, it was felt that in overcoming these radical understandings, each Islamic boarding school was still overwhelmed in finding the right activity format. For this reason, assistance is needed as a form of dedication to the community, especially the pesantren community and the surrounding areas of the dangers of radicalism. In order to answer this restlessness, we consider it necessary to provide assistance to the Nurul Azhar Talawe Islamic Boarding School in Sidrap Regency, South Sulawesi, because the Islamic Boarding School is the basis of religious education in Sidrap Regency and as understood that the face of religious education can be double-faced whether it has a friendly face or a radical face with opportunities and potential they have.

The focus of this service is on the role of higher education in the form of participatory assistance and empowerment in order to shape the character of the pesantren community towards their awareness of the dangers of radicalism that borrow religious clothes.

Current Subject Subject Conditions

1. Conditions of Education and Valuation Processes

The educational process at the Nurul Azhar Talawe boarding school adheres to the madrasa education system by adopting the Ministry of Religion curriculum. This means that all the consequences associated with the schedule and subject matter follow the policies of the Ministry of Religion. The weakness of this system is the process of planting values, especially those related to the fundamental values of the pesantren, namely friendly, tolerant and tafaqquh fiddin which is not apparent because most of the educators come from the Ministry of Religion where the teaching intensity is limited to formal learning (Abdullah, 2005; Azra, 2000). This condition is very unlikely to make the process of moral development intensely let alone planting values that require a long process of face to face.

Another problem is the failure of the yellow book/cottage study which is usually carried out by large Islamic boarding schools in Indonesia. This condition is very worrying because the substance of pesantren is precisely in the mastery of the yellow book. It is in the yellow book that the santri are taught patience and tenacity in reviewing each sheet of paper containing lines without lines. Through the study of the yellow book also the value of tolerance can be taught through the main reference which is usually used in Islamic boarding schools with Syafi'i schools such as Kifayatul Akhyar, Tanwir Al Qulub, Bulughul Maram, etc. This condition can have implications for students' ignorance of yellow/bald book learning so that they do not have sufficient knowledge when offered another perspective. If a radical perspective is included in the world of pesantren, it will be very easy for students to digest it because their foundations for yellow books are inadequate.

2. Conditions for Management of Islamic Boarding Schools

The fundamental problem faced by this pesantren is the management of pesantren management which is still managed conventionally and centrally where all strategic policies related to pesantren and madrasa management are centered on one figure, namely Kyai. On the one hand, kyai figures have an appeal with their authority, but on the other hand, this managerial system is prone to be misused. If the cleric is not sensitive to the development of the pesantren, then it is not possible that the future of the pesantren will depend on the figure of a cleric. If the clerics have an inclination to be inclusive, then the paradigm of the pesantren residents will adjust to the way the kyai views, but on the

contrary, if the clerics have a rigid and rigid understanding of religious interpretations, then the pesantren are concerned about radicalization efforts.

3. Relations between Pesantren and the Community

The process of establishing the Pesantren Nurul Azhar Talawe in Sidrap Regency was not based on public awareness of religious life and their need for religious education but was based on the founder's personal initiative, K.H. Fathuddin Sukkara, so that relations with the local community are isolated from the lives of citizens.

4. Relations between Pesantren and the Government

The relationship between Pesantren and the Government is quite well proven by the assistance program from the Ministry of Religion and related institutions in the form of physical facilities and the provision of educators. Several Islamic boarding school activities were attended by Ministry of Religion officials and the Ministry of Education and Culture of Sidrap Regency.

5. Community Empowerment Programs

Empowerment programs are still minimal, especially those directly related to empowering people outside the pesantren.

Besides that, the existing conditions illustrate the urgency of assistance that is urgent to do because: conditions of Human Resources: there is still a lack of adequate human resources which has direct implications for the quality of the education process, natural Resource Conditions: potential to be developed further with an area of + 5 hectares, ¼ of which are still in the form of vacant land, the historical setting of the establishment: the community's response to the existence of pesantren which initially occurred resistance and the pesantren base in the interior is isolated and far from the influence of the city, allowing for an indoctrination process that escapes reporting.

Expected Side-by-Side Conditions 1. Changes in the Mindset of Pesantren Managers Changes in mindset in question are related to the understanding of pesantren citizens ranging from Kyai figures, kyai assistants and pesantren teachers about the function and presence of pesantren as Islamic education institutions that carry messages of peace and are able to appreciate pluralism. This can be realized through an education system developed in the pesantren environment that does not only pay attention to fiqh / legal / legality studies, but also needs to be developed in studies with a nuance of morality and the development of a spirituality attitude 2. Community involvement in Pesantren activities The issue of religious radicalism is sometimes caused by the stigma of a particular community or community towards a community or group outside itself. Therefore, the pesantren's stigma is influenced by the opinions of the surrounding community. For this reason, pesantren are important to open themselves to all possibilities of building relationships with the community, not only to the local government which is more important is the community around the location of the pesantren, because the community is the base of pesantren da'wah. For this reason, pesantren need to involve the community in efforts to counter religious radicalism issues that have been addressed to the pesantren community. 3. Contribution of Islamic Boarding Schools in Counteracting the Issues of Religious Radicalism During this time Nurul Azhar pesantren focused on formal education projects when other institutions pursued development targets in addition to formal education. To pursue abandonment, Nurul Azhar Talawe Islamic Boarding Schools must have excellent programs that distinguish them from other educational institutions and one that can be used as a flagship program is the provision of containers or yellow book-based study materials that discuss actual issues about the challenges of the Islamic world in

responding radicalism movement and this date can be realized by establishing cooperation with citizens/communities and related parties.

Method

1. Side-by-side method
   The assisted method used is participatory and empowerment paradigm. Participatory is carried out by involving pesantren actively in service programs (planning, implementing, and evaluating activities). While the empowerment paradigm is used to make pesantren and the community aware of the potential they have to be empowered so that pesantren and the community are able to map and solve the problems they face related to the radicalization efforts of religious teachings. The form of empowerment can be seen in the expected stages of change starting from the level of understanding, awareness and as actors or agents of social change in terms of strengthening national identity by promoting Islamic teachings that love peace and tolerance.

2. Type of Side-by-side
   Assistance carried out such as program planning and management ranging from planning to monitoring and evaluation (monev), strengthening and developing institutional organizations, to network development such as the formation of forums, which was also accompanied by strengthening the function of pesantren leadership. In this case, the servant uses the formula used by Jim Ife in the task of supporting the pesantren about the dangers of radicalism in the name of religion, as illustrated in the following schemewhich has undergone an adaptation process adapted to the theme of service:

Table 1. Programs

No	TASK	Ability to be possessed
Facilitation tasks, namely: building community activity processes		
1.	Capacity building of the role of pesantren: the ability to encourage institutions to work together in the community development process.	In order to carry out this task, the companion must have six things, namely: enthusiasm (enthusiasm) commitment, loyalty (integrity), communication skills, ability to understand and analyze, and an open personality.
2.	Intermediate (mediation) and negotiate (negotiation): namely the ability to deal with and overcome conflicts that occur in the community.	In order to carry out this task, the companion must have the ability: listening, understanding from many points of view, analyzing, formulating stakeholder interests and consensus. In addition, the companion must also be able to transfer this ability to the community itself.
3.	Provide support: that is, provide the necessary support so that the community can carry out community development activities.	In order to be able to carry out this task, the companion must have the ability: to convince other people (who needed the support of resources), express appreciation for the support given by others, always be encouraging, always ready to be invited community discussions, etc.

4.	Build consensus: that is to face differences in values, interests, and competition not with a conflict approach.	In order to be able to carry out this task, the companion must have the ability: identify the basics of equality, formulate common goals, plan actions, encourage the community to respect differences of opinion, and help the community act on the basis of agreement.
5.	Facilitating groups: that is managing various actions and activities of the group because usually, the work of mentoring is more with the	In order to be able to carry out this task, the companion must have the ability: building structure and group management, facilitating group planning, group awareness and dynamics, group training, building teamwork, decision making, etc.
6.	Utilizing local resources and skills: that is helping people recognize and utilize local potential that has not been used optimally.	In order to carry out this task, the companion must have the ability: to identify local potentials (skills, natural resources, social resources, etc.) that can be developed, identify sources that can be used, encourage community action based on existing capabilities and resources, etc.
7.	Organizing: namely encouraging the implementation of activities with the community.	In order to be able to carry out this task, the companion must have the ability: identify the types of activities that need to be carried out, understand the types and how to make logistical needs to organize an activity, form and cooperate with local committees, etc.
8.	Critical awareness: that is to build public awareness that each individual is related to or influenced by structures and systems that work to regulate the life of his community.	In order to carry out this task, the companion must have the ability: identify structural factors that hinder group efforts, encourage people to develop relationships to change relationship patterns, develop strategies for change, etc.
9.	Providing information: that is, providing relevant information to the community for exploring needs, planning, learning activities, etc.	In order to be able to carry out this task, the companion must have the ability: identify and provide types of information from outside that are related to the community (what is the difference between the economic-social-cultural-political community environment compared to other communities or general trends at the national level; information technology, education and training information, program resource information, etc.), identifying information about the community itself (economic profile-social-culture-politics-environment, information on activities of different community groups, etc.).
10.	Dealing with (confrontation) with principle violations: namely the ability to act decisively when needed against individuals or groups of people who violate a principle of cooperation (for example: being racist, committing acts of damage to the environment, financial abuse	In order to carry out this task, the companion must have the ability: carefully assess whether a case can be dealt with by negotiations or must be resolved with decisive action (if necessary be given administrative sanctions or legal action), develop an advocacy process with an anti-violence approach and prioritize negotiations, calculating the risk of any decisive action (confrontation) that must be taken, etc.

Based on the type and type of mentoring described above, it basically refers to the assistance effort that the presence of a servant or team is to help the community and Islamic boarding school as an institution in making them aware of the dangers of radicalism and structured efforts that can be taken to prevent radicalism in Nurul Azhar boarding school SIDRAP district.

Results and Discussion

The purpose of this activity is to provide assistance to the pesantren community and its surroundings about the dangers of radicalism with the design of counseling activities, seminars, and religious cultural performances that aim to enlighten the importance of the principle of moderation in seeing plurality facts that occur in the community.

The target object of this activity is:

Pesantren community consisting of clerics/leaders of Islamic boarding schools, asâtidz (teachers), coaches and santriwan / santriwati • The community around the pesantren is a community living around the location of the pesantren which is a native of Talawe After the community service activities are carried out, the output achieved is: 1. Growing awareness, understanding of the dangers of radicalism towards religion, and the importance of efforts to deradicalize (revive) understanding of Islam that is peaceful and tolerant through the empowerment of pesantren and society, 2. The implementation of mentoring-based community service programs such as counseling, workshops, seminars, symposiums and religious-based local cultural performances, 3. The creation of pesantren society and its surroundings that are free from the seeds of radicalism, and 4. The realization of the pesantren community, especially the Nurul Azhar pesantren which is peaceful, tolerant, and able to affirm the national paradigm based on ethnic, cultural, ethnic and religious pluralism.

Table 2. The Strategies

No.	Activity	Output	Indicators of Acceptance
1	Counseling	The implementation of counseling with the theme of radicalism and threats to the integrity of the nation	1. Growing understanding of the dangers of religious radicalism 2. The emergence of awareness about the roots of the problem of radicalism and efforts to overcome it
2	*Workshop*	The implementation of a community-based workshop with the theme "The Lower Community Movement Against Radicalism"	1. The growth of community participation in efforts to overcome the epidemic of radicalism 2. The establishment of peaceful love community forums and pesantren
3	Seminar	The seminar was held with the theme "Cultural Islam: Integration of culture and religion in the process of	Growing public awareness of local characteristics that are integrated with religious values

		Islamization in Sidrap Regency".	
4	Religious-based local cultural performances.	The implementation of local cultural performances based on religiousity	1. The involvement of pesantren community in maintaining local wisdom 2. The involvement of the community around the pesantren in preserving local culture and wisdom 3. Establish a religious-based cultural forum

Details of the strategy for implementing the activities are: a. Counseling: Counseling is carried out by bringing in experts, both from the clergy and institutions related to the issue of radicalism with objects targeted by pesantren (kyai, teachers, santri) and the community (community leaders and ordinary people). b. Workshop: The workshop was held by presenting speakers, then accompanied by a facilitator with the surrounding community participants and pesantren teachers, this workshop was conducted for one week with interactive methods and performanceperformance, then evaluated and the evaluation results were then recommended jointly with the activity development steps. c. Seminar: The seminar was held in the pesantren complex by presenting the ulema of ulama, community leaders and the police, facilitated by a moderator and the implementing committee, participants were taken from the santri, pesantren residents and the surrounding community. d. Religious-based local cultural performances: This activity was carried out by inviting the participation of santri, traditional leaders, to display local arts that have experienced the process of acculturation of religious values in a cultural-religious stage, assessed by the assessment team, appreciated by involving local government in this Regent of Sidenreng Rappang District.

The output of all these action strategies is to make pesantren and society in the framework of cooperation as actors in counteracting issues of religious radicalism. The facilitator in this service consists of two: the first is the facilitator as a team of devotees and facilitators as a service institution/institution and its contribution. The facilitator is a team: Dr. St. Jamilah Amin, M.Ag, Dr. Zainal Said, M.H and Rustan Efendy, M.Pd.I
Facilitator in the form of agency/institution

IAIN Parepare as the institution from which they serve. The form of IAIN Parepare's involvement lies in policies or regulations related to the tri dharma of higher education, namely community service. At IAIN Parepare there is a community service program that is technically reviewed by the Center for Research and Community Service (P3M). Through this regulation, IAIN Parepare is a facilitator in the community service. IAIN Parepare through the regulation of the law on the functions and duties of higher education confirms its existence in relation to the community assistance program, especially in the pesantren community.

In the Tri Darma Perguruan Tinggi there are three main tasks of the IAIN Parepare institution as the first institution from which the servant is based on the task of education and teaching, the second is the task of research and the third is the duty or obligation of community service. The form of institutional involvement is to fully support the programs proposed by the service team and provide support in the form of non-material and assist in all matters relating to the smooth service process starting from the ease of submitting a proposal permission and other mailing procedures needed by the team. In addition, the agency also discussed with the team the follow-up of the proposed service proposal.

Table 3. Involved Parties (stakeholders) and Forms of Engagement

No.	Parties involved	Form of involvement
1	Educational institutions: Nurul Azhar Talawe Islamic Boarding School District. Sidrap	Subjects assisted: location providers and facilitators/resource person counseling, workshops, seminars and religious cultural performances
2	Ministry of Religion in Sidrap	Moral support, policies, workshop and seminar facilitator providers
3	Ministry of Education and Culture	Moral and material support, provider of workshop and seminar resource persons
4	Talawe community leaders	Moral and material support, cooperation in safeguarding activities
5	Local government	Licensing activities

Contribution to Deradicalization Service Contruction or contribution to this service in deradicalization is: Strengthening the function of pesantren institutions as institutions with the vision and mission of internalizing the values of Nusantara Islam with cultural distinctiveness and value of wisdom. The value that has been an icon of pesantren is absolutely maintained such as tolerance (tasâmuh), moderation (wasath) and respect for the diversity that exists in the midst of society. Changing the mindset of pesantren stakeholders to their potential towards the value of empowerment. Nurul Azhar Islamic Boarding School which is the subject of assistance is still struggling with its traditional role in the process of tafaqquh fi al din. If this process is not reconstructed, stigma will emerge against pesantren that are only able to process the transfer of knowledge, but are less able to respond to national or global issues, such as religious radicalism or terrorism.

Involve the community in an effort to instill and guard national values (deliberation, tolerance, moderation, and respect for diversity). During this time, there were weaknesses of Nurul Azhar pesantren in relation to relations with the local community. Even though the pesantren genealogy was born from the needs of the community and ideally not free from the lives of the people, including the creation of peaceful and peaceful conditions. Through this service program, the volunteer team synergizes the strength of pesantren and the community to create conditions and guard the values of Nusantra Islam which have been pioneered by the diverse Indonesian founding fathers.

Discussion

From the results of the dedication activities carried out by the team, there are several results of the discussion that will be presented, including:
1. The problems experienced by Islamic boarding schools in counteracting radicalism issues include the lack of maximum effort from Islamic boarding schools in providing awareness to both the citizens or the pesantren community and the community about the dangers and impacts of radicalism and how to handle it
2. Inconsistencies occur against efforts to counter radicalism and the reality that occurs. In the realm of Nurul Azhar Islamic boarding school, affiliated with the NU mass organization by strengthening the concept of statehood through the Ministry of Religion curriculum, specifically learning Education and Citizenship. But the fact is that learning has not had significant implications for the formation of citizenship and

the way or strategy to instill patriotism and the spirit of diversity in counteracting radicalism.

Based on the aforementioned findings, the service team carried out two specific activities which specifically aimed at affirming the role of higher education in this case was the State Islamic Institute (IAIN) Parepare as a service institution in the effort to prevent radicalism through strengthening activities, including:

1.   Cadre workshops prevent radicalism
The workshop was carried out by presenting speakers both academics and practitioners who discussed the genealogy of radicalism in Indonesia and its impact on the threat of the integrity of the Unitary Republic of Indonesia. The participants consisted of students, teachers, teachers of Islamic boarding schools which had implications for changes in participants' mindset about the dangers of radicalism in Islamic boarding schools
2.   Seminar on anti-radicalism
The seminar was held by presenting pesantren stakeholders, including the community and providing them with active participation in counteracting religious radicalism movements. In the seminar it was agreed that the material of sermons, lectures, taushiyah and the like were strengthened by the material content of Islam rahmatan lil alamin, Indonesia as a safe and peaceful country, as well as the dangers of radicalism and fundamentalism in threatening and contemplating the four pillars of nation and state namely Pancasila, Invite - the Republic of Indonesia national base in 1945, the Unitary Republic of Indonesia (NKRI) and Diversity.

Conclusion

The role of higher education in counteracting the issue of radicalism in the Nurul Azhar Talawe Islamic boarding school in Sidenreng Rappang district can be seen in the action strategy and accompaniment methods carried out, including workshops, seminars and mentoring through changing the mindset of the pesantren community to its function as an indigenous Islamic educational institution. Its presence is expected to strengthen the concept of nation and state. The approach used in mentoring is more to community-based research with the principle of participatory and partnership by establishing several agencies as partners in carrying out the mentoring process.

The result of the mentoring is a change in the mindset of the pesantren community and the surrounding community about their duties and functions as an icon in affirming the concept of diversity and counteracting the inclusion of radical ideas in pesantren and society. The obstacles faced include culture of Islamic boarding schools that have not been able to embody the learning process in the form of an action strategy to counter radicalism and a lack of relations with the surrounding community in an effort to counter radicalism. Therefore, as a form of recommendation for both the pesantren and the community to be able to utilize the potential as an institution and community in collaboration with relevant government agencies in order to fortify themselves from the influence of radicalism ideas and actions. Among them are the inclusion of anti-radicalism materials in the curriculum, Friday sermons and recitations.

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PRACTICAL FRAMEWORK FOR EVALUATING COMMUNITY SERVICE PROGRAMS BASED ON SERVICE LEARNING WITH CIPP MODEL

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Abstract

The community service paradigm suggests the requirement of equality program between universities and the community. It aims to encourage sustainable changes due. In contemporary practice, the program has led to this paradigm. However, the progress of it has not been measured. The success of the community service program is not only measured by the institutional performance but also the involvement of the related community as partners. For that reason, it requires a supportable evaluation model for the process and provides systematic guidance for planning, implementing and assessing the program. The purpose of this article is to provide a practical framework for the evaluation of community service programs. By using Stufflebeam model with Context, Input, Process, and Product (CIPP), it can be used as a systematic framework for understanding the concept, design, evaluation, and assessment as well as feedback of community service program. Although this framework is directed as a tool for community-based learning programs, it also enables to evaluate other programs by modifying the framework steps in accordance with the planned community service project

Keywords: *Community Service, Service Learning, Evaluation Model CIPP*

Introduction

Higher education institutions have a significant role in supporting national development. Therefore, the implementation of higher education must refer to the Tridarma of Higher Education namely education and teaching, research and community service. This has been regulated in the Law on Higher Education Number 12 of 2012 which implies that higher education must give birth to intellectuals who are not only able to develop science and technology but also academics who have religious awareness, care, and action in improving the condition or life of the community, nation, and state. In achieving this goal, higher education does not only function as a place to produce science and technology through learning and teaching but also as a place to apply knowledge and technology through research and community service.

The practice of community service at the University deserves an award, but there are still some weaknesses that need to be corrected. The service practices that have been carried out by several universities are still conventional. Service activities have not adequately demonstrated the nuances of partnership, and community members are again seen as passive recipients who need services and donations. The form of service activities

still rests on the needs of the community not on the assets and strengths that the community has. So that the results are temporary, people feel pampered with scientific treatises through training and material donations that are thought to be able to kill social behavior (Coyle, 2016). Community service programs should integrate the three dharma by involving the community as equal partners, focusing on knowledge and being driven by the community or community to achieve common goals. The community service program must be planned, implemented and evaluated interactively by involving all stakeholders.

Although some community service programs have been included in the structure of the higher education curriculum (e.g., KKN programs, Service Learning, and other service programs), but the results of the program from planning to the end of the program have not been well evaluated. Even though the benchmark of the success of the service program can be known through the program evaluation. Moreover, the service program implemented involves stakeholders (such as students, lecturers, and the community). Evaluation of service programs is needed to identify the needs of service providers and partners.

Even though program evaluation does not have an overall effect on the success of the program but at least provides information to answer questions about the value or results of the implemented service program, there are many program evaluation models developed by evaluation experts, but until now, evaluation models that are specific to community service programs are still rare. That is also the main reason for the delay in evaluating community service programs. This paper will describe a practical framework for assessing community service programs by selecting one of the appropriate models, namely the Context, Input, Process and Product (CIPP) model developed by Stufflebeam.

Service Learning: Community Service-Based Learning Model

SL is an academic activity carried out collaboratively and structured by involving practical experience, academic learning and community involvement. SL focuses on developing the potential of students with targets not only on learning outcomes but efforts to achieve broader goals that meet the needs of the community or community. Through SL students take part as citizens who have social care (Rusu et al., 2018). Maurice stated that SL is a way of teaching and learning that connects positive and meaningful actions in the community or community with academic education, personal development, and responsibility as citizens (Nusanti, 2014).

SL is related to student learning through the application of authentic and meaningful knowledge. The purpose of the use of expertise authentically and meaningfully refers to the process of linking new information with concepts that are relevant to students' experiences before and during the learning process. SL focuses on direct experiences that occur actively, constructively and collaboratively. SL is different from community or community services. In community service activities students are fully involved in service activities for example with the community cleaning the river bank or visiting an orphanage to make donations and so on. As for the SL activities, students conduct academic activities in a structured, systematic way through discussion, inquiry, discovery by connecting their experiences to learning and performing community or community service activities.

From this definition it can be concluded that SL is a form of experiential education where the learning process occurs through a cycle of action and reflection as long as students learn and work actively, constructively and collaboratively, in order to apply their knowledge, solve problems in people's lives and at the same time reflect on their experience to gain complex understanding for their future life (long life learning). Wilczenki & Coomey, emphasized that SL can be a bridge that connects professional work and school-based mental development. According to Wilczenki & Coomey SL also promotes positive social and emotional growth and improves career and academic results.

In addition to academic values, SL also has an impact on social values including; 1) self-management; 2) relationship development; 3) social competence outside of school and 4) problem-solving skills. With SL students learn to control themselves, respect each other, work together, have empathy, care, responsibility, have a caring attitude towards others and so on. Student involvement in academic, social and emotional activities can lead students towards a better career path because student involvement in service can be a gateway to extended life education, students will have leadership attitudes and hands-on experience (experience and skills).

The SL program is complex and dynamic because it involves many stakeholders and aims to meet the needs of service providers and recipients. SL objectives can be achieved if properly designed, implemented and evaluated. This requires an evaluation framework that can help operationalize the process and provide practical and systematic steps to guide the SL program. SL processes that are not well planned will harm students and service partners. The CIPP evaluation model can provide a useful framework for guiding the planning, implementation, and assessment of SL projects. All components in the CIPP model have an essential role in overcoming the SL project problem. The Evaluation Model The CIPP program not only guides assessing the impact of service learning activities, but also helps identify needs and address issues in the SL program. This model also helps formulate a project that is targeted at the needs of the community, monitors project implementation, evaluates plans and provides recommendations for project improvement. To better understand the CIPP program evaluation model, the following concepts and steps of the CIPP model will be described.

The CIPP Model as an Approach to Evaluating Community Service Programs

Before understanding the CIPP program evaluation model, it is necessary to explain the definition of program evaluation briefly. There are several different views about the description of assessment. Sanders defines assessment as a systematic investigation of the usefulness (value) or quality (excess) of a program. This definition was later extended by Stufflebeam and Coryn, who stated that evaluation is a process to give validation to every human activity as a measure of reliability, effectiveness, cost-effectiveness, efficiency, security, convenience and honesty in its use. Furthermore, the definition of the program is an ongoing educational activity. Glas and Thomas define programs as a collection of organized events or activities designed to achieve specific goals. The characteristics of the program consist of staffing, costs, and identity. If these two words are combined, they can be viewed as systematic activities in the form of applied research used in the search for

facts or principles. Program evaluation is carried out to help evaluation users (evaluators) and stakeholders to make decisions about service programs. In conducting the evaluation process, it is necessary to consider the fundamental values including the value of individuals, groups, organizations, and information. Thus, the operational definition of program evaluation is a systematic process to describe, obtain, report and apply descriptive information and justify information about advantages, feasibility, probability, security, significance and or equity of a program.

CIPP is one of the many program evaluation models popularized by Stufflebeam. The CIPP model is based on general definitions and operational definitions of evaluations that have been established in professional standards to guide and assess assessments. Professional evaluation standards have been established by national evaluation standards bodies that cover the values of honesty, fairness, feasibility, cost, efficiency, safety or meaning of the evaluation. This model refers to the view that the primary objective of the assessment is to improve the quality of the program (George et al., 1983). The CIPP model is a program evaluation model that prioritizes quality. This model is structured systematically in the form of a comprehensive and comprehensive framework, carried out through formative and summative evaluation of several things such as projects, personal, product, organization, and evaluation systems.[4] The working steps in this model consist of evaluating contexts, inputs, processes, and products. In practice, this influences each other. Context influences information, input influences the process and process affect the outcome. Some evaluation models have their advantages as revealed by Tokmak, et al. That the benefits of the CIPP evaluation model are that it allows researchers to stay focused on content, input, processes, and products from different stakeholder perspectives such as students, instructors, and managers.

Stuffebeam & Zhang, et al., clearly outlines the evaluation components that can help CIPP evaluation, namely the context evaluation component assessing needs, assets, and problems in a defined environment. Input evaluation is done to determine the work strategy and budget plan. Input evaluation aims to identify and assess system strengths and weaknesses, find solutions and critically examine relevant approaches and recommend effective strategies. Furthermore, the process evaluation component is carried out by monitoring, documenting, and evaluating program activities. Finally, the product evaluation component is used to measure, interpret, and assess system results and interpret benefits, values, validity, and honesty (Zhang et al., p.28). McNamara, Joyce, & O'Hara, stated that evaluations carried out effectively could support the quality of the program (McNamara et al., 2010). This requires a guarantee from the policymaker to take corrective action.

Regarding the community service program, this is a challenge for program managers because it involves the community and other stakeholders. The need for rigorous assessment is needed in community service programs such as service learning programs. Many community service activities that are carried out are unsuccessful, and their temporary nature may be the cause of the community service program not being able to show complete responsibility in the form of design and program plans, benefits or results of the program and whether the program is suitable, can meet community needs. The CIPP model is very useful as a guide in planning, implementing and evaluating community service programs. Stufflebeam dan Zhang et al. has designed the CIPP evaluation model used in the SL program which is also part of the community service program.

Implementing the CIPP Evaluation Model on SL-based Community Service Programs

The success or failure of a community service program is very dependent on the efforts of the manager to design, implement and assess the program. Stufflebeam and Zang et al. Offer a program evaluation model that can be used to guide the stages of service learning-based learning programs. This model consists of four components, namely context, input, process, and product or abbreviated as CIPP (Stuffebeam, 2017). The following will explain the practical steps to evaluate a learning service program starting from evaluating context, input, process to product evaluation.

Evaluation Context

The primary orientation of context evaluation is to identify the needs of the target group, provide criteria for setting goals and assessing results. Context evaluation is used to; 1) determine the target group of beneficiaries; 2) identify group needs for education or service; 3) identify obstacles to meeting needs; 4) identifying resources to help meet needs; 5) provide a basis for setting improvement goals; 6) provide a basis for assessing the results of targeted improvement efforts. The methods used to evaluate the context include system analysis, surveys, document reviews, secondary data analysis, audience, diagnostic test interviews and so on.

The stages of context evaluation in community service programs begin by identifying service needs and community needs. The success of this stage depends on the results of the investigation, identification, and articulation related to the factors that influence the success and failure of the program. The success of the community service program depends on the indicators found in the context evaluation, namely the progress in identifying service and community needs and identifying learning objectives. Following are the general steps carried out by evaluators and stakeholders in evaluating the context according to the stufflebeam (2007).

Table 1. Activities of evaluators and stakeholders in context evaluation

Evaluator Activities	Stakeholder Activities
▪ Identifying the needs and assets of beneficiaries ▪ Conduct interviews with program leaders ☐ Conduct interviews with other stakeholders involved ▪ Reviewing the requirements and potential of assets ▪ Involving experts in observing and	▪ Take advantage of context evaluation findings to select and or clarify the intended beneficiaries ▪ Take advantage of context evaluation findings in reviewing and revising programs, for example, whether the program's objectives have met the defined needs

recording data ▪ Request that program staff regularly provide team evaluation information that they collect about program beneficiaries and the environment ▪ Prepare and submit context evaluation reports for improvement needs ☐ Periodically discuss context evaluation findings ▪ Make a final report on context evaluation and submit to agreed stakeholders	▪ Take advantage of context evaluation findings to ensure that the program is useful ▪ Take advantage of context evaluation findings throughout and at the end of the program to help assess program effectiveness and its significance to client needs

The table above illustrates that context evaluation is carried out to identify needs and assets as well as ways of handling them. Identification of needs and assets in service learning programs can be made by interviewing deans or chair of study programs, lecturers, and experts, reviewing references, needs analysis, diagnostic tests, weighing risks, conducting Focus Group Discussion (FGD), pre-service.

Input Evaluation

The primary orientation of input evaluation is to help prescribe an action used to make the necessary changes. Input evaluation can help groups choose the "best buy" approach when they seek and assess choices. After the method has been selected, the assessment of the next input helps educators or other professionals prepare the approach chosen for execution.

The overall purpose of input evaluation is to help administrators and staff test alternative strategies and assess the needs of targeted beneficiaries and develop a workable plan. Input evaluation also helps avoid wasteful practices. The results of input evaluation are projects identified and designed to meet needs. The success of the community service program depends on a good project plan if implemented correctly, will benefit both service providers (students) and service recipients (community). This stage begins by analyzing the availability of human and material resources, proposals for budgets and schedules and recommending solution strategies and procedural designs. Zhang (2007) input evaluation criteria include the relevance of the proposed plan, feasibility, excellence, cost, and cost-effectiveness projections. The following are the steps taken by evaluators and stakeholders in evaluating inputs:

Table 2. Evaluator activities and Stakeholders in Input evaluation

Evaluator Activities	Stakeholders Activities

▪ Investigating the benefits or functions of the program ▪ Identify program strategies and procedures ▪ Assess policy and procedures for program proposals ▪ Assessing the program budget Assessing program strategies based on literature support ▪ Assess the advantages of program strategy ▪ Assess work plans and program agendas ▪ Complete reports and submit to interested parties ▪ Discuss the findings of the evaluation of input and related visual assistance and give it to agreed clients and stakeholders	▪ Take advantage of the input evaluation findings to develop program strategies ▪ Take advantage of the input evaluation findings to ensure that the program strategy meets the needs and targets of beneficiaries. ▪ Take advantage of the input evaluation findings to support program funding requests ▪ Take advantage of input evaluation findings to introduce staff to problems related to program success ▪ Take advantage of input evaluation findings for accountability purposes and report reasons for selected program strategies

These activities can be applied to service learning programs. Investigation and identification can be done by reviewing the relevant literature. Interviewing the Dean, Chair of the Study Program and Lecturers, conducting consultations with related parties, evaluating projects that are worthy of example, forming an advocacy team, holding regular meetings, conducting FGD.

Process Evaluation

The core of the process evaluation is checking and documenting whether the program implementation is following the program plan. The aim is to provide feedback on the extent to which the program is implemented. Is it in accordance with the planned schedule (effective and efficient). Process evaluation also aims to examine the area to which participants receive and carry out their roles. Besides, process evaluation also has functions to guide correctly, modify plans and improve performance. According to Zhang, process evaluation is very valuable for learning project services because it can provide information and encourage the development of relationships between evaluators and stakeholders. Process evaluation reflects a collaborative atmosphere to unite professional understanding and skills for the long-term sustainability of the project. The following are the steps taken by evaluators and clients (program implementers) in process evaluation:

Table 3. Evaluator and Stakeholder Activities in Process Evaluation

Evaluator Activities	Stakeholder Activities
- Identify what activities should be monitored by involving team members - Working with staff, recording and reviewing program records, problems, costs, and allocations - Conduct interviews with beneficiaries, program leaders, and staff to respond to their assessment of program progress. - Periodically compile written reports about process evaluation findings and provide agreed draft reports for clients and stakeholders. - Discuss the process evaluation findings for feedback - Complete the process evaluation report and related visual assistance and give it to agreed clients and stakeholders.	- Take advantage of the results of process evaluations to coordinate and strengthen staff activities. - Take advantage of process evaluation findings to maintain program progress records - Take advantage of the results of process evaluations to help keep program cost records. - Take advantage of the results of process evaluations to be reported to program financial sponsors, policy makers, community members, other developers.

Product Evaluation

The purpose of product evaluation is to measure, interpret, and assess the success of the project. Product evaluation is done to ensure the extent to which the program can meet all needs. Feedback about significant achievements both during the activity cycle and conclusions. Product evaluation must assess the desired and unwanted results and positive or negative results. In addition, evaluators must often extend product evaluation to assess long-term outcomes. The method used to evaluate community service programs based on service learning includes: 1) conducting a post-project pre-service quantitative assessment; 2) conduct post-project interviews that focus on groups from pre-service; 3) carry out a quantitative post-project evaluation; 4) managing survey data; 5) conducting interviews with other stakeholders, including faculty, instructors, surveyors and so on. The following are the steps taken by evaluators and stakeholders in product evaluation:

Table 4. Evaluator and Stakeholder Activities in Product Evaluation

Evaluator Activities	Stakeholder Activities
▪ Conduct quantitative post-project pre-service assessments. ▪ Conduct a post-project interview with a focus group from pre-service ▪ Hold a quantitative post-project assessment ▪ Interview other stakeholders, including faculty, instructors, survey leaders, lecturers, students, and even parents	▪ Take advantage of the results of the evaluation for future goals ▪ Respond to interviews and make use of interview results

Evaluation of the CIPP program can be used to evaluate other service programs. As for general steps to design program evaluations with the CIPP Model: 1) Focus of Evaluation; 2) Clarification of values and program evaluation standards; 3) Formulate evaluation questions; 4) Determining Technical Design; 5) Gather information; 6) Organizing information; 7) Analyze evaluation; 8) Reporting of evaluation findings; 9) Manage assessments; 10) Evaluation utilization report.

Conclusion

The competitiveness of universities is determined through the implementation of tri dharma in an integrated manner by combining academic excellence, market needs, and community needs. Therefore, universities do not only function as ivory towers where they produce science and technology but as a place to collaborate with society, industry, government, professional associations, and other educational institutions. There are many ways to work, one of which is through community service activities. The paradigm of community service in higher education has been regulated in Law Number 12 of 2012 concerning Higher Education

This paradigm implies the existence of equality between higher education institutions and the community in encouraging sustainable change efforts. However, the reality shows that the practice of community service is still conventional and challenging to measure. The service program has not fully involved the community as partners because it seems designed on campus. The strength and success of the community service program are not only measured by the performance of the institution but also the involvement of the community or community as partners.

This requires an evaluation model that can operationalize the process and provide systematic guidance for planning, implementing and assessing service projects. The purpose of this article is to provide a practical framework for evaluating service programs. The Stufflebeam Context, input, process, and product (CIPP) evaluation models can be used as a systematic framework for understanding concepts, design, evaluation and assessment and feedback on community service projects. The input evaluation component

can help determine a responsive system that can answer precisely identified needs. Furthermore, the process evaluation component is monitoring system processes and potential obstacles and identifying needs. Finally, the product evaluation component measures, interprets, and evaluates the results of the system and interprets the benefits, values, validity, and honesty. Although this framework is directed at assessing service learning-based service programs, it can also be used to evaluate other service programs by modifying these steps in accordance with planned community service projects.

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SANITATION OF FISH MEATBALLS PROCESSING IN INCREASING FAMILY ECONOMY OF FISHERWOMENIN BULUH CINA VILLAGE KAMPAR DISTRICT

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Abstract

Food is one of the basic human needs to be able to carry on life in addition to clothing and housing needs. Women in Siak Hulu Subdistrict are groups of women who support family income by helping husbands who act as fishermen. If the fish catch exceeds the market supply, the fish will only be consumed and dried in the form of smoked fish (sale fish). There is no other alternative to using fish. this study employs action research with a gender approach by placing women as objects as well as subjects. It was important to investigate the ability of women's creative economy in Buluh Cina Village, Siak Hulu District by providing hygienic training in processing fish meatball by using fish as the main economic sector to improve the family's economic ability. The strategy is used to get the desired conditions using the ABCD (Asset Based Community Development) method. Women of Buluh China Village has received training in the form of knowledge and skills in making fish meatballs, obtained from meat meatball counseling about hygiene and sanitation.

Keywords: *fish meatballs, gender, hygienic, sanitation.*

Introduction

Issues and Focus of Engagement

Improvement and improvement of the quality of human resources are multi-dimensional, both education, skills, employment, and business opportunities, as well as nutrition and health. These factors must also be developed to strengthen the gender mainstreaming movement in agricultural developmen policies. All of these are closely related to the roles, duties and functions and position of women in the agricultural development strategy through efforts to empower rural women in rural areas. The level of adoption of technological innovation for women is relatively low. For this reason, the Indonesian Agency for Agricultural Research and Development has formed a core team to enhance the capacity of researchers and extension workers in its scope through the Socialization and Institutionalization of Socio-economics and Gender Analysis (SAGA) program (Elizabeth, 2016).

However, in reality condition, limited access often makes women drown in marginalization, backwardness and economic poverty. Such phenomena occur in rural

women in general who are influenced by the level of education, training in the development of self-potential is very low. The same applies to river fishermen who make economic resources in general based on rivers.

The low level of education has an impact on the lack of awareness and creativity of self-potential to improve family skills and income. On the other hand, women are directly confronted with family consumption needs, so that they can receive and process diverse, nutritious and balanced intake.

Such conditions generally occur in women in the Siak Hulu sub-district on the banks of the river which rely on the family's economy for the search and sale of river fish. For river fisherwomen, fish is an inseparable part of daily life. Eating fish becomes something that is routinely found among the community. However, sometimes the fish caught exceed normal targets, or in certain conditions, river fishermen do not succeed in selling all catches so they must be taken home. Fish in such conditions by the community will be salted or smoked into smoked fish or called *salai fish*.

Statistical data of Kampar Regency in 2017, residents in Siak Hulu District who work as river fishermen who rely on the family economy are 577 households, plus pond fish farmers and cages totaling 1,064 households. This is the second largest after Kecamatan 13 Koto Kampar, Kabupaten Kampar. The data shows that the freshwater fisheries sub-sector in the Siak Hulu Subdistrict is spread in several villages, including in Siak Hulu Village as a village directly adjacent to the river which is directly adjacent to Pekanbaru City and can be accessed with approximately 50 minutes.

In reality, the geographical proximity potential has not gone hand in hand with the potential for improving the economy of river fishing communities and fish pond and cage farmers. Fish products produced by the community have not been able to become *icons* other economic commonly found in Siak Hulu District. This is allegedly due to the diversification of existing products that have not been able to defeat salted fish or smoked fish products from other areas that are widely sold in the city of Pekanbaru as souvenirs.

The reality of the lives of river fishermen in Siak Hulu is basically not much different from other river fishermen women. River fisherwomen in Siak Hulu will be different if they can bring innovation and development of fish-based products such as fish meatballs which can be used as "*economic support*" for river fishermen women as well as efforts to increase the nutritional value of the community.

Meatballs are one of the products that are quite popular and consumers like children, adults, and seniors. Meatballs that are easy to find are meatballs made from beef or chicken with a chewy texture. The main ingredients of meatballs can be varied based on river fish to increase the value and economic potential of community fish in the village of Siak Hulu.

Fulfillment of quality food with sufficient quantity is one of the efforts that must be taken to achieve public welfare in the current era of globalization. However, the reality in the field, especially in rural communities, has not been fully fulfilled, given the current economic conditions and limited knowledge and skills of the community (Primary, A., 2017).

Buluh China Village, as one of the fish producers in Kampar district. Fish processed businesses produced by the general public such as fried fish, grilled fish, and pepes fish and their by-products, namely dried fish, crackers and enveloping with poor

quality assessment results, this is because the products produced are not good based on texture assessment color, taste and aroma and less attractive packaging. Based on this, the target audience expects a form of fishery product processing skills (Purnomo and Suhanda, 2014).

Food is one of the basic human needs to be able to carry on life in addition to clothing and housing needs. Food besides containing nutritional value is also a medium for breeding microbes or germs, especially food that is easily decomposed, namely foods that contain lots of moisture and high protein values. Another possibility is the entry or presence of hazardous materials such as chemicals, pesticide residues and other materials, including dust, soil, human hair can adversely affect human health (MOH (2010) in Yunus (2015).

Referring to the above thoughts, this study employs action research with a gender approach by placing women as objects as well as subjects. It was important to investigate the ability of women's creative economy in Buluh Cina Village, Siak Hulu District by providing hygienic training in processing fish meatball by using fish as the main economic sector to improve the family's economic ability.

Reasons for Choosing Mentoring subject

Buluh Village Location China is unique because it is flanked by eleven lakes of the north and south, the average width of 100 meters and breadth ranges from 200-3000 meters. On the north side of the village there are three lakes, namely Lake Rengas, Lake Rawang and Lake Lagun, while on the side of the strait There are eight villages, namely Lake Tuok Tonga, New Lake, Tanjung Putus Lake, Pinang Dalam Lake, Pinang Luar Lake, Rayo Lake, Tanjung Baling Lake, and Bunte Lake. In this village, visitors can see the typical Kampar Malay stilt house, the Adat Hall and the two-tribe museum which contains equipment passed down from generation to generation.

Along the banks of the river, visitors can watch children bathe and women wash on rafts. The canoes of the people passing by looking for fish or going to the fields add to the beauty of the village atmosphere. Visitors who do not like to be silent can do fishing activities in the river Kampar or in the eleven natural lakes in the vicinity. For those who like adventure, can walk through the wilderness that contains hundreds of tall wooden trees. In this location, visitors can find various types of elephant ferns, areca nut, orchids forest, as well as various types of wild animals, such as deer, deer, monkeys, gibbons, ferrets, anteaters, porcupines and squirrels. Visitors can play volleyball on the soft sandy beach. Nature lovers who want to spend the night can camp on tanjung-tanjung Sungai (https://wisatasumatera.wordpress.com/wisata-riau/desa-wisata-buluhcina/).

Women's empowerment comes from the concepts of gender mainstreaming, gender equality and gender justice. Gender mainstreaming is as follows. "*Making integral women's concerns and experiences to the design, implementation, monitoring, and evaluation of policies and programs in all political, economic and social spheres*" (Mayoux, 2001) In Sen's opinion (1999) revealed that women as *agents of change* have an important role in an effort to reduce poverty. Mayoux further revealed that gender equality is a condition for women to obtain equal justice and opportunity and gender is no longer the basis of discrimination and injustice among the community.

In humans, learned helplessness can be interpreted as a psychological condition that includes motivational barriers or disruptions, and it should be the target of social work intervention. With the intervention carried out, empowerment can be achieved. Empowerment itself can be seen as a process and also as a result of the intervention (Fahrudin, 2011)

This assistance is carried out for the following reasons:

1. River fishermen only use fish for sale in the form of fresh or consumed fish.
2. Fish-based economic potential has not been well developed
3. Fish meatballs as a preferred general culinary have not been used as an alternative economic sector.
4. Fish meatballs are healthy foods that are consumed by children to the elderly.

Condition of Subjects Assistance

Women's empowerment is an effort to overcome obstacles to achieve equity or equality for men and women at every level of the development process. According to Novian (2010) in Widiastuti and Kartika (2018), women's empowerment is an effort to enable women to gain access and control over resources, economic, political, social, cultural, so that women can organize themselves and increase self-confidence to be able to play a role and actively participate in solving problems, so as to be able to build abilities and self-concepts.

Women in Siak Hulu Subdistrict are groups of women who support family income by helping husbands who act as fishermen. If the fish catch exceeds the market supply, the fish will only be consumed and dried in the form of smoked fish (sale fish). There is no other alternative to using fish. While on the other hand, women only engage in odd jobs in agriculture and other light labor. Some conditions that need assistance are as follows:

1. Fisherwomen in the district of Siak Hulu does not have the skills to process fish into meatballs.
2. Fisherwomen are still low in the ability of entrepreneurial management.
3. Fisherwomen do not have access to the marketing of processed products with raw fish.
4. Fisherwomen do not have a business group based on home industries
5. The level of welfare of fishermen's families is still low so that it needs local potential based economic assistance.

Expected Conditions

Through the assistance that will be carried out, it is expected that river fishermen in Siak Hulu Subdistrict can make fish catches into alternative processing in the form of economically valuable fish meatballs. In addition, women fishermen are expected to be able to:

1.   *Welfare*

This aspect is said to be one important aspect in the effort to increase women's empowerment. It cannot be denied that in access to welfare, women occupy an unfavorable position. Women's economic participation is important not only to reduce the level of poverty in women, but as an important step to increase household income and encourage economic development of the country as a whole.

While educational attainment is the most fundamental aspect of women's empowerment activities, without getting an adequate education, women are unable to access formal sector jobs, get better wages, participate in government and achieve political influence. Welfare is a concept that is related to substantial differences between women and men in accessing adequate nutrition, health, reproductive facilities, and to express a person's fundamental safety and integrity. Amartya Sen (1999, in Claros and Zahidi, 2005: 2) states that education, employment, and ownership of women's rights provide a strong influence to improve the ability to control the environment and contribute to economic development.

2.   *Access*

Access is the ability of women to be able to obtain rights/access to productive resources such as land, credit, training, marketing facilities, labor, public engagements, access to technology and information. Without access, understanding, and the ability to use information technology, poor women are far more marginalized from the community, country, and even the world.

3.   *Concessionation*

Involvement of riverin the innovation of meatball processing products can make it the main driver of the program, so that if processed fish in mass production and marketing through community activity units, supermarkets or online will increase its selling value, thereby increasing the family economy without must leave home and not neglect domestic work.

4.   *Participation*

The involvement of women fishing stream directly in the processing innovation meatball fish-based start of the process: 1) the selection of fish, 2) weeding, 3) filleting, 4) preparation of materials meatballs, 5) milling fish into batter, 6) producing meatball spheres and boiling, 7) organoleptic, 8) packaging, 9) labeling, 10) storage, 11) quality control, 12) cleanliness, 13) halalness, 14) product development, 15) business analysis and 16) marketing. So that the participation of riverwomen ininnovations fish-based meatballs

processing can maintain themselves and be able to develop skills and actualize their potential.

5.   *Equality of Control*
        Equality in power over the process of innovation of fish-based meatball products up to marketing is carried out collaboration between women and men. The following is a cycle that represents the elements of empowering women river fishermen need to be assisted as follows:

1. Fisherwomen in the district of Siak Hulu have the skills to process fish into meatballs with the right, correct, halal and hygienic techniques.
2. Fisherwomen have low ability in entrepreneurial management, so they need mentoring by providing basic business and financial management training.
3. Fisherwomen do not have access to the marketing of processed products with fish raw materials, so it needs assistance by providing training in the manufacture and packaging of fish meatballs.
4. Fisherwomen do not have a home industry based business group.
5. The level of welfare of river fishermen families is still low, so it needs local potential-based economic assistance.

Method

        The strategy used to obtain the desired conditions is the ABCD (Asses Based Community Development) method. Based Community Empowerment Assets (*Assets-Based-Community-Development*; ABCD) begins with the transfer of focus of attention to a community from what was originally focused on needs, problems to be given solutions and offers of completion programs to participatory approaches and appreciation that focuses on local assets, the best experience of the community and what has worked well in the community to be more empowered.

        As an approach, ABCD is a tool for mapping, managing, and empowering communities based on assets (not data collection and at the same time the scapegoating mechanism) which is appreciative, participatory, and sustainable.
Assets consist of:

a. People (personally each person has talents, skills, talents, personality, reasoning power, imagination, dreams, skills, happiness, tendencies, energy, opportunities / time, friends including types of friendship, relationships family, ethnicity, party, group / group, community, church, RT, RW, social gathering, hobby, etc.).
b. Organizations: associations (voluntary associations) and institutions (institutions - professional), family, religion, economics, politics etc.
c. Nature and infrastructure: including buildings, roads, public facilities.

Objectives of the ABCD method:

a. Increase trainee knowledge about appreciative approaches in order to map, empower and mobilize assets.
b. Improve the skills of trainees to map, manage and empower community assets.
c. Convincing participants to become trainers for practitioners of asset-based community empowerment
d. Activities and programs of communities are oriented towards efforts to mobilize assets of local communities.

Results and Discussion

This community engagement activity was carried out on the banks of the Buluh China river, Siak Hulu sub-district, Kampar district on September 15, 2018. The objectives of this activity were 11 housewives in Buluh Cina, Siak Hulu subdistrict as shown 1.

Figure 1. Preparation of materials making meatballs

Materials and tools used in this activity are catfish, tapioca flour, onion, garlic, pepper. The tools used are knives, meat crusher, bowls, stoves, pots, priring, and spoons. The process of making the first meatball catfish meat dough is given a spice consisting of white sugar, fried shallots, garlic, and pepper is put into the mixture and then diadon. Tapioca flour is added to the mixture and then kneaded again, enough water and ice are added then adon back until the water is evenly distributed in the mixture and can be printed as in Figure 2.a. Meatball dough printed in a round shape with a setting temperature of 40 ° -50 ° C and then boiling it in a pan filled with water with a cooking temperature of 90 ° -95 ° C. boiling is done until the meatballs float and then removed from the pan and drain. Meatballs are ready to serve as shown in Figure 2.b.

Figure 2.a. Mold fish meatballs   **Figure 2.b.** Fish meatball already reserved

The Method used is a meatball making training method and hygiene method for meatball processing sanitation. All community engagement teams act as facilitators.

The output of this engagement is as follows:

a. Participants recognize the tools and materials used for making fish meatballs
b. Participants know the nutritional content of fish
c. Participants know the time and process of making fish meatballs
d. Participants understand the diversification of fish into fish meatballs
e. Participants know the business capital of making fish meatballs
f. Participants obtain knowledge of personal sanitation hygiene
g. Participants know about the hygiene of the equipment and ingredients for making fish meatballs
h. Participants know the hygiene of sanitation from the processing of fish meatballs

Based on the engagement activities to women in Buluh China Village, Siak Hulu Subdistrict, Kampar District in the form of training in the manufacture of fish meatballs and hygiene hygiene training fish meatballs (Figure 3), it can be seen the high enthusiasm of women to be able to be skilled in making fish meatballs, especially the fish meatball business in the Buluh China Village does not yet exist.

Figure 3. Counseling of meatball hygiene processing

The evaluation conducted by the community engagement team was in the form of an assessment of the number of fish meatballs made with good taste and a change in mind set from women regarding the importance of hygiene sanitation making meatballs as shown in Table 1.

Table 1. Criteria and indicators for the achievement of objectives and benchmarks used in the community engagement of the Chinese Buluh Village

No.	Types of Data	Success criteria for	Instrument
1.	Training in the form of community knowledge and skills for making fish meatballs	Positive changes have occurred to and skills of the community towards making fish meatballs.	The practice of making fish meatballs
2.	Counseling about the hygiene of fish meatball processing sanitation	There was a positive change in the form of an understanding of the hygiene of fish	meatball processing sanitation Hygienic practices of fish meatball processing
3.	Motivation to open a fish meatball business The	emergence of motivation to add to open a fish meatball business	

Conclusion

Based on the description of The results and discussion can be summarized as follows:
1. The women of Buluh China Village have received training in the form of knowledge and skills in making fish meatballs.
2. The women of the Buluh Chinese Village have received counseling about the hygiene of fish meatball processing sanitation.
3. The women of the Buluh Chinese Village have obtained the motivation to open a fish meatball business.

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IMPROVING GENDER EQUALITY THROUGH THE LITERATION MOVEMENT AND COMMUNITY READING PARK

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Abstract

The Jokowi government currently places a movement to love reading to be part of the nation's development priorities. Therefore, the Ciamis Darussalam Islamic Institute (IAID) as a higher education institution is responsible for participating in preparing quality human resources, so it is important to conduct a Workshop on Reading Fondness Movement for Village Women. The results of the activities showed (1) the formation of a culture of reading fondness for village women began with the workshop. This passion has an impact on children in the families of the village women. (2) Through the workshop activities to build literacy by reading is an important message to build awareness of the importance of reading to develop civilization and an advanced society; (3) Reading park as an important place to maintain the spirit of the reading tradition. Therefore, the formation of the reading park is a means that pleases women; (4) The establishment of a reading competition is an important part of starting the reading tradition in the midst of society; (5) with a reading park not only women who are aroused by their readiness to read, but men also become part of visitors who actively read (6) from reading park to the beginning of various changes.

Keywords: *Literacy, Reading Movement*

Introduction

Reading is the gateway to a nation's progress. Civilization built in a nation begins with reading activities. The world and everything become meaningful to the lives of its inhabitants because it begins with reading. Therefore, reading becomes the beginning of opening a world window. The progress of a country is marked by the reading tradition of its citizens. Reading is a basic need of citizens in developed countries. No wonder the reading tradition in developed countries is very thick, does not know the time and place.

In developed countries such as America, Japan, France, and other reading scenes are seen everywhere. People read while waiting and are on buses, trains, planes, in parks, on the beach, and others. There is no day left not to read. High reading awareness makes the progress of science and technology in the West more rapidly developed than in Indonesia. Indonesia has not been categorized as a country whose people like to read. Even ironically, Indonesia ranks third in the ASEAN region, or is above Cambodia and Laos. Since 2006 data from the Central Bureau of Statistics shows that the population of Indonesia, which makes reading as a new source of information is around 23.5%. While those who watch television are 85.9% and listen to radio 40.3%. Search for more information with radio and TV than reading. World Bank report No. 16369-IND (Education in Indonesia from crisis to recovery) states that reading rates in the sixth grade of elementary schools in Indonesia are only able to score 51.7 below the Philippines (52.6), Thailand (65.1) and Singapore (74.0).

Based on the national index, the level of interest in reading Indonesian society is only 0.01. While the reading rate index in developed countries ranges from 0.45 to 0.62. Referring to the results of the United Nations Educational, Scientific and Cultural

Organization (UNESCO) survey in 2011, the reading level of the Indonesian society was only 0.001 percent. That is, there is only one person out of 1,000 people who still "want" to read the book seriously (high). This condition puts Indonesia in position 124 of 187 countries in the assessment of the Human Development Index (HDI) (republika.co.id/2/2/16).

Conditions like this are certainly very worrying about the condition of the Indonesian people. If the crisis of reading likes is allowed, the Indonesian people will be immersed in the quality of human resources and become a backward nation. Actually, there has been an effort from the government and community participation in improving reading culture. Through the ministry of education and the national library the government promotes the love of reading through improving the quality of school libraries and public libraries. However, the facts above show that government programs to improve reading likes have not been successful.

The number of public libraries in the area is still quite limited. It even tends only to complement a district or city. Public libraries in addition to the small number also tend to be located not strategically far from the location of the community's residents. Likewise, school libraries are still inadequate both in terms of book collection facilities and reading rooms. Unlike in developed countries, the library is the largest, most magnificent and comfortable building compared to other educational facilities. School children feel comfortable and addicted to reading and returning to the library.

Along with technological advances and information, the interest in reading books faces a number of obstacles, namely the world of entertainment, fun, and the grip of consumerism which is presented in various forms of information through gadget. A number of social media from the simplest, ranging from SMS, Facebook, BBM, WA, Line, Path, Twitter, Instagram, and others that are increasingly more and more types. From social media, various products that offer entertainment and lifestyle control social media. Society is not hypnotized by lifestyle reinforcement and pleasure products that are difficult to avoid. The impact of society without age through information technology media is busy and occupied in a culture of pleasure and glamor. The society is slowly and surely kept away from the tradition of reading. Because far from the tradition of reading culture, it has become lost. Consumerism, hedonism, and pleasure are priorities.

Research Markplus Insight in 2014 This survey revealed that this year there were 74.6 internet users in Indonesia, up 22 percent from last year which amounted to 61.1 million. This figure will exceed 100 million in 2015.75 percent of internet users use social media. 58.4 percent of social media users aged 12-34 years. Nearly half of the internet community in Indonesia is under 30 years old, while 16.7 percent are over 45 years old. Most internet people access the online world via smartphones (86 percent) and spend IDR 50,000 and IDR 100,000 per month to access the internet. (kompas.com/2/2/16) For information that is most frequently searched on the internet, the Indonesian internet community is mostly looking for news (54.2 percent), entertainment (16.3 percent), movies (10.2 percent), sports (8.7 percent), and music (8.5 percent). The rest include political news (7.4 percent), soap operas (6 percent), celebrity news (5.5 percent), gossip (5.2 percent), and educational content (5 percent). (Id.techinasia.com, 2/2/16). This research also shows that internet use is less productive, especially social media, used only for entertaining activities, such as chatting, downloading content, playing games, or shopping online. Of the respondents surveyed, 93% claimed to use social media, 59% chat, 41% download, 18% play games, and 15% shop online.

Paying attention to these problems, the Islamic Institute of Darussalam (IAID) Ciamis as a higher education institution is responsible to participate in preparing quality human resources, so it is important that a Workshop and a Reading Love Movement for Village Farmers Women and the establishment of reading gardens be carried out. The

choice of the reading movement starts from women with the argument that women become a group left behind in literacy as well as being an effective change agent in reading-loving movements in the family and surrounding communities. Based on the above background, several problems can be identified, including:

1. Indonesia is a country that is still lagging behind in the reading culture with a marked index of reading at the ASEAN level.
2. The lack of awareness of the local government in improving culture and fond of reading.
3. The lack of universities that have attention to increasing reading interest in Ciamis District.

Reading as a source of progress is not yet understood as a community need. Women besides being a group left behind in the reading culture also have a very significant role in the community and family environment in improving the culture of reading likes.

There are several problems that are identified, but the dedication to reading literacy movement is focused on: Reading likes in the community for women farmers. Encourage movement to love reading so as to create a culture of reading for the community. Initiating the establishment of a reading park as a means of maintaining, maintaining and developing a reading tradition. The goals and targets of community service are: 1. The formation of a culture of reading fondness within the village women farmers so that it can be developed in the family and community environment. 2. Encourage the formation of Community Reading Parks as a means of maintaining, maintaining, and developing reading traditions. Therefore, the subject of community service or community of service partners is village women who are members of the Women Farmers Group (KWT), Cidewa Village PKK Dewasari Village, Ciamis District, and women from the younger generation.

The underlying reason for choosing the Women Farmers Group (KWT), PKK and young women as partner-assisted communities is:

1. Women become important subjects in the movement to love reading. Women in rural areas have more time to interact with the family environment. The implication is that if women have good reading activities, it will affect their children, other family members, and the surrounding community.
2. Based on survey data and interviews, the women who are members of the Women Farmers Group (KWT) and the Cidewa Hamlet PKK are active and dynamic women who are very likely to be agents (warriors) in reading. The young generation is the future successor of the nation so that having good literacy must be used to love reading. Nationally and regionally women's education is still low compared to men in general.

Reading Literacy In KBBI (2000: 62) reading is defined as seeing and understanding the contents of what is written, which is read orally or in the heart. Reading-writing problems have emerged since ancient times (Kleden-Probonegoro, 1998, in Laksmi, 2004). Western scientist Plato is said to reject writing, despite the fact that he actually produces a lot of writing. Based on the myth that tells of God Truth, namely the god of knowledge, for example, geometry, astronomy, and so on. He taught the people of Egypt that grammatical knowledge, or knowledge of written characters, can make people wiser and more able to remember things. However, the Egyptian king refused, arguing that writing could weaken the soul's ability to remember. Similarly with other scientists, like Socrates and Aristotle, who thought that writing was not important. Socrates generalizes that writing has no meaning, because like painting, writing is only an inanimate object or an inanimate creature, whereas Aristoteles assumes that writing is a copy of language, words spoken from a human voice. Sound has a direct relationship with the mind. A contemporary scientist, Derrida states that writing is not just a "pictographic literary or

ideographic inscription, but a totality that includes the ability to transcend what is only normally physically appointed. Therefore writing is related to the concept of the soul, the concept of life, value, choice, and memory. People can feel the cold of the snow or the situation of the second world war from writing, without having to experience it themselves (Laksmi, 2004).

Reading is one of the language skills (maharah al-lughah) and as a complex activity, has complex goals and various problems. Complex goals are a common goal of reading. In addition to these general objectives, there are of course a variety of specific objectives that cause the emergence of types of reading, whether in terms of voicing or not when reading is divided into:

First, voice Reading or Reading Aloud. Reading Aloud. Effendy (2005: 129) said that in this loud/loud reading activity, the main thing that was emphasized was the ability to read by: (a) Maintaining the sound accuracy of Arabic, both in terms of comprehension and other sound characteristics; (b) The right rhythm and expression that describes the feelings of the author; (c) Smooth, not stagnant and repetitive (d) Paying attention to punctuation or graphic marks.

Second, reading in the Heart (Reading the Noiseless). Reading in the heart is a reading activity that relies on visual memories that involve eye activation and memory. Reading silently aims to gain understanding, both the points and details. In the activity of reading silently, it is necessary to create an orderly classroom atmosphere so as to allow students to concentrate on their reading. Physically reading in the heart must avoid: vocalization, either only moving the lips, repetition of reading, namely repeating the eye (vision) to the previous sentence that has been read, using the index/instructions or head movements (Effendy; 2005: 129)

Third, reading understanding. Reading comprehension is reading whose emphasis is directed at understanding and mastering the contents of reading. (arisandi.com) also stated that reading comprehension is reading material by capturing sharper and deeper thoughts, so that there seems to be satisfaction after reading. The ultimate goal of reading this understanding is the creation of an understanding and understanding of the speaker about everything (information), both expressed and implied in the reading. So what is meant by reading comprehension is a reading activity that has the purpose of understanding a particular text.

Fourth, reading ideas. Reading the idea of reading with the intention of finding, acquiring and utilizing the ideas contained in the reading. Reading idea is a type of reading activity that aims to find, obtain, and utilize the ideas contained in the reading. Idea readers will be able to search, find, and benefit from the ideas contained in reading material, if they are able and truly skilled at capturing the ideas contained in the reading material. To find the ideas contained in the text that is read, we must be good readers, including; know why he is reading (to find information and enjoy reading), understand what he is reading, master the speed of reading, and must know the print media.

Fifth, reading critical/analytical. Critical reading is a reading activity that is not limited only to understand and understand what is stated by the author, but to the question of why it was put forward, how it can happen, and the consequences of what can be caused. So, critical reading is a reading activity that is done wisely, full of tolerance, depth, evaluative, and analytical. The main purpose of analytical reading is to train students to have the ability to find information from written material. In addition, students are trained to be able to explore and show detailed information that reinforces the main ideas presented by the author. Students are also trained in logical thinking, looking for relationships between events with other events, and drawing conclusions that are not explicitly written (Effendy; 2005: 131).

Sixth, recreational reading. This type of reading has to do with the type of reading above. Recreational reading goals not to increase the number of vocabulary, not to teach new patterns, nor to understand detailed reading texts, but to provide training for students to read quickly and enjoy what they read. The goal is further to foster interest and love of reading. Selected reading material that is lightly popular, both in terms of content and language. Usually in the form of short stories or novels (Effendy; 2005: 130)

Love and Interest in Reading means to like, to be happy. While interest is attention, heart's preference/inclination for something (Big Indonesian Dictionary). So reading likes can be interpreted as a preference for reading, there is a tendency for the heart to want to read. According to Suhaenah Suparno one's reading interest should be measured based on the frequency and number of readings other than textbooks. Thus the reading interest of a person affects the number of collections that have been read in question (not textbooks/modules/ school textbooks). The collection of reading consumed can be obtained from anywhere. This is related to the role of book stores, reading parks, or libraries. When reading interest has grown, then adequate facilities (books/magazines/newspapers, and so on) are needed.

A reality if, in the realm of Indonesia, there are still few who have their own reading collections. Most collections are obtained by borrowing or reading in a shop/bookstore or library. Even those who are able (excess funds) can access via the internet, also have their own library. Thus, there is interest in reading so that reading likes are not evenly distributed. Back to the question above, who should cultivate a culture of love to read? If literacy has occurred, someone will be interested in reading everything, then become fond of reading. (Ketut Sumerta, library.baliprov.go.id, a bit of Reading Interest, 22 Feb 2016). In the reading literature, there have been many problems with reading interest. What is meant by reading interest is the tendency of the soul to encourage someone to do something about reading. Reading interest (Sudiana, 2004; Hakim, 2006; Yeti, 2012) is indicated by a strong desire to do reading activities.

People who have high reading interest always fill their spare time by reading. Such people always thirst for reading. Unlike the case with people who have low reading interest. Such people are usually reluctant to do reading activities. The desire to read is very low. Reading activities do not interest him. People who have a high reading interest will often do reading activities. With frequent reading, reading habits will be nurtured. For him, reading is felt as a fulfillment of needs. Such people will consider reading the morning newspaper, for example, as breakfast. By having a high reading habit, people will feel addicted to reading.

Therefore, to cultivate reading among the community, especially students, the development of reading interest needs to get serious attention. Reading interest is one of the factors that significantly influence reading ability. People who have high reading interest tend to have good reading skills. A significant correlation between reading interest and reading ability has been conclusively proven in reading studies. A close relationship between the two variables can be explained by the principle of learning to read, namely learning to read by reading (Smith, 1985, Gunning, 1991 in Sudiana, 2004). This principle emphasizes that people learn to read that is to do the reading activity itself. The more often you read, the better your reading ability.

The development of interest in reading, especially among students, must be done in order to improve reading and transmitting skills in reading. Many people assume that this case is the responsibility of the educational institution. The matter of developing reading interest is the responsibility of the school. In fact, the development of reading interest is actually a shared responsibility between schools, government and society, as well as families. So, schools, governments, communities, and families are very instrumental in developing this reading interest. Based on law number 43 of 2007 concerning libraries that

the culture of reading likes is the responsibility of families, education units (schools), communities, and the government. As the law states about the following article 48 library. 1. Cultivation of reading interest is done through families, education units, and the community. 2. The civilization of reading preferences for families as referred to in paragraph (1) is facilitated by the Government and regional governments through cheap and quality books. Civilizing reading interest in education units as well referred to in paragraph (1) is carried out by developing and utilizing the library as a learning process. The civilization of reading interest in the community as referred to in paragraph (1) is carried out through the provision of library facilities in public places that are easy to reach, cheap and quality.

The method of community service is in accordance with the focus of dedication that is proposed, then as a reference for its implementation a strategy and steps are prepared. Which will be carried out in Building Reading Literacy Movement for Village Women (Women Farmers Group (KWT) and PKK) are:

1. The Servant Team carries out technical preparations in planning procedures for the Reading Enthusiasm Literacy Movement for Village Women (Women Farmers Group (KWT) and PKK)
2. Conduct intensive communication and socialization with women leaders of RT, RW, and Village Women (Wanita Tani Group (KWT) and PKK) Cidewa Hamlet, Dewasari Village. Carrying out a Workshop on Reading Fond Literacy Movement for Village Women (Wanita Tani Group (KWT) and PKK) .
3 Initiating Community Reading Park as a facility to maintain, care for, maintain, and develop reading likes. Carrying out facilities, funds, and books to the community and parties who have a concern for development like reading and writing. Conducting joint reading activities.

Method

The method used is Participatory Assessment and Planing (PAP) which is known by a unique name in program or project planning activities that prioritize the active role of the community in every step of development, including starting from understanding local problems and potential, identifying needs to determine the objectives and planned activities to be carried out, as well as the plan to utilize the resources available in the community. The steps are as follows:

1. Socialization of Love Reading through RT, RW, and Mejelis Taklim for Women Farmers in the Village (Wanita Tani Group (KWT) and PKK)
2. Deliberation with village women leaders to prepare workshops on Building a Reading-Loving Literacy Movement for Women Farmers in the Village (Wanita Tani Group (KWT) and PKK).
3. Workshop on Building a Reading-Loving Literacy Movement for Women Farmers in the Village (Wanita Tani Group (KWT) and PKK).
4. Discussing facilities like reading with to build Community Reading Parks. Carry out the movement of books, magazines, money, and materials to build Community Reading Parks. A Community Reading Park was built as a center of activity for the Reading Enthusiasm Literacy Movement for Village Women (Wanita Tani Group (KWT) and PKK).
5. A culture of reading and literacy is developed in the community as an effort to improve gender equality for women.

Result and Discussion.

A.   Result

Results as explained earlier, the Indonesian reading index is very worrying. The reading index that is of concern occurs both in cities especially in rural areas. Therefore, socialization activities like reading are focused on places in the village as a basis for building a reading tradition. The survey and socialization of reading love activities began by consolidating with the Taklim Attaqwa Assembly through the DKM Masjid Jami 'Attaqwa, Chairperson of the Women Farmers Group (KWT), and Chair of the Hamlet Women's Organization which was incorporated in the Cidewa Village Family Welfare Development (PKK) in Dewasari Village. The results of the survey and dissemination to the DKM Masjid Jami 'Attaqwa, Chairperson of the Women Farmers Group (KWT), and Chairperson of the Hamlet Women's Organization incorporated in the Cidewa Village Family Welfare Development (PKK) of Dewasari Village, RT and RW produced findings that love of reading in the community is still very low.

Whereas it has become a common awareness that the development of advanced civilizations is inseparable from the influence of the high interest in public reading. So, it is not surprising that reading habits are an important indicator in determining the quality of the nation. Reading interest greatly determines the quality of the nation. Because reading habits contribute to creating quality, superior, quality Human Resources (HR) for the nation and state. Recommendations to strengthen reading interest in the community are needed activities to strengthen, encourage, and enhance the culture of reading through workshops about reading and deliberation where a place is needed as a vehicle for activities:

1. Workshop enjoying reading after the socialization of reading was enjoyed through the women farmers in the village who were members of the Women Farmers' Group (KWT) and PKK held a Workshop Building a Reading-Loving Literacy Movement for Village Women (Women Farmers Group (KWT) and PKK) was held on 26 January 27, 2016. This workshop was carried out based on the need to strengthen the culture of reading likes starting with women. Women as epicenter changes and conditions are not as great as men in demanding Science to be the subject of assistance. Not all women are farmers in the village who are members of the Women Farmers Group and PKK are involved. Of the total 70 female farmers and PKK who were only 35 participants. It turned out that after the event was completed many participants regretted why not all of them were involved as participants. The women farmer groups and PKK are very disciplined and have high motivation in attending workshops. This was marked by the participants present 30 minutes before the event began. During the activities of the women farmer groups and PKK participants who were participating in the workshop followed with great enthusiasm so that each session raised questions, shared experiences, and various proposals for immediate construction with community reading facilities that supported reading activities.
2. Initiation of the Development of Community Reading Parks Recommendations from the results of the Workshop as a Follow-up Plan (RTL) are establishing reading park as a center that provides spirit, motivation, and enthusiasm to maintain reading likes.

The proposals that appear are:
1. A Community Reading Park will be established immediately.
2. In addition to books related to religion and education provide books related to the development of women's skills. Like books related to farming, skills and creativity to support women's economy.

On the recommendation of the Workshop, the dedication team discussed with the Chairperson of the RT, RW, and the women who were members of the Farmer

Women Group and the Cidewa Village PKK in Dewasari Village formulated steps to establish a Community Reading Park, with steps:

1. Formulate a form of Community Reading Park for the center of the movement to love reading.
2. Develop steps to establish Community Reading Parks. The steps are: First, identify rich and caring people to become donors to Community Reading Parks. Second, look for areas that can be used for the right to use Community Reading Parks. Third, the teams and women of the Women Farmers' and PKK Groups gathered information sources such as books, magazines, and others.

These steps produced: first, infaq and the provision of various books and magazines. Book of religion, education, history, skills collected 312 titles and copies. Religious magazines and women collected 117 titles and copies. Secondly, residents donate to the *Hak Guna Pakai Bekas Ruko* for the center of reading activities until the formation of the Community Reading Gardens. Residents. The collected books and various magazines were arranged in the office room shelves. Third, reading activities begin. Some residents have taken advantage of the existence of the reading place for reading activities.

The overall results of the activity showed (1) the formation of a culture of reading fondness for village women began with the workshop activities. This passion has an impact on children in the families of the village women. (2) Through the Workshop activities to build literacy by reading is an important message to build awareness of the importance of reading to develop civilization and an advanced society; (3) Community Reading Park as an important place to maintain the spirit of the reading tradition. Therefore the formation of the reading saung is a means that pleases women; (4) The establishment of Community Reading Parks is an important part of starting the reading tradition in the midst of society; (5) with a Community Reading Park read not only women who are aroused by their awareness to read, but men also become part of visitors who actively read (6) from Community Reading Park to the beginning of various changes to build equality.

B. Discussion

The tradition of fond of reading to this day is still a serious problem to be raised. This was acknowledged by the Chairman of the East Java Province PKK and the East Java Province Library and Archives Agency. Complaints conveyed to counseling fond of reading village cadres in East Java is to increase reading interest of PKK cadres and the community so that they are not outdated (http://birohumas.jatimprov.go.id, February 17, 2016).

Reading activities received a very positive response from the participants. In the workshop dialogue, it was like reading a female PKK official who suggested that a reading platform is built soon. Reading can be used to encourage reading. In another question and answer session, it was revealed the importance of providing various books related to the lifeskill of mothers such as books on skills that support women's economic activities. While the women farmers are expected to have a number of books that support skills activities. This means that the Indonesian people can actually have a reading tradition when they receive guidance, atmosphere, environment, and pro policies encourage them to love reading. Unlike current data, it shows that according to the World Bank's report, Indonesian children's reading interest is low at around 51.7 percent. This low reading interest, under the Philippines 52.6%, Thailand 65.1%, Singapore 74% and Japan 82.3%. BPS data states that reading books for the people of Indonesia has not become a source of information, they prefer to watch TV by 85.9%, listen to radio 40.3 percent and read newspapers 23.5%. Workshop activities like reading for rural women have at least managed to build a message about the importance of reading and becoming the initial virus for

women. Virus love reading is expected to be able to spread in the family environment which is the first gate of the epicenter of the reading movement. Therefore, the enthusiasm of the people in the reading workshop should be maintained so that their enthusiasm will be maintained and increased. The suggestion that routinely do guidance in reading is an important point to achieve success in building a reading tradition.

One form of community enthusiasm that made the team feel guilty was the desire of all women who joined the PKK and the Women Farmer Group to be able to include all of their members as workshop participants. Therefore this workshop activity was considered successful in encouraging the community to build together the reading movement. If referring to countries such as Japan, America, Germany and developed countries, the people have a tradition of reading books so that the progress of civilization is very rapid. People from these countries have made books as friends who accompany all their activities. In Indonesia, this habit has not been widely seen. In fact, what seems to be limited to likes to read SMS, WA, Facebook, and other forms of social media.

Growing reading habits cannot be done instantly. A lot of literature shows the importance of teaching and growing interest in reading that is done early. Growing interest in reading since early childhood, is the main key to the success or failure of a habit or culture of reading a nation. The habit of reading in the home must take place warmly, comfortably and intimately, children can also read while playing. Another way is to invite children to visit the library or park often as often as possible. Let the child choose his favorite book. Recommend children with books from famous and favorite writers accompanied by complete, comfortable and fun facilities for children. Come on, make the library a smart family friend. Another purpose of holding workshops to love reading is to foster interest and interest in reading through various readings and media available to instill a love of the culture of the nation, unity and unity. Unproductive internet is one of the causes of strong low interest in reading, because the internet is not used as something productive for science. Therefore, both the government, education, community, and family must work together to build a reading culture. The government must have a pro-reading policy by procuring libraries and books to remote areas. Library is not decoration. The library must be the service of the world of science.

The world of education must design a reading-based curriculum. Teachers or educators design various tasks that require students to read. Examples of what has been done by moderate Islamic figures KH. Irfan Hielmy gave a task to his santri in Darussalam Ciamis to read at least 50 pages per day. In developed countries such as Germany, France and the Netherlands, high school students are required to complete 22-23 book titles before they graduate from school. In Indonesia this culture has not yet been established. At the family level we have to turn off the TV, offline, and smartphone to have a reading schedule. With all moving poverty reading problems we can begin to overcome. In accordance with the first religious order, Iqra.Amin. After the Workshop and socialization of reading culture the residents voluntarily gave the shop room to become a temporary reading saung until a permanent Saung Baca was owned by the residents. Residents began to arrive to read. Because the location of the roadside is located in a shady garden. One of them is Pak Jujun who visits daily reading while touching his grandson. Likewise, young women who read on the spot while relaxing. However, because it is just starting to build a reading culture it is not easy. The convenience factor of reading location is an important factor.

Community Reading Park initiated and established with the community is still the first step. Good management is also needed. In the first months still not been explored. However, building a mindset that reading is important has succeeded in society (Faradina, 2017). From reading this hopes to be the beginning of change. Conclusion In accordance with the focus of this service, the conclusions are as follows: 1. Beginning with the

formation of a culture of fondness for reading for women village farmers with workshop activities. This passion has an impact on children in the families of village women

Through Workshop activities to build literacy by reading love is an important message to build awareness of the importance of reading to build civilization and advanced society. Community Reading Park becomes an important place to maintain the spirit of reading tradition. Therefore, the construction of Community Reading Park is a means that pleases women. The establishment of a reading competition is an important part of starting the reading tradition in the midst of society. By increasing literacy and culture for women farmers in the village to institutionalize gender equality.

Conclusion

In accordance with the focus of this service, the conclusions are as follows: Beginning with the formation of a culture of reading fondness for village women with workshop activities. This passion has an impact on children in the families of the village women. Through the Workshop activities to build literacy by reading is an important message to build awareness of the importance of reading to build civilization and advanced society. Community Reading Park becomes an important place to maintain the spirit of the reading tradition. Therefore, the construction of Community Reading Park is a means that pleases women. The establishment of a reading competition is an important part of starting the reading tradition in the midst of society.

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BUILDING A CREATIVE ECONOMY OF VILLAGES "TANGKIT LAMA" DISTRICT OF SUNGAI GELAM MUARA JAMBI

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Abstract

The potential of dynamic communities must be developed with good economic activity management. Of course, build a good standard of living with adequate income. This was done by the author conveying one of the potentials of the Village in Muara Jambi Regency which could be the starting point for economic progress in Jambi. Various economic activities developed by the community, ranging from gardening, farming to sewing activities. This is very potential if developed can generate people's economy through creative actions, not only the potential that has been developed and the results but needs sustainable development and hope can be an additional source of income for every household. So there needs to be good management in managing community economic activities based on potential and development. In this paper, the author tries to raise the reality of the community of Tangkit Lama Village in developing creative economic activities. The research methodology used in writing based on the results of this study is descriptive research with a combination of community service-based research Asset Based Community Development approach. The redultsshow that the community needs to improve good management in managing community economic activities based on potential and development.

Keywords: *Community Potential, Creative Economy Management*

Introduction

Muaro Jambi Regency was formed based on Law No. 54 of 1999 as a division of Batang Hari Regency, and de facto the effective activities of the government began on October 12, 1999 along with the inauguration of a temporary Bupati official prior to the establishment of Definitive Regent officials, with the central government in "Sengeti" Sekernan District is 38 KM from Jambi City (Doc. Pemerintah Desa Tangkit Lama Kab. Muara Jambi, 2017/2018). When carrying out economic development, the first thing that must be clear is how the concept is used? Likewise, an economic concept that has been adopted as in Indonesia, then there must be an evaluation to assess whether the concept implemented is correct and able to solve the problem or is it the opposite? The same applies to the Tangkit Lama Village.

One of the development paradigms in question refers to the normative theoretical approach known as the Independent Development Paradigm approach, self-reliance which can then be elaborated in a broader meaning called the Local Self-Reliance Development Paradigm. Especially in an economic perspective, this same development paradigm can be realized only if the government is able to implement and empower a populist economic system, namely an economic system in which economic actors make economic decisions based on decentralized and independent decision-making patterns in accordance with natural resource, human resources and institutional conditions (Gilarso, 1994). With the realization of the same policy, it can be interpreted that the government has directly or indirectly carried out its responsibilities or obligations in ensuring the fulfillment of the economic welfare rights of its people. Economic development strategies are basically empirical concepts that are directly related to the behavior of government policies. This

means that the development strategy is strategic planning that is implemented by the government to be able to improve the welfare of the community, both in terms of material and non-material that are directly related to human and natural resources that are owned and related to the international world. So, a country's development strategy is a reflection of the ability of a government to act to achieve certain goals. So, if there is a crisis in a country, it can be said that there is a crisis in the development strategy implemented by the government (John, 1935).

Tangkit is a village located in Sungai Gelam sub-district, Muaro Jambi Regency, Jambi, Indonesia. Most of the population depends on pineapple plantations and is a center for pineapple production. In addition, Tangkit Baru is also one of the producers of Patin Fish in Jambi province, and at present, there are approximately 1,300 units of ponds belonging to the community which is potential to be developed. Tangkit is an area that is developed by non-governmental organizations, and 98% of the population of Tangkit is a descendant of the Bugis Wajo people who come from South Sulawesi and the everyday language used by the people is Bugis and Melayu Jambi. And as the Tangkit Baru mascot, a monument is named after the Pineapple Monument which is located right in the middle of Tangkit Village.

Society as an element that is driven is no less important than the community that is positioned as a driving element. Even public awareness to change is a vital element, meaning that no matter how maximal the driver's performance is, but what is moved does not have the awareness to change, then the expected change will never be achieved. Thus, to achieve an expected change, the two elements must work in synergy. There must be no inequality. Everything goes according to its function. In addition, the existence of support from external elements, such as the government, also influences the maximum changes in society. The government, as the holder of power, has a very important function in controlling the community. With the laws and regulations that apply the government performs the function of controlling the community. In this way, all government policies and regulations must be oriented towards changes in society.

Theoretical Review

1. Social - Transformative Research

Ahmad Mahmudi (LPTP Solo) "Social research - religious based on community service at this time is very dry with the existing social reality." There is only the content of the research that is "comot there is a lot here" so that it cannot express social reality, coupled with the literature that is used only to remain "dirty here and there" so that the results of its research do not answer anything from the existing social reality, social reality which needs researchers to answer every problem that exists. Stagnation in socio-religious research has emerged at this time; we rarely find the names of research from Kuntowijoyo, Selo Soemardjan, and other social studies that have a good attitude of research attitude and care for the existing social reality (Mahmudi, 2017).

Socio-religious research should be able to describe the narrative of life, not a narrative consisting of texts, or translations. The results of the research are thirsty with real conditions in social reality in the community so that the emergence of the so-called "remote control" socio-religious research only pursues broadcasts, research is only based on limitation, research is merely a project without any element of life in results existing research. If this continues, there is only social-diversity research that is not what it is. Social transformation in research as an umbrella of research methodology gives rise to discovery researchers; namely, researchers who search for, search for, find and discover what's behind the existing social reality. Researchers who free themselves from existing myths, limitation of

existing projects, amount of funds in existing projects, limitations. So that ultimately researchers who on the basis of social transformation can have the name of social reality sensitivity. Not enough sensitivity but must also have a lot of literacy study material as a scientific theoretical basis to become a tool / tool in the field.

Clifford Gertzz rejects "researchers who consider society as an object of the research process" this is a danger if it continues to be carried out because the community is not an object that must be made into inanimate objects without the actual life dynamism of the people who are more aware of the situation starting from the formation of the community in the village down descendants that should be the "subject" in the study and we are only part of the subject who wants to know "to know" about them (the community) to know more "most-to-know." So that finally they can understand what is the substance of reality existing social.

Thomas Khun in "The Structure of Scientific Revolutions": A reference framework or worldview which is the basis of a theory's conviction or foundation. It is clear for understanding in the paradigm of social change that the basic theory or reference is the reality of life in the World / Society which then becomes an entrenched view of life or even becomes the "Dogma of Life." Dedication activities in the paradigm of social transformation are sustainable (empowerment) and include democratic values of governance to share power fairly in society as transformative socio-religious research. The focus of this service lies in the utilization and maintenance of community resources along with the provision of equitable access to all levels of society. Not just fish, fishing and skills that become concentrations but rivers (spaces), healthy ecosystems and ecology where fish can live and be utilized.

2. Creative Economy Management - Community Potential

Creative economy management must have a strategy. Theoretical study, namely the development strategy is defined as an approach that is used by the government to achieve the main goal of development, namely the achievement of «equitable welfare of the community» that must be linked to aspects of how the government must be responsible for ensuring that it can fulfill the basic rights of its citizens, such as economic rights; rights to social and cultural rights, as well as civil and political rights (Gilarso, 1994).

What is clear, with the implementation of the Neoliberal development strategy so far, the Indonesian government has largely ignored its various responsibilities to fulfill the various rights of its people both quantitative and qualitative. As a consequence - as explained in a simple way - some aspects of the life of the nation and state finally collapsed by a crisis whose nature is now multidimensional. In this connection, the offered Local Self-Reliance Development Paradigm is an alternative development strategy that is believed to be able to overcome the problems faced and at the same time can be used as a blueprint for future development policies (Mubyarto, 1999).

Especially in relation to the government's responsibility to guarantee the fulfillment of the basic rights of its citizens in the field of economic welfare, the government must be able to create or find a format for the national economic system that is more in line with Indonesia's real conditions, by optimally trying to create opportunities so that the pattern of decision making from economic actors takes place independently or decentrally, because, in reality, the actors and the economic region of the country are not homogeneous in relation to human resources, natural resources or existing economic institutions (John, 1935).

In this case, it means that the development strategy that is prepared must be more in favor of the interests of the economic activities of the common people, based on the moral, economic principles of kinship or economic democracy, by not forgetting the aspects of environmental sustainability. The economic concept that is in line with that relates to the people 's economic system. Until now the definition of popular economy is still difficult to agree on. However, based on various scientific reading sources, literally, we with all the limitations try to conclude that populist economy is an economic system based on the economic power of the people (Deepak and Myint).

Where the people's economy itself is as an economic activity or business carried out by the common people (popular) which independently manages any economic resources that can be cultivated and controlled, hereinafter referred to as Small and Medium Enterprises (SMEs), especially covering the agricultural, livestock , crafts, food, etc., which are intended primarily to meet their basic needs and their families without sacrificing the interests of other people (Dawam, 1997).

Normatively, the philosophical morality of the populist economic system is actually already contained in the '45 Constitution, specifically article 33, which, if simplified, means that the nation's economy is based on economic democracy where the prosperity of the people is much more important than the prosperity of individuals. Then, because the earth, water and natural resources contained therein are the subjects or sources of people's prosperity, then this means that they must be controlled and regulated by the state for the greatest prosperity of the people (Muljana, 2001).

3.   Islamic Economics and Its Application

Islamic economic conception is different from the capitalist economic conception or commonly referred to as conventional economics. The difference does not only refer to the aspect of aqidah or principle, but also includes values standards, and methods for applying them. Islamic economic conception refers to sharia which is the rule of our religion. Because every human act including economic and development policies, as well as economic activities of the community must be bound by sharia law.

In terms of how to solve economic problems and build economic conception according to Islam, Taqiyuddin an-Nabhani in his monumental book-Nizham al-Iqtishadi fii al-Islam stated basically the method used to solve economic problems is the same as the method used to solve problems other human life. This means that in all fields of human life and the problems faced by the method of solving it is the same, namely by applying sharia law. What is different is only the field or object that is punished not the sharia (An-Nabhani, 2002).

The core of the economic problems that must be solved is the problem of obtaining the usefulness of this problem from the perspective of ownership, management of ownership, and distribution of wealth to meet human needs in order to sustain life. Therefore, a mechanism is needed to regulate and direct humans to be able to fulfill their living needs properly. In this case, human beings are seen as individuals who must be fulfilled their needs as a whole in accordance with their capacity as humans, not viewed collectively.

To solve these economic problems, an-Nabhani outlined the need for laws governing ownership, management of ownership and distribution of wealth (also called three economic rules), as well as a political economy in order to solve economic problems. According to an-Nabhani, economics is an activity regulating

the affairs of a property, both concerning activities to increase the amount of wealth and maintain its procurement discussed in economics, as well as activities that regulate the mechanism of distribution of wealth discussed in the economic system. Based on this, the discussion of economics must be separated into discussions about economics with the economic system.

Economics is the science that discusses production and its quality and how to determine and improve its facilities. Economics is universal because it is pure science that is not influenced by a particular outlook on life. Whereas what is meant by the economic system discusses how the distribution of wealth and ownership, as well as transactions related to wealth. Economic systems are unique and are influenced by certain views of life. Within the scope of this economic system, Islam stipulates the existence of Shari'a. Thus, in the conception of Islamic economics only talk about the problem of how to obtain wealth, manage wealth, and how to distribute wealth in the midst of society. Based on this, laws related to economics are built based on three rules, namely ownership, management of ownership, and distribution of wealth in the midst of society. Furthermore, these three rules are called economic rules.

Method

The research methodology used in writing based on the results of this study is descriptive research with a combination of community service-based research Asset Based Community Development approach developed by UIN Sunan Ampel Surabaya, then we from STAI Ma'arif Jambi tried to implement it. Collection of data with Observation, Interview, and Documentation. By using data analysis techniques from Miles and Huberman, the process of data collection, data selection, and data presentation stage begin. Test the reliability of data by triangulating data.

Asset-based community development (ABCD) is an approach in the development of a community that is in a large flow striving to realize a social life order in which people become actors and determinants of development efforts in their environment or often referred to as Community-Driven Development (CDD). Community development efforts must be carried out from the very beginning to place human beings to know what is the power that is owned and all the potential and assets that have the potential to be utilized. Only by knowing the strengths and assets, is it expected that humans would know and be eager to be involved as actors and therefore have an initiative in all efforts to improve.

Through the ABCD approach, community members are facilitated to formulate an agenda for change that they consider important. Community service activities carried out by the community are very important to ensure that community members have the opportunity to participate as determinants of the change agenda. When the community has determined the change agenda, whatever the plan is, the community will struggle to make it happen.

Results and Discussion

1. **Demography of Tangkit Lama Village**
    Tangkit Lama Village is divided into 4 hamlets, namely Hamlet I, Hamlet II, Hamlet III, and Hamlet IV. The number of RTs in Tangkit Lama Village is 27. The number of households in Tangkit Lama Village is 1094 households with a total population of 4046 people. With details of male population numbering 2100 and women numbering 1946. As it should in Indonesia, the village of Tangkit Lama also has two seasons, namely the dry season and the rainy season starting from October to March. Rainfall that occurs in the village of Tangkit Lama varies, high rainfall occurs from November to February, rainfall is currently occurring from March to April and September to October, rainfall falls in May to August.

    Community Work. PNS. In addition to the above work, some of the Tangkit Lama villagers are civil servants & teachers. The details of the number of civil servants are around 50 people. Police & TNI In addition, the people of Tangkit Lama village also work as Police & TNI. The details of the number of police are 24 people, while the TNI is 26 people. Trader. In addition to the above jobs, other jobs are mobile traders. Traders in the village of Tangkit Lama vary, including vegetable sellers, mobile jamu, shop vendors, stalls, and others. Details of the number of traders, 345 people.
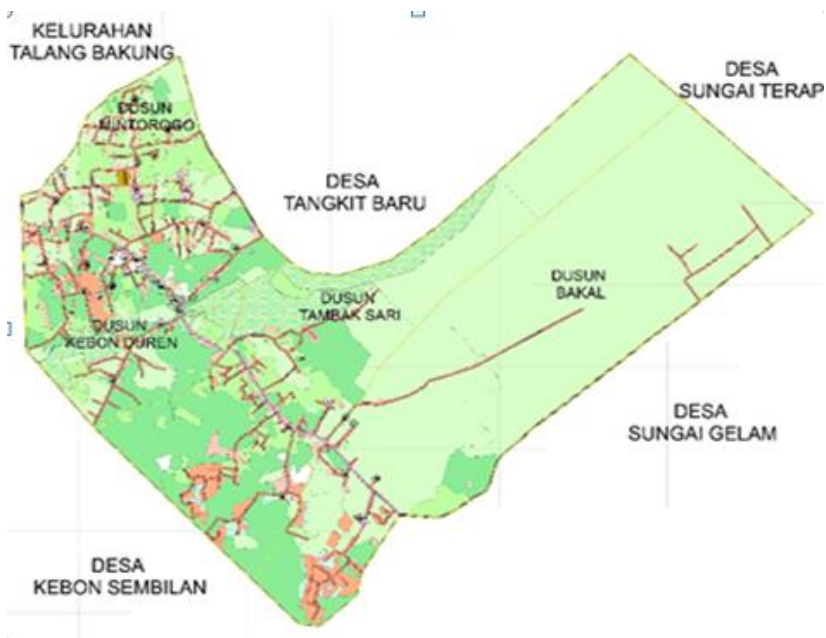

Figure 1. Map of Tangkit Lama village:

2.   Development of the Potential of the Tangkit Lama Village Community

Tangkit village is rich in agricultural land, it is not surprising that most of the villagers work as farmers and farm laborers. The types of plants that are planted in this village include rubber, oil palm, corn, tobacco, chili, green beans and peanuts, kale, spinach, mustard greens, watermelon. The total area of agricultural land is 5730 ha, with details of 1500 ha of a residential area, 3879 ha of rubber plantation area, 200 ha of oil palm area, 20 ha of palawija area, and 121 ha of horticulture area.

On the sidelines of his activities as a farmer, the people of Tangkit Lama village also have cattle and goats, they can fill the vacancies after returning from the garden. This is usually done by the fathers and mothers of the residents of Tangkit Lama village. In Tangkit Lama village, there are also many people who work as tailors, usually, they sew when they order clothes or deliberately make clothes for sale. With the advances in technology that are very sophisticated at this time they can take samples of clothes by using an application that is on Android, they can also buy materials or ornaments that are needed with android only they still have to go to town to retrieve the package ordered. Usually tailors in Tangkit village on an average day get orders of approximately 3 to 5 pieces of clothes and will be crowded when there are certain events or close to religious and national holidays.

The old Tangkit village, which covers 5730 ha, is located at an altitude of about 400 m above sea level. Part of the area is agricultural land so that the majority of the population make a living as farmers. The area is divided into 4 hamlets, namely Hamlet I, Hamlet II, Hamlet III, and Hamlet IV. Of the four hamlets, it is divided into 27 Neighborhood Associations (RT). Next, we describe a little information about the four hamlets in Tangkit Lama Village based on the results of our interviews with local residents (more precisely the speakers).

According to the quota, the natural assets in Tangkit Lama Village in particular will, on average, residents have rubber plantations, there are also those who only work as laborers in the rubber plantation owned by residents. Rubber forests in the river flow make rubber trees fertile and can produce quite a lot of rubber. Constraints that are often experienced by rubber farmers here are the decline in the price of rubber in the hands of middlemen. This makes it difficult for citizens to fulfill their needs. Pak Kuwat said that out of 5730 ha of land in the old Tangkit there were 3879 rubber plantations.

Livestock in the hamlet of Bakal, most of their citizens breed goats. There are also those who only maintain livestock owned by other people and get wages. Social assets in the village of Bakal. In this hamlet, there is one school for early childhood education (PAUD), kindergarten (TK), and SDN 57, MI Nurul Ma'arif, and Aziziah Islamic Boarding School. The number of students in this elementary school is around 200 people in grade 1 to grade 6, unfortunately, the classrooms in this school are still limited. Evidenced by the narrative of Mr. Sutarno as the village headmaster, he said that first and second-grade students entered school at 7:00 to 10:00 and for grades three to six entered 07.00-12.30.

The average teacher teaching in each school is honorary teaching staff and not civil servant (PNS) teachers. In this hamlet, there are two mushollas and two mosques that are close to the homes of local residents. Youth in this village is also considered quite productive. Evidenced by the formation of badminton clubs, this badminton club consists of young people in this village. This club has

permanent members. Members of this club often gather at night to practice or just share, they remain a solid and compact team.

In this hamlet has one important figure. He was named Mbah H.Usman. He is a religious teacher who teaches recitation. This teaching activity was carried out in his private house which was right next to the breaking house, and the learning activities were carried out after the Ashar prayer and after the Maghrib prayer. On February 17, 2018, we held a gathering activity in the village of Tangkit Lama, we visited KASI PEM, namely Mr. Nursalim, from him we got some information. Among them is the information held that the Tangkit Lama village has assets such as agriculture (rubber, kale chili, spinach, mustard greens). Mr. Nursalim explained about the condition of Tangkit Lama village. In the Bakal hamlet, the majority of the population work as farmers and breeders. The usual animals in livestock in this village are cows and goats. The conditions in this village are very fertile and rich in natural wealth. In 2015 electricity began to enter and illuminate the village of Bakal.

3.   Creative Economy Management of Tangkit Lama Village

The economic situation of the population of Tangkit Lama Village is included in the middle economy. This is evident in terms of building houses which are mostly made of stone although there are still some houses made of wood. The majority of the residents of Tangkit Village are farmers. There are also some who work as Civil Servants (PNS), Tukangbatu, Tukangkayu, Ironworkers, Massage Workers, Mobile Traders, and others. We have conducted interviews about the income and expenses of each type of work undertaken by the Panjang village community. Furthermore, the interview results data will be used as a sample to determine the income obtained by each type of work contained in Panjang village. The results of the interview will be attached to the appendix at the end of the report.

Basically, the assets owned by the Tangkit village are quite a lot, ranging from human assets, nature, crafts, and so on. it's just that they don't have time to think about the assets in their area, especially how to develop them. Local villagers, the majority of whom work as rubber farmers, are always preoccupied with cutting or taking sap from rubber trees. Their minds were drained to think about how to make rubber plants produce a lot of sap.

In addition, rural communities are people who are always satisfied with the status quo. That is, they will not move to develop other assets, other than rubber and oil palm before there are promising results. Therefore, the extra and continuous escort is needed to shape the mindset of the people who are aware of and develop the assets around them.

For this reason, cooperation is needed between the elements of society as a driving element with the community as an element that is driven by its awareness to realize and develop existing assets. The establishment of awareness to recognize and develop existing assets cannot be separated from a fairly intense escort towards the community. In addition, the openness of the community in providing information related to existing assets and the desire to recognize and develop also supports the formation of public awareness to recognize and develop existing assets. Without the desire of the community as an element whose consciousness is moved, all efforts made by the community in carrying out escorts will be nonsense.

The synergy between the community and the local community to recognize and develop existing assets is worthy of appreciation. However, until

now, the community and society can only develop one asset, namely the making of handicrafts. This is due to the difficulty of making people aware of developing other assets. They are still busy with agriculture, especially rubber and oil palm. It took a long time to get people to want to develop other assets.

Conclusion

Tangkit village is rich in agricultural land, it is not surprising that most of the villagers work as farmers and farm laborers. The types of plants that are planted in this village include rubber, oil palm, corn, tobacco, chili, green beans and peanuts, kale, spinach, mustard greens, watermelon. Basically, the assets owned by the Tangkit village are quite a lot, ranging from human assets, nature, crafts, and so on. it's just that they don't have time to think about the assets in their area, especially how to develop them. Local villagers, the majority of whom work as rubber farmers, are always preoccupied with cutting or taking sap from rubber trees. Their minds were drained to think about how to make rubber plants produce a lot of sap. Various economic activities developed by the community, ranging from gardening, farming to sewing activities. This is very potential if developed can generate people's economy through creative actions, not only the potential that has been developed and the results but needs sustainable development and hope can be an additional source of income for every household. So there needs to be good management in managing community economic activities based on potential and development.

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FEMALE'S FINGERS MYTH (GENDER STUDY AND AL-QUR'ĀN PERSPECTIVE)

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Abstract

"Female's fingers myth" is so believed by most female communities, especially Javanese ones, particularly in Pekalongan. Fingers owned by them are described as their faithful with their husband. This belief is so strong that it impacts the violent action to them in most communities. This violence happens to both engage and married women. This phenomenon is often missed and hardly touched by the law. It is because the violence happens to them is the oldest violence form, that most people view it as something common and proper. It is one of the supporting factors that the male's superiority to female is imperishable. This perspective must be taken apart and reform soon in order that the gender bias does not happen because the Holy Qur'ân as the Muslim's guidance also does not teach that. Through the result of this study, it is evident that the community still needs better understanding on Islamic perspective to refute the myth. The finding becomes a crucial stepping stone for further research on community engagement to the people in Pekalongan.

Keywords: *myth, superiority, violence, gender*

Introduction

Talking about the existence of women in the current era, it seems that we are faced with a variety of violent phenomena that are still disturbing. There are various news that embellish the mass media seems to show that violence against women has become commonplace in society. Violent events, such as rape, sexual harassment, exploitation, and infidelity by husbands, have never been absent from mass media coverage.

Violence is a nature or condition that contains strength, pressure, and compulsion. Violence is related to compulsion, which means hard pressure. Violence is also often associated with acts of rape, namely an act of subjugation by force and violence (Windu, in Nashir, 1999: 64). The dimension of violence is not only related to physical territory, but also psychological or even system. Domestic violence is generally related to the process and structure of the patriarchal cultural system that holds people in bondage. A system where violence is growing has become a tradition that is difficult to reach by jurisdiction.

The phenomenon of violence against women is less considered in the daily life of the community. This phenomenon only emerged and became a horrendous polemic when bombastic violence issues erupted, such as the mass rape that occurred on May 14, 1998. In fact, such events actually happened almost every day even though they occurred in an absurd form (impossible, unreasonable) and unexpected places. One of the locations of violence against women who are usually neglected is in household institutions. Indeed, vulgar forms of violence against women at home are not so visible. However, if the forms of violence are examined closely, they have been integrated and fused in the form of abstract victimization of women.

This form of violence against women in household institutions is not only in the form of abuse, beatings, murder, or actions that are clearly criminal, but also it has manifested itself in false forms, such as wife's rape, sexual abuse, husband's authoritarianism, exploitation of wife's work, seclusion, husband's infidelity, and the like. Domestic violence is a violation of human rights and is also a crime against human dignity.

Such forms of violence are clearly contrary to Undang-Undang Republik Indonesia Nomor 23 Tahun 2004 concerning Elimination of Domestic Violence.

Domestic violence ranks highest, but it is "safe", stored, and hidden and is not realized by the community as an issue of social pathology. Because of violence against women is the oldest form of it, most people regard it as something normal and are considered a natural event. Rifka Annisa's Women's Crisis Center Yogyakarta,n non-governmental organizations (NGOs) that cares about violence against women, as reported by Soemardi (2000: 8), finds more and more indications of violence against women. In 1998, it has been revealed 206 cases and in 1999 a total of 331 cases which means an increase of 60.67%.

From 331 cases of violence against women discovered by Rifka Annisa in 1999 in the form of physical, sexual, psychological, political and economic violence, quite a lot were actually carried out by people who had intimate relationships with victims, such as husbands or boyfriends. These types of violence often occur because husband and wife or for those who are still in the courtship period there is often a strong pattern of power relations. In general, the wife or girlfriend becomes the party to be controlled. In this situation, women become very vulnerable to violence.

Violence subject to a criminal offense is torture, rape, obscene acts, murder, kidnapping/hostage taking, and trafficking in women. Violence against wives ranks highest (219 cases), violence against girlfriends (57 cases), rape (17 cases), sexual abuse (16 cases), domestic violence (9 cases), unwanted pregnancy (8 cases), and incest (5 cases). Violence against wives commonly known as marital violence or domestic violence is a hidden reproductive health problem. This is due to the enormous social denial of the husband's abusive treatment of his wife as a form of human rights violations. Through marriage institutions, domestic violence often occurs smoothly and without notice. Through a marriage procession, it seems that women's status changes from members of society who are independent and equal to men being subordinated and a dependent wife. From the procession, a kind of contemporary victimization is taking place. As a result, the violence that happened was forgotten to be considered by both the general public and the wife itself.

Theoretical Review

1. Causes of Violence Against Women

Subhan (2004: 17) states that the cause of violence against women is the result of unequal power relations, both gender, social class, ethnicity, race, and state relations. In addition, there is an assumption that interfering with other people's household affairs is unethical. This kind of paradigm causes the fate of women victims of domestic violence to get worse. Theoretically, according to Sugiarti (2000: 6), there are three categories of causes of violence against women (wives), including (1) egoistic domestic violence; (2) altruistic domestic violence; and (3) anomic domestic violence.

First, domestic violence is egoistic, which is something that is the result of the weak integrity of the wife into the community. Marriage institutions cause a woman who is proud of her proud mothers to experience social disorganization. As a result, the violence that happened was responded with resignation without knowing the solutions.

Secondly, altruistic domestic violence. Violence in this category is caused by the wife who considers that submission to what the husband does is the truth both in the form of ancestral orders, religion, and blind loyalty. Moreover, in our society, there have been many exclusive jurisdictions for women, such as cultural attitudes about the marginalization of women in the household.

All this time, society still see the faces of Javanese women as faces of oppression. In the opinion of feminists in general, Javanese culture is a culture that does not provide a place for equality between men and women. This kind of accessibility is due to Javanese women having a character that is identical with Javanese culture, such as fine words of speech, calm, silence/calm, dislike of conflict, attaching to harmony, upholding family values, being able to understand and understand others, polite, high self-control / controlled, endurance to suffer high, play an economic role, and loyal / high loyalty (Handayani and Novianto, 2004: 130).

Marginalization of women in the household is also due to a paternalistic conception that is formally present in terms of the division of roles between men and women. The paternalistic conception that developed in Javanese society was the effect of the context that the wife was "*konco wingking*". In Javanese culture, there are indeed some customs that are vague and prioritizing paternal ties (Handayani and Novianto, 2004: 117).

The idiom of "*swarga nunut neraka katut*" which means the happiness or the suffering of a wife depends only on the husband, is an example where women are considered not to play a role in life. The cultural situation with a pattern of thought as reflected in the expression is still very dominant until the end of the 20th century.

In Javanese society, we know the teachings in *serat Centhini* about the "five-finger" symbolism of women, as told by Nyai Hartati to her daughter, Rancangkapti. Rancangkapti was the daughter of Ki Hartati and Nyai Hartati, the skipper from Pekalongan (Ranggasutrasna, et al., 1991: 281-282). The following is a summary of the story.

Nyai Hartati asked Rancangkapti. "My beloved daughter, did you know the names of the five fingers and their meaning?" "I do not know, Mother." Rancangkapti then hugged and kissed repeatedly. Her right hand is held by her mother. "Now, remember, my dughter, we have five fingers. First, the thumb; second, the index fingers; third, the middle fingers; fourth, the ring fingers; and fifth, the little fingers. Please, know them. God gives five postulates to women. They can be seen from the meaning of each finger. You are given a thumb by God, so that you will be satisfied with your husband. That is, it is easy to carry out the will of the husband.

The index finger suggests that you do not dare to fight your husband and carry out all his orders. The middle finger symbolizes the superiority of the husband. If he gives you something, even a little, say a lot. The ring finger means you have to be nice in front of your husband, not rude and moody. You must look cheerful. Even though you are anxious, you have to get rid of the restlessness. Little finger means you have to be skilled in serving your husband, not too fast and not too slow. If it's too fast, it will appear as if you were angry.

If you remember all, I guarantee you will be happy in the world and the hereafter. And do not be ambitious, be sincere inwardly." Rancangkapti took note of that teaching. " Ouch my mother, pray to God in order I will be allowed by Him to carry out like a five-finger gesture."

From the fragments of the story above, we can conclude the meaning of the five fingers. *Jempol* (thumb) means *pol ing tyas*, its mean that a wife must surrender fully to her husband. Whatever the husband wants, it must be obeyed. *Jari panudhuh* (index finger) means a wife must never break *tudhung kakung* (instructions) of a husband. *Jari panunggal* (midle finger) means a wife must always relax and maintain the dignity of her husband, whatever the husband does. The ring finger means a wife must keep her face sweet in serving her husband, whatever her condition. Finally, the little finger (*jenthik*), means a wife must be *athak-ithikan* (skilled and resourceful in various kinds of work to serve the husband).

The myth of this "lima jari" in women is used as a proposition for them (men) to subordinate, distort and rape the rights of women who are proud of their motherhood. It aims to always preserve the patriarchal culture and system. In fact, this system is clearly a form of violence that is contrary to the structure of modern society.

Third, the anomic domestic violence. Violence against women on this side is a result of the weakness of the rules of the community (government) towards its citizens. We can see how the rule of law on violence against women has been regulated in Article 285 of the KUHP. The rules in Article 285 of the KUHP do not seem to be able to ensnare husbands who commit domestic violence against their wives because the violence is difficult to fulfill the elements of the article, which includes violence or threats of violence and forcing women to have sex with them outside of marriage.

In another Article, Article 106–108 of the KHUP states that a wife belongs to a husband. From that context, sex for the husband is considered as a right, while for the wife is an obligation. Therefore, rape of the wife is often considered by the husband as a fulfillment of the rights of a man. If examined carefully, the symptoms of violence in the family actually show symptoms of social pathology in the part or structure of people's lives.

According to Nashir (1997: 59), society or some units in society are experiencing social pain, especially mentally and spiritually ill. Social change, like its distinctive character, always shows two contradictory sides, namely the positive side of progress and the negative regress. There are several solutions that should be able to be done to overcome this phenomenon. This phenomenon is expected to anticipate the paradigm gap in the role of men who have multiple interests so that social disorganization issues for women can be eliminated as early as possible.

Firstly, anticipation through empowering the reference group or peer group so that social disorganization experienced by the wife can be merged. This empowerment can be done through education. Education is not only an area of male domination, but also a shared property. Therefore, wise education behavior is empowering women's intelligence in their fields as men empower their potential in certain fields as well.

In a critical perspective, education affairs are critical reflection on the dominant ideology towards social transformation. The main task of education is to create space in order to realize a critical attitude towards discriminatory social systems and structures, injustice and deconstruction and advocacy towards a more just social relations system. The vision of education is to criticize the dominant system as a partiality towards the small people, women, and children or those who are oppressed. In a critical perspective, education must be able to create space to identify and analyze freely and critically for social transformation. In other words, the main task of education is to "humanize" humans again or free humans who experience dehumanization because of unfair systems and structures (Fakih, 2003: xvii).

Secondly, it is necessary to cultivate the double income family so that the husband is no longer the only breadwinner outside the home. From that culture, the wife's submission to acts of violence that occur because of fear of divorce or unpreparedness to make a living on her own can be eliminated.

Thirdly, there are many needs to be a reorientation and revision of institutions and legal instruments regarding legal protection for women because the law that regulates acts of violence against women is still gender biased. The problem is the law often does not side to women who are victims of violence, so there needs to be a polarization of the meaning of "violence against women, especially wives". The aim of polarization of meaning is so that the disguised violence against wife can be touched by the law. With the improvement of the law, maximum protection is expected for women from the threat of violence. That's way, the law will truly be able to straighten out the "myths of women's fingers" which actually bend security rights and security for women.

2. A Glance of Myths

In everyday life, the word "myth" usually has a connotation with things or stories that are not true so that it does not need to be believed. Myths derived from the word mytos are often contradicted by rationality based on logic. However, research conducted by anthropologists has found the meaning of a position of a myth that is far more fundamental than people have suspected so far.

According to Danajaya (1991: 50) myth is folklore which is considered truly happening and is considered sacred by its owner. Myth in the KBBI is defined as the story of a nation about ancient gods and heroes, containing interpretations of the origins of the universe, humans, and nations which have profound meanings and are expressed in magical ways (Alwi, et al., 2003: 749).

In anthropological studies, myths related to religious issues. Myths are also associated with traditional communities. As stated by Elliade (in Susanto, 1987: 71) that myth dominates in archaic society life because the myth is the basis of social and cultural life. In this case, Elliade states there is a difference between myths and tales. According to him, myth only talks about what he calls reality that actually happens, while fairy tales are only fictional stories. However, along with the current development, anthropological studies also show modern human dependence on myth. This symptom is actually captured by Baal (1987: 49) who states that cultural anthropology precisely investigates specifically that myth as religious truth in the story, and such a nation is not always regarded as a primitive nation.

From this statement, it is clear that the world of myth is not only a monopoly for the people or groups of people who are categorized as traditional, but also modern society. Baal himself (1987: 49) defines myth as a story that does not contain truth, but is treated as truth. Since myth is considered a story that actually does not contain truth, but is treated as truth, often myths are more believed by the people who support it through the magical events that they have experienced. The description of this magical event is obtained by humans through certain symbols. Therefore, talking about myths cannot be separated from symbols that are the result of the interpretation of mythical support communities, where interpretations are often different from one another.

On the other hand, myth is defined as a story that can provide certain guidelines and directions to a group of people or society (Peursen, 1976: 37). Thus, for people who truly believe in the truths of myths, myths are often believed to be a guideline or basis for the system of behavior so that ultimately myths can influence the system of cultural value they have. Thus, myth can be said to have a certain function in the supporting community because in certain societies myths are often used for certain purposes if the efforts that they have done do not provide satisfactory results.

Discussion

Myth of Women's Fingers in the Perspective of the Qur'an

Islam is present in the midst of Arab society which is full of practices and culture of discrimination and marginalization of women. At that time, women were seen as second-class human beings (the second sex), with low dignity, worthlessness, and did not have any rights to their lives because women's rights were entirely in men's hands. Likewise, the world is generally known for its patriarchal system, namely a system that prioritizes men. Men become a place for women to depend on in all aspects of life. Many verses of the Qur'an talk about the marginalization of women in the period before Islam came (Qs. [16]: 58–59; Qs. [81]: 8–9).

According to Riffaat (in Wajidi, 1993: 12-13) the religious view of male and female relations that existed up to now does not benefit women, has a male bias that is very obvious and in turn inhibits women's freedom in developing themselves. With an understanding of the religious teachings that have been developed and maintained, Riffaat is trying to find out a way through research and reflection on developing religious thoughts that provide more fair opportunities for women, as well as uncovering religious perspectives on women which he believes to be a distortive perspective.

Male superiority over women is often legitimized in the form of arguments that discredit women. In marriage sermons, for example, when women have a special attachment to men, the hadith is often quoted which states that a wife who refuses her husband's invitation to bed, will be cursed by the angels until dawn arrives. The question is why there is no reverse statement.

The other side of the eschatological view that is biased by men is a description of heaven that is very indulgent to men with a large number of angels. This story about heaven seems to say that it is indeed men who are destined to enjoy it, while women are nothing more than "*perhiasan sangkar madu*". According to Riffaat (in Wajidi, 1993: 21) this kind of heavenly story is not found in the Qur'an.

The view of Islamic egalitarianism and its rejection of the practices of inequality in relations between men and women have been widely and clearly discussed by the sacred texts. These transformation efforts are carried out theologically through two synergistic approaches, namely raising the image and dignity of women and aligning them with men, both their rights and obligations and also strongly condemning the practices of harassment, humiliation, and acts of violence against women.

In principle, Islam was born intended to lay new social foundations that are anti-discrimination and nonviolence. The text of the Qur'an, al-Isra: 70 emphasizes the equality of the elements of the events of Adam and Eve and equality of position. The sentences of Adam's children include men and women. And also the respect of Allah what He gave included all of Adam's children, both men and women. This understanding is reinforced again by the verse which states: "You are (members) one of another ..." (Qs. [3]: 195).

The text above has the meaning "some of you (the man) come from the meeting of the female ovum and the male sperm and some others (the woman) are the same. There is no difference between them in terms of origin and humanity (Shihab, 1998: 301). With this consideration, Allah affirmed: "Never will I allow to be lost the work of [any] worker among you, whether male or female; (Qs. [3]: 195). This verse is one of the efforts of the Qur'an to erode all views that distinguish between men and women, especially in the field of humanity.

Abduh (in Shihab, 1998: 305–306) emphasizes that the Surah Tâhâ: 117 gives a signal that the Qur'an places the obligation to make a living on the shoulders of men and not on women. The intended verse is:

'So We said, "O Adam, indeed this (the devil) is an enemy to you and to your wife. Then let him not remove you from Paradise so you would suffer".

The text above implies about struggling to meet clothing, shelter and food needs as mentioned in the continuation of the verse, namely verse 118. According to Abduh (in Shihab, 1998: 306), the use of singular forms in the editor is your suffer to give a signal that the obligation to work to meet the needs of his wife and children located on the shoulders of a husband or father. In this context, Shihab believes that women are basically not obliged to serve their husbands in terms of providing food, sewing, and so on. It is precisely the husband who is obliged to prepare ready-made clothes and food that is ready to be eaten for his wife and children.

The main mission of the Qur'an is actually to release humans from various forms of discrimination and oppression, including sexual discrimination, skin color, ethnicity, and other primordial ties (Qs. [4]: 11; Qs. [2]: 282). Therefore, if there is an interpretation that results in the form of oppression and injustice, that interpretation needs to be re-examined.

Islam which commands the establishment of justice and goodness (Qs. [16]: 90) has gender-fair messages. If it is read and examined, it turns out that there are many Qur'anic teachings that directly or indirectly lead to the realization of gender justice. These equality messages cover various types of roles and activities, both related to the existence and achievements and the quality of women before God, also in society. Many examples can be put forward, for example, Islam has never discredited women as easily tempted creatures or even plunged men. Therefore, all the verses of the Qur'ân which talk about Adam and Eve in heaven until they fall to earth because they violate God's rules, always use pronouns for two people / damīr muśannā (Qs. [2]: 35–36; Qs [7]: 19–23). Women also have equal rights to their obligations (Qs. [2]: 187 and 228).

In family life, the Qur'an fully supports equality between men and women. According to Barlas (2003: 246), although the Qur'an rests "on a number of fundamental conceptual contradictions and although the Qur'ân refers to the creation of men and women in addition to the contrast between day and night, light and darkness, and good and bad, (Qs. [92]: 1–4) the Qur'ân does not use these contradictions to define men and women, both in relation to these contradictions and in the relationship between the two themselves. This is clearly seen not only from the totality of the Qur'anic teachings, but also from the verses quoted above, where one part of the pair is not privileged above the other part. That is, the Qur'an does not privilege day to night, light over darkness, or men over women, but the Qur'an only privileges virtue for evil.

The oath also does not align men with day/light/good and women with night/dark/bad. In explaining the good / bad (in the following verses), the Qur'ân just says that God will punish them "Who give the lie to Truth and turn their backs" (Qs. [92]: 15-16) and rewarding "Those who spend their wealth for increase in self-purification"(Qs. [92]: 17-18). The Qur'an does not stipulate wretched people and fearful people based on sex. The rest of the verse in the surah (Qs. [92]: 19–21) actually speaks of goodness with a term that is completely neutral from gender/gender bias.

The principle of gender equality is not only confirmed by the explanation of the Qur'an about creation and human ontology, but also by its definition of moral agency and praxis, especially its teaching that both men and women have the same moral agency, choice and individuality capacity. This is proven based on two facts. First, the Qur'an sets the same standard of behavior for both men and women and applies the same assessment standards for both. That is, the Qur'an does not associate certain moral agencies with gender. Secondly, the Qur'an mentions men and women as guides and protectors of one another, stating that they are able to achieve moral individuality and have the same guardianship function for each other.

According to Barlas (2003: 318), fundamentally, the Qur'an commands couples to love each other. In fact, in cases where husbands hate their partners, the Qur'an also commands them to "treat them kindly. Then if you dislike them, it may be that you dislike a thing while Allah has place abundant good in it (Qs. [4]: 19). So, the Qur'an uses the principle of similarity and similarity in human characteristics to define husband and wife relations. The term used by the Qur'an to describe these relations implies that the Qur'an views husband and wife as equals. Both of them not only have the same characteristics, but also they are equally obliged to love and love their partners. Both are also burdened with the same standards of ethical behavior even though they are in a state of trials.

Conclusion

Islam as a religion comes to save women from male discrimination. The Qur'an recognizes equality between men and women. Therefore, if there is a gender formulation in the community that discredits women because of the strong domination of the patriarchal system, it is necessary to reorient the real gender understanding. The stereotype that women (wives) are inferior beings and in the full power of men as described in the "Serat Centhini" regarding the myth of "women's fingers" must be erased and rectified. The paradigm must be straightened out so that the understanding of religion related to gender issues which contained the Qur'anic texts is not biased by men.

Thus, women are no longer regarded as the second sex, *konco wingking*, low dignity, worthlessness, and no rights to their lives because women's rights are entirely in the hands of men. It should be said here that Islam emphasizes the cooperation between men and women (husband and wife). The most essential and important thing is the division of labor in the household does not free each couple not to help their partners in matters relating to their respective obligations.

As a conclusion, the role of a wife as a housewife is to make the house as a sakan, which is a place that pleases and reassures all its members. In this context, Shihab (1998: 312) states that the qualities of a good wife are, if noticed, she is pleasant; if orderd, she obeys; if her husband is far, she cares for herself, her property, and her children. Furthermore, Shihab also stated that the word of Allah which reads: waqarna fī buyūtikunna 'And stay quietly in your houses' (Qs. [33]: 33), according to the sentence addressed to the wives of the Prophet Muhammad although it can be understood as a reference to all women. However, it does not mean that a woman must be at home constantly and not allowed to leave, but rather implies that the main task that must be carried out by a wife is to maintain the household. Through the result of this study, it is evident that the community still needs better understanding on Islamic perspective to refute the myth. As the implication, the finding becomes a crucial stepping stone for further research on community engagement to the people in Pekalongan.

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IMPROVING READING INTEREST IN VILLAGE LIBRARY AND CULTIVATION OF OYSTERS MUSHROOM IN TARGET VILLAGE OF STAI HUBBULWATHAN

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Abstrak

The purpose of this community service is to assist the community in the guided village to solve problems that arise especially in increasing reading interest in the village library and improving the economy through the cultivation of oyster mushrooms. This cultivation business is carried out when the price of palm oil as the main livelihood of the residents is low. This service has been given for Pamesi Village community, Bathin Solapan District, Bengkalis Regency, Riau. The method used in the cultivation of oyster mushrooms is a demonstration (giving theory and simulation to the public) and experiments (practice directly in the field). While to increase reading interest in the village library, attempts were made to foster motivation to visit the library through several exciting activities, giving rewards, and organizing competitions. In this community service program, there is a high increase in the number of visitors in the Pamesi village library. in the oyster mushroom cultivation program, it is seen the willingness and effort of the community to apply this cultivation as an additional income.

Keywords: *Reading interest, village library, oyster mushroom cultivation, community service.*

Introduction

Lecturers and students as part of universities and national components as well as intellectual elements in the community are one of the parties who carry out the mandate of nation-building. By Tridharma of Higher Education, the role of lecturers in the community is not limited to the academic obligations and the campus environment, but also various functions in the field. Lecturers are required to be critically capable of being actively involved in national development, through the process of developing knowledge accompanied by participatory work in the community. The dedication of lecturers in the field of community development can be started through various forms of work and service applications.

One form of community service is the existence of a guided village. Institute for Research and Community Service (LP2M) STAI Hubbulwathan Duri in collaboration with the sub-district government of Bathin Solapan, Bengkalis Regency, Riau, has determined Pamesi Village to be the guided village of STAI Hubbulwathan Duri. Pamesi Village is one of the villages located in Bathin Solapan District, Bengkalis Regency, Riau. This village is located far from the city center and is a bit isolated from other villages in the Bathin Solapan sub-district. The village development program includes empowering and mentoring community groups, social and religious institutions, and educational institutions. This coaching program has goals including; improve the quality of the competence of the

target villages, the implementation of community service activities that are by the needs of the fostered partners, and the realization of the community of the STAI Hubbulwathan Duri campus circle.

In 2018, LP2M STAI Hubbulwathan Duri along with lecturers and several students conducted coaching in Pamesi village which focused on increasing public reading interest through village libraries and oyster mushroom cultivation as a community effort to improve the economy. Both of these coaching programs are carried out based on an evaluation between the village and LP2M STAI Hubbulwathan Duri in connection with the lower public interest in visiting the village library through the village library which was given the name IQRO 'had represented Bengkalis Regency and won first place in the village and village level Public Library competition in May 2018. Besides that, the book collection at IQRO library is also quite complete, namely storybooks and stories for children, general knowledge books, agriculture, animal husbandry, encyclopedias, etc.

Another development carried out by LP2M, STAI Hubbulwathan Duri lecturers and students in Pamesi Village is the socialization of oyster mushroom cultivation and mentoring in the community to conduct the cultivation process. Oyster mushroom cultivation was chosen because the cultivation process was not complicated, the required capital was not large, and the high market interest in oyster mushrooms in the Bengkalis region. By providing this cultivation stock in the middle of the community, it is expected to improve the economy of the community when the price of palm oil as the main source of income for the people in this village is getting worse.

This paper describes the implementation of community service programs by LP2M, lecturers, and STAI Hubbulwathan Duri students in the target villages, Pamesi Village, Bathin Solapan District, Bengkalis Regency, Riau. The program carried out is Increasing Reading Interest and Community Visits in the Pamesi Village Library and Oyster Mushroom Cultivation.

a.   Principles of Community Service

Modern high schools have universal characteristics and responsibilities in the form of academic, social and ethical traits and responsibilities. The ultimate goal of the fulfillment of universal university duties and responsibilities is the creation of a more prosperous and more dignified human life and the development of a more advanced and quality human civilization from time to time. Based on article 20 paragraph (2) Law Number 20 the year 2003 concerning National Education System, states that universities are obliged to implement Tridharma of Higher Education. Article 60 letter an of Law Number 14 of 2005 concerning teachers and lecturers also states that in carrying out professional duties, lecturers are obliged to carry out tri dharma. In its implementation, community service has an equally prominent position with the other two dharma, namely research and education. Kemenristekdikti, "Direktorat Riset Dan Pengabdian Masyarakat Kemenristekdikti."

Devotion to society today is different from the form of devotion. In the past, community service was carried out as assistance to the small community, selfless, and the position of the community in this matter was as an object of activity. The form of service activities is in the form of counseling, training, and physical development. Activity funding is limited and not a productive investment. Besides, small incentives make service activities only as an action to abort obligations and lack of attention and appreciation from related parties. At present, community service is carried out by the campus with the community. The community, in this case, is a development partner. Each program is not only done once, but there is continuous synergy between programs. The program carried out

produces long-term investment funds and is a combination of strategic science and technology innovations. It is expected that the service program can be an investment opportunity for the community as partners. And for lecturers as servants, this community service program can get publication and publishing incentives.

The basic principle of community service at this time is community empowerment. According to Mardikanto and Soebiato, *Pemberdayaan Masyarakat Dalam Perspektif Kebijakan Publik* (Mardikanto, 2012). Empowerment is an educational activity to convey the truths that have been believed. In other words, in empowering the community, it is educated to implement every innovation (new information) that has been tested for truth and has been believed to provide benefits (economic and non-economic) for the improvement of its welfare

. Besides empowerment, the basic principle of community service in the present must be territorially based. Devotion theme based on problems, needs or challenges that exist in the community. The service program must be synergistic, multidisciplinary and partner with the community. Devotion activities are structured, with clear and measurable outcomes. And finally, the university program must be sustainable, complete, and meaningful.

b.   Village Library

Village development is not only about infrastructure, but also must be followed by the development of Human Resources (HR) as well. One way to build the quality of human resources is to provide sources of knowledge that will increase the understanding of villagers. Based on this, the procurement of village libraries is an appropriate effort to improve the understanding of villagers and foster a culture of reading fondness. The Minister of Disadvantaged Village Development and Transmigration, Eko Putro Sandjojo, explained that village funds could be used to build libraries in the village. The library is not only in physical form but is also provided in digital form. The Village Minister also revealed that the development of the village library is significant to be encouraged because the library is the center of literacy that can encourage the improvement of the quality of human resources in the village. Books on life skill are very strategic as reading material for villagers because they provide knowledge about the skills they can develop in their daily lives. For example, books on techniques for raising catfish, laying hens and cultivating various other production plants. Village libraries can also be a place for discussion of villagers about the different discourses they get from the books they read. Adji, "Sekali Lagi, Perpustakaan Desa Bisa Dibangun Dengan Dana Desa (Adji, 2018).

The village library is a social institution and a social system, having a structure that has survived all the time in a particular area. As a social system, the library is an interaction between community members that are produced and reproduced continuously so that it is patterned and seen as a routine activity. Village libraries are managed independently by the village / out-of-government government in the middle of the village community. According to the Minister of Home Affairs and Regional Autonomy Decree No. 3 of 2001, the Village Library is a community library as one of the media/means to improve and support rural education activities, which are an integral part of village development activities. Village library management needs to pay attention to various aspects as follows: (1) library location and space, (2) supporting equipment, (3) village library collection, (4) addition of village library collection, (5) library catalog, (6) Library service regulations, (7) library service types, (8) library collection maintenance, (9) village library staff, (10) village

library implementation budget, (11) library collaboration, (12) library reports. Fitrianto, "Tips Mempromosikan Perpustakaan Desa (Fitrianto, 2011).

Pamesi Village as one of the villages in Bathin Solapan Subdistrict, Bengkalis, Riau, already has a village library called IQRO 'which was built in 2015. In 2018, IQRO's library represents Bengkalis at the Riau provincial level and wins 1st place in the event. The IQRO Library has a vision of creating a community that likes reading for generations who are smart, accomplished, cultured, and religious towards advanced and civilized rural communities. In realizing this vision, there are several missions, namely (1) realizing the IQRO library 'Pamesi Village as a better-known means of learning science; (2) the development of science, technology and culture; (3) educate and improve the ability of the community evenly through library services; (4) provide excellent, polite and friendly service.

Pamesi Village Library also has the motto "Read books more useful than diligent in front of the gadget screen". This is in line with the phenomenon that occurs in this age where books are being abandoned, and gadgets are considered more attractive and modern. IQRO library management 'for the first four years period chaired by Sri Eviani. And the Pamesi Village Chief, Rakino, acted as the person responsible for the existence of this village library. IQRO, "Profil Perpustakaan IQRO'.

c.   **Oyster Mushroom Cultivation**

White oyster mushrooms are currently quite popular and are popular with the public because of their delicious taste and full of nutrients, high in protein and low in fat. According to Puspitasari, "pemanfaatan jamur tiram putih (Pleurotus ostreatus) sebagai tepung, kajian pengaruh suhu dan lama pengeringan utilization of white oyster mushrooms (pleurotus ostreatus) as flour, the influence study of temperature and drying time (Nasution, 2016). White oyster mushrooms can increase metabolism and reduce cholesterol. In addition, other benefits of oyster mushrooms are as anti-bacterial and anti-tumor so that oyster mushrooms are widely used to treat various diseases ranging from diabetes, liver, etc. Oyster mushrooms have a high fiber content so good for digestive health. Besides fiber, every 100 grams of dried mushrooms also contains protein 10.5 - 30.4%, fat 1.7-2.2%, carbohydrate 56.6%, thiamine 0.2 mg, riboflavin 4.7 to 4.9 mg, niacin 77.2 mg, 314 mg of calcium, and 367 calories.

Oyster mushroom cultivation is very suitable for tropical regions such as Indonesia. The investment needed to start an oyster mushroom cultivation business is quite cheap and can be done gradually. The Latin name for oyster mushrooms is Pleurotus ostreatus, included in the Basidiomycota group. Oyster mushrooms are called because the shape of the canopy resembles oyster skin. Semicircular white. In the wild, white oyster mushrooms are commonly found on rotten logs. Maybe because of that, oyster mushrooms are often called wood mushrooms.

Based on research Nasution, "Kandungan Karbohidrat Dan Protein Jamur Tiram Putih (Pleurotus Ostreatus) Pada Media Tanam Serbuk Kayu Kemiri (Aleurites Moluccana) Dan Serbuk Kayu Campuran."[2] For the cultivation of oyster mushrooms can use wood powder (sawdust). The advantages of using wood powder as a medium, among others, are easily obtained in the form of waste, so the price is relatively low, easily mixed with other

nutritional supplement ingredients, and quickly formed and conditioned. Raw materials (sawdust/saws) are used as a place to grow mushrooms containing carbohydrates, lignin fibers, etc. The cultivation of oyster mushrooms using sengon wood sawdust (Albizzia Falcataria) as a growing medium can produce high protein foods and functional food ingredients.

Other ingredients used in mushroom cultivation on plastic media (logs) consist of several types, namely bran (rice bran), lime (CaCO3), cast (CaSO4). The use of plastic bags (logs) aims to facilitate the regulation of conditions (amount of oxygen and humidity of the media) and handling of the media during growth. Plastic bags used are, and heat resistant to temperatures of 1000 C. The type of plastic is usually selected polypropylene (PP) type. The size of the plastic thickness consists of various kinds. Some sizes of plastic commonly used in mushroom cultivation include 20 x 30 cm, 17 x 35 cm, 14 x 25 cm, with a thickness of 0.3 mm - 0.7 mm or thicker.

The additional ingredients of bran are used to improve the nutrition of planting media as a source of carbohydrates, carbon sources (C), and nitrogen. Rice bran used can come from various types of rice. Besides bran, lime is also added as a source of calcium (Ca). That lime is also used to regulate the pH of the media. Lime used is agricultural lime, namely calcium carbonate (CaCO3). Elements of calcium and carbon are used to increase the minerals needed by fungi for their growth. Casts (CaSO4) are used as a source of calcium and as an ingredient to strengthen the media. With strong conditions, it is expected that the media will not be easily damaged. Iriyanto, "budidaya jamur tiram dan pengolahan nya menjadi aneka produk sebagai alternatif berwirausaha."[3]

Relative marketing of oyster mushrooms is not difficult. The delicious flavor and aroma of mushrooms and good health on body health are a great market prospect to convince buyers. To increase the selling value, it requires good quality fungi and attractive appearance/packaging. The price of oyster mushrooms ranges from Rp. 40.000 s/d Rp. 45.000 /Kg.

Method

This community service activity has been carried out in Pamesi Village, Bathin Solapan District, Bengkalis Regency, Riau, for 45 days. Starting from 16 July 2018 to 30 August 2018. Several programs that have been implemented include increasing reading interest in the village library and cultivation of oyster mushrooms. In the program to improve the reading interest in the village library, there were several strategies that were carried out to increase the interest of citizens (adults, teenagers, and children) to visit the library, including; register and create library member cards for those who do not have, hold 30-minute reading movements in the library every day, share coupons for library visitors that can be exchanged for prizes, hold storytelling and retelling competitions, and provide white banners for handprints or signatures library visitors.

In the oyster mushroom cultivation program, at the beginning of the program, people were invited to participate in the socialization of mushroom cultivation in the Pamesi Village office hall. In this event explained how to choose good seeds, the stage of making media for fungal growth, growing media fermentation with oyster mushroom

cultivation, baglog oyster mushroom sterilization, inoculation process for the oyster mushroom, the incubation period of oyster mushrooms, how to harvest oyster mushrooms, and the mushroom marketing process oyster. In this socialization program, residents were invited directly to see each process in the cultivation of oyster mushrooms. After the socialization activities, the community was accompanied by students and lecturers to cultivate oyster mushrooms in their village.

Findings and Discussion

a.   Reading Interest Improvement Program in the Village Library

As explained above, there are a number of strategies to increase the interest of villagers to visit the library, including; create library member cards for those who do not have, hold 30-minute reading movements in the library every day, share coupons for library visitors that can be exchanged for prizes, hold storytelling and retelling competitions, and provide a white banner for handprints or signatures of visitors to the library . Basically, this program has the target of the entire community of Pamesi Village. Especially for school-age children (kindergarten and elementary school), teenagers (middle school, high school, college), as well as parents. This activity is expected to be a permanent activity of IQRO's library.

The purpose of the program to increase the reading interest in the village library is as follows:

- Increase interest in reading for children, young people and the community
- Make the library as a source of information and knowledge
- Educate and improve the ability of the community evenly through library services.
- Optimizing environmental resources efficiently and effectively along with the development of science and technology

Program implementers from this activity are students who are guided by STAI lecturer Hubbulwathan Duri, the youth in Karang Taruna, and IQRO library managers'. The time for program activities can be seen in the table below:

Table 1. Time for Implementation of Reading Interest Improvement Program

No.	Name of Activity	Time of Activity
1	Daily Activity (Reading movement for 30 minutes)	At 4:00 p.m. to 4:30 p.m. Starting July 16, 2018
2	Distribution of Coupons	At 4:00 p.m. until finished
3	Weekly Activities (conveying moral messages obtained from reading sources)	09.00 to 11.30 WIB
4	Storytelling and storytelling competitions	August 26, 2018
5	The awarding of prizes for the winners of the competition and most visitors who get the visiting coupon	August 30, 2018

Figure 1. Profile of Pamesi Village Library and Improvement Program Activities

Reading Interest

Through this program to increase reading interest in the village library, data was obtained which showed an increase in the number of visitors in the IQRO library 'Pamesi Village. The most noticeable improvement in visitors was among elementary school and junior high school age children. The graph below shows an increase in the number of visitors in the Pamesi Village library.
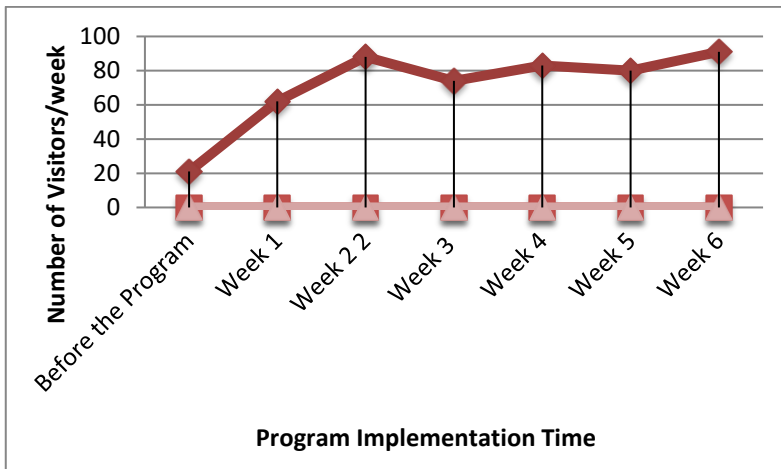
Figure 2. The number of visitors during the implementation of the reading interest improvement program in the Pamesi Village library

This increase in the number of visitors that occurred during the implementation of the reading interest improvement program in the village library was caused by several factors, namely the invitation and assistance made to love visiting the library, reward coupons for visitors who visited the library most often, the exciting activities in the library such as composing a puzzle and telling what happened in the picture that has been arranged, telling the moral message/content of the book that has been read, and directions to find answers to the tasks given in the books provided. In addition, the activities of storytelling and storytelling competitions that were held also spurred the interest of visitors, especially children and teenagers to read books.

b.   Cultivation of Oyster Mushrooms

In the oyster mushroom cultivation program, the first step is to conduct socialization on how to cultivate to the community. The socialization activity was carried out in the Pamesi Village office hall. This activity was attended by 37 villagers (12 men and 25 women). The following stages are explained to residents:

- **Choosing Good Oyster Mushroom Seeds**

Selecting a good mushroom seed is very important so that the mycelium can grow properly. To get the best oyster mushroom seeds, we can do these two ways:
-   Seed yourself pure seeds to get F1 seeds
-   Buy from a trusted Oyster mushroom seed provider
-   Choose oyster mushroom seeds with BER around 75%.
-   Make sure the mycelium is white and has a fully grown evenly grown medium.
-   Make sure the date of manufacture has not expired.

- Consult with oyster mushroom farmers who have succeeded

Figure 3. Socialization of oyster mushroom cultivation and seed selection stage in the village office hall

- **Stages of Making Media for Mushroom Growth**

In general, the medium in which oyster mushrooms are grown is by using baglog. This baglog is made from bran, grajen (sawdust) and lime. This mixture of three ingredients can later release oyster mushrooms. How to make baglog itself must pay attention to the comparison of grajen and bran. The comparison is 100 kg of grains and 10 kg of rice bran and 1-2 kg of calcium or lime. Steps in making baglog:

- All of these ingredients are stirred evenly. Don't forget to add water about 60% of the weight of the ingredients. Close using plastic.
- Use a plastic size of $17 \times 30/20 \times 35/15 \times 30$, then fill with the mixture. Remember, the composition must also be solid.
- Generally, small size baglog that has been filled with dough can reach a weight of 1.8 kg

Figure 4. The process of making media for the growth of oyster mushrooms

- **Media Fermentation Grows Oyster Mushroom Cultivation**

This step is quite important before we plant Oyster mushrooms. By making the media grow Oyster mushrooms with the fermentation process, the results of the mushrooms to be harvested will also be satisfying. In addition, this process will even kill other wild fungi that have the potential to interfere with the growth of Oyster mushrooms. The method is quite easy, let the growing media sit for about 5-10 days. This is so that the process of weathering or composting in soil material has occurred.

In this process, the air temperature around the fungus growing media will increase. And we need to do the process of leveling the soil material by turning the soil material back and forth on all sides. If baglog has a blackish brown color, this means that the oyster mushroom growing medium is ready.

Figure 5. The fermentation process of mushroom growing media

- **Sterilization of Baglog Oyster Mushrooms**

Next is the sterilization process for the oyster mushroom. In this process, it takes several drums. The working stages are as follows:

- ⁻ The First drum, fill the drum with water about 30-50 cm from the base of the drum. Then heat the water in the drum until it emits steam. Don't forget the closed drums that have been perforated and filled with a large hose to connect with the second drum.
- ⁻ The steam flow enters the second drum from the bottom. Then the top is closed with an iron fastener which is given a hole to connect with the 3rd drum.
- ⁻ The 3rd drum contains media as well, and the procedure is the same as the step above.
- ⁻ Until the last drum must be on a plastic tied with a rope. Do not use iron because it has a significant effect on pressure.

The above method is known as channel channeling system. This method is more fuel efficient. When the media temperature has reached 60 degrees Celsius. Let stand for 6 hours and cool naturally. If the temperature shows 40-45 C, open the last lid and bring the media to the shelf.
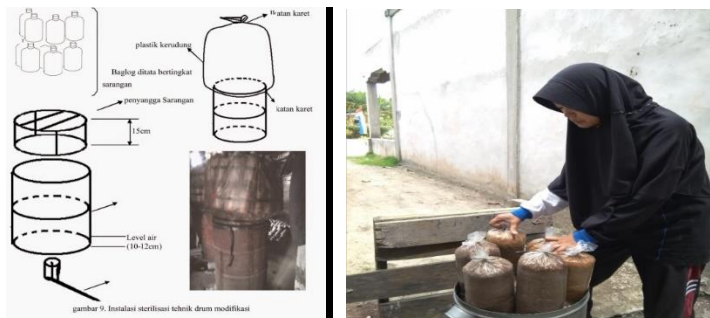

Figure 6. Sterilization of Baglog Oyster Mushrooms

- **Baglog Mushroom Oyster Inoculation Process**

After the sterilization process baglog oyster mushrooms are done, then move the baglog to the place of inoculation, leave for 1 × 24 hours to return to average temperature. Make sure that the air circulation in the area works well to prevent baglog from being contaminated with pathogenic bacteria or spores. These are the steps for filling seeds into baglog:

- Prepare a bottle of F3 seed, then spray with alcohol. Then mouth the bottle briefly with fire spirits until some cotton is burned, then turn off the fire
- Open the cotton bottle stopper, then stir with objects that have been sterilized on the fire
- Move the seeds from the bottle into baglog to the neck of the baglog, about 10 grams of seedlings. Close the baglog again with cotton.

Figure 7. The process of inoculation of baglog oyster mushrooms

- **Incubation Period of Oyster Mushrooms**

At the incubation stage, oyster mushrooms must be placed at room temperature with a range of 22-28 degrees celsius. The humidity needed is 60-70%. This incubation period lasts for several weeks until the mycelium grows. If this mycelium has appeared, the lid on the fungus is removed and leave it open. Mushrooms are sprayed every day to keep moisture. Within a month this fungus will start to grow and large to be harvested.

Figure 8. Incubation process for oyster mushrooms

- **How to Harvest Oyster Mushrooms**

In harvesting, oyster mushrooms should not use hands directly because it can cause injury and decay in the fungus. The collection is done only with a sharp knife or a clean cutter. Cut at the base of the stem, then immediately put it in the basket. In this case, it is also not allowed to clean the mushrooms in the breeding room. For packaging, put the oyster mushrooms in transparent plastic with enough bubbles. Don't get too much air because the fungus can release gas later. Do not forget too, do not open the door wide, so that bright light comes in. It will interfere with the humidity level of the room where the fungus grows.

Figure 9. Oyster Mushroom Harvest

Marketing Process of Oyster Mushrooms

The last stage for the cultivation of oyster mushrooms is the marketing process. This marketing does not have to sell it to the market, being a significant supplier in the culinary field is also a right decision.

Figure 10. Options for marketing oyster mushrooms

In the process of cultivating oyster mushrooms carried out in Pamesi Village, the community was very enthusiastic in practicing it. It is because the initial capital used is not expensive and the process is not too difficult. During the mentoring carried out from July 16, 2018, to August 30, 2018, there were 160 baglog from the collaboration between the

campus and the local community. Within 30 days after the incubation period, the mushroom that has grown in the baglog has been seen and can be harvested. This further increases the enthusiasm and motivation of the community to cultivate oyster mushrooms.

Conclusion

Community service has an ideal goal in the framework of community development, especially in rural areas. The concept of service that puts the community as a fostered partner with a real and meaningful work program makes the service program will continue in the community. Devotion activities are not just about education or infrastructure development, but more about solving the problems faced by the community through the provision of real programs and assistance.

Through the 2018 service program by LP2M, lecturers, and STAI Hubbulwathan students in Pamesi Village, it is expected to overcome the problem of the decline in public interest in visiting and using the village library as a medium to increase knowledge. It is expected that people's reading interest (children, adolescents, and adults) can continue to increase and have a positive impact in the community. In addition, through the program of cultivation of oyster mushrooms in this village, it is expected to be another alternative for the community in supporting their economy in addition to oil palm farming.

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STRENGTHENING ENGAGEMENT, EXTENDING BENEFITS: ACTION PLAN FOR STRENGTHENING THE UNIVERSITY NETWORK WITH MULTI-PARTY INSTITUTIONS

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Abstract

The university as an educational institution has carried out educational services namely producing and disseminating knowledge that it is expected to have a positive impact on society. The devotion is intended not only in the context of knowledge but also in the context of technological innovation, empowerment of the community and attention to human development which are noble and sustainable. The service is carried out, as a manifestation of the tri dharma of higher education. While the community continues to change and the university must continue to adapt. In addition, not only is the student output, but the university also needs to be seen as an institutional function that is required to be able to optimize the basic tasks that are benefit-oriented for the community which means that the university as an institution is not only oriented inwards but also needs to look out by strengthening networks with strategic stakeholders. It aims to jointly strengthen institutional commitment in responding to, anticipating or even tackling challenges or problems surrounding higher education services. Thus the study of about university engagement becomes an interesting thing to do especially because its urgency is quite urgent in the present era.

Keywords: *Engagement, Multi-party Institution, University network*

Introduction

Framework: Universities as A Public Services

After the Reformation began in the late 90s in Indonesia, there were major changes in the paradigm and public service practices including one that happened at the university. Moreover, the government faces a lot of pressure to respond to the demands of its citizens and changes in the global environment. On the one hand, the government must address complex socio-economic problems including poverty, health, unemployment, education, and environmental degradation. On the other hand, they must make policy adjustments to integrate with the world economic system (OECD, 2010).

Public policy approaches are needed to see universities as service institutions, especially in the field of education. Universities must provide good and targeted public education services with limited resources and operational capacity. Public service institutions are required not only to use resources effectively but also to be creative, for example, by involving the support of the private sector and civil society in fulfilling public services. In addition to other institutional efforts related to transparency, responsiveness,

and effectiveness in developing community-oriented public administration. And finally, the demand for universities to be more responsive to the demands of contemporary social change so that it does not only require commitment support in internal institutions but also strong inter-institutional network support.

With this context, managing the education service sector under changing conditions demands new approaches that can better adapt to social change contemporary (Department of Economics, 2006). Before looking at contemporary demands, let's look at the importance of universities as public institutions, according to Vallaeys (2014), there are four significant impacts that can be born from higher education institutions. Unfortunately, the impact will be optimal if the university is able to play a role and put itself in its implementation (figure 1).

Figure 1. Role and impact of universities (Vallaeys, 2014)

Vallaeys identification identifies the role that universities can play in developing good services. Universities can have a broad impact not only on organizational, educational and cognitive impacts but also on social impacts. After all these years the higher education institution was established, only collapsing at three impacts at the beginning but lacking in the importance of taking initiation and strengthening commitment with partnerships. Through the partnership, First, universities can get inspiration from good practices and learn from problems in other institutions. With the partnership, there will be more open space for communication and creating a transfer of knowledge so that an epistemic community is formed in the institutions of higher education. Second, the existence of a university engagement can increase the commitment and bargaining power of the university as a public service. Especially with the current context, where there are a lot of development implementations that must be addressed, social problems that must be fixed and contextual challenges that need to be anticipated. With a shared commitment, the university is stronger in formulating political will and getting stronger to improve the community-oriented services.

Lack of University Engagement: IAIN Kediri as A Context

As a study context, IAIN Kediri cannot be categorized as an optimal institution in strengthening networks. This institution is used as a basis of study so that we can together see the dynamic contexts and complications that occur in educational institutions, especially in small cities whose assumptions have greater challenges than educational institutions   in   big   cities.   So   that   in   this

sub-chapter is explained related to the depiction of network conditions and the reality of service that occurred for 3 years at IAIN Kediri.

IAIN Kediri as an educational institution is a new institution. IAIN Kediri was officially opened on July 26, 2018, by the Indonesian Minister of Religion. However, in the world of education, IAIN Kediri is not a completely new institution. IAIN Kediri is a metamorphosis of STAIN Kediri, which has changed its form, as a need to become a larger and quality institution. Thus, the work of the IAIN Kediri cannot only be seen in one year, but it has been more than 20 years.

IAIN Kediri's aspiration to become a large institution is outlined in its vision: "Being a superior in governance and leading campus in the development of local wisdom-based Islamic sciences towards 2032 Islamic World Class University". This vision if further elaborated includes 2 (two) aspects of education providers, namely: (1) excellence in the governance of higher education institutions, and (2) leading in the development of Islamic sciences. Both will become a foundation in the implementation of education based on the values of local wisdom towards an Islamic Higher Education institution that has world-class standards. Then the vision was explained again in the mission, namely:

1. Organizing high quality and superior tertiary education into World Class University.
2. Produce graduates with noble, scientific and professional personality in the field of study.
3. Develop Islamic science, technology, and art through scientific research and research based on local wisdom.
4. Improve community service on the basis of social responsibility and interests people
5. Establishing sustainable networking with educational institutions, government, business, and society.

To achieve the vision and mission, certainly not something easy. IAIN needs to develop a strategic plan in its achievement. Strategic targets and plans refer to the 2014-2018 STAIN Strategic Plan, namely the academic, research, community service, and networking fields. The next will be explained in some more specific strategic plans as follows:

Academic Strategic Plan

In this section the objectives are the implementation of a quality learning process to produce professional graduates, mastering Islamic science based on science and technology, highly competitive, and having an entrepreneurial spirit.

Strategy	Year
Integrating Islam and Science through a gradual learning process	2016-2018
To formulate, implement and review the IQF-based curriculum	2016
To formulate regulations regarding the implementation of English or Arabic for lecturers and employees	. 2017
To implement bilingual on academic activities	2017
To develop classes with English and Arabic teaching in each department	2018

Research Strategic Plan

While the target in the research section is the increasing quantity of quality research that supports education and the advancement of knowledge and technology based on local wisdom.

Strategy	Year
Prepare a research roadmap to achieve the vision and mission of the institution	2016-2018
Improving the quality of national-level research by encouraging collaborative research	2016
Improve the culture of research, and scientific publications through various activity programs	2017-2018
Increase student involvement in research	2017-2018
Increase research budget	2014-2018

PKM Strategic Plan

The PKM goal is aimed at; increasing PKM based on the appropriate field of science to solve problems that occur in the community.

Strategy	Year
Prepare a service map to improve the service culture for academics community	2016-2018
Encouraging academics to be actively involved in community service activities focusing on empowering the community and increasing the participation of the international community with a policy of increasing awareness and empathy in helping and empowering the community	2016-2018
Enhancing networking with various institutions, both at home and abroad, for example with the Islamic Council of Pattani Province, Thailand	2014-2018
Increasing student involvement in public services with living and working in field with community (KKN)	2014-2018
Increase budget of community services	2014-2018

Engagement Strategic Plan

We will highlight this section, especially the study in this text will describe the challenges in this section. With the formulation of the target namely the achievement of intensification of networking in the field of *tri dharma* PT with national and international institutions.

Strategy	Year
Intensifying networking in the term of tri dharma with institutions/universities in the local, regional, national and international levels	2016-2018
Exchange students with many countries in ASEAN.	2016-2018
To increase the budget for engagement and networking	2014-2018

Based on the above strategic plan, it is expected that as an educational institution, IAIN Kediri can become a superior and quality institution, which is proven by a satisfactory accreditation value. Until 2018, there were 3 scientific clusters developed by IAIN Kediri, namely Ushuluddin, Tarbiyah, and Sharia consisting of 17 study programs. Of the 17 study programs, 2 study programs were accredited A, 10 study programs were accredited B, 1 study program was accredited C, and 4 others were not accredited (new study program).

From this explanation, it can be said that IAIN Kediri has demonstrated that it has a good achievement in its efforts. However, this achievement has not been maximized, and it needs to be improved. For example in research and community service to budget absorption and the amount of research has been satisfactory. Part of the research budget comes from DIPA and BOPTN, while research from other funding sources is still minimal.

Base on the effort of networking, IAIN Kediri has 102 domestic networks and 7 foreign engagement. Most of the domestic consolidation is carried out as a means of strengthening knowledge developed by study programs for the benefit of PPL, KKN, research and community service. Intensive networking is carried out by IAIN Kediri with Thailand. A number of IAIN students are from Thailand. The delivery program for IAIN Kediri students to Pattani in the context of community service is carried out regularly every year. Networking with the US also took place intensively in the form of Piece Corp. activities. However, other collaborations appear to have not been maximized. Especially the initiation of partnerships with multi parties outside educational institutions such as the business world and local government.

Related to the challenges of multi-stakeholder partnerships, IAIN Kediri is a part of national crucial and long-term development projects related to improving higher education in Indonesia. This institution is institutionally connected directly with the

Ministry of Religion DIKTIS even though it is placed in the area. With this bureaucratic approach, it can be ascertained that IAIN Kediri administratively does not deal directly with the local government or the government of the city of Kediri. Thus institutional engagement between these two parties is not optimal.

IAIN Kediri as a higher education institution actually has social capital and sufficient resources to do institutional engagement. The adequacy of social capital can be seen from:

a) IAIN Kediri has a strong Vision and Mission in institutional development, especially in realizing World Class University and realizing superior governance.
b) IAIN Kediri has a Strategic Plan (Strategic Plan) in realizing its vision and mission.
c) IAIN Kediri has gained the trust of the community as indicated by the number of students reaching 8,000 people.
d) IAIN Kediri has been able to involve itself with the community through research activities and community service.
e) IAIN Kediri has the ability to form a network in a society which is realized in the form of networking both at home and abroad, even though it is not yet maximal.
f) IAIN Kediri has graduates or alumni.
g) IAIN Kediri has a system and management.

In terms of human resources, IAIN Kediri has sufficient resources to manage universities. Up to 2017, IAIN Kediri has had permanent lecturers with details of 30 expert assistants, 41 lecturers, 39 chief lecturers, and 2 professors, so that there are 112 permanent lecturers of IAIN Kediri from civil servants. That number does not include permanent non-civil servant lecturers totaling 75 people.

Based on the description of the social capital and resources above, it is appropriate for IAIN Kediri to perform institutional engagement optimally. The question is why hasn't IAIN Kediri been able to? Most of the answers are a lack of public-oriented policy focus so that it is only trapped in routine internal policies. For this reason, through this forum, it is expected to be able to inspire each other and help educational institutions in the regions to be able to synergistically and integrated networks with multi-stakeholders. At the same time, this conference can also be a milestone for our institutions to carefully plan actions to improve themselves and find community-based university policy innovations.

Action Plan: Network Strengthening Strategy

This action plan is based on a strong commitment to contribute significantly, sustainably and uphold the university's social responsibility not only to the state but to the wider community. In this case, the university as a public institution must be able to carry out several service functions as a community educating institution, but the process will be realized optimally if it is supported by synergic networking with other public institutions. Which can be, the institution has goals and roles with the same slice. University engagement is expected to play a more strategic role in strengthening capacity and capability and promoting sustainable regional development. In this case, it can be formulated in two major strategies that are formal and cultural approaches.

Based on the evidence and experience experienced at IAIN Kediri, it can be identified several needs related to network strengthening. At least, there are four action

strategies that can be carried out by the university in its efforts to strengthen partnerships namely;

1) To develop, Enrich, and strengthen relationships between universities

Formally can be manifested in increasing institutional networking, especially those related to tri dharma education. Universities must have an awareness of the importance of improving performance as a public service while strengthening networks. ICON UCE which was initiated by the Ministry of Ministry of Religion is expected to be able to accommodate network needs in accordance with the context of higher education. There needs to be a strategic formula that is right on target so that its sustainability will remain so that it can spread the widest possible benefits.

Meanwhile, politically, the university has a moral responsibility to promote scientific innovation, participatory development, and noble character. By strengthening the network between universities, it is expected to be able to strengthen the commitment so as to bring positive impacts to the stimulant. For example, the alignment of universities in guarding contemporary development policies is one of them is village development. The university must be able to take a role and close ranks in the success of the development program according to the university's main duties and functions. Especially in line with the incessant demands of the university in serving the community.

2) Working with local and global communities

It has become a necessity if we have to be open minded but must still act according to the context of the community represented by the quote "think globally, act locally." Universities as educational institutions have advantages in teaching, learning, and research aimed at increasing the capacity of the community. This capacity building is expected to be a trigger for greater benefit, especially in regional development, for example, in promoting social welfare, contributing to community empowerment and to support many economic, social and cultural activities. So that in this case, the university must take on the role of a community asset that is capable of being a motor of social change when sustainable local development is noble.

As part of the global community, universities can proactively be inspired by innovations or on the contrary be able to respond to and play a role in evaluating the rise of global ideas or policies that may be irrelevant. For example; how IAIN reacts to radical Islamic ideas that come from a group of international communities.

3) The Importance of Relationships between Business World, Regional Governments and Universities

The University has a symbiotic mutualism relationship with the regional context both formally and culturally. Universities need to work together with local governments and the business world to succeed in development programs. Educational institutions proactively engage local governments in carrying out performance that has an intersecting program. Especially at this time in the era of locally oriented development where the momentum of strengthening rural development is being promoted. For example in the provision of scholarship assistance, village development programs in areas with PPL programs or KKN at the University. For this reason, multi-stakeholder institutions must sit together and identify a number of possible policies that can provide mutual benefits. The

effort to sit together opens up a great opportunity to work with partners or other public institutions to advance research, learning and other agendas that are of value to universities, local communities, government organizations and the social and business world.

4) Optimizing Internal Commitments and Alumni Networks

Institutionally the form of university commitment can be demonstrated by the establishment of a Special Section of Networking in the institutional structure of IAIN Kediri. With the existence of functional institutions that are tasked to expand partnerships with key stakeholders that aim to collect resources that can be useful for the service of the university to the wider community. Unfortunately, until now IAIN Kediri does not have an institution that specifically manages partnerships and collaboration so that there is no strategic policy that can be implemented.

In addition, Alumni are not only seen as output from universities but save a positive latent potential for the campus to jointly strengthen commitment for the benefit of society. The University did not just let go of students who had graduated but also initiated the sustainability of its alumni network. A strong relationship between alumni and educational institutions increases synergy in improving educational institutions. Alumni as a product of educational institutions can construct public opinion related to the competence and image of the university. Apart from being able to open opportunities related to the world of work, and networks outside the university.

Conclusion

However, the University's Community Involvement strategy is designed to aim at advancing the institution's primary goal of increasing research, teaching and learning. With this main function, how far we are able to build stronger relationships with partners (community, business world, local government/village), especially to inform and enhance dialogue with the community on the basis of mutual interests. Further efforts to improve the network can encourage the presence of good political will between the community and strategic institutions in the region. Harmonious interaction of the elements of this region will support integrated sustainable development, as well as be able to promote the value-sharing of roles by ensuring that each community or Regional institutions play a role in programs aimed at the benefit and welfare of the community.

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SOCIAL EMPOWERING THROUGH ISLAMIC HIGHER EDUCATION IN INDONESIA: EXPERIENCE OF MUHAMMADIYAH AND NAHDLATUL ULAMA (NU)

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Abstract

This paper concerns with preservation values of religious and social empowering through Islamic higher education in Indonesia between Muhammadiyah and NU (Nahdlatul Ulama). It shows that pattern development of higher Islamic education in the two organization is very diverse because they have the different characters between Muhammadiyah and NU. Values religious both of organization this permanently preserved corresponding with the mission and founding paradigm. NU represents the organization with conservationists but inclusive Islamic teachings to local culture, with principles Ahlusunnah wal Jamaah, and preservation creation intellectual scholars very classic era, also respected in tradition pesantren. While Muhammadiyah consistently emphasize purification teachings of Islam, which are sourced in the Qur'an and al-Hadith, anti- heresy, superstition and khurafat. In addition, the spirit of educational reform as the central theme of the idea of Muhammadiyah formation remains the underlying theme of its education. The social empowering of Islamic higher education between Nahdlatul Ulama (NU) and Muhammadiyah shows transformation that so far Muhammadiyah has dominated for decades in higher education. However, since 1990, many Nahdlatul Ulama universities have emerged which have rivaled the universities developed by the Muhammadiyah. Since then the educated groups from Nahdliyin later played a significant role in the government and politics in Indonesia.
Key Word: *Higher Islamic Education, Social Empowering, Nahdlatul Ulama dan Muhammadiyah*

Introduction

Islamic higher education institutions played an essential role in the continuity of teaching Islamic education, especially in Indonesia. Because religion is a basic human *need* (basic *need*), and religious education is one of the efforts to plant and preserve the values and religious norms believed by humans. In the context of national, religious education cannot be separated from the essential needs of society, because the majority of Indonesia's population is Muslim. Therefore, in the context of the implementation of Islamic higher education, the actual transmission of religion in the context of education will still be needed in the development of national education from time to time, in various levels of education, especially in higher education.

In historical perspective, Islamic education in Indonesia has emerged since the early days, the entry and development of Islam in the archipelago at the beginning of the development of Islam in the archipelago *da'i* and *muballigh* role as well as teachers of a credible Islamic religion, and trying to introduce the teachings of Islam wisely and peacefully. They are *ulama* figures who never give up to spread Islam and teach it to locals who are still animist in the 12th century AD (Azra, 2004; Azra et al., 1986).

In the 21st century is now undoubtedly the conditions are different at the beginning of the century when Islam was introduced in the country, though in essence inherited religious values to be needed in at modernity and socio-political transformation and the global era, that occurred in Indonesia. It is admitted or not that the challenge of modernization is also a significant problem for Islamic religious education, the emergence of various social issues such as student brawl, pornography, drugs, fundamentalism, and religious radicalism, the emergence of sectarian schools of deviations, corruption, collusion, and nepotism, etc.

This condition requires the central role of Islamic educational institutions and religious, social organizations in playing an important role to build a society to preserve Islamic tradition through religious education programs. It is intended to overcome various social-religious problems that occur in society (Musahadi, 2007). Therefore, the role of religious organizations such as Muhammadiyah and NU which have been full of experience in the development and implementation of education from the lowest level to the higher education level becomes very urgent.

However, the reality shows that the situation of the people in Indonesia since the Reformation until now has not shown any significant change as it was at the beginning of reformation that is to eradicate total corruption, collusion, nepotism and prosperity of society. If in the early 2000s there emerged the spirit of building "civil society", but in reality, the spirit was never achieved, only a mere slogan and rhetoric. Seeing the above conditions and social problems need to anticipate efforts made by scholars, practitioners and the concepts of religious education and academics of religious education to synergistically early teaches the students about the importance of maintaining and developing the values of Islamic teachings, which has been conducted independently by various religious, social organizations in Indonesia.

Some Islamic organization is a representation of a particular religious or religious group that is bound by standard rules that are mutually agreed upon and have a purpose, and have the same reference source, so religious organizations can also be called homogeneous religious communities. Many of the religious, social organizations of Islam have emerged since colonialism in Indonesia, such as Muhammadiyah (1912), NU (1926), Persis (1922), al-Irsyad (1914), al-Wasliyah (1930) as the struggle for Muslims in developing Islam and at the same time demanding independence. This paper will examine religious conservation efforts at several Islamic higher education institutions under the Muhammadiyah and NU organizations like the two largest religious social organizations in Indonesia.

The academic tradition in Islamic education is also developed in the construction of educational thinking among Nahdlatul Ulama (NU). The principal idea of thinking of Islamic education in the NU is not separated from the notion that the founder of Jamiyah NU KH Hasyim Asyari. An important figure in the organization of NU is the figure of thinkers and ulama of fighters. As a scholar of thinkers, Hasyim Asyari has several books written in Arabic that are used as references in some pesantren (*Islamic boarding school*) under the auspices of NU. The construction of Hasyim Asyari's thought more represents a scholar who deepens the concept of education in the approach of Islamic Sufism. One of the monumental books of KH Hasyim Asy'ari who speaks of education is the book of *Adab al-Ta'lîm fîmâ Yahtaj ila al-Muta'alim fî Ahwâl Ta'alum wa mâ Yataqaf al-Mu'allim fî Maqâmat Ta'lîmih*, first printed in 1415H (Abuddin, 2003).

And Nahdlatul Ulama is represented from pesantren traditions from Ulama Nahdyiyin, Like in the book Hasyim Asy'ari emphasizes about ethics in studying. The discussion of ethics requires science to be a crucial issue in the perspective of intellectual traditions among pesantren. In consisting of eight chapters, the book begins its discussion, about the virtue of studying and virtue in the learning process, then discussed the ethics of

a learner in the learning process, as well as the teacher's ethics in delivering the lesson. The shades of Sufism are very striking in the discussion of the process of education and teaching. In this context, the influence of *Sufism of Akhlaqi* or *Tasawuf Akhlaqi* is very dominant. This can be traced from the ideas Hasyim Asy'ari on the main attitudes to be possessed by teachers or students, for example, *Qana'ah* nature, *patience, wara' (caution),* and leaving things that are maksiyat and other so, while studying.

The intellectual tradition was all-powerful and institutionalized among educators and learners studying at various lodges pesantrens a trending Salaf in Indonesia until now. In general besides the moral theory proposed by *Hadratus Shaykh*, in fact, the academic tradition of education in traditional pesantren refers to the concept of educational ethics derived from the monumental *Talim Muta'alim* masterpiece imam Az-Zarnuji which became a compulsory reference of the students in traditional pesantren. Ethics Islamic education in schools; especially in pesantren Nahdlatul Ulama (NU) was then developed further by stores, Nahdliyin figures, such as KH. Ahmad Sidiq, who was then introducing the concept of *tasammuh* (tolerance), *tawazzun* (balance), *ukhuwah wathoniyah*, and *ukhuwah insaniyah* , in addition to *ukhuwah Islamiyah* .

Religious Roots: Description of Muhammadiyah and NU

Muhammadiyah is an organization (persyarikatan) founded by KH. Ahmad Dahlan, on November 18, 1912, in Yogyakarta. The initial commitment of this Islamic reform organization is to liberate the aqidah of society from the influence of *heresy*, *khurafat*, *shirk*, and *superstition*. Precisely liberate the people from polytheism, and religious syncretism with local culture (Hadi et al., p. 21). Muhammadiyah is therefore regarded as the pioneer of the religious purification movement in Indonesia. The gait of Muhammadiyah mass organizations has existed since the Dutch colonial era and continues to grow until now. Besides striving to uphold the pure Islamic aqidah, Muhammadiyah also struggles in the field of social, education, and da'wah. Since its founding in 1912, the most prominent portrait of Muhammadiyah is the development of a modern system of Islamic education, resulting in many schools founded by Muhammadiyah from the city to remote corners of the country.

In the beginning, the education system developed by Muhammadiyah was Islamic preaching, as a result of Dutch government policy, before Muhammadiyah emerged which limited the space for the propagation of Islam, and supported the organization of *mission* and *sending the* formation of the colonial government in the spread of Christianity in Java. Hence the hatred of Ahmad Dahlan other figures who founded Muhammadiyah. Some things cause Muslims in Java to hate the discriminatory policies of the Dutch government. *First*, the birth of the "Master's Ordinance" from the Dutch government was the rule established by the Dutch colonial government on religious teachers to exercise control over educational institutions suspected of potential threats to the Dutch colonial regime. Among others stipulate that before giving religious lessons, the organizer must obtain the permission of the official concerned (Noer, 1973). *Second*, the Dutch colonial government's violation of local culture (Hadi et al., p. 21). *Third*, the establishment of modern *Freemasonry* in Indonesia, a phenomenon of the strong influence of a movement or organization of the spread of the Gospel of Europe in the 18th century. Freemansory Indonesia is driven by Christians who are aware of and care about the spread of the gospel. In the first years of the twentieth century, the institution grew rapidly, both concerning its members and activities (Shihab, 2000; Musahadi et al., p. 25-26). Based on the strong historical background of the emergence of Muhammadiyah, and it is very concerned about religious education to spread the true teachings of Islam. It also reinforced the work of Muhammadiyah as an Islamic organization that consensus with the development of

modern Islamic education, thus emerging some of the jargon of the famous Muhammadiyah compositions of forming "intellectuals of Muslim scholars".

In addition to Muhammadiyah, there also other mass organizations that are very influential in Indonesia, namely Nahdlatul Ulama (NU). Organization (*Jami'yah*) Nahdlatul Ulama, founded by KH. Hasyim Asy'ari, on January 31, 1926, in the village of Kertopaten, in Surabaya. *Nahdlatul Ulama* means "Awakening of Ulema" because almost all of the initiators of the founding of NU are the Javanese Kyai. The scholars initially discussed the appointment of the delegation of the Hijazz Committee, the messenger to be sent to deliver the message to King Abdul Azis ibn Saud, the new ruler of Hijaz (Saudi Arabia) who understands Wahabi. But because they do not have an organization that acts as the sender of the delegation, then spontaneously formed an organization which was later named Nahdlatul Ulama, after a fierce debate about the name of the clergy organization (Hadi et al., p. 21). At between the figures who initiated the birth of NU in Surabaya it is by KH. Hasyim Asy'ari (Chairman) from Jombang, KH. Bisri Sansuri from Jombang, East Java, KH. Wahhab Chabullah (as host) from Surabaya, KH. Asnawi from Kudus, KH. Nawawi from Pasuruan, KH. Ridlwan from Semarang, KH. Ma'sum from Lasem, Rembang, and some other NU elder Kyai, there is even a Shaykh from Egypt named Shaykh Ahmad Ghanaim (Zuhri, 1979).

In the statute "Perkoempoelan Nahdlatul Oelama", article 3 of 1926 stated that the objectives of NU organization are: (1) connecting the network of scholars who have four and *wing ahlusunnah wal Jama'ah* , (2) multiply madrasah, surau, and mosque, (3) taking into account the fate of orphans, the poor (4) establishing bodies to promote agriculture and trade compatible with Islam (Hadi et al, p. 21). From this perspective it appears that NU also struggled in the field of education, propaganda, social and economic Islam and it seems some common ground NU and Muhammadiyah which concerns in education, propaganda and socio-economic fields.

In reality, both Islamic organizations (Muhammadiyah and NU) have grown rapidly and survived from decades, and are very influential in Indonesia in all dimensions of education, socio-religious, political, and cultural. However, within certain limits, these two mass organizations have less harmony in religious affairs, especially concerning religious views, or in *khilafiah* matters. However, because there are still many similarities of organizational culture so that the competition among Islamic organizations never creates social conflict. This is because each organization already understand each other's differences, especially differences in the concept of epistemology and differences in interpretation of texts in the form of verses of al-Qur'an and al-Hadith so that at present there is tolerance between the followers of both of Islamic organizations.

In education, most people now, there no longer care about the educational background like good people who came from NU and Muhammadiyah. This indicates that among the community followers of these organizations began to grow awareness about the importance of fostering the unity of signs to enlarge the differences. Because the issue of Islamic education is more important to note, to anticipate the challenges of the times. At first, Muhammadiyah was well known as an organization that moves urban society in the field of education, especially educating Muslim intellectuals. While Nahdlatul Ulama (NU) concretes more on empowering rural communities with a touch of traditionalist Islam from kyai and pesantren, but now the paradigm has changed, both organizations have empowered two types of society, both in urban and rural areas.

According to Abuddin Nata, the issue of Islamic education is getting heavier at the time of the change of political and cultural system at the time of political change of Indonesia. This condition is actually an implication of an era of openness in the era of "reform", which happens to coincide with the turn of a new century characterized by keen competition, and that in such competition, people can emerge as winners, in addition must

have knowledge, skills and experience which is of sufficient quality, must also be modern as creative, innovative, dynamic, progressive, open, and able to make the most of the time. Such a person will *survive*, ready to turn challenges into opportunities and eventually come out as winners (Nata, 2003).

Entering the 21st century in the reality of world civilization, still controlled by Westerners. The interesting question is why they can excel amidst the competition of nations? Because they have a mental attitude to face the competition. What about Muslims? Nevertheless, the opportunity for Muslims to remain open to seize for the 21st century civilization in the hands of Muslims as happened in the classical century, not something impossible, when Muslims want to work hard and have a reliable mental attitude and a competitive attitude to emerge as the winner. This can be seen from the potential or capital owned by Muslims in this century. *First*, all the Muslim-majority countries have become independent; this is a great potential that can be developed in building civilization following Islamic values. *Second*, especially in Indonesia, the number of Muslim professionals is increasing. The real chance of Muslim professionals to create a 21st century civilization is wide open. This can be seen from the dominance of the Indonesian Muslim elite in playing the political role of government. At present, it seems that the power of government is in the hands of the Muslims. His president and minister, most of whom are Muslims. This condition is a very big opportunity to be utilized as well as possible. Unfortunately, until now, Muslim political elites prefer to fight on their own rather than fight together for greater common interest. *Third*, the current economic and educational conditions of Muslims, in general, have been better than ever before. The number of entrepreneurs, conglomerates and bureaucrats that many of the Muslims. The situation is also an opportunity that allows Muslims to build civilization (Nata, 2003).

Building a Muslim civilization is not an easy thing, maybe some alternative thoughts above can be used as one of indicator only. Because the most important thing we can follow the strategy of prophet Muhammad, at the earliest time he built the Islamic civilization which developed and spread throughout the world through important teachings of Islam itself. First, instilling a true faith and he built the mentality and noble character of the Muslims. *Second,* to construct *ukhuwah Islamiyah* and high tolerance for the difference of people, although it consists of various ethnic and cultural. Based on the reality of history is Islamic education can be developed with a model of strengthening aqidah or faith, noble moral guidance, and *ukhuwah Islamiyah*. Thus the challenges of the times have also "forced" Muhammadiyah and NU (Nahdlatul Ulama) are two organizations to maintain and preserve the values of Islamic teachings in accordance with the perspective of common ideology of each mass organization, as well as a joint commitment on the importance of building their intellectual traditions through the process of religious education, *fair* without any suspicion. As the most significant religious organization in Indonesia, the existence of Muhammadiyah and NU, is objectively the most important part of the advancement of Islamic education, and Islamic da'wah. Nevertheless, the fundamental side of the two cannot be covered up, namely the competition between the two in the field of education because of differences in religious viewpoint, and the difference in the historical roots of growth and development.

Religious Conservation in Islamic Higher Education: Between Muhammadiyah and NU

It cannot be denied that the gait of Muhammadiyah and NU organizations in the field of Islamic education is very influential in Indonesia. The two organizations are valuable assets of Indonesian Muslims. The credibility and strong commitment of Muhammadiyah and NU in the development of da'wah and education have been tested for

many years. Through many decades and generations, from the time of the Netherlands colonialist era, until now, proved that both religious organizations still exist and is growing rapidly. Nevertheless, the challenges of globalization and information have posed strong challenges for both Muhammadiyah and NU organizations in realizing their adaptive capacity for the development of science and technology, especially in the perspective of preserving the distinctive ideology that became the integral identity of Muhammadiyah and Nahdlatul Ulama (Hikam, 2000).

Religious ideologies taught in several universities run by Muhammadiyah have been given from an early stage of primary education to higher education. For example the material about the Muhammadiyah's. Similarly, among the Nahdlatul Ulama Organization, the legacy of the doctrine of *Aswaja* (*Ahlusunnah wal Jama'ah*) or the NU's teachings has also been institutionalized in a syllabus or educational curriculum in several levels of education managed by Nahdlatul Ulama (NU). What is interesting is that the legacy of religious or religious doctrine is also conserved up to now as part of the identity of each of the higher educational institutions under the umbrella of Muhammadiyah and Nahdlatul Ulama.

If tracked from this perspective of Islamic history in Indonesia, religious traditions of Muhammadiyah is inspired by inquiring minds *Tajdid* initiated by KH Ahmad Dahlan. Almost all thought Ahmad Dahlan departed from his sense of concern for the global situation and condition of Muslims in that era who are in a state of stagnation and ignorance. The situation is also exacerbated by the Dutch colonialism that has been for centuries, and very harmful to the Indonesian people, especially Muslims. So Ahmad Dahlan's renewed ideas further reflect the spirit of Islamic reform that took place in the early 20th century. Ahmad Dahlan's concept of renewal reached its momentum when he directly experienced direct contact with the spirit of reform that occurred in the Middle East when he studied there.

In enriching the idea of his reform had met and discussed with Islamic reformer Rashid Ridha. In general, the concept of Ahmad Dahlan's renewal can be grouped in two forms. *First*, seeks to purify Islamic teachings of khurafat, superstition and bid'ah which has been mixed in the aqidah and worship of Muslims. *Secondly*, it invites the Islamic law to come out of the traditional fingers through the reinterpretation of Islamic doctrine in formulas and explanations acceptable to the ratio (Nizar, 2002).

Concrete steps are undertaken by Ahmad Dahlan to realize the idea of renewal is to establish Muhammadiyah companions in 1912 in Yogyakarta after completing his studies in Mecca. According to Ahmad Dhalan that the strategic effort to save Muslims from a static thought pattern to progressive thinking is to focus on the development of modern Islamic education. Education should be a top priority in the community building process. They must be educated to be intelligent, critical and competitive, having a sharp analytical power. As for the increasing progress of Muslims of Islam according to Ahmad Dahlan is by way of return to the Qur'an and al-Hadith. And this slogan became the main jargon of the Muhammadiyah struggle, that is the spirit of returning to the primary source of Islamic teachings, al-Qur'an and al-Hadith.

In the context of applicable deploy n education, according to Ahmad Dahlan should be based on a solid foundation. In the view of Islam according to the human Dahlan, principally have two tasks of uama that is as *abd Allah*, and as *khalifah fil Arld*. While from the perspective of his creation, man is given by Allah the potential of *al-ruh* and *al-aql*. Therefore according to Ahmad Dahlan, education should be a medium that can develop both human potentials is reasoning and looking for clues for the implementation of submission and obedience of human beings to the opposite. This indicates that the development of education should be based on the development of basic human potential that is in the form of science that can be obtained if human (learners) utilize various media

either obtained through the perception of senses, reason, heart, revelation, and inspiration. Thus, educational activities in Islam should provide the most significant possibility for the development of all these potentials. According to Ahmad Dahlan, the principle of Muhammadiyah is a process of integration of spirit and body. This concept is presented by outlining the necessity of direct study of science, following the principles of the Qur'an and Sunnah not merely from a particular book (Ali and Effendi, 1986).

Factually in the reality of the struggle, which is reflected in Muhammadiyah, KH Ahmad Dahlan tried to sue the practice of Islamic education in his time. Because at that time , the implementation of education was only understood as the inheritance of adat and individual and social behavior that has been considered standard in society, so that education does not give the students the freedom to be creative and take the initiative, and cause the effect of stagnation of thought in education, because the implementation of education runs unidirectional and not dialogical. Therefore, there must be a change of educational structure, by opening the horizon of thinking, developing critical power, dialogical attitude, respecting the potential of the heart and the sacred heart, is a strategic way for learners to achieve the highest knowledge (Mulkhan, 1993).

With the spirit of the real Ahmad Dahlan seen trying to put the primary vision for the reform of Islamic education from traditionalism to the vision of modernism of Islamic education. Even more than that Ahmad Dahlan also try to combine both the idea of education at once. The principal thoughts of Ahmad Dahlan in the field of education can be mapped in some a terminology. *First,* that Islamic education should be directed to form a virtuous Muslim man who is virtuous, pious in religion, a broad view and understand the world science problem, and willing to strive for the progress of society. *Second*, Islamic education should be able to accommodate various science, both general and religion, to sharpen the intellectual power and the power of the learner's spirituality. *Third*, the process of education must be integral, because such an educational process at the end of it will be able to print intellectual cadre-ka der ulama and intellectual scholars (Nizar, 2002). Based on the above view, the real Ahmad Dahlan tried to realize his perspective that education management Islam must be done in a modern way so that education held still incapable of meeting the needs of learners in dealing with the dynamics of his day. For that Islamic education must be innovative and progressive.

The academic tradition in Islamic education is also developed in the construction of educational thinking among Nahdlatul Ulama (NU). The principal idea of thinking of Islamic education in the NU, a bus is not separated from the notion that the founder of Jam'iyah NU KH Hasyim Asyari. An important figure in the organization of NU is the figure of thinkers and ulama of fighters. As a scholar of thinkers, Hasyim Asyari has several books written in Arabic that are used as references in some pesantren (Islamic boarding school) under the auspices of NU. The construction of Hasyim Asyari's thought more represents a scholar who deepens the concept of education in the approach of Islamic Sufism. One of the great books of KH Hasyim Asy'ari who speaks of education is the book of *Adab al-Ta'lim fima Yahtaj ilah al-Mutaalim fi Ahuwal Ta'alum wa ma Yataqaf al-Muallim fi Maqamat Ta'limih*, first printed in 1415H.

In the book, Hasyim Asy'ari emphasizes about ethics in studying. The discussion of ethics requires science to be a crucial issue in the perspective of intellectual traditions among pesantren. In consisting of eight chapters, the book begins its discussion, about the virtue of studying and virtue in the learning process, then discussed the ethics of a learner in the learning process, as well as the teacher's ethics in delivering the lesson (Brinessen, 1997). The shades of Sufism are very striking in the discussion of the process of education and teaching. In this context, the influence of *Sufism of Akhlaqi* or *Tasawuf Akhlaqi* is very dominant. This can be traced from the ideas Hasyim Asy'ari on the main attitudes to be

possessed by teachers or students, for example, *Qana'ah* nature, *patience, wara' (caution),* and leaving things that are maksiyat and other so, while studying (Barton, 1999).

The intellectual tradition was all-powerful and institutionalized among educators and learners studying at various lodges pes a trending Salaf in Indonesia until now. In general besides the moral theory proposed by *Hadratus Shaykh*, in fact, the academic tradition of education in traditional pesantren refers to the concept of educational ethics derived from the great *Talim Muta'alim* masterpiece imam Az-Zarnuji which became a compulsory reference of the students in traditional pesantren. Ethics Islamic education in schools; especially in pesantren Nahdlatul Ulama (NU) was then developed further by stores, Nahdliyin figures, such as KH. Ahmad Sidiq, who was then introducing the concept of *tasammuh* (tolerance), *tawazzun* (balance), *ukhuwah wathoniyah*, and *ukhuwah insaniyah* , in addition to *ukhuwah Islamiyah* (Barton, 1999).

In the present context, both Muhammadiyah and NU have developed rapidly and have undergone significant changes. In the beginning, Muhammadiyah often claimed as an Islamic new organization, who take part in the modern education at the beginning of its formation, and Nahdlatu Ulama as the religious organization that represents as a preservary term is a trending plague traditional education, in early grow up. But in the contemporary context, there is almost no dichotomy of such orientation oh them, because Nahdlatul Ulama on one side has also been transformed into a modern organization like Muhammadiyah.

Social Empowering and Religious Conservation Efforts in Islamic Higher Education

The social empowering of Islamic higher education between Nahdlatul Ulama (NU) and Muhammadiyah, there is any transformation and shows that there has been a change that so far Muhammadiyah has dominated for decades in higher education. However, since 1990, some Nahdlatul Ulama universities have emerged which have rivaled the universities developed by the Muhammadiyah. Since then there have emerged educated groups from Nahdliyin who later played a significant role after entering the reform era and played an important role in the government and politics in Indonesia. Although the two largest Islamic organizations in Indonesia have been instrumental in social empowerment in the field of higher education. However, both of them still maintain their distinctive identities, even developed in educational curricula, that are taught in various education institutions from elementary to higher education.

In Muhammadiyah conservation efforts of tradition to a relatively subdued until now, and spirit of modernization on Islamic higher education institutions have also grown rapidly. Almost most of the cities in Indonesia have Muhammadiyah universities. One of the most important educational institutions in Muhammadiyah schools is regarding the use of the name " Muhammadiyah ", from basic education to university, all of which use the name or label of Muhammadiyah as its parent organization. From this perspective, the real tradition to Muhammadiyah's looks and is characteristic of the higher level of educational institutions.

Besides, the spirit of educational reform as the central theme of the idea of Muhammadiyah formation remains the underlying theme of its education. The concept was embodied and taught in the discipline of the lessons or courses on the Muhammadiyah-an which is explained as a discipline of science that must be taught as a hallmark of education in the Muhammadiyah environment. We can see the spirit of modernism e is fixed in the underlying spirit can be indicated by some universities of Muhammadiyah. Among others, such as the curriculum taught at the University of Muhammadiyah Malang, Muhammadiyah University of Yogyakarta, Muhammadiyah University of Surakarta, and the University of Muhammadiyah Jakarta. All universities have methodologies and strategies to pass down

the tradition by learning the doctrine Ke-Muhammadiyah-an. Through the teaching of some subjects such as *Al-Islam,* which teaches the basic principles of Islam are believed by Muhammadiyah, such as the monotheistic view and anti-*heresy,* and *superstition,* has become part and parcel of the identity essential of struggle organizations Muhamadiyyah, in the context of purification of Islamic teachings (Ida, 2004). And the subjects must be taught in every faculty in Muhammadiyah Universities. The spirit of rationalism is also an important indicator of the institutional religious and to be the character of Muhammadiyah Higher Education.

The concept of rationalism in education in Muhammadiyah is also strongly influenced by the idea of Muhammadiyah founder KH Ahmad Dahlan. Especially the main points of his mind about the purpose of education in shaping a noble Muslim humankind , pious in religion, broad views and integration of science a and general science, which in turn can give birth to the intellectual power and the power of the learner's spirituality, so as to print the cadre scholars of intellectual clerics and intellectuals of scholars (Abdullah, 2000).

Among Nahdlatul Ulama (NU), the pattern of higher education is not far from the pattern of education in pesantren. Most of the higher education institutions run by NU are the development of Pesantren educational institutions which experienced remarkable progress and developed. It is seen from more universities for some instance Darul Ulum University in Jombang, which was founded by Nahdlatul Ulama pesantren's in Jombang. But not all universities under Nahdlatul Ulama come from pesantren development, such as Islamic University of Malang/Universitas Islam Malang (Unisma), and the University of Sunan Giri in Surabaya, Nahdlatul Ulama University in Jakarta, and so on. What is interesting is that universities within the Nahdlatul Ulama do not participate in the name of Nahdlatul Ulama, as the Muhammadiyah university. Making it difficult looking a university that is precisely under the auspices of the Nahdlatul Ulama, unless there are colleges that used labels NU, for examples Islamic university or Madrasah that uses the name Lembaga Pendidikan Ma'arif.

Nevertheless, the traditional religious nuances of pesantren are still influential in coloring the NU colleges, as it is characteristic of them. This seems to be the spirit of the inheritance of the "keulamaan" tradition in the Islamic higher education perspective among the NU, consistent with the statutes of NU at the beginning of Jamiyah was established in 1926 among them is to make a network of scholars with four schools of "Aswaja" (*Ahlussunnah wal Jama'ah*). The tradition is still institutionalized in the context of the teaching of yellow books in various cottages and colleges are thickly colored by the doctrine of *Ahlusunnah wal Jama'ah* (Ida, 2004).

To preserve the heritage of the religious ideology of *Islam Ahlusunnah wal Jamaah*, which teaches the basic principles of religious ideology which is believed among Nahdlatul Ulama and this becomes the basic course that must be taught to the students. Therefore, there p levels of higher education, some NU Higher Education is taught the course of *Aswaja*, to provide a more complete understanding of the organization that shelters the *Nahdiyin*. Honestly the same as Muhammadiyah and Nahdlatul Ulama environment are also taught about the NU's lesson, which has been received by students from elementary to university level. Nevertheless, it now appears that both Muhammadiyah and Nahdlatul Ulama in the context of educational development and competence in the field of science and technology development. And that effort will continue to proceed as the times progress.

Conclusion

Islamic education in Indonesia is played by the two largest Islamic organizations in Indonesia, the Muhammadiyah and Nahdlatul Ulama. The struggle is the massive impact for the development of Islamic human resources to be parallel to other people, although in implementing a process of higher education in both of these organizations have differences. But that is part of the wealth and the potential to keep developing and filling together toward mutual progress. Perhaps it is also a great potential between Muhammadiyah and Nahdlatul Ulama, so that still exist and continue to grow until now.

The social empowering of Islamic higher education between Nahdlatul Ulama (NU) and Muhammadiyah, there is any transformation and shows that there has been a change that so far Muhammadiyah has dominated for decades in higher education. However, since 1990, many Nahdlatul Ulama universities have emerged which have rivaled the universities developed by the Muhammadiyah. Since then there have emerged educated groups from Nahdliyin who later played a significant role after entering the reform era and played an important role in the government and politics in Indonesia.

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INTERDISCIPLINARY APPROACH FOR HANDLING WASTE PROBLEM IN TEGAL REGENCY

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Abstract

The partnership between Sekolah Tinggi Agama Islam Bakti Negara (STAIBN) Tegal and village government in Tegal Regency in implementing society service every year has been held through Kuliah Kerja Nyata (KKN). In recent three years, STAIBN through LembagaPenelitian, PenerbitandanPengabdianMasyarakat (LP3M) has initiated an interdisciplinary study as an effort of integrating and strengthening knowledge basic in supporting the partnership with other institutions. This integration is expected to offer an alternative solution for real-life problems. One of them is to overcome the waste problem in Tegal Regency. Every day, the amount of waste thrown away to TempatPembuanganAkhir (TPA) in Penujah, Tegal Regency is about 300 ton. Therefore, the waste handling method is not just simply by throwing away, but also by reducing the waste itself or by considering the craftsmanship of recycling things, making fertilizer or another creative economy. This article describes the urgency of interdisciplinary study as the knowledge basic in making a partnership with the village government in handling the waste problem. Observation result, interview, and literature review in this article are the portrait of a research field for searching advice from the stakeholders of PTKI and social service practitioners to elaborate the action plan which is effective and efficient in handling the waste problem.

Keywords: *Interdisciplinary, Partnership, Waste Bank*

Introduction

In the context of the study, waste has been discussed in many seminars, and discussion forums held by *Lembaga Penelitian, Penerbitan danPengabdian Masyarakat* (LP3M) Sekolah Tinggi Agama Islam Bakti Negara (STAIBN). The last discussion was on May 03 2018. An International seminar was held entitling "Agama dan Problem Lingkungan Hidup." This seminar was held by STAIBN, UniversitasPancasakti (UPS) dan Universiti Malaya Sabah (UMS). This Seminar is the part of the effort in supporting interdisciplinary study; Urban Planning was represented by UMS (TeukuAfrizal, Ph.D.), Islamic Review was represented by STAIBN (Dr. Saepudin), Javanese Culture Review was represented by UPS (Dr. Purwo Susongko), and Dinas Lingkungan Hidup (DLH) KabupatenTegalwas represented by Kasi Pengurangan Sampah, Drs. Sudrajat, in handling the waste problem.At least, the seminar concludes that the cleanliness and urban planning are not just the responsibility of one institution only. On the other hand, it involves several institutions which should support one another. Besides that, the seminar also concludes a deal to have teamwork among several institutions. However, the output of this deal has not existed yet until now.

As the oldest Perguruan Tinggi Keagamaan Islam Swasta (PTKIS) in the Western North Beach of Central Java, ideally, STAIBN has a strong relationship with other institutions to integrate or even implement the knowledge taught in its college. This networking should be the basis of the implementation of Tri Dharma Perguruan Tinggi. However, until now, STAIBN seems not to maximally make a new relationship with other institutions or implement the existing relationship, except with the partner institutions of Kuliah Kerja Lapangan (KKL), Praktek Pengalaman Lapangan (PPL), and Kuliah Kerja Nyata (KKN) which are regularly held by STAIBN.

This article is an analysis result which is explained to formulate an action plan for the interdisciplinary study as knowledge basic and the effort to strengthen the foundation of partnership/ relationship with Village Government in Tegal Regency to handle the waste problem. Asa description, in the Academic Year of 2015-2018, KKN held by STAIBN concentrated on the de-radicalization in villages. At that time, de-radicalization seemed needed to secure villages from the effects of religious radicalism. The religious activities in villages with all local wisdom which have social bonding have to be secured and preserved from the claim of being misguided, *bid'ah,* or *takfiri*. The findings were found in the field, in the Academic Year of 2016-2017, while discussing with the Chiefs of villages in Warureja District, Tegal Regency before KKN. One of the Chief stated that his village has been fine lately.

In that KKN, the students serviced in two shapes; physically and non-physically.
1. Physically; keeping the maintenance of the mosques, planting trees, making dustbins, making the directional board, making road lightning, taking care of orphans, holding sports events, and the likes.
2. Non-physically; managing the mosques, taking care of religious values for children in TPQ, making teenagers Qur'an recitement, asking the society to make the mosques as Qur'an recitement place and social movement, holding a religious seminar, training skills to the teenagers, advising about health and the likes to the society.

Those activities were based on the de-radicalization theme. In every event, religious thoughts based on moderation, i.e., appreciating religion's differences and practices, loving NKRI as a worshiping, preventing clash among the citizens because of religions, were taught indirectly, besides having the seminars talking about de-radicalization. In 2018-2019, the planning of KKN STAIBN will be based on the activities to overcome the waste problem in the villages where KKN will be held.

Administratively, Tegal Regency has 18 districts, 281 villages, and 6 kelurahan. These villages, as long as the writer concerns can be called religious villages. The journey of KKN STAIBN describes that the religious theme is always actual to be a service way to society. The intense of religious values always finds momentums in many activities held by STAIBN. Mushola, TPQ, Jamiyyah Qur'an recitement, and teenager organization become instruments to disseminate working programs done by STAIBN students. For the writer, religiosity is the basic capital which is needed to be improved by integrating interdisciplinary study so that it will not just tell us about heaven and hell only. By this integration of knowledge, religious values can be transformed into a manifestation of the solution to handle the waste problem. As long as the dynamics of the country policy toward villages, now villages have bigger authorities than before to build the villages themselves. UU about Villages dan the likes become juridical basic for villages, one of them, can be used to hold waste management system in village regions. For example, according to PP No 47 Tahun 2015, a village can allocate a fund of APBDes to pay waste management system in that village. Therefore, the Village Government can optimize the APBDes fund to hold waste infrastructures. The deal between Village Government and STAIBN is PP No 81 Tahun 2012 about Management of Household Waste and the likes, in which waste management can be done by doing partnerships of society groups ruled by that PP.

STAIBN has started to build interdisciplinary study networking to welcome this juridical situation by building networking with Village Government as the effort to implement the knowledge had by STAIBN. Although it is still in the early stage, the effort becomes important to be a beginning to push the development of knowledge in PTKIS environment. From this, the writer thinks that the actualization of religious values in KKN STAIBN can be destined to a real-life implementation, i.e., handling the waste problem. In

the journey of KKN, STAIBN also deals with Bappeda and Litbang Tegal Regency, Dinas Lingkungan Hidup (DLH) to support KKN STAIBN. This structural capital becomes important to be implemented well.

Identification of the problem
1. How is an interdisciplinary study in STAIBN held?
2. How can the interdisciplinary study be transformed in case of the partnership to handle the waste problem?

Limitation of the problem
        This article limit the discussion of the dynamics in STAIBN in building and developing the interdisciplinary study in responding to waste problem in Tegal Regency. This study is projected to become a device to analyze for participating in handling the waste problem in the villages in Tegal Regency and creating an action plan in building networking with other institutions to implement the interdisciplinary study. The partnership is a must as a technical step in handling the waste problem. So that, this article will discuss the concept of handling the waste problem and having technical steps arranged to overcome the waste problem.

Previous studies
        Autonomous regionalers should be interpreted as a momentum to finish the problems with emphasizing the local wisdom aspect. Including the solution for the problems as government advice in PP No 81 Tahun 2012 about Household Waste and the likes Mangement. Since the regulation has been applied, some activities based on the regulation have been done by organizations and institutions. One of them is done by NurulInayah and RibutSuprapto from IAIDA Darussalam Banyuwangi by having Pondok Pesantren Ibnu Sina in Banyuwangi as the object. This program was written in an article entitling "Pendidikan Karakter melalui Pembentukan Bank Sampah Berbasis Pesantren di PP Ibnu Sina Genteng Banyuwangi" and becomes one of the writer's previous studies.
        From that article, it is known that the pattern implemented to handle waste problem was with the socialization and training to manage waste by making waste banks and also training to make fertilizer from organic waste and craftshipment by using non-organic waste to be made a bag, pin, and the likes. After that, there is people who can continue the pioneering of the waste banks. Also notified that santri becomes an important organ in this program to handle this waste problem in the future. It also showed that the creative economy could be done by using the processed waste in the waste banks (Inayah, 2017). This finding also supplies the data to formulate an action in the future in this article.
        As known before, the creative economy are a concept placing creativity and knowledge as the main asset to run the economy. The creative economy is the development of the economics study based on the skills, creativity, and individual potency to make a creation of an individual which is economical so that emphasizing the development idea in creating additional value (http://www.lemhannas.go.id/portal/images/stories/humas/jurnal/Edisi_14_-_Desember_2012). Besides the literature review, the journey of KKN STAIBN placing religious theme as the spirit of the activities has proven that religion has a significant role to motivate. Besides the STAIBN core itself as PTKIS, but the surplus value of Tegal citizens with high religious values becomes another important note. For example, religion has transformed significantly in winning one of the candidate of Regent and Vice-Regent in the Tegal Regent Election on June 27 2018, Umi-Ardie couple win over 70,94% votes. Besides the political support, from every aspect of NU, massively support the couple (Mubarok, 2018). Religious studies are transformed to be a deal to support the couple. A study shows

that there is a similar chance to transform religion into real life in handling the waste problem. The deal of some studies done by STAIBN, in its international seminar "Agama dan Problem Lingkungan Hidup" shows the importance of partnership in implementing religious values as real proof in handling the waste problem. According to the studies, this article would like to describe the urgency of interdisciplinary study based on knowledge in making a relationship to implement the religious values in handling the waste problem in Tegal Regency.

The object of the research

The object of this article is the dynamics of interdisciplinary study between STAIBN and Village Government in Tegal Regency. It is also related to the other institutions having the same vision to overcome the waste problem, for example, DinasLingkunganHidup (DLH). The object of the research is specialized in the aspect of activities supporting the overcome of the waste problem.

Method

This study is based on the observation and data collection from the documentation transcript held in the field related to the interdisciplinary study and social service done by STAIBN through LP3M. The observations, especially, done in discussions, seminars talking about interdisciplinary study related to the religion and environmental problem, society service along KKN, pattern, and the form of the partnership of the institutions, i.e., Village Government and also the dynamics of the religious life of the society in which KKN is held.

Discussion

According to Azwar (1990:53), waste is something that is no longer used, that is useless, that is not wanted anymore and has to be thrown away. Therefore, waste should be managed well in order to prevent the negativity in our life to happen. Kodoatie (2003) defines waste as thrash or leftover which is solid or half-solid, which is the residue of city activities or human, animal, or plant life cycle. Waste in environmental health is actually part of something or the thing which are not used, useless, not wanted, or has to be thrown away, so that does not disturb the life cycle. According to SK SNI T-13-1990 F, waste is a solid thrash containing organic and inorganic substances. Refer to Hadiwiyoto (1983), based on the location, and waste can be classified to be two types, i.e., urban waste, waste that is collected in the urban area and rural waste, waste that is collected in the rural or uptown area (http://jurnal.dpr.go.id/index.php/aspirasi/article/view/447). Handling the waste problem is an integral part in managing environment.

In Tegal Regency, cited from DinasLingkunganHidup (DLH) page, the preexisting problem in the management of the environment in Tegal Regency are:
1.   The capability of human resources is not optimal to serve an environmental aspect.
2.   The limitation of the data and information about natural resources and the environment.
3.   The commitment and understanding are not built among the stakeholders and also society in managing the environment in Tegal Regency.
4.   The supporting infrastructures are not optimal in doing the duty as BandanLingkunganHidup.
5.   The supporting fund for service in protecting and managing environment is still minimal.
6.   Residents understanding are still low to comprehend environment laws.
7.   Environment laws are not yet applied well by the citizens.

8. The coordination and relationship between Government Institutions are still low.
9. The lack of program implementation such as the management of Adiwiyata School or Program PeningkatanKinerja Perusahaan (PROPER).
10. Environment destruction is still high, especially metal waste inAdiwernaandTalang District.
11. Environment destruction is still high, especially the burn of chalk stones or granite in Karangdawa Village in Margasari.
12. Environment destruction is still high, especially the building of Trans Java highway for about 30 km long.
13. Environment destruction is still high because of waste which is not properly thrown away.
14. The new Perda about PPLH, Perdaabout RPPLH, Perdaabout B3 Waste Management, Perdaabout Environmental Laboratory Management, Perdesabout PPLH, andPerda about waste Management is not established yet.
15. The understanding and awareness level of the industrial world and society is still low. (ODF = Open Defenses Free). (http://www.dlh.tegalkab.go.id/index.php/2017/02/20/permasalahan-strategis-lingkungan-hidup-dikabupaten-tegal/)

The Vice Chief of Komisi III, MuhamadKhuzaeni, as stated in Radar Tegal, said that the problem about the waste has put in Regional Regulation. For 2018, the fund raised from IDR 220 million to IDR 1,5billions. These rises are with a certain study and also count from the legislative. Knowing that the amount of waste being thrown away to TPA in Penujah village is about 300 ton each day causes the big sum of money for waste retribution every day. The big sum of money is not relevant if it is considered by the money for APBD Tegal Regency (https://radartegal.com/berita-lokal/polemik-sampah-antara-target-pendapatan-dan.22243.html).

Interdisciplinary study in STAIBN

Interdisciplinary approach defined here is the study using some approaches or point of views. A study, for example, can use sociological, historical and normative studies altogether. The importance to use this approach is understood well because of the limitation of research results which just used only one approach. In the context of keeping cleanliness or protect the ecological system, for example, because of textual approach needs to integrate the political approach or sociological therefore cause environmental studies. This is based on the experience that:
1. The development of Islamic study and its approach along with the knowledge itself.
2. There is a concern about a certain approach toward an aspect so that we can learn slam comprehensively relevant to the needs to be complete and complex.
3. The development is a normal situation and should happen. If it is not, religion seems not having such attention (Nasution, 2009).

In sociology, religion can also be felt by functional theory. This results in a religious point of view in relation to the experience aspect transcending a sum of events happening daily involving belief about something beyond human reach. Therefore, sociological religion is important for human life where knowledge and skill do not succeed to give appropriate mechanism. In functional theory point of view, religion becomes important because of the human experience aspects retrieved by unclarity, weakness, and not existed which seem to be the characterization of a human fundamentally. In this case, the function of religion is to provide two things, i.e. a point of view about the outer world

which is beyond human reach. It enables human relationship with things which are beyond their reach giving guarantee and security for the human to preserve the morality.

From here, we can explain the functions of religion, i.e.

1. Religion is based on its attention toward something beyond human reach involving destiny and prosperity, and toward human giving response and relating himself and providing support and happiness.
2. Religion offers transcendental relationship through rites in worshipping.
3. Religion purifies the norms and values in the society which have been formed, preserving the domination of the group purpose and the group discipline above individual desire.
4. Religion has important functions to identify.
5. Religion is also related to the growth and the life journey through ages specified by the society.

Therefore, based on functional theory, religion identifies individual with groups, helps an individual in uncertainty, entertains, relates it with a social purpose, strengthen morality, and provides identity aspects. The functional theory focuses on the important meaning of "critical point," in which mind and action are transcendence by human experience (Thomas, 1992). Interdisciplinary approach in STAIBN is in the early stage, whether the quantity or the quality. This is shown by the studies, seminars, or research done by STAIBN lecturers. The existence of young lecturers influences much in the studies. It should be emphasized that it has to be continued to be real action as interdisciplinary study output.

The partnership in handling waste

The true success of waste management is not the only responsibility of the government but also needs social support. Although the system built is good, without the support of the society, it will not have a long life. Therefore, social support can be directly or indirectly in managing the waste system. The real condition in the field shows one of the problems is the limitation of social knowledge in the case of waste management.

According to UU No. 18 Tahun 2008 about Waste Management stating that household waste, containing waste reduction and waste handle. Waste reduction is defined by limiting waste output, waste recycling, and reusing the waste. In practice, there is waste bank mechanism done since 2008 in Badegan Village, Bantul Regency, Yogyakarta, entitling GemahRipah (**Bank Sampah Ubah Sampah Jadi Uang** (http://www. bbc.co.uk/indonesia/majalah/ 2012/07/ 120710_ trashbank.shtml). Waste Bank. The finding idea was caused by many cases of dengue fever in Bantul. Therefore, the historical of waste bank shows that the strength of ideas and creativity are significant in handling the waste problem in the village.

Kastaman (2004) in Koesrimardiyati (2011) defines waste management with society as the basis as an approach to manage waste based on the active participation of the society. Douglas et al. (1994) state that environmental management needs the facilitation and implementation of society based effort as a strategy in improving their access to important environmental resources such as soils, infrastructure, and service. Waste management based on society is so important because that activity is done by the member of its community.

However, Anschutz (1996) specifically states that society based waste management often fails because of the lack of participation of each household. Meanwhile, Koesrimardiyati (2011) states that society based waste management activities can be done continuously if there is an attitude change among the residents themselves. They should become more autonomous in managing the waste. Along with the regulation in the village, added by juridical regulation, the waste problem should have been prioritized.Undang-

Undang Nomor 18 Tahun 2008 about Waste Management; Undang-Undang Nomor 6 Tahun 2014 aboutVillage; Peraturan Pemerintah Nomor 81 Tahun 2012 about The Management of Household waste and the likes; Peraturan Menteri Pekerjaan Umum No. 03/PRT/M/2013 about waste Infrastructure Management in Handling Household waste and the likes; Peraturan Menteri Perdesaan No. 2 Tahun 2016 about Developing Village Index; Peraturan Menteri Perdesaan No. 22 Tahun 2016 about Village Fund Usage Priority in 2017; Peraturan Daerah Mojokerto Regency Nomor 10 Tahun 2010 about cleanliness and Park Management. To hold a waste management system in villages needs to do an analysis of fund allocation. The fund source can be APBDesor non-APBDes.

In the international seminar held by STAIBN Tegal entitling "Agama dan Problem Lingkungan Hidup," Dinas Lingkungan Hidup by KasiPengurangan Sampah states that his institution is ready to coordinate with STAIBN in handling the waste problem in Tegal Regency. For the writer, this is the chance to be used to overcome the waste problem. STAIBN should prove its service toward this issue as an output of interdisciplinary study. Village Government, Dinas Lingkungan Hidup, and STAIBN need to make good coordination among them to overcome the waste problem in Tegal Regency.

However, this conceptualization still needs the advice to realize. Remembering its bargaining position, STAIBN has not reached the level of the state universities or even other private universities which are bigger. It includes how to start with the supporting utilities, which are needed.

PARTNERSHIP PLAN SCHEME IN HANDLING WASTE PROBLEM IN VILLAGES
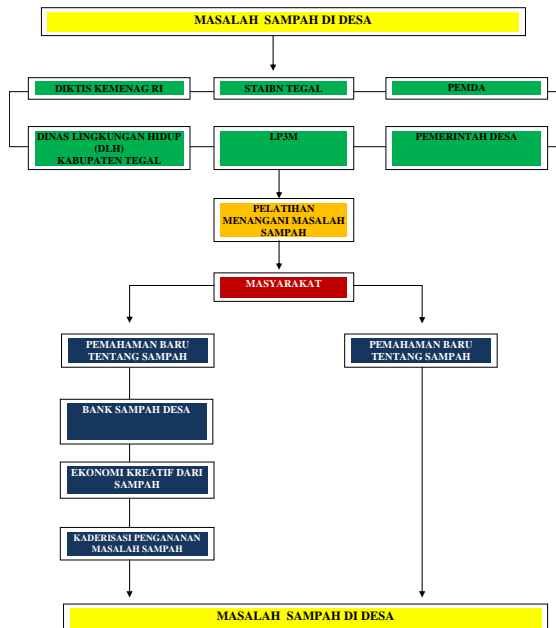
Conclusion

      To implement religious values in the practical area, PTKIS cannot just count on textual or normative only. PTKIS should be able to read the humanity problem such as waste problem by applying interdisciplinary approach. This is as the foundation in explaining and emphasizing PTKIS as an integral part of the waste problem, and it is also the foundation in coordinating among several institutions to overcome the waste problem together. Therefore, PTKIS like STAIBN will not separate from its social roots because it seems only discussing the heavenly problem but not a concrete problem. The existence of PTKIS is tested by the role possessed among the society in the middle of higher education competition.

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INSERVICE TRAINING OF SCIENTIFIC WRITING FOR JUNIOR HIGH SCHOOL TEACHERS IN PELALAWAN REGENCY

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Abstract

This study used research-based service to develop teacher professionalism, especially in mastering scientific writing skills. This study used a mixed method approach. The instruments used in this study were validated and valued by experts. The data were analyzed by using SPSS 22. The respondents were junior high school teachers in Pelalawan Regency. The results demonstrated that the respondent skill of delivering the learning materials was excellent. The results also showed that the minimum score in this topic was 4 (good) obtained by 7 respondents while 23 others obtained the score of 5 (excellent). In addition, the respondent mastery of the in-service teaching material was also excellent. Lastly, the respondent discipline in carrying out the activity was also excellent. Furthermore, the results also indicated that there was no significant difference of the obtained score based on gender, employment status, age level of education, length of service, the class taught, school status, and position. Therefore, it can be concluded that the in-service training program, specifically regarding the empowerment of school teachers, can improve the teachers and considered as a breakthrough for lecturers in implementing their knowledge.

Keywords: *workshop, in-service training, junior high school, scientific writing.*

Introduction

Teachers as the backbone of education have a strong existence. Teachers as important subsystem have strategic roles in enhancing the learning process and student quality. The requirements of a teacher are having certain qualification of education. With reform in education, teachers are recognized as professional positions.   In   accordance with Law no. 20 year 2003 about the national education system and the government rule no. 19 year 2005 about national education standard, school development should refer to the standard of teachers and process. Standard of teachers extremely expected is to have academic qualification and competency as the agent of learning, physically and mentally healthy, capability to establish the purpose of national education, able to prepare himself in order to welcome ASEAN Economic Society (AES), and able to develop teaching materials appropriately based on the content of KTSP or K-13 syllabus.

Specifically, the role of teachers can be seen during the teaching and learning process because the success of a teacher in teaching can be assessed in mastering the student concept. Loughran (2010) and Rahman, et al., (2015) explain that the success or not students in learning depend on how the teacher acts as professional manager and director which move students to learn. Therefore, various efforts have been conducted by the government to improve teacher quality.

In reality illustrated that the efforts of improving teacher quality have been a long time and sustainably conducted, however, it is not optimally organized. It is proven by there is no cooperation between one institution and others. So far the cooperation has been partial or individual, so that it causes uneven knowledge of teachers, undeveloped the pedagogical skills and teacher professional skills, low results of teacher UKG, low of

writing ability or developing teaching materials, and low of producing scientific writing. This implicates to the low education quality and alumni. Specifically, there is a significant correlation between teacher quality and alumni. It is confirmed that the more improving teacher quality, the more quality the learning and alumni.

The efforts of improving quality can be conducted in various ways. One of them is by publishing the ministry of Administrative and Bureaucratic Reform rule no. 16 year 2009 about teacher functional position and its credit score. Overall, this rule contains motivation which purposes to enhance the teacher competency and professionalism which later to improve national education quality as listed in Law no. 14 year 2005 article 4. This law is published in order to give space and support for teachers in conducting their job and status so that teacher can be professional. One of a basic change in this law is that there is teacher performance assessment which is previously related to more administrative, then now is more to practice, quantitative, and qualitative, so that teachers are expected to be more enthusiastic in improving their performance and professionalism.

Based on the Ministry of Administrative and Bureaucratic Reform rule no. 16 year 2009, the enhancing teacher career is stated based on credit assessment by the assessors. The total credits collected by the teacher for their career development consist of main elements (education, teacher performance assessment, sustainable profession development) at least 90% and other supporting elements maximally 10%. The elements of sustainable profession developments are self-development, scientific publication, and innovative work). In addition, the elements of scientific publication are presented in scientific forums, the scientific publication of the research findings or innovative works, book publication, and or teacher guidance book.

The scientific publication of the research findings is the mandatory elements that should be fulfilled by the teacher to enhance his career start from the level of III-b. The important thing in a scientific publication is in the report of action research form and a scientific paper published in a scientific journal. The report of academic research action and a scientific paper is the elements of scientific publication of research findings that are important to be fulfilled by the teacher in improving his career start from the level IV-a.

From the results of a non-formal interview to some district education offices in Riau province that more than 2 years that the ministry of Administrative and Bureaucratic Reform rule no. 16 year 2009 has been published. However, there are fewer teachers proposing their level improvement by using this new law (less than 1%). So that, it is needed to provide training for teachers to conduct research and create their action research report to be scientific papers. Therefore, it is necessary to run a program for in-service training especially in regarding to empower junior high school teachers or Islamic junior high school in writing their scientific papers. The agenda is designed in the form of workshop and assistance to participants in writing their scientific papers.

Teacher professionalism

Professionalism is derived from the word 'profession' which means the field of work pursued by people. The profession can be interpreted as a position or certain work which requires knowledge and specific skills obtained from intensive education. So, the profession is a job or position which demands specific skills (Kusnandar, 2007). Teacher as a profession means teacher which requires competencies (skills and authority) in education and teaching so that he can run the job effective and efficient and helpful.

From the aforementioned definition, a professional teacher should fulfill 4 competencies stated in Law no. 14 year 2005 about teacher and lecturer: (1) pedagogical competence is the capability to organize student learning include understanding the students, designing and implementing the lesson, learning evaluation, and developing student potentials; (2) personal competence is having characters such as stable, adult, wise, charismatic, and role model for students; (3) professional competence is the capability in mastering materials in broader and detailed concept which enable to guide students to achieve standard competence stated by national education standard; (4) social competence is teacher capability as a part of society in communicating and interacting effectively to students, fellow teachers, staffs, parents, society (Mulyasa, 2008).

Based on the Ministry of Administrative and Bureaucratic Reform rule no. 16 year 2009 about teacher as functional position and his credits, the stage is illustrated at diagram 1 as follows:

Figure 1. Teacher's Functional Position

Another plot based on the ministry of Administrative and Bureaucratic Reform rule no. 16 year 2009 about teacher as functional position and his credits, it can be seen that the higher level and status of teacher, the more demands on sustainable development program. In this research, the focus of sustainable development program is on teacher competence in writing a scientific paper and executing scientific publication.

Scientific papers for teachers

Scientific writing is a part of academic life to communicate and empowering personal and other people life. Teachers as scholars have the responsibility to investigate, develop, and search for knowledge.

Scientific paper is writing which demands 3 requirements: 1. The content is in the scope of scientific knowledge, 2. The procedure uses scientific method, 3. The format is appropriate with the requirement of scientific paper. The scientific paper can be executed alone or in groups. In addition, there are some factors should be carefully considered: (1) The originality, (2) legality of writing, (3) research problem, (4) the writing format, (5) the fundamental theory, and (6) discussion. Even though at a glance, the requirements are not too difficult. Yet, the percentage of deserved papers are still low if it is compared to 6 other aspects to be assessed.

Scientific paper, according to Abdal (2007) in education can be categorized into 7: 1) scientific paper of research findings, 2) scientific paper of scientific discussion, 3) scientific writing published in newspapers, 4) scientific ideas presented in scientific forum, 5) book or module, 6) learning dictates, and 7) translated paper or book.

In-service training

In-service training is often called upgrading to improve skills or knowledge based on current issues in education. A teacher is basically prepared through educational institution before working (pre-service education). Many teachers have been a long time living their pre-service education, and their working limits them to know current issues in education. In addition, there is less effort to develop their competencies and immersed in daily teaching routines. To catch up with those issues, planned and directed in-service training is needed to up-to-date teacher information in order to enhance their skills in teaching. The program arrangement of in-service training is a part of supervision. In line with those ideas, in-service training can be defined as an effort to improve knowledge and skills of teachers in a specific field which is appropriate with his tasks, so that it can enhance the efficiency and productivity of teacher in executing his jobs (Nawawi, 1988).

Pre-service education is a phase to prepare teachers to gain knowledge, skills, and attitudes needed before working. During the service period, the teacher may not be static, but he should be dynamic which follows the current issues of his field. The teacher should develop his knowledge and skills while working. To develop teacher knowledge and skills during the service period, it needs in-service training (Purwanto, 1991). The purposes of in-service training are to improve and develop continuously knowledge, skills, and attitudes of teachers in order to effective and efficient their job (Purwanto, 1991).

The scope of in-service training is including many activities such as establishing courses, application, lecturing, workshop, seminars, curriculum review, societies survey, teaching demonstration with new methods, field trips, visit other schools, and specific preparation for new tasks.

Regard to these ideas, Lewis (2002) explains there are 8 principles of training to improve teacher competency: experiential (direct practice), the focus of development comes from teachers, involving experts from inside and outside the school, collaboration, center to reality, sustainably, based on evidence, dependable. Therefore, the role of facilitator is to enforce and involve all participants in independent learning process that is a process to learn and understand real problem faced, understand the needs of learning, can formulate the learning objectives, and diagnose the learning needs from time to time.

In conclusion, in-service training is all activities provided and accepted by education officers (supervisor, principal, foundation, teacher, etc.), aimed to improve the quality of knowledge, skills, and experience of teacher in executing his duty.

Method

This research used mix method approach in the form of survey. Instruments are validated and assessed by experts. The participants of the community service program were junior high school teachers in Pelalawan regency. This activity included socializing of the

community service program, recruiting participants, training, guiding, monitoring, evaluating the program and planning the follow-up. The data were analyzed by using SPSS 22 both descriptive and inferential.

Result and Discussion

This program involved 30 teachers of junior high schools in Pelalawan regency. As listed in table 1 as follows:

Table 1. Profile of the Trainee

Aspect	Information	N	Percentage
Gender	man	8	26,67
	woman	22	73,33
Employment status	government employees	21	70,00
	GTY/PTY	2	6,67
	honorary	7	23,33
Age	0- 25	5	16,67
	26- 30	3	10,00
	31- 35	3	10,00
	36-40	8	26,67
	>41	11	36,67
Level of education	S2	4	13,33
	S1	24	80,00
	D1	2	6,67
School Status	STATE	24	80,00
	PRIVATE	6	20,00
Length of work	< 5 years	5	16,67
	between 5 to 10 years	8	26,67
	11 years and above	17	56,67
Class taught	VII	13	43,33
	VIII	8	26,67
	IX	9	30,00
Position in the School now	headmaster	2	6,67
	head of the laboratory	1	3,33
	homeroom teacher	12	40,00
	subject teachers	15	50,00
Certification Status	already certified	22	73,33
	not certified yet	8	26,67

Table 1 demonstrated that the profile of participants that 8 male teachers (26.67%), and 22 female teachers (73.33%). Based on the status of employment, there were 21 civil servant teachers (70%), and 7 non-civil servant teachers (23.33%). Based on the age, there were 3 (10%) teachers were between 26-31 years old, 8 teachers (26.67%) were between 36-40 years old, and 11 teachers (36.67%) were over 40 years old. For education degree, 4 teachers were master (13.33%), and 24 teachers (80%) were bachelors, and 2 teachers (6.67%) were diploma 1. It can be concluded that for sex, female teachers were dominated. For employment status, 7 teachers were non-civil servants. For the age, teachers who were

under 40 years were dominated. So that, this program was very helpful to develop teacher career.

From the school status, it can be seen that government schools were 24 (80%) and private schools were 6 (20%). From teaching period, 5 teachers had been worked for 5 years (16.67%), 8 teachers had been worked for 5-10 years (26.67%), 17 teachers had been worked over 10 years (56.67%). 13 teachers were teaching in the grade 7 (43.33%), 8 teachers were teaching in the grade 8, and 9 teachers were teaching in the grade 9. The elements of participants were 2 principals (6.67%), 1 head of laboratory (3.33%), 12 homeroom teachers (40.00%), 15 subject teachers (50%). For the certification aspect, 22 teachers (73.33%) were , and 8 teachers (26.67%) were not.

From the aforementioned data, it can be concluded that some teachers were master degree, the majority of teachers had been worked over 10 years, the average of teachers are teaching in the grade 7, the majority of teachers were certified, various positions in the school attended the program include subject teachers, homeroom teachers, head of laboratory, and principals. So that, the in-service training program related to empowering teachers of junior high school and Islamic junior high school in scientific writing was appropriate and expected to have a broader scope.

Descriptive analysis

In this research, the survey instrument used close question with Likert scale and alternative question (yes or no). The participant impression tow this program can be seen in table 2 as follows:

Table 2. The participant impression toward this program

No.	Question	N	Minimum	Maximum	Min	Std. Deviation	Quality
1	Skills of instructors in delivering material	30	4 (7 org)	5 (23 org)	4,77	0,430	Very good
2	Instructor mastery of in-service training material	30	3 (1 org)	5 (27 org)	4,87	0,434	Very good
3	Discipline of the committee in the implementation of activities	30	3 (2 org)	5 (18 org)	4,53	0,629	Very good
4	Food and / snacks during activities	30	3 (1 org)	5 (18 org)	4,57	0,568	Very good
5	Materials presented during the activity	30	4 (9 Org)	5 (21 org)	4,70	0,466	Very good

From table 2, it can be seen that how participants response toward the event organiser especially the team from Sultan Syarif Kasim State Islamic University of Riau. The results can be described as follows: for the skills of keynote speakers in delivering materials were very good (min =4.77, sp=0.430), in which 4 participants answered good,

and 23 participants answered very good. For the skills of mastering material about in-service training were categorized as very good (min=4.87, sp= 0.434), in which 1 participant answered enough, 2 participants answered good, and 27 participants answered very good. For discipline in this program was very good (min=4.53, sp= 0.629), in which 2 participants answered enough, 10 participants answered good, and 18 participants answered very good.

In implementing this program, it can be identified about lunch and snack for this program, 1 participant answered enough, 10 participants answered good, 18 participants answered very good. For the material of this program was considered very good (min=4.70, sp=0.466), in which the majority of participants answered very good and 4 participants answered good.

Based on the explanation of table 2, it can be understood that the implementation of in-service training related to empowering teachers of junior high schools and Islamic junior high school in scientific writing was organized well and gave understanding and new knowledge, see and the keynote speakers mastered the material presented.

To the benefit of this program in scientific writing, therefore some questions yes or no were provided, and the data can be seen at table 3:

Table 3. The impression of Participants on the Program

No	Question	Yes	No	Information
1	Do you feel any difficulties in participating in scientific writing training in-services?	16	14	In its implementation, the teacher can follow well and solemnly despite having difficulties in implementing it.
2	Are the Inservice Training activities writing scientific papers followed in accordance with and meeting your expectations?	27	3	All almost agreed that the activities of programs like this really need to be continued and reproduced.
3	Are there new knowledge and skills that you / I got in the Inservice Training activities writing this scientific work?	30	0	All agreed that the program provided new knowledge and skills and was able to guide the completion of article writing.
4	Which program or type of training do you think is appropriate and can help with the professional development of the teacher?	30	0	7 (RPP), 1 (LKS), 9 (media), 7 (PTK), 5 (Writing scientific papers), 1 (deepening of material.
5	Are there suggestions and views of you for better activities?	26	4	The means is mostly to re-do programs that are like and more often.

From table 3, it can be concluded that the participants felt difficult in attending this program because the location was too far. However, they felt satisfied with the material given by this program. The participant skills and knowledge were received by participants.

Participants were expected to have a similar program such as 1 (lesson plan), 1 (module), 9 (action research), 5 (scientific writing), and 1 (material deepening).

Analysis inference

From all aspects assessed: sex, employment status, age, education level, teaching period, class taught, school status, and position, there was no significant difference of perception toward the success of this program.

Conclusion

In reality, teachers are limited to improve their skills and to attend the workshop. In addition, less budget was allocated. With this in-service training related to empowering teachers of junior high schools and Islamic junior high school in scientific paper can overcome the limitation of ministry and government to actively involved in improving the human resources of the school. Symbiotic mutualism was deserved to be disseminated and developed to improve the quality of education.

Suggestion

It needs cooperation either all institution and educational systems in educational ministry so that the positive program can be executed well and disseminated to all areas in Regency in Riau-province.

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IT-BASED LECTURING FOR THE POOR HOUSEHOLD WOMEN OF PROGRAM KELUARGA HARAPAN (PKH) IN THE X KOTO DISTRICT WEST SUMATRA

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Abstract

One form of community service that mostly involves religious lecturers and general science lecturers is religious speech. The speeches have developed from time to time long before Islam to modern times. The modern period of religious speech is marked by the advanced in the technology and global information which should also be associated with the development of religious speeches. Today, the traditional speech method is not considered attractive to the modern communities. It is mainly because of the lack of interests and lack of the opportunity to attend the speech at the mosque. In addition to the interests and opportunities for the Poor Household in Program Keluarga Harapan (PKH) or Family Hope Program in X Koto, Tanah Datar, it is less concerned with their education. Since joining the Community Service in the form of IT-based monthly speeches, they were motivated and enthusiastic to continue to study. Speeches are given not only in the form of religious material every month but general knowledge, education, beauty of knowledge about the solar system and others. This makes the lecture a favorite and awaited every month. For this reason, it is deemed necessary to innovate in speeches so that community playset can change and speeches are favored.

Keywords: *Program Keluarga Harapan, Tanah Datar, IT-Based lecturing.*

Introduction

Program Keluarga Harapan (PKH) is a program that provides cash assistance to the Poor Households (RTSM). The requirements for PKH participants are Poor Households that have pregnant and lactating mothers, infants and toddlers, elementary, middle and high school students, elderly and disabled. PKH participants' families are required to utilize health services, especially maternal and child health according to; (PKH Companion Module and Guidebook). PKH has been launched since 2007, and there have been significant improvements in improving the quality of life of PKH beneficiaries. This program is present not only to provide conditional cash assistance, but the PKH program also provides advocacy for very poor families so that their rights are fulfilled, especially in the fields of health and education.

In the implementation of PKH, there is a very clear organizational structure starting from the center, this program is under the auspices of the Ministry of Social Affairs which is developed and has clear governance or organizing such as the existence of Regional Coordinators, District Coordinators, Operators who process data and The facilitator who is directly responsible for the implementation in the field as a verifier and at the same time who disburses funds until they reach the hands of the community, decreases or increases the participants' data every time the facilitator knows better, there are mothers

who give birth, there are school children who no longer attend school even participants who died. Furthermore, the companion will also implement programs that have been determined by the center such as in the field of education, many activities carried out by facilitators such as FDS (Family Development Season), weekly and monthly group meetings, forming economic independence with the existence of KUBE (*Kelompok Usaha Bersama* - Joint Business Group) In this FDS activity the mentor acts like a teacher who gives knowledge to participants or called Beneficiary Families. This knowledge is in the form of how to educate children, how to manage finances, to face and to manage the household or practical knowledge and skills on how to better manage their lives. It can be concluded that the task of a companion is not only to record and assist to get and assist the disbursement of funds, but also to assist as an educator and manager of all PKH activities in the field.

In addition to FDS (Family Development Season), the facilitator also collaborates with other parties to carry out other activities such as holding monthly meetings by carrying out the sermon or lecturing to enrich and support knowledge for PKH participants. A monthly sermon is done by combining several groups from numerous Nagari, and it is not uncommon to combine all participants with one companion consisting of 250 participants. Participants consist of 99% women and only 1% of men (based on companion data). Because the PKH target are the independence for women and for the households whose wives died and were replaced by the husbands.

Sermon or lecturing activities have been held since 2017 with material that is organized and planned. The sermon activities is held every month with diverse material, sometimes religious material, beauty, gymnastics, general material and even lessons about the solar system by playing videos, psychology films and others -other. The average PKH participant never received an education that could have been described as 60% of elementary school (SD) graduates who were 20% junior high school (SMP) 10% graduated from high school (SMA) and 10% never went to school. It is conceivable if they were educated by traditional lectures without the development that made the lecture interesting and not boring. For this purpose dedication is carried out by giving IT-based lectures in order to provide broad insight to PKH participants and they can feel education as well as other people who get education, this is very useful for them to educate and motivate their children in the future.

Monthly sermon aims to help and support monthly activities for facilitators with participants, so that participants get education and knowledge from various sides, such as those carried out by facilitators with FDS activities and continued sermon or lecturing with diverse and IT-based material. The lecturing is held like a formal lecturing session, participants bring their notebooks, even learn to read and write at once, this is a tangible form of service needed by people who have never received formal education as they should.

All this time, the lecturing that was attended by PKH participants were held in the mosque and in the musholla, they did not follow it for reasons there was no opportunity, busy to the fields and to the fields. Then why is the need for innovation in lecturing and the need for the media to convey it, this is a necessity so that lectures become interesting and do not seem to just convey the imam, actually lectures are one of the methods of educating that must continue to evolve with the times.

Method

Indonesian people are increasingly aware of the importance of education. There are many activities in our time are done in order to educate people. It includes the government programs that aim to educate both in formal and non-formal ways. In our country, the implementation of education has been stipulated in the 1945 Constitution, as

an obligation and responsibility of the government. In chapter III of article 31 of the 1945 Constitution, it is stated that: Every citizen has the right to receive teaching and the Government endeavors and organizes a national teaching system which is regulated by law. On the basis of these basic laws the government tries its best to carry out tasks in the field education (Adiwikarta, 2016:7). *Education concerns the interests of all people, from various social strata and extends throughout life of all ages; education consists of three parts: Formal, Informal and Non-formal.* Article 27 Paragraph 1 of Constitution No. 20 of 2003 explains that informal education is organized by families, while formal education is structured and tiered school education and non-formal education is education followed outside of school. This is not much different from education in Islam because basically any education cannot be separated from religion. Religion has an important role in life and religion itself is a rule that governs life, therefore Islamic education can also be a solution to the problems of life (Hananai, 2011:115).

Islamic education is a solution to the living problem because Islam has global rules that cover all aspects perfectly. Allah, in His syariat, has perfected the solutions and aims to achieve the success in life on earth and hereafter (Nahlawi, 1996:11-13). Education in Islam in general is divided into two parts i,e, Formal and Non-Formal or also known as *Manhaj al Madrasi wa Manhaj Gairu Madrasi.* The education in Islam and has several methods: Al-Nahwali proposed an educational method based on the method of the Qur'an and Hadith:

A. Al-Hiwar method (dialogue) of the Qur'ani and Nabawi, is alternating conversations between two parties or more on a topic, and deliberately directed to a goal desired by the educator. There are 5 types of hiwar:

Hiwar Khitabi, is a dialogue taken from the dialogue between God and His servants.

Hiwar Washfi (descriptive), which is a dialogue between God and angels or with other supernatural beings. As in the letter of Ash-Shaffat verse 27-28 Allah SWT dialogues with angels about wrongdoers.

Hiwar Qishashi is found in the Qur'an, both the form and the series of stories are very clear, and are part of the Uslub story in the Qur'an. Like the Shuaib and his people contained in Surah Hud verses 84-85.

Hiwar Jadali is a hiwar that aims to establish evidence or good reasons in the context of upholding the truth and rejecting evil. Examples in the Al-Qur'an are in Surah An-Najm verses 1-5.

Hiwar Nabawi is a hiwar used by the Prophet in educating his friends.

1. The Method of the Story of the Qur'an and Nabawi, is the presentation of learning material that displays the stories contained in the Qur'an and the Hadith of the Prophet. The story of the Qur'an is not merely a beautiful work of art, but also a way to educate people to believe in Him, and in Islamic education, Acts as a very important educational method, because it can touch people's hearts.

2. Al-Amtsal (metaphor) method of the Qur'an, is the presentation of learning materials by raising the parables in the Qur'an. This method makes it easy for students to understand abstract concepts, this happens because the parable takes concrete objects such as weaknesses of people who take protection other than Allah compared to spiderwebs, where the cobweb is indeed very weak and worse than that according to the worst family interpretation is the spider family, because profit is able to remarry with his child.

3. Uswah (exemplary) method, is a good example or example for students in their daily lives. This method is a guideline for acting in realizing the goals of educators. Students tend to imitate their educators, this is done by all education experts, both in

the west and in the east. Basically because psychologically students really like to imitate, not only good ones, but bad ones are also followed.

4. The habitual method, is to familiarize a student to do something since he was born. The essence of habituation is repetition, so something that students do today will be repeated the next day and so on.

5. The method of Ibrah and Mau'izah. The method of Ibrah is the presentation of learning material that aims to train the learner's reasoning power in capturing the hidden meaning of a statement or a psychic condition that conveys humans to the essence of something witnessed, faced by using reason. Whereas the Mau'izah method is giving motivation by using the advantages and disadvantages of doing the work.

G. Al-Targhib and Al-Tarhib (Reward and Panishman) methods are the presentation of learning in the context of happiness in the afterlife. Targhib means God's promise of pleasure, afterlife pleasure accompanied by persuasion. Tarhib is the presentation of learning material in the context of punishment due to the sin committed. Or God's threat because of the sin committed.

All of the methods above can be implemented both in formal and non-formal education. In formal education the teacher is the person who plays the role of the method and in non-formal education with the methods above can be applied by parents, lecturers and the public in general. However, the problem is that most parents are only able to educate their children with hereditary culture because of the limitations of getting education. The lack of knowledge of the parents and the inability to upgrade the knowledge would causes the hereditary backwardness as experienced by the average numbers of the poor household women who receive assistance from Program Keluarga Harapan (PKH). These households consist of 99% of women and it is not a coincidence. This is indeed based on the decisive Program Keluarga Harapan in order to educate underdeveloped Indonesian women and to foster women's independence and self-confidence.

This program is more targeted at attitude changes, according to Krech and Field in Mahmudah (2012:23) who stated that the attitude is a combination of motivation, emotion, perception and cognition on aspects of individual life, and three components i.e. cognitive, affective, and conative. Cognitive components are in the form of knowledge, beliefs, perceptions or other things that are basically the result of thinking. There are still many people who hold their hereditary beliefs such as seeking treatment from a shaman rather than going to the hospital. They believe that the existence of a bad thing is a warning from their ancestors, and many other things are believed based on a backward mindset. Even there are still many who think that high school is of no use at all because life is only measured by money, the school is used as a benchmark for how much money is spent and not necessarily get the job as desired. Do not measure school as a means to gain knowledge.

Affective component is a psychological component that is related to the evaluation of objects which are then associated with fun or unpleasant towards an object. This was also presented in PKH activities, namely how to make participants happy to socialize and attend meetings held by facilitators and District Coordinators. Like Family Development Season (FDS), monthly sermon or district events such as leisure and others. There is awareness to learn and participate in activities in this case after observing no one was present to attend the month meeting based on compulsion, even attending a meeting of something awaited.

The conative component is a component related to the tendency to act including motivation. Previously the lives of these mothers were only occupied for families and even for themselves there was no time, this was evidenced at the initial meeting in 2017, they came a little and were busy with themselves, and the clothes worn at that time had not been noticed, some came with nightgowns, work clothes in the fields or fields, children who are not clean, they tend to come only because they are absent or given a reprimand. Also, today

there are so many changes. They do not just think about making money every day and meeting their daily needs, today they are even motivated to live neatly, their main set changes for a better life. They come in neat clothes, carry notebooks, form the social gathering groups and have a high outlook on life, today they are like college students, dare to ask questions and express opinions, can tell stories and explain again about the lessons learned.

Family Development Season (FDS) activities are activities held once a month called group meetings (*Perkom*), in addition to the purpose of data verification i.e. knowing the latest status of KPM (Beneficiary Families) whether their children are no longer attending school, mothers who are pregnant or the birth of the data can be updated (data verification). This activity has a very clear syllabus, with the aim of changing the play set of the participants, having teaching materials and smart books as well as modules, aiming to change the mindset both in managing the household, economy and family finances, in addition to material on health, education, building effort and care for the right child. among the material for example; prevention of violence against children, the facilitator will provide an understanding of violence and other mistreatment, examples and consequences and prevention in the home, family and school environment. In particular, participants were asked to pay attention to children including children with special needs or special children. The learning process focuses on exploring participants' experiences (Family Capacity Enhancement Meeting Module: p. 2). This activity was also guided by clear steps such as; at the beginning of the opening after all the tools and learning materials are available and participants use name tags first read the prayer and companion give ice breaking to break the atmosphere, after that the material will be continued with PPT. In addition to using PPT there are also other media to support FDS activities such as body mapping, thumb cards that show good behavior and bad behavior.

Sermon or lecturing was held as a supporter of FDS which was carried out after FDS activities, sometimes directly on the same day but more in different days and weeks. Lectures were given thoroughly and combined several groups in a nagari which amounted to approximately 100 people. The method used in the sermon is the method of Islamic education mentioned above, sometimes in the form of stories, rewards of the panic man, habituation, *uswah* or example and others which are modernly packaged. Lecturers not only deliver verses such as regular lectures but are based on Information and Technology, by using projector, speakers, videos, and other media. Sermon also has a syllabus and is associated with FDS activities, meaning that here convey the verses easily and not difficult. Essentially, lecturing has been existed for ages. The many lecturing are held in mosques and musholla and with certain schedules. Usually lectures given by men and rarely given by women, during the *jahiliyah* period lectures were not identical to conveying verses, even lectures or speeches were delivered in the framework of warfare or proud of tribes, then developed at the time of the Messenger of Allah lectures and speeches contained more and convey the verses of the Qur'an and the Hadith of the Prophet.

Lectures are part of literature that has its own language style, a person who lectures must be able to choose words and beautify his words to arrive at the listener. Lecturers must also be able to adjust to the condition of the other person or the condition of the listener as explained in the Arabic rhetoric book. Before giving the material, the lectures should know who the listeners are. The academic language would be inappropriate according to the general public with low education. A speaker must be able to adjust the language used so that what is conveyed is well received. This is also in line with communication theory.

Efendi in Sumadira states that the nature of communication is the process of inter-human statements in the form of one's thoughts or feelings to others by using language as a channeling tool. In the language of communication, the statement is called a message. The person who delivers the message is called a communicator, while the person who is

the tower of the statement is given the name communicant. Communication means the process of communicating the message by the communicator to the communicant, the communication message consists of two aspects, first the content of the message (the content of the message), and the second is the symbol (the symbol), the content of the message is the mind or feeling and symbol is language (Effendy, 2003:28) in (Sumadira, 2014:7).

Wilbur Schramm, a communication expert from the United States, stressed that we cannot possibly communicate effectively if we do not pay attention to two things: the frame of reference i.e. a combination of experiences and understanding, and fields of experience. Without similarities in the frame of reference and fields of experience between communicators and communicants, the communication will lead to a misunderstanding, misperception, misinterpretation, or even errors and communication failures (miscommunication). Further consequences can be phases, namely behavioral errors or mistakes in taking an action.

Communication, as often expressed by experts, can create a friendly, safe, calm, peaceful, loving world. Moreover, it can be the other way around, full of anger, tense, full of war and hostility and hate each other. The return message received by a communicator in the communication process is called feedback. In communication theory, there are various types of feedback, e.g. positive feedback, negative feedback, neutral feedback, and zero feedback. The nature of feedback, there are direct or instantaneous feedback and delayed feedback.

Result and Discussion

Based on the theory that has been described above, it can be seen the importance of paying attention to lectures and methods used, including how to communicate, because the wrong communication will produce wrong feedback, a lecturer must first see the other person and adjust something that is conveyed and how to convey it. In the rhetoric of Arabic or called Balagah, it is conveying an idea through expressions that are true, eloquent and touching the soul and in accordance with the demands of the situation. Speaking according to the situation and condition, choosing the right meaning and adorning words and meanings beautifully (Hasyimi:31) and (Amin:10).

Participants in Program Keluarga Harapan (PKH) which consists of 99% of these Very Poor Household women are those who have never received the education as they should, so that they do not have a view of life, motivation requires knowledge, they receive whatever they have obtained without effort to change things. Before participating in the sermon in program activities they only attended the mosque or musholla recitations and that was not much, only a few people came to the mosque or musholla, and to educate or pay attention to the education of children, they relied on teachers in schools in formal education even in the beginning of the meeting can be seen how their communication to their children can be said to be not good, rude and hard.

Program keluarga Harapan aims to; Change the mindset, Change the economy, Socialization, Confidence and Benefit for the community, that there needs to be a breakthrough that makes the participants like the first activities carried out so that the high interest and motivation towards something desired will gradually materialize. When the first time the activity was carried out the participants did not feel like learning, they only came to fulfill the companion's invitation, the lecture first used the traditional method in the mosque without media and only presented the material as it was. The atmosphere is not very conducive, some speak there who play with their children and even go in and out without permission after taking an absence.

There are many reasons collected from the facilitator, among others, the reason for going to the fields and going to the fields, the reason for not being able to participate in

lecturing or sermon and other reasons, so that as a companion and lecturer there is nothing else to think about other than innovating the lecture method. So that a lecture plan or syllabus is created by using the media, using PPT, viewing videos, watching films in advance that are related to the material or as a new opening after that delivering the Qur'anic verses as the content of the lecture material and linking it also with FDS material such as how to educate children.

In addition, it is not uncommon for the rewards given to the active participants, simple rewards e.g. pens, books or in the form of activeness notes to be maintained in the program so that enthusiasm increases. Participants carry notes such as studying in formal education. Many things have changed from the participants, such as a view of life, enthusiasm to learn, well-dressed when it comes to the sermon, and many are good at expressing opinions and even dare to ask questions. If it is returned to the above theory, there is positive feedback and direct feedback in communication. Not infrequently today the head of the group often contacts the companion just to make sure when the time of the sermon is. Sermon has been eagerly awaited every month, the motivation of other supporters is to meet with fellow participants, conduct social gathering and chat.

Companion is the person who plays the most important role in this matter, because the companion carries out and controls all activities, starting from verification of data on group meetings and activities, monthly meetings with FDS and sermon, to disbursement of assistance. This PKH Sub-district Assistant X Koto received the award as the best companion in West Sumatra in 2018 and his monthly sermon activity was a pilot program for Tanah Datar.

Conclusion

IT-based lecture activities have provided many changes to the Women of the Poor Households of Program Keluarga Harapan in X Koto District, Tanah Datar. Lecturing activities as supporters of the government program are precisely the Ministry of Social Affairs in alleviating backwardness as in the PKH to change the mindset of the community towards various things, including in the view of life, self-confidence, motivation, social, economic management and others have produced results. High enthusiasm and motivation in following and the existence of positive feedback on activities are indicators of the success of the activities carried out and the influence given to change.

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