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The 2nd Annual Conference on
Islamic Community Service
(ACICS) 2021

Wednesday, October 27, 2021

**Strengthening Humanity:
New Approaches on Community Services**

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**The 2st Annual Conference on
Islamic Community Service (ACICS) 2021**

Semarang, October 27th 2021

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**Strengthening Humanity:
New Approaches on Community Services**

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**The 2nd Annual Conference on
Islamic Community Service (ACICS) 2021**

Organized by:

UNIVERSITAS ISLAM NEGERI WALISONGO

Semarang, October 27th 2021

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Service (ACICS) 2021**

**Strengthening Humanity:
New Approaches on Community Services**

Reviewer:

Dr. Akhmad Arif Junaidi, M.Ag.
Mokh Sya'roni, M.Ag.
Dr. Hamdan Hadi Kusuma, S.Pd.M.Sc
Mukhamad Rikza, S.Pd.I, M.SI
Titik Rahmawati, M.Ag

Editor :

Muhammad S.I.P., M.P.P.
Erna Wijayanti M.Pd.
Agus Imam Kharomen, M.Ag
Ella Izzatin Nada S.Pd., M.Pd
Solkhah Mufrikhah, M. Si.
Abdul Malik, M.Si.

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THE 2ND ANNUAL CONFERENCE ON ISLAMIC COMMUNITY SERVICE (ACICS) 2021
“STRENGTHENING HUMANITY: NEW APPROACHES ON COMMUNITY SERVICES”
THE INSTITUTE OF RESEARCH AND COMMUNITY SERVICE
UNIVERSITAS ISLAM NEGERI WALISONGO SEMARANG

Assalamu’alaikum Warahmatullahi Wabarakatuh

Honorable Rector of Universitas Islam Negeri Walisongo Semarang,

Honorable Vice Rectors of Universitas Islam Negeri Walisongo Semarang,

Honorable Heads of Institution, Bureau, and Internal Audit Unit of Universitas Islam Negeri Walisongo Semarang,

Respectable invited speakers,

Distinguished participants and guests, ladies, and gentlemen,

All praises and thanks belong to Alloh SWT, The Almighty, The Most Merciful and The Most Beneficent, The One granting us with health, blessing and opportunity to attend The Second Annual Conference on Islamic Community Service (ACICS) 2021 entitled with the theme “Strengthening Humanity: New Approaches on Community Services” organized by The Institute of Research and Community Service/ LP2M Universitas Islam Negeri Walisongo Semarang.

Secondly, may the peace and blessings of Alloh be on the last prophet and messenger, our master, Muhammad PBUH and his companions as well as all those who follow his path until the end of time.

Dear guests, ladies, and gentlemen,

On behalf of Universitas Islam Negeri Walisongo Semarang, I would like to welcome you all, directly and virtually, especially for the invited speakers, **Prof. Dr. Abd Halim Bin Mohd Noor**, The Rector of UiTM Cawangan Melaka, **Prof. Dr. Mohamad Fauzan Noordin**, The Director of IIIT East and Southeast Asia (ESEA), **Dr. Wirach Taweepreda** from Prince of Songkla University, Thailand, and **Dr. Neil Rose**, The Curriculum Development Advisor at VSO Ministry of Education, Nepal. We welcome you with the warmest greetings to our University, Universitas Islam Negeri Walisongo Semarang.

Thank you for your participation, support and enthusiasm attending this conference. I hope with this conference, we will continue our commitment and dedication to community and humanity.

Respectable ladies and gentlemen,

As the world becomes more challenging, human and humanity are being tested through various problems. We do not only face classical problems in humanity including poverty, inequality, human rights, environment problems, etc., but currently we are facing the pandemic that potentially exacerbates our problems. Contribution to humanity and our society in particular then becomes more critical. Therefore, new approaches and practices of community service in efforts to solve such problems has been always crucial as humanity’s problems persist and become more challenging.

Universitas Islam Negeri Walisongo Semarang has been contributing to humanity and society by enacting community service as our core program and responsibility. Students had, still have, and will

be continuously deployed to communities to give their service to society. We fund various programs and research on community service organized by our lecturers and staffs. They even continuously give their time voluntarily to enact community service on their own.

However, more discussion and research should be more facilitated in order to learn and further explore more effective and impactful approach in community service. This is mainly because the societal dynamic and the problems of humanity persist and continuously grow as the world is changing, becoming more complex and unpredictable.

The 2nd Annual Conference on Islamic Community Service (ACICS 2021) aims to provide a platform for academics, researchers, experts, and practitioners to discover, develop and abstract the understanding of community service in terms of its role in strengthening humanity. It particularly seeks to explore new approaches and practices of community services and how those can contribute in the efforts of strengthening humanity; New approaches and practices of community engagement and empowerment; Approaches and practices of Religious Moderation towards more peaceful humanity; The roles of Islamic universities in strengthening humanity and community reinforcement; Utilizations of science and technology in community empowerment and aiding humanity; Development of effective community education in strengthening humanity; Contribution of Islamic university students in community engagement; and to map the efforts in building environment-friendly society through community service.

Respectable ladies and gentlemen,

I really hope that this international event can contribute to a greater purpose, strengthening human and the humanity as the act of worship and showing our gratitude to our creator, Alloh SWT.

That is all from me, ladies and gentlemen,

On behalf of Universitas Islam Negeri Walisongo Semarang, I declare the opening of this event, The Second Annual Conference on Islamic Community Service. May you enjoy the event and have a fruitful discussion.

Wassalamu'alaikum Warahmatullahi Wabarakatuh.

Semarang, October 27th 2021

**Head of Institute for Research and Community Service
Universitas Islam Negeri Walisongo**

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STRESS MANAGEMENT TRAINING FOR PARENTS DURING THE PANDEMIC

**Abdul Azis, Edy Purwanto, Siti Nuzulia, Luthfi Fathan Dahriyanto,
Gigih Adi Putra, Dina Kurnia Pratiwi, Betalia Kris Cahyanu**

Psychology Department, Faculty of Education
Universitas Negeri Semarang, Indonesia

abdulazis@mail.unnes.ac.id, edy.purwanto@mail.unnes.ac.id, nuzulia@mail.unnes.ac.id,
luthfifathan@mail.unnes.ac.id, gigihputra46@students.unnes.ac.id,
dinakurniap29@students.unnes.ac.id, betalia.kris.cahyani@students.unnes.ac.id

ABSTRACT

Indonesia's current condition during the pandemic has had a major impact on society. It limits physical movement and activities in the education sector. Since online learning was established by the government, various complaints came out of the parents of students. This phenomenon clearly brings various problems, one of which is stress on parents. Stress Management Training is needed as a series of efforts to reduce the risk of stress on parents of students. This training serves as an effort to reduce stress on parents in facing the new learning model. The target of the training program is one of the villages assisted by the Faculty of Education, UNNES, in Ngijo area. This service is in the form of training which is carried out for one day and uses a quasi-experimental approach with a one group post test only design. The result of this training was that 75% of the participants had stress levels within the normal criteria, 18% in the mild category, and 7% in the moderate condition. While in the categorization of anxiety conditions, 21% were in the normal category, 29% in the mild category, 21% in the moderate category, 11% in the severe condition, and 18% in the very severe condition.

Keywords: Stress management, parents, online learning

A. INTRODUCTION

Indonesia has been suffering from the COVID-19 pandemic for more than a year, and it has brought many unprecedented changes. It presents many challenges and demands alternative solutions. The stipulation of the new normal by the government brings a bit of fresh air, but it certainly brings new changes as well. The world of education is also inseparable from these conditions (Rahman & Bhakti, 2020). This renewal adaptation has been provided by the Ministry of Education and Culture as a guide for implementing learning in the new normal era (Ministry of Education and Culture, 2020). However, this change is too rigid and only based on physical adjustments. The psychological side is barely touched while this is the focus that gets more attention given the many consequences due to the pandemic (Agung, 2020; Cao, et al., 2020).

In responding to the new condition, there are many things to prepare and adapt to, not only by teachers and students but also by parents. There has been a shift of learning into online learning. This shifts responsibilities of teaching from teachers to parents. When viewed from a developmental perspective, children are students who need more attention in the teaching and learning process (KBM). One of the categories is students from the Early Childhood Education School (PAUD). In the process itself, usually the teacher will make a special schedule for students and parents (each week is 1 meeting). This phenomenon consequently has an impact on parents. One of them is the drastic

change in the daily parenting activities. Many challenges abound during the study at home. Some of them are the existing workloads of working parents, lack of knowledge about children's education at school and considering teachers as fully responsible for children's learning activities at school (Irma, Nisa, & Sururiyah, 2019). This new obligations imposed on parents creates additional problems, not to mention carrying on lives in crisis that depresses parents in teaching their own children.

Stress on parents can have long lasting consequences of online learning. According to Hawari (2011) there are several stages of stress in individuals, including a) stage 1: the mildest stress stage such as overacting, sharper eye focus than usual and a feeling of being able to finish work more than usual and feeling nervous/anxious; b) stage 2: depletion of energy in stage 1 which gives rise to complaints such as tiredness, body is not fresh, easily tired, stomach discomfort, heart palpitations and feeling difficult to relax; c) stage 3: increased feelings of stress will bring individuals to the third stress stage where they will experience gastric disorders (gastritis, diarrhea), muscle tension, anxiety/anxiety, emotional tension, disturbed sleep patterns and feelings of weakness/tiredness/tired; d) stage 4: at this stage the individual will lose enthusiasm, excessive fatigue due to unhealthy sleep patterns, decreased memory and concentration and feelings of anxiety for no reason; e) physical and mental fatigue, inability to complete light work, worsening digestive system disorders, increased fear and anxiety and easily confused and panicked; f) stage 6: the climax stage of stress, including panic attacks and fear of death. The symptoms include fast heart beat, difficulty breathing, cold sweats and shaking to the point of fainting. To minimize stress on parents during online learning, it is necessary to hold training as a form of prevention. The training aims to improve the learning process of the Early Childhood Education School (PAUD) without causing unintended consequences.

Based on this, a stress management training program was made for parents of students in one of the assisted villages of the Faculty of Education UNNES, namely PAUD Pelangi in Ngijo. The purpose of this training is to update parents with knowledge and understanding of stress. It is expected that parents at the Pelangi Early Childhood Education School (PAUD) Ngijo will gain additional knowledge in terms of stress management and can reduce the risk of stress due to online learning in children during the pandemic.

1. Objectives

This study aims to update parents at the Pelangi Early Childhood Education School (PAUD) Ngijo with knowledge on stress management, so that they can overcome and reduce the risk of stress due to online learning in children during the pandemic.

B. LITERATURE REVIEW

1 Stress

Stress is defined as a reaction from the body to conditions that are considered dangerous or difficult. This feeling of stress will trigger the release of adrenaline hormones that function as self-defense. Stress is an inseparable part of human life. Stress in the mild category becomes a stimulus or stimulant for individuals to solve their problems. However, in the top category and sustainable stress levels, it will have a negative impact on health if not taken care of properly (Health Department,

2015). Meanwhile, according to Vincent Cornelli (in Donsu, 2017) stress is a disorder in the body and mind that arises due to demands and changes in life. Speilberger (in Donsu, 2017) also explains that stress is a collection of external demands on a person in his environment.

2. Aspects in Stres

Sarafino (1998) states that there are two aspects caused by stress, namely the physical aspect and the psychological aspect. The explanation is as follows.

1. Physical aspects, have an impact on decreasing individual conditions when stressed so that it can cause pain in body organs such as headaches, diarrhea, or other digestive disorders.
2. Psychological aspects, consisting of symptoms of cognition, emotion, and behavior. Each symptom affects the individual's psyche and makes it negative. Among them are difficulty focusing and concentrating, feeling sad, and procrastinating work.

3. Factors that Create Stress

Stress does not just appear, but it is stimulated by external factors. According to Yusuf (2004) there are three factors that cause stress, including the following.

1. Physical-Biological Stressors
Stress that is caused by the presence of diseases that are difficult to cure, physical disabilities, a body that is perceived as not ideal, and others.
2. Psychological Stressors
Stress that is caused by bad individual thinking or negative thinking, desires, feelings of frustration, personal conflicts, desires beyond individual abilities and so on.
3. Social Stressors
Stress that arises is caused by three things, namely, the climate of family life, work, and environmental climate.

4 Stress Management

Stress management is a program that regulates or controls stress with the aim of identifying the causes of stress and knowing how to manage stress. If the cause is identified, it is expected to be better at managing stress (Schafer in Segarahayu, 2013). However, according to Margianti, stress management is not only able to cope with stress, but also cope with stress adaptively and effectively (in Segarahayu, 2013).

C. METHODS

The service method used is by conducting psychoeducation training, namely stress management training. Training is defined as a series of activities carried out with the aim of systematically increasing skills and knowledge so that they are able to have professional performance in the field in question (Widodo, 2015: 82). Meanwhile, according to Rivai and Sagala (2011:212) training is a process of systematically changing individual behavior in achieving the intended goal. The training is also related to the skills and abilities of individuals to do a job or activity. The training was conducted for one day offline at the Ngijo Village hall.

In this training, a post test was also applied to see the psychological condition of the participants, especially their stress and anxiety. The scale used is a modified DAS scale (depression, anxiety, and stress) so that it only reveals stress and anxiety. With the concept of a quasi-experimental research, one group post test only model, the results of this post test will be analyzed regarding its effectiveness in training participants to be able to manage stress better. Categorization of stress and anxiety conditions using the DAS scale was normal, mild, moderate, severe, and very severe. The training is said to be of high, medium, or low effectiveness based on the following calculations:

Table 1.
Measurement criteria for training effectiveness

Number of participants categorized as normal and/or mild	criteria for training effectiveness
>75%	High
50%-75%	Average
<50%	Low

Based on the table above, it is known that if more than 75% of the participants have normal and/or mild stress conditions, then this training has a high effectiveness. If it is only 75% to 50%, then this training is of moderate effectiveness, and if only less than 50% of the participants are in the normal and/or mild category, it can be concluded that the effectiveness of this training is low.

D. THE TRAINING OF STRESS MANAGEMENT

The training activity was held on Saturday, August 14, 2021. This training activity was attended by 40 parents from PAUD Ngijo in the village hall of Ngijo Village, Gunungpati District, Semarang City. From the implementation of this training, it was seen that the parents were enthusiastic by participating in the training well and maintaining strict health protocols. This one-day activity was carried out for 3 hours 30 minutes with the following details:

Table 2.
Schedule of training

No.	Time	Activities
1	08.00-08.15	Opening
2	08.15-09.45	Materials
3	09.45-10.30	Group sharing
4	10.30-11.00	Ice breaking
5	11.00-11.20	Break
6	11.20-11.30	Closing

This training is carried out using modules created by the service team and contains several relaxation techniques, including muscle relaxation, breathing, imagining relaxation, and doing fun activities. The participants participated in the activities well and cooperatively. After the training activities are completed, the service staff performs a scoring on the distributed scale to then be processed for the purposes of assessing the effectiveness of the training.

E. RESULTS AND DISCUSSION

1. Result

The data from the post-test data collection is used as an evaluation of this service. The data must be tested for its normality assumption to see whether it deviates from the normality of the data or not. The results of the normality test from the post test data for stress and anxiety from the parents of PAUD Pelangi students are as follows:

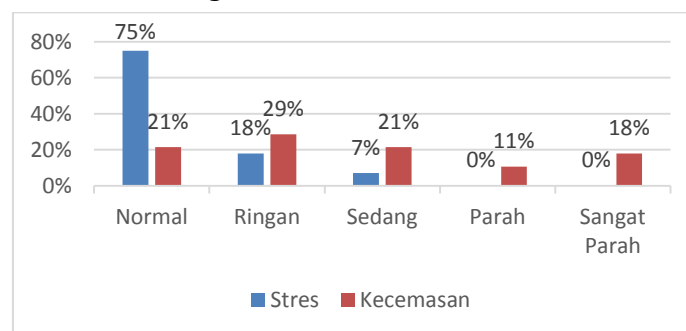
Table 3. Normality Test

	W	p
- Post Test Stres	0.962	0.386
- Post Test Anxiety	0.952	0.226

Note. Significant results suggest a deviation from normality.

Based on the table, it is known that the post test results of stress and anxiety in the normality test have a significance (p) of 0.386 and 0.226, respectively. This shows that the data obtained are normally distributed data.

Then the distribution of the number of trainees based on the category of their stress and anxiety conditions, can be seen in the following table:



It is known that 75% of the parents of Pelangi PAUD students have normal stress levels and 18% with mild levels, and 7% are in the moderate category without any of them being in the severe and very severe categories. Then for the anxiety condition of the parents of Pelangi PAUD students, it is still spread in all categories, where 21% are in the normal category, 29% are in the mild category, 21% are in the moderate category, 11% are in the severe category, and 18% are in the extreme severe category.

2. Discussion

This training program aims to answer the problems faced by parents of students who find it difficult to manage their stress and it can interfere with their psychological well-being. The benefits that will be obtained from this service for the training participants are: 1) Increased understanding & knowledge of parents of community students in the assisted villages of the Faculty of Education, UNNES; 2) Parents of community students in the assisted villages of the Faculty of Education, UNNES, are motivated and change attitudes and behavior to be more prepared for the implementation of online learning during the pandemic; 3) Parents of community students in the assisted villages of the

Faculty of Education, UNNES, are more skilled and aware in managing stressful conditions during online learning during the pandemic.

Due to the number of parents who have mild and normal categories as much as 93% (75% + 18%) it can be concluded that stress management training for the parents of PAUD Pelangi PAUD students is running effectively. Mild or normal stress levels are easier to manage and more likely to become eustress (positive stress). Parents' understanding of the notion of stress, stress management, relaxation techniques and various discussion materials will make them better understand the situation and condition of themselves and their family environment. That way, they can carry out their family functions and roles well. This benefit will have an impact on effective and calmer time sharing in accompanying their children online learning.

The weakness of this training is that it is still necessary to control other variables, especially anxiety. For the condition of parental anxiety, it is known that there are still many who are in the mild category (29%) followed by normal and moderate categories, respectively 11% and 29% are in severe and very severe conditions. Although it is not the focus of training, anxiety is strongly tied to one's psychological condition. High anxiety will make it easy for individuals to feel uncomfortable with various situations and this will lead to negative thoughts that lead to stress. The anxiety condition of the parents of the Rainbow PAUD PAUD students still needs to be reduced so that the results of this stress management training can be maximized.

F. CONCLUSION

The stress management training designed in this program has a high effectiveness where 75% of parents have normal stress levels and 18% with mild levels, then 7% are in the moderate category. The ability to manage stress provided in this training provides benefits in the form of: 1) being calmer in accompanying children to learn online; 2) can manage time better; 3) increase the closeness between families; 4) become more patient to accept the situation; 5) can carry out family functions and roles better.

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TECHNOPRENEURSHIP: E-COMMERCE AND SOCIAL COMMERCE TRAINING TO INCREASE THE COMPETENCE OF VOCATIONAL SCHOOL STUDENTS

Ana Zahrotun Nihayah, Lathif Hanafir Rifqi, Tatim Musolichah

UIN Walisongo Semarang
ana.zahrotun.nihayah@walisongo.ac.id

ABSTRACT

Technopreneurship training for students of SMK Dwi Sakti Tuban is motivated by data national level which shows the unemployment rate for SMK graduates is the highest (as much as 13.55%) among other categories. This figure must be taken seriously for the stakeholders in the vocational education environment itself, including SMK Dwi Sakti Tuban. One form of response that was carried out was conducting entrepreneurship training to vocational students in the form of technopreneurship training which includes e-commerce and social commerce training. This training is based on field identification before training that obtained data that some students of SMK Dwi Sakti have media accounts social skills and can operate smartphones well but very few have insight into e-commerce and social commerce. Broadly speaking, the study work method This includes three things, namely identification of field problems, training, and evaluation. As material evaluation, the output of training is measured quantitatively by measuring the results of the pre test and post test. The measuring instrument used is the chi square method. The results of the chi squared analysis show there is no difference between expectations and the reality of increasing student competence. With In other words, the percentage of the reality of the results of increasing student competence after training is appropriate with the expected percentage of student competency improvement results that were set before training.

Keywords: e-commerce, social commerce, technoprenurship

BACKGROUND

Education in the modern era is directed at honing students' skills according to the field being studied. It is intended that students are able to prepare themselves with good at meeting the needs of the workforce. SMK (Vocational High School) is a one of the forums that the government pays attention to in order to realize the goal the. The government's concern is outlined in the national education system law no 20 2003 article 15 that vocational education is directed to form students who have competency ready to work.¹

Problems arise when a graduate is faced with a job that available. The Central Statistics Agency records unemployment in Indonesia in February 2021 as many as 8.75 million people. This number has increased when compared to February 2020, which is 6.93 million. Of the total population who do not have a job, it turns out that dominated by graduates from vocational schools, namely 13.55%, and the pattern is the same with previous years.² Seeing the fact that more and more SMK graduates

¹ Undang-Undang No. 20 Tahun 2003 Tentang Sistem Pendidikan Nasional (UUSPN) pasal 15

² Lidya Julita Sembiring, "Waduh! Pengangguran di RI Paling Banyak Lulusan SMK," <https://www.cnbcindonesia.com/news/20210505162148-4-243462/waduhpengangguran-di-ri-paling-banyak-lulusan-smk>, diakses pada tanggal 04 Juli 2021

are not absorbed by the available jobs, the school needs to improve skills or the ability of vocational students to be more able to compete competitively in the world of work.

Regarding the data on open unemployment which is dominated by SMK graduates, the Directorate General of Vocational school development has implemented a special strategy. This strategy is in the form of mapping graduate profiles SMK based on cognitive, affective, and psychomotor abilities. This mapping is important for get a profile of the skills possessed by students. This skill is then directed to be adapted to the needs of the latest industry. This is not the only thing strategy. Seeing the level of competition in the selection of labor that is so competitive, students Vocational schools are also equipped with entrepreneurial skills. On the other hand, SMK graduates are human resources who can choose three main opportunities. The three options are work in industry, pursue entrepreneurship, or continue to college.³ These options have their respective benefits, adapted to economic conditions and social life of the student's family. However, in a macro perspective at least these three options has reduced the open unemployment rate.

A similar view has also been conveyed by BNSP, SMK has made a concept revitalization of SMK graduates so that they do not only focus on fulfilling the workforce in the industrial world. Vocational High School graduates can choose the path to become an entrepreneur according to their skills which is owned. On the one hand, continuing education to college is also an option which is no less interesting. The absorption of SMK graduates in the industrial world and in the business world, must be supported by the competencies required by the two job providers. Therefore, the SMK curriculum must be made flexible, so it must be evaluated every time certain period. Continuity of industry and the business world is very flexible to change adapted to the consumption behavior of society that is so dynamic. Availability of energy employment and the development of the business world will be the driving force for growth national economy.

Seeing the risks of not being absorbed by all SMK graduates in the industrial world, then improvement of entrepreneurial competence must be applied from an early age to vocational students. Support and facilities must be sought by the relevant parties. Vocational school educators/teachers must active in providing knowledge about entrepreneurship. The school can also invites entrepreneurial practitioners to be confronted directly with students. This practitioner can transfer knowledge directly about the tricks in the world of entrepreneurship. if ever necessary, business concepts can be competed for students with prizes in the form of money coaching as business capital.⁴

In the industrial era 4.0, competence in technology is the main thing that must be done owned by job seekers, including SMK graduates. Many companies today are using technology as the basis of its business. However, even having qualified competence is not ensure that SMK graduates can be absorbed in the formal world of work. Therefore, alternative Becoming an entrepreneur (entrepreneur) can be used as another solution.

³ Direktorat Pembinaan SMK, Optimalisasi Pembelajaran di SMK untuk Menghasilkan Skilled Labor Pada Era Masyarakat Ekonomi ASEAN (MEA),” Direktorat Pembinaan Sekolah Menengah Kejuruan, Jakarta, 2017.

⁴ Husna, A.F. dan Sofyan H., “Developing Electric Lighting Installation Practice Performance Instruments in Vocational High Sechools,” *Journal of Physics: Conference Series*, 2018.

Related to entrepreneurship, business people should be able to mastering technology in competition in the aforementioned industry 4.0. Blend of entrepreneurship with technology gave rise to a new term, namely technopreneurship. Part of technopreneurship that are commonly known are e-commerce and social commerce. E-commerce is an entrepreneurial practice that uses the internet as a means of selling buy. This is in accordance with what Irmawati said that the internet has changed habits in buying and selling transactions.⁵ Some examples of E-commerce in Indonesia are shopee, tokopedia, Buka lapak, lazada, bli bli, and others. Using this application, the buying and selling process can be done without physical encounters. Sellers and buyers can communicate about the type, price, product quality without the need to meet in person. This is of course very efficient in terms of time, effort, and cost. In addition, by utilizing this media, buying and selling is more easy to reach the market because it is not limited by distance.

Slightly different from e-commerce, social commerce utilizes social media as a means of marketing their business. Via facebook, instagram, whatsapp and apps other social media, social commerce actors can easily get buyers of the products it sells. This is because almost everyone today has an account social media⁶. The development of technology and information in Indonesia has resulted in various kinds of applications that can optimally be used by the people of Indonesia. Some of them are the development of e-commerce and social commerce which contribute to the creation of the ASEAN economic community. Technological development and information in Indonesia can be seen from the increase in website, smartphone and internet users social media in Indonesia. Data from the Central Statistics Agency explains that the majority of goals Internet usage community dominates the use of social media which reaches figure of 87.20% in 2019.

Studies with topics according to the title have been carried out by various parties. The study entitled Building interest in entrepreneurship of SMK Negeri 6 Tanjung Balai students has been carried out by Ahmad Mudzir. These PKM activities include providing motivation on how to start entrepreneurship, analyzing concrete opportunities, and applying business through e-commerce⁷. Furthermore, Santoso et al conducted PKM at SMK Negeri 1 Kisaran. Activity PKM is in the form of presentations and hands-on practice on how to shop online. Beside it was also introduced how the level of competition E-commerce. Santoso also gave an overview of the latest e-commerce business potential. Similar training is in the form of creating an e-commerce web for students of SMKN 4 Pekanbaru. This training carried out by Hadi Asnal aims to promote superior products produced by the school.⁸

⁵ Dewi Irmawati, "Pemanfaatan E-Commerce Dalam Dunia Bisnis. Orasi Bisnis," Jurnal Ilmiah Orasi Bisnis, Edisi Ke-VI, 2011, h. 95

⁶ Ghea Dwi Rahmadiane, Mohammad Alfian, dan Muchammad Sofyan Firmansyah, "Pemanfaatan E-Commerce dan Social Commerce untuk Siswa/Siswi SMK Ma'arif NU Kajen Kabupaten Pekalongan," Jurnal ABDINUS : Jurnal Pengabdian Nusantara, Vol. 4, No.1, h. 184.

⁷ Ahmad Muhazir, Arridha Zikra Syah dan Yessica Siagian, Jeperson Hutahaeen, "Motivasi Penerapan E-Commerce Dalam Membangun Minat Berwirausaha Siswa SMK Negeri 6 Tanjung Balai," Jurnal Journal of Social Responsibility Projects by Higher Education Forum, Vol. 1, No. 3, 2021, h. 70.

⁸ Hadi Asnal, M Jamaris dan Mardainis, Susanti, Fransiskus Zoromi, "Pelatihan Web E-Commerce Untuk Mempromosikan Produk Unggulan Pada SMKN 4 Pekanbaru," Jurnal Pengabdian Kepada Masyarakat J-PEMAS Vol. 1, No. 1, 2020, h. 1.

Dony Novaliendry provides training for skills development in the field of graphic design and E-commerce in the field of digital printing services. Dony has a view that graphic design skills have excellent career opportunities in today's digital age this.⁹ The topic of E-commerce training activities carried out by Novan Prasetya et al. In facing the industrial revolution 4.0, Novan held training for youth / vocational students in the form of creating an E-Commerce blog.¹⁰

SMK Islam Dwi Sakti is a vocational education institution in Tuban Regency East Java. Located far from the administrative center of the Tuban district, SMK Islam Dwi Sakti has a profile that most of the students come from underprivileged families. See the facts In this case, most of the students are given family hope so that they can get a job after graduation undergo vocational education. This is different from high school graduates in the region who generally prefer to continue their education to college. Factor economic limitations that make parents prefer their children to have jobs because there is not enough money to continue to higher education. Not completely wrong choice of parents in such conditions. According to the aforementioned law, SMK students are indeed directed to have competencies to be ready to work.

Initial observations on students of SMK Dwi Sakti obtained that all students were absent who take advantage of business opportunities through e-commerce and social commerce. Various factors that cause them include limited knowledge, ability to analyze opportunities low business, and not so good business motivation. However, on the one hand some students can master smart phone operations well. Others have had several accounts on several social media. There is an empty space that is an opportunity to combine the ability to utilize technology with the potential entrepreneurial abilities possessed. The more competitive industry 4.0, the improvement in technopreneurship capabilities must be done immediately fulfilled. Therefore, technopreneurship training with a focus on the e-commerce theme and social commerce is one of the programs that can be run. This training carried out to answer several questions, namely:

- a. How are the results of the identification of problems in the field related to technopreneurship in Dwi Sakti Islamic Vocational School?
- b. How is the implementation of technopreneurship training in Dwi Sakti Islamic Vocational School?
- c. What are the results of the technopreneurship training at the Dwi Sakti Islamic Vocational School?

RESEARCH METHODS

This study uses two approaches. The first approach is descriptive qualitative, while the second approach is a quantitative approach with the chi square test. Two Approaches This will describe the description of the implementation of activities, including:

⁹ Dony Novaliendry, "Pengembangan Keterampilan Siswa Dibidang Desain Grafis Dan ECommerce Dibidang Jasa Digital Printing," Jurnal Teknologi Informasi dan Pendidikan, Vol. 12, No. 2, 2019, h.21

¹⁰ Muh. Novan Prasetya, E. N Domloboy Nst dan Hafiz Nabiyyin, "Pelatihan Kewirausahaan Pembuatan Blog E-Commerce Bagi Remaja Sebagai Persiapan Menghadapi Revolusi Industri 4.0," Seminar Nasional Hasil Pengabdian Kepada Masyarakat 2019 SINDIMAS 2019 STMIK Pontianak, 29 Juli 2019

a. Identify Problems in the Field

Identification of problems in the field will present data analysis related to problems in the field SMK students, besides that, information on the development of SMK graduates for five years will also be explored last year. In this exploration, a description of the interest of vocational students in vocational high school students is also presented entrepreneurship, and how the ability to use technology in practice Entrepreneur.

b. Technopreneurship Training

Understanding of entrepreneurship includes the formation of entrepreneurial character that is tough. Ownership of entrepreneurial character is believed to be able to bring up an attitude of self-confidence, optimism, external competitiveness, and so on. These attitudes will be described partially in training. The e-commerce analysis begins with the presentation of data regarding the practice e-commerce. As with e-commerce, the sub-discussion of social commerce begins with field data presentation.

c. Analysis of Training Results

The quantitative approach in this activity is to measure the test results before and after training. The test results before and after the training were analyzed by the chi square method for determine the difference between the two components being measured. The difference is defined whether there is an increase in competence as expected or not. Types of data that The primary data used are the results of the pre-test and post-test of the trainees. Data were obtained from the test results of 34 training participants. The objects in this PkM activity are students class XII majoring in Accounting at Dwi Sakti Islamic Vocational School in Kablukan Village, Bangilan District Tuban Regency.

DATA AND ANALYSIS

a. Identification Of Problems In The Field

Problem identification is carried out using the observation method. Observations were made through interview with the school. The first interview respondent was the principal of SMK Dwi Magic. The principal explained that most of the SMK students were students who came from from a low-income family. More than 70% of students come from Bangilan sub-district which is the location of SMK Dwi Sakti. This is the impact of government policies about equal distribution of education quality which regulates the radius of student residence. This condition is different prior to the policy. Vocational students are dominated from outside the sub-district or other districts.

Most of the students of SMK Dwi Sakti are rural people. The majority are children from simple farming families or informal workers. Even so enthusiastic about learning is assessed remains high because most of the cost of education is subsidized by the central and local governments. With a simple economic background, many students are expected by their families to be able to get a decent job after finishing school. The choice of schools in SMK is assessed most appropriate because it focuses on the skills needed by the industrial world. Mental problems still often seen among students in facing challenges in an increasingly tough industrial world. Emerging from a family with a low level of education, students often do not have too much confidence in learning. There are various reports from internship relation agencies that the mentality of students is not too good. The existence of training conducted by outside parties or presenting several successful alumni is one way

to improve this mentality. Passion for learning and motivation to achieve success are expected to emerge and be nurtured from these programs.

The data for the last five years shows that most of the graduates of SMK Dwi Sakti have jobs than the minority who continue their higher education. Education cost factor Colleges that have not been reached by graduates' families are the reason for choosing to work is the most appropriate decision. Although most graduates have jobs, however The data shows that the category of work obtained is still dominated by sector jobs non-formal. Non-formal sector jobs often do not provide adequate income and security better than in the formal sector. Employment in the non-formal sector is dominated by small and medium business actors who have not been able to provide decent salaries for their employees.

The location of the area where students live far from urban areas is one of the factors Employment in the formal sector is quite low. There are still many large industries or companies operates in a large city area or sub-district at the district administration center. Temporary, very few or no large companies operating around Bangilan District available. This condition has been addressed by the school by directing students to activities entrepreneurship based on independent skills. Entrepreneurship subjects are still a response to the solution. Although in practice this subject has not had an impact significant to students how important it is to build awareness of entrepreneurship. The school it is also difficult to bring in teachers who have a high enthusiasm for entrepreneurship. Part Most teachers are skilled workers in the fields they are engaged in, and do not have experience regarding entrepreneurship.

Another interview was conducted with several students who had almost similar conclusions from informants. The information obtained is in the form of the economic background of students who come from the family is not yet prosperous. Most of them have a desire to have a high income eligible after completing vocational education. Although some informants have a preference for continue their education to college. Not so good motivational support from the environment the family makes the enthusiasm of some students not so good to go out of the box in achieving success. They also don't have an idea if it's difficult to get a job when they graduate school.

Regarding the theme of the training carried out, none of the students had insight into the technopreneurship. However, a small percentage of students have knowledge of e-commerce and social commerce though limited to a simple description. More details regarding e-commerce and social commerce is not widely known by students. On another observation, it was found that some students have a smartphone that can be operated for e-commerce and social commerce. Some students also have accounts on several different social media.

In this condition there is an empty space that can be used as a good opportunity to overcome sharing the problem mentioned. The use of smart devices in business operations that utilize e-commerce or social commerce is very potential for vocational graduates. This opportunity can also This is done to anticipate the occurrence of jobless during the graduation period in the future. This alternative can be used as the best choice for graduates of SMK students considering their potential use of technology in the trade sector. E-commerce and social commerce can help players trying to get a lot of buyers in an unlimited area.

b. Technopreneurship Training

The training is divided into two stages. The first stage is the presentation of entrepreneurship, then proceed to the second stage on technopreneurship which includes training in the application of e commerce and social commerce. Technopreneurship exposure begins with the provision of motivation to students about examples of successful entrepreneurs. Some examples of successful entrepreneurs from cross-generational perspective, economic background, educational profile, gender, and religiosity, displayed to ignite student interest in participating in the training. This technique is often This is done so that the enthusiasm of the audience is awakened to create an interactive training atmosphere.

Entrepreneurs across generations are exemplified by millennial entrepreneurs such as Belva Devara Ruang Guru CEO and Nadiem Makariem who is the owner of P.T. Gojek Indonesia. Election This example of entrepreneurs from millennial circles is expected to inspire students to be able to starting a business from a young age. Business startups that are started early are expected to be able to obtain the point of success sooner or at a young age.

An example of an entrepreneur who comes from an economically disadvantaged family is Dahlan Iskan. Dahlan Iskan, who was born and as a child lived in Magetan district, East Java, is one of the one example of an entrepreneur who really started his life journey from the family economic level very low. His hard work and persistence can lead him to success as it is today this. Most of the SMK students are individuals who come from underprivileged families. Giving examples of success achieved by Dahlan Iskan can at least direct the mindset of how students that success can be achieved from any family economic background.

In terms of gender, Susi Pujiastuti exemplified as one of the successful women in running Entrepreneur. Women in the modern era are indeed given the space to express themselves so they don't always have to under the hegemony of men. Even though in essence, it can't be equal level of nature of women with men. Susi Puji Astuti's success is expected to be an example for female students to work hard in achieving what they aspire to. Most of the students women come from village community families who still have a traditional mindset. Very Vulnerable prospective graduates of SMK students to be limited in their careers because of the traditional mindset that requires a woman to be limited to only household activities. Giving this example is expected to provide enlightenment for female students in particular, so that they can explain well to the family about other paths of a woman's success. Susi Puji Astuti is also an example of an entrepreneur who has no education formal well. Having the last diploma at junior high school level, Susi can inspire various groups from low educational backgrounds to persevere in achieving success. The message conveyed in this case is certainly not to discredit formal education. On the other hand, it should be used as a motivation for someone who has a higher formal education so that active in achieving success so that it is not inferior to someone who has a high level of education formally below. Some of the students' families were found to have no background good formal education. Therefore, students can motivate themselves or family to remain confident and serious in entrepreneurship even though they have poor educational background.

From the perspective of religiosity, as an example, Yusuf Mansur often relates activities to religiosity with success in entrepreneurship. Giving examples of successful entrepreneurs from

perspective This religiosity is important so that students can apply religious principles in teaching his efforts. Business activities do not only generate profits for themselves or groups personal, but can also have an impact on the benefit of the wider community. Application of religious values will prevent entrepreneurs from dishonorable actions such as cheating, miserly, envious and others in entrepreneurial activity.

The spirit of undergoing entrepreneurship can be used as the main choice or alternative for students in the future after graduation. Students can take three choices after graduating from vocational education. Continue university, working in the formal sector, or becoming an entrepreneur are realistic choices for SMK graduates. There is nothing wrong with deciding on one of these options. However, Several factors must be considered in order to make a decision on the most appropriate choice. Continuing education to college is an attractive opportunity for a graduate SMK. With higher formal education, it is hoped that one day students will be able to get a more decent and prestigious job. Sometimes several companies or agencies also consider the level of formal education in promotions or positions in career. However, this choice must be balanced with sufficient financial ability to fulfill everything needed in higher education. Fees in at least seven semesters must be budgeted carefully so that education does not stop in the middle of the road. This calculation of course It is very difficult for some students of SMK Dwi Sakti, most of whom are from backgrounds from a limited economic family. The solution to this is to get full scholarships from several provider institutions fund. However, the level of competition is so competitive, there is not so much potential opportunity obtained. The scholarship award process also requires a variety of administration which usually requires a certain amount of cost in its management. This condition is once again not beneficial for the student's family.

In the world of e-commerce, the perpetrators are not only owners of e-commerce companies. Public both sellers and buyers are actually important actors in the sustainability of the e-commerce world alone. Manufacturers or sellers can have online stores in e-commerce companies as a medium in marketing the products it sells. There are two types of sellers who take advantage of e-commerce applications. The first is a seller who produces goods or services independently. Second, is sellers who do not produce goods or services themselves. Sellers like this usually take product from the manufacturer or even just as a marketer or intermediary.

The second type of seller can be the best choice for entrepreneurs who have capital limited funds. This is very appropriate for Dwi Sakti Vocational High School students who have such a profile. Students can open an online store at an e-commerce company to sell or market potential products in their environment. This method is quite practical to bridge several small business actors in the village who still lack knowledge of e-commerce. With understanding In sufficient e-commerce operations, students can make a profit from the goods they buy sell it on e-commerce. Students also assist small business actors in increasing production and his income.

To provide a concrete understanding, students are taught to create an account or an online store at an e-commerce company. The output is the online shop of several students who can operated. Students are also introduced to the features of their online store in order to find out functions and benefits. The problem with this training is that some people don't have bank accounts student. Account ownership is vital, because all in-store payment transactions online is done digitally.

There are several e-commerce companies that provide transactions cash payment. However, once again, this can only be done for those who transact in relatively close area. In accordance with its function which provides convenience, it is better to make transactions payments are made digitally. However, e-commerce companies that still provide cash payment facility is to fulfill some people who are not yet unbankable to digital financial transactions.

For students who have not succeeded in owning an online store due to several obstacles, it is directed to training on the use of social media in its alternative function as a marketing medium. Social media whose use for marketing activities is commonly referred to as social commerce. Social media that can be used for buying and selling activities as well as on e-commerce platforms. No such as e-commerce which can freely carry out buying and selling activities, internal buying and selling activities Social media should pay attention to some things that need to be avoided.

Not all social media users appreciate the buying and selling activities carried out by their social media users. Some of them feel disturbed by the buying and selling activities which according to them already has its own platform, namely e-commerce. So therefore, buying and selling activities in social media must pay attention to certain tricks. For example, perpetrator social commerce does not market products to social media groups whose background is not for Transaction. Social commerce actors can carry out buying and selling activities through the home menu or status updates provided by certain social media. On social media facebook, social actors commerce can market their products through their homepage. Or update the status of the perpetrator whatsapp social commerce. Other social media that can be used include Instagram, Twitter, telegrams, and more.

The number of social media users is so large that it becomes an interesting place to convey information information to many people. The substance of marketing is the delivery of information from the sender to recipients or information from sellers to potential buyers. Almost everyone or productive people have social media accounts. The choice of social media is of course also a strategy separately for social commerce actors. Although social media users are high, the coverage recipient of information is limited to certain things. On Instagram, for example, the number of recipients the information sent depends on the number of followers it has. This of course becomes a challenge for social commerce players who are just starting out on a particular social media platform. There are certain tricks in increasing followers on social media. One of the tricks is produce creative content that can attract other social media users to become followers owned social media.

In some social media, the creation of interesting content is not necessary in the case of increase the number of followers. In the whatsapp application, active in looking for friends or Being active in certain buying and selling groups can be done as a simple thing. Involvement in the buying and selling group makes it easier for social commerce actors to market their products. This is of course very easy to do for beginners who are new to social commerce. This convenience must be anticipated by increasing other creativity in utilizing e-commerce. The convenience that is known by many people will bring many competitors. The presence of competitors can certainly reduce the market that has been obtained. So, from that creativity as a distinguishing element must continue to be developed. Entrepreneurs are required not to be monotonous, but able to adapt to dynamic changes.

c. Analysis Of Research Results

Good training is when it results in a real increase in competence between before and after training. Many measuring tools show differences in competence after doing certain training. The measurement of technopreneurship training competence is carried out through two ways: approaches are quantitative and qualitative. The quantitative approach is carried out by using the pepper test contains questions related to the training material. Problem work is carried out in two times, before and after training.

Questions are categorized into two categories, namely about entrepreneurship and technopreneurship. Regarding entrepreneurship the questions are directed at knowledge of the importance of entrepreneurship. The material also measures participants' insights about examples of entrepreneurs success. This insight is important to give participants memory about the examples successful entrepreneurs who can be used as role models for each participant.

In the technopreneurship category, the question contains the importance of technopreneurship in industry 4.0. Questions are also directed to insights regarding e-commerce and social commerce. The question about e-commerce, for example, is to analyze some examples of companies in the e-commerce category or not. Likewise regarding social commerce insights. Participant directed at the analysis of several companies that are classified as social commerce or not.

The paper test is designed with a multiple choice question model. The number of questions is 15 questions which has a weight value for each question. The measure of the result is an assessment of the workmanship questions that have a scale of 0 to 100. Each question has a weight of 6.67. Student scores is the number of correct answers multiplied by the weight.

The test was carried out twice, namely pre-test and post-test. Pre-test is a test that is carried out before the training is carried out. This test aims to find out how far the participants have insight regarding the material to be provided. By knowing the level of participants' knowledge of material, then the delivery of the material can be emphasized in certain parts which if most of the or all participants do not have an understanding of the sub-sub-material being taught. Ability participants before the training was held varied enough indicated by the lowest value margin with the highest score of 53 points (73-20). While the average value is 45. The difference in the average value with the lowest score is 25 points, while the highest score is 28 points. It means Many students' competencies are below the class average.

The second test is called the post test. The post test was carried out after the training was carried out. The purpose of the post test is to measure the final competence after the participants have done the exercise. Yield value the post test is compared with the pre test value to analyze whether there is a difference or not. The difference means that there is an increase in competence or vice versa. The post test results show the value of an average of 81 or overall increased very well compared to the average value of the pretest of 45. The highest post-test score is 100, meaning that there are participants who really master material after training. Although, on the other hand there are still participants who have low scores is 53.

Measured by the chi square method, getting the results as expected. The hope that the training will be held is an increase in the value of more than 50% to at least be achieved 40% of the total students. With other standards, it is expected that 80% of students will experience an increase in

grades above 30%. Based on the analysis obtained 13 students who have an increase rate above 50%. Temporary, there are 17 students who have an increase rate between 30% to 50%. In other words there is about 30 students who get an increase of above 30%. The rest, there are about 4 participants who increase value is less than 30%.

Chi square test analysis is described as follows:

a. Determining the Hypothesis

H_0 , states that there is no difference in the percentage increase in the reality value of the results with percentage increase in expected value

H_1 , states that there is a difference in the percentage increase in the reality value of the results with percentage increase in expected value

$H_0 : f_o = f_e$

$H_1 : f_o \neq f_e$

b. Determine the real level and critical value

The real level used is 5% or 0.05. The degrees of freedom (df) have 3 category, then $df = k-1$. $Df = 3-1=2$. In a chi-square table with df 2 and level 5% real value obtained chi-squared critical value of 5.991.

c. Chi-Square Statistic Test

By using Pearson's formula $(\chi^2) = \sum (f_o - f_e)^2 / f_e$

Information:

f_o is the frequency of the number of students from the resulting real value category

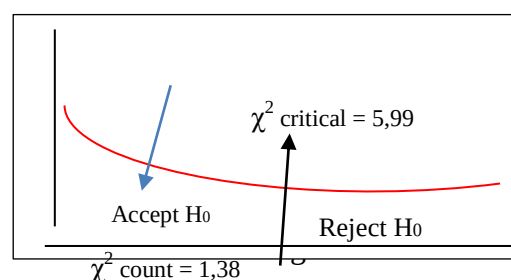
f_e is the frequency of the number of students from the expected value category

f_o	f_e	$(f_o - f_e)$	$(f_o - f_e)^2$	$(f_o - f_e)^2 / f_e$
13	14	-1	1	0,07
17	14	3	9	0,64
4	6	-2	4	0,67
$(\chi^2) = \sum (f_o - f_e)^2 / f_e$				1,38

Chi-Square Test Table

d. Determine the decision area

Distribution χ^2 , $df = 2$



Chi Square Test Figure

e. Making decisions

Based on the rules, in the fourth step it is known that the calculated chi-square value is 1.38 and the critical chi squared value of 5.991. Thus the value of chi squared count < than the critical chi square value. This means that H_0 is accepted and H_1 is rejected. The interpretation is that there is sufficient evidence that there is no percentage difference an increase in the value of the reality of the results with a percentage of the expected value

In simple observations, the real results show that the frequency of value increases above 50% is 13 or 38% of all participants. This is similar to the expectation that the training will at least increase the competency value by more than 50% achieved by at least 40% of the participants. Meanwhile, another expectation value is that 80% of the participants experienced an increase in value above 30%. In other words, 40% of students are expected to experience an increase in grades in the range between 30% to 50%. That way, it is expected that only 20% of participants will experience an increase in competency scores below 30%. The fact is that as many as 50% of participants get an increase in the value of competence in the range between 30%-50%. Thus, participants who experienced an increase in competency scores below 30% were 12% or 4 participants.

Table Comparison of Expectations and Real Conditions on Competency Improvement

Catagory	Expectation Percentage	Number of participants	Percentage Reality	Number of participants
Increased competence above 50%	40%	14	38%	13
Competency improvement 30%-50%	40%	14	50%	17
Improved competence under 30%	20%	6	12%	4

The results of the chi square test show that there is no difference in the relative percentage increase in the competency value from expectations with the reality obtained. The category of increasing the competency value above 50% is relatively the same between expectations and reality. Expectations are around 40% or 14 participants, while reality is 38% or 13 participants. In the category of improvement between 30%-50%, it is expected that there will be 14 participants or 40% of the total students. While the reality is that they get slightly more results, which are obtained by 17 participants or about 50% of the total students. Meanwhile, for the category of increasing scores below 30% obtained by four students or 12% of the total students. This is better because the targeted expectation is that there are about 20% of students who get an increase in competence below 30%. Looking at this comparison, it is concluded that relatively the expectations of the training were achieved. This achievement is seen from the comparison between expectations and reality which get relatively the same results.

In fact, there are 4 students who get a score increase of less than 30%. Various factors were analyzed as a result of these results. Variations in cognitive abilities that vary among participating students is one of the assumptions. Good cognitive ownership can help students quickly and precisely in receiving the material being taught. Enthusiasm or motivation among all students is also assessed varied. This diversity triggers seriousness in participating in training or in working on pre-test and post-test questions.

CONCLUSIONS AND SUGGESTIONS

1. Conclusion

Technopreneurship training at SMK Dwi Sakti is described in three parts of implementation. First problem identification, followed by training activities. The last activity is evaluation by analyzing the training results from the measurement method used. The conclusion is outlined in the following three points:

- a. Problem identification is done by field observation. Observations were carried out by interviewing the principal and several students. The principal said that most of the students of SMK Dwisakti come from simple families and are rural communities. The profile of graduates is dominated by graduates who have jobs compared to graduates who continue their education to college. Even so, the jobs held are mostly dominated by jobs in the non-formal sector. The school is worried about the high open unemployment rate, which is dominated by SMK graduates. The availability of employment opportunities that sometimes do not match the curriculum is a challenge in itself. In addition, there is an imbalance factor between the availability of job opportunities and the number of workers who are ready to work due to the low growth of the number of companies in Indonesia. Although most of the students came from simple families, some students were found to have smart devices and have social media accounts. However, related to the training materials, none of the students have insight into technopreneurship or only a few have limited knowledge about e-commerce and social commerce. There is free space, which can be optimized with e-commerce and social commerce training. A skill that is very likely to be done by SMK graduates at least to reduce unemployment or as a way to achieve business success.
- b. Technopreneurship training begins with the delivery of examples of successful entrepreneurs at the national and world levels. This is a strategy to ignite the enthusiasm of the audience. Examples of successful entrepreneurs can provide inspiration and motivation for participants to achieve success. Furthermore, participants are given several choices that can be taken after getting the SMK graduation. There are three options described, namely work, college, or entrepreneurship. All the benefits and consequences of the three choices are conveyed to participants so that they can be better prepared when they graduate in the future. One option that can be developed through training is to undergo entrepreneurship related to technology or called technopreneurship. Technopreneurship training is focused on understanding and practice of e-commerce and social commerce. Participants were given an understanding of the benefits of e-commerce and social commerce in the business world. The application of e-commerce and social commerce can be done with simple techniques and affordable capital costs. This is very potential to be done by SMK students or SMK graduates. Participants were taught how to have an account with an e-commerce company. In addition, several tricks are presented in utilizing social media as a means of buying and selling or marketing in business.
- c. Success is measured by two approaches, namely quantitative and qualitative. The quantitative approach is to measure the results of the pre-test and post-test. The results of the pre test and post test are percentages of how much the increase or decrease in competence before and after training. The value of the percentage increase and decrease is

then compared with the value of the percentage increase in the expected competence. The process of comparing was analyzed by chi square test. As a result, the percentage increase in competence from what was expected was in accordance with the percentage increase in competence in the field.

2. Suggestions

The results of technopreneurship training activities for students of SMK Dwi Sakti Tuban can be used as recommendations for related parties in developing vocational education in a better direction. In realizing this, some suggestions are put forward as follows:

- a. For managers of SMK Dwi Sakti Tuban, to strive for the sustainability of similar training programs in maintaining students' entrepreneurial competencies related to technology.
- b. For the relevant Education Office, to optimize the entrepreneurial competence of SMK students in the field of technology by compiling a standard curriculum in accordance with the needs of industry 5.0.
- c. For entrepreneurship activists, to intensify entrepreneurship training in the vocational education environment in an effort to provide motivation and inspiration directly to students.
- d. For SMK students, not to limit students' mindsets with a narrow paradigm, but instead encourage students to gain the broadest insight in an effort to optimize their entrepreneurial potential.

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STRATEGY OF STUDENTS OF KKN MIT DR XII UIN WALISONGO IN EMPOWERING THE COMMUNITY OF LENGKONG VILLAGE THROUGH HYDROPONIC VEGETABLE CULTIVATION TRAINING TO GROW THE ECONOMY IN THE ERA OF THE COVID-19 PANDEMIC CASE STUDY: COMMUNITY EMPOWERMENT OF LENGKONG VILLAGE, BOJONG DISTRICT, TEGAL REGENCY

Elok Nurul Baeti, Reza Allifia Annaz, Dzulfiqar Ahmad Rabbani

Abstract

Lengkong Village is one of the villages in Tegal Regency which has quite capable and good agricultural potential. No less than other areas, Lengkong village has fertile soil so that the land is used by the surrounding community as agricultural land. The potential possessed by Lengkong village only survives in the agricultural sector, therefore empowerment needs to be done so that there is an increase in potential and produces superior quality. The purpose of this program is to empower the community, especially farmers and housewives by conducting hydroponic vegetable cultivation training. In addition to increasing the potential of the community, this training also aims to improve the community's economy in the midst of the Covid-19 pandemic.

INTRODUCTION

Since Indonesia was shocked by the COVID-19 pandemic (SARS-CoV-2), the government launched various regulations to break the chain of transmission in the community. Starting from office work being laid off, schools being online, and markets being closed as a form of restriction for the community to do outside activities. These efforts are solely aimed at recovering the situation from the transmission of COVID-19 which has spread throughout Indonesia. Various sectors were affected, especially in the economic sector. Communities whose economy is experiencing difficulties are increasingly difficult due to restrictions on activities. Thus, efforts to improve the economy become an important thing for the community. In order to grow the economy in the pandemic era, empowerment activities are a place to develop talents and interests.

The 12th student of KKN MIT DR (Real Work From Home) UIN Walisongo synergizes to develop the community through empowering human resources as much as possible in the form of strategies in a business context. The people of Lengkong Village are the object of empowerment, while hydroponic vegetables are the subject to be developed. Strategy is close to the right rules, so during social restrictions, online business becomes the fastest choice. Although the land of Lengkong Village tends to be fertile because it includes a mountain area, hydroponic planting is more suitable considering that many people are busy working. Thus they do not need to regularly water the plants. Not only that, hydroponic planting is more environmentally friendly, apart from using pesticides without using used goods. Therefore, the activity is very positive for the community, hydroponic cultivation is here to develop community talent in terms of plants, especially vegetables and online business for the interest of the community to grow an embedded economy through training conducted by MIT KKN DR XII students of UIN Walisongo 2021 Group 37.

RESULT AND DISCUSSION

Empowerment is the missing ingredient in order to realize active and creative community participation in order to take advantage of access and control over the potential of existing resources. However, the topic of empowerment is actually the community's achievements towards change. According to Morris and Binstock (1996) quoted in Ferdian Tonny Nasdian (2015) Changes are divided into three types; (1) evolutionary change, (2) unplanned change, (3) planned change. In the empowerment process, it is shown to help each other in making decisions and determining actions, including reducing barriers, both personal and social barriers. This is done as an effort to increase confidence in the abilities and resources of the community.

Since the 16th century experiments on nutrition science by developing the hydroponic method have begun. Since then, growing vegetables using the hydroponic method has become more popular because of its unique system and has finally become known throughout the world. (Masduki, 2017) The activity of growing vegetables using the hydroponic method is not new, but it is one of the new things in the Lengkong village community.

The concept of Hydroponics or Hydroponic planting is an agricultural cultivation system that is carried out vertically or stratified, both indoors and outdoors with water as the main medium. (Solikhah, Suryarini, & Wahyudin, 2018) Hydroponics literally means planting in water containing a mixture of nutrients. (Rosliani & Sumarni, 2005) The hydroponic method of agricultural cultivation is a suitable concept for both rural and urban areas, especially for people who do not have large enough land. Hydroponic vegetable cultivation can be done by anyone, especially for housewives who want to increase their income during the Covid-19 pandemic like today. By doing activities such as planting vegetables, flowers and others can relieve stress and become an advantage in difficult times like today.

This community service activity is divided into three programs, namely the delivery of material about the advantages of hydroponic vegetables and training on hydroponic planting with the wick system. The explanation of each activity is as follows:

Training Activities and Material Delivery

This training activity is intended to motivate the community, especially housewives, to cultivate a business spirit during the pandemic. In addition, this training is also intended to develop skills for housewives in growing vegetables. In addition, training was also carried out for children to foster enthusiasm in loving nature, especially in reforestation efforts.

Training for Housewives and Farmers

The targets of this activity are not only farmers but housewives and children in Lengkong village. The method used for the success of this community service goal is to conduct training directly or face to face in the field by implementing health protocols, discussing with participants, and providing direct practice to the training participants. So that later this can be practiced directly by the community.

Hydroponic cultivation training activities as a way to grow the economy are included in planned changes. Where changes are the result of a direct intervention organized in one human system for a

specific target, namely economic improvement that is currently declining in the Lengkong Village community. Hydroponic cultivation training activities that can be developed into online businesses seek to make the people of Lengkong Village add talents and interests in the form of skills that can become business opportunities in the current COVID-19 pandemic era.

Not only that, this training is one of the first steps for community empowerment during the Covid-19 pandemic. We know that the Covid-19 pandemic has had such a huge impact on the community's economy. It's not just one or two people who are affected. However, almost all societies are affected. Therefore, this training is expected to provide a paradigm for the community about the key to solving problems during the pandemic, especially in terms of a limited economy.

Training for Children in Lengkong Village

The training was carried out for several children in Lengkong village who were active in learning activities in the study room established by KKN students of UIN Walisongo Semarang. The material given is about how to grow vegetables using the hydroponic method, the importance of loving the environment and doing direct practice to the training participants. Not only that, in this training students also invite children to be able to use used goods around us, so that they are not wasted like glass mineral water that can be used to grow vegetables using the hydroponic method.

Practice Making Hydroponics Wick System or Axis

Tools and Materials:

1. Rectangular basin as a place to fill water and nutrients;
2. Net Pot or used aqua glass, flannel cloth, rock wool or cotton, cutter or knife, vegetable seeds and nutrition AB mix.

STEPS

- a. Seeding
 1. Prepare rock wool or cotton that has been perforated;
 2. Put the seeds in the rock wool that has been given a hole;
 3. If you have, wet the rock wool that has been given plant seeds until evenly distributed, moist enough and not too wet;
 4. Store in the room until the seeds break, if the seeds are broken, the seedlings must be dried in the sun from morning to evening. And do it until there is a third or fourth leaf.
- b. Planting
 1. Cut the rock wool that has been mapped using a cutter or knife;
 2. Move the cut rockwool into the netpot;
 3. Put water into the basin as much as 6-7 liters or as needed.;
 4. Put the AB mix nutrients into the water and move the netpot into the water.

Previously, farmers in Lengkong village were more focused on growing vegetables using the usual farming method. Of course, this training felt a little difficult. However, there are several advantages of growing vegetables with this hydroponic method, including:

1. Does not require land so it does not require large land;

2. In one basin can produce many plants;
3. More sterile and clean both the process and the result;
4. Do not use pesticides;
5. Doesn't cost much;
6. The results of growing vegetables using the hydroponic method can be sold more expensive.

Of the six advantages, of course, it can be profitable for people who want to set up a business to grow vegetables using the hydroponic method. The views of the community, especially farmers and housewives who tend to be economically limited, are able to take advantage of used goods or goods that are around, such as basins, trays, peralon, aqua glass as a medium for growing hydroponic vegetables. So this can also minimize expenses in doing business or setting up a business.

CONCLUSION

Hydroponics is the cultivation of plants using water and nutrients without using soil. In addition, hydroponics is one of the more sterile and clean planting methods. The training activities and practices for growing hydroponic vegetables have been carried out properly. With this training, the community felt that this was a new knowledge in their lives, because they were only used to growing vegetables on the ground. In addition to transmitting the knowledge that students have, this activity also invites the public to start a business during the Covid-19 pandemic.

In addition to increasing skills, this hydroponic planting training can aim to provide innovation to increase the economy in the midst of the Covid-19 Pandemic. The target of the training is not only limited to adults, but also to young people to increase their interest in reforestation and creativity in the midst of the Covid 19 Pandemic. So that people affected by the COVID-19 pandemic are no longer burdened and are growing in their economic sector.

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GENDER EQUALITY IN THE DISTRICT OF BREBES

Tim KKN Kelompok 27 MIT DR XII 2021

ABSTRACT

Gender issues have been interesting to this day. In the Arab context the question of gender often arises that leads to the creation account of Adam and eve. Though the account of the creation of eve from Adam's nucular bone has been much criticized, many still hold fast to the account. Women have ebb and flow according to social context. In the time islamm is categorized by the three times: kalsik, middle, and modern, each of which has its own aintellectual participation of women consists of traditional and trassion roles. Traditions or domestic roles include women as wives, mothers and home managers. While the transition or public role includes women as laborers, members of society, and development overall today, the phenomenon in society is women tend to work harder to remove money for families and express themselves one of the leading indicators of women's role in veneration can be seen from increasing variety of women's characteristics, not that women's well-being increases automatically. The woman faces dization, not only in the domestic sector but also in the public sector, hence the dynamic characteristics of the women's multipurpose important to study.

A. Introduction

Gender is a concept that refers to the roles and responsibilities of male and female roles that result from and can change by the social circumstances of society's culture. Gender justice can also be defined as a process to be fair to men and women. the concept of gender can be defined by the "nature" of men and women shaped by social and cultural factors and thus born of a theory or opinion and opinion regarding the social roles of the male and female cultures. From the standpoint of the nature of the male and female beings is different, but in the exercise of rights and obligations is not to be differentiated.

Speaking of gender matters can be characterized as an apparent distinction between a male and a female, as seen in terms of value, employment and behavior. Gender can also be identified in the sense of cultural differences between men and women. This differs from sex that is generally used to identify as purely in biological anatomy of gender. A trait inherent in both social and cultural connectedness to male and female. For example, the gentle qualities of women are often found in men as well as vice versa. Then gender relations as a result of the existence of gender are not the same in every place. Terrain most of which are related Gender existence varies from place to place, region because it is often associated with various factors, one being ecological, and one religion.

Often the inequality and injustice of gender are very damaging, often experienced by women as a result of a rift in the harmony of male and female relationships. As it so often occurs, a reaction that follows the pattern of attempting to reconstruct the male and female relationship to achieve balance, and the status of some representing the working husband and wife in the home is common but many would argue that the picture represents oppression to women. People in Indonesia view a man's position as superior to that of a woman as having always existed. Because it's often associated with

the idea that a male is a more powerful creature than a female. But in reality now there is no longer any difference between men and women, nowadays the roles of men and women all come together, there's no difference. As in today's globalisation especially in Indonesia, women's roles in public space are already enormous. Often we meet the public transport driver and the gas station attendant is a female, and there are also female dean pilots, camat, and members of the house debating that men are leaders of the population. In the current development the division of job duties between male and female is already very open, thus there is no need to be

The paradox of man has bestowed upon the mind to think and the capacity to Whereas men, women possess physical strength, reason, intellectual intelligence with which to expect women to solve social problems, women have the right to choose and be led. Economic progress and globalization make the job market increasingly complex. Another effect of such progress is seen in women's increased status and job opportunities. While the participation rate for women's work force increases, there are not many women who do part - time jobs or work in the informal sector. This involves the dual roles of women as mothers in charge of household affairs including raising children, as well as working women (dwiantini, 1995). The participation of women when not merely demanding an equation Bak, but also declared I have a sense for development in the Indonesian society of women's participation denies the role of tradition and trans roles, the tradition or domestic roles include women as wives, mothers and household administrators.

The current growth participation, not only demands equality, but also indicates its function that would have a sense for development in ndonesia, meaning for development in Indonesia Including women in the development process is not just a product Human beings behind, but it is an efficient act because without a woman in the process of development means wastelessness and a negative influence on the pace of economic growth (pudjiwati, 1983). Female participation often involves the role of tradition and transition. The role of tradition or domestic includes the role of women as wives, mothers and household administrators while transition roles include the understanding of women as workers, members of society and people Development. In the women's role of transition as employment goes down active in trade activities (meacari oaftkah) in various activities consistent with the versatility and education and available jobs (sukesi, 1991). The involvement of women clearly recognized in Indonesia has had an impact on women's role in family life. The phenomenon in society is that more and more women help husbands create additional income, apart from being driven by family economic needs, women are increasingly able to express themselves in the family and community. The family economy affects the tendency of women to participate in job markets, in order to help improve the family economy It seems that most indonesians agree that the role Women are inseparable with their roles and positions in the family. Given the past, women were more locked up in roles as husband and nanny. But as the economic advances and the rise in women's education, many households and people today who not only function as household managers but also participate in the outside work of the men and women can be seen in physical activity, where women are responsible for household chores, while men are responsible for the work of natkab. Housework is not judged as Or a spanish-spanyon fataia Here to comment The work is strictly economic and economic reasons are not necessarily the most effective culprit. The next problem is that household work as part of non-production jobs does not make money, while the production work (public) is connected with money. Money means power, means great access to

production sources, means high status in society. In cultural development, the above concept is firmly rooted in the customs that sometimes chafe one's development. Staying home long, a girl has to give up going to school, has to earn a lower wage, has to work hard and hold a child in her hands, just because she is a woman (keppi sukesi, 1991 the injustices that befalls women will bring to the perception that women are born to do far more limited jobs with a lower working status. In developing countries, that level of education Very low with low skills, forcing women into highly explosive informal sectors at very low wages, long inflexible working hours, no paid leave, and other advantages (solar system achmad, 1995).

B. Research methods

The plan USES a caalitative research method with the type of approach in this study is a narative reseath approach or a narative or destive approach starting with the collection of data from multiple sources, which can be viewed through observation, deep interviews of the source to find meaning in the observation and elimination of gender gender in the district of brebes so that its effect effect is related to complex yms stani in her aensgarch or brood her sagging and strategy for stability

Its life in addition to many masarakatuya devoted to it as rice paddies or farmers. A devout ienis farmers from farmers who have land to the many farmhands that become a agricultural supplement to Sara. Stale basil or pua's wages also applied to ordain his life. Among other things, researchers used data collection techniques: (1) obervasi, are making direct observations at the research site. The technique is used to acquire data Of gender equality in bxcbes district district (2) interviews, is The data gathering technique by interviewing research subjects to obtain deep qualitative data with a narrative approach to finding meaning in dani's observations of the phenomenon.

C. Discussion

Gender equality, the tugs MDGS is pushing gender startuality and women's empowerment by removing. The gender gap to achieve these goals is one with the increased institutional capacity of education in managing and promoting gender-based education that can promote society's understanding of gender equality. Some economic problems in general are dominated by people's social economic problems, such as divorce, conflict between family members, poverty. Violence. In homes, delinquency, and other economic development that have persisted Indonesia was also Indonesia's country; Indonesia was also Indonesia's country Is the poverty rate and the triumph of the high gender. Gender inequality is still in Indonesia, the realitanxa that texes the partnership of men and women in daily life with a partnering stage in each area a different partnership from one family to the other. From one borough to Other territor.

In the year 2003 the government had validated bill of legislation in it as well as the rule for the women's eria under article 1 lUnder statute number 13 of tahin 2003 the "collective power" mentioned that "dry power" was every person capable of performing services to make a wish to satisfy both his or her own needs." That the power of labor in undanf of the 2003 law number 13 issued the 1969 bill "power of the strong is every person capable of performing a job either inside or outside of the working relationship to produce goods or services to meet the needs of the people can thus be said that, Women's work understanding is a woman capable of both inside and outside the wood of keria to produce goods or iasa to meet the needs of the community.

The number of female quarries in Indonesia is increasing as women's role in the development of the nation's economy is projected to be higher than that of a large part of Indonesia's more than half the number of women remained Not a few. Based on information obtained on the amount of manpower a woman can produce Is located in the district of brebes, where most of that works. The women have admitted themselves in TKW, some of our sources say that the village economy cannot support both its daily needs, and the income is very poor, the expenditure unequal to the income forcing women to enter early into the TKW, and to verbalize the cumah and child care of men. Some reasons "Who abolished the" sxansuffer "defeat:

- Meager income
- How much money
- The age limits. what the hell is this
- Looking for a large income
- Want to live eternally
- Kids get much better education than their parents

So far the women's penxebab are the lies that have been mentioned. The biggest push is that economic stays a reality in society and men also play a huge part in making the decision that determines wxanita's involvement as the dominant breadwinner. The positions and roles of the husband that should have been the primary breadwinner in the family began to be replaced by a struggling wife living in the country. With the progress and the steady flow of bidyp demands that women must be involved in the economic burden of the family. Urgent needs are able to bust and evade tardisi and ghetto-view, where alternative is needed to solve family poverty and economic problems and which is elsewhere elsewhere in order to help family economists.

D. Conclusion

Thus it can be said that gender is a concept that refers to the roles and responsibilities of men and women that result from and can be transformed by the social and cultural circumstances of society. Gender justice can also be defined as a process for being fair to men and women. The concept of gender can be defined by a "trait" attached to men and women shaped by social and cultural factors and thus born of a theory or opinion and opinion regarding the social role of the male and female cultures. The sense of female power is a woman capable of both inside and outside labor to produce goods or iasa to meet the needs of the community. So far the reason women are such is that these are the cases mentioned. The biggest push is economic factors. But the reality in society is also that male kut participates in making decisions that determine women's involvement as the dominant breadwinners, and the fact that dava tanks are highly motivated to change fortunes as well as the fact that high-paying dava tanks overseas have led to a large number of special labor force women to commit overseas kenia. Even married women have great faith in crime.

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SELF-HYPNOSIS TECHNIQUE TO REDUCE STRESS FOR TEENAGERS IN COVID-19 PANDEMIC AT SITANGGAL, BREBES

Widayat Mintarsih, M.Pd.¹, Suripto²

^{1,2} Walisongo State Islamic University Semarang

E-mail: widayat.mintarsih@walisongo.co.id, suripto_1804046053@student.walisongo.ac.id

ABSTRACT

The emergence of COVID-19 brings many changes to every aspects of life. It affects to all society, includes teenagers. Meanwhile, adolescence is an age that is very vulnerable to psychological problems. Some psychological disorders experienced by teenagers include stress, anxiety, and burnout. Stress that is not handled properly can cause greater psychological problems such as major depression, bipolar, to schizophrenia. It takes techniques to manage and lower stress well, and one of those is hypnotherapy. Hypnotherapy can be carried out independently with self-hypnosis. In applying this technique, teenagers will be given the basic knowledge about hypnosis and how to practice hypnosis for themselves. This research uses qualitative research type with descriptive methods. In this community service activity, researchers held a self-hypnosis course in the service area through online which was followed by 30 participants. After self-hypnosis, there was a change in behavior and decreased stress levels in teenagers in the village of Sitanggal Brebes.

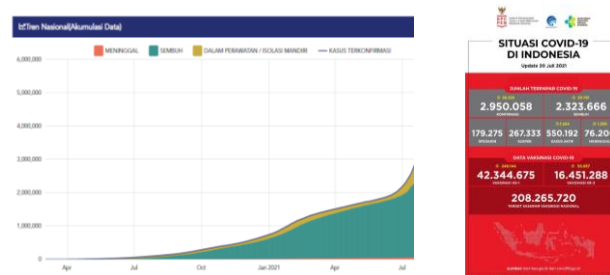
Keywords: Self-hypnosis, Stress, COVID-19.

INTRODUCTION

December 2019 was the first emergence of COVID-19 in Wuhan, China, and it soon expanded throughout all over the world. In March 2020, Indonesia was listed among the countries in the world infected with COVID-19, with total cases of 2,9 million. COVID-19 pandemic forces us to accept the uncertainties in all aspects of life. Those uncertainties could affect mental health seriously and may bring someone to psychological issues such as stress, fear, anxiety, and physical disorder.

COVID-19 spreads extremely fast and unpredictably. Besides, new variants of this virus continue to emerge in several countries with more uncontrollable spreads. On May 4th, 2021, The Ministry of Health announced that the new variant of COVID-19 has entered Indonesia. Those new variants such as Alfa (B.117), Beta (B. 1351), and Delta (B. 1617), were confirmed to be entered and spread in Indonesia.

The graphic below shows COVID-19 spread growth in Indonesia since July 20th, 2021.



Source: <https://covid19.go.id/peta-sebaran>

The emergence of COVID-19 new variants derives all medical experts to cooperate with the government to quickly handle the danger of this virus and form a more strict regulation. Recorded since the emergence of COVID-19, the government has carried out various rules limiting outdoor activities, such as social distancing, lockdown, the larger-scale social distancing (PSBB), and restriction on community activities (PPKM).

People are prohibited from doing activities that require direct contact with others. If there is a condition of the activities that urge direct contact with each other, it should be done with strict health protocol. Schools, shopping centers, tourist locations, playing areas, and other public places are temporarily closed for uncertain times.

During PSBB and PPKM, there are a lot of teenagers unable to adapt to the drastic change of this situation. Almost half of them suffer mental health disorder such as anxiety, stress, burn out (psychological fatigue), and carelessness behavior, as what has been stated by several teenagers in Sitanggal, Brebes. Riyandi (2021) stated, "Since COVID-19 appeared, I often got stressed because I couldn't understand the school lesson that just delivered online." Another complaint comes from Nurhayati 2021, that stated, "Lately I always feel intense fear. I am afraid if one of my family, or me myself, infected by COVID-19 and die." Fatin (2021) also complained the same way, "Feeling satiated in studying at home and not being able to play with friends make me lazy to do any activity and psychologically exhausted."

Stress caused by the pandemics should be overcome quickly. Otherwise, it will aggravate mental health and can be fatal, like a suicide case committed in Gowa. Fauzan (2020) as an official of the Criminal Investigation Unit of Gowa Police Station, stated that there was a suicide case committed by a high school teenager because of the uncontrollable stress due to the countless online school tasks. Another suicide case was revealed by Iptu Muhammad Ali (2020) at Tarakan, North Kalimantan. He found a student who died by hanging himself in his bathroom suffering from the stress of online learning.

Those terrible situations should not be left away. A real action is needed to handle the stress among teenagers to prevent the same terrible case happens in other areas. Especially among the villagers who are lack knowledge about mental health issues.

Based on the information above, the researcher is summoned to solve such problems through community service. Stress that the teenagers suffer in Sitanggal, Brebes could be overcome by *self-hypnosis*. Expected to the teenagers that they can manage and lower their stress through this program, also teach it to their family and society in their environments.

RESEARCH METHOD

This community service uses descriptive qualitative research method that focused on the behavioral change. The data are collected from interview and questionnaire by Google Form. There are two data sources for this research, both are primary source that is collected directly from the research subject, and secondary source that is gained from books, journals, and website.

DISCUSSION AND THE RESULT

Mental health can be interpreted as the condition of an individual who is in a state of prosperity, able to know his potential, able to face daily pressures, and able to contribute in his social environment (WHO, 2015). Frank, LK. (cited by Notosudirjo & Latipun, 2005) stated that a mentally healthy person is an individual who constantly grows, develops and matures in his life, accepts responsibility, finds adjustment while participating in maintaining social rules and actions in his culture.

COVID-19 affects a lot of issues both in biological and mental health of people. Association of Mental Medicine Specialists in Indonesia (PDSKJI) recorded the increase about 64,8% of mental health cases among Indonesians during pandemic. This is because the extreme change in every aspects of life. Among the communities harmed by the impact of this pandemic are teenagers who often complain about this condition through social media.

A lot of teenagers often complain about the difficulty of online learning. The lesson given through online learning is hard to be understood, and they're frustrated with it. Signal traffic that happens in the smaller area and village make the situation worse. When they want to meet their friends, or just have a light chat outdoors, they are gripped by social restrictions and worried about the transmission of the coronavirus. Those situation make their mental health become worse and them become more vulnerable to suffer negative thinking.

Based on those facts, the researcher focused this research on teenagers. Basically, adolescence is an age that is very vulnerable to psychologic issues, such as stress, anxiety and others. According to Hans Selye (1974, 1983), a pioneer of research on stress, teenagers are vulnerable to suffer stress because the burden they get becomes heavier, and that calls up frustra.

Serafino (1994) explained that stress is a condition resulted from a discrepancy in the communication or transaction between an individual with the social environment around him/her, either in actual state or not. They are trapped between the social demands and the sources of biological, psychological and social system inside themselves. While for John W. Santrock, stress is a response from the individual towards the environment or accident around him/her that seems intimidating, tense and requiring a special way to handle it.

In PPDGJ - III and DSM-5, according to Dr. Rusdi MaslimSpKj, M.Kes., stress-related disorders are grouped with neurotic disorders and somatofrom disorders. The reason is that in its history, there has been a relationship with the development of neurosis concept and various possible psychological causes (psychological causation).

The characteristic of stress is not only on the identification of the basis of symptomatology and the course of the disease, but also on the basis of one of two trigger factors: (1) an extraordinary stress of life, which causes an acute reaction, or (2) an important change in life, which gives rise to an ongoing uncomfortable situation, with the result of an adjustment disorder.

Baum (in Yusuf, 2004) sees stress as a negative emotional experience accompanied by biochemical, physical, cognitive, and behavioral changes directed toward changing the stressful event or accommodating its effects. An individual that suffers stress often feel impairments in several aspects, there are:

1. Cognitive Disorder (Mind)

Stress can disturb the thinking process of an individual. It can bring to lack of concentration, faulty memory, and decision-making difficulty.

2. Emotional Disorder

Stress can affect our emotional stability. A one who suffers stress will show such symptoms as prolonged sadness, excessive anxiety, high sensitivity toward rejection.

3. Behavioral Disorder

Stress can affect daily behaviors negatively, causing problems in interpersonal relationships. Symptoms of behavior that appear while stressed are decreased productivity, experiencing sleep disturbances, tendency to behave carelessly.

An actual technique to help teenagers suffer from stress is *self-hypnosis*. Eko Mulyadi, Iva Gamar Pratiwi, and Syaifurrahman Hidayat (2020) in their research stated that *self-hypnosis* can lower depression, stress and anxiety. Another research comes from Galvani Volta Simanjuntak, Jek Amidos Pardede, Janno Sinaga & Marthalena Simamora (2021) which stated that independent hypnotherapy can control and reduce stress during the COVID-19 pandemic. Retno Yuli Hastuti and Ayu Arumsari (2021) stated that hypnotherapy does affect the decreased anxiety rate of students at STIKES Muhammadiyah, Klaten, with the average rate from pre-hypnotherapy and after hypnotherapy reaching about $p\text{-value} = 0,000$ ($p < 0,05$). Self-hypnosis enables teenagers to control their stress and erase mental blocks independently.

Hypnosis itself can be interpreted as the penetration of the conscious mind followed by the increasing suggestiveness of a person. Hypnosis has long been a simple and flexible treatment modality. The benefits can be felt to trace consciousness, anesthesia, therapy and spiritual practice.

Hypnosis is usually performed by a hypnotist on the subject of hypnosis (client) or is often called hetero-hypnosis. Where hypnosis leads the client to enter a hypnotic trance. Hypnosis can also occur due to the influence of drugs or often called auto-hypnosis. Hypnosis can also be done on and by yourself or often known as self-hypnosis.

The most basic principle of the practice of self-hypnosis is to communicate with ourselves and then give positive suggestions/affirmations to the subconscious. Remembering the dominance of the subconscious mind that is so strong in everyday life. The principle is to enter the subconscious mind then instill positive suggestions according to the language understood by the subconscious mind according to individual needs. Self-hypnosis steps are divided into three parts (1) opening the gates of the subconscious through relaxation, (2) programming the self with affirmations, (3) ending.

This community service is carried out specifically for the youth of Sitanggal Brebes village to lower stress levels so that some tactical steps are needed so that activities can run properly. Here are the following steps:

1. Step 1

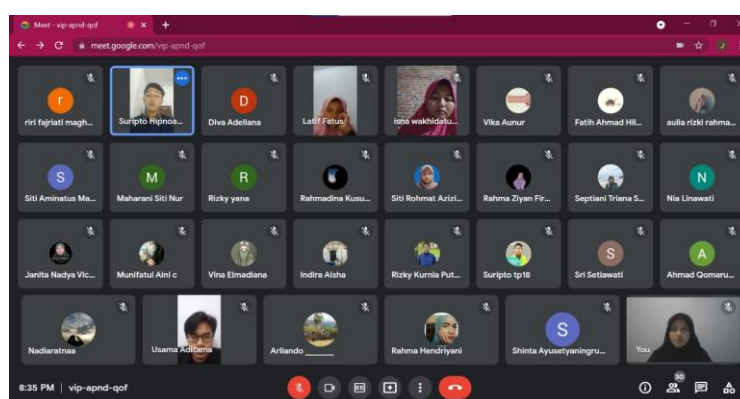
The first stage is to lobby with several heads of youth organizations in Sitanggal village. This lobby talks about community service activities, one of which is online Self-hypnosis training activities with teenagers as the target. With lobbying the head of the organization, hoping the teenagers of Sitanggal village can follow the program. Some of the organizations contacted such as Cah Sitanggal Community (CSC), Wong Blewah-

Sitanggal Group (KWB), Spirit (Cantaloupe Youth). The first stage is also used for self-hypnosis training registration.

2. Step 2

The second stage is to hold an online hypnotherapy seminar for teenagers in Sitanggal. Here explained the basic concepts of hypnotherapy, the conscious, pre-conscious, and subconscious mind operates. Here also explained how suggestions and affirmations can affect thoughts, feelings, and behaviors. Before performing the hypnotherapy process guided by the speaker, participants were asked to fill out a short Google Form questionnaire regarding stress levels and some questions that indicated stress.

Self-hypnosis training documentation



3. Step 3

In the third stage, participants were asked to perform self-hypnosis together guided by the speaker. In this case, participants were asked to set up the time specifically to perform self-hypnosis. Self-hypnosis will give a better output if it is started mentally and placed in a comfortable, calm, and safe place. Then they have to put their body in the most comfortable position. They start by taking a slow breath, exhaling slowly, enjoying each pull and exhale. They do this repeatedly by playing a relaxation song from the speaker. After that, they have to make a self-suggestion. This suggestion is done repeatedly 2-3 times in one session. After participants were able to perform self-hypnosis independently, they were asked to do it themselves at home for 7 days consecutively.

4. Step 4

The fourth stage is the follow-up event to self-hypnosis participants, where participants were asked to perform self-hypnosis independently for 7 days consecutively. After that, participants were asked to fill out the questionnaire back as before performing Self-hypnosis in stage 2. This follow-up is also used to ensure that self-hypnosis is applied and practiced well by the participants.

The community service programs in Sitanggal, Brebes went properly. One of the programs is conducting an online self-hypnosis training, which was followed by 30 participants for 2 days. Participants are very enthusiastic about participating in the training. Participants are very enthusiastic in this training. Here is the table showing the result of the program:

Kind of Disorder	Before Self-hypnosis	After Self-hypnosis
Cognitive Disorder	Participants were unable to concentrate followed by weakening of memory	Participants become able to always listen and pay attention to school materials and can re-explain in detail and clearly.
	Participants were feeling anxiety and difficult in making decision	Participants become able to make their own decision precisely and confident with the choice that has been made.
Emotional Disorder	Participants were feeling prolonged and protracted sadness	Their minds become more open in facing problems, immediately finding a way out rather than simply lamenting them.
	Participants experienced excessive anxiety	They become more confident in their daily basis activity without overthinking what will happen later.
	Participants were quite sensitive in facing any rejection	They become able to respect differences of opinion and assume that differences are inevitable
Behavioral Disorder	Participants' productivity were decreased	Their productivity increases so that they can do an activity vigorously.
	Participants experienced sleeping disorders like insomnia, hipersomnia, and sleep-walking	They become able to sleep on time and consistently.
	Participants often perform a variety of careless behaviors	They become able to do a good job well-plannedly and their targets can be achieved
Stress rate	If the stress experienced by participants is given a value of the numbers 1-10, how much is their stress? The average answer from 30 participants was estimated at 8.	After self-hypnosis, an average of 30 participants answered their stress rates were estimated at 3.

CONCLUSION

This community service program was held in Sitanggal, Brebes. The program held a self-hypnosis training to the teenagers for 2 days. For the actual output of the training, the participants was asked to pratice self-hypnosis indepently by themselves in their houses for 7 days consecutively. This training resulted the behavioral change where participants can control their stress properly, and decreased stress rate from 8 to 3. Then, this can be concluded that self-hypnosis is able to control and lower stress of teenagers during COVID-19 pandemic.

Nonetheless, this work of community service still has many shortcomings and limitations. Therefore, constructive advice and criticism are very much expected from the readers in the hope that this research can be further developed.

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THE ROLE OF THE STUDENT STUDY SERVICE (KULIAH KERJA NYATA) MIT DR 12 UIN WALISONGO SEMARANG IN INTRODUCING TO INFORMATION TECHNOLOGY IN ELEMENTARY SCHOOL STUDENTS

Ninik Handayani¹, Pradipta Kurniasanti²

Email: ninikhandayani419@gmail.com-¹ dipta@walisongo.ac.id ²

UIN Walisongo Semarang

ABSTRACT

A Student Study Service (Kuliah Kerja Nyata) is an intracurricular activity which provides a learning experience as well as work that is intended for students in terms of empowering the community directly. In general, a Student Study Service is a compulsory subject that must be taken by students at the undergraduate level, which can increase critical power and experience in a tangible form. This activity is also carried out by UIN Walisongo Semarang, which in this period had reached the 12th generation. The 12th Independent Student Study Service at UIN Walisongo Semarang was better than normal, because the previous periods were carried out in predetermined villages. This period, which coincided with the Covid-19 Pandemic, was carried out in each student's village. One of the programs on the agenda was the introduction of online tutoring for children who in fact carry out all their learning online. This activity was aimed at providing basic knowledge and insight in the field of information technology, so that it can be useful in the future. Of course, these activities were held to support education which currently uses online learning media, so it is important to hold activities that inspire children's learning enthusiasm.

Keywords: Independent Student Study Service, Online Learning,

INTRODUCTION

Education is one of the factors that build up the personality of a human being, in order to improve or build the surrounding community. This can be seen from Law Number 20 of 2003 concerning the National Education System, especially in Article 13 paragraph 1, explaining that education consists of formal, non-formal, and informal education, all of which complement and enrich each other¹. That way, education in all educational environments, becomes important in shaping the personality of the community.

One of the educations in Indonesia is Higher Education, which is a subsystem of National education. In Higher Education, there is the term Tri Dharma of Higher Education, which is the basic foundation that is in the pelvis by students as part of Higher Education, with responsibility for joint development. The Tri Dharma of Higher Education is one of the guidelines in carrying out responsibilities in responding to the challenges of the nation and state in the future². This is then accommodated by the Act, which is stated in Law Number 20 of 2003 article 20 paragraph 2, which

¹ Lihat Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional pasal 13 ayat 1.

² Nur Machfud, Persepsi Mahasiswa dalam Mengimplementasikan Tri Dharma Perguruan Tinggi di Institut Agama Islam Negeri (IAIN) Salatiga Tahun 2015/2016, Skripsi IAIN Salatiga, 2016, h. 2.

explains that the obligation of Higher Education is to organize education, carry out research, and do community service and then this is what is referred to as Tri College Dharma³.

In terms of practicing the Tri Dharma of Higher Education, one program is implemented which is a mandatory program in carrying out community service, namely Student Study Services (Kuliah Kerja Nyata). Student Study Service (Kuliah Kerja Nyata) is an intracurricular activity which provides a learning experience as well as work that is intended for students in terms of empowering the community directly. In general, Student Study Service is a compulsory subject that must be taken by students at the undergraduate level, which can increase critical power and experience in a tangible form⁴.

This activity was also carried out by UIN Walisongo Semarang. The 12th period MIT DR KKN of UIN Walisongo Semarang was currently different from the previous periods which carried out placements in predetermined villages. However, this period coincided with the Covid-19 Pandemic, so that the students were placed in the village of each student, with predetermined programs. One of the programs on the agenda was online tutoring for elementary school students who in fact carry out all their learning through online or online. It is expected that these activities can have a positive effect on students who take part in them, so that they can obtain information on currently developing technology, so that students can take part in the learning that is currently being carried out online. Even more, they can provide additional information so that students not stuttering technology in the 4.0 Learning era as it is today.

DISCUSSION

Education is one of the main factors forming the character of a human being, in its efforts to improve society and build a civilized nation. Education in Indonesia is very seriously handled by the Government, to the point of disbursing funds in the field of education 20% of the state budget issued by the state budget. In the education system in Indonesia, known as college, is an important part of education in Indonesia. In the course of education in Indonesia, a college is expected to be able to facilitate students in developing and advancing the Indonesian state in any scientific field.

The term Tri Dharma of Higher Education is very thick and closely related to Higher Education, the contents of which are related to education and teaching, research, and service. What is meant by education and teaching are things that are on campus, namely the interaction between students and lecturers in the form of learning. Regarding research, what is meant is that every student and lecturer is obliged to conduct research in carrying out the Tri Dharma of Higher Education, which usually found undergraduate theses, theses, and dissertations. In terms of service, college students are required to carry out community service in accordance with the mandate of the Act.

The Tri Dharma of Higher Education are the three basic pillars of the mindset that is an obligation for all students as educated people, because students are the spearhead of change for the Indonesian nation towards a better era, as shown in the history of the Indonesian nation, that the major changes that have occurred since the colonial era began students who are members of

³ Lihat Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional pasal 20 ayat 2.

⁴ Syardiansah, "Peranan Kuliah Kerja Nyata Sebagai Bagian dari Pengembangan Kompetensi Mahasiswa", *JIM UPB*, Vol. VII, Nomor 1, 2017, h. 57-58.

Indonesian youth and their movements through organizations such as Boedi Utomo which was initiated by Ki Hajar Dewantara. The Tri Dharma of Higher Education as one of the basic foundations of responsibility on the shoulders of students (as part of higher education) must be developed together. As students, they need to know and realize that the Tri Dharma of Higher Education is one of the guidelines for carrying out their responsibilities in order to answer the challenges of the Indonesian nation and state in the future⁵.

Students as intellectuals of the nation are obliged to improve themselves in particular so that the quality of the nation also increases in general with the knowledge learned during their education on college in accordance with certain scientific fields. Students and education are units that cannot be separated so that when students carry out all activities in their lives, everything must be based on rational considerations, not with muscle fights. That is called student maturity. Students occupy the second layer in social relations, namely acting as a liaison between the community and the government. Students are the closest people to the people and clearly understand the condition of the community. Here, students play a role in defending the interests of the community, of course not by means of violence and anarchic actions, but by upholding the noble values of education. Therefore, the development of civilization needs to be based on ethical values that are inherent in national identity⁶.

Ideally, Higher Education, based on Tridharma, has concern and sensitivity to the community, both students and the academic community of Higher Education. For students, the theories and concepts acquired in lectures must be applicable to the community. Likewise, lecturers or non-educational staff should have direct relevance to the community, both in terms of research, or other things that are carrying out the Tridharma of Higher Education. Efforts to implement the Tridharma of Higher Education can be done by conducting research that really raises the reality that exists in society, with results that ideally can be positively beneficial to the community. In terms of service, they should be able to explore the problems, potentials, and needs that exist in the community, by analyzing them based on concepts and theories that exist in the lecture environment⁷. Thus, to realize the above, students who act as agents of change when they go directly to the community or when carrying out community service activities can apply the theories and concepts they have acquired to the community, especially with the Student Study Service program or known as the Student Study Service program (Kuliah Kerja Nyata)⁸. The Student Study Service is one of the models of community service carried out by universities. The Student Study Service needs to be directed at solving the problems faced by the community on a daily basis in accordance with the potential and needs in the field. Problems in society it's very complicated. Solving problems with a charity approach, such as cash assistance, can only solve problems for a moment. On the other hand, the top down approach often does not get a positive response from the community. Therefore, solving problems in society needs to be pursued through an empowerment approach, so that people are

⁵ Nur Machfud, *Persepsi Mahasiswa dalam Mengimplementasikan Tri Dharma ...*, h. 1-2.

⁶ Nur Machfud, *Persepsi Mahasiswa dalam Mengimplementasikan Tri Dharma ...*, h. 4.

⁷ Oos M. Anwas, "Kuliah Kerja Nyata Tematik Pos Pemberdayaan Keluarga Sebagai Model Pengabdian Masyarakat di Perguruan Tinggi", *Jurnal Pendidikan dan Kebudayaan*, Vol. XVII, Nomor 5, September 2011, h. 566.

⁸ Syardiansah, "Peranan Kuliah Kerja Nyata ...", h. 57.

encouraged to have the ability and independence⁹. The Student Study Service activity is based on the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System in Article 20 Paragraph 2 which states that: "Colleges are obliged to carry out education, research, and community service". Similarly, Article 24 Paragraph 2 states: "Universities have the autonomy to manage their own institutions as centers for the implementation of higher education, scientific research and community service"¹⁰.

UIN Walisongo Semarang, as a higher education institution, also applies what is ordered by the National Education System Law, especially in terms of community service. This service is in the form of Student Study Service activities carried out by all undergraduate students in the 7th semester or above. At UIN Walisongo Semarang, there are two types of Student Study Service that are held, namely Regular Student Study Service and Independent Student Study Service. Every Student Study Service must have a superior program in each period, but the Student Study Service activities themselves must be planned by the KKN participants themselves.

At the 12th MIT DR KKN activity at UIN Walisongo, which coincided with the Covid-19 Pandemic, Student Study Service activities implemented the Student Study Service model from their respective homes with activities tailored to the needs of the community in this pandemic era. The Student Study Service which was held online by each student by running individual and group work programs, had a work program namely Online Learning Guidance whose target activities were elementary school children by introducing Information Technology in order to create a generation that is broad-minded so that they can keep abreast of technological developments. The material presented at the activity was such as the operation of a laptop and the basics of office software. This activity was aimed at providing basic knowledge and insight in the field of information technology, so that it can be useful in the future. Of course, these activities were held to support education which currently uses online learning media, so it was important to hold activities that inspire children's learning enthusiasm¹¹.

It was proven by the existence of KKN activities that exist during the Covid-19 pandemic, which could make students agents of change with other concrete actions, such as spraying the environment around the house using disinfectants, giving masks to neighbors, and other activities that supported the program containment of this epidemic. Therefore, as a student, the Student Study Service activity would be able to reveal the reality that exists in their social environment, which is clearly different from the concepts and theories learned in lectures. The Student Study Service activity can also make students ready to enter the community later after graduating from college, so that they can create changes in the surrounding environment.

CONCLUSION

⁹ Oos M. Anwas, "Kuliah Kerja Nyata Tematik . . . , h. 566.

¹⁰ Lihat Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional.

¹¹ Berita pada sigi jateng, diakses melalui <https://sigijateng.id/2020/mahasiswa-kkn-uin-walisongo-semarang-kenalkan-informasi-teknologi-pada-siswa-sd/>.

The Student Study Service Program at UIN Walisongo Semarang is one of the programs for implementing the Tridharma of Higher Education, which is contained in the Law on the National Education System. A Student Study Service is a community service activity to apply what has been learned in lectures which are collided with social realities that exist in a social environment. This activity is not only for the students themselves, which is to support their readiness to enter the community.

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CHANGING PATTERNS OF COMMUNITY SOCIAL INTERACTION DURING THE COVID-19 PANDEMIC IN SOCIAL RELIGIOUS PERSPECTIVE (Case Study of Pasekaran Village Community, Batang Regency)

Widayat Mintarsih, Silvina Dwi Praraswati

Widayat.mintarsih@walisongo.ac.id, silvinadwip@gmail.com

UIN Walisongo Semarang

ABSTRACT

The Covid-19 pandemic has an impact on the community, one of which is the change in social interaction in Pasekaran Village, Batang Regency. This article is examined using descriptive qualitative methods through a case study approach. Several community social and religious activities that are usually carried out together such as community service activities, healthy gymnastics, community meetings, yasin tahlil and recitations were abolished after the Covid-19 outbreak and some activities were carried out online. Restrictions within themselves and the environment become an obstacle for people to interact with each other because people are forced to adapt to the environment and new habits. This article refers to George Simmel's Social Interaction Theory, there are obstacles, namely feelings of fear to communicate, prejudice against individuals or groups of individuals not infrequently causing fear to communicate, and from a socio-religious perspective using the Social Construction Theory of Peter L. Berger and Thomas Luckman, with changes in interaction patterns that have an impact on society and cause social construction, when viewed from the perspective of Berger & Luckman's theory, takes place through dialectical social interaction from three forms that become entry concepts, namely subjective reality, symbolic reality and objective reality.

Keywords: Pattern of Social Interaction, Covid-19 Pandemic, Religious Social

INTRODUCTION

At the beginning of 2020 the whole world was shocked by the news about a disease called Novel Coronavirus 19 or corona virus (Covid-19). This disease can spread and spread from one person to another in large numbers so it doesn't take long for this virus to spread very quickly. In Indonesia, cases of people who were detected with the corona virus appeared in March 2020. Since then the number of positive cases of the corona virus has continued to increase day by day, even many people have died, including doctors and medical personnel who treat them. Reporting from (Covid19.go.id) that from 2020 to 2021 Covid-19 cases have decreased where 4,060,851 people have been declared cured of Covid-19.

The government issued rules in dealing with the Covid-19 pandemic which were very strict and the public had to undergo a series of rules such as PSBB to PPKM in order to suppress the high number of Covid-19. The government has made various efforts such as socializing health protocols to the public such as the 3M and 5M movements (Wearing Masks, Washing Hands, Keeping Distance, Staying away from Crowds, and Restricting Mobility and Interaction), education, and office activities carried out from home known as online learning and work from home (WFH).

The results of a study published by Muhammad Sultan, Ilham Abu and Andi Nikhlani regarding Community Social Interactions in the Living Environments of Covid-19 Patients in Teluk Lerong Ulu

Village, Samarinda City stated that social interactions that occur in people living with Covid-19 sufferers are far from the application of values. - Indonesian cultural values that have lasted so far. This is due to government appeals and policies regarding restrictions on community activities, public knowledge that is still incomplete about Covid-19, and the lack of roles of community leaders and the media in the environment around Covid-19 sufferers. Therefore, a local policy is needed to maximize the participation of community leaders such as the head of the local RT in providing complete information about Covid-19 to the community in their area. In addition, the role of the mass media is also needed in order to convey factual and trustworthy information to the wider community.

This makes changes, from a social and religious perspective, where people are limited to interacting. People are required to work or go to school via online channels and carry out worship activities at their respective homes, which greatly affects the level of mental health of people who are often haunted by anxiety when facing the Covid-19 pandemic. In Pasekaran Village, Batang Regency, 65% of the people who tested positive were due to the office cluster. Most of the people of Pasekaran Village work as civil servants, this causes the high number of Covid because the mobility process is still high in May - July 2021. In this article the author will observe and analyze the phenomena that occur in the Pasekaran Village community, Batang Regency in terms of changes. social interaction and people's mental health using a socio-religious perspective.

This article will be studied using two theories, namely Interaction Theory and Social Construction Theory. Louis (Toneka, 2000) suggests that social interaction can take place if it has the following aspects: a) there is a time dimension that includes the past, present and future, which determines the nature and ongoing action; b) the presence of more than one person's behavior; c) the existence of a certain goal, this goal must be the same as what the observer thinks. Peter L Berger and Thomas Luckmann first introduced the construction of social reality in 1966. They defined the theory of the construction of social reality as a theory that describes social processes through their actions and interactions, whereby individuals create continuously a reality that is shared and subjectively shared (in Burhan Bungin, 2008: 14).

RESEARCH METHODS

This research uses descriptive qualitative method. According to Sugiono, qualitative research is research in which researchers are placed as key instruments, data collection techniques are carried out in combination and data analysis is inductive (Sugiono, 2010: 9). The approach in this study uses a case study in Pasekaran Village, Batang Regency. The data analysis model used in this research is descriptive analysis. Descriptive method can be defined as a problem-solving procedure investigated by describing/describing the state of the research subject/object (a person, institution, community and others) at the present time based on the facts that appear or as they are (Soedjono, 1999: 23). In this study, researchers took two data sources, namely primary data sources and secondary data sources. Primary data sources are based on observations in the Pasekaran Village environment and secondary data sources are obtained based on documentation in the form of photos, notes and so on. Meanwhile, the data analysis technique uses observation and documentation methods as well as data reduction techniques to draw a conclusion.

DISCUSSION

Social Interaction Process Social interaction is the relationship between one individual with another individual, one individual can influence another individual or vice versa, so there is a reciprocal relationship. The relationship can be between individuals with individuals, individuals with groups, or groups with groups (Effendi, 2007). In discussing the process of social interaction, it is necessary to know the meaning of the process of social interaction itself. The following are some opinions of experts regarding the notion of social processes and social interaction, among others, Adham Nasution provides a definition of the process of social interaction is the process of interconnected groups and individuals, which are forms of social action, which are visible forms. when human groups or individuals are in contact with one another. From some of the opinions above, it can be understood that social interaction is a relationship between one individual and another, one individual can influence another individual or vice versa, so there is a reciprocal relationship. The relationship can be between individuals with individuals, individuals with groups, or groups with groups.

Pasekaran Village is generally located on the eastern border with Kecepak Village. It has an area of 156,972 HA. The location of the district government center is approximately 2.5 KM and the distance from the city of Batang is 3 km. The reach of Pasekaran Village to the city is not too difficult, because from any direction it can be reached by public transportation, both two-wheeled and four-wheeled. Pasekaran Village has a total of 21 RT and 4 RW, totaling 5,465 inhabitants. In addition, it is supported by road conditions that are suitable for use (asphalt) making it easier for any means of transportation to pass through the village road, both from the village direction and the direction to the city.

Most of the people living in the pasekaran village are laborers, which is common in the downtown area. From the data I obtained through observation and interviews, 37 people work as private employees, 370 people work as civil servants, 16 people work as BUMN employees, 106 people work as military/police personnel, 91 people work as traders, 12 people work as farmers, 70 retired people, and 2 people work as fishermen.

Changes in Patterns of Social Interaction During the Covid 19 Pandemic In Pasekaran Village Communities

Before the emergence of the Covid-19 pandemic the Pasekaran Village community carried out direct interactions such as holding morning exercises every Friday, doing community service activities every Sunday, Yasin tahlil activities and community gathering activities. or regular gatherings every week. The Pasekaran Village community is classified as active in carrying out community service activities such as posyandu. Early childhood children who every afternoon conduct lessons at the Qur'an Education Park (TPQ) as well as dhibaah religious activities, recitations at the Al-Musyaroffah Mosque, Pasekaran Village.

The emergence of the Covid-19 pandemic has changed many people's habits, including in terms of social interaction. Interactions that used to be carried out directly before Covid-19 are now mostly done through online interactions. Online social interaction has not fully facilitated real social interaction. Online interactions cannot display expressions of sincerity, relief, and joy which are expressions of someone who usually appears when interacting directly, such as when celebrating certain religious days (Napsiah & Sanityastuti 2020).

Kinship and cohesiveness were felt before the emergence of Covid-19, especially at happy moments such as celebrating religious holidays or other family events. However, this relationship is very rare and seems to be lost in the social environment. In addition to fears of contracting Covid-19 from sufferers in their homes, there are also restrictions on activities that have been set by the government. The concerns felt by the community also occurred at the research location so that social interaction during the presence of Covid-19 sufferers in their environment did not take place as usual. The presence of Covid-19 sufferers in certain RT environments can cause anxiety for the community, this has the potential to trigger social conflict (Satya 2020). Covid-19 sufferers seem to be a big enemy in their environment, so it is not uncommon for local people to treat them unfairly, such as expelling Covid-19 sufferers from their neighborhood, getting stigma and various other discriminations.

Several religious activities and social activities Apart from religious activities conducted online, several community social activities which were usually carried out together before the Covid-19 outbreak were mostly carried out online. Although online social media has a number of limitations in interacting, online interaction is also are often still the people's choice in the midst of the Covid-19 situation. It is not uncommon to find people who choose and use online media in buying and selling basic necessities and a number of other needs since Covid-19 hit. The presence of online social media is not only used as a medium for social interaction but can also play an important role in educating the public about Covid-19 (Sampurno et al. 2020).

When viewed in terms of Social Interaction Theory, there are obstacles, namely feelings of fear to communicate, prejudice against individuals or groups of individuals not infrequently cause fear to communicate. The interaction of the Pasekaran Village community during the Covid-19 pandemic was included in the form of conflict or dispute. Conflict or conflict is a social process in which individuals or groups try to fulfill their goals by challenging the opposing party. However, the Pasekaran Village community has causes and roots of conflict, namely differences between individuals where there are differences in attitudes and feelings as well as social changes that take place quickly for a while that have changed the values that exist in society.

Changes in Patterns of Social Interaction During the Covid-19 Pandemic Communities in Pasekaran Villages in a Social-Religious Perspective (Social Reality Construction Theory)

Covid-19 in general has changed the habits of Muslims in worship. The Friday prayer, which must be carried out in congregation by at least 40 people in the mosque, has the potential to be abolished. Reporting from the Dawn page, Saudi Arabia not only closed the mosque, but also changed the sentence of the call to prayer when it was sounded as a warning or call. Usually the call to prayer calls on Muslims to pray in congregation at the mosque. But now the call to prayer has been changed by directing people to pray at home, where this can occur as a social construction of the community in religion during the Covid-19 pandemic.

The term social construction of reality has become famous since it was introduced by Peter L. Berger and Thomas Luckman through the book *The Social Construction of Reality: A Treatise in the Sociological of Knowledge* in 1966. Individuals create continuously a reality that is shared and subjectively shared.

The construction process, when viewed from the perspective of Berger & Luckman's theory, takes place through dialectical social interaction from three forms that become the entry concept, namely subjective reality, symbolic reality and objective reality. In addition, construction also takes place in a process with three simultaneous steps: externalization, objectification and internalization.

- a. Externalization is adjustment to the socio-cultural world as a human product. "Society is a human product".

At this externalization stage there is a change in the behavior of the Pasekaran Village community to be concerned with health and hygiene, this is an example of the stage of community externalization in the outpouring or expression of human self into a world that is much different from the period before the COVID-19 pandemic.

As well as restrictions on Friday prayers and congregational prayers in mosques. The spread of Covid-19 will be more widespread when there is a crowd of people and one of them is during Friday prayers. Fear of getting sick or contracting the corona virus becomes an excuse for not praying Friday and replacing it with Zuhur prayer as an external process in social construction.

- b. Objectivation is social interaction in the intersubjective world that is institutionalized or institutionalized. "Society is an objective reality".

This objectivation process is inseparable from social conflict to the formation of subjectivity in uncertain conditions during this pandemic. Like people flocking to buy masks with a lot of stock during this pandemic. In fact, the objectivation process was carried out by the economic drivers, namely a number of mask manufacturers who were aware of the impact of this pandemic. The number of mask manufacturers increased dramatically during the Covid-19 pandemic in Indonesia. The Ministry of Health noted that the figure had jumped to 200%.

- c. Internalization is the individual identifying himself in the midst of social institutions, of which an individual is a member. "Man is a social product".

As is the case today, the internalization of society has undergone significant changes as have things like community spirit. Despite the fact that most people are confined to their homes, many people in a community have never felt closer than they do now. Without realizing it, Ukhwah Islamiyah is getting stronger in groups with closer brotherhood.

With the Covid-19 pandemic, humans actually have to be patient and carry out prayers as Allah says in Surah Al-Baqarah: 45, which means: "Make patience and prayer as your helpers, and verily, that is really hard, except for those who are humble. .

CONCLUSION

Changes in the interaction process carried out by the community turned into non-physical interactions by utilizing existing social media, but as a result of changes in social interaction during the pandemic, people adapted to new habits. Until new conflicts emerged due to stigma and discrimination against people who infected with coronavirus. In a socio-religious perspective, with changes in interaction patterns that have an impact on society and cause social construction, when viewed from the perspective of Berger & Luckman's theory, it takes place through dialectical social interaction from three forms that become entry concepts, namely subjective reality, symbolic reality and objective reality.

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VACCINATION FROM THE ISLAMIC POINT OF VIEW

Titin Surtini, Laily Arahmah, M. Budi Utomo, Elina Lestariyanti

ABSTRACT

In this study, entitled vaccines from the perspective of the Islamic religion, since Covid 19 has spread widely in Indonesia, the spread is increasing almost every day, so the government implements several rules to break the chain of spread of the Covid 19 virus, one of which is the government recommends vaccines. In this case, there are people who support and reject the vaccine for several reasons, the vaccine itself is divided into several, one of which is the Astra zaneca vaccine where many refuse and accept the vaccine. This happened because of several things, one of which was where the Astra Zaneca vaccine contained pork oil so that some refused and some accepted the vaccine. So in this discussion, we will discuss vaccines from the point of view of the Islamic religion, which in this discussion is to find out how the view of vaccines is from the point of view of Islam. In this research method using descriptive qualitative approach. The type of research used in the discussion itself is a case study, the method of data collection is carried out by conducting observation, interviews, and documentation methods. By including primary data and secondary data. There are people who accept and there are also those who reject the existence of a vaccine, there are several kinds of vaccines, one of which is the Astra Zaneca vaccine. Where people are still confused in responding to the Astra Zaneca vaccine being accepted or rejected because the Astra Zaneca vaccine contains pork enzymes so that people have doubts when they want to do the vaccine. However, the MUI itself has allowed it for the reason that it is faced with very urgent conditions like today. The benefits of self-vaccination are many, one of which can strengthen or strengthen the immune system in the body. Even when people who have been vaccinated are exposed to the Covid 19 virus, the effects of the virus are not too severe, so there is a difference between people who get the vaccine and those who don't.

Keywords: Vaccine, Islam

PRELIMINARY

Corona virus is any one of several viruses that cause infections tract breathing light up to moderate. Generally a lot of people who are infected by the virus is the time in his life. Disease is almost similar like her the flu. But on the type of disease is there are several types of viruses corona cause serious effects on the body. Like the kind of *middle east respiratory syndrome* (mer-Cov), *severe acute respiratory syndrome* (SARS-Cov) and *pneumonia*. Until the times is there are seven types of viruses corona (HCoVs) that has been identified. Seven HCoVs are among other HCoV-229E, HCoV-OC43, HCoV-NL63, HCoV-HKU1, SARS-CoV (which causes the disease syndrome respiratory acute, Middle East respiratory syndrome coronavirus (Syndrome respiratory east middle), and COVID 19 or who are knows to the knows to the Coronavirus (caused an outbreak starting January 2020. Indonesia announced the presence of Covid in March 2020) (Andrea, 2020).

There are so many activities that must be focused on the process accelerating the handling of the of Covid-19 in various ways. Starting from counselling Health, installation of banners, banner appeal will be the danger of the virus and an invitation to keep maintaining the pattenen of living a

healthy, implement protocols Health 5M is tight, Prayer and conduct a program of vaccination in the program of government.

Vaccine or who is often knows by immunization has long circulated in the life of our day-to-day. Starting from vaccine hepatitis B that is given to babies who just born to give immunity immunity to the baby that so chances of living healthy is great, and is followed by various types of vaccines another in order to provide immunity immunity to the baby. As soon as the vaccine are recommended now as well as some types of vaccine are recommended in Indonesia is the only vaccine AstraZeneca.

The vaccine it self is derived from parts of bacteria or viruses that attack humans, which are part of the attenuated and injected into the body of man with the hope the body will be able to form antibodies against some forms of bacteria or viruses that original by because it is, the government recommends doing vaccine because the vaccine the spread of deadly disease outbreaks.

With that, we also have to deny that still many are some group who also refused to be their vaccination against all layers of groups of people in Indonesia. The groups that refuse to be the program of vaccination has the background of reasons, ranging from the reasons fears of health until the grounds of religions. Beginning of reasons concerns health, where there are some groups that have a background that is different.

Though so, need to remember that the vaccine not be automatically Covid-19 will disappear secrea automatically. It will take some time to vaccinate the entire population, of which Indonesia alone consists of more than two hundred and thirty million people. As efforts together in the face of a pandemic Covid-19's, we need to contribute artively in the keeping them selve and inhibiting the spread of viruses such. Starting with maintaining health protocols in daily life such as wearing masks, maintaining distance, washing hands, avoiding crowds, reducing mobility, doing vaccines and praying.

RESEARCH METHOD

This study uses a descriptive qualitative approach. While the type of research is a case study. The collection of data is carried out in the research is the method of observation, interviews, and documentstion. The primary data in the form of data obtained directly from the results of interviews with informants in the study of this, while the data of secondary obtained form documents that are needed in order to supplement the data in the study.

DISSCUSSIONS

A. AstraZaneca Vaccine

In the year 2019 China shocked with the disease just are called to Covid-19. Diseases are apparently able to pass on to others. Diseases are the diseases are associated with breathing humans. The signs of the disease are cough, flu, fever and shortness of breath.

later in the year 2020 the virus that began to spread to the entire world include Indonesia. Covid-19 the first time spread to Indonesia in the month of March week of the second. Two people are confirmed positive contact with the case Covid-19 later after the government Indonesia ordered the entire community Indonesia to not perform activities in outside the home unless there are things

important that requires us to move beyond home. In the imposition of regulations that the government has a reason because at the time the deployment Covid-19 more days the more widely in the spread. Where a lot of people who pitch exposed positive Covid-19. So that, in the year 2021 for distributing Covid-19 into the higher high, the government implement some rules just to break the eyes of the chain deployment Covid-19.

In deciding the eyes of the chain deployment covid-19 government to apply some rules of the years 2020 to 2021 which had a lot of rules that already applied to the public. All the rules are applied in order to break the eyes chain, but the rules are not all in thanks to the good by people but there are even people who support and also reject one of the regulations carried out by the government, namely that people are obliged to vaccine.

In Indonesia, vaccination Covid-19 still continue to do until the time is and has been targeting people whose age rangiang from 12 years to above. The type of vaccine that is used any of various kinds. Previously, the government had officialy announced seven types of Covid-19 vaccines ised in Indonesia, namely Sinovac, AstraZeneca, Novavax, Sinopharm, Modena, Pfizer and PT Bio Farma vaccines. Of the seven types of vaccines are, already there are some who entered and used in the implementation of the vaccination until the moment of this. Among them are the Covid-19 vaccines made by Sinovac, AstraZeneca, Sinopaharm and Modena.

There are many benefits of the vaccine to the public one his is to improve the immunity of the body of man, effectively minimizing the spread of the virus, the vaccine Covid-19 has been proven effective to prevent someone infected with the virus Covid-19. If infected, the vaccine can help minimize the spread of the virus. When someone who has been vaccinated is still esposed to Covid-19, the vaccine that has been injected into the body will prevent the body from experiencing severe symptoms due to the corona virus. Benefits were subsequently is forming antibodies, vaccines Covid-19 proved to be able to assist in the formation of repson antibody for the system immune body. In fact, the people who've been infected Covid-19, though, the study showed that the vaccine is proven to provide protection for people who previously never been esposed to the virus this. Benefits vaccine Covid-19, then the people around us because, when a person infected with the virus Covid-19, then the people that pass it to the people around us. By because it's, vaccination Covid-19 becomes how best to prevent transmission of the virus Covid-19. Vaccination Covid-19 is also useful for creating immunity group or herd immunity. Thus get benefit of vaccinations Covid-19th one this, the experts believe is evidenced by the 70% of the population to be vaccinated.

B. AstraZeneca Vaccine Composition

According to a study from the Majelis Ulama Indonesia (MUI), the process of making the AstraZeneca vaccine uses trypsin pigs. Although, MUI remains secrete permissions vaccine AstraZeneca in Indonesia. But with the record, the vaccine is only allowed to be used in conditions of emergency, such as pandemic at the time of this. Responding to this, doctor Muhammad Iqbal Ramadhan explained that pork trypsin was used in the intial process of developing vaccines. At the beginning of the implantation process, trypsin is useful for growing viruses in host cells. After the planted virus grows, the virus will be separated from the pig trypsin. Quoted from several sources, the director of relations of global media AstraZeneca, Matthew Kenet, Confirms that product end of vaccines that do not contain product derived human or animals, including pigs. AstraZeneca also said,

claims the has been confirmed by the Agency Regulatory Proudct Medicines and Healthcare in the UK.

Members of Commissions Fatwa Council of Ulama Indonesia (MUI) Aminudin Yaqub said that it is has been decided based on the results of the study that the production vaccine AstraZaneca unlawful. Because the stages of the process using a trypsin which is devired from the enzyme pigs. However, in conditions that are very urgent due to the pandemic and not sufficient when using the vaccine Sinovac kosher because of the Limitations of the vaccine are not sufficient. Because the condition of a pandemic when it is a condition that is very emergency. So the MUI decided that the AstraZaneca vaccine was legal to use Covid-19 for AstraZaneca products, it was permissible or allowed to be used for vaccination programs. Because the MUI ask the people of the muslim's no doubt receive the vaccine AstraZaneca because already there. MUI that legal use of the vaccine permissible.

Trypsin is a material that is generated from the organ pancreas of pigs. Trypsin is also an enzyme or protein that is used to speed up certain biochemical reactions. Pork trypsin has often been used as a reagent for the manufactur of biologic medicinal products, including vaccines. In the manufacture of some vaccines, trypsin is added to the final culture stage to actrivate the vaccine virus. Then, quoted from the Association of Physicians Children of Indonesia, not all of the process of making vaccines using trypsin pig. Because the enzyme from animals pigs should be thoroughly cleaned in order to not disturb the process and amino acids. Two substances that it would be a matter of food germs. Furthermore, the bacteria will be cultured and the polysaccharide part is taken as an antigen which is used to form a vaccine. After that, the manufacturer will cleanse, filter, and dilute the substances are to be vaccine (Lesmana, 2021).

Quoted from page official government English, one dose (0,5 mililiters) vaccine AstraZaneca containing vectors adenovirus of chimpanzees (recombinant ChAdOx1-S) are inserted glycoprotein spike of SARS-Cov-2, as well as the organism results of engineered genetic (GMO) in addition to the, this vaccine contains less than 23 milligrams per dose (0,5 milliliters). That is, at essentially the vaccine is very little, which is as much as 2 milligrams of alcohol (ethanol) per dose (0,5 milliliters). There are a number of other ingredients in the AstraZaneca vaccine hexahydrate, polysorbate 80, sucrose ethanol, sodium chloride disodium edetate dihydrate and water for injection (Lestari, 2021)

Just like other medicines, the AstraZeneca vaccine can also cause side effects. Although thus, not all people experience the effect of his side. Most of the effect of the side that caused entry into the side of the most common of vaccine AstraZaneca is pain, itching or bruising in the area that is injected, not bad weight, fatigue, chills or fever, sore head, nausea and painful joints or muscles.

Related content of vaccines AstraZaneca or issue that reaches it, the vaccine is still safe to use. This was conveyed by the spokesman for the Covid-19 vaccination of the Ministry of Health, dr. Siti Nadya Tramizi that pathetic that vaccines have had more many benefits of the risk. Vaccines AstraZaneca already meet the requirements father than WHO. In terms of safety, it has had a third stage clinical trial and the efficacy has exceeded the WHO safe limit. So, there are no more pork enzymes in the vaccines that are produced (Nabila, 2021).

CONCLUSION

Case Covid-19, which further increases make the government hold a program of vaccination were held in unison for all circles of society teenagers to the elderly. Vaccination Covid-19 is one of the efforts most effectively to achieve immunity group or herd immunity. There are many benefits of the vaccine to the public one of his is to improve the immunity of the body of man, effectively minimizing the spread of the virus, the vaccine Covid-19 has been proven effective to prevent someone infected with the virus Covid-19. If infected, the vaccine can help minimize the spread of the virus. When someone who has been vaccinated is still exposed to Covid-19, the vaccine that has been injected into the body will prevent the body from experiencing severe symptoms due to the corona virus. Benefits were subsequently is forming antibodies, vaccines Covid-19 proved to be able to assist in the formation of response antibody for the system immune body.

Based on results of the study that the production vaksin AstraZeneca unlawful. Because the stages of the process using a trypsin which is derived from the enzyme pigs. However, in conditions that are very urgent due to pandemic and not sufficient when using the vaccine Sinovac kosher because of the limitations of the vaccine are not sufficient. Because the condition of a pandemic when it is a condition that is very emergency. So the MUI decided that the AstraZeneca vaccine was legal to use Covid-19 for AstraZeneca product, it was permissible or allowed to be used for vaccination programs.

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TRAINING ON THE UTILIZATION OF USED GOODS WITH IPNU AND IPPNU TEGALARUM MRANGGEN DEMAK

Nurul hidayah¹⁾ Izzah Arrahmah²⁾ Miftah Farid³⁾ Widi Cahya Adi⁴⁾

¹ Faculty of Da'wah and Communication, UIN Walisongo Semarang,
nurulhidayah_1801016044@student.walisongo.ac.id

² Faculty of Da'wah and Communication, UIN Walisongo Semarang,
izzah_1801016073@student.walisongo.ac.id

³ Faculty of Da'wah and Communication, UIN Walisongo Semarang,
miftahfarid18091999@gmail.com

⁴ Faculty of Science and Technology, UIN Walisongo Semarang, widicahyaadi@walisongo.ac.id

ABSTRACT

Plastic bottle waste is not completely biodegradable, and it may take several years to decompose. This condition can damage the environment. Almost all plastic waste in the world that comes from plastic drink bottles can only be used once. So it can be a threat to the environment. This training activity aims to increase IPNU and IPPNU Tegalarum Mranggen Demak's enthusiasm and ability to manage and utilize waste to remain useful and not pose a danger to the environmental community. The achievement of these goals cannot be separated from cooperation with local locations, confirmation to the Lurah and RT heads, IPNU and IPPNU friends, and Preparation of activities. This training invited 10 IPNU and IPPNU people with a discussion method followed by a simulation. The results of these activities IPNU and IPPNU can continue activities regarding the use of plastic waste to raise public awareness in managing plastic waste so that it is used as best as possible so as to reduce plastic waste. IPNU and IPPNU friends who attended this training understand that there are advantages in using used goods, including as decoration material.

Keywords: Utilization, Used Goods

INTRODUCTION

According to Law Number 18 of 2008, the waste remains daily human activities and/or natural processes in solid form. Meanwhile, according to the World Health Organization (WHO) definition, waste is not used, not used, not liked, or something thrown away that comes from human activities and does not happen by itself (Candra, 2006). Garbage is the solid waste from household activities, offices, lodging houses, hotels, restaurants, industry, building material debris, and scrap metal used by motorized vehicles. Garbage is a by-product that is not used (Sucipto, 2012).

From the measure of waste that can be managed, waste management is all activities carried out to handle waste from the time it is generated to its final disposal. Waste management activities include controlling landfills, waste collection, transfer and transport, processing, and final disposal (Sejati, 2009). According to Law Number 18 of 2008, waste management is an activity that is systematic, comprehensive, and continuous approach includes reduction and treatment. Waste management includes sorting, collecting, transporting, processing, and final processing of waste. The waste reduction includes activities to limit landfills, recycle waste, and reuse waste.

The justification behind taking the subject of training on the use of used goods is because plastic bottle waste cannot completely decompose and takes a long time to decompose. Plastic waste, one of which is plastic bottles, decomposes in a long time. The spread of plastic waste that is not treated

properly can damage many habitats, including the sea, land, and become air pollutants. Reporting from Indonesia.go.id, the Central Statistics Agency (BPS) shows that plastic waste in Indonesia reaches 64 million tons per year. A total of 3.2 million tons are plastic waste that is thrown into the sea. Then 85,000 tons of plastic bags are wasted into the environment. Reporting from Mongabay.co.id, the researchers calculated an average of 27 pieces of plastic per square meter, mostly from the local area, covering up to 50% of the lower area of mangrove forest in the Demak region. Researcher Celine van Bijsterveldt and her team have traveled to mangrove forests on the north coast of Central Java to research their recovery efforts. But when the researchers saw plastic waste strewn across the mangrove swamp, entangling the roots and branches that enveloped it, they were forced to examine the damage done to the mangroves. "Then we can't just ignore plastic waste," says Celine, a doctoral candidate at the University of Utrecht and the Royal Netherlands Institute of Marine Research NIOZ, and lead author of a paper published in the February 2021 issue of *Science of The Total Environment*.

IPNU and IPPNU friends who attended this training understood that there were advantages in using used goods, including decoration material. So, we expect IPNU and IPPNU can continue activities regarding the use of plastic waste to raise public awareness in managing plastic waste so that it is used as best as possible to reduce plastic waste.

METHODS

In methods there are three point. These are observation, interview, training and counseling.

1. Observation

According to Creswell, Observation is the most common way of acquiring direct information, by observing people and the location of the research.

2. Interview

Interview is a responsive activity orally to obtain information.

3. Training and Counseling

Provide training and counseling to IPNU and IPPNU

DISCUSSION, AND PRACTICE/DISCUSSION,

GO THROUGH THE FOLLOWING STAGES:

- a. The MIT DR Community Service Team 12 group 17 conducted a site study in July 2021.
- b. Arrangement of activities carried out by the community service team to plan activities that include time, material, and technical implementation.
- c. Affirmation with the ward and the head of neighborhood of Tegalarum Mranggen Demak as the place for implementing technical implementation activities, foundation, and participants.
- d. After obtaining certainty about the general setting and place of implementation, the KKN team invited IPNU and IPPNU friends to become plastic waste counseling participants with a target of 10 participants.
- e. The principal movement of the preparation was to talk about with members and give a comprehension of the risks of plastic waste and the utilization of plastic waste, particularly

plastic bottles, and the significance of securing the climate by diminishing the utilization of plastic in regular day to day existence.

This activity was carried out on Sunday, August 15, 2021, in one of the residents' houses in Tegalarum. Before the activity begins, participants are approached to set up the tools and materials to be used, namely:

- a. Ruler used to measure
- b. Meter, used to measure cans, glass bottles
- c. Scissors, used for cutting
- d. Cutter, used for cutting
- e. Pencil
- f. Pen
- g. Double tape, used for adhesive
- h. Clear glue
- i. Glue gun
- j. Thread, used for sewing
- k. Needles, used for sewing
- l. Watercolor
- m. Etc

As for tips when reusing plastic bottles:

- a. Plastic bottles are usually soft, so be careful when cutting with the curter, not too hard.
- b. There are various types and shapes of bottles. Use the existing bottle texture or shape to be an advantage in being creative.
- c. Try not discard the remaining pieces of the bottle that are not used in an activity. Make another more useful shape.
- d. Try not to utilize plastic bottles that have been contaminated with other materials or have a bad smell.



Flyer of training the use of used goods

RESULT

This activity was carried out on Sunday, August 15, 2021, in one of the residents' houses in Tegalarum. Participants amounted to approximately ten people as targeted. Furthermore, participants began to look enthusiastic in this session, where participants responded positively and asked various questions on the sidelines of the activity. There are many interesting things that they do not know how to use used plastic bottles.



Suasana Pelatihan Pembuatan Barang Bekas

This activity aims to utilize plastic bottles in reducing plastic waste in the surrounding area. The target of this activity is IPNU friends and IPPNU Tegalarum Mranggen Demak. The output of the activity is in the form of counseling and reduction campaigns plastic waste by using plastic bottles to then be painted beautifully, as desired as decoration. Furthermore, participants began to look enthusiastic in this session, where participants responded positively and asked various questions on the sidelines of the activity. There are many interesting things that they do not know how to use used plastic bottles. Finally, IPNU and IPPNU friends understand the dangers of plastic waste, especially plastic bottles and can increase the ability to use used bottles into useful items.

DISCUSSION

The dangers of plastic waste for the environment and wellbeing from now on must be taken into account. Not exclusively can kill creatures and harm the environment. The danger of plastic waste is also at risk of causing various kinds of deadly diseases such as cancer to cause death. The danger to the environment is to disrupt the food chain, creating toxic waste. The danger to health is that microplastics enter the body, disrupting the respiratory system. The dangers for the environment are soil pollution, air pollution.

Some straightforward ways that can be done to reduce the increase in the amount of plastic waste are reduce, reuse and recycle. Reduce is meant to reduce the use of plastic, such as a ban on the provision of plastic straws for restaurants or by carrying non-plastic bags when shopping at markets, minimarkets and even supermarkets. Reuse is a step to reuse plastic bags that are still physically good and fit for use. As for recycling, namely reprocessing unused plastic waste into something that is worth selling, as did the KKN MIT DR friends, namely holding training on the use of used goods for IPNU and IPPNU Demak. Plastics can likewise be utilized as raw materials to be used as fuel in industrial activities, however what needs to be considered is that the combustion of plastics can produce carbon dioxide (CO₂) gas and the content of organic compounds that evaporate easily when heated (Januzs, 2015).

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PERAN MAHASISWA KELOMPOK 23 KKN MIT DR XII UIN WALISONGO DALAM MENGHIJAUKAN MUARA SUNGAI PENING KENDAL SEBAGAI UPAYA PENCEGAHAN ABRASI

Laelatul Hidayati, Shahreza Badarul Ulum

UIN Walisongo Semarang

laelatul_hidayati_1802016030@student.walisongo.ac.id

ABSTRACT

Caring for the environment is an obligation for the whole community. Seeing the deserted condition of the river estuary from mangrove trees, friends from the Protect Kendal Forest community together with other communities, one of them from the group 23 KKN MIT DR XII UIN Walisongo Semarang, took the initiative to take care of the environment by holding a series of events for planting mangrove tree seedlings on the coast of the pening river estuary. The community has actually been involved in the process of maintaining and supervising the planted trees. However, the community considers that the condition of green space in the Kendal Estuary is currently very minimal. The purpose of this activity is to take care of the river estuary area and provide education about the importance of mangrove trees starting from planting, and the benefits of mangrove trees themselves.

Merawat lingkungan merupakan kewajiban bagi seluruh masyarakat. Melihat kondisi muara sungai yang sepi dari pohon mangrove, maka anggota dari komunitas Lindungi hutan kendal bersama komunitas lainnya salah satunya dari kelompok 23 KKN MIT DR XII UIN Walisongo Semarang berinisiatif merawat lingkungan tersebut dengan mengadakan rangkaian acara penanaman bibit pohon mangrove di pesisir muara sungai pening tersebut. Masyarakat sebenarnya telah terlibat dalam proses pemeliharaan serta pengawasan terhadap pohon-pohon yang ditanam. Namun, masyarakat menilai kondisi ruang hijau di Muara Sungai Pening Kendal saat ini sudah sangat minim. Tujuan dari kegiatan ini adalah merawat area muara sungai tersebut dan memberikan edukasi mengenai pentingnya adanya pohon mangrove mulai dari penanaman dan manfaat pohon mangrove itu sendiri.

Kata Kunci : KKN UIN Walisongo , menghijaukan, muara sungai pening

PENDAHULUAN

Indonesia terkenal memiliki julukan negara maritim, maka tak heran jika ada banyak pantai dan muara sungai yang tersebar di Nusantara. Khususnya di pulau jawa bagian utara terbentang panjang daratan pesisir pantai laut utara. Kondisi dari beberapa pantai tersebut ada sebagian yang dirawat dengan baik dan ada juga sebagian yang lain tidak terawat karena kurang perhatian dari masyarakat lingkungan sekitar.

Kurangnya perhatian untuk merawat daerah pesisir pantai mengakibatkan rusaknya kondisi lingkungan sekitar pantai tersebut. Hal ini bisa mempengaruhi kondisi kehidupan disekitar lingkungan pantai, mulai dari terkikisnya dataran pantai (*abrasi*), bertambahnya pemanasan global, kurangnya tanaman yang menghasilkan oksigen, rusaknya ekosistem kehidupan hewan-hewan disekitar pantai seperti kepiting, dan ikan- ikan ditambak.

Bertepatan dengan diadakannya upacara kemerdekaan Republik Indonesia tanggal 17 Agustus 2021, maka komunitas dari Lindungi Hutan Kendal berinisiatif untuk mengadakan upacara kemerdekaan RI dan sekaligus menanam bibit pohon mangrove di Muara Suangai Pening Kendal. Acara tersebut diikuti oleh beberapa komunitas salah satunya dari mahasiswa kelompok 23 KKN MIT DR XII UIN Walisongo Semarang.

Sehubungan dengan adanya acara tersebut kelompok 23 KKN MIT DR XII UIN Walisongo Semarang bisa ikut andil dalam mengabdikan dan membantu merawat lingkungan sekitar pesisir pantai Karangmalang. Mereka berantusias untuk menjaga lingkungan, maramaikan sekaligus memberi tauladan bagi generasi muda lainnya untuk ikut merawat lingkungan. Dengan didasari pengabdian, kelompok 23 KKN MIT DR XII UIN Walisongo Semarang mengamalkan ilmu yang telah didapat, berusaha mempraktikkan ilmu nya dengan ikut andil dalam acara penanaman pohon mangrove tersebut.

TINJAUAN PUSTAKA

Penghijauan dalam arti luas merupakan segala daya untuk memulihkan, memelihara, juga meningkatkan kondisi lahan agar dapat berfungsi dan bereproduksi secara optimal, baik sebagai pengatur tata air, pelindung lingkungan, juga sebagai penyeimbang dalam ekosistem kehidupan makhluk hidup (Kelvin, 2008). Penghijauan merupakan suatu usaha untuk menanam lahan kritis, baik dari segi hidrologis, teknis, fisik, maupun sosial ekonomi, dengan berbagai jenis tanaman tahunan atau perumputan, serta pembuatan bangunan pencegah erosi tanah pada areal yang tidak termasuk areal hutan negara (Manan, 1978).

Berbagai manfaat penghijauan diketahui seperti menjaga keseimbangan sistem air di alam, mencegah terjadinya erosi dan pengikisan tanah, menjaga lingkungan menjadi lebih asri, nyaman dan indah serta mampu mengurangi polusi dan efek dari pemanasan global (Anon, 2016b). Terhadap pemulihan habitat, dilakukan terhadap kawasan-kawasan terdegradasi atau terganggu fungsi ekosistemnya, untuk pengembalian peranan fungsi jasa bioekohidrologis, dilakukan dengan cara : rehabilitasi, dan reklamasi habitat. Sedangkan peningkatan kualitas kawasan hijau dilakukan dengan pengembangan jenis-jenis tumbuhan yang erat kaitannya dengan sumber pakan, tempat bersarang atau sebagai bagian dari habitat dan lingkungan hidupnya (A. Halim, 2005).

Dalam artikel ini membahas mengenai penghijauan yang dilakukan di pesisir muara suara Pening Kendal dengan memilih bibit pohon mangrove yang akan ditanam. Pemilihan bibit tumbuhan mangrove tersebut memanglah sesuai, karena letak kondisi tanah dekat pantai memiliki struktur tanah yang berlumpur dan sangat cocok untuk ditanami pohon mangrove yang manfaatnya bisa sesuai dalam penguatan tanah agar mencegah dari terjadinya abrasi.

Pada tahun kemarin tanggal 25 Oktober 2020 penghijauan juga dilakukan di sepanjang pantai Karangmalang. Jenis Pohon yang ditanam adalah cemara laut. Sedangkan jumlah pohon yang ditanam berkisar ribuan pohon cemara laut.

HASIL PENGABDIAN

Program penghijauan melalui penanaman sebanyak 380 pohon mangrove di Pantai Karangmalang, Kecamatan. Kangkung, Kendal telah dilaksanakan oleh mahasiswa KKN MIT DR XII Universitas Islam Negeri Walisongo Semarang yang bekerja sama dengan komunitas Lindungi Hutan

Kendal dan beberapa komunitas lainnya. Penanaman ini dilaksanakan pada tanggal 17 Agustus 2021 di Pantai Karangmalang, Kecamatan. Kangkung, Kendal.

Kegiatan ini bertujuan untuk mengajak masyarakat agar mau dan mampu menjaga kelestarian lingkungan dalam upaya keberlangsungan kehidupan makhluk hidup di bumi. Meskipun tahun lalu telah dilakukan beberapa kali penanaman di Pantai Karangmalang, Kecamatan. Kangkung, Kendal dengan menanam pohon cemara laut. Hanya saja kurang mampu untuk mencegah adanya abrasi di pantai. Oleh karena itu, dalam kesempatan penanaman kali ini mahasiswa terlebih dahulu memberikan pemahaman kepada masyarakat agar bersama-sama dalam menjaga dan merawat pohon-pohon yang telah di tanam di sekitar Pantai Karangmalang, Kecamatan. Kangkung, Kendal.

PEMBAHASAN

Menjaga kelestarian lingkungan memanglah suatu hal yang penting bagi kehidupan kita bersama. Salah satunya memperhatikan dan mengamati kondisi yang terjadi di sekitar lingkungan. Dengan dipengaruhi kondisi alam yang selalu berubah-ubah maka hal ini mengakibatkan pergeseran ekosistem yang berubah pula mulai dari berubahnya kondisi tanah, khususnya di bagian pesisir pantai dan muara sungai.

Melihat kondisi tanah yang berubah, khususnya di daerah dekat pantai Karangmalang tepatnya di muara Sungai Pening yang mulai mengikis, maka komunitas dari Lindungi Hutan Kendal berinisiatif mengadakan kegiatan penanaman pohon mangrove di muara Sungai Pening Kendal yang bertemakan "*Hutan Merdeka Kendal Hijaukan Muara Sungai Pening*". Acara tersebut bekerja sama dengan Karang Taruna desa Karang Malang dan Mangrove Academy. Dan diikuti juga oleh peserta dari berbagai macam komunitas, salah satunya adalah dari mahasiswa kelompok 23 KKN MIT DR XII UIN Walisongo Semarang.

Motivasi penanaman pohon mangrove tersebut didasari oleh kesadaran dari komunitas Lindungi Hutan Kendal, melihat kondisi tanah yang seiring waktu selalu terkikis (*abrasi*), jarang terlihat tanaman mangrove disekitar kawasan tersebut dan bertujuan juga memberikan edukasi kepada generasi muda bahwa penting sekali merawat alam lingkungan disekitar pesisir pantai yang kemudian dibekali langsung praktik cara menanam bibit mangrove dengan baik dan benar.

Bertepatan dengan tanggal 17 Agustus 2021, acara tersebut dilaksanakan dengan serangkaian upacara kemerdekaan Republik Indonesia. Awal pagi hari tepatnya jam 08.00 WIB dilaksanakan upacara dan pengibaran bendera merah putih dan dilanjutkan dengan penanaman bibit pohon mangrove bersama peserta lainnya.

Alasan pemilihan tanaman pohon mangrove adalah pohon tersebut sangat cocok untuk bisa hidup berkembang di tanah yang selalu digenangi air dan manfaat pohon mangrove yang dihasilkan benar-benar sesuai kondisi daerah tersebut. Pohon mangrove mempunyai sistem perakaran yang unik menonjol, biasa disebut dengan akar nafas (pneumatofor). Sistem perakaran ini merupakan suatu bentuk adaptasi terhadap keadaan tanah yang miskin oksigen atau bahkan anaerob. Pada hutan mangrove: tanah, air, flora dan fauna hidup saling memberi dan menerima serta menciptakan suatu siklus ekosistem tersendiri.

Alat dan bahan yang digunakan dalam penanaman ini yaitu bibit pohon mangrove, sebilah bambu, dan tali rafia. Pelaksanaan program penghijauan yang dilaksanakan di Pantai Karangmalang,

Kecamatan. Kungkung, Kendal dikerjakan dengan metode sosialisasi kepada masyarakat khususnya pemuda, mengenai pentingnya merawat lingkungan sekitar. Jumlah pohon mangrove yang ditanam kurang lebih ada 380 pohon mangrove.

Adapun tahapan pelaksanaan penanaman pohon mangrove yang telah dilaksanakan dapat diuraikan berikut ini :

a. Persiapan Penanaman

Sebanyak kurang lebih 380 bibit pohon mangrove yang disebar di lokasi area Pantai Karangmalang, Kecamatan. Kungkung, Kendal dengan persiapan penanaman meliputi pengadaan bibit tanaman dan alat penanaman.

b. Menentukan Titik Area Penanaman

Titik-titik penanaman yaitu berada di Pantai Karangmalang, Kecamatan Kungkung, Kendal. Area ini sengaja dipilih dengan pertimbangan karena jumlah pohon mangrove yang tumbuh di sekitarnya masih kurang di Pantai Karangmalang. Pada setiap titik-titik penanaman dibuat lubang, dimana lubang tanaman cukup menentukan tanaman dapat tumbuh dengan pertumbuhan yang baik dan kuat. Selain persiapan bibit yang baik, persiapan pembuatan lubang tanam sangat berpengaruh terhadap kualitas pertumbuhan tanaman. Pengaruhnya akan memberi efek dalam kurun waktu yang cukup panjang dan sangat mungkin dapat menyebabkan pertumbuhan tanaman tidak sesuai yang diharapkan seperti pertumbuhannya lambat, mal nutrisi, waktu tunggu tanaman dalam berproduksi menjadi lebih lama, tanaman rentan terhadap serangan hama dan penyakit. Oleh karena itu lubang tanaman harus dipersiapkan dengan baik, sebaik mempersiapkan bibit sebelum ditanam. Jarak lubang antar tanaman kira-kira 10 cm.

c. Hasil Pelaksanaan Kegiatan Penanaman

Hasil pelaksanaan kegiatan pengabdian dapat diuraikan melalui 2 (dua) tahapan kegiatan, yaitu persiapan dan pelaksanaan. Pada tahap persiapan yang merupakan perencanaan program pengabdian dilakukan kegiatan sebagai berikut:

- Koordinasi dengan pihak desa lokasi pengabdian

Koordinasi dengan pihak desa dilakukan dengan Kepala Desa Kungkung. Pihak desa sangat mendukung kegiatan pengabdian yang dilakukan oleh Tim Pengabdi dalam rangka pemanfaatan lahan agar lebih berdaya guna selain untuk mengoptimalkan fungsi ekologis, juga sebagai nilai tambah ekonomis masyarakat.

- Penetapan waktu Pelaksanaan penanaman berdasarkan kesepakatan dengan Kepala Desa dan masyarakat.

Kawasan hutan mangrove selain berfungsi secara fisik sebagai penahan abrasi pantai, sebagai fungsi biologinya mangrove menjadi penyedia bahan makanan bagi kehidupan manusia terutama ikan, udang, kerang, kepiting, serta sumber energi bagi kehidupan di pantai seperti plankton, nekton dan algae (Bismark, dkk 2008), secara umum fungsi hutan mangrove secara fisik yaitu: menjaga garis pantai agar tetap stabil, melindungi pantai dan tebing sungai dari proses erosi atau abrasi, serta menahan atau menyerap tiupan angin kencang dan laut ke darat, menahan sedimen secara periodik sampai terbentuk lahan baru, sebagai kawasan penyangga proses intrusi atau rembesan air laut ke

darat, atau sebagai filter air asin menjadi tawar. Adapun fungsi kimia ekosistem mangrove adalah sebagai tempat terjadinya proses daur ulang yang menghasilkan oksigen, sebagai penyerap karbondioksida, sebagai pengolah bahan-bahan limbah hasil pencernaan industri dan kapal-kapal di lautan. Berikut ini adalah fungsi hutan mangrove :

1. Fungsi biologi hutan mangrove adalah sebagai penghasil bahan pelapukan yang merupakan sumber makanan penting bagi invertebrata kecil pemakan bahan pelapukan, yang kemudian berperan sebagai sumber makanan bagi hewan yang lebih besar, sebagai kawasan pemijah atau asuhan (nurse ground) bagi udang, ikan, kepiting, kerang, dan sebagainya, yang setelah dewasa akan kembali lepas ke pantai, sebagai kawasan untuk berlindung, bersarang, serta berkembang biak bagi burung dan satwa lain, sebagai sumber plasma nutfah dan genetika, sebagai habitat alami bagi berbagai jenis biota darat dan laut lainnya.
2. Fungsi ekonomi hutan mangrove adalah penghasil kayu, misalnya kayu bakar, arang, serta kayu untuk bahan bangunan dan perabot rumah tangga, penghasil bahan baku industri, misalnya pulp, kertas, tekstil, makanan, obat-obatan, alkohol, penyamak kulit, kosmetik, dan zat pewarna, penghasil bibit ikan, udang, kerang, kepiting, telur burung madu.
3. Fungsi wanawisata hutan mangrove adalah sebagai kawasan wisata alami pantai dengan keindahan vegetasi satwa, serta berperahu di sekitar mangrove, sebagai tempat pendidikan, konservasi, dan penelitian.

Ekosistem mangrove memiliki berbagai potensi manfaat baik langsung maupun tidak langsung. Hutan mangrove juga merupakan sumber bahan baku berbagai jenis industri dan habitat berbagai jenis fauna (Zaitunah, 2005). Namun kenyataan di lapangan menunjukkan adanya kerusakan hutan mangrove yang cukup memprihatinkan.

Kerusakan tersebut terutama disebabkan oleh adanya kegiatan di lingkungan mangrove, seperti perubahan hutan mangrove menjadi penggunaan lain seperti tambak, pemukiman, dan lain-lain, pencemaran lingkungan seperti minyak, sampah, dan lain-lain, atau kegiatan lain tanpa memperhatikan kelestariannya.

Dengan adanya penanaman pohon mangrove tersebut diharapkan kondisi lingkungan sekitar pesisir pantai dan muara sungai akan menjadi lebih baik kedepannya, terjaga kelestarian hidup hewan dan tumbuhan sekitar, menguatnya tanah agar terlindung dari abrasi dan masih banyak manfaat lainnya.

Dari sekian banyak manfaat dan pentingnya pohon mangrove bagi kehidupan, maka mari kita rawat lingkungan sekitar kita khususnya didaerah pesisir pantai. Karena tugas manusia di bumi adalah menjaga kelestarian agar kondisi kehidupan selalu aman terjaga. Seperti yang telah diajarkan Rasulullah SAW yakni seorang yang beriman agar selalu saling mengasihi dan menyayangi apa yang ada di bumi, baik itu menyayangi sesama manusia, kepada tumbuhan, hewan, dan benda-benda disekitar kita.



Gambar hasil penanaman pohon mangrove bersama komunitas Lindungi Hutan Kendal dan bersama komunitas lainnya.

KESIMPULAN

Kegiatan menghijaukan muara Mungai Pening Kendal yang dilaksanakan tanggal 17 Agustus 2021 dapat memberi dampak positif bagi ekosistem alam khususnya di kawasan Pantai Karangmalang Kangkung Kendal. Acara yang diikuti banyak komunitas tersebut memberikan spirit bagi generasi muda untuk menciptakan rasa kepedulian terhadap lingkungan sekitar. Kondisi muara sungai pening sekarang menjadi ramai banyak ditanami pohon mangrove. Alasan pemilihan tanaman mangrove tersebut adalah mangrove adalah tumbuhan yang bisa hidup di daratan yang tergenang air dan dapat menguatkan tanah agar tidak mudah abrasi, akar dari pohon tersebut sangat kuat yaang memiliki ciri khas menonjol sehingga terlihat nampak diluar, akar tersebut dapat beradaptasi di tanah yang kurang oksigen. Mengingat banyak sekali manfaat dan juga betapa pentingnya pohon mangrove bagi ekosistem alam maka acara tersebut dapat memotivasi teman-teman yang diluar sana agar sadar peduli lingkungannya.

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LOCAL BRANDING IN INTELLECTUAL PROPERTY RIGHTS LOCAL BRANDING DALAM BINGKAI HAK KEKAYAAN INTELEKTUAL

Riza Fibriani, Ike Maya Sari, Ali Imron

Walisongo State Islamic University Semarang

rizafibriani@walisongo.ac.id, ikemayasari_1902056088@student.walisongo.ac.id,

ali.imron@walisongo.ac.id

ABSTRACT

Public legal literacy regarding intellectual property rights in Indonesia is still very low, it is very inversely proportional to the results of natural resources and works produced by the community. The government is intensifying entrepreneurial programs based on MSEs (Micro-Small Enterprises) and individuals who are encouraged to develop. Not to mention the management of Village-Owned Enterprises, which received a lot of assistance from the government so that villages can be independent in terms of income and can create jobs. In some areas have product characteristics that are not owned by other regions. The importance of local branding to protect local products is something that must be protected, so as not to be imitated or taken by other parties. Because local branding will have high economic value in the marketing process of a product so that it can increase the income of business actors. The method used in this research is PAR (Participatory Action Research). From the activities carried out, the public is educated and knows the importance of registering intellectual property rights so that local branding is protected and has legal certainty.

Keywords: Law, Intellectual Property Rights, Local Branding

ABSTRAK

Literasi hukum masyarakat mengenai hak kekayaan intelektual di Indonesia masih sangat rendah, hal tersebut sangat berbanding terbalik dengan hasil sumber daya alam maupun karya yang dihasilkan oleh masyarakat. Pemerintah mengencangkan program wirausaha berbasis UMK (Usaha Mikro Kecil) maupun perorangan yang didorong untuk berkembang. Tak luput juga pengelolaan Badan Usaha Milik Desa yang banyak mendapatkan bantuan dari pemerintah agar desa bisa mandiri dalam segi pendapatan maupun bisa membuka lapangan pekerjaan. Di beberapa daerah memiliki kekhasan produk yang tidak dimiliki daerah lain. Pentingnya local branding untuk melindungi produk lokal merupakan sesuatu yang harus dilindungi, agar tidak ditiru atau diambil oleh pihak lain. Karena local branding akan mempunyai nilai ekonomis yang tinggi dalam proses pemasaran suatu produk sehingga mampu meningkatkan pendapatan pelaku usaha. Metode yang dilakukan dalam penelitian ini adalah PAR (Participatory Action Research). Dari kegiatan yang dilaksanakan masyarakat teredukasi serta mengetahui pentingnya pendaftaran hak kekayaan intelektual agar local branding terlindungi dan memiliki kepastian hukum.

Kata Kunci: Hukum, Hak Kekayaan Intelektual, Local Branding

PRELIMINARY

In recent years, the government has been very aggressive in building and improving the national economy. The development of economic, social, cultural and political development that is

only carried out in certain areas will lead to inequality in other regions. Economic development must be balanced in all regions and each region takes care of its area with supervision from the center. With the development of economic, social, cultural and political equality will be felt by the community. Economic development aims as a means to improve the welfare of the community so that income will increase. The government's target is aimed at the community in the people's economy which is manifested in entrepreneurship with Micro, Small and Medium Enterprises (SMEs).

1997 was the beginning of the development of Micro, Small and Medium Enterprises (SMEs) in Indonesia, when the economic crisis occurred. In these conditions, layoffs occur everywhere which results in people affected by the termination of employment opening their own business by selling and developing local products in their area.

The Ministry of Cooperatives and Small and Medium Enterprises is the Ministry assigned by the State to manage and develop SMEs in Indonesia. SMEs are growing rapidly and are the saviors of the Indonesian economy during the current COVID-19 pandemic. SMEs as a forum for independent entrepreneurs have an important function because they are currently very popular centers that encourage economic improvement. The number of SMEs that have sprung up in cities to remote villages really turns the wheels of the economy so that people become productive and create jobs with a large number of workers. (Nur Safiah 2019)

People's thinking has changed with the development of technology used in product marketing. Many local products are popping up in various regions to remote villages. The Digital Age has greatly increased people's desire to establish SMEs. (Wahyuningsih 2009)

Local products are products whose raw materials are made from certain areas, these products use local brands. (Parama Kitri 2018) Local products are currently an attractive choice for consumers in Indonesia, because they have the characteristics of certain regions and are packaged very well. Currently local products are developed in Indonesia, the government provides assistance to the community, especially SMEs to develop their businesses so that they can compete with foreign products due to the influence of globalization.

Local branding is very important to increase sales and marketing so that the income of a region increases and has different characteristics from other regions. However, along the way, many people or SMEs in the village do not understand the importance of local branding of a local product to be legally guaranteed with Intellectual Property Rights for the protection of creations, patents and brands. SMEs actors are still not educated about this and the government's lack of role in providing socialization of the importance of legal protection of Intellectual Property Rights (IPR). Intellectual Property Rights (IPR) is an important aspect in marketing and protecting local products so that they are not taken over by foreign parties and other business actors consisting of copyrights, trade secrets and integrated circuit designs, patents,

Law Number 7 of 1994 concerning Ratification of the WTO is a law that contains rules for intellectual property rights and all aspects of it have been stated in a separate law in accordance with its field which is supervised and fostered by the Director General of Intellectual Property.

Functions and objectives of Intellectual Property Rights: (Triassic 2021)

1. Protect creators legally;
2. Minimizing the violation of rights by other parties;

3. The community's competitiveness is getting higher to make works;
4. As a benchmark for entrepreneurs and industry.

From the functions and objectives of IPR above, it is very clear the importance of knowledge of IPR to the community, especially SMEs in remote villages so that the local products they market can compete and be protected. Bangunsari Village is a village located on the coast of Kartika Jaya Beach. In the area there are many local products produced by the local community but not yet legally guaranteed. The role of local governments is also very minimal in educating local communities about the importance of IPR and how to obtain IPR procedures. Therefore, we carry out community service with the title Improving Legal Literacy of Coastal Communities to Protect Local Products (Study on the Community of Bangunsari Village, Patebon District, Kendal Regency), because local branding is very important to protect the local products of the local community. The purpose of our research is to determine the level of legal literacy of the local community regarding intellectual property rights and to find out the consequences of increasing legal literacy of intellectual property rights.

LEGAL PROTECTION OF INTELLECTUAL PROPERTY RIGHTS IN INDONESIA

The definition of legal protection is protection to parties who are legal subjects so that legal certainty is guaranteed, has rights and obligations that must be carried out in accordance with the regulations that govern it. Legal protection creates legal guarantees and certainty to maintain order and security. Legal protection has a repressive nature (after the violation is carried out, it is subject to sanctions and can be processed in court) and preventive (prevention before the violation occurs).

Our country has a wide variety of cultural diversity that is very much compared to other countries. Various works of art are also assets for the state's economic income. However, many foreign countries claim that the work is their creation, because the Indonesian people are very less educated about intellectual property rights.

IPR is legally protected as a step to protect what is created by human intelligence in the fields of knowledge, art and technology. Indonesia has ratified Law Number 7 of 1994 concerning Ratification of the Agreement Establishing The World Trade Organization because it is a member of the WTO as a member and ratified the GATT (General Agreement on Tariff and Trade). The law regulates trade agreements related to intellectual property rights.

Some regulations related to Intellectual Property Rights:

1. Law No. 29 of 2000 concerning Protection of Plant Varieties;
2. Law No. 30 of 2000 concerning Trade Secrets;
3. Law No. 31 of 2000 concerning Industrial Design;
4. Law Number 32 of 2000 concerning Layout Design of Integrated Circuits.
5. Law Number 28 of 2014 concerning Copyright;
6. Law Number 13 of 2016 concerning Patents;
7. Law Number 20 of 2016 concerning Marks and Geographical Indications;

IPR REGISTRATION PROCEDURE

In registering Intellectual Property Rights, basically it must be registered according to the field because Intellectual Property Rights are divided into several parts. Applications for IPR registration

can be accessed online through the website of the Director General of Intellectual Property of the Ministry of Law and Human Rights of the Republic of Indonesia. On the website there is already a guide that makes it easier for the public to access and complete the requirements in the application for IPR registration.

Application requirements for patents, copyrights, trademarks, trade secrets, copyrights and industrial designs contain almost the same provisions, including a photocopy of the identity card and NPWP of the applicant for the prospective right holder, the deed of establishment, a statement from the right holder and provide a description of the invention being applied for and pay fees in accordance with the provisions that can be made using the payment transfer method.

In the implementation of community service activities, primary and secondary data are used. Primary data sourced from the basic survey method (baseline survey) and participatory action research (PAR). (Muhtarom 2018) The survey was conducted by interviewing community members of Bangunsari Patebon Kendal Village and direct observation. Meanwhile, the implementation of PAR is carried out with community participation.

Meanwhile, the strategy used is to explore the potential that exists in the area, and the empowerment team as a facilitator in Improving Legal Literacy for Coastal Communities to Protect Local Products (Study on the Community of Bangunsari Village, Patebon District, Kendal Regency). Meanwhile, another alternative problem is discussing with assisted sources.

The implementation is carried out using the PAR method, including re-mapping and identifying the problems faced related to intellectual property legal literacy, joint discussions and problem analysis, to carrying out activities and evaluating these activities.

RESULTS AND DISCUSSION

In an effort to protect local branding in Bangunsari Village, Patebon Kendal District, there are several activities carried out for community service. Thus, community service activities can provide knowledge about legal literacy of intellectual property rights and the importance of registering intellectual property rights. Because the registration of intellectual property rights can change the economic value of an object. This can increase people's income and it is hoped that the community will have a high legal awareness. This activity also not only provides knowledge, but also provides solutions related to problems faced by the community in the field of intellectual property rights.

There were 15 participants in the Enhanced Legal Literacy on Intellectual Property Rights of Coastal Communities to Protect Local Products (Study on Bangunsari Village Community, Patebon District, Kendal Regency) consisting of:

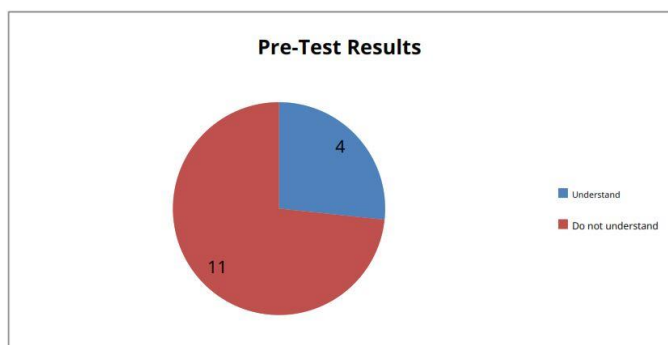
1. Village Party as many as 6 (six) people;
2. BUMDES management as many as 3 (three) people
3. UMK as many as 6 (six) people.

Community service activities in Bangunsari Village begin with a survey process in the field by conducting interviews and distributing questionnaires to the community, especially residents who have micro, medium and small businesses that have local products and have economic value and BUMDES which has a developing oxy water production business.

Dissemination of questionnaires (pre-test) in the form of questions given to the community. The questions given are mentoring materials that will be implemented in Bangunsari Village. This is done in order to identify the level of legal literacy knowledge of the community's Intellectual Property Rights and to determine the community's understanding of the material that will be delivered during the mentoring process. Did any of the participants know the material? Pre-test can also be interpreted as an activity to test the level of participants' knowledge of the material to be delivered. The benefit of holding a pre-test is to determine the participants' initial abilities regarding the material presented.

In connection with this activity, the pre-test was conducted to determine the level of participants' knowledge about the importance of registering Intellectual Property Rights to obtain legal certainty and protection.

From the results of the pre-test distributed by the researchers, it shows that the level of legal literacy of the community's Intellectual Property Rights is still very low. The number of people who do not understand the literacy of Intellectual Property Rights is 11 people. If this is a percentage, almost 70% of the 15 participants who will participate in the mentoring do not know about Intellectual Property Rights.



Lack of socialization from the government regarding the importance of Intellectual Property Rights to protect local products. Bangunsari Village has a variety of local products that other regions do not have. This encourages researchers to participate in advancing the village economy by encouraging the community to be aware of the law in protecting local products by providing assistance.

After holding the pre-test and knowing the knowledge of the community, there are 4 (four) activities carried out, namely:

1. Counseling

Counseling activities regarding intellectual property rights Held on August 14, 2021 at the Bangunsari Village Hall starting at 09.00 – 13.00 WIB. The counseling was attended by 15 participants consisting of the village, BUMDES, and UMK.

This counseling aims to provide participants with initial knowledge about intellectual property rights in general, so that all participants can understand the meaning of intellectual property rights legal literacy in the mentoring process. This counseling is important because based on the pretest questionnaire distributed, almost all participants do not understand intellectual property rights. From this meeting, it is hoped that

participants can add insight and knowledge about intellectual property rights. The materials provided include:

- a. Definition of Intellectual Property Rights;
- b. Intellectual Property History;
- c. Role and Benefits of Intellectual Property Rights;
- d. Intellectual Property Rights Protection Arrangements.

2. 1st Community Assistance

Discussions with Village Parties, BUMDES and UMK and Reverse Osmosis Drinking Water Company Investors which were attended by 15 participants. This activity is also intended to dig deeper into the potential of natural resources and determine local products to be registered with Intellectual Property Rights. It will be held on August 30, 2021, at 09.00 – 13.00 WIB, at the Bangunsari Village Hall.

This discussion is the first step in the process of assisting the people of Bangunsari Village to know more about intellectual property rights legal literacy. So that in the next mentoring process the community can focus on the ideas and creations of their intellectual property rights.

The explanation from the Head of Bangunsari Village that he strongly supports the program to be implemented by the community and BUMDES to register IPR in order to obtain clear legal certainty and guarantees. So that local products from Bangunsari Village will be marketed and protected if there are parties who imitate similar products. It also encourages the level of the community's economy to increase, because many businesses will emerge and have competitiveness in the free market. The business results produced by Bangunsari Village also have their own characteristics, which other regions do not have. So the village really wants to legalize some local products that they already have.

The explanation from the Director of BUMDES Bangunsari, the Bangunsari area is a coastal area that produces very good natural resources. One of them is water. The availability of water in Bangunsari Village is very abundant and the level of water purity is still very good. BUMDES wants to make a drinking water business, because drinking water is a necessity that people consume every day. This is a business opportunity that is certainly very useful for the progress of Bangunsari Village and the Bangunsari Village Community. Residents can enjoy drinking water with healthy water content. Environmentally friendly and also self-produced. This will also create job opportunities for local residents.

The explanation from Village Community Representatives, legal literacy of intellectual property rights registration is something to look forward to, because Bangunsari Village has various local products and has not been touched by the legal aspect. The products produced are related to the sea, because geographically the location of Bangunsari Village is near the sea. One of the products produced is oysters. The community has made products for oyster packaging and has been marketed. However, the special packaging product for oysters does not yet have a brand label. So people want to make brand labels, so that they can be easily marketed and more and more customers will order the oyster packaging.

The explanation from the Reverse Osmosis Drinking Water Company Investor, really wants to help BUMDES efforts to advance local villages so that the economy is more advanced.

The results of the discussion are in the form of products that will be registered in the form of brand rights for Reverse Osmosis drinking water, and trademark rights for packaging merchandise for marine products.

3. 2nd Community Assistance

The 2nd mentoring was held on August 31, 2021, at 09.00 – 13.00 WIB, at the Bangunsari Village Hall attended by BUMDES, UMK and Village Parties as many as 15 participants. This activity is a follow-up activity from the 1st mentoring by presenting previously determined material by the participants in accordance with the desired needs, namely the introduction of Mark Rights. In this 2nd mentoring, the participants were more enthusiastic because they gained in-depth knowledge about the intellectual property rights of the Mark. The materials presented included:

- a. Definition of Brand;
- b. Brand Usage Function;
- c. Mark Registration Function;
- d. Non-Registerable Marks;
- e. The reasons for the rejection of the application for trademark registration;
- f. Brand Term;
- g. Trademark Registration Requirements;
- h. Mark Registration Procedure;
- i. Mark Registration Fee;
- k. Brand Classification Introduction.

4. 3rd Community Assistance

In the community assistance process this time it was carried out on September 1, 2021, at 09.00 - 13.00 WIB, which was attended by 15 participants consisting of BUMDES, UMK and Village Parties, located at the Bangunsari Village Hall.

This activity discusses the online trademark registration process through the dgi.go.id page. Participants are actively involved in the process directly by practicing the online trademark registration process. There are 3 (three) stages that must be practiced by participants, namely registration of a trademark application account, registration of payment numbers at SIMPAKI and the online trademark application process through the website of the Directorate General of Intellectual Property Rights.

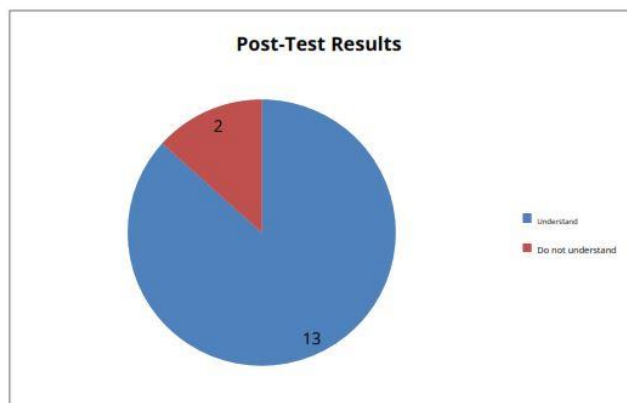
This last assistance is the purpose of holding community service, so that people can register intellectual property rights and have legal awareness to protect local products by having local branding that will raise the name of the region.

The following is the label of the brand that will be registered:



From several community assistance processes carried out, researchers conducted an evaluation in order to determine the level of understanding that had been obtained. Evaluation is done by distributing Post-test questionnaires. Post test is a form of question that is given after the material is delivered. In short, the post test is the final evaluation of the material presented in the activity. The purpose of this post test is whether the participants have understood and understood the material that has just been given. The benefit of holding this post test is to get an idea of the understanding achieved after the end of the delivery of the material. The results of this post test are compared with the results of the pre test that have been carried out so that it will be known how far the effect or influence of the teaching that has been carried out.

The results of the Post-test were known from 15 participants, only 2 (two) participants did not understand and 13 participants already understood the intellectual property rights legal literacy material and were able to independently carry out the online registration process for intellectual property rights. From the post-test results that have been distributed, it can be concluded that the public is more aware of intellectual property rights legal literacy compared to the pre-test.



After the mentoring process is held on a scheduled basis by researchers, the mentoring program will continue, and it is hoped that the community will be independent in registering their intellectual property rights. It is proven that after the assistance of the Bangunsari Village community was completed, there was 1 (one) trademark that was registered independently, and it is still in the process of being submitted.

The following is an online submission for trademark application registration:



DIREKTORAT JENDERAL KEKAYAAN INTELEKTUAL
SURAT PERINTAH PEMBAYARAN
MEREK DAN INDIKASI GEOGRAFI

Pembayaran Pendaftaran Merek yang dipaten oleh:
Unum
(Selera Endonok (online))

NOMOR PEMBAYARAN : 620210901470319
NAMA PEMOHON : Sereh
ALAMAT PEMOHON : Desa Bangunsari Rt. 001 Rw. 001 Kecamatan Pabelan Kabupaten Kendal Provinsi Jawa Tengah
PROVINSI : JAWA TENGAH
KABUPATEN/KOTA : KABUPATEN KENDAL
KECAMATAN : PATEBON
EMAIL PEMOHON : serehadus72@gmail.com
NOMOR HP : 082138295788
TANGGAL TRANSAKSI : 01-09-2021 11:07:48
TANGGAL EXPIRED (PEMBAYARAN TERAKHIR) : 08-09-2021 11:07:48
TANGGAL PEMBAYARAN : 07-09-2021 12:15:48
TAGIHAN : Rp 1.800.000,00
STATUS : Sudah Bayar

APPLICATION FORM OF INDOONESIAN TRADEMARK REGISTRATION

Data Pemohonan (Applicant)	
Nomor Transaksi : IPT021124891	Asal Pemohonan : Online Filing
Number of Transaction : IPT021124891	Office of Origin : Horek Jawa
Nomor Pendaftaran : J0202109021	Type Pemohonan : Merek Jasa
Number of Application : 2021-09-10 10:31:42	Sub Type of Application : Umum
Tanggal Pendaftaran : 2021-09-10 10:31:42	Recorid Date :
Data Merek (Description of Mark)	
Type Merek : Merek Kata dan Lukisan	Effect Gambar/Label Merek : image of Mark
Type of Mark :	Image of Mark :
Name of Mark : sereh sereh	Image of Mark : 
Name of Mark :	Image of Mark :
Deskripsi :	
Description :	
Warna : putih, hitam, biru, merah	Colors :
Terjemahan : Tidak Ada Terjemahan	Translation :
Transliterasi/Pengucapan :	
Transliteration :	
Disclaimers :	
Disclaimers :	
Data Pemohon (Applicant)	

CONCLUSION

Based on the results and discussion, the following conclusions are obtained:

1. This activity is very useful and needed for the community;
2. Public understanding of intellectual property rights legal literacy is increasing so that they understand the importance of intellectual property registration and are able to independently carry out the intellectual property rights registration process online;
3. Lack of socialization by the government to local communities regarding the importance of registering intellectual property rights.
4. *Local branding* in the area it is necessary to protect intellectual property rights, in addition to having economic value for the brand owner, but also knowing the area of the product.

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التدريب على صنع معقم طبيعي لليدين كجهد لمنع انتشار كوفيد ١٩ في قرية سيدودادي، ميجين، سمارانج

هيري النسأ^١ ولدان ذوالفكار الرشيد^٢ احمد عارف^٣

الجامعة الاسلام الحكومية والي سونجو سمارانج

الملخص

أو استخدام معقم اليدين قد هاجم جائحة كوفيد ١٩ البشرية جمعاء من مختلف أنحاء العالم ، بما في ذلك إندونيسيا. هذا الوباء له تأثيرات اجتماعية مختلفة من حيث الاقتصاد والتعليم والقانون وما إلى ذلك. أصبحت هذه المشكلة مشكلة عالمية. إن التطور السريع لهذا الفيروس وانتقاله يجعل المجتمع بأكمله يشعر بالخوف والقلق. لهذا السبب ، يُنصح الجمهور بتوخي الحذر من كوفيد ١٩. متابعة لهذه المشكلة ، تحت الحكومة المجتمع بأكمله على تطبيق بروتوكول الصحي دائماً (ارتداء قناع ، والحفاظ على مسافة وغسل اليدين). بالإضافة إلى ذلك ، يتعين على الأشخاص دائماً الحفاظ على النظافة. طريقة واحدة للقيام بذلك هي غسل يديك أو استخدام معقم اليدين. معقم اليدين هو مطهر لليدين يحتوي على عوامل تنظيف مثل مضادات البكتيريا. من خلال تنفيذ هذا البروتوكول الصحي ، من المأمول أن يمنع انتشار كوفيد ١٩. لذلك ، نحن كطلاب لدينا دور في خدمة المجتمع والذي يتجلى في أنشطة التدريب لصنع مطهرات اليد الطبيعية التي تتم في قرية سيدودادي ر.ت. ٠١ ر.و. ٠٣ ، منطقة ميجين، سمارانج. تم عقد هذا التدريب بهدف زيادة الوعي العام بأهمية الحفاظ على النظافة واستخدام جميع المكونات الطبيعية التي يمكن أن تنتج العديد من الفوائد. معقم اليدين هذا مصنوع من أوراق التببول كمضاد للأكسدة ، والجير كمضاد للميكروبات والصبار (الصبار) كمضاد للتهيج ومنعم. حضر هذا التدريب ٦ مراهقين من قرية سيدودادي ، منطقة ميجين سمارانج. نتائج هذا التدريب على صنع معقمات الأيدي هي أن المراهقين متحمسون للغاية ومهتمون باستخدام المكونات الطبيعية الموجودة كمحاولة للوقاية من مرض كوفيد ١٩.

الكلمات المفتاحية: معقم طبيعي لليدين ، التصنيع ، الوقاية ، كوفيد ١٩

ABSTRACT

The COVID-19 pandemic has attacked all mankind from various parts of the world, including Indonesia. This pandemic brings various social impacts including economy, education, law and so on. This problem has become a global problem. The rapid development and transmission of this virus makes the entire community feel afraid and anxious. For this reason, the public is advised to be alert to Covid 19. Following up on this problem, the government urges all people to always implement the 3M health protocol (wearing masks, keeping a distance and washing hands). In addition, the public is required to always maintain cleanliness. One way to do this is to wash your hands or use a hand sanitizer. Hand sanitizer is a hand sanitizer that contains cleaning agents such as anti-bacterial. By implementing this health protocol, it is hoped that it will prevent the spread of COVID-19. Therefore, we as college students have a role in community service which is manifested in training activity for making natural hand sanitizers which take place in Sidodadi village Rt 01 Rw 03, Mijen sub-district, Semarang. This training activity was held with the aim of increasing public awareness of the importance of maintaining cleanliness and utilizing all natural ingredients that can produce many benefits. This hand sanitizer is made from betel leaf as an antioxidant, lime as an antimicrobial and aloe vera as an anti-irritant and softener. This training activity was attended by 6 youths from the village of Sidodadi Rt 01 Rw 03 Mijen Village. The results of this training activity on making hand sanitizers are that the teenagers were very enthusiastic and interested in utilizing existing natural ingredients as an effort to prevent covid 19.

Keywords : Natural Hand Sanitizer, Production, Prevention, Covid 19

المقدمة

في الوقت الحالي ، تتعرض البلدان في جميع أنحاء العالم لوباء كوفيد ١٩ ، وإندونيسيا ليست استثناء. أصبحت هذه المشكلة مشكلة عالمية. إن التطور السريع لهذا الفيروس وانتقاله يجعل المجتمع بأكمله يشعر بالخوف والقلق. لهذا السبب ، ينصح الجمهور بتوخي الحيلة والحذر تجاه هذا الفيروس. يقر إطلاق الموقع الرسمي لمنظمة الصحة العالمية بأن فيروس كورونا يمكن أن ينتشر عبر وسائل الإعلام الجوية. هناك العديد من العمليات المحتملة لانتقال هذا الفيروس عن طريق الهواء ، والاتصال المباشر ، والدم ، والقطرات ، والغبار ، والانتقال من الحيوانات إلى البشر. ثم يتم دعم ذلك أيضًا من قبل العديد من الباحثين الذين يجرون أبحاثًا في بلدان مختلفة. كان لوباء كوفيد ١٩ تأثير كبير على الحياة في العديد من الجوانب. فيما يتعلق بالتعليم ، لا يمكن للطلاب القيام بالتعلم وجهًا لوجه كخطوة لنشر كوفيد ١٩ ، ومن وجهة نظر اقتصادية يتعين على العديد من المتاجر الإغلاق أثناء أنشطة تنفيذ القيود على الأنشطة المجتمعية ومن وجهة نظر اجتماعية ، يتم تشجيع الناس على تقليل الأنشطة التي تجلب الكثير من الناس (الازدحام). بالطبع ، هذه ليست مسألة سهلة على الناس أن يعيشوا بأسلوب حياة جديد أو ما يشار إليه عادة بـ "الوضع الطبيعي الجديد" متبعة

لهذه القضية ، تحت الحكومة المجتمع بأكمله على تطبيق بروتوكول الصحي دائماً (ارتداء الأقنعة والابتعاد وغسل اليدين). من خلال تنفيذ هذا البروتوكول الصحي ، من المأمول أن يمنع انتشار كوفيد ١٩.

بذلت جهود مختلفة لكسر سلسلة انتشار فيروس كورونا. بما في ذلك عند السفر ، يتم تشجيع الأشخاص على الاستمرار في الاهتمام بالنظافة من خلال غسل أيديهم أو استخدام معقم اليدين. معقم اليدين هو مطهر لليدين يحتوي على عوامل تنظيف مثل مضادات البكتيريا. يعتبر معقم اليدين عملياً جداً للاستخدام ويسهل حمله في أي مكان مثل العمل أو الأنشطة الأخرى التي تتطلب مغادرة المنزل. البعض الآخر يتطلب مغادرة المنزل. ومع ذلك ، فإن مطهر اليدين هذا له آثار جانبية إذا تم استخدامه بشكل مستمر ومفرط. يمكن أن يحدث هذا لأن معظم مطهرات الأيدي التي يتم تداولها حالياً في المجتمع تحتوي على الكحول وهو مادة كيميائية يمكن أن تسبب جفاف الجلد للتسبب في الحرق. كما أن صنع معقمات اليدين بالكحول يجعل من الصعب على سكان القرية صنع معقمات يدوية محلية الصنع (محلية الصنع). ومن هذه المشكلة ، ظهر ابتكار جديد في صناعة معقمات الأيدي الطبيعية المصنوعة من مستخلصات نباتية تحتوي على مكونات مضادة للأكسدة مثل أوراق التنبول والجير والصبار. تُستخدم أوراق التنبول الخضراء كمادة خام في صناعة معقم اليدين هذا لأنه بالإضافة إلى كونها حكمة محلية موروثة من الأجداد ، يمكن استخدام أوراق التنبول الخضراء كدواء تقليدي يمكنه علاج عدة أنواع من الأمراض. مثل خفض السكر في مرض السكري ، مما يساعد على تقليل مرض السكري والكوليسترول وارتفاع ضغط الدم ويمكن أن يساعد في الحفاظ على صحة الفم والأسنان.

تأتي أوراق التنبول من مجموعة التربينويد والفينول بحيث تكون المركبات الموجودة في أوراق التنبول ذات مذاق حار ومر ولها رائحة عطرية. بصرف النظر عن ذلك ، تحتوي أوراق التنبول أيضاً على زيوت أساسية مثل حافيبیتال و فيفیریتال وأيضاً أسيتات حافيبیتال. علاوة على ذلك ، يمكن لأوراق التنبول محاربة بكتيريا العصيات اللبنية كما هو موصوف في البحث. يمكن استخدام مستخلص أوراق التنبول كمكون أساسي لصنع مطهرات اليد لأنها تحتوي على مكونات نشطة قادرة على تثبيط تخثر جدار الخلية والتخثر النووي ، مما يتسبب في حدوث تغييرات في الهيكل الرئيسي لجدار الخلية. ثم تتشكل المسام وتدهور مكونات جدار الخلية. في تصنيع معقم طبيعي لليدين هذا ، تعمل أوراق التنبول كمضاد للبكتيريا المسببة للأمراض التي تسبب العدوى. عندما يتم التغلب على هذه البكتيريا ، يتجنب جسم الإنسان الأمراض المعدية ويتجنب الإصابة بالمرض. في ذلك الوقت ، ينتج الجسم مناعة مثالية حتى يتمكن من محاربة الفيروسات المختلفة ، بما في ذلك فيروس كورونا لهذا السبب ، يمكن استخدام معقم طبيعي لليدين هذا

كبدل في محاولة لمنع انتشار فيروس كورونا ، خاصة بالنسبة للمجتمعات الريفية التي قد ترغب على الأرجح في استخدام معقم طبيعي لليدين.

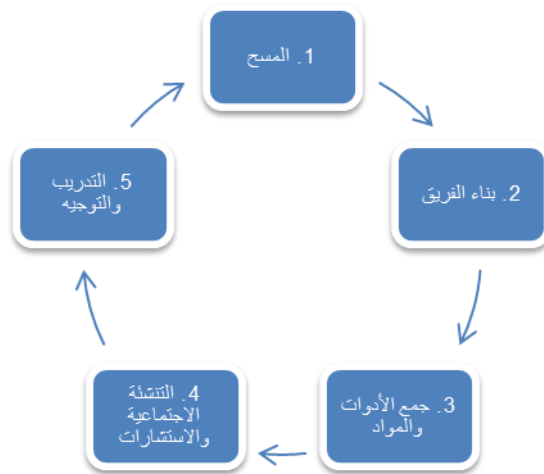
يلعب الجير (المحضيات أورانثيفوليا) في تصنيع معقم طبيعي لليدين هذا دورًا مهمًا كمضاد للميكروبات. في دراسة ثبت أن هذا الجير يحتوي على مستقبلات ثانوية لديها القدرة على منع انتشار الفيروس المسبب لوباء كوفيد ١٩ ، وبالتحديد أو ما نسميه عادة الحاد. متلازمة الجهاز التنفسي. من دراسة دورية دولية بعنوان "الكشف عن فاعلية المحضيات و لوقف عدوى ، من المعروف أن الجير يحتوي على فلانويد وهو الهسبريدين حيث يتمتع هذا المركب بفاعلية عشبية عالية. بالإضافة إلى العمل كمضاد للميكروبات ، يمكن لهذا المركب أيضًا أن يعمل كمنظم للمناعة ومضاد للأكسدة يمكن أن يزيد من مناعة الجسم. يمكن للمركبات الموجودة في الجير أن ترتبط بقوة وتخلق حصارًا. وهكذا يمكن للمركبات الموجودة في الجير أن تمنع تطور الفيروس لتكرار نفسه.

ثم بالنسبة إلى الألوفيرا أو ما نعرفه عادةً باسم الألوفيرا ، فإن له خصائص تليين ومضادة للتهيج. يُعتقد أيضًا أن هذا النبات يعالج تهيج الجلد المختلفة. في دراسة أجرتها (ديوي وختمة وليانا ٢٠٠٦) وأوضح أن الألوفيرا تحتوي على مادة الصابونين والفلافونويد والبوليفينول والعفص والتي لها خصائص مطهرة ومطهرة. من السهل جدًا الحصول على نبات الصبار. يمكن أن ينمو هذا النبات في ساحة المنزل أو في الحقول. لذلك فهو فعال للغاية لاستخدامه كمادة مضافة طبيعية في تصنيع معقم طبيعي لليدين. سيدودادي، ميجين ، سمارانج هي منطقة يمكن تصنيفها على أنها سهلة للحصول على المكونات الطبيعية لصنع معقم طبيعي لليدين. لذلك ، حاول فريق برنامج خدمة المجتمع من مجموعة الاسلامية المكونة والي سونجو سمارانج إجراء تدريب على صنع معقم طبيعي لليدين للسكان المحليين. الغرض من هذا النشاط هو أن يتمكن الناس من صنع معقمات يدوية طبيعية يمكن استخدامها كوسيلة لتنظيف اليدين وللحمل في أي مكان. من المأمول أن يتمكن سكان قرية سيدودادي ر.ت. ٠١ ر.و. ٠٣ من خلال هذا التدريب من المشاركة في منع انتشار فيروس كورونا.

طريقة التنفيذ

يتم تنفيذ التدريب على صنع معقم طبيعي لليدين باستخدام طريقة التنشئة الاجتماعية من خلال أنشطة الإرشاد والتدريب. ينقسم تنفيذ هذا التدريب إلى خمس مراحل على النحو التالي:

١. قبل القيام بالنشاط ، من المهم إجراء مسح للبيئة المحلية. بدءًا من المكان الذي سيتم استخدامه للتدريب ، استجابة المجتمع لهذا النشاط وكذلك الاهتمام بترخيص مسؤولي القرية المحليين.
 ٢. تشكيل فريق في تنفيذ التدريب على صنع المطهر الطبيعي لليدين من خلال تعيين ممثلين من برنامج خدمة المجتمع أعضاء المجموعة الاسلامية الحكومية والي سونجو سمارانج
 ٣. جمع الأدوات والمواد اللازمة أثناء عملية التدريب لصنع معقم اليدين.
 ٤. إجراء التنشئة الاجتماعية من خلال الاستشارة التفاعلية حول أهمية الحفاظ على نظافة اليدين أثناء الجائحة وفوائد المكونات الطبيعية التي يمكن معالجتها في وسائط معقم اليدين.
 ٥. إجراء أنشطة تدريبية على صنع معقم طبيعي لليدين كمحاولة لمنع انتشار فيروس كورونا
- ١٩.



الشكل ١.١ مخطط طرق تنفيذ النشاط

يتم تنفيذ النشاط التدريبي لصنع مطهر اليدين الطبيعي في يوم واحد بسلسلة من الأنشطة التالية:

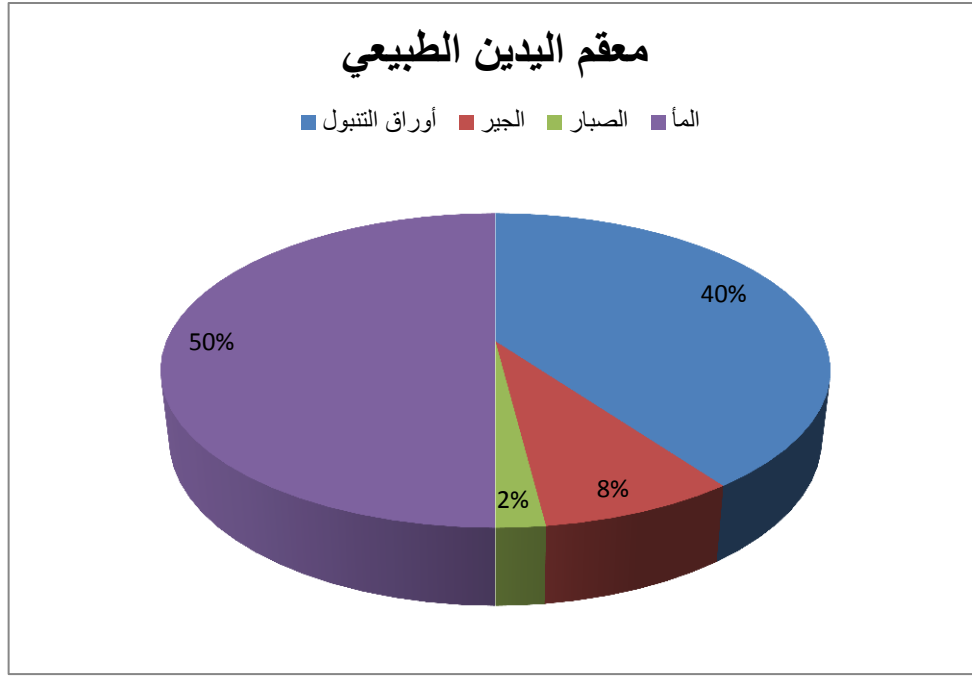
١. افتتاح دورة تدريبية على صناعة معقم طبيعي لليدين
- كان افتتاح هذا النشاط التدريبي مليئًا بقراءات الصلاة ثم تواصل مع التنشئة الاجتماعية حول أهمية الحفاظ على نظافة اليدين أثناء الوباء وفوائد المكونات الطبيعية التي يمكن معالجتها في وسائط لتنظيف اليدين ، وبالتحديد معقم اليدين. ثم تابع توفير المواد المتعلقة بالتصنيع التقني

لمطهر اليدين الطبيعي. حضر هذا التدريب ٦ مراهقين ، جاءوا جميعًا من قرية سيدودادي ، منطقة ميجين ، وكان كل منهم ممثلًا لـ ر.ت/ ر.و في المنطقة . تم تعديل عدد المشاركين في هذا التدريب لقواعد جهاز القرية للحد من عدد المشاركين في الأنشطة وجهًا لوجه (عدم جمع العديد من الأشخاص في نشاط وجهًا لوجه).

٢. . التدريب والمساعدة في صنع معقم اليدين الطبيعي لليدين
تم إجراء التدريب على صنع معقم اليدين الطبيعي لليدين من قبل أحد ممثلي الطلاب من برنامج خدمة المجتمع بجامعة الاسلامية الحكومية والي سونجو سمارنج. يستخدم تصنيع معقم اليدين الطبيعي لليدين هذا مكونات طبيعية كما هو موصوف سابقًا ، وهي أوراق التنبول والجير والصبار والأكواديس المضافة أو إذا لم يكن متوفرًا ، يمكن استبداله بالماء العادي. أكواد هو ماء نقي من التقطير أو يسمى عادة عملية التقطير. بعد جمع جميع المكونات ، يتم أخذ أوراق التنبول من الماء المغلي لاستخدامها كمضاد للأكسدة ، ويتم عصر الجير لأخذ الماء الذي يمكن استخدامه كمضاد للبكتيريا بينما يؤخذ الصبار من اللحم. كمضاد للتهيج ومنعم. لكل ١٠٠ مل من معقم اليدين الطبيعي لليدين مكونات طبيعية كما هو مذكور في الجدول.

المواد الأساسية	جرعة	
أوراق التنبول	٥٠ كرام	
الجير	٨ ميلي لطرا	
الصبار	٥ ملاعق كبيرة	
الماء	٥٠ ميلي لطرا	

الشكل ١.٣ جدول المكونات الأساسية الطبيعية لصنع معقم اليدين الطبيعي لليدين



٣. عملية التعبئة والتغليف المطهر الطبيعي

تبدأ عملية التغليف بالتدريب على صنع ملصقات التغليف. يحتوي ملصق العبوة على اسم المنتج وشرح بسيط لمحتويات المنتج. بمجرد الانتهاء ، يتم تعبئة معقم اليدين الطبيعي لهذا في زجاجة بخاخة ومن ثم يتم تصنيفها على أنها مطهر طبيعي لليدين. يختلف شكل وحجم زجاجات معقم اليدين حسب رغباتك.

تقديم البيانات و تحليلها

معقم الطبيعي لليدين

مطهر اليدين هو وسيلة يمكن استخدامها لتنظيف اليدين من الجراثيم. مطهر اليدين هو مطهر لليدين يحتوي على مطهر ومضاد للميكروبات وما إلى ذلك يمكنه درء الفيروسات والبكتيريا. ظهر معقم اليدين هذا وأصبح مهمًا جدًا مع ضراوة انتشار فيروس كورونا. تتمثل إحدى سياسات الحكومة فيما يتعلق بمنع انتشار كوفيد ١٩ في القيام ارتداء الأقنعة والحفاظ على المسافة وغسل اليدين. يعتبر معقم اليدين هذا عمليًا جدًا إذا تم استخدامه كوسيط لغسل اليدين لأنه يسهل حمله في أي مكان. إذا كان هناك شخص ما خارج المنزل ، فلا داعي لأن يكون من الصعب العثور على الصابون والماء النظيف ، ولكن ببساطة عن

طريق استخدام معقم اليدين الذي يتم فركه بعد ذلك على راحة اليد. ومع ذلك ، فإن مطهر اليدين الذي يتم تداوله حاليًا في المجتمع يحتوي في الغالب على الكحول ومكونات مطهرة اصطناعية أخرى ، لذلك إذا تم استخدامه باستمرار ، فسوف يتسبب في جفاف الجلد وأحيانًا يمكن أن يحرق الجلد.

أحد الجهود التي يمكن القيام بها لتقليل استخدام المواد الكيميائية مثل الكحول هو استبدالها بمكونات مطهرة طبيعية. لهذا السبب ، ظهر ابتكار جديد ، وهو تصنيع معقم اليدين المصنوع من مكونات طبيعية ، وهي أوراق التنبول والجير والصبار. يمكن استخدام مستخلص أوراق التنبول كمضاد للأكسدة ، ويمكن استخدام الجير كمضاد للميكروبات والصبار كمضاد للتهيج ومنعم. ثم يتم وضع ملصق على منتجات معقم الطبيعي لليدين المنتج من هذا النشاط التدريبي بعوائتها الخاصة باسم "مطهر اليدين الطبيعي".

التدريب على صنع معقم طبيعي لليدين

تم عقد التدريب على صنع معقم طبيعي لليدين يوم الاثنين ١٩ يوليو ٢٠٢١ في قاعة مدرسة حوض المصطفى الإسلامية الداخلية الواقعة في قرية سيدودادي منطقة ميجين ، سيجارنج. حصل هذا النشاط على إذن من مدير موقع التدريب ، وهو كياهي الحاج نور رحيم الماجستير ، مدير المدرسة الداخلية وحصل على إذن من جهاز القرية. يبدأ التدريب على صنع معقم طبيعي لليدين بغسل أوراق التنبول أولاً وتقطيعها إلى أجزاء صغيرة. ثم يتم تقع ٥٠ جرامًا من أوراق التنبول في ٢٠٠ مل من الماء الساخن. بعد ذلك ، تُطهى ورقة التنبول على البخار لمدة ٣٠ دقيقة على نار متوسطة. تعتبر عملية التبخير / التبخير أفضل من عملية الغليان لأنه في عملية الغليان يمكن إزالة بعض المركبات الموجودة في أوراق التنبول. تحتوي أوراق التنبول على زيت فلانويد وبوليفينول وصابونين وأسترين. يمكن استخدام أوراق التنبول كمضاد للأكسدة وكذلك كمضاد للميكروبات نظرًا لوجود مركبات فينولية في أحد مكوناتها وهي زيت الأسترين ، لذلك يمكن لأوراق التنبول أن تمنع نمو عدة أنواع من البكتيريا. ورد في العديد من المجلات البحثية أن النشاط المضاد للبكتيريا في مستخلص أوراق التنبول ١٥٪ يعادل ٧٠٪ كحول. ومع ذلك ، تجدر الإشارة إلى أن مستخلص أوراق التنبول لديه أيضًا ضعف يتأكسد بسهولة. لهذا السبب ، نحن ، من فريق التدريب على صناعة معقم طبيعي لليدين ، اخترنا المكون الطبيعي الثاني ، وهو الجير ، والذي يمكن استخدامه كمادة حافظة طبيعية ويمنح طعمًا عطريًا مع فوائده الرئيسية كمضاد للميكروبات.

الخطوة التالية هي تحضير الليمون المراد تقطيعه إلى جزأين أولاً ثم عصره وأخذ الماء. يحتوي الجير على مركبات هيسبيريدين التي يمكن استخدامها كمضادات للمناعة (تحسن المناعة) ومضادات للأكسدة

ومضادة للالتهابات. لهذا السبب ، يمكن القول أن الجير يمكن أن يكون مكونًا طبيعيًا مناسبًا جدًا للوقاية من فيروسات بيتاكورون بما في ذلك SARS-CoV-2 ، وهو الفيروس الذي يسبب جائحة كوفيد ١٩. بالإضافة إلى كونه مضادًا للميكروبات ومعدلاً للمناعة ، يمكن أن يوفر الجير أيضًا عطرًا مميزًا. يمكن لرائحة عصير الليمون أن تقلل من الرائحة الطبيعية لأوراق التبوت التي قد لا يحبها البعض. سيعطي عصير الليمون هذا فيما بعد عطرًا طبيعيًا منعشًا لمعقم اليدين بحيث لم تعد هناك حاجة إلى العطر في تصنيع معقم طبيعي لليدين هذا.

ثم الصبار الذي تم تحضيره ، مقشر ويؤخذ من اللحم فقط. بعد ذلك الصبار في الخلط حتى تصبح ناعمة. ثم اخلطي الصبار في الماء المغلي بورق التبوت والضغط على عصير الليمون وإضافة أكواب أو يمكن استبداله بالماء العادي. ثم يقلب حتى يصبح ناعمًا. بعد خلط جميع المكونات بشكل مثالي ، فإن الخطوة التالية هي التصفية. يتم ترشيح هذه المواد مرتين إلى ثلاث مرات مع إضافة مرشح بقطعة قماش أو شاش محبة للماء حتى يتم ترشيح الأوساخ بشكل طبيعي. يمكن أن يستمر معقم طبيعي لليدين هذا من ١٠ إلى ١٤ يومًا. لم يعد من الممكن استخدام معقم طبيعي لليدين إذا كان هناك تغير في اللون أغمق من النتائج الأولية ، فهناك كتلة في الأسفل ورائحة كريهة. المرحلة الأخيرة هي عملية تغليف معقم طبيعي لليدين. يتم وضع معقم اليدين الجاهز في زجاجة رذاذ تم تنظيفها ثم يتم وضع علامة عليها معقم طبيعي لليدين. هذه المرحلة هي المرحلة الأخيرة من صنع معقم اليدين المصنوع من مكونات طبيعية.

خلاصة

بناءً على الشرح أعلاه ، يمكن الاستنتاج أن الأنشطة التدريبية لصنع معقم طبيعي لليدين سارت بشكل جيد ويمكن أن توفر فوائد للمجتمع. من خلال هذا التدريب على صنع معقم طبيعي لليدين ، يمكن للطلاب المشاركة في أنشطة خدمة المجتمع. بالإضافة إلى ذلك ، يمكن استخدام الأنشطة كمحاولة لمنع انتقال كوفيد ١٩ في شكل وسائط لغسل الأيدي. من خلال هذا النشاط التدريبي ، يمكن للمجتمع إنتاج معقم لليدين مصنوع من مكونات طبيعية. بالطبع ، هذه وسيلة بديلة للأشخاص الذين يرغبون في صنعها في المنزل مع الأخذ في الاعتبار أن المواد المطلوبة ليست صعبة للغاية.

شكرا لك ملاحظة

نود أن نعرب عن امتناننا للشباب من قرية سيدودادي منطقة ميچين سمارانج الذين تم تكريمهم ليكونوا هدف التدريب على صنع معقمات الأيدي المصنوعة من مكونات طبيعية. لا ننسى أن نشكر السيدة لوكي ادي سيسيانى ، أخصائية نفسية كمشرف ميداني لبرنامج خدمة المجتمع بجامعة الاسلامية

الحكومية والي سونجو سمارنج لتقديم التوجيه والتوجيه لمسار النشاط التدريبي لصنع هذا المطهر الطبيعي لليدين. ونشكر السيد نور رحيم.

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STRENGTHENING SOCIAL RELIGIOUS BEHAVIOR THROUGH BARYATAMANA ACTIVITIES FOR THE COMMUNITY OF SIDOKERTO VILLAGE, PATI DISTRICT, PATI REGENCY

Samsul Muarif, Ambarwati

samsul aa49199@gmail.com, Email: ambarwatimag1@gmail.com

ABSTRACT

The public's concern for the surrounding environment or social behavior has recently been dwindling, especially in urban areas. Likewise with religious behavior. There should be a re-awareness so that people's attitudes or behavior can be improved again. One of them is by providing continuous assistance or learning in order to strengthen religious social behavior.

This service aims to improve the socio-religious competence of the community as well as being able to apply it to their daily behavior. The achievement of these goals is carried out by providing religious assistance in the form of studies of related religious materials and routine religious practices carried out in congregation. Meanwhile, strengthening the social field is carried out by habituation in contributing to social activities, both in the form of social, religious and social. The method used in this service is participation action research. It begins with problem identification, action planning, action implementation, then reflection and evaluation of the results of the action.

The forms of activities carried out in the Baryatamana community include, first, the routine of reading barzanji, yasin tahlil and manaqib, second, thematic studies on religious material and its practice, third, anjangsana and coordination if a neighbor is sick and dies, fourth, making waste bank with the proceeds for charity for orphans, carrying out joint sacrifices. The activities discussed have achieved several successes, especially in increasing public awareness in socio-religious behavior.

Keywords: behavior, socio-religious, debt

A. INTRODUCTION

1. Background

Socio-religious behavior is the act of carrying out religious teachings that are carried out with full faith and sincerity and implemented in the social area of the community. Contextualization with the teachings of Islam, the act is a form of appreciation of the teachings of Islam that is studied and practiced. Not just carrying out daily worship routines, but more than that, namely the activity has a strong motive in carrying out religious teachings which are interpreted as worship in the form of concrete and meaningful social action decisions for others and the environment. This is actually a concrete manifestation of faith in a person in serving Allah, S.W.T. There is a synergy between the implementation of religious teachings and social action.

There are several things that are considered in seeking to strengthen religious social behavior in Sidokerto village, Pati sub-district, Pati Regency. First, the residents of Sidokerto village come from various social statuses and the majority are immigrants, of course there are dynamics of diverse thoughts and differences that must be synergized. Second, there is good interaction between community members. that's why the residents in the village are able to run dynamically without

having to spend their energy on internal debates about their social status. Third, among them, the community members have social and religious anxiety together, namely how their existence is able to do better for the socio-religious interests of the community. For example, some residents feel bored with the behavior and conditions in the community where most of the residents in this village are still lacking in terms of religion and social care. How will their condition in the future if social care is not realized from now on? This strengthening step through "Baryatamana" is then an effort or solution to improve the socio-religious behavior of the community.

This Baryatamana is a socio-religious organization or community whose members consist of Muslim men and are domiciled in RW 01, Sidokerto Village, Pati District. This association was established in order to answer the public's anxiety related to the lack of religious social awareness among members of the community. Baryatamana stands for Barzanji, Yasin, tahlil and Manaqib. For example, an interesting phenomenon before the existence of this association was when there was a death of a resident, the community did not immediately volunteer to come for takziah or pray, but waited for an invitation from the family, and the family would prepare envelopes according to the number of invitations along with other preparations including food and drinks. will be provided when there is an activity to pray for the corpse. From here, the embryo of the establishment of the "Baryatamana" community is an effort to serve the community in strengthening the socio-religious behavior of the community.

2. Research Problem

- a. What is the strategy for strengthening the socio-religious behavior of the Baryatamana congregation?
- b. What are the implications of this strategy for the Sidokerto village community?

3. Library Review

There are several studies that have relevance to the service of strengthening religious social behavior, among others, first, in Andy Dermawan's journal "Religious social behavior of the Segoro Religious Association on Social Roles in Sukorejo District, Kendal Regency, Central Java" The results of this study indicate that social behavior and social roles In the community, it turns out that they have the same cultural roots and structures, even though they are carried out and applied to different institutions or organizations, but values such as mutual assistance, mutual cooperation and deliberation in society are their basic characteristics. Even if there is a difference in perspective, it is not up to the principle, but in the pattern of the approach strategy.

Second, the "participation action research model in community empowerment" by Abdul Rahmad and Mira Mirnawati. This research describes action research as an alternative research method in the study and action of community empowerment. Action research is based on the assumption that research should be linked to a change agenda in society. Action research is carried out not only to obtain the truth but also to create the expected conditions. Action research can be used effectively in studies and community empowerment actions given its characteristics that emphasize active community participation. Through action research, it will be possible to produce a formula that is in accordance with the conditions of the community in carrying out community empowerment efforts.

Third, by Fitiani, Abd. Samad and Khaeruddin, "the application of reinforcement techniques to improve physics learning outcomes for class VIII A students of SMP PGRI Bajeng, Gowa Regency". In this study, the results of descriptive analysis showed that the average value of physics learning outcomes for students of class VIII.A SMP PGRI Bajeng after being taught the technique of giving reinforcement was 74.42 and the standard deviation was 8.28. The results of the inferential analysis showed that the physics learning outcomes of students in class VIII.A of SMP PGRI Bajeng in the 2013/2014 academic year after being taught the technique of giving reinforcement (reinforcement) met the KKM standards that had been determined.

Some of the studies above are related to this service related to the object of the study of socio-religious behavior, strengthening and models as well as Participation action research research methods and steps.

4. Theory Study

a. Definition of Reinforcement

Reinforcement is a response to a behavior that can increase the likelihood of repeating the behavior. Reinforcement, also known as Reinforcement in English, is a positive response to a certain behavior from a person that allows the behavior to reappear.¹ Terminologically, are all forms of response, whether verbal or nonverbal. Nonverbal, which is part of the modification of the teacher's behavior on the behavior of students, which aims to provide information or feedback for the recipient (student) for his actions as an act of encouragement or correction.²

According to Hasan Mustofa in his writing entitled Human Behavior in the Perspective of Social Psychology, explaining that re-inforcement is a process in which the effects or changes that occur in the environment strengthen certain behaviors in the future. For example, if at any time we always smile at strangers (who we have not known before), and they smile back at us, then there is a possibility that if in the future we meet strangers we will smile. Keep in mind, reinforcement or reinforcement, can be positive and negative. The example above is a positive reinforcer. Examples of negative reinforcement, for example several times when we meet a stranger and then we smile and the stranger is silent or even shows dislike, then in the future if we meet a stranger again, we tend not to smile (keep quiet). The behavioral approach explains the theories in depth, why the social phenomena expressed in the behavioral approach can occur.³

There are several principles of providing reinforcement that must be considered, including the following:

1. The warmth of the nature and attitude of the person who provides reinforcement will make the reinforcement given more effective. The warmth of this attitude can be shown by the expression, voice, and body movements (gestural).
2. Enthusiasm in providing reinforcement can give an impression on the object of the sincerity and sincerity of a donor. Enthusiastic attitude in providing reinforcement in

¹ Suwarna, dkk. *Pengajaran Mikro Pendekatan Praktis dalam Menyiapkan Pendidik Profesional* (Yogyakarta: Tiara Wacana, 2005).

² Hamid Darmadi, *Kemampuan Dasar Mengajar*, (Bandung: Alfabeta, 2012), h.2

³ Hasan M: journal.unpar.ac.id/index.php/JABCebis/article/view/156), di unduh tanggal 29 oktober 2021

increasing motivation and encouraging the emergence of pride and confidence in those who are given reinforcement.

3. The essence of meaningfulness is that the object that is given reinforcement can understand and believe that he is worthy of being given reinforcement, because it is in accordance with his behavior and appearance. The congruence between the statement and the situation being reinforced makes the reinforcement meaningful.
4. 4. Avoid negative responses. This means that teachers should not make comments that are ridiculing or insulting, because this will break the spirit and motivation of the people who are given support in developing themselves.
5. The method is varied, meaning that reinforcement should be given in a variety of ways, in terms of components or methods, and given warmly and enthusiastically.⁴

b. The forms of strengthening include;

- a) Verbal reinforcement, comments in the form of praise, recognition, encouragement used to strengthen behavior
- b) Non-verbal reinforcement
 - 1) Reinforcement in the form of mimics and body movements (gestural),
 - 2) Strengthening with approach and attention
 - 3) Reinforcement by expressing approval of the behavior
 - 4) Strengthening with fun activities

c. Religious Social Behavior

Behavior according to James P. Chaplin is a collection of reactions, actions, activities, combinations of movements, responses and answers that are carried out by a person, such as thinking processes, working and so on.⁵ Basically, behavior in general can be understood as a result of all kinds of experiences and human interactions with their environment which are manifested in the form of knowledge, attitudes and actions. Behavior is the response or reaction of an individual to a stimulus that comes from outside or from within himself.⁶

According to Krech Crutch, social behavior appears in the pattern of responses to other people expressed by reciprocal interpersonal relationships through feelings, actions, attitudes, beliefs, memories or respect for others.⁷ Meanwhile, according to Muhaimin, religion or religiosity according to Islam is "implementing religious teachings or practicing Islam as a whole, because every Muslim, both in thinking and acting, is commanded to embrace Islam".

Socio-religious is the act of a person in carrying out social activities and religious teachings that are carried out with full confidence and sincerity and are implemented in the social area of the community.

⁴ Marno & M. Idris. Strategi & Metode Pengajaran Menciptakan Keterampilan Mengajar yang Efektif dan Edukatif. (Yogyakarta: Ar-Ruzz Media 2008)

⁵ James P. Chaplin Herri Zan Pieter Namora Lamongga Lubis, *Pengantar Psikologi Untuk Kependidikan* (Cet, I; Jakarta: Kencana Prenada Media Group, 2010), h. 2

⁶ Soekidjo Notoatmodjo, *Metodologi Penelitian Kesehatan*, (Jakarta: Rineka Cipta, 2010)

⁷ Krech Crutch Dalam Sekar Ageng Pratiwi, *Perilaku Sosial*, Blog Sekar Ageng Pratiwi, <http://sekaragengpratiwi.wordpress.com/2012/02/02/prilaku-sosial/>. (1 november 2021).

So, socio-religious behavior is the act of carrying out religious teachings that are carried out with full faith and sincerity and are implemented in the social area of the community

The contextualization with Islamic teachings:

- The act is a form of appreciation of the teachings of the Islamic religion that is learned and practiced
- It is not just a form of concrete and meaningful social action decisions for others and the environment, but from carrying out daily worship routines, it is concreted in the form of activities that are meaningful for others and the environment.

5. Research Method

a. Research Approach

Participatory Action Research is a research model that is looking for something to link the research process to the process of social change. The social change in question is how the empowerment process can realize three benchmarks, namely the existence of a joint commitment with the community, the existence of local leaders in the community and the existence of new institutions in the community that are built based on needs. This research brings the research process within the circle of people's interests and finds practical solutions to common problems and issues that require joint action and reflection, and contributes to practical theory.⁸

PAR (Participatory Action Research) involves conducting research to define a problem or applying information into action as a solution to a defined problem. PAR (Participatory Action Research) is "research by, with, and for people" not "research of people". PAR (Participatory Action Research) is participatory in the sense that it

a necessary condition that people play a key role in it and have relevant information about the social system (community) that is under review, and that they participate in the design and implementation of the action plan based on the results of the research.

The first paradigm, PAR (Participatory Action Research) changes the way we think about research by making research a participatory process. PAR (Participatory Action Research) itself is a necessary condition where people play a key role in it and have relevant information about the social system or community, which is under study. Research 'subjects' are better referred to or referred to as community members, and they participate in the design, implementation, and execution of research

PAR (Participatory Action Research) is also a shift in the sense that it includes elements of action. PAR (Participatory Action Research) involves conducting research to define a problem as well as applying information by taking action towards solutions to defined problems. Community members participate in the design and implementation of a strategic action plan based on research results.

The second paradigm, PAR (Participatory Action Research) is the process by which communities seek to study problems scientifically in order to guide, improve, and evaluate their decisions and actions. Research methods that have been used by academics and researchers in our community can actually be a challenge and a threat to a community. The relationship between

⁸ <http://ejurnal.pps.ung.ac.id/index.php/AKSARA/index>, di unduh tanggal 29 Oktober 2021

scientific research (intellectual research) can be both intrusive and exclusive. These two types of research can also eliminate important and vital parts of a research project namely real life experiences, dreams, thoughts, needs, desires of community members.

PAR (Participatory Action Research) offers methods to change the nature of the relationship between people and organizations that research and development projects are usually pursuing. This relationship includes how we understand our role as facilitators, not as experts, how we manage relationships with educational institutions and business institutions, and how we work with each other as administrators or community members.

b. Research procedure

The principle of strengthening is done First, learn from reality or experience. This first principle emphasizes that what is the object of reinforcement is that which has something to do with reality and needs. So this reinforcement departs (sources) from reality and needs. Existing concepts or theories are used to assist in analyzing reality and needs. Thus, no one's knowledge is higher than another's. Because in reality, everyone has a different experience. The experience must be recognized as a capital in developing new knowledge to provide reinforcement.

Second, Not patronizing. Based on the first principle, in this strengthening process there is no "teacher" and no "student being tutored". Everyone involved in this reinforcement-oriented community is both "teacher and student" at the same time. Both of them pay attention to the object being studied, namely the strengthening of socio-religious behavior.

Third, this strengthening process is carried out in a dialogical manner, the process that takes place is no longer a one-way "teaching-learning" process, but a dialogical learning process. A dialogical learning process is a learning process that ensures "active and critical communication" in various forms of activities, such as learning about religion by promoting dialogue and question and answer, playing a role in all Baryatamana activities, both learning and being active in social and religious activities. in society.

c. Assistance and research techniques

1. Social Setup (Designing Humanitarian Communications)

In social preparation this means knowing and understanding the community. In this process the facilitator mingles with the community to recognize and understand the community. Through inculturation that is built, it will create communication with the community

Because the researcher thinks that if the communication that is built with the community is strong, it will be easier to build community participation in helping researchers. Social preparation is carried out by understanding unorganized groups in society, understanding the roles and functions of institutions that exist in society and recognizing traditions carried out by the community.

2. Community Research Social Problem Diagnostic

That is analyzing the problems that exist in society. By knowing and understanding the daily life of the community, the facilitator can identify problems. In addition, the facilitators also conducted FGDs with the community to find out and understand the existing problems.

3. Planning

Planning is the planning of activities that will be carried out in an effort to answer the problems that become the anxiety of some people related to socio-religious behavior.

4. Political Action

Forming a community with all activities that support change activities as well as strengthening religious social behavior. This is done for troubleshooting. By building leadership or a leader who can organize the community and can conduct targeted analysis so as to encourage the process of transparency for all parties and all problems. This activity is carried out with community participation and the action taken is to answer the expectations of the community. The participation that is built is interactive participation, where ideas in various activities starting from planning and evaluation involve the active role of the community.

5. Reflection

That is the action of the results of activities or assessing the success and shortcomings of all activity components towards changes or improvements in socio-religious behavior that are the vision of the community

B. DISCUSSION

1. Planning and Form of Service

a. Baryatamana Historicity

Baryatamana stands for "Barzanji, Yasin, Tahlil and Manaqib". This is an association that was founded based on the anxiety of several members of the community including the author which was partly due to several phenomena in the Sidokerto community, Pati District, Pati Regency, which at that time had habits that were not very comfortable in terms of social awareness and religious behavior because they were still very far from expectations when viewed from the perspective of social life and religious behavior in society.

This association was formed with members consisting of men who live in RW 01, Sidokerto Village, Pati District. At first, this activity was designed to change some of the habits of the community members which were considered very lacking in terms of their socio-religious behavior. These phenomena include the lack of concern for religious activities, the possibility of something like this happening because the religious education of the community members is still in the minimal category, as one of the proofs is that at that time there was no religious education institution established in the village of Sidokerto.

In addition to the above phenomenon, another habit that residents do is when a resident dies, they are still waiting for an invitation to attend and pray for him. in another position, family members of the deceased must prepare envelopes as a reward for the presence of local residents who pray for up to seven days of his death.

Based on some of the phenomena that have occurred above, the establishment of Baryatamana has several objectives, First, to increase awareness in socio-religious behavior, especially participation when a member of the community dies and needs assistance both socially and religiously.

Second, increasing religious scientific insight for community members, especially related to worship practices or other knowledge about Islamic laws around worship and third, increasing harmony among community members, which with different conditions and statuses of community members causing the intensity of meetings between residents to become less frequent, the activities of this community become an arena for strengthening social ties.

b. Forms of activity

1) Increase awareness in socio-religious behavior

The efforts made by the "Baryatamana" community in increasing awareness of socio-religious behavior are first, by holding a habit of reading barzanji, yasin tahlil and manaqib every month with anjangsana to each member's house in turns. The increase in social behavior in routine activities is discussed with the presence of anjangsana to the houses of residents who have their turn voluntarily providing perfunctory dishes with no strings attached. The attitude and sincerity to come to the residents' homes is one form of change or improvement in attitudes that previously had begun to decrease.

While the second, the increase in religious behavior is also formed from the habit of reading this barzanji, tahlil, yasin and manaqib, because with the habituation carried out in congregation with all members of the community, this condition is also an effort to get used to personally if you need to read one of them well. when it will be used as a personal routine or if needed.



The picture above is Baryatamana's routine in one of the houses of residents who are members

In addition to the routine activities that have been scheduled, all of the members of this Baryatamana also often come voluntarily or are conditioned to read yasin tahlil when a member of

the community dies. Likewise, it will come sincerely if it is needed to read barzanji for respect for the birth of a family baby, even read manaqib at certain moments if the residents need it.

This activity is in line with the expression of Aristotle, who said that humans are "zoon politicon" social creatures who are very happy to live in groups but humans are also religious creatures (homo religious). For humans, religion is a guide to behave and apply it in behavior.⁹

2) Adding insight into religious knowledge

Providing additional religious insight is also one of the goals of establishing this association, with the hope that a person's religious social behavior will be able to change and increase if it is based on increased religious scientific ability or competence as well. These hopes are realized by additionally reciting certain books thematically adapted to the presenter or the existing moment. The recitation in this community is delivered thematically with the hope that it will be easy to understand and practical for members of the community or members of the general public who participate who still lack religious knowledge.



The picture above is one of the thematic studies

In the study, the presenter studied thematically about the virtues of the prophet's prayer, whose basic study was taken from the book of Minhajul Abidin by Iman Ghazali. Submission of material with this theme is also based on adjustments to the moment of the month of Maulid, the month of birth of the Prophet Muhammad. The presenters who delivered came from members of the baryatamana community themselves who were considered to have more religious scientific competence than others, or seen from their religious educational background.

As another effort to increase this religious insight, Baryatamana also tries to invite certain Kyai at a time according to the members' agreement. This effort is carried out with the aim of refreshing the religious competence of members to experts. The material provided by the kyai depends on the kyai's own will, but what is clear is that it is adapted to the conditions of the baryatamana members both in terms of scientific competence and practically.

⁹ Herimanto dan Winarno, 2012, *Ilmu Sosial&Budaya Dasar*, (Jakarta Timur:PT Bumi Aksara), h.44

Why understanding religion for society is of very urgent importance, all because understanding religion is a very important role in human life and life, because religion not only regulates human life in the world, but also regulates how life will be in the hereafter. Religion also teaches moral values and invites humans to do good in their relationship with nature and fellow human beings. Therefore, it is very necessary that such systematic formulation efforts can be built through a holistic and comprehensive appreciation and experience of religious teachings, including aqidah, worship, and muamalah. As long as the understanding of religion is lived partially and is fragmented and incomplete, during that time the achievement of the glory of each of its adherents will be mere rhetoric.¹⁰

3) Increase harmony between citizens

Harmony between citizens has become a very important thing in these recent times, in fact, today's society is more likely to be individualistic than in previous years. All of this is motivated by the busyness of each resident who does not have free time to gather together with neighbors or other members of the community. Conditions like this are not impossible to cause a decrease in harmony, or cause the erosion of harmony between residents or even someday become the cause of the loss of harmony between residents as well.

In response to this increasingly worrisome condition, there are several activities carried out to be one way to improve socio-religious behavior in the field of harmony or concern between residents. These activities are carried out through, first, anjangsana activities. This activity is carried out between community members who cannot gather at any time can gather in one container and carry out the same routine. All of this was scheduled by Baryatamana with the hope of becoming a solution in increasing harmony between citizens. Why is that, because this event can bring together many residents to chat with each other, discuss and even work together which has recently been very rarely done in social life, especially in urban areas such as in this village of Sidokerta RW 01.

With the anjangsana activity in which several routines of religious practice are carried out, it becomes a great hope for service actors and the community who have the same concern, that harmony, togetherness and social care will be formed through religious nuanced activities. As stated by Durkheim, that Religion can also be defined as the determinant of human life, namely a bond that unites the human mind with the mysterious that rules the world and the self that he is aware of and things that cause peace when tied to these things.

Second, Baryatamana coordinates members to visit and make voluntary donations if a resident is sick or dies. In this coordination process, community members jointly provide physical and non-physical assistance in the form of voluntary contributions to help the sick or dead. Usually, it starts with initial information in the Watshapp group of the community which contains notifications that there are members or residents who are sick. From there, it was followed up with a meeting to provide donations in the form of physical or non-physical assistance according to their respective abilities.

Third, carry out the sacrifice together by working together. This activity began with the socialization of who would carry out the victims of the Baryatamana members themselves, then they

¹⁰ Jalaluddin Rakhmat, *Psikologi Agama* (Jakarta: Raja Grafindo, 1996),h. 24

were slaughtered by mutual cooperation, cleaned and distributed to the community as well as by mutual cooperation.

As the last activity carried out by Baryatamana is holding a "waste bank". This waste bank is held with the aim of coordinating community members who have waste or unused items to be deposited together in one place, and if it is possible, then sell it. The proceeds of the sale are given to orphans and poor people who live around the village of Sidokerto, especially residents in RW 01. This activity is carried out regularly with the coordination of several members of the "Baryatamana" community.

2. Implications of the existence of "Baryatamana"

The existence of reinforcements in the religious field, both with thematic recitations and other religious practices, has a very significant impact. Community members, especially members of the community, who initially had very little knowledge and ability to practice their religion, have gradually changed and improved. For example, at first they could not even know how to read yasin, tahlil, barzanji let alone manaqib, now they have started to be able to follow because they regularly listen to them and try to follow their readings.

Meanwhile, in the socio-religious field, the behavior of the community can increase tremendously because there is always coordination from several people who are responsible for managing social religious activities if anyone needs help and a helping hand from members both in terms of financial and non-financial.

C. CONCLUSION

Based on the dedication carried out by the presence of "Baryatamana", it can be concluded as follows:

1. Baryatamana was established with the aim of increasing the socio-religious competence of the community members as well as being able to apply it to their daily behavior.
2. The forms of activity are to provide religious assistance in the form of studies of related religious material and routine religious practices carried out in congregation. Meanwhile, strengthening the social sector is carried out by habituation in contributing to social activities, both in the form of social, religious and social.
3. The implication is to increase religious competence and socio-religious behavior for the people who are members and the general public around them

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NON-FORMAL EDUCATION FOR MSMEs BASED ON BUSINESS FINANCIAL MANAGEMENT COUNSELING

Aprih Santoso^{1*}, Sri Yuni Widowati², Saefudin³, Mukhamad Rikza⁴

^{1,2,3}Faculty of Economics, Universitas Semarang

⁴Faculty of Tarbiyah and Teacher Training, UIN Walisongo Semarang

*Email: aprihsantoso@usm.ac.id

ABSTRACT

Micro & small business in Tegalarum village is one of the micro & small business groups in Mranggen District, Demak Regency. The majority of these micro & small business entrepreneurs do not have skills in the field of finance, especially cash flow statements (cash flow statements). Therefore, non-formal education activities are needed in the form of counseling aimed at providing non-formal education through an outreach approach to the preparation of cash flow reports so that these reports can be accounted for and accountable.) which has been prepared by the Indonesian Institute of Accountants (IAI) as a standard compiler for cash flow reports, so that this report can later be accounted for and can be read by parties with an interest in the report. The activity method in the form of a participatory training approach is carried out through several activity steps, namely: counseling, training and monitoring and evaluation.

As for the results of non-formal education activities through counseling that has been carried out, it is known that micro & small business entrepreneurs in Tegalarum Village, Mranggen District, Demak Regency have been able to increase their knowledge and skills in making financial reports, especially cash flow reports.

Keywords: transactions, cash, finance, SMEs

ABSTRAK

Usaha mikro & kecil desa Tegalarum merupakan salah satu kelompok Usaha mikro & kecil Kecamatan Mranggen Kabupaten Demak. Mayoritas pengusaha Usaha mikro & kecil tersebut belum mempunyai skill dibidang *finance* khususnya *cash flow statement* (laporan arus kas). Oleh karena itu, dibutuhkan kegiatan pendidikan non formal berupa penyuluhan yang bertujuan memberikan pendidikan non formal melalui pendekatan penyuluhan penyusunan laporan arus kas agar laporan tersebut dapat dipertanggungjawabkan dan akuntabel Dalam penyusunan laporan arus kas tersebut telah diatur dalam Pedoman Standar Arus kas kuntansi Keuangan (PSAK-45) yang telah disusun oleh Ikatan Akuntan Indonesia (IAI) sebagai penyusun standar laporan arus kas, agar laporan ini nantinya bisa dipertanggungjawabkan dan dapat dibaca oleh pihak-pihak yang berkepentingan terhadap laporan tersebut. Metode kegiatan dalam bentuk pendekatan *participatory training* dilakukan melalui beberapa langkah kegiatan.yaitu : penyuluhan, pelatihan dan monitoring serta evaluasi. Adapun hasil kegiatan pendidikan non formal melalui penyuluhan yang telah dilaksanakan diketahui bahwa pengusaha Usaha mikro & kecil desa Tegalarum Kecamatan Mranggen Kabupaten Demak sudah mampu meningkatkan pengetahuan dan ketrampilan dalam membuat laporan keuangan khususnya laporan arus kas.

Kata Kunci: transaksi, kas, keuangan, UKM

INTRODUCTION

The Law of the Republic of Indonesia No. 20 of 2008 concerning Micro, Small and Medium Enterprises (MSMEs) it states that: (1) Micro-enterprises are productive businesses owned by individuals and or individual business entities that meet the criteria for micro-enterprises, have a net worth of at most Rp 50,000,000 (fifty million rupiah) excluding land and building for business premises; or have annual sales of at most Rp. 300,000,000.00 (three hundred million rupiah). (2) Small business is a productive economic business that stands alone, carried out by individuals or business entities that are not subsidiaries or branches of companies that are owned, controlled, or become a part, either directly or indirectly, of medium or large businesses that meet small business criteria. Have a net worth of more than Rp. 50,000,000.00, excluding land and buildings for business premises; or have annual sales of more than Rp. 300,000,000.00 up to a maximum of Rp. 2,500,000,000.00 (3) A medium-sized business is a productive economic business that stands alone, which is carried out by individuals or business entities that are not subsidiaries or branches of companies that are owned, controlled, or become part of either directly or indirectly with small business or big business. Have a net worth of more than Rp. 500,000,000.00 up to a maximum of Rp. 10,000,000,000.00 excluding land and building for business premises; or have annual sales of more than Rp. 2,500,000,000.00 up to a maximum of Rp. 50,000,000,000.00. On the other hand, according to Janrozi (2018), MSME actors play a very large role in advancing the Indonesian economy so that MSMEs become an alternative provider of employment opportunities with various innovations produced and can reduce existing unemployment.

Financial statements are a very important tool in obtaining information regarding the financial condition and results achieved by the company. Because the report is historical, it provides information about what has happened, so there is a gap in the need for information. Financial statements to be prepared by a company in Indonesia must refer to the applicable rules, namely as stated in the Financial Accounting Standards, which are prepared by the Indonesian Institute of Accountants. Financial statements can also be used as a reference to see financial conditions and can also be used in determining company performance (Rahmah & Komariah, 2016).

Checking for inefficiency or not being able to see all of these financial components (Syamsudin, et. al, 2019). For example, a manager in a large company has the power in terms of delegating some of their responsibilities to lower management (Setiawati, 2018). As for small business organizations, usually the business manager is someone who has business capital. Cash is the most liquid asset that determines the smoothness of the company's finances. To be able to obtain information about cash receipts and disbursements, a cash flow statement is made. It is a must for companies to include cash flow statements in their annual financial statements, making users of cash flow statement information as a tool for analyzing company performance increasingly important (Subani, 2015). The results of previous research from Riyanto et al. (2021) stated that cash flow from operating activities greatly affects financial performance, especially on the factors of current liabilities, working capital and net income. This is also supported by the results of previous research from Pratiwi et al. (2020) which states that stable financial performance is strongly influenced by cash flows from operating activities.

So far, in their business activities, the recording carried out by micro & small business entrepreneurs in the village of Tegalarum, Mranggen District, Demak Regency is still conventional, aka still using manual business records, which takes time and takes energy and thought, coupled with the risk that the records can get confused. / lost, messy, and untidy in the preparation of the

report. So, it is very necessary for clarity and transparency when managing the business assets of micro & small business entrepreneurs in Tegalarum Village, Mranggen District, Demak Regency. These micro & small business entrepreneurs are expected to be able to manage their business assets as well as possible and be accountable. However, at the present time, there are still many limitations in managing the financial management of entrepreneurs in micro & small businesses in Tegalarum Village, Mranggen District, Demak Regency, such as not keeping cash flow records so that it is difficult to know the exact cash position of the village micro & small business entrepreneurs. Tegalarum, Mranggen District, Demak Regency.

Given this problem, the PkM Team of the Faculty of Economics, University of Semarang deems it necessary and has an interest in drafting a cash flow report for micro & small business entrepreneurs in Tegalarum Village, Mranggen District, Demak Regency so that business management for cash is better, and business reporting on cash flows is appropriate. with Guidelines for Financial Accounting Standards (PSAK) 45. The preparation of cash flow business reports that meet the Guidelines for Financial Accounting Standards (PSAK) 45 can increase the role of micro & small business entrepreneurs in Tegalarum Village, Mranggen District, Demak Regency, so there is a need for non-formal education in the form of counseling in compiling a cash flow business report in accordance with the Financial Accounting Standard Guidelines (PSAK), considering that not all of the micro & small business entrepreneurs in Tegalarum village are educated in Finance or Accounting so that they can be accounted for. Widianinggar & Sari (2018) stated, besides that, they must be able to find out how the financial position is correctly and systematically.

Based on the description, the partner's problem can be formulated, namely the lack of understanding and skills on how to prepare cash flow business reports by entrepreneurs of micro & small businesses in Tegalarum Village, Mranggen District, Demak Regency. Therefore, there must be a solution, namely the PkM Team of the Faculty of Economics, University of Semarang offering non-formal education, namely counseling on the preparation of cash flow business reports to partners.

The purpose of this PkM is in the form of non-formal education through the provision of counseling, namely the preparation of cash flow reports for micro & small business entrepreneurs in Tegalarum Village, Mranggen District, Demak Regency so that they can increase their knowledge and skills so that they become understanding and skilled in compiling cash flow reports in accordance with the Accounting Standard Guidelines. Finance (PSAK) 45.

METHOD

Non-formal education partners through counseling on the preparation of cash flow reports at this PkM are micro & small business entrepreneurs in Tegalarum Village, Mranggen District, Demak Regency. The activity of compiling a cash flow business report in this PkM uses a participatory training approach, which is an approach that focuses on the full participation of micro & small business entrepreneurs in Tegalarum Village, Mranggen District, Demak Regency. to achieve the non-formal education goals of this PKM. The participatory training approach is carried out through the steps of this activity. namely: counseling, simulation and monitoring as well as evaluation of the preparation of cash flow reports for micro & small business entrepreneurs in Tegalarum village.

RESULTS AND DISCUSSION

Fahmi (2012), financial performance is an analysis carried out to see the extent to which a company has implemented by using the rules of financial implementation properly and correctly. Financial performance is a description of the company's financial condition in a certain period, both regarding aspects of fund raising and distribution of funds.

The company's cash flow statement can be useful for users of financial statements to assess the company's ability to generate cash and assess the company's needs to generate cash. In the decision-making process, users of cash flow statements need to evaluate what are the sources of cash receipts, what are operating, investment and funding expenditures for each period. A statement of sources and uses of cash is a way to find out the net change in cash flows between two points in time. The two time points are the date of preparation of the financial statements at the beginning and end of the period to be analyzed (Sanger et al. 2015)

Likewise in micro & small business organizations. The advantage of having financial reports is that the necessary and reliable information will be provided about financial statements that are displayed fairly (Widjaja, et al, 2018). Pardede et. al (2018) stated that the preparation of financial statements was prepared starting from various data sources, consisting of invoices, receipts, credit notes, copies of sales invoices, bank statements and so on.

This PKM non-formal education activity for the preparation of cash flow reports was given to micro & small business entrepreneurs in Tegalarum Village, Mranggen District, Demak Regency, which has been carried out well.

The steps for the activities are as follows:

a. Implementation of Non-Formal Education

(1) Counseling.

The implementation of non-formal education through counseling prepares this cash flow report at the Tegalarum Village Hall, Mranggen District, Demak Regency. The activity of compiling cash flow reports was attended by 22 entrepreneurs of micro & small businesses in Tegalarum Village, Mranggen District, Demak Regency. The PKM Team of the Economics Faculty of the University of Semarang started their presentation by explaining the importance of cash flow reports for micro & small business entrepreneurs in Tegalarum Village, Mranggen District, Demak Regency. To create financial transparency, micro & small business entrepreneurs in Tegalarum Village, Mranggen District, Demak Regency must prepare a cash flow report which includes: cash in and cash out. Cash and cash equivalents according to PSAK No. 2 (IAI: 2009:22) "Cash consists of cash on hand and checking accounts. Cash is the most liquid component of current assets in the balance sheet, because cash often undergoes mutations or movements and almost all transactions that occur in the company will affect the cash position. In this session, micro & small business entrepreneurs in Tegalarum Village, Mranggen District, Demak Regency seriously and carefully paid attention to and followed the training materials for preparing cash flow reports submitted by the presenters, namely on how to prepare cash flow reports. In addition, the presenters and other teams also paid attention to participants who had difficulty explaining and providing guidance.

(2) Report preparation training.

In the training session, preparing cash flow reports was carried out after counseling activities on preparing cash flow reports were carried out. The PKM Team, Faculty of Economics, University of Semarang, directly guides micro & small business entrepreneurs in Tegalarum Village, Mranggen District, Demak Regency in a simple manner that has been prepared to produce cash flow reports correctly. The condition of the guidance for the preparation of the cash flow statement is followed carefully and with full seriousness, which illustrates a sincere desire to be able to prepare a cash flow statement for its business. The provision of this understanding is also to provide an understanding of the use or utilization of financial resources owned (Subaida, 2019).

b. Monitoring and Evaluation

Monitoring and Evaluation in non-formal education activities through counseling cash flow reports aims to find out how far the success of micro & small business entrepreneurs in Tegalarum Village, Mranggen District, Demak Regency. Monitoring and evaluation is carried out during the non-formal education process through counseling and during discussions and questions and answers with micro & small business entrepreneurs in Tegalarum Village, Mranggen District, Demak Regency. The results of monitoring and evaluation, are:

1) PkM Process Monitoring and Evaluation

Monitoring and Evaluation during non-formal education through counseling on the involvement and ability of every micro & small business entrepreneur in Tegalarum Village, Mranggen District, Demak Regency in participating in this PkM activity. It is hoped that they can understand the need for a business report, namely a cash flow report and can be skilled in preparing cash flow reports for micro & small business entrepreneurs in Tegalarum Village, Mranggen District, Demak Regency. The majority of participants are able to understand the need to prepare cash flow reports and are skilled in preparing cash flow reports in accordance with the Financial Accounting Standards Guidelines (PSAK) 45.

(2) Monitoring and Evaluation Post PkM

Monitoring and Evaluation of post-non-formal education through counseling on the preparation of cash flow reports is carried out by observing the process of preparing cash flow reports that have been made by micro & small business entrepreneurs in Tegalarum Village, Mranggen District, Demak Regency. The success of this PkM can be seen from the skills in preparing cash flow reports by micro & small business entrepreneurs in Tegalarum Village, Mranggen District, Demak Regency. From the monitoring and evaluation results, micro & small business entrepreneurs in Tegalarum Village, Mranggen District, Demak Regency have succeeded and have been able to prepare cash flow reports in the form of cash in-flow and cash out-flow reports.

Table 1.
Results of the Implementation of Non-Formal Education

Type of PkM	Result of PkM
Non-formal education through Compilation Counseling Financial statements	Micro & small business entrepreneurs in Tegalarum Village, Mranggen District, Demak Regency have increased understanding and knowledge of financial reports
Non-formal education through counseling prepares an accountable cash flow report in accordance with the Guidelines for Financial Accounting Standards (PSAK) 45	Micro & small business entrepreneurs in Tegalarum Village, Mranggen District, Demak Regency have experienced an understanding of the preparation of Cash Flow reports
Monitoring and Evaluation of the implementation of non-formal education through counseling to prepare an accountable cash flow report and in accordance with the Guidelines for Financial Accounting Standards (PSAK) 45 Preparation of a Cash Flow Statement	As many as 90% of micro & small business entrepreneurs in Tegalarum Village, Mranggen District, Demak Regency are already skilled in preparing cash flow reports

The PkM activity material in the form of counseling is related to the material in the Financial Management and Introduction to Accounting courses, the results of this PkM can be used in the development of Financial Management and Introduction to Accounting teaching materials. Based on the questionnaire about the benefits and impacts that the participants experienced, it turned out that there were great benefits and impacts in order to improve the financial management of these PkM participants. The material for this PkM activity is related to the material in the Introduction to Accounting and Financial Management course. The results of this PkM can be used in the development of research in the financial sector.

CONCLUSION

- 1) Non-formal education through counseling prepares an accountable cash flow report and in accordance with the Financial Accounting Standards Guideline (PSAK) 45 can improve the knowledge and skills of micro & small business entrepreneurs in Tegalarum Village, Mranggen District, Demak Regency in terms of preparing cash flow reports.
- 2) Non-formal education through counseling to prepare an accountable cash flow report and in accordance with the Guidelines for Financial Accounting Standards (PSAK) 45 can simplify and shorten the time to prepare cash flow statements.
- (3) Through Monitoring and Evaluation of non-formal education through counseling, preparing cash flow reports will speed up and simplify the preparation of financial statements as a whole.

IMPLICATIONS

- 1) For education and teaching
The material for this PkM activity is related to the subject matter of Introduction to Accounting and Financial Management.
- 2) For PkM participants
It is necessary to implement independent practical applications in terms of managing MSME financial transactions, so that PkM participants are more trained and understand the

PkM material that has been given, and can find problems that can be further consulted with the PkM team for further assistance.

3) For research field

The results of this PkM activity can be used as a topic for research on the performance of MSMEs from a financial perspective.

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ASSISTANCE IN LEARNING TO READ AND WRITE THE QURAN IN THE ELDERLY AT BANK NIAGA ESTATE, TAMBAKAJI, NGALIYAN, SEMARANG

Muhammad Ahsin Adabi ¹, Rasyida Rifa'ati Husna ², Rifki Maheasy ³

¹²³UIN Walisongo Semarang

¹abyskuter123@gmail.com ²rasyida.abdullah@gmail.com , ³rifkimaheasy@gmail.com

ABSTRACT:

Kuliah Kerja Nyata (KKN) are activities that allow students to perform community service. Due to the COVID-19 pandemic, the KKN MIT DR XII at the Bank Niaga Estate, Tambakaji, Ngaliyan, Semarang was carried out differently from KKN in general, but nevertheless in the form of groups created freely by students, either online work system or directly in the field. From July, 7 2021 to August 20 2021, KKN was held at Bank Niaga Estate, Tambakaji, Ngaliyan, Semarang. The activity began with identifying the assets in the Bank Niaga Estate, so that it could be used for local community empowerment. There is still a dearth of interest in the community in reciting the Quran and due to the COVID-19 pandemic, there are no instructor wants to educate the elderly. As a result, the chosen activity is to assist the elderly in reading and writing the Quran (BTQ). This practice is taken place in the Roudlotul Jannah Mosque every evening asr on Friday and every evening maghrib on Monday-Saturday using a batch system in light of the COVID-19 pandemic. This research employs a qualitative approach with a descriptive approach. According to the findings of the study, the elderly had a strong desire to learn and were communicative, making it easy for the instructor to provide guidance. The elderly who have been studying for a long time can read fluently and comprehend the provisions of reading the Quran.

Keywords: Quran study, Elderly, Mentoring

PRELIMINARY

KKN are activities to implement student service to the community from the Tri Dharma of University. In light of COVID-19 pandemic and currently the Indonesian Government is implementing a Level IV *PPKM* or lockdown policy, this causes all activities to be different and limited, including student service activities, namely KKN. One of them is the Group of 35 *KKN MIT DR XII UIN Walisongo* where students participating in KKN hold service at the Niaga Bank Estate, Tambakaji, Ngaliyan, Semarang with a direct work system in the field and partly by online work program.

Bank Niaga Estate is located between campus II and III of UIN Walisongo Semarang, which entrance gate is to the north of campus 3 of UIN Walisongo. Which is 12 Km from the city of Semarang, precisely in Tambakaji Village, Ngaliyan District, Semarang City, and Central Java Province to be precise in RT 02/RW 14. Before becoming a Estate estate this area was vacant land and the majority of the population still worked as farmers. However, when the community was previously farming, now it has shifted to industry, the immigrant community is generally retired Bank Niaga and Bank Niaga employees who are middle-class and above, it can be said that social relations between individuals are individualistic which emphasizes the demands of work, namely leaving in the morning and returning in the afternoon. The more advanced the area is with the construction of

market offices and places of education, the selling value has increased and was previously filled by bank employees turning to non-employee workers and only nine families who are still employees of Bank Niaga, the rest are civil servants, teachers and lecturers. The multicultural community is not only Muslim, and the Muslim community itself, especially the elderly, places learning the Quran as something that is not a priority, so it seems that as long as the child has been included in the TPQ (Quranic Studies Class) in mosque, it is considered sufficient. The activity of reading the Quran in the elderly is still relatively low, this can be seen how to read the residents are still not fluent in reciting the reading of the Quran.

The arrival of the 35 KKN MIT DR UIN Walisongo students gave opportunities to the community where they hoped for a contribution from these KKN students in increasing the religious values of the community by realizing a religious education work program, especially mentoring in reading and writing the Quran for the elderly. Before the work program was implemented, the KKN students prepared several considerations for assets that owned at Bank Niaga Estate, Semarang. Given the lack of interest in citizen participation in religion, KKN students began to approach the Chair of RT 02, he is Bapak Nur Akhamdai, Bapak Nur Akhmadi asked that an activity be held that could increase the religious motivation of the community by providing an overview of the forms of activities such as reading and writing the Quran, *Yasinan* and *Tahlilan* with an online system or directly at the Raudlotul Jannah Mosque, due to the COVID-19 pandemic conditions, activities must be carried out in a limited and in accordance with the health protocols according to regulation by the Indonesian Government. So that the religious work program carried out by direct physical contact with the community is reading and writing the Quran (BTQ) which is divided per group with sessions, for one session there are two elderly people and two KKN student assistants.

The initial response to the holding of this work program received a positive response from the local community, they are well aware that learning the Quran is important, especially when they are elderly. In the process, many complaints were conveyed, the decrease in motivation in learning was due to the pessimism of the people's old age. However, we always try to convince and encourage the residents within 45 days, besides that we carry out observations and interviews to be used as research. This study refers to several focuses in the research, namely how the methods applied by members of KKN in the success of the learning process for reading and writing the Quran.

METHOD AND IMPLEMENTATION

The method used is the direct practice of reading the Quran with *Kitab Iqra'* starting from level 1 to level 6 for those who are not fluent and the Kitab Quran for those who have understood in reading and read Quran. In addition to listening to the elderly reading, the mentors provide religious science related to the science of the Quran, one example is the science of interpreting the Quran and also telling asbabul nuzul of Al-Quran so that it motivates the elderly to be more enthusiastic in learning the Quran. This activity takes place at the Roudlotul Jannah Mosque every evening after asr on Friday and evening after Maghrib on Monday-Saturday with a batch system.

RESULTS AND DISCUSSION

The mentoring activity carried out is one form of community service during the pandemic, especially access to all community activities is limited. In this case, reciting Quran is one of spiritual

efforts to fight COVID-19. This assistance is expected to be able to help the elderly who have difficulty in reading and understanding the verses of the Quran and as a companion tutor who facilitates the elderly in Bank Niaga Estate because it is close to their living environment.

Proficiency in reading and writing the Quran (BTQ) is a basic ability that must be possessed by Muslims, because the Quran is the holy book of Muslims revealed by Allah as well as a guide for human life towards the path of truth. Therefore, it is necessary to pay attention to the accuracy in reciting the Qur'an in accordance with the *makharijul* and the science of recitation. So every Muslim must learn from people who are experts in this field. Then in the skill of writing the Qur'an, one is able to recognize the letters of the Qur'an and know the correct writing rules. So that the skill of writing the Qur'an will help a person to recognize the meaning per word of the Qur'an. If an error is found in writing he is able to correct and provide the correct answer for the error. Because the wrong spelling of words in the Qur'an can produce different meanings. There are so many methods of reading and writing the Quran that are very popular in Indonesia to assist someone who wants to be able to understand, read, and write the Quran. This learning includes learning in mastering the material from letters, the nature of letters, and how to read properly and correctly. The methods used vary widely among the BTQ methods applied in Indonesia, namely:

1. Al-Bagdadi Method

The al-Bagdadi method is the oldest method in Indonesia, this method emphasizes the arrangement (*tarkibiyah*) with the *alif, ba', ta'* method ^[1]. This method is the initial method that is present in Indonesia which has 1 volume and the concept of understanding and learning emphasizes the introduction of hijaiyah letters to reading juz amma'. This learning method is very systematic so that the learner is able to understand well from the easiest understanding to the difficult one.

2. Al-Barqy Method

The al-Barqy method is a method of learning the Quran that is arranged in a practical way, so that students or students learn the Quran well and in a relatively short time. The use of the pronunciation is still simple, for example the words Jalasa and Kataba, a-da-ra-ja, ma-ha-ka-ya, ka-ta-wa-na. This method is very suitable for beginners because of its simple grammatical structure. The Al-barqy method is a simple book that is packaged as a guide to reading the letters of the Qur'an, this method uses the semi-SAS method, which is synthetic and analytic. The purpose of the pattern above is that the Albarqi method has the ability to separate letters, combine the sound of a letter and a word and strive for each structure to have meaning and be easy to remember.^[2] The principle of the Al-barqy method is to use a memory walkway to introduce the sounds and shapes of letters. Using the similarity of the shape and sound of the previous letter, to recognize letters that are not included in the memory walkway group. Directly introduced to conjunctive letters other than single letters. Immediately introduced *fattah, dhommah, kasroh, tanwin*, short-length the *harakat* and *tajwid*. So this method is also suitable for adults who are just learning *BBAQ*, because the system is relatively strong connecting the left and right hemispheres of the brain.

3. Umami Method

The Umami method is a BTQ method that is used in learning to read the Al-Quran which is easy to please and touch the heart, which was created by the ummi foundation. The strength of the quality built by the Umami Foundation consists of 3 things, namely: quality

methods, quality teachers, quality-based systems, namely good quality. Ummii which is from Arabic means "my mother" (the word "Ummun" with the addition of *ya' mutakalim*). We as humans must respect and remember Mother's services. There is no one who is the most meritorious to all of us except our parents, especially Mother. Mother who has taught us many things, also taught us knowledge. In learning to read the Qur'an the Ummi method uses an approach. The approach is a mother's approach which is essentially a mother's approach so that it will facilitate students in the BTQ learning process.

4. Tartil method

Is a method of learning the Quran that is practical and fast. This method consists of two series, Tartil 1 and Tartil 2. The focus of understanding is letter recognition, reading in one line, sukun, musyaddah, and tanwin. In the learning process, students who read will be accompanied by distinctive tartil songs. Which this song has been adapted to the provisions of the rules of tajwid science. The reading of this tartil is expected to provide a new atmosphere in learning to read the Quran which of course is expected to provide convenience in understanding each reading.

5. Yanbu'a Method

This method was developed by KH.M Arwani Amin. The method is based on the level of understanding of the Quran, then read, write, and understanding the rules of reading al-Quran And true to the volume Pre-kindergarten, until volumes 7. Penulisannya use rasm Usmani^[3]. This method in addition to reading, is also taught how to write properly and correctly in accordance with the Ustmani Rasm.

6. Iqra' Method

This method is in the form of syaufiyah volumes 1 to 6 where this method is applied by direct reading method with easy reading to difficult level.^[4] This method begins with the introduction of letters, punctuation marks, sounds, word order. And the principle of recitation^[5] Learning the Qur'an with this method starts from introducing letters, punctuation marks, sound recognition and the arrangement of words and sentences that must be understood and read and developed further into more complicated words, sentences and readings accompanied by an understanding of the principles Tajweed that must be considered. Iqra books are also easy to get because they are sold freely in bookstores and in each volume of this Iqra' guide book, it is equipped with how to read and how to teach students. The advantage of the Iqra method itself is that it uses the CBSA method, so it is not an active teacher but students who are required to be more active. In its application, it uses classical (read together) private, as well as existentially (students with higher volumes can listen to their friends in lower volumes). Communicative means, if students are able to read well and correctly the teacher can give praise and appreciation. If there are students with the same level of learning, they may take turns reading about two lines with the tadarus system while the others are listening.

The process of implementing the Iqra method learning takes place through the following stages:

- a) Ath-thoriqoh bil-muhaakah, namely: ustad and ustadzah give an example of reading then the students imitate it properly and correctly.
- b) Ath-thoriqoh bil-musyaafahah, namely: students see the lip movements of Ustad/ustadzah and vice versa Ustad/ustadzah see the movements of the lips of students to

teach Makharijul letters and avoid mistakes in pronouncing letters, or to see whether students have correctly recited them or not.

- c) Ath-thoriqoh bil-kalaamish shorih, namely: The teacher must pronounce it clearly and communicatively.
- d) Ath-thoriqoh bissual limaqoo shidit ta'limi, namely: Ustadz or Ustadzah asks questions and students answer, or Ustadz or Ustadzah points to certain parts of letters and students read them.

From the explanation of the methods of reading and writing the Quran above, the researcher chose the Iqra method to be used as research material on BTQ for the elderly at Bank Niaga Estate, Tambakaji, Ngaliyan, Semarang. Al-Quram literacy assistance for the elderly at Bank Niaga Tambakaji Estate, Ngaliyan, Semarang, precisely at RT 02/RW 14, is a form of implementation of community service for group 35 KKN students to the community. The implementation of the Al-Quran mentoring learning for the elderly was carried out classically in one mosque by dividing per group with a maximum of two elderly students who recited the Quran to two student BTQ companions because they followed the government's policy not to gather in the COVID-19 pandemic. The beginning of BTQ learning is by opening greetings, praying together then for elderly students who are still not fluent in reading the Quran using the Iqra method or using the Iqra book with a reading companion first then elderly students follow, there are also some students who are used to reading al-Qur'an. -Quran in their respective homes so that the companions only listen to the readings of the elderly students who then if there is an error the companion corrects and corrects the reading of the Quran.

The mentor also has several methods in the BTQ mentoring process, namely by not forcing "elderly" students when implementing BTQ mentoring. In Knowles' statement that the involvement of students in running the program emotionally and intellectually is important in learning. Then the planning of students uses a system that involves Santi to formulate a lesson plan so that this can be in accordance with what they want.^[6] The main variants of learning are categorized into 3, namely temperament and personal intelligence, thinking styles and learning styles of participants.^[7] In the Raudhotul Jannah Mosque, the process of promulgation in learning is to minimize differences and use forms of cooperation. This is created because of mutual respect to find solutions. The companion also did not hesitate to praise the elderly santri if the makraj pronunciation and reading the verse was good with praise such as the words "good" or "leres". Apart from that, the companion also motivates the elderly to be enthusiastic about learning the Quran. The core of motivation is hope, hope itself is the desire to realize plans by developing plans to achieve goals, as stated by R Douglas.^[8] Meanwhile, according to Holmes, praise is an award given to others on the basis of what advantages they have.^[9] Starting from the results of research that elderly students prefer to get praise when reading the Quran where people on the basis of having advantages. On the other hand, the elderly students who experience difficulties are still motivated so that they do not lose their enthusiasm to learn to understand, read and write the Quran.

Based on the research that with the method applied by the companion (KKN students) to the description of the learning atmosphere of the elderly who take part in BTQ learning at the Raudhotul Jannah Mosque, elderly students are more appreciative of the differences in each student, the elderly can manage themselves the atmosphere of the classroom environment is more relaxed and relaxed. ,

the elderly like the atmosphere of a relaxed and not compulsive learning environment, because for the elderly, compulsory education cannot force the elderly to study, the elderly can create an atmosphere of learning environment that is familiar with each other so that the learning process can run as well as possible. During the learning process, the elderly participants showed good communication skills. During the learning process, the elderly participants seemed to enjoy the motivation to be sincere and needed praise, especially those who had learning difficulties. Elderly who have learned have an understanding and are more fluent in pronouncing letters and fluent in reading.

CONCLUSION

The form of community service for students of MIT-DR XII UIN Group 35 Walisongo which was carried out at the Bank Niaga Estate, Tambakaji, Ngaliyan, Semarang by teaching and mentoring learning to read and write the Quran (BTQ) for the elderly. The method is carried out by practicing reading directly and being listened to by a companion. The reading methods commonly used are Iqra and tartil al-Quran. The results showed that the elderly had a high enthusiasm for learning and were communicative so they were easy to give direction. Seniors who have been studying for a long time are able to read fluently and understand the provisions of reading the Quran well.

SUGGESTION

It is hoped that this mentoring activity can be carried out continuously so that the elderly residents of Bank Niaga Estate have time to learn the Quran and can help the elderly who have difficulty learning and understanding the Quran. In addition, it is hoped that KKN friends have a social spirit to be able to help empower around Estate, especially in their respective residences.

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INCREASING ENTREPRENEURSHIP FISHERMEN WIFE WITH SOCIAL CAPITAL OPTIMIZATION

Budhi Cahyono ^{a*}, Marno Nugroho ^{a**}

^a Sultan Agung Islamic University (UNISSULA), Faculty of Economics, Department of Management,

* budhicahtono@unissula.ac.id, ** marnonugroho@unissula.ac.id

ABSTRACT

One of the approaches offered to minimize poverty is through increasing the role of social capital. Social capital is very effective as a means to unite the community, especially those who have the same religious background. The existence of a leader figure and an emotional approach can influence members, especially increasing entrepreneurial skills for fishermen's wives. Competence can be developed through the empowerment of human resources who have sufficient skills, knowledge, and abilities. This community service is intended to improve entrepreneurial skills for fishermen's wives in Rowosari District, Kendal Regency through optimizing the role of social capital. Empowerment activities are focused on making fish crackers, through coaching, mentoring and supervision. In addition, appropriate product marketing models will be developed so that their products can be accepted in the market. The focus of service begins with providing business motivation, forming groups, the practice of making fish crackers, product packaging and labeling processes, and product marketing. This activity is expected to provide skills for participants, family income, and improve the welfare of the fishing community.

Keywords: Increased income, Social capital, Fisherman's wife.

INTRODUCTION

Symptoms of poverty are increasing in line with the multidimensional crisis faced by Indonesia. Poverty arises as a result of the development model in Indonesia which emphasizes excessive economic growth and ignores attention to the cultural aspects of the nation's life. In its development, the orientation to growth is tried to be balanced with the orientation to equity, one of which is seen in specific poverty reduction programs. The assumption of this paradigm is that growth is not sufficient so that there is a need for distribution and redistribution policies to improve the welfare of the poor. In the next development there was a paradigm shift towards community empowerment, where the poor were no longer seen as objects, but as actors of development, and the development process was directed at improving the quality of human resources. The concepts of people centered development and bottom-up development planning have become development discourses that are widely adopted in the public policy process. As a continuation of the community empowerment paradigm, the discourse of prioritizing poverty has developed. Thus poverty must be approached through the application of a comprehensive strategy that includes economic, social, cultural, political, legal and security (Darwin, 2005).

One paradigm that is still relevant is constructivism as an alternative in building the nation, especially in the context of empowering people to achieve social welfare. The constructivism paradigm emerged as a reaction to the notions of positivism and postpositivism which were considered wrong in expressing the reality of the world and had to be abandoned and replaced with

a more constructive understanding (Muslih, 2006). The final result is a truth from a combination of opinions that are relative, subjective, and specific (Mubarak, 2006). Referring to QS Al-Maaun (107:1-3) it is stated that Islam is a religion of empowerment, besides being a religion of movement or change based on QS Al-Ra'du (13:11). From these two letters that community development or empowerment is an empirical model of developing individual and collective behavior in the dimensions of good deeds (the best work), with a focus on solving problems faced by the community. There are the relationship between Islam and economy through a case study of Islamic entrepreneurs in Turkey. It analyzes the cultural politics of Islamic entrepreneurs and examines the Islamization of capitalism and the construction of entrepreneurial Islam by probing the interpretative activities of Islamic actors who deconstruct and reconstruct the relationship between Islam, economy and entrepreneurship (Taylor and Adas, 2006). Entrepreneurship from an Islamic perspective (EIP) is based on three interconnected pillars: the entrepreneurial, socio-economic/ethical, and religio-spiritual. We outline how Islam shapes entrepreneurship at the micro-, meso-, and macro-level, indicate how Islam may be considered an entrepreneurial religion in the sense that it enables and encourages entrepreneurial activity, review research streams interlinking Islam with entrepreneurship and management and outline promising research approaches (Gümüşay, 2015). The Christian church has a mandate to serve those in need, and social entrepreneurship seeks to solve the world's most pressing problems. The church's mission and the social entrepreneur's mission are virtually identical, and for many social entrepreneurs, their temporal work can provide a rich opportunity for deeply spiritual work (Fischer & Gandy, 2010).

The first general picture that can be seen from the conditions of poverty and socio-economic inequality in the lives of fishing communities is the physical facts in the form of the quality of settlements. Poor fishing villages will be easily identified from the condition of their houses. Very simple houses, woven bamboo walls, earthen floors or boards that look worn, thatched roofs and limited ownership of household furniture are the residences of labor fishermen and traditional fishermen. On the other hand, stately houses with all adequate facilities will be easily recognized as a place to live for boat owners, middlemen (fish) or large-scale traders, and shop owners (see Kusnadi, 2002; Sitorus, 2002). Conditions like those mentioned above, of course, will also be felt by women (wives) of fishermen. So that the role of women in improving the quality of fishermen's settlements is a must.

In order to succeed in the program to improve the living standards and economic welfare of the community, it is necessary to develop several sectors including the marine fisheries sector. Marine fishery production is currently still quite significant and is the basis of fishing communities and is one of the assets in supporting the nation's economy. In order to improve the standard of living and welfare, fishermen must be motivated to want to change their lifestyle and habits, for example the culture of living extravagantly, not accepting new inputs or innovations. Meanwhile, the phenomenon of society assumes that fishermen are often called poor people because they are synonymous with slum things (Suara Merdeka, November 4, 2020). The lifestyle that tends to be fun and glamorous when they catch fish, and they will sell all their wealth when there is no fish. This phenomenon can have an impact on being lazy, not creative, not innovative, and very high dependence on nature. From the description above, in empowerment, the problem that can be raised is how to increase the role of fishermen's wives by optimizing the social capital around them. This

empowerment has the scope of increasing family welfare through the creation of their independence. To achieve independence, it is necessary to increase management skills, entrepreneurship, and optimal use of social capital owned by Rowosari sub-district, Kendal district (PKK group, Dawis, recitation group, RT and RW level meetings, fisherman's wife union).

LITERATURE REVIEW

Characteristics of Community Empowerment

Community empowerment refers to the word empowerment which means strengthening, namely as an effort to actualize the potential that is already owned by the community. The community empowerment approach emphasizes the importance of independent local communities as a system that organizes themselves. With the community empowerment approach, it is expected to position the individual as a subject, not an object. Community empowerment is essentially an effort to increase the dignity of the community, especially those who are currently unable to escape the trap of poverty and underdevelopment, which means empowering is to help people find the ability to become independent (Khambali, 2015). Community empowerment seeks to position individuals as subjects in building themselves and their communities, so community empowerment must be carried out by referring to the characteristics of the target being empowered as a community that has special characteristics, backgrounds, cultures, ideologies, and personalities.

With differences in community characteristics, community empowerment efforts can vary from one community to another. For example, between farmers, fishermen, traders, and laborers. Likewise between rural communities, cities, hinterlands, suburbs. Empowerment must begin with the creation of conditions, atmosphere and climate that allow the potential of the community to develop which leads to the creation of independence of the target community as the goal of empowerment by utilizing existing potential. Empowerment actors are tasked with facilitating the birth of awareness of their own situation, potential and weaknesses, then departing from that providing motivation, support and guidance to develop existing potential.

Beginning with improving the quality of human resources, directed at developing natural resources, the environment, and existing potentials. The point is that the community is assisted by development or empowerment assistants to become an independent community and far from dependence. Therefore, a successful empowerment program is an empowerment that is able to recognize itself, its potentials and weaknesses, is able to make decisions for its own community, is able to launch the right program to advance its community, is able to move and dynamic its community, and is able to overcome its own problems. when a problem arises. The basic capital of empowerment in the form of natural resources and human resources, must really be known and understood to determine the right approach, select programs, and declare goals and targets. In terms of the potential of community resources in relation to whether or not they are easily invited to carry out development, the condition of the community is divided into three groups: (1) driving forces, (2) defensive forces, and (3) disruptive forces. Organisations had used social entrepreneurship strategies to achieve the mission of empowering native communities and mobilising them towards independence (Idris & Hijrah Hati, 2013)

Social Justice and Social Welfare

According to the Indonesian dictionary, justice means: (1) equal, impartial, impartial; (2) siding with the right, holding on to the truth; (3) appropriately, not arbitrarily. Justice is a prerequisite for the creation of prosperity. A society that feels fulfilled the elements of justice in its daily life, it can be used as a basis for achieving prosperity. In his book *Social Justice in Islam*, Sayyib Qutb explains that Islamic belief in human life makes social justice essentially justice as a whole because Islam does not divide individuals into body and soul or distinguish the intellectual side from the spiritual side. Prosperity is characterized by being safe, peaceful, and prosperous. Thus, social welfare is a condition of a prosperous society. The United Nations defines social welfare as organized activities aimed at assisting individuals or communities to meet their basic needs and promote well-being in harmony with the interests of the family and society. Social welfare is an institution or field of activity that involves organized activities organized by both government and private institutions aimed at preventing, overcoming or contributing to solving social problems, and improving the quality of life of individuals, groups and communities.

In Indonesia, the concept of welfare can be found in the Law of the Republic of Indonesia Number 6 of 1974 concerning the Basic Provisions of Social Welfare. The law reads:

A system of life and social, material and spiritual life that is filled with a sense of safety, decency, and inner and outer peace, which makes it possible for every citizen to make efforts to fulfill the best possible physical, spiritual and social needs for himself, his family. , as well as the community by upholding human rights or obligations in accordance with Pancasila.

From the above definition, it can be understood that Indonesia actually adheres to the concept of the welfare state with the Participatory Welfare State model which in the social work literature is known as welfare pluralism or welfare pluralism. This model emphasizes that the state must continue to take part in handling social problems and the implementation of social security, although in its operation it still involves the community. In general, the term social welfare is often interpreted as a prosperous condition, which is a condition of the fulfillment of all forms of life's needs, especially those of a basic nature such as: food, clothing, housing, education, and health care. This understanding places social welfare as the ultimate goal of a development activity.

In practice, a social worker can take two approaches in helping the community, namely the micro and macro approaches. The micro approach refers to the various skills of social workers to overcome problems faced by individuals, families and groups, using individual therapy and group therapy. Macro engineering is the application of social work methods and techniques in overcoming problems faced by society and the environment (social system), such as poverty, neglect, social injustice, and social exploitation. Three popular methods include: community development, human service management, and social policy analysis. In general, social workers can act as mediators, facilitators or companions, brokers, defenders and protectors. The performance of social workers in implementing and improving social functioning can be seen from several social work strategies as follows:

1. Improve people's ability to deal with the problems they are experiencing.
2. Connecting people with social systems and networks that enable them to reach or obtain various resources, services and opportunities.

3. Improving the performance of social institutions so that they are able to provide social services in an effective, quality and humane manner.
4. Formulate and develop legal instruments and regulations that are able to create a conducive situation for the achievement of justice and social welfare.

Social Capital

Welfare is not always measured by the community's ability to fulfill food life, but also the community is expected to be able to have the strength to survive and at the same time avoid the process of natural destruction. This shows that the existence of rural communities is not just the existence of a group of humans who have physically lived together for a certain period of time, but there is a spirit or social spirit that becomes the binding force of their collective life.

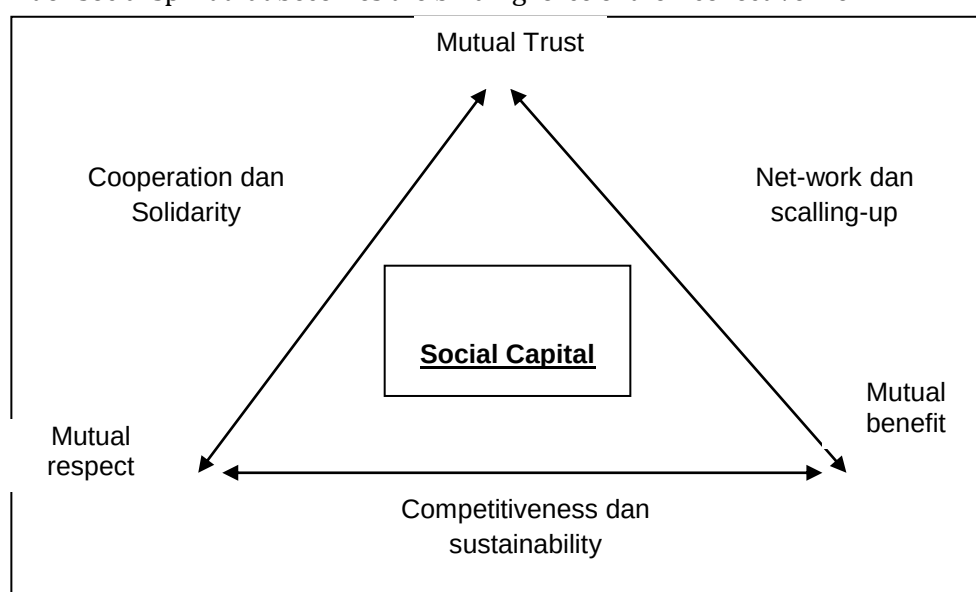


Figure 1.
Values as the Core Forming Social Capital

The formation of mutual trust according to (Pranaji, 2006) is the result of interactions involving community members in a neighboring group, hamlet-level associations, village-level organizations, and the development of a social network system across village boundaries, and the development of a social network system across village boundaries.

The values that appear in society can generally be seen from four things: (1) The establishment of a social system in rural areas that is highly competitive (productive) but has a humanistic face (not exploitative and intimidating towards fellow humans or society). (2) The establishment of a justice system that is based on the fulfillment of basic human needs (not imperialistic and negates social life). (3) The establishment of a solidarity system based on a mutual trust relationship between the elements forming the community system. (4) Development of opportunities to realize a relatively high level of independence and sustainability of community life, which is one of the most important parts of the existence of a society.

EMPOWERMENT METHOD

Empowerment Stages

1. Initial study of the location of empowerment involving the empowerment team with the village and sub-district apparatus, and the local village community.
2. Preparation of research proposals.
3. Implementation of empowerment activities which include: counseling and assistance in the field of management, entrepreneurship, and optimizing the role of social capital in the North Semarang District.
4. Monitoring and evaluation of the efforts made by fishermen's wives in North Semarang.
5. Assessing the empowerment performance in terms of the independence of the fishermen's wives and the level of welfare of the fishermen.

Community Empowerment Topics

In this empowerment activity, two kinds of topics will be given, namely theory and practice. At the theoretical level, material on: entrepreneurship, marketing management, product quality, product packaging will be given. Meanwhile, for practice, activities for making fish crackers will be given. The empowerment participants were 20 women who were related to fishing activities in the Rowosari District, Kendal Regency. Participants came from housewives, small traders, and producers of fish products.

Community Empowerment Design

Within the framework of the empowerment process, it will begin by identifying the characteristics of the targeted housewives, then developing management, entrepreneurship, and optimizing the role of social capital. The ultimate goal is to create independence for fishermen's wives in the hope of creating fishermen's wives and their families. The approach used in this study is a community-based empowerment approach (Empowering Community Based Development = ECBD) and a Mentoring Approach (Service Approach). This approach is used because in the implementation it involves more of the community, and through this approach a non-governmental group will be created that is able to work independently in a sustainable manner and they are no longer the object of development, but they are the subject of development. Community participation is very dominant to create an independent and prosperous society, both in the construction of infrastructure, socio-economic and improving the quality of human resources as well as in their maintenance activities.

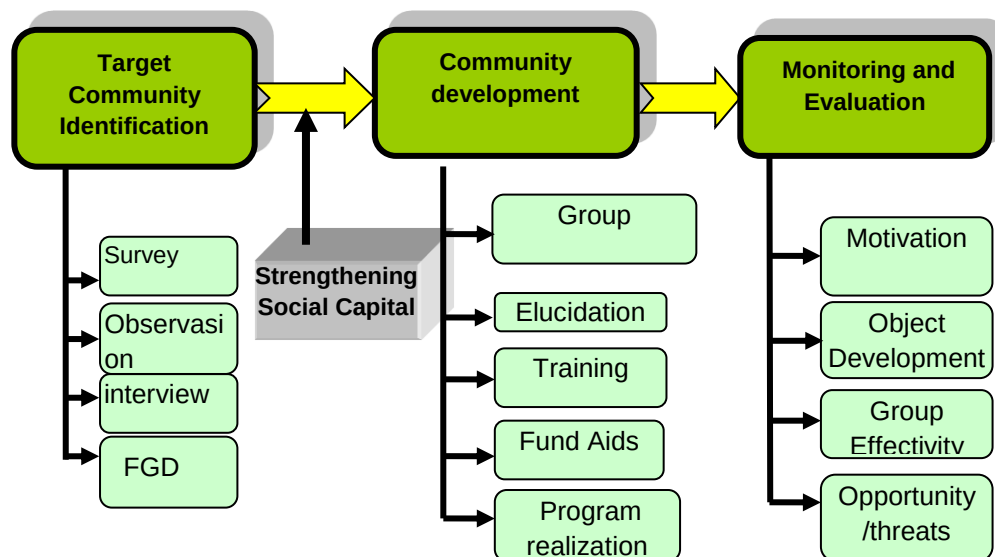


Figure 1. Community Development Design

The implementation of community service is designed based on three strategic stages, namely: the identification stage of the target community, the community development stage, and the monitoring and evaluation stage. In the first stage, it is intended to know more deeply about the characteristics of fishermen's wives as an initial reference in empowering. The characteristics of fishermen's wives will be assessed from various angles, including: activities carried out so far, their position in the community, other roles besides being fishermen's wives, level of education, participation in various social/community institutions. Identification of target communities will be carried out by means of site surveys, observations, in-depth interviews, and also focus group discussions with groups of fishermen's wives.

At the stage of community development, it is carried out based on the initial study data. Data on the number of fishermen's wives becomes important at this stage, then group division is carried out to facilitate empowerment activities. The groups that have been formed will then be treated with counseling and training in the field of management and entrepreneurship according to the needs of the fishermen's wives. Subsequent tools assistance will be given to groups that are ready to realize the work program.

The third stage will be monitoring and evaluating the activities that have been carried out. In the third stage, the level of motivation of the fishermen's wife community will be assessed in implementing community empowerment programs, so that it can be seen from the existing achievements for each activity carried out. Monitoring and evaluation (monev) is also carried out by assessing the development of each group in terms of business performance. Meanwhile, to assess the sustainability of activities, various obstacles and opportunities that can be optimized will also be explored.

RESULTS AND DISCUSSION

Overview of Community Service Locations

Rowosari village, Kendal district is a sub-district that borders the Java sea in the north, in the south it borders on Weleri sub-district, in the west with Batang district, and in the east with Kangkung sub-district. The condition of the people is very religious as evidenced by the many mosques that stand in the Rowosari district. In addition, with the potential that is mostly owned by marine products in the form of fish, shrimp, and other marine products. In its development, Rowosari sub-district in collaboration with FE Unissula and LPPM Unissula intends to develop village potential in a systematic and sustainable manner, in order to improve the welfare of its people. To achieve this goal, several meetings have been held involving the village, Economics Faculty of Unissula, LPPM, and community leaders in Rowosari Village. In these various meetings, future goals have been set, namely determining superior products in Rowosari Village.

Table 2.
Featured Products in Rowosari Village, Kendal District

No.	Name of Featured Product	Development Location	Village Coordinator
1	Crafts made from srimping (shellfish)	Dusun Tegalrejo	Riyanto
2	Assorted snacks made from squid	Dusun Tegalrejo	Bonari
3	Prawn crackers and starch crackers	Dusun Tegalsari	Kustiyanto
4	Typical Bakpao Rowosari	Dusun Gajah Oyo	Mahmud Rifa'i
5	Salted Eggs Rowosari	Dusun Saribaru	Izzudin

Meanwhile, in order to realize the various agreements that have been mutually agreed upon to be implemented, in their implementation, the Unissula economics faculty is operationally collaborating with the village head of Rowosari and the Mercy Universe Foundation. This collaboration has been carried out for quite a long time. And several forms of cooperation in the development of the Rowosari village community include: providing qordul hasan assistance to productive communities so that they can be more developed and independent. Providing assistance in production management (fish cracker products and dumplings), marketing management, financial management, and entrepreneurship. The activities of providing qordul hasan assistance and management assistance are carried out regularly (every two months) and continuously. It is hoped that with the help of management on a regular basis it can provide provisions for the people of Rowosari village to be more skilled and develop and be successful in doing business. The business that is developing and carried out by the residents of Rowosari village at this time is still very simple, and their goal is still limited to carrying out productive activities and to meet daily needs, and provide for family needs. Various productive activities carried out include: hawker stalls, selling rice bran, clothes, chicken noodles, fish crackers, traveling minions, spice or basic food stalls. In addition, there are also some mothers who use qordul hasan funds to meet the needs of diesel fuel for the boats run by their husbands. This qordul hasan assistance is very helpful considering that previously they bought diesel from middlemen which of course cost more, because they used a debt system.

Extension Topics

The counseling activities carried out by the Economics Faculty of Unissula community service team were based on the condition of the community in Rowosari village, Kendal Regency. The local community is very religious, so that extension activities are always associated with Islamic values and associated with entrepreneurship, production, and marketing activities. The community is a member of the universal grace taklim assembly in Tanjung Anom Village, Rowosari District, Kendal Regency, which has been under the guidance of the Economics Faculty of Unissula Semarang since 2007. In general, the local community is a lower-middle class community, so it is appropriate to make efforts to improve their welfare. The initial stage carried out by the Unissula FE team was to provide assistance voluntarily without any obligation to return it or called Qordl Hasan. This type of assistance is intended for economically disadvantaged communities. However, through recitation activities which are carried out regularly every two weeks, the Faculty of Economics of Unissula has begun to provide illustrations about the importance of doing business for everyone. Then the community is directed to do whatever business they can afford.

The first counseling material that was delivered was about Islam and Productive Activities. Islam really appreciates its people to carry out productive activities, even productive activities are better than sunnah activities. The responsibility of humans as caliphs on earth is to manage the resources provided by Allah efficiently and optimally so that prosperity and justice can be upheld. And one thing that must be avoided by humans is doing mischief on this earth. Thus, all economic activities aimed at making profit, without resulting in an increase in utility resources are not favored in Islam. Human needs include dlaruriyat, hajiyyat, and tahsiniyat. Dlaruriyat is divided into 5 points; protection of religion, protection of the soul, protection of reason, protection of inheritance, and protection of property. In Islam, this should be the reason for industry players, when they want to produce goods/services needed by consumers.

The principles of production in Islam;

- Based on Islamic values and maqashid al-syariah (protection of religion, soul, mind, lineage, and property)
- Priority production as needed; dlaruriyat, hijayat, and tahsiniyat
- Production activities must pay attention to aspects of justice, social, zakat, alms, infaq, and waqf.
- Managing natural resources optimally, not being wasteful, excessive, and damaging to the environment.
- Fair distribution of profits between owners and managers, management and workers.

The second topic is related to Entrepreneurship. With entrepreneurship, it is hoped that the participants will be able to understand the importance of the role of the entrepreneurial spirit in developing their businesses. Basically entrepreneurship is a courageous attitude to take risks in business. Dare and able to seize the opportunities that exist, as well as being able to start and create new things in business activities. Various kinds of entrepreneurship that exist in society

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CATFISH CULTIVATION USES BIOPHILIC SYSTEM IN PESANTREN FADHLUL FADHLAN, MIJEN, SEMARANG

Isna Rohma Ningsih

ABSTRACT

Pesantren Fadhlul Fadhlul Mijen Semarang is a bilingual islamic boarding school based on salaf's character. In addition to being equipped with Islamic religious knowledge that is very qualified, pesantren also tries to equip students to learn agricultural science, animal husbandry, commerce, carpentry, etc. So that the 'santri' (students) have independent ability to prepare provisions in the society. Santri is stimulated to be active in the community environment to learn independently through the process of guidance as a subject in community development. So a community empowerment activity was built in the pesantren environment. One of them is training and the creation of catfish ponds for biophilic catfish cultivation in pesantren Fadhlul Fadhlul, Mijen, Semarang. This activity is also pioneered as a business to generate interest in santri to start and build a business of its own based on the potential in the surrounding environment.

INTRODUCTION

Student Study Service team of MIT DR XII Group 38 of Walisongo State Islamic University got the location at Fadhlul Fadhlul boarding school at Wonorejo, Pesantren Village, Mijen Subdistrict, Semarang City. The establishment of the Pesantren Fadhlul Fadhlul is an embodiment of the commitment of Syauqi Semarang Foundation to create quality education for the community. The Syauqi Foundation was founded by Mr.DR.KH Fadlolul Musyaffa', Lc., MA., on April 13, 2012. Furthermore, the foundation developed the Pesantren Fadhlul Fadhlul in 2016.

Student Study Service team found many uniquenesses in Pesantren Fadhlul Fadhlul. Many kinds of knowledge that bring goodness are taught there. Pesantren Fadhlul Fadhlul formed his santri to have good morals, generations who are knowledgeable and practicable and actively participate in the community. The pattern of bilingual and salaf character of Islamic boarding school education is manifested in the study of turats books as an effort to serve the community. The provision of foreign languages is very important in the process of developing modern science, like Arabic and English.

In addition to the provision of a qualified religion and language, Pesantren also try to equip their students to study agriculture, animal husbandry, trade, carpentry, etc. So that the santri have the independent ability for provision in the community. Santri is stimulated to participate actively in the community environment so that they can learn independently through the guidance process as subjects in community development. So a community empowerment activity was formed in the Pesantren by training and making catfish ponds for biophilic catfish cultivation at the Pesantren Fadhlul Fadhlul Mijen. This activity was also initiated as an effort to develop pesantren's economy and arouse the interest of santri to start and build their own business based on the potential in the surrounding environment. Pesantren are also formed to be able to create something creative and act innovatively and be able to create market opportunities.¹

¹ Cahaya Khaeroni, dkk, Pemberdayaan Masyarakat Pesantren Berbasis Spiritual- Preneurship Melalui Sistem Pembudidayaan Lele Bioflok, Sinar Surya: Jurnal Pengabdian Kepada Masyarakat, Vol. 5. No. 1, 2021, h.21

Catfish farming was chosen as a pesantren business because it tends to be easier and more practical to use a biophilic system. This system does not need large land, so it will be more efficient for fish feed and water because the fish seed stocking system is high as well as environmentally friendly. The system is developed with profitable business segmentation so that can increase the market potential and selling value. Catfish production has two segments, which are aimed at the production of catfish and the enlargement segment, which is intended to produce the catfish ready for consumption.²

METHOD OF IMPLEMENTATION

A. Approach Method Used

Catfish farming uses a participatory approach, an approach in the form of participation and social mobilization in the community empowerment process. The very essence of this approach is to cultivate awareness of the importance of community as agents of social change, especially Pesantren Fadhlul Fadhlul students in the form of catfish farming with a biophilic system to build self-reliance.

B. METHODS AND IMPLEMENTATION MEASURES

a. Preparation of Ponds

There are various types of ponds that can be used for catfish farming. In the selection of ponds, environmental conditions, sources of funds and labor must be considered. The pools used can be earthen, concrete pools, and tarpaulin pools. Each pool has its advantages and disadvantages. The tarpaulin pool used at the Pesantren Fadhlul Fadhlul is a type of round and square tarpaulin pool. Tarpaulin ponds are a type of permanent pond that can be moved by adjusting the available land area. The pool is made with a tarpaulin as a water container and the foundation is made of iron or bamboo construction. The steps are choosing the location of the land, making iron or bamboo frames, installing tarpaulins, arranging water installations.

b. Preparation of Water

Wash the pond then rinse with clean water, dry to sterilize the pond, then collect the water in the tendon pond first, then sterilize it using dolomite lime at a dose of 300 grams/m³, manure and add probiotics as a plankton starter. Dry in the sun so that the seeds of disease and residual toxins from the waste die. Within 3-5 days the water will settle, take the top 20-30 cm of water from the bottom of the pond, put it into the pond that you want to cultivate, and then process it and prepare it for cultivation.

c. Preparation of Seed

There are 4 stages in the preparation of catfish seeds, for preparation so that later you can harvest seeds with maximum results.

1. Choose healthy catfish seeds

² Sartono Adiwidodo, dkk, Pembuatan Kolam Terpal Untuk Budidaya Ikan Lele di Pondok Pesantren At- Thohiriyah Terpatih Galak Slahung Kabupaten Ponorogo, Jurnal Pengabdian Polinema Kepada Masyarakat Vol.7 No. 1, 2021, h. 65

2. Separate large and small catfish, catfish is a type of cannibal, and chickens like to eat the same sex. So it can avoid the risk of death in catfish.
3. Adapt the seeds before sowing. You do this by submerging at the same time the plastic container/bag with a tilted state carefully, slowly for 15 minutes to 30 minutes. To provide the opportunity for fish seeds to adapt to the pond water environment as early as possible.
3. Ideally, the sorting process is done in the morning. Before sorting, fish should not be fed to avoid the stress that causes fish to vomit.³
4. Enlargement.

Leave the stocked seeds for 1-2 days, then feeding can be done 2-4 times a day, the feed used can be mixed with probiotics or vitamins (feed protein content of 31%-33% is highly recommended for early maintenance, using high protein), when giving a feed, must be regularly. According to the provisions of the day that has been scheduled until the right time to be harvested. hat has been stocked let 1-2 days, then feeding can be done 2-4 times a day, the feed used can be mixed with probiotics or vitamins (feed protein content of 31%-33% is highly recommended for the beginning of maintenance, using high protein), when giving a feed, should be regularly. By the provisions of the scheduled day until the right time to be harvested.

d. Disease Treatment

It turns out that the sick are not only humans, catfish can also get sick. Diseases that attack catfish are usually in the form of bacteria, protozoa, parasites, and the effect of water quality instability. Usually, catfish hang on the surface of the water, there are several causes:

- Bacterial infection
- Accumulation of toxic gases
- Fluctuation of water PH
- The bottom of the pool is dirty.

So how to prevent this from happening? The way to prevent it is to sterilize the water regularly and periodically, if the fish are still small, wait until the water is cloudy but if the fish are large, just 1 time a week or 1 time in 2 weeks.

With the existence of catfish cultivation, it is increasingly believed that Pesantren. Fadhlul Fadhlun deserves to be a place for community service because there are still many activities that can hone the skills of the students.

³ <https://perikanan.pamekasankab.go.id/mari-mengenal-teknik-budidaya-lele-tingkat-dasar.html>

CONFLICT OF THE HOUSES OF WORSHIP AND APPROACHES OF RELIGIOUS MODERATION: A CASE STUDY IN SUKOHARJO, INDONESIA

Refi Mariska

Program Studi Pendidikan Biologi, Fakultas Sains dan Teknologi,
UIN Walisongo Semarang
email: 2108086003@student.walisongo.ac.id

Alif Ghaffandi Tifan Ansyha

Program Studi Matematika, Fakultas Sains dan Teknologi, UIN Walisongo Semarang
email: 2108046033@student.walisongo.ac.id

Elina Lestariyanti

Dosen Program Studi Pendidikan Biologi, Fakultas Sains dan Teknologi,
UIN Walisongo Semarang
email: elinalestari@walisongo.ac.id

Abdul Malik

Dosen Program Studi Biologi, Fakultas Sains dan Teknologi
UIN Walisongo Semarang
email: abdul_malik@walisongo.ac.id

ABSTRACT

Indonesia is a multicultural and multi-religious country, so the social conflict based on religion is vulnerable. One of them is the conflict due to the construction of houses of worship by minority religious groups in the midst of the majority group. This social conflict has occurred in Sukoharjo Regency, Central Java. This research aims to explore the perception of the Sukoharjo community towards the construction of houses of worship and to analysis the understanding of religious tolerance in the Sukoharjo community. The research method used qualitative with a case study approach. Data obtained through interviews, observation and literature study. The results of the study indicate that concerns, misperceptions and phobias towards adherents of other religions are factors that trigger the rejection of the construction of houses of worship for minority groups in Sukoharjo. Dialogue, tawazun, tasamuh and ta'adul are the keys to avoid misunderstandings between inter-religious adherents and can maintain harmonious relations between religious communities in Indonesia.

Keywords: conflict, house of worship, moderate, religious

PENDAHULUAN

The term religion comes from the word religion (English) or religie (Dutch). According to W.J.S Poerwo Daminto, the lexical meaning of religion is belief in God, and so on as well as worship and obligations related to that belief. Meanwhile, according to Al-Syahrustani defines religion as a rule of God that encourages the soul of someone who has reason to hold God's rules with his own will, to achieve life in this world and happiness in the hereafter (Syukur, 2010). Abu Al-Kalam Azad revealed that religion remains one from different Shari'a. God's instructions remain the same in every age, under any circumstances they are conveyed to humans in the same way. The message conveyed that humans must believe in God Almighty and do good according to faith (Idrus, 2004).

Indonesia is not only known as a multicultural country that has various tribes and cultures, but is also called a multi-religious country in which there are various religions. There are six religions recognized by the state, namely Islam, Christianity, Catholicism, Hinduism, and Confucianism and others. The distinctive motto of "Bhineka Tunggal Ika" which is owned by Indonesia is to unite the Indonesian nation in a unified whole with a single bond called the Unitary State of the Republic of Indonesia (NKRI). The plurality of the Indonesian nation is a wealth, uniqueness and blessing in itself, but if it is not managed properly, the heterogeneity and plurality of the Indonesian nation can actually be a threat because of the potential for high social frictions to emerge. Heterogeneous regions in Indonesia also experienced the 'effect' of the plural predicate, so that there were many conflicts that caused great damage such as the Poso conflict (1998-2001), Sampit, Sambas West Kalimantan (1997, 1999-2001), Maluku, Maluku North (1999), and the Aceh conflict (1999-2005) (Halim & Mubarak, 2021).

In the last few years, social friction leading to conflicts based on different religious perspectives has become more and more common. The conflict that started from intolerance and violence based on religion is getting more intense in various regions in Indonesia. The Wahid Foundation in its research reports that in 2017 as many as 7.7-7.8% of the Indonesian population expressed their willingness to take extreme actions. Meanwhile, monitoring in 2019 found 184 incidents with 215 violations of freedom of religion/belief (Wahid, 2020).

Violence and intolerance caused by the refusal to establish houses of worship for minority groups by the majority group is quite common in Indonesia. Jamaludin (2011) in his research in Bekasi, he stated that conflicts that often occur between the majority and minority groups are the issue of permits for the construction of houses of worship. The change in the sociological system of rural communities that shifts to urban communities is also a factor that increases the opportunities for social friction. This is due to the growth of new values, norms, perceptions and interests so that religious sensitivity becomes high and it is easier for conflicts to break out in society (Jamaludin, 2011). The description of the establishment of houses of worship in East Kalimantan Province is based on at least three things, namely (1) houses of worship cannot be erected at all due to resistance from the majority group, (2) houses of worship can be established but after undergoing the process of relocation from their original position, (3) synagogue that can stand without any resistance (Sapriallah, 2017).

The attitude of tolerance between religious adherents that has been built up seems to have disappeared into the earth, replaced by an attitude of intolerance that is full of suspicion and blaming each other. The truest claim becomes a routine scene that is getting thicker, as if it is almost difficult and increasingly complicated to complete. According to Misrawi (2013) that the plurality of religions, ethnicities, cultures, and languages in Indonesia raises concerns among many people, especially regarding the rise of intolerance and violence.

The phenomenon of intolerance and conflict in the name of religion in Indonesia seems to strengthen the suspicion that religion is the cause of conflict, triggers acts of violence, and various behaviors that sometimes do not just give birth to hatred, but also enmity, and war between human beings. According to Kimball history shows that love, sacrifice, and devotion to others are often rooted in a religious worldview. At the same time, history shows the reality of religion which is

directly linked to the worst examples of attitudes and actions. It's not strange if then religion in the world is judged as something paradoxical (Huda, 2015).

One incident of intolerance based on religion has also occurred in Weru District, Sukoharjo Regency, Central Java, Indonesia. This intolerance attitude is the rejection of the construction of houses of worship for minority religious groups by a group of people who follow the majority religion in Weru District. The basis for rejecting the construction of the house of worship is still confusing in the community. Therefore, this study was conducted to explore the reasons and root causes of the problem so that it gave rise to an attitude of rejection of the construction of houses of worship by the local community.

This research was conducted using a descriptive-analytical method, namely research that focuses on social phenomena that occur around conflict events. Data were collected through in-depth interviews with a number of key persons and those involved, such as religious leaders who experienced rejection, religious leaders who refused, village officials, involved communities and the general public. Observations were made to trace the location of the incident and literature studies were also used to strengthen the data findings and analysis process.

RESULTS AND DISCUSSION

Indonesia is a country with a high plurality, especially in religious matters, it turns out that it has its own problems regarding the issue of inter-religious unrest. This issue can emerge and thrive in Indonesia because of the lack of public knowledge about the understanding of tolerance between religious communities. Indonesia with its proud motto "Bhineka Tunggal Ika" has in fact not been able to create an atmosphere of harmony between religious communities in a very plural country. The attitude of religious adherents who have an extreme understanding is the trigger for the sparks of inter-religious upheaval.

Tolerance in diversity has an important position and role in maintaining the integrity of the nation and state. The intolerant attitude of any religious group can be a trigger for conflict that endangers the integrity of the Unitary Republic of Indonesia. For decades, Indonesia has lived in a cool and peaceful atmosphere. Intolerance, and radical religious actions, are barely visible. Even if there is, it is only a small dynamic of religion and religiosity which is not difficult to reconcile and resolve.

Religion as a source of conflict has several causes, according to Ahmad Suedy, the conflict regarding the establishment of places of worship is the main cause of social disputes in the religious realm which often lead to destruction and burning in Indonesia (Suaedy, 2007). This comes to the fore because the existence of religion in society is represented through multiple faces. On the one hand, religion appears with a positive face through a set of morals and values that are good for its adherents, but on the other hand, religion appears with a negative face because it is the source of a series of conflicts that occur because of the misunderstanding of its adherents in understanding it and its exclusive attitude. The existence of this dual-faced religion raises a lot of debate among experts and thinkers. Religion is recognized as a basic need for humans, because it has never been found in history that there are people who are not religious (Bagus, 2006).

CONFLICT IN THE ESTABLISHMENT OF A HOUSE OF WORSHIP

1. Location Condition

The location of the crime scene is in Ngadisari RT 01/02, Ngadisari, Ngreco Village. The location is in the Ngreco Village area, which is one of 13 villages in Weru District. This village is the capital of Weru District, so it is quite crowded. As the center of government, there is the Weru District Office, the Weru Police Headquarters, as well as the 05/Weru Koramil Headquarters, and the old Tawang Market. With an area that is a strategic place and has the potential to become a residential area, Ngreco village is one of the densely populated villages. The very strategic location of Ngreco village on the edge of the main road that connects the Weru and Cawas sub-districts coupled with the location of the wer market which is not far from the village makes many people around who work as traders.

As an area that should be a meeting place for various cultures from several surrounding areas, Ngreco Village does not have a significant plurality in religious matters. After making direct observations around the Ngreco Village area, there is not a single place of worship of other religions there. The nearest religious minority house of worship is located quite far away and is in another village.

2. Disclaimer Chronology

One of the religious conflicts that occurred in Weru District, Sukoharjo Regency, Central Java, Indonesia, was the rejection of the construction of a Christian religious group's house of worship by a Muslim group. This incident occurred in 2010. It started with the need for an expansion of the orphanage which has been inhabited by more than 70 people in Karangmojo village RT1/i Weru, Sukoharjo. For this reason, the head of the orphanage then bought a plot of land in Ngadisari Hamlet, RT 1/1 Ngreco Village, Weru, Sukoharjo.

A number of efforts have been made, such as applying for an IMB (Building Permit) and a letter of approval from neighbors. However, the Ngreco Village Head and the Weru Sub-district Head refused on the grounds that the mal-administration of the permit to construct a building which had not been completed was then suspected of being the trigger for a demonstration by a group of Weru District people. In the demonstration, banners were used that read "the residents of Dusun Gabeng reject the construction of a place for certain religious activities (Christian)" and "reject the construction of a nursing home". In addition to the banners with the words of intolerance, leaflets were also used which were distributed in markets containing persuasive tones to demolish the orphanage building.

A resident who is a new resident who moved to Ngreco Village in 2016 said that he heard rumors in the community that the construction of the church was stopped and its construction was torn down because it was considered disturbing to local residents. However, after conducting interviews with other parties, as a witness, he said that in fact the construction carried out was not the construction of a house of worship but the construction of a nursing home which was also a place for worshiping its residents. From the results of searches that have been carried out by researchers to a number of communities, most people do not know the exact reason and chronology of the refusal.

It is known that the side who organized the refusal could not be asked for further information. In addition, a number of parties who are known to be directly involved in the refusal are not willing to provide information. So it is known that in this case it is difficult to prove the existence of a building of a place of worship. From interviews with several interviewees who live in the vicinity of the incident, it is known that they do not know for sure that the building will be built by a church or other means of worship. This shows that the refusal made by a group of groups and the community around the crime scene was not directly involved in the incident.

Based on a search of news stories such as in the editorial of In News Online, it was stated that the owner had received three warnings from the Public Works Service (DPU). In the construction demolition order signed by the Head of DPU Sukoharjo in 2012, he explicitly ordered the building owner to dismantle the building. Not only the chairman of the DPU, the Weru sub-district head also forwarded the aspirations of the residents to the Sukoharjo Regent and then the Sukoharjo Regency Regent issued the Sukoharjo Regent's Decree Number 503/786/2012, dated October 04 concerning Demolition of a Building Owned by Brother G who did not have a Building Permit.

3. Disinformation and Religious Intolerance

The incident that occurred in Ngreco Village is one of many events that also occurred in several regions in Indonesia. Conflicts that occur due to differences in opinion and beliefs lead to intolerance, even conflict and violence. The conflicts observed in the Ngreco Village community show that intolerance still occurs. The researcher sees that receiving incomplete or partial information triggers acts of intolerance. Such as the results of interviews conducted with the general public around the location of the incident which stated that they did not know for sure information about the construction of churches around the location where they lived. Several people also expressed no objection and did not oppose the construction of the house of worship. This is confirmed by research conducted by Ubaidillah & Hantanto (2020) which states that religious disinformation has a strong persuasive power that can ignite anger, hatred and a desire for revenge. As the incident that happened in Tanjung Balai, North Sumatra in 2016, namely the burning of temples and temples due to the spread of disinformation about a Chinese or Chinese who forbade the call to prayer (Kompas, 2016). It was further explained that the phenomenon of disinformation cannot be seen only as an individual problem, but is a cultural phenomenon. Community knowledge in an area is built through a process of past experience or information that forms past cultural experiences. So when there is disinformation about the opposing group, what often happens is the justification measured by identity, not actual factual conditions (Ubaidillah & Hantanto, 2020).

4. A Moderate Approach: An Effort to Avoid Intolerance

Religious freedom is essentially how inter-religious people respect each other and respect each other. This tolerant attitude towards adherents of other religions is actually a principle teaching in all religions. Berger in Nashir (2015) it is stated that religion functions as the sacred canopy or sacred protective terrace or nomos which means creating order in life and which leads people to avoid chaos and disorder.

In general, every religion brings people on a mission of peace and goodness. In particular, Islam has even become a religion that carries a message as a mercy for the universe. Grace for the universe has the meaning that Islam is universal, humanist, dynamic, inclusive, holistic and contextual. More specifically KH. Hasyim Muzadi revealed that the meaning of *rahmatan lil alamin* is Islam which provides peace and wisdom for all mankind (Rasyid, 2016). In a number of interpretations of the Qur'an it is stated that the word grace refers to the meaning of meekness, compassion and gentleness. These attitudes were addressed by Allah SWT to the Prophet Muhammad SAW as the Messenger of Allah.

The number of incidents of violence in the name of religion in Indonesia is an indication of the waning of tolerance. The violence is caused because between one religion and another, they have mutual suspicion. This suspicion has resulted in various frictions of conflict between religious adherents in Indonesia becoming easier to occur even with very small or simple triggers. Thus, freedom of belief is one of the teachings of Islam that really accommodates universal human rights principles. In Al-Quran Surah Al-Baqarah verse 256 states that Islam does not impose the will of others who have different beliefs.

Based on the above review, it can be understood that Islam actually teaches its people to be respectful, respectful, tolerant, inclusive, not to use violence, and to take a middle attitude in dealing with differences. This moderate attitude is actually the face of Islam taught by the Prophet Muhammad. Moderate is a derived word from moderation which means not excessive or means moderate. The Big Indonesian Dictionary defines the word moderate as the reduction of violence or the avoidance of extremes. So it can be said that a moderate attitude in religion is an attitude of reducing violence or avoiding extremes in religious practice (Kementerian Agama RI, 2019). Moderate attitude that recognizes differences, tolerance, respect for differences of opinion and does not impose one's will by means of violence is what can create a peaceful situation in Indonesia (Akhmadi, 2019). This peaceful situation means a comfortable situation for everyone because there is no violence and intimidation, especially in the name of religion.

With the many conflicts that occurred in the establishment of this house of worship, the Indonesian people also need to remember the noble identity of the nation. Indonesia is known as a friendly country, *tepo seliro*, smiling, likes to work together and so on. The identity of this nation has been growing for a long time and continues from generation to generation. In addition, Indonesia, which is known as a multicultural country, also presupposes the sociocultural conditions of the Indonesian people which are rich in culture and local wisdom. In a number of studies related to conflicts over the establishment of places of worship, it is known that local wisdom can be social capital to avoid and reduce conflicts (Halim & Pahrudin, 2020).

In addition, there needs to be seriousness from the central government in controlling policies issued by local governments which in fact issue many regulations, decrees, and regional regulations that legalize this intolerance. The policies issued can be used by interested parties who feel that they are given the freedom to make discriminatory decisions. There needs to be a joint commitment for law enforcement, policy makers, the academic community, the community to implement the understanding of Pancasila so that it can be carried out in accordance with applicable values

(Muharam, 2020). In addition, civil society can also play a role in encouraging the state to be fair in providing protection, security, and public services to all components of the nation regardless of their social and religious background. (Yusdani, 2018).

CONCLUSION

Indonesia is a country with high heterogeneity so the potential for social friction on the basis of race, ethnicity or religion is also high. One of the conflicts that occurred in Sukoharjo was the conflict that occurred due to the establishment of houses of worship. Therefore, multicultural understanding and awareness is needed that respects differences, pluralism and at the same time the willingness to interact with anyone fairly. In dealing with diversity, moderation is required. Moderate attitude is in the form of acknowledging the existence of other parties, having a tolerant attitude, respect for differences of opinion, and not forcing one's will by means of violence. The role of the government, community leaders, and religious instructors is needed to socialize and develop the insight of religious moderation on the Indonesian people for the realization of harmony and peace.

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CHEMISTRY TEACHERS TRAINING ON SOLUTION CHEMISTRY CONCEPTS BASED ON SUSTAINABILITY AND UNITY OF SCIENCES

Atik Rahmawati¹, Apriliana Drastisianti², Rusmadi³

¹ Chemistry Education Department, Faculty of Sciences and Technology, Universitas Islam Negeri Walisongo Semarang atik_rahmawati@walisongo.ac.id

² Chemistry Education Department, Faculty of Sciences and Technology, Universitas Islam Negeri Walisongo

apriliana.drastisianti@walisongo.ac.id

³ Biology Department, Faculty of Sciences and Technology,
Universitas Islam Negeri Walisongo
rusmadi@walisongo.ac.id

ABSTRACT

The online learning policy in the era of the Covid-19 pandemic has made the chemistry practicum learning process not optimal. The survey results showed that 27% of MA chemistry teachers in Semarang City experienced problems with practicum tools and 37% of teachers stated that they had problems with practicum materials in the implementation of online practicums. Therefore, chemistry teachers at MA Semarang City need to be provided with practicum learning training based on sustainability and integrated with Islamic values. This training showed that participants were able to identify practicum activities on MA chemistry materials, the concept of sustainability, and Islamic values developed from practicum activities. This is indicated by the level of understanding related to the development of sustainable practicum activities online is very high (37%), high (65%), and moderate (18%). The level of understanding related to the implementation of sustainable practicum activities online is very high (12%), high (70%), and moderate (18%). The level of understanding related to Islamic values is very high (12%), high (70%), and moderate (18%).

Keywords: training; online practicum; sustainability; unity of sciences

INTRODUCTION

The current pandemic era has led to policies related to distance learning in every school. Distance learning is a challenge for chemistry teachers. Identical chemistry learning is carried out in the laboratory so that it is difficult for chemistry teachers to carry out learning optimally. The results survey of MA chemistry teachers showed that online chemistry learning is not yet student-centered. As many as 88% of MA chemistry teachers stated that chemistry learning was not yet student-centered. Therefore, online learning requires a learning innovation that can activate students, where students become the subject of learning.

Jauhar (2011) states that active learning means learning that requires the activeness of all students and teachers physically, mentally, emotionally, even morally and spiritually. Teachers must be able to create an atmosphere so that students actively ask questions, build ideas, and carry out activities that can provide a direct experience so that learning is an active process of students in creating their knowledge. Students are indirectly trained to be responsible for their learning process. The teacher's role in active learning is a facilitator to help students learn and have the skills needed

to achieve learning objectives. Teacher as facilitator provides pedagogical, psychological, and academic facilities for the cognitive development of students.

One alternative learning design that can be applied by teachers in Madrasah Aliyah (MA) is the MIKiR (Experiencing, Interaction, Communication, Reflection) approach (Siregar & Sari, 2020). MIKiR approach has been applied in various fields and levels of education (Siregar & Sari, 2020; Muhammad & Rusilowati, 2014; Mulyanti et al., 2021; Redhana & Sya'ban, 2014) and has applied to both face-to-face and online learning. The MIKiR approach requires students to be more actively involved in conducting experiments, observing, and processing information. Students are also required to work together and collaborate in groups to solve problems and present the result of collaboration to teachers and other students.

The meaning of learning will be seen in the acceptance of new concepts by students after learning completed, this is must also occur in learning solution chemistry at school. On the other hand, concepts in solution chemistry cover a wide range of complex knowledge. Abstract concepts of acids-bases include proton transfer between acids and bases based on acids-bases Bronsted-Lowry concept, the ionization of H^+ ions or OH^- ions in water based on the Arrhenius concept of acids and bases, and the transfer of lone pairs of electrons based on the Lewis concept (Wicaksono, 2016). Abstract concepts considered difficult and complex require learning designs that can facilitate students in mastering concepts as a whole (Dekorver et al., 2020).

Chemistry learning is identical to the use of hazardous chemicals (Mulyanti & Kadarohman, 2021) and its use is limited to activities in the laboratory (Akani, 2015; Elzagheid, 2018). The implementation of the sustainability program is a challenge for chemistry teachers in carrying out learning activities to participate in education sustainable development (ESD) programs (Jegstad et al., 2018). Implementation of sustainability in learning activities, especially in hands-on laboratory activities, is a problem for teachers. Teachers must continue to prioritize efforts in achieving learning objectives according to the curriculum. Therefore, a learning model for hands-on laboratory activities was needed that is sustainability-based as effort to achieve targets SDGs.

Another demand for learning activities at Madrasah Aliyah under the Ministry of Religion is the integration of religious values in studying general sciences. This is demand for universities to produce graduate chemistry teacher candidates to play an active role in providing training and mentoring for teachers at Madrasah Aliyah as an effort to link religious understanding to science learning. This is called the unity of sciences because all knowledge contained in the Qur'an and true sains comes from Allah SWT.

RESULT AND DISCUSSION

The training activities include providing material related to active learning design online through the MIKiR approach and materials related to practicum design based on sustainability and unity of sciences. This aims to maximize the delivery of training materials so that participants can effectively participate in the training and practice directly during training activities.

The training material on the first day was the MIKiR approach (Experiencing, Interaction, Communication, and Reflection) which was implemented by participants both online and offline. Participants apply the steps of the MIKiR approach so that it is hoped that the material that has received can implemented during chemistry learning activities at school, especially in chemistry

practicum activities. The resource persons for this training were Sabar Nurohman, M.Pd. who delivered the material, namely active learning with the MIKiR approach. The event was opened by Dr. H. Ismail, M.Ag (Dean Faculty of Science and Technology). The training includes the activity of filling out various worksheets in groups with discussions conducted in a virtual room (breakout room zoom) regarding important components in learning activities that make students the center of learning. Participants are allowed to discuss determining the elements of active learning and identify active learning based on video shows and learning resources provided by the presenters.

Table 1.
Identification of Active Learning Elements (Group 1)

Experiencing	Interaction	Communication	Reflection
Students practice the process when an earthquake occurs.	Teacher asked about the impact of the earthquake that occurred in Kalibening.	Presentation of simulation results about earthquakes.	Suggestions from students to government how to handle similar incidents.
Students search for information related to earthquakes through the internet.	Students discuss the process of an earthquake.	Presentation results of practical activities blowing breath into the solution.	Students discover the impact caused by the earthquake in Kalibening. Summarize the results of the human respiratory process.
Students practice blowing a breath into a chalk solution.	Group discussion after doing the activity of blowing the solution.		

The activity of identifying the elements of active learning produces data as shown in Tables 1 and 2. Based on Tables 1 and 2, the training participants consisting of two groups were able to identify the elements of active learning based on the videos shown by the resource persons. Participants mentioned the active activities carried out by students which included aspects of experiencing, interaction, communication, and reflection. Experiencing activities are students practicing and observing earthquakes, students looking for information about earthquakes through the internet, and students doing lime water blowing practice. Interaction activities are interactions in groups in the form of discussions and responding to other people's opinions. Communication activities, students convey the results of discussions in groups to teachers and other groups. Reflection activities, where students can take lessons from practical activities carried out and find the impact caused by the earthquake.

Table 2.
Identification of Active Learning Elements (Group 2)

Experiencing	Interaction	Communication	Reflection
Students blow chalk water	Students observe and discuss in groups	Students communicate the results of the practice both to the teacher and friends using presentations.	Presentation of the results of the practice and conclude the results of the practicum above the surface and in the lime water
Students simulate the occurrence of an earthquake	Students look for references on the internet		
Students work together to practice the process of earthquakes	Students interact with the teacher conveying problems about the occurrence of an earthquake		
Students directly present the results of the practicum report collaboratively			
Students demonstrate the practicum			

Participants identify active learning activities in the form of activities carried out by students and teachers. Activities carried out by students are observing examples of acid-base solutions at home (experiencing elements), discussing the results of observations about acid-base in the group (interaction aspect), students presenting their observation to other groups (communication aspect) and concluding products. Products that include acids or bases (reflection aspect). Activities carried out by teacher so that students become active in learning are asking questions about products or drinks that include acids or bases, asking questions about examples of natural acid-base indicators, asking questions about how to distinguish acid-base solutions, and encouraging students to be able to conclude the results of the discussion. Activities carried out by teachers in responding to activities carried out by students include ensuring students can classify examples of acids and bases, clarifying identification results about acid-base properties, clarifying how to distinguish acid-base solutions, and appreciating practicum reports.

The training carried out on the first day went well, but based on the reflection questionnaire filled out by the participants there were several difficulties, namely how to plot a reflection approach, how to apply MIKiR learning techniques in online classes, implementation of the MIKiR approach when learning online, how to increase creativity and critical thinking in online classes. students during the current pandemic due to face-to-face limitations, how to fill out worksheets via google docs, and the differences between the MIKiR approach and other learning approaches.

The second day's training material was the development of the MIKiR approach to chemistry practicum learning based on sustainability and unity of sciences. The purpose of the training is participants can identify practical activities and Islam values in each basic competency, design and practice online practicum activities with simple tools and environmentally friendly chemicals, and discover Islam values developed from practical activities.

The stages of training are as follows:

- a. Introduction (5 minutes): the facilitator conveys the background, objectives, and outline of the activity.
- b. Connection (15 minutes): share knowledge about practical learning at Madrasah Aliyah.
- c. Application (145 minutes): includes:
 - Activity 1 is to identify practical activities that can implement the concept of sustainability and Islamic values in each basic competency.
 - Activity 2 is designing practical activities with simple tools and environmentally friendly chemicals.
 - Activity 3 is experiencing (participants carry out a solution chemistry practicum, including identification of electrolyte and non-electrolyte solutions, and reaction rates); Interaction (discussion of practicum findings and discovering aspects of sustainability and unity of sciences); Communication (the process of conveying ideas on aspects of sustainability and unity of sciences from the practicum carried out). Participants write down the results of the experimental activities carried out on a worksheet. Based on the recapitulation of the worksheets, it is found that the sustainability aspects contained in the experiment are:
 1. The use of tools and materials around the house, environmentally friendly, and easy to obtain.
 2. The reaction between vinegar and baking soda produces a gas that causes the balloon to inflate.

Aspects of Islamic values obtained are:

1. Realizing the greatness of God in creating chemistry.
 2. Introduce God as the giver of light.
 3. Introducing Allah as Al Khaliq (formation of a new substance from the reaction).
 4. Introducing Allah as Al Qahhar, namely subjugating everything according to the provisions of His laws.
- d. Reflection (10 minutes), participants answer the questions:
- How to develop practicum activities that are sustainable and based on the unity of sciences?
 - Why are practicum activities that are sustainable and based on the unity of sciences important to implement?
- e. Extension (5 minutes), in the form of follow-up suggestions, namely conducting practicum activities that are sustainable and based on the unity of sciences.

Participants fill out worksheets to identify chemistry practicum activities that applied with the concept of sustainability and Islamic values in each basic competency. Based on the results of the worksheet recapitulation, it is found that the concept of sustainability and Islamic values applied to almost all basic competencies. Filling out the worksheets is continued by identifying aspects that applied the concept of sustainability and Islamic values in each of the basic competencies of practicum activities, including:

- a. Basic competence 4.1 class X (presenting observations about the nature of chemistry, scientific methods, and work safety in studying chemistry and the role of chemistry in life): using tools that are around and easily available, environmentally friendly, and the results are useful for continuation in the field of science others such as the chemical process of making tempe and its benefits (sustainability concept); students realize the greatness of God in creating useful chemistry, for example, the existence of drugs and food preservatives (Islamic values).
- b. Basic competence 4.5 class X (processing and analyzing comparisons of the process of forming ionic bonds, covalent bonds, coordinating covalent bonds, and metallic bonds as well as interactions between particles (atoms, ions, molecules) of matter and their relationship to the physical properties of matter): describes the formation of covalent bonds with using mica and paper (sustainability concept); the concept of alms in ionic bonds that accept and give electrons (Islamic values).
- c. Basic competencies 4.5 class XI (designing, conducting, concluding, and presenting experimental results of exothermic and endothermic reactions): exothermic and endothermic reaction practicum using materials that are around and environmentally friendly (sustainability concept); the existence of exothermic and endothermic reactions in everyday life that are beneficial to humans (Islamic values).
- d. Basic competence 4.3 class XII (creating electrochemical cell ideas/ideas/products): using batteries, battery cells as examples of easy-to-find voltaic cells (sustainability concept); using battery cells makes it easier for us to run machines such as vehicles so we are grateful for a smooth means of transportation.

Based on the contents of the worksheet, it was found that most of the participants expressed their opinion from the aspect of the unity of sciences on each basic competency, namely the

expression of gratitude for God's creation, especially for His creation which discussed in practical activities. In the sustainability aspect, participants apply the principles of sustainability in the form of using environmentally friendly materials in the chemistry practicum.

Participants fill out a reflection questionnaire at the end of the activity. Based on the results of the questionnaire, data showed that the level of understanding of participants regarding the development of sustainable practicum activities online was medium (18%), high (65%), and very high (17%), as shown in Figure 1. In general, participants understood how to develop aspects of sustainability aspects in chemistry practicum learning activities.

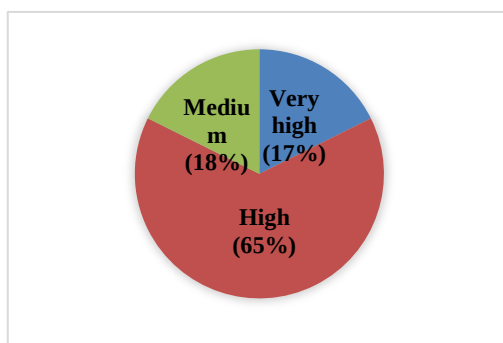


Figure 1.
Level of understanding related to the development of sustainable practicum activities online.

Figure 2 shows the level of understanding related to the implementation of sustainable practicum activities online, namely moderate (18%), high (70%), and very high (12%). Participants understand how to implement sustainability aspects in chemistry practicum learning activities. Participants' understanding of the sustainability aspect is needed to design practical active learning activities.

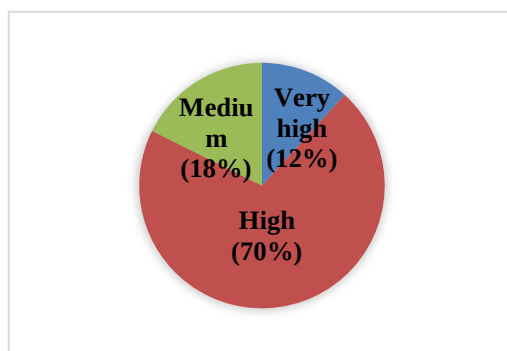


Figure 2.
The level of understanding related to the implementation of sustainable practicum activities online.

Figure 3 shows the level of understanding related to Islamic values developed in chemistry learning with practicum methods, namely medium (18%), high (70%), and very high (12%). Participants understand how to develop aspects of religiosity in chemistry practicum learning

activities. Practical learning becomes meaningful if students are given knowledge about the relationship of chemistry material that is practiced with Islamic values. Students not only acquire cognitive aspects, but also knowledge that can increase faith in the existence of a God. This is also reflected in the attitudes and behavior of students both towards objects around them, towards the surrounding environment, as well as towards other God's creatures.

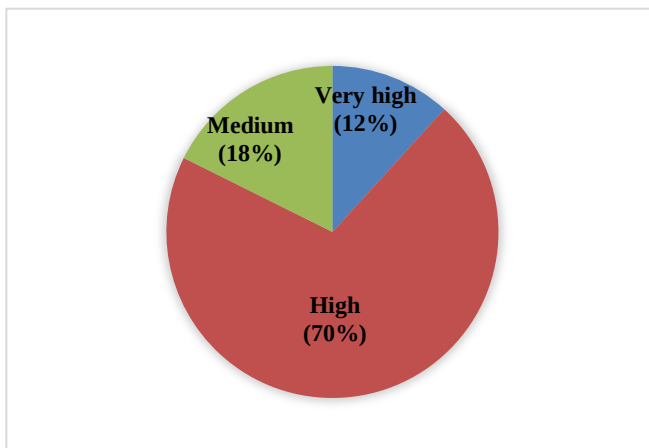


Figure 3.
The level of understanding related to Islamic values developed in chemistry learning with practicum methods.

Participants practice the reaction rate practicum and test the electrolyte-non-electrolyte solution on the second day. A practicum kit containing practicum tools and materials, practicum instructions, and writing utensils has been distributed before the training so that all participants can do the practicum according to the plan. Participants were enthusiastic about doing practicum activities independently in their respective places and discussing in online groups as shown in Figure 4 and Figure 5. Participants did the reaction rate practicum and electrolyte test well. This shows that the practicum instructions meet the criteria for use because previously the practicum instructions have been tested. The experimental steps can be understood and practiced and do not make participants confused about what to do.



Figure 4.
Participants do a simple practical electrolyte test



Figure 5.
Practical results of reaction rates.

The training was carried out well, but there were things that were not understood by the participants, namely:

1. Implementing every chemical material with sustainable practicum
2. Grouping certain KD, especially class XI, which is sustainable with student characteristics
3. Filling out the worksheet
4. The problem of cross-interest chemistry lessons is only 30 minutes/1 lesson hour, so many chemistry materials are not delivered
5. References to verses of the Qur'an that can link practicum with Islamic values.
6. Designing online practicum learning using materials available in the environment.

CONCLUSION AND SUGGESTION

The training of chemistry teachers on solution concept chemistry based on sustainability and unity of sciences was carried out well. Participants participated in the training enthusiastically from start to finish. The level of understanding related to the development of sustainable practicum activities online is very high 17%, high 65%, and moderate 18%. The level of understanding related to the implementation of sustainable practicum activities online is very high 12%, high 70%, and moderate 18%. The level of understanding related to Islamic values developed in chemistry learning with the practicum method is very high 12%, high 70%, and moderate 18%. Suggestions that can be given regarding this activity are the need for training with different themes for chemistry teachers at Madrasah Aliyah who are members of the Chemistry MGMP of the Ministry of Religion of Semarang City to support development teacher competency and implementation of active learning.

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رفع مستوى الوعي العام حول إعادة التشجير بـ زراعة الأشجار

Ahmad Shodiquil Amri, Maulida Najihatun Nadhfia, Miftah Al Khoiriyah, Muhammad Ulil Albab Maulida, Nihayatul Muna, Afriansyah, Ida Fauziah, Isna Rofiatul Hasanah, Risa Amalia, Siti Khotijah, Eka Yulianingsih, Hana Fajariyanti, Ahmad Mustagfirin Ansor, Mohammad Zuhad Maulana Zulfa, Devi Nur Qori'ah, Royanulloh.

*Program Studi Hukum Keluarga Islam, Fakultas Syariah dan Hukum,
Universitas Islam Negeri Walisongo Semarang, Indonesia.*

*Program Studi Pengembangan Masyarakat Islam, Fakultas Dakwah dan Komunikasi ,
Universitas Islam Negeri Walisongo Semarang, Indonesia*

*Program Studi Pengembangan Masyarakat Islam, Fakultas Dakwah dan Komunikasi ,
Universitas Islam Negeri Walisongo Semarang, Indonesia*

*Program Studi Bimbingan dan Penyuluhan Islam,
Fakultas Dakwah dan Komunikasi, Universitas Islam Negeri Walisongo Semarang, Indonesia*

*Program Studi Pengembangan Masyarakat Islam, Fakultas Dakwah dan Komunikasi ,
Universitas Islam Negeri Walisongo Semarang, Indonesia*

*Program Studi Hukum Keluarga Islam, Fakultas Syariah dan Hukum,
Universitas Islam Negeri Walisongo Semarang, Indonesia.*

*Program Studi Hukum Keluarga Islam, Fakultas Syariah dan Hukum,
Universitas Islam Negeri Walisongo Semarang, Indonesia.*

Program Studi Hukum Keluarga Islam,

Fakultas Syariah dan Hukum, Universitas Islam Negeri Walisongo Semarang, Indonesia.

Program Studi Hukum Keluarga Islam,

Fakultas Syariah dan Hukum, Universitas Islam Negeri Walisongo Semarang, Indonesia.

Program Studi Pengembangan Masyarakat Islam,

Fakultas Dakwah dan Komunikasi , Universitas Islam Negeri Walisongo Semarang, Indonesia

Program Studi Pengembangan Masyarakat Islam,

Fakultas Dakwah dan Komunikasi , Universitas Islam Negeri Walisongo Semarang, Indonesia

Program Studi Pengembangan Masyarakat Islam,

Fakultas Dakwah dan Komunikasi , Universitas Islam Negeri Walisongo Semarang, Indonesia

Program Studi Hukum Keluarga Islam,

Fakultas Syariah dan Hukum, Universitas Islam Negeri Walisongo Semarang, Indonesia..

Program Studi Ilmu Al-Qur'an dan Tafsir ,

Fakultas Ushuluddin dan Humaniora,

Universitas Islam Negeri Walisongo Semarang, Indonesia

Program Studi Bimbingan dan Penyuluhan Islam,

Fakultas Dakwah dan Komunikasi, Universitas Islam Negeri Walisongo Semarang, Indonesia

Universitas Islam Negeri Walisongo Semarang, Indonesia

e-mail: shodiquilamri9@gmail.com, maulidanana06@gmail.com, miftahalkhoiriyah7@gmail.com, demakraya925@gmail.com, nihayamuna123@gmail.com, afriansyaharif16@gmail.com, idafauzia027@gmail.com, isnarofiatul121@gmail.com, amaliarisa679@gmail.com, khotij60@gmail.com, ekasiela@gmail.com, fajariyahana@gmail.com, mustagfirin77@gmail.com, zuhadmaulana5@gmail.com, deviqori57@gmail.com. royanulloh@walisongo.ac.id

الملخص:

وَمِنَ الصَّرُورِيِّ ، فِي الْحِفَاطِ عَلَى الْإِسْتِدَامَةِ الْبَيْئَةِ ، زِيَادَةُ الْوَعْيِ الْعَامِّ بِشَأْنِ التَّخْضِيرِ . التَّخْضِيرُ هُوَ وَاحِدٌ مِنَ الْأَنْشِطَةِ الْهَامَّةِ فِي إِنْقَازِ الْأَزْمَةِ الْبَيْئَةِ . عَدَدُ الْأَرَاذِي الشَّاعِرَةِ يَجْعَلُ الْأَرْضَ قَاحِلَةً وَقَاحِلَةً لِذَلِكَ يَجِبُ الْقِيَامُ بِأَنْشِطَةِ الزَّرَاعَةِ حَتَّى يُمَكِّنَ اسْتِعَادَةَ الْأَرْضِ وَصِيَانَتَهَا وَتَحْسِينَ الْحُصُوبَةِ تَتَمَثَّلُ الْمُسْكِلَةُ الْمُتَعَلِّقَةُ بِتَدْفِيرِ الْبَيْئَةِ فِي مُقَاطَعَةِ بَلِيرُونْغُ غُونْتُورُ فِي كَيْفِيَّةِ تَوْعِيَةِ الْمُجْتَمَعِ بِفَوَائِدِ التَّخْضِيرِ بِالنَّسْبَةِ لِلْبَيْئَةِ بِاسْتِخْدَامِ إِمْكَانَاتِ الْمَوَارِدِ الْمَوْجُودَةِ وَفَقًا لِطُرُوفِ الْمُنْطَقَةِ . وَقَدْ تَمَّ التَّفَانِي بِاسْتِخْدَامِ طَرِيقَةِ التَّنْشِئَةِ الْاجْتِمَاعِيَّةِ لِمَنَازِلِ النَّاسِ حَوْلَ فَوَائِدِ وَأَهْمِيَّةِ تَخْضِيرِ الْبَيْئَةِ تَلِيًا زِرَاعَةَ الْأَشْجَارِ حَوْلَ قَرْيَةِ إِمْبُونْغُ بَلِيرُونْغُ غُونْتُورُ الْفَرْعِيَّةِ . نَتِيجَةُ التَّمْدِيدِ هُوَ جَعْلُ سُكَّانِ قَرْيَةِ بَلِيرُونْغُ فِي غُونْتُورُ أَكْثَرَ تَفَهُُّمًا حَوْلَ أَهْمِيَّةِ التَّخْضِيرِ مِنْ خِلَالِ الْمَشَارَكَةِ فِي الزَّرَاعَةِ وَرِعَايَةِ الْبَيْئَةِ . وَلَا يُرَكِّزُ هَذَا النِّشَاطُ عَلَى تَحْقِيقِ التَّخْضِيرِ فِي قَرْيَةِ بَلِيرُونْغُ فَحَسْبُ ، بَلْ يُرَكِّزُ أَيْضًا عَلَى الْحَدِّ مِنَ الْإِخْتِرَارِ الْعَالَمِيِّ وَالْحَدِّ مِنَ تَلَوُّثِ الْهَوَاءِ . وَبِالتَّالِي ، سَيَشْعُرُ الْجَوُّ بِالْبُرُودَةِ وَالزَّاحَةِ الَّتِي يُمَكِّنُ أَنْ تُؤَثَّرَ عَلَى تَنْفِيذِ الْأَنْشِطَةِ الْمُجْتَمَعِيَّةِ بِحَيْثُ تَكُونُ أَكْثَرَ سَلَامًا وَازْدِهَارًا

الكلمات الرئيسية: الوعي العام ، تخضير البيئة ، زراعة الأشجار

ولية

وَمِنَ الصَّرُورِيِّ ، فِي الْحِفَاطِ عَلَى الْإِسْتِدَامَةِ الْبَيْئَةِ ، زِيَادَةُ الْوَعْيِ الْعَامِّ بِشَأْنِ التَّخْضِيرِ . التَّخْضِيرُ هُوَ وَاحِدٌ مِنَ الْأَنْشِطَةِ الْهَامَّةِ فِي إِنْقَازِ الْأَزْمَةِ الْبَيْئَةِ . فَعَدَدُ الْأَرَاذِي الْفَارِعَةِ يَجْعَلُ الْأَرْضَ قَاحِلَةً قَاحِلَةً بِحَيْثُ يَكُونُ أَحَدُ أَشْكَالِ الدَّورِ الْبَشَرِيِّ فِي الْحِفَاطِ عَلَى الْإِسْتِدَامَةِ الْبَيْئَةِ هُوَ التَّخْضِيرُ . يَتِمُّ الْحُصُولُ عَلَى الْعَدِيدِ مِنَ الْفَوَائِدِ إِذَا كَانَ الْقِيَامُ التَّخْضِيرِ . بِالإِضَافَةِ إِلَى التَّنْظَرِ الطَّارِجَةِ وَتَجْمِيلِ الْمَشْهَدِ ، يُمَكِّنُ التَّخْضِيرُ أَيْضًا التَّغَلُّبَ عَلَى التَّلَوُّثِ وَتَوْرِيدِ الْأَكْسِجِينِ لِلْبَشَرِ . قَرْيَةُ بَلِيرُونْغُ هِيَ وَاحِدَةٌ مِنَ الْقُرَى فِي مَنَظِقَةِ غُونْتُورُ دِيمَاكُ رِيْجَنْسِي وَهِيَ مُدْرَجَةٌ فِي مَنَظِقَةِ الْقَرْيَةِ الزَّرَاعِيَّةِ . لِزِيَادَةِ الْوَعْيِ الْعَامِّ حَوْلَ تَخْضِيرِ الْبَيْئَةِ ، يَجِبُ أَنْ يَكُونَ هُنَاكَ التَّنْشِئَةُ الْاجْتِمَاعِيَّةُ لِزِرَاعَةِ الْأَشْجَارِ الَّتِي يُمَكِّنُ زِرَاعَتَهَا.

تقديم المشورة بشأن إعادة التحريج البيئي في قرية كلودران ، مقاطعة كولومادو ، كارانغانيل ريجنسي. مجلة بوديماس. (2021) Purwanto¹ ، المجلد. ٠٣ رقم ٠١ ،

مع هذا العدد الكبير من الأشجار المزروعة ، والتأثر من قرية بليرونغ لديها مخاطر صغيرة المرتبطة الهواء . وذلك لأن الأشجار يمكن تنقية ثاني أكسيد الكربون وإنتاج الأوكسجين من عملية التمثيل الضوئي . بالإضافة إلى ذلك ، الأشجار المزروعة لها جذور تعمل على امتصاص المياه وتخزينها في التربة . ومع قلة المياه في الأرض ، سيقلل من خطر الفيضانات عندما يكون هناك موسم أمطار مع كثافة هطول أمطار عالية . وتشمل الفوائد الأخرى للبيئة توفير بيئة نظيفة وجميلة وصحية ، والحفاظ على توازن التربة بحيث يتم ضمان الخصوبة^٢.

ومن المتوقع أن هدف التثنية الاجتماعية لشعب قرية بليرونغ فيما يتعلق بهذا البرنامج التحضير أن المجتمع يمكن أن تشارك ، وفهم وزيادة الوعي حول تحضير البيئة في محاولة للحفاظ على البيئة المحيطة بها . وتشمل الأهداف التفصيلية لبرنامج التثنية الاجتماعية للبيئة ما يلي:

١. باعتبارها منتدى لاستخدام العلم حول تحضير البيئة في الحياة العملية الحقيقية .
٢. زيادة الوعي العام ، وخاصة في قرية بليرونغ ، بأهمية الحفاظ على الاستدامة البيئية
٣. زيادة الوعي والمشاركة من المجتمع ، وخاصة في قرية بليرونغ في المشاركة في التثنية الاجتماعية لبرنامج التحضير

التنفيذ طريقة

وتشمل الخطوات في تنفيذ برنامج التحضير التثنية الاجتماعية لزيادة الوعي العام في تحضير البيئة عن طريق زراعة الأشجار:

١. مرحلة التخطيط

وقد بدأ التخطيط عن طريق مسح ومراقبة المواقع التي أجريت في قرية بليرونغ لرعاية الترخيص مع القرية والمجتمع المحلي . وتقتصر برامج التثنية الاجتماعية على عدد قليل من منازل الناس بسبب حالة الوباء . أما بقية المواطنين الذين تلقوا التثنية الاجتماعية بشأن التحضير فيمكن أن ينتشروا

ITB :جاكرتا ، باندونغ DKI (٢٠٠٠) تحليل أطروحة لسياسة إدارة الفضاء الأخضر المفتوح في²

إلى مواطنين آخرين . وبالإضافة إلى ذلك ، يتم توجيهها أيضًا من خلال وسائل التواصل الاجتماعي في شكل كتيبات يمكن للمجتمع بأكمله الوصول إليها.

٢. مرحلة التنفيذ

وتنفذ التثنية الاجتماعية لبرنامج التخصير محدود في منازل بعض الناس ولا يزال يطبق البروتوكولات الصحية . وساعد على التثنية الاجتماعية للبرنامج طلاب جامعة أوين واليسونجو سيمارانج الذين كانوا ينفذون محاضرة العمل الحقيقي البرنامج من المنزل ١٢ . بذور النباتات المزروعة تأتي من مواطنيها ، وطلاب الجامعات العمل الحقيقي مباشرة فقط وإعطاء فهم للسكان مدى أهمية الحفاظ على البيئة ، واحدة منها عن طريق التخصير . بعد أن يفهم المواطنون المعرفة التي يقدمها الفريق ، من المتوقع أن يتمكن المواطنون من تنفيذها .

٣. مرحلة التأمل

عملية تحليل نتائج التثنية الاجتماعية لبرنامج التخصير وإعداد خطة تحسين البرنامج التي تم الانتهاء منها

أ . تسجيل نتائج التثنية الاجتماعية لبرامج التخصير

ب . تقييم نتائج التثنية الاجتماعية لبرنامج التخصير

ج . تحليل اهتمام المجتمع والمشاركة في تنفيذ برنامج التخصير التثنية الاجتماعية

د . إدخال تحسينات من التثنية الاجتماعية لبرامج التخصير

برنامج التنشئة الاجتماعية). ١

يتم التنشئة الاجتماعية لبرنامج زراعة الأشجار هذا من خلال نشر كتيبات على وسائل التواصل الاجتماعي حتى يعرف المجتمع ويشارك في البرنامج^٣. مع هذا التنشئة الاجتماعية يقال أن برنامج التخصير عن طريق زراعة أنواع مختلفة من النباتات. قبل تنفيذ الزراعة، بطبيعة الحال، انظر أولاً حالة التربة في الموقع، بعد رؤية الظروف البيئية هناك اتضح أن التربة مناسبة لزراعة شتلات الأشجار مثل أشجار الرصاص الأحمر، وأشجار الصفائر، وأشجار الترميسبي، وأشجار المانجو، وأشجار الجوافة، وأشجار الماهوجني. ويتم هذا التنشئة الاجتماعية لإيقاظ المجتمع المحلي على البيئة، فضلاً عن إعلام المجتمع المحيط حول فوائد كل شجرة زُرعت في قرية بليرونغ^٤.

إعادة التخرج هو إعادة زراعة الأشجار على الأراضي الشاغرة إما المملوكة أو المملوكة من قبل المجتمع، وذلك لاستعادة وظيفة الأرض. النباتات التي هي مناسبة للزراعة في قرية أرض بليرونغ هي النباتات التي هي أمثلة صعبة مثل أشجار الجوافة وأشجار المانجو وأشجار الماهوجني وغيرها الكثير. مع زراعة الأشجار مرة أخرى على أرض المجتمع يجعل الأرض في قرية بليرونغ أقوى وخصوبة ويمكن منع الكوارث الطبيعية المختلفة. واحدة من بدور الأشجار التي يفضل أن تزرع

إيكا أنغراحياني، ليليتول موكاروما، وآخرون، "إضفاء الطابع الاجتماعي على أهمية الوعي العام بالبيئة من خلال أنشطة تحييد الأنهار". مجلة ١١٩-١١٦، ص. ٢٠٢٠، رقم ١، المجلد ١، ص. ١١٩-١١٦.
واهيودين، الولايات المتحدة (٢٠١٧). استراتيجيات التواصل البيئي في البناء. اليومية المشتركة، ١(٢)، ١٤.

هِيَ شَجَرَةُ الْمَاهُوغِي . وَغَالِبًا مَا تَسْتَخْدِمُ أَشْجَارُ الْمَاهُوغَانِي مِنْ قَبْلِ الْمُجْتَمَعِ لِعِلَاجِ الْأَمْرَاضِ عَنْ طَرِيقِ تَلْفِيقِ . شَجَرَةُ الْمَاهُوغَانِي لَهَا طَعْمٌ قَوِيٌّ وَلَهَا أَيْضًا فَوَائِدُ صِحِّيَّةٌ مُخْتَلِفَةٌ مِثْلَ التَّغْلِبِ عَلَى الرُّوماتيزم والحُمى والإمساك وزيادة الشهية^٥ .

(٢). يَوْمَ الْأَحَدِ ١٥ أَوْغُسْطُسَ ٢٠٢١ حَرَكَةُ الْحِفَاطِ عَلَى زِرَاعَةِ الْأَشْجَارِ فِي قَرْيَةِ بَلِيْرُونْغَ ، مِنْطَقَةُ غُونْتُورْ ، دِيْمَاكْ رِيْجِنْسِي . كَعْمَلِ جَمَاعِي . وَمِنْ الْمُوَكَّدِ أَنَّ هَذِهِ الْحَرَكَةَ تَحْتَاجُ إِلَى مَزِيدٍ مِنَ الدَّعْمِ مِنْ مُجْتَمَعِ الْقَرْيَةِ نَفْسِهِ . وَفِي مُحَاوَلَةٍ لِيَجْذِبَ الدَّعْمَ مِنَ الْمُجْتَمَعِ الْمَحَلِّيِّ ، تَقُومُ حَرَكََةُ الْحِفَاطِ هَذِهِ ، بِالإِضَافَةِ إِلَى التَّخْضِيرِ ، بِجَمْعِ الْبُذُورِ النَّبَاتِيَّةِ مِنَ الْقَرْوِيِّينَ فِي بَلِيْرُونْ .

يَتِمُّ التَّوَاصُلُ الْجَمَاعِيُّ لِلْحَرَكَةِ عَلَى وَسَائِلِ التَّوَاصُلِ الْجَمَاعِيِّ . مِنْ هَذِهِ وَسَائِلِ الْإِعْلَامِ الْجَمَاعِيَّةِ الْعَدِيدُ مِنَ الْمُتَطَوِّعِينَ الَّذِينَ يَرْغَبُونَ فِي الْإِنْصَامِ لَيْسَ فَقَطُ مِنْ قَرْيَةِ بَلِيْرُونْغَ وَلَكِنْ أَيْضًا خَارِجَ الْقَرْيَةِ . خَلْفِيَّةُ الْمُتَطَوِّعِينَ مُخْتَلِفَةٌ ، وَبَعْضُهُمْ كُلُّ يَوْمٍ كَزَارِعِينَ ، وَبَعْضُهُمْ يَأْتِي مِنَ الْبَلِيَّةِ الْأَكَادِيمِيَّةِ . هَذَا الشَّرْطُ هُوَ وَفَقًا لِتَحْلِيلِ أَنْرِيكي لَارَانَا ، هَانْكَ جُونْستونْ ، وَجوزيف ر . غُونْسْفِيلْدَ عَلَى الْحَرَكَاتِ الْجَمَاعِيَّةِ الْجَدِيدَةِ هِيَ عِبْرَ الطَّبَقَةِ وَتَمِيلُ إِلَى تَقْصِيرِ الْهَيْكَلِ الطَّبَقِيِّ حَيْثُ تَنْتَشِرُ خَلْفِيَّةُ الْوَضْعِ الْجَمَاعِيِّ وَالْحَرَكَاتِ الْجَمَاعِيَّةِ الْجَدِيدَةِ يُمَكِّنُ أَيْضًا عُبُورَ حُدُودِ الْأَرْضِي ، حَتَّى الْحُدُودِ الْوَطَنِيَّةِ

أَحَدُ أَنْشِطَةِ الْحِفَاطِ هَذِهِ هُوَ كَشْكَلٍ مِنْ أَشْكَالِ دَعْمِنَا لِبِرْنَامَجِ تَخْضِيرِ جَامِعَةِ وَالْيَسُونْغُو الْإِسْلَامِيَّةِ فِي سِيْمَارَانْجِ حَيْثُ نَحْنُ كَطُلَّابٍ هُنَاكَ . وَقَدْ تَمَّ تَنْفِيزُ هَذَا النَّشَاطِ الزَّرَاعِيِّ بِالتَّزَامِنِ مَعَ طُلَّابِ مُحَاضَرَةِ الْعَمَلِ الْحَقِيقِيِّ لِجَامِعَةِ وَالْيَسُونْغُو الْإِسْلَامِيَّةِ التَّابِعَةِ لِلدَّوْلَةِ مَعَ السَّكَّانِ وَالْمُتَطَوِّعِينَ لِمُدَّةِ

جورنال عبدي : JAMU . المصريخية، ر. وآخرون (٢٠٢٠). زيادة المعرفة حول فوائد بروبيوتيك والأطعمة البريبايوتيك لصحة ريفاتول⁵
UMUS, 1(1) مسياراتكات

يَوْمَيْنِ إِلَى ثَلَاثَةِ أَيَّامٍ مَعَ نِقَاطٍ مُحَدَّدَةٍ سَلَفًا . عَدَدُ النَّبَاتِ حَوَالِي ٦٠ مَصْنَعًا . بِالإِضَافَةِ إِلَى كَيْتَابَانِغْ هُنَاكَ أَيْضًا أَشْجَارُ الْمَاهُوجِنِي وَأَشْجَارُ الْمَانْجُو وَأَشْجَارُ الْجَوَافَةِ

كَيْتَابَانِغْ هُوَ نَوْعٌ مِنْ نَبَاتِ الظِّلِّ عَلَى شَكْلِ شَجَرَةٍ . وَقَدْ تَمَّ اخْتِيَارُ كَيْتَابَانِغْ كَمَصْنَعٍ لِرِزْعِهِ فِي بَرْنَامِجِ الْحِفْظِ هَذَا لِأَنَّهُ لَهُ فَوَائِدُ مُمْتَازَةٌ لِلْبَيْئَةِ مِثْلُ : امْتِنَاصِ التَّلَوُّثِ ؛ وَالْحِفَاطُ عَلَى الْبَيْئَةِ كَيْتَابَانِغْ قَادِرَةٌ عَلَى امْتِنَاصِ التَّلَوُّثِ فِي الْبَيْئَةِ الْمُحِيطَةِ بِهَا . التَّلَوُّثُ فِي شَكْلِ جُزْئِيَّاتِ الْغُبَارِ الْمُسْتَمَدَّةِ مِنْ حَرَقِ الْقُمَامَةِ وَالْأَرْضِ وَالسِّيَّارَاتِ وَدُخَانِ السِّيَّارَاتِ . وَقَدْ انْتَشَرَ التَّلَوُّثُ الْآنَ إِلَى جَمِيعِ أَهْءِ الْقَرْيَةِ بِحَيْثُ يَكُونُ لِهَذَا الْمَصْنَعِ وَظِيفَةٌ جَيِّدَةٌ لِدَرْءِ التَّلَوُّثِ وَالْحَدِّ مِنْهُ فِي قَرْيَةِ بَلِيْرُونِغْ . الْوَضِيفَةُ الثَّانِيَةُ لِهَذَا النَّبَاتِ هُوَ زِيَادَةُ التَّرْكِيزِ ، شَجَرَةُ كَيْتَابَانِغْ لَدَيْهَا شَجَرَةٌ ظَلِيلَةٌ حَتَّى الظِّلُّ تَحْتَ يُعْطِي جَوْ مُرِيحٍ . الْوَضِيفَةُ الثَّلَاثَةُ لِهَذَا الْمَصْنَعِ هُوَ تَبْرِيدُ الْهَوَاءِ الْمُحِيطَةِ بِهَا . يَشْتَهَرُ الْهَوَاءُ السَّاخِنُ وَالِاسْتِيَوَائِي الشَّهِيرُ فِي قَرْيَةِ بَلِيْرُونِغْ . خِلَالَ النَّهَارِ يَشْعُرُ حَارًّا جَدًّا

جَمِيعُ النَّبَاتَاتِ مِثْلَ شَجَرَةِ كَيْتَابَانِغْ قَادِرَةٌ عَلَى إِثْنَاكِ الْأَكْسُجِينِ الَّذِي هُوَ بِالإِضَافَةِ إِلَى كَوْنِهَا فِي حَاجَةٍ إِلَيْهَا مِنْ قِبَلِ الْبَشَرِ لِلتَّنَفُّسِ ، وَلَكِنْ أَيْضًا قَادِرَةٌ عَلَى خَلْقِ جَوْ بَارِدٍ فِي الْمِنْطَقَةِ الْمُحِيطَةِ بِهَا . كِظْلٌ مِنْ أَشِعَّةِ الشَّمْسِ ، وَأَشِعَّةُ الشَّمْسِ يَحْتَوِي عَلَى الْأَشِعَّةِ فَوْقَ الْبَنْفَسَجِيَّةِ وَالْأَشِعَّةِ فَوْقَ الْبَنْفَسَجِيَّةِ الَّتِي يُمَكِّنُ أَنْ تُسَبِّبَ سَرَطَانَ الْجِلْدِ إِذَا تَعَرَّضْتَ فِي كَثِيرٍ مِنَ الْأَحْيَانِ وَلِفَتْرَةٍ طَوِيلَةٍ جَدًّا . شَجَرَةٌ جَدِيلَةٌ لَدَيْهَا الْعَدِيدُ مِنَ الْفُرُوعِ وَالْفُرُوعِ بِحَيْثُ يُصْبِحُ الْكَثِيرُ مِنَ الْحِمَايَةِ مِنْ أَشِعَّةِ الشَّمْسِ .

فَوَائِدُ أَشْجَارِ الْمَاهُوجِنِي هِيَ أَيْضًا لَا تَخْتَلِفُ كَثِيرًا عَنْ أَشْجَارِ كَيْتَابَانِغْ حَتَّى بُدُورِ الْمَاهُوجِنِي يُمَكِّنُ أَنْ تَكُونَ الْأَعْشَابُ التَّقْلِيدِيَّةُ . فِي حِينٍ يُمَكِّنُ الْإِسْتِفَادَةُ مِنْ أَشْجَارِ الْجَوَافَةِ وَالْمَانْجُو مِنَ الْفَاكِهَةِ

التي تحتوي على الكثير من فيتامين سي . وهناك أيضا شجرة ترمبسي وشجرة تبادل لإطلاق النار الحمراء التي ليست أقل فائدة من الأشجار الأخرى.

٣. بعد التثنية الاجتماعية لبرنامج التخضير والقيام أيضا بعمل ملموس من حركة التوعية بزراعة الأشجار ، ثم يجب أن تكون هناك نتائج التي سيتم الحصول عليها نحو تغيير مجتمعي أفضل ، وخاصة في الوعي ومن أجل تشجيع دائما التخضير . وبالنظر إلى أنه في قرية بليرونغ ، يتم نشر العديد من البذور أو الأشجار التي يمكن علاجها والحفاظ عليها لاستخدامها كأكثر تخضير بحيث يمكن أن تنتشر في زوايا مختلفة من القرية القائمة.

التثنية الاجتماعية لبرامج التخضير أ)

من نتائج التثنية الاجتماعية لبرنامج التخضير هذا الذي تم وصفه في نقطة النقاش ، فهو في شكل قفز مباشر إلى منازل الناس على أساس محدود لأنه لا يزال وباء ، والأمل هو أن يتمكن السكان من إبلاغ وقيادة السكان الآخرين حتى يمكن نشر المعلومات والتقاطها من قبل مختلف الدوائر في جميع أنحاء القرية . بالإضافة إلى التواصل الاجتماعي عبر وسائل التواصل الاجتماعي التي يمكن أن تكون الآن سريعة جدا بمجرد انتشار المعلومات . والغرض من هذا التثنية الاجتماعية هو تحقيق الفهم أولا للمجتمع . شيئا فشيئا ، عندما كان يعرف ، تدريجيا من أجل أن تنشأ الوعي بالنسبة له من الشعور بمدى أهمية التخضير حتى لو كان يفعل أشياء صغيرة فقط . بالإضافة إلى ذلك إذا كنت تشعر بالفعل كم من الأشياء الضارة ، مثل تلوث الهواء ، والاختراع العالمي ، وهلم جرا . ثم سيكون أكثر ثقة وثقة في أهمية التخضير من خلال تشجيع زراعة الأشجار.

ب (حَرَكَةُ زِرَاعَةِ الْأَشْجَارِ)

وَتَهْدَفُ هَذِهِ الْحَرَكَةُ كَحَرَكَةٍ تُشَكِّلُ نَتِيجَةَ الْإِشْتِرَاقِيِّينَ السَّابِقِينَ التَّخْضِيرَ . عِنْدَمَا يُفْهَمُ الْجُمْهُورُ بِالْفِعْلِ وَيُدْرِكُ ، هُنَا مَصْحُوبًا بِحَرَكَةٍ مَعَ عَمَلٍ تَخْضِيرٍ حَقِيقِيٍّ . وَيَتَّضِحُ ذَلِكَ مِنْ خِلَالِ زِرَاعَةِ الْأَشْجَارِ مَعًا . يُمَكِّنُ اسْتِخْدَامُ وَسَائِلِ الْإِعْلَامِ الْمُخْتَلِفَةِ وَالْمُعَدَّاتِ الْمَوْجُودَةِ ، وَذَلِكَ بِاسْتِخْدَامِ الشَّتَلَاتِ وَالْأَشْجَارِ وَهَلَمْ جَرًّا . هَذِهِ الْحَرَكَةُ لَا تَحْتَاجُ إِلَى إِفْئَاقِ الْكَثِيرِ مِنْ الْمَالِ لِأَنَّ الْبَاحِثِينَ هُنَا يَقْدَمُونَ أَمْثَلَةً عَلَى الْمَارَسَاتِ الْحَقِيقِيَّةِ مِنْ خِلَالِ تَجْسِيدِ جَمِيعِ الْإِمْكَانَاتِ فِي الْقَرْيَةِ الَّتِي يُمَكِّنُ الْقِيَامُ بِهَا لِلزِّرَاعَةِ كَشَكْلٍ مِنْ أَشْكَالِ التَّخْضِيرِ . بَعْدَ ذَلِكَ ، وَالْأَمَلُ هُوَ إِتْجَاعُ الْكَثِيرِ مِنَ التَّخْضِيرِ وَالتَّرَوَاتِينَ حَتَّى بِاسْتِمْرَارٍ دُونَ تَوْقُفٍ مِنْ أَجْلِ التَّغَلُّبِ عَلَى الْمَشَاكِلِ الْقَائِمَةِ بِشَكْلٍ مُسْتَمِرٍّ .

سِتْنَتَاخ

خِتَامُ تَنْفِيزِ التَّنْشِئَةِ الْاجْتِمَاعِيَّةِ لِبَرْنَاْمَجِ التَّخْضِيرِ هَذَا هُوَ طُلَّابُ مُبَادَرَةِ الْعَمَلِ الْحَقِيقِيِّ الْمُسْتَقْلَلَةِ الْقَابِلَةِ لِلْبَرْمَجَةِ مِنْ رُومَا ك ١٢ الْمَجْمُوعَةُ ٣١ بِالتَّعَاوُنِ مَعَ حُكُومَةِ الْقَرْيَةِ ، وَسُكَّانِ مُجْتَمَعِ بَلِيْرُوْنِغِ الَّذِينَ شَارَكُوا مُبَاشَرَةً فِي تَنْفِيزِ حَرَكَةِ التَّخْضِيرِ مِنْ خِلَالِ زِرَاعَةِ نَبَاتَاتِ الْأَشْجَارِ رِيْدَ كِتِيْمِيْسِي وَكِتَابَانِغِ وَالْمَاهُوْغَانِي وَالْمَانْجُو وَأَشْجَارِ الْجَوَافَةِ . وَقَدْ تَمَّ التَّنْشِئَةُ الْاجْتِمَاعِيَّةُ إِلَى جَانِبِ الْحَرَكَةِ الْمُبَاشَرَةِ بِشَكْلٍ جَيِّدٍ ، وَهِيَ زِرَاعَةُ مَا يَقْرُبُ مِنْ ٦٠ نَبْتَةً تَتَكَوَّنُ مِنْ أَشْجَارِ كِتِيَابَانِغِ وَأَشْجَارِ الْمَاهُوْغَانِي وَأَشْجَارِ الْمَانْجُو وَأَشْجَارِ الْجَوَافَةِ فِي نِقَاطٍ تِيْرْتِيْنَتُو الَّتِي تَمَّ تَحْدِيدُهَا بِدَقَّةٍ فِي قَرْيَةِ بَلِيْرُوْنِغِ فِي مَنَظَقَةِ غُوْتُوْرُ فِي مَنَظَقَةِ دِيْمَاكُ رِيْجْنُْسِي

وَإِسْدَاءُ الْمَشُورَةِ هُوَ إِضْفَاءُ الطَّاعِ الاجْتِمَاعِيِّ عَلَى الْحَرَكَةِ وَإِدَارَةِ زِرَاعَةِ الْأَشْجَارِ بِطَرِيقَةٍ مُسْتَدَامَةٍ كَشَكْلٍ مِنْ أَشْكَالِ حُبِّ الْبَيْتَةِ مِنْ خِلَالِ التَّعَاوُنِ مَعَ حُكُومَةِ الْقَرْيَةِ الْمَحَلِّيَّةِ وَكَذَلِكَ الْمَوْسَّسَاتِ الْبَيْتِيَّةِ مِنْ خَارِجِ الْقَرْيَةِ.

شُكْرًا لَكَ مُلَاحَظَةً

شُكْرًا لِأُولَئِكَ الَّذِينَ دَعَمُوا التَّنَشِئَةَ الْجَمَاعِيَّةَ لِهَذِهِ الْحَرَكَةِ:

- 1رئيس قَرْيَةِ بَلِيرُونْغَ ، الَّذِي أَعْطَى الْإِذْنَ لِلْقِيَامِ بِالنَّشِطَةِ ،

- 2سُكَّانُ قَرْيَةِ بَلِيرُونْغَ الَّذِينَ شَارَكُوا وَسَاعَدُوا فِي تَنْفِيزِ النَّشِطَةِ ،

. 3مُتَطَوِّعُونَ مِنْ خَارِجِ قَرْيَةِ بَلِيرُونْغَ شَارَكُوا فِي تَنْفِيزِ النَّشِطِ

. 4مَعْهَدُ الْبُحُوثِ وَخِدْمَةِ الْمُجْتَمَعِ (LP2M) التَّابِعُ لِلْجَامِعَةِ الْإِسْلَامِيَّةِ فِي الْيَسُونْغُو وَالَّذِي سَمَحَ بِالنَّشِطِ.

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COVID 19 PANDEMIC: GENDER AS THE BASIS OF DEBT ENTREPRENEUR BEHAVIOR

Aprih Santoso¹, Ardiani Ika S²

^{1,2}Universitas Semarang– Indonesia

Corresponding Author: Aprih Santoso

Email : aprihsantoso@usm.ac.id

ABSTRACT

The purpose of this study was to examine the effect of gender on debt behavior for small entrepreneurs in the city of Semarang in the era of the COVID-19 PANDEMI, with ewuh paewuh culture and financial literacy as moderating variables. The population of this study includes all small entrepreneurs who take credit from Wibawa in the city of Semarang, amounting to 395 people. The number of samples is 100 people (based on the Slovin formula). The sample selection method is purposive sampling, with the following criteria: 1) small entrepreneurs taking debts for the first time. 2) Small entrepreneurs are married and still have dependents for school children. Data was collected by distributing questionnaires. The data analysis technique used is Moderated Regression Analysis (MRA). The results of this study indicate that gender affects debt behavior for small entrepreneurs in the city of Semarang in the era of the COVID-19 PANDEMIC and the culture of ewuh pakewuh and financial literacy is able to moderate the relationship between the influence of gender on this behavior

Keywords: Behavior; Debt; Ewuh pakewuh; Gender; Literacy

Abstrak

Tujuan penelitian ini untuk menguji pengaruh gender terhadap perilaku berhutang bagi pengusaha kecil kota Semarang di era PANDEMI COVID 19, dengan budaya ewuh paewuh dan literasi keuangan sebagai variabel moderasi. Populasi penelitian ini meliputi seluruh pengusaha kecil yang mengambil kredit Wibawa di kota Semarang yang berjumlah 395 orang. Jumlah sampel adalah 100 orang (berdasarkan rumus Slovin). Metode pemilihan sampel adalah purposive sampling, dengan kriteria sebagai berikut: 1) pengusaha kecil yang baru pertama kali mengambil hutang. 2) pengusaha kecil sudah berkeluarga dan masih memiliki tanggungan untuk anak sekolah. Pengumpulan data dilakukan dengan penyebaran kuisioner. Teknis analisis data yang digunakan adalah Moderated Regression Analysis (MRA). Adapun hasil penelitian ini menunjukkan bahwa gender mempengaruhi perilaku berhutang bagi pengusaha kecil di Kota Semarang di era PANDEMIK COVID 19 dan budaya ewuh pakewuh dan literasi keuangan mampu memoderasi hubungan antara pengaruh gender terhadap perilaku tersebut.

Kata Kunci: Ewuh Pakewuh; Gender; Hutang; Literasi, Perilaku

INTRODUCTION

Behavior is an observable action that describes how an individual acts under certain conditions (Schmeiser & Seligman, 2013). Therefore, in the study of finance, it is important to evaluate individual decision-making processes, as well as investigate the possibility of positive individual

behaviors related to their finances that can result in increased resilience in times of crisis (OECD, 2012). Financial behavior includes behavior that manages money in the form of cash, credit, and savings (Xia, et al., 2015). Behavioral finance is based on insights from science and business to explain individual behavior as opposed to traditional financial assumptions. Puspita & Isnalita (2019), financial behavior cannot grow properly without understanding the idea of good financial concepts, so as to be able to deliver individuals with financial actions that are useful for their future. From previous research it is known that financial behavior is influenced by gender (Chairani et al. (2018); Guarni et al, 2012).

Gender is an important factor for individuals to make decisions in their lives. In the economic aspect, men and women have differences in making decisions. Gender is often identified with gender, whereas gender is different from gender. Muawanah & Hidayah (2006), in terms of terminology, gender is defined as a concept related to the roles of men and women in a certain cultural time which is constructed socially not biologically. Gender in terms of financial level there are differences between men and women. Empirical evidence shows that there are differences in student literacy levels based on gender. Chen & Volpe (1998) in their research found that men understand finance better than women, while Krishna et al. (2010) found that men have lower ability to manage finances compared to women. Experimental psychological studies on the influence of gender, indicate that although every decision carries a risk, different attitudes are shown between men and women in dealing with these risks.

There is still a research gap on the effect of gender on behavior. The results of the research by Chairani et al. (2018) and Guarni et al. (2012) stated that there is an influence of gender on behavior. However, Laily (2013) conducted a study with results that contradict the research above, namely that there is no effect of gender on behavior. Therefore this research is worth doing.

Anthony & Govindarajan (2011) to address the different and contradictory research results, it is necessary to have a contingency approach which reveals that the relationship between the various variables studied is influenced by other variables that are conditional. This contingency approach allows other variables to act as moderators. From the inconsistent results of previous studies, it turns out that *ewuh pakewuh* and literacy are considered capable of strengthening or weakening the relationship (moderation) between gender and the above behavior. *Ewuh pakewuh* does not only happen to superiors or seniors, Tobing (2010), *ewuh pekewuh* can also arise because individuals already know or receive a lot of kindness from other people so it will be difficult for individuals to refuse or ignore that person's kindness. requests, even the opinions of others. *Ewuh pakewuh* which is a value in Javanese society consists of several principles that are closely related to aspects in *ewuh pakewuh*, namely the principle of harmony and the principle of mutual respect.

Furthermore, literacy, as a candidate for the second moderator variable after *ewuh pakewuh*, has the meaning of an individual's ability to make decisions in terms of personal financial arrangements. Sahaluddinta & Susanti (2014) say that individuals need basic financial knowledge and skills to manage financial resources effectively for their welfare. Individual needs that are increasingly complex require people to have financial literacy, namely one's competence to manage finances well.

This research was conducted to provide a solution to the above research gap (from the inconsistent results of previous studies) by using the contingency approach above, namely by including a new variable, namely ewuh pakewuh and literacy as moderating variables between the influence of gender on behavior, where it This has never been done by previous researchers and is the novelty of this research.

Ang & Lawson (2010) mention the characteristics that are usually owned by small businesses in Indonesia, which are managed by individuals who double as owners and managers of companies that utilize labor from family and close relatives. In addition, the characteristics of small businesses are low access to formal revolving fund institutions (Badulescu, 2011; Tambunan, 2012). As a result, small businesses tend to depend on financing their business from their own capital or other sources such as: family, relatives, and even moneylenders. Capital is an important element that supports increased production and income. This lack of capital severely limits the scope of its business activities. Situmorang & Situmorang (2008) stated that difficulty in accessing capital actually hinders business owners from developing their businesses. External sources of funds that can help overcome the lack of capital are not easy to obtain, making it increasingly difficult for MSMEs to develop their business activities quickly. The same thing happened to small entrepreneurs in Semarang City during the Covid 19 Pandemic who needed working capital by borrowing from the Semarang City Government program through soft loans (Kredit WIBAWA). The number of small entrepreneurs in the city of Semarang is more than medium and large businesses. This study examines the influence of determinants of financial behavior on the disclosure of debt behavior at the individual level of small business decision makers considering that they also act as managers at the same time. This study aims to determine the effect of social norms on the behavior of people in debt to small entrepreneurs in the city of Semarang during the covid 19 pandemic, where the ewuh pakewuh culture is a moderating variable. The theoretical basis used is The Theory of Planned Behavior (TPB) which was developed by Ajzen (1991).

The purpose of this study was to examine the effect of gender on debt behavior for small entrepreneurs in the city of Semarang in the era of the COVID-19 PANDEMI, with ewuh paewuh and financial literacy as moderating variables.

LITERATURE REVIEW

Theory of Planned Behaviour (TPB)

The theory of planned behavior implies the possibility that not all behavior is carried out fully under the control of individuals or groups. TPB is based on the assumption that humans are rational creatures and use the information that is possible for them systematically (Achmat, 2010). A person can act on his intentions or intentions only if he has control over his behavior. This theory is based on the assumption that humans are rational beings who will take into account the implications of their actions before they decide to perform a behavior that they will perform.

Behavioral

A person can behave according to his intentions only if he has control over his behavior. This theory is based on the assumption that humans are rational beings who will take into account the

implications of their actions before they decide to perform a behavior that they will perform. An individual will perform a certain behavior if his behavior can be accepted by people who he considers important in his life can accept what he will do. Behavior also appears as a result of interactions between responses from individuals to stimuli that come from their environment in order to adapt and survive. Notoatmodjo (2014) reveals that there are three main elements in behavior, namely: (a) Affective (feelings or judgments on various things). (b) Cognitive (knowledge, beliefs or opinions about an object). (c) Psychomotor (intentions and actions related to an object). Behavior is a real action or activity that is carried out (Korrop et al, 2014). Financial behavior is an important element of financial literacy, even the most important element (OECD, 2012). Behavioral finance looks at an individual's approach to decision making, including cognitive and emotional biases. Behavioral finance makes the premise that various objective and subjective issues affect the decision-making process.

Gender

Gender is the division of position roles between men and women determined by the community based on the nature of men and women who are considered appropriate in accordance with the customs, norms and habits of the community. Gender is a concept of characteristics that distinguish a person between men and women. Gender is different from sex, although etymologically it means the same as sex, namely gender. In general, sex is used to identify differences between men and women in terms of biological anatomy. While gender concentrates more on social, cultural and other non-biological aspects. The research of Chairani et al. (2018) and Guarni et al. (2012) which states that there is an influence of gender on behavior.

Ewuh Pakewuh

Ewuh pakewuh is a culture that is visible but has been closely embedded in the lives of Indonesian people, especially in Javanese people. Connected with Javanese culture, the underlying thing to do ewuh pakewuh in Javanese society is ethics. In terms of ethics, it is closely related to a relationship of certain people. This is the basis of ewuh pakewuh. Someone who has a sense of ewuh pakewuh has a very soft feeling that is very understanding. The sense of ewuh pakewuh must be balanced with our own circumstances so as not to harm, balanced with an honest attitude to our own heart.

Ewuh pakewuh is a culture that is visible to the eye but has been closely related to the lives of Indonesian people. It is undeniable that ewuh pakewuh is an obligation for the Javanese people to interpret the rules of Javanese life. The attitude of feeling bad can actually be said to be a common attitude in society, but the attitude becomes a unique thing if it happens in society and has become entrenched and has the name ewuh pakewuh. In the context of Javanese ewuh-pakewuh politeness, that is an attitude of shyness or reluctance (Martoyo, 2008).

In carrying out the actions of each individual there must be an underlying. The basis of these actions makes individual behavior purposeful and feasible. Connected with Javanese culture, the thing that underlies doing ewuh pakewuh in Javanese society is ethics. Ewuh pakewuh or shy is a manifestation of the basic rules of Javanese life (Marantika et al, 2017). In terms of ethics, it is closely related to a relationship between certain people. The relationship can be anything, whether as

friends, relatives, neighbors, and maybe just acquaintances. These are the things that form the basis of the behavior of ewuh pakewuh. Ewuh pakewuh (reluctantly) has a negative side and a positive side. If ewuh pakewuh manifests a reluctance to default on periodic installments of principal and interest installment obligations on loans or revolving funds obtained, then the result is positive for the debtor. Ewuh pakewuh can arise because of the principle of reciprocity (reciprocity principle), feeling that you have been helped with a loan must be returned with kindness in the form of discipline in paying loan installments in an orderly manner.

Literacy

In this study, what is meant by literacy is financial literacy. Financial literacy or financial literacy is knowledge and skills in managing finances. Financial literacy means the ability to read, understand, manage matters relating to financial matters. With high financial literacy, financial management can be controlled. Financial literacy is very important for every individual to be able to manage finances wisely

HYPOTHESIS

H₁ : Gender have a effect on behavior

H₂ : Ewuh pakewuh is able to moderate the influence of gender on behavior.

H₃ : Literacy is able to moderate the influence of gender on behavior.

THEORETICAL FRAMEWORK

Ewuh pakewuh and literacy is expected to strengthen or weaken the potential for the occurrence of gender in effect the occurrence of someone's debt behavior.

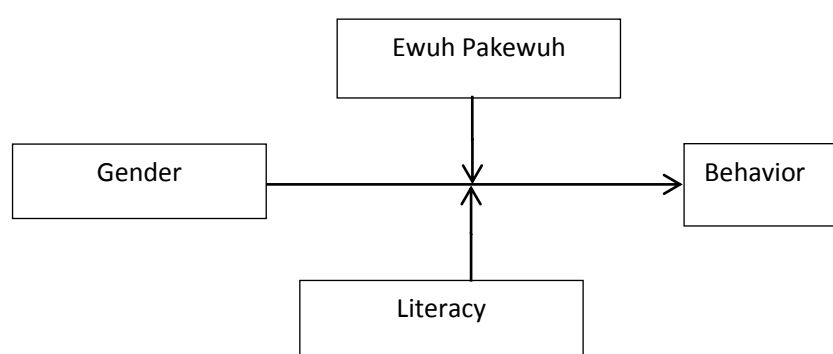


Figure 1. Gender Research Model

METHOD

Data Types and Sources

The research data is primary data sourced from direct answers from small entrepreneurs who took credit with authority in the city of Semarang in the COVID-19 PANDEMI Era, to the questionnaire submitted by the researcher.

Population and Sample

The research population is all small entrepreneurs who take credit debts of Wibawa in the city of Semarang in 2020, which are 395 people, while the number of samples used in the study is 100 people (based on the Slovin formula). The sample selection method is purposive sampling, with the following criteria: 1) small businessmen who are taking Wibawa's credit debt for the first time. 2) Small entrepreneurs are married and still have dependents for school children.

ANALYSIS METHOD

Multicollinearity Test

This test aims to test whether the regression model found a correlation between the independent variables with the criteria if the VIF is less than 10 then there is no multicollinearity.

Hypothesis Test (t test statistic)

The t-statistical test basically shows how far one independent variable individually explains the dependent variable. This test is carried out using a significant level of 0.05. Acceptance or rejection of the hypothesis is done with the following criteria: (1) If the value is significant > 0.05 then the hypothesis is rejected (regression coefficient is not significant). This means that partially the independent variable does not have a significant effect on the dependent variable. (2) If the significant value is 0.05 then the hypothesis is accepted (significant regression coefficient). This means that partially the independent variable has a significant influence on the dependent variable.

Coefficient of Determination Test (R^2)

The coefficient of determination (R^2) is used to describe the model's ability to explain the variations that occur in the dependent variable. The value of R^2 is from zero and one. Good if R^2 has a high number or close to one.

RESULT AND DISCUSSION

Descriptive Statistics Results

Table 1.
Descriptive Statistics

	Mean	Std. Deviation	N
Behavior	7.0581	6.25409	100
Ewuh Pakewuh	4.6792	1.74682	100
Literacy	3.7054	1.09358	100
Gender	.9471	.41163	100

Based on the table above, the results of descriptive statistical data can be explained, namely: the average value of behavior is 7,0581 and the standard deviation value = 6,25409 $< 7,0581$ (mean value) which means that there is no data deviation. The average value of the ewuh pakewuh is 4,6792 and the standard deviation value = 1.74682 $< 4,6792$ (mean value) which means that there is no data deviation. The average value of the literacy is 3.7054 and the standard deviation value = 1,09358 $< 3,7054$ (mean value) which means that there is no data deviation. The average value of gender is 0.3360 and the standard deviation value = 0.41163 $< 0,9471$ (mean value) which means that there is no data deviation.

Coefficient of Determination

Table 2.
Coefficient of Determination test

Model Summary ^b				
odel	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.759 ^a	.537	.428	6.15946

From the table above, it is known that the results of the coefficient of determination (Adjusted R Square) of 0.428 means that the independent variables (gender, gender*behavior, gender*ewuh pakewuh, gender*literasi) are able to explain 42,8 % of the variation of the dependent variable (behavior). while the remaining 57,2 % is explained by other variables that are not included in this research model, such as: attitudes, perceived behavioral control.

Multicollinearity Test Results

Table 3.
Multicollinearity Test Results

Model		Collinearity Statistics	
		Tolerance	VIF
1	(Constant)		
	Gender	.146	8.295
	Moderat-1	.053	5.143
	Moderat-2	.126	4.965

Based on the table above, the regression model is free from multicollinearity because the tolerance value of the independent variables (0.146; 0.053 and 0.126) is above 0.1 and the VIF value of the independent variable (8.295 and 4.965) is below 10.

HYPOTHESIS TEST RESULTS

Table 4.
T test results

Model		Standardized Coefficients	T	Sig.
		Beta		
1	(Constant)		7.680	.000
	Gender	2.388	8.291	.000
	Moderat-1	.561	6.648	.001
	Moderat-2	.385	4.862	.000

DISCUSSION

The Effect of Gender on Behavior

The first hypothesis states that gender has an effect on behavior. The table above shows that gender has a t-value of 8.291 with a significance level of $0.000 < 0.05$. Thus H_1 is accepted. The

results of this study indicate that gender is able to moderate the influence of gender on behavior, so that gender affects the behavior of small entrepreneurs who are in debt and this is a signal that gender for these small entrepreneurs is also paying attention to their actions, including in terms of taking business debts in the era of the COVID-19 pandemic.

The results of this study are in agreement with the research of Chairani et al. (2018) and Guarni et al. (2012) which states that there is an influence of gender on behavior. However, Laily (2013) conducted a study with results that contradict this research, namely that there is no effect of gender on behavior.

The Effect of Ewuh Pakewuh on Gender Relations and Behavior

The second hypothesis states that ewuh pakewuh is able to moderate the influence of gender on behavior. The table above shows that ewuh pakewuh has a t-value of 6.648 with a significance level of $0.001 < 0.05$. Thus H2 is accepted. The results of this study indicate that ewuh pakewuh can moderate the influence of gender on behavior, so that ewuh pakewuh also strengthens gender roles in influencing the behavior of small entrepreneurs taking their business debts. This is a signal that in addition to gender status for these small entrepreneurs, they will also pay attention to ewuh pakewuh in their actions, including in terms of taking business debts in the era of the COVID-19 pandemic.

The Effect of Literacy on Gender Relations and Behavior

The third hypothesis states that literacy is able to moderate the influence of gender on behavior.. The table above shows that literacy has a t-value of 4.862 with a significance level of $0.000 < 0.05$. Thus H3 is accepted. The results of this study indicate that literacy can moderate gender and behavior, so that literacy also strengthens the role of gender in influencing the behavior of small entrepreneurs taking business loans. This is a signal that in addition to gender status for these small entrepreneurs, they will also pay attention to literacy in acting, including in terms of taking business debts in the era of the COVID-19 pandemic.

CONCLUSION

From the results of statistical tests, it can be concluded that gender has a positive and significant effect on debt behavior, namely small entrepreneurs in the city of Semarang during the Covid 19 Pandemi Era. In addition, it turns out that ewuh pakewuh and literacy also have a positive and significant effect on gender relations with these behaviors.

The research implies that the implementation of credit programs does not only focus on low interest rates, but also pays more attention to tenons. It is fitting for the involvement of non-government parties to be the focus of attention as another alternative in someone who is in debt.

The results of this study are only able to explain the behavior of someone who is in debt only explain 42,8 % of the variation of the dependent variable (behavior). while the remaining 57,2 % is explained by other variables that are not included in this research model, such as: attitudes, perceived behavioral control.

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**PRE-MARITAL COUNSELING:
EFFORTS TO PREVENT DIVORCE AND STRENGTHEN FAMILY TIES
IN TEMPEL DISTRICT, SLEMAN REGENCY
PENYULUHAN PRA NIKAH:
UPAYA MENCEGAH PERCERAIAN DAN MENGUATKAN
IKATAN KELUARGA DI KECAMATAN TEMPEL, KABUPATEN SLEMAN**

M. Khoirur Rofiq¹

¹ Fakultas Syari'ah dan Hukum, Universitas Islam Indonesia m.khoirur_rofiq@walisongo.ac.id

ABSTRACT

Divorce is a social phenomenon that needs real attention and solutions. The number of divorces also continues to increase, in addition public opinion about the sacredness of marriage is also fading. In Yogyakarta, there are two districts with the highest number of divorces, namely Gunungkidul and Sleman districts. The sub-districts with the highest number of divorces in Sleman are Depok, Ngaglik and Tempel. In 2017 there were 1,421 divorces in Sleman, in 2018 it increased to 1,658. In 2019 divorces decreased to 1,593, but increased again in 2020 to 1,778. This community service is carried out as a preventive measure to strengthen marital bonds and prevent potential divorce in Tempel District, Sleman Regency. This activity was attended by 40 people who had registered for marriage at Kantor Urusan Agama Tempel. The material in this counseling is about family law, family psychology, and family financial management. The method of activities carried out by; counseling, discussion, and group discussion forums about solving family problems. The results of this activity are (1) all participants need pre-marital materials as a provision for marriage and provisions in overcoming family problems, (2) all participants feel more ready to carry out family functions after attending pre-marital counseling.

Keywords: pre-marital counseling, divorce, marriage ties, family, Yogyakarta

ABSTRAK

Perceraian merupakan fenomena sosial yang perlu mendapat perhatian dan solusi yang nyata. Jumlah perceraian juga terus meningkat, di samping itu, anggapan masyarakat tentang sakralitas pernikahan juga mulai memudar. Di Yogyakarta terdapat kabupaten dengan jumlah perceraian tertinggi yaitu Kabupaten Gunungkidul dan Sleman. Adapun kecamatan dengan jumlah perceraian tertinggi di Sleman adalah Depok, Ngaglik dan Tempel. Tahun 2017 perceraian di Sleman tercatat sebanyak 1.421, tahun selanjutnya pada 2018 meningkat dengan jumlah 1.658. Pada tahun pertama era Pandemi Covid-19 perceraian mengalami penurunan dan berjumlah 1.593, namun kembali meningkat di tahun 2020 dengan jumlah 1.778. Pengabdian kepada masyarakat ini dilaksanakan sebagai langkah preventif untuk menguatkan ikatan perkawinan dan mencegah potensi perceraian di Kecamatan Tempel Kabupaten Sleman. Kegiatan ini melibatkan 40 orang calon suami istri di Kantor Urusan Agama Kecamatan Tempel. Materi yang diberikan dalam penyuluhan ini adalah tentang hukum keluarga, psikologi keluarga, dan manajemen keuangan. Kegiatan ini dilakukan dengan tiga metode; penyuluhan, diskusi, dan Forum Group Discussion atas pemecahan masalah-masalah keluarga. Hasil pengabdian ini menunjukkan bahwa (1) seluruh peserta membutuhkan materi pra nikah sebagai bekal menikah dan bekal dalam mengatasi problematika berkeluarga, (2)

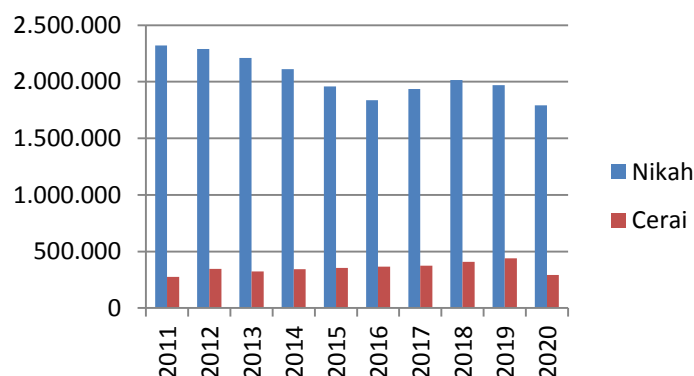
seluruh peserta merasa tambah siap untuk menjalankan fungsi-fungsi keluarga setelah mengikuti penyuluhan pra nikah.

Keywords: penyuluhan pra nikah, perceraian, ikatan perkawinan, keluarga, Yogyakarta

LATAR BELAKANG

Perceraian merupakan fenomena sosial yang perlu mendapat perhatian dan solusi yang nyata. Jumlah perceraian juga terus meningkat dari waktu ke waktu, peningkatan ini menyeluruh di seluruh Indonesia. Di waktu yang sama, anggapan masyarakat tentang sakralitas pernikahan juga mulai memudar. Di antaranya karena kurangnya pemahaman tentang hakikat dan tujuan pernikahan, rendahnya pengetahuan tentang hak dan kewajiban keluarga. Sedangkan program-program sosialisasi tentang hukum keluarga, manajemen konflik keluarga juga sangat jarang dilakukan, seperti program pendidikan pra nikah, kursus calon pengantin, atau penyuluhan keluarga sakinah.

Gambar 1.
Jumlah Pernikahan dan Perceraian di Indonesia (2011-2020)



Sumber: Badan Pusat Statistik Indonesia¹

Data di atas menunjukkan bahwa perceraian selalu meningkat dari tahun ke tahun, kecuali pada tahun 2020 yang mengalami penurunan karena pandemic covid-19 yang melanda Indonesia.

Di Yogyakarta terdapat kabupaten dengan jumlah perceraian tertinggi yaitu Kabupaten Gunungkidul dan Sleman. Untuk Kecamatan dengan jumlah perceraian tertinggi di Sleman adalah Depok, Ngaglik dan Tempel. Pada tahun 2017 perceraian di Sleman tercatat sebanyak 1.421, di tahun selanjutnya pada 2018 meningkat dengan jumlah 1.658. Tahun 2019 perceraian mengalami penurunan dengan jumlah 1.593, namun kembali meningkat di tahun 2020 dengan jumlah 1.778.

Tingginya angka perceraian sangat berpengaruh terhadap pemenuhan hak-hak anak. Karena perceraian menyebabkan banyak permasalahan keluarga seperti lahirnya permusuhan anggota

¹ BPS Indonesia, *Statistik Indonesia 2015* (Jakarta: Badan Pusat Statistik Indonesia, 2015). BPS Indonesia, *Statistik Indonesia 2018* (Jakarta: Badan Pusat Statistik Indonesia, 2018). Dan BPS Indonesia, *Statistik Indonesia 2021* (Jakarta: Badan Pusat Statistik Indonesia, 2021).

keluarga dan penelantaran anak. Sehingga kewajiban dan tanggung jawab terhadap anak juga tidak terpenuhi.²

Perceraian juga berpengaruh pada terganggunya perkembangan jiwa anak sehingga dapat menyebabkan perasaan rendah diri, marah, dendam, benci, dan emosi yang tidak stabil,³ bahkan perceraian dapat menyebabkan anak menjadi liar, memicu terjadinya kenakalan dan kejahatan remaja.⁴

Kondisi keluarga yang dibangun dengan kesiapan yang kurang, dalam hal fisik, mental, psikis, dan ekonomi juga sangat berpengaruh dengan ketahanan keluarga. Kondisi ini banyak terjadi pada perkawina anak, atau perkawinan di bawah umur yang dilator belakangi oleh beberapa faktor,⁵ seperti pergaulan bebas, pola pikir masyarakat yang keliru terhadap masa depan anak khususnya perempuan, pendidikan rendah, dan kehamilan anak di luar perkawinan.⁶ Sehingga orang tua anak memilih untuk menikahkan anaknya dengan mengajukan dispensasi kawin ke Pengadilan Agama. Hal ini dilakukan untuk menutupi aib keluarga dan demi kemaslahatan anak dan calon bayi. Dan ironisnya jumlah perkawinan di bawah umur juga masih banyak terjadi sampai saat ini. Seperti terlihat dalam tabel berikut;

Tabel 1.
Data Dispensasi Kawin di Indonesia

Tahun	Nikah	Dispensasi Kawin	%
2016	1,837,185	8,488	0.46
2017	1,936,934	11,819	0.61
2018	2,016,171	12,504	0.62
2019	1,968,978	23,126	1.17
2020	1,792,548	64,211	3.58

Sumber: Badan Peradilan Agama Mahkamah Agung RI⁷

² Gunawan, "Dampak- Dampak Perceraian Terhadap Para Pihak Yang Melakukan Perceraian" (Universitas Surakarta, 2014).

³ Gunawan.

⁴ Dyah Ayu dan Hadi Warsito Retnowulan, "Penerapan Strategi Pengelolaan Diri (Self Management) Untuk Mengurangi Kenakalan Remaja Korban Broken Home," *Jurnal BK UNESA* 03 (2013): 335–40, <https://jurnalmahasiswa.unesa.ac.id/index.php/jurnal-bk-unesa/article/view/3533>.

⁵ Uswatun Hasanah, "Pengaruh Perkawinan Usia Muda Pada Tingkat Perceraian Dini (Studi Kasus Pengadilan Agama Kisaran)," *Journal of Science and Social Research* 1, no. February (2018): 13–18.

⁶ Julijanto Muhammad, "Dampak Pernikahan Dini Dan Problematika Hukumnya," *Jurnal Pendidikan Ilmu Sosial*. 25, no. 01 (2015): 72, <https://doaj.org/article/dc04e4d6e08a47859562ac48fbcc39e1>.

⁷ <https://databoks.katadata.co.id/datapublish/2021/03/20/dispensasi-perkawinan-anak-meningkat-3-kali-lipat-pada-2020> data diakses 29 Oktober 2021.

Perkawinan anak di bawah umur mempunyai dampak negatif yang cukup kompleks dalam keluarga, seperti masalah reproduksi ibu hamil usia muda, beberapa bahkan mengalami keguguran dan kematian ibu serta bayi. Perkawinan di bawah umur juga menyebabkan masalah ekonomi keluarga, karena anak belum siap untuk menanggung beban kepala keluarga yang memberi nafkah keluarga, sehingga sekedar asal bekerja untuk memenuhi kebutuhan sehari-hari. Perkawinan anak juga menyebabkan kekerasan dalam rumah tangga, meninggalkan pasangan, dan memicu perselisihan terus menerus.⁸ Padahal menurut data, perselisihan keluarga dan masalah ekonomi adalah faktor tertinggi yang menyebabkan perceraian (seperti dalam table 2). Ketahanan rumah tangga dalam perkawinan anak juga rendah, dan tidak bertahan lama. Seperti dalam perceraian karena pernikahan anak di Kisaran Sumatera Utara, umur pernikahan berkisar dari 1 tahun sampai 4 tahun, dan rata-rata 3 tahun.⁹

Tabel 2.
Faktor Perceraian di Indonesia Tahun 2018 s.d 2020

Faktor Cerai	2018	2019	2020	Jumlah	%
Perselisihan	183.085	231.872	176.683	591.640	52.7
Ekonomi	110.909	120.732	71.194	302.835	27.0
Meninggalkan Keluarga	71.623	60.505	34.671	166.799	14.8
KDRT	9.764	7.814	3.271	20.849	1.9
Dipenjara	1.064	3.768	803	5.635	0.5
Judi & Zina	3.633	2.889	1.146	7.668	0.7
Mabuk & Madat	4.639	3.802	1.489	9.930	0.9
Poligami	1.211	1.330	759	3.300	0.3
Murtad	869	1.185	1.108	3.162	0.3
Kawin Paksa, Cacat, dll	6.813	4.116	553	11.482	1.0
Jumlah Perceraian	393.610	438.013	291.677	1.123.300	100

Sumber: Badan Pusat Statistik Indonesia¹⁰

Dari latar belakang di atas, maka pengabdian masyarakat melalui penyuluhan pra-nikah ini merupakan upaya preventif dalam meningkatkan pengetahuan tentang hakikat perkawinan dan fungsi-fungsi keluarga sebagai ikhtiar untuk membekali calon pengantin dengan ilmu yang dapat digunakan untuk mencegah perceraian dan menguatkan ikatan perkawinan melalui pengetahuan tentang penyelesaian masalah-masalah keluarga. Sehingga tujuan dalam pengabdian ini adalah (1) untuk mengetahui pengetahuan peserta tentang pengertian pernikahan, persiapan pernikahan, tugas dan tanggung jawab dalam keluarga, dan (2) untuk memberikan pengetahuan dalam perkawinan untuk mencegah perceraian dan menguatkan ikatan perkawinan.

Pengabdian masyarakat ini dilakukan menggunakan pendekatan *Participatory Action Research* (PAR) melalui keterlibatan peserta dalam pelaksanaannya. Pelaksana pengabdian melibatkan masyarakat melalui Kantor Urusan Agama (KUA) Kecamatan Tempel yang menyediakan tempat dan peserta kegiatan yang terdiri dari calon pengantin yang sudah mendaftar di KUA tersebut.

⁸ Herti Windya Puspasari and Indah Pawitaningtyas, "Masalah Kesehatan Ibu Dan Anak Pada Pernikahan Usia Dini Di Beberapa Etnis Indonesia : Dampak Dan Pencegahannya," *Buletin Penelitian Sistem Kesehatan* 23 (24) (2020): 275–83.

⁹ Hasanah, "Pengaruh Perkawinan Usia Muda Pada Tingkat Perceraian Dini (Studi Kasus Pengadilan Agama Kisaran)."

¹⁰ Data berasal dari Badan Peradilan Agama MA RI yang dilaporkan dalam statistik Indonesia. Lihat Indonesia, *Statistik Indonesia 2018*. Dan Indonesia, *Statistik Indonesia 2021*.

Participatory Action Research diimplementasikan melalui survey terhadap pemahaman peserta (*pre test*) sebelum kegiatan dilakukan untuk mengetahui tingkat pemahaman peserta dan urgensi kegiatan ini, setelah kegiatan selesai, kembali dilakukan *post test* untuk mengukur target pemahaman peserta. Partisipasi peserta dalam kegiatan ini diwujudkan melalui diskusi dan *focus group discussion* dalam merumuskan solusi atas masalah-masalah keluarga.

Adapun metode pelaksanaan pengabdian ini dilakukan dengan 3 cara; (1) ceramah, (2) diskusi, dan (3) *focus group discussion* dengan membentuk kelompok-kelompok kecil yang merumuskan solusi permasalahan-permasalahan keluarga, kemudian dipresentasikan untuk mendapat masukan –masukan dari peserta lain.

Urgensi Penyuluhan Pra-Nikah

Urgensi penyuluhan pra-nikah dapat dijelaskan dalam beberapa kajian terdahulu. Amir Syarifuddin menjelaskan bahwa tujuan penyuluhan pra-nikah atau semacamnya di antaranya adalah untuk membekali pasangan calon suami istri dalam mencapai sebuah keluarga yang damai, tentram, dan bahagia serta senantiasa diliputi rasa kasih sayang antar anggota keluarga. Keluarga yang bahagia dapat diwujudkan lebih mudah jika terbiasa mendapatkan pendidikan atau kebiasaan-kebiasaan baik yang dimulai dari dalam keluarga itu sendiri. Oleh karena itu, sangat penting bagi anggota keluarga untuk menyadari proses pendidikan yang sesuai dengan syari'at sehingga proses transformasi perilaku dan sikap anggota keluarga akan tercermin dalam kepribadian yang baik sesuai dengan tuntunan agama.¹¹

Manfaat penyuluhan pra-nikah dijelaskan oleh Robert F. Stahmann sebagai berikut:

Typical goals of the various approaches to marital preparation include: (a) easing the transition from single to married life, (b) increasing couple stability and satisfaction for short and long term, (c) enhancing the communications skills of the couple, (d) increasing friendship and commitment to the relationship, (e) increasing couple intimacy, (f) enhancing problem-solving and decisions-making skills in such areas as marital roles and finances".¹²

Tulisan di atas menerangkan bahwa persiapan pernikahan memiliki manfaat di antaranya adalah; (a) memudahkan peralihan masa transisi dari masa lajang ke dalam kehidupan pernikahan, (b) meningkatkan stabilitas dan kepuasan pasangan untuk jangka pendek dan jangka panjang, (c) meningkatkan keterampilan komunikasi antar pasangan, (d) meningkatkan komitmen terhadap hubungan, (e) meningkatkan keintiman pasangan, (f) meningkatkan keterampilan dalam memecahkan masalah dan pengambilan keputusan seperti dalam ranah keuangan, manajemen konflik, dan sebagainya.

Peraturan Dirjen Bimas Islam No.DJ.II/542 tahun 2013 Pasal 3 tentang Pedoman Penyelenggaraan Kursus Pra Nikah menjelaskan tentang tujuan kursus pra nikah adalah untuk meningkatkan pemahaman dan pengetahuan tentang kehidupan rumah tangga/keluarga dalam mewujudkan keluarga sakinah, mawaddah warahmah serta mengurangi angka perselisihan, perceraian, dan kekerasan dalam rumah tangga.

¹¹ Amir Syarifuddin, *Hukum Perkawinan Islam Di Indonesia* (Jakarta: Kencana, 2007), 20.

¹² Robert F. Stahmann, "Premarital Counselling: A Focus for Family Therapy," *Journal of Family Therapy* 22, no. 1 (2000): 104–16.

Adanya pedoman pendidikan pra nikah dan wacana pemerintah untuk mewajibkan program tersebut menunjukkan urgensi pendidikan pra nikah di masyarakat. Se jauh ini, kajian terhadap pelaksanaan pendidikan pra nikah cukup banyak dilakukan. Hasil dari beberapa kajian tersebut menyimpulkan bahwa pendidikan pra nikah sangat penting dilakukan oleh calon pasangan suami istri dalam membekali pengetahuan dan persiapan membina keluarga.¹³ Pendidikan pra nikah terbukti memberikan pengaruh positif terhadap keharmonisan rumah tangga, di antaranya (1) Dalam menjaga keselamatan interaksi dan komitmen suami istri, dengan mengajarkan cara berkomunikasi dan kontrol emosi yang baik, (2) Menjaga kelekatan hubungan antara orang tua dan anak dengan memberikan pengetahuan mendidik anak dan menjadi orang tua yang baik, (3) Meningkatkan ketahanan keluarga dari keretakan ikatan perkawinan dan perceraian dengan membekali pengetahuan pelaksanaan fungsi-fungsi keluarga.¹⁴

Menikah diperlukan kematangan seseorang baik kematangan dari sisi usia, emosi, pendidikan, maupun kematangan ekonomi. Kematangan ini sangat berpengaruh terhadap keharmonisan keluarga.¹⁵

Di negara lain, upaya semacam pendidikan pra nikah sudah dilakukan dan menjadi syarat untuk mendaftar nikah. Sebagai contoh, Singapura mewajibkan calon pengantin mengikuti pendidikan pra nikah yang mereka namakan dengan Pendidikan Bimbingan Rumah Tangga. Setelah selesai, calon pengantin akan mendapatkan sijil (sertifikat) yang dikeluarkan oleh Kantor Pernikahan Islam Setempat. Di Eropa, program nasihat sebelum perkawinan bagi pasangan yang hendak kawin dilakukan oleh pemerintah yang pelaksanaannya setara dengan kuliah satu semester.¹⁶

HASIL DAN PEMBAHASAN

Pengabdian masyarakat ini dilakukan di Kantor kecamatan Agama Kecamatan Tempel, Kabupaten Sleman pada 07 sampai dengan 21 Maret 2020 yang diikuti oleh 40 orang atau 20 pasangan calon pengantin yang telah mendaftar untuk menikah di KUA Tempel.

Kegiatan ini secara umum dilakukan melalui tiga tahapan yaitu:

1. Koordinasi secara intensif dengan KUA Kecamatan tempel untuk merencanakan teknis penyuluhan pra-nikah.
2. *Pre test* peserta kegiatan untuk mengukur pemahaman tentang hukum pernikahan, hak dan kewajiban suami istri, persiapan menikah, manajemen konflik dan keuangan keluarga, dan cara mengatasi masalah keluarga. Tahap ini dilakukan sebelum penyuluhan dilakukan melalui survey berbasis aplikasi google form.
3. Penyuluhan Pra-nikah yang terbagi menjadi 4 (Empat) sesi dengan materi yang berbeda;

¹³ Mahmudin, "Implementasi Pembekalan Pranikah Dalam Membentuk Keluarga Sakinah Mawaddah Wa Rahmah," *Millah* 15, no. 2 (2016): 299–318.

¹⁴ Aina Sufya Fuaida, "Pendidikan Nikah Dalam Pembentukan Keharmonisan Rumah Tangga (Studi Analisis Di KUA Dan BP4 Kec. Gondomanan, Yogyakarta)" (UIN Sunan Kalijaga, 2016).

¹⁵ Putu Yunita Widhayanti and Fabiola Hendrati, "Hubungan Kematangan Pribadi Dengan Perselingkuhan Suami," *Jurnal Psikologi Tabularasa* 6, no. 1 (April 2011): 390 – 403.

¹⁶ Tim Redaksi, Modul Keluarga Sakinah Berperspektif Kesetaraan Bagi Penghulu, Penyuluh, Dan Konselor BP4 (Jakarta: Badan Litbang dan Diklat Kemenag RI, 2012).

Sesi 1: Hukum Keluarga:

- 1) Persiapan dan tata cara memilih pasangan dalam Islam
- 2) Pernikahan dalam hukum Islam
- 3) Pernikahan dalam hukum positif Indonesia
- 4) Hak dan kewajiban suami istri dan hukum KDRT.

Sesi 2: Psikologi Keluarga:

- 1) Persiapan lahiriyah (psikologi dan jasmani) dan persiapan ruhiyah
- 2) Komunikasi keluarga
- 3) Manajemen konflik
- 4) Manajemen pendidikan keluarga.

Sesi 3: Manajemen Keuangan

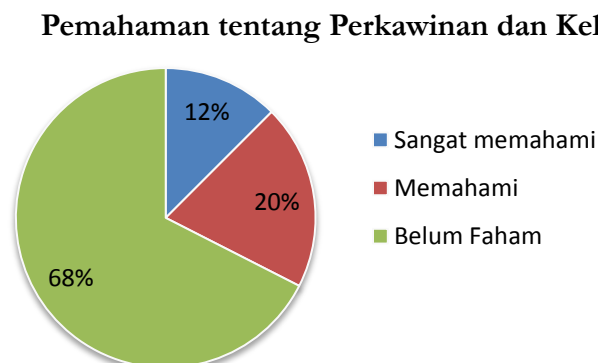
- 1) Persiapan finansial menjelang pernikahan
- 2) Tanggung jawab memberi nafkah
- 3) Manajemen keuangan keluarga

Sesi 4: Focus Group Discussions

- 1) Perumusan solusi masalah keluarga
- 2) Presentasi dan diskusi
- 3) *Post test* penyuluhan pra-nikah

Dari pelaksanaan *pre test* oleh 40 orang peserta diperoleh hasil bahwa mayoritas belum memahami hakikat dan tujuan perkawinan, hak-kewajiban suami istri, da cara mengatasi masalah keluarga.

Gambar 2.
Tingkat Pemahaman Peserta tentang Perkawinan dan Keluarga



Penyuluhan dilakukan dengan metode ceramah dan diskusi. Dalam sesi 1 membahas tentang meliputi hukum keluarga, yang membahas tentang persiapan dan tata cara memilih pasangan dalam Islam, hukum pernikahan dalam perspekti Islam dan hukum positif Indonesia, hak dan kewajiban suami istri, serta dan hukum Kekerasan Dalam Rumah Tangga (KDRT). Dalam sesi ini peserta

diharapkan memahami fondasi dan tujuan perkawinan, serta batasan-batasan yang harus dilakukan dan dilarang dalam perkawinan.

Sesi selanjutnya adalah tentang psikologi keluarga, yang mencakup pembahasan tentang persiapan jasmani dan ruhani, mekanisme komunikasi keluarga, manajemen konflik, dan manajemen pendidikan keluarga. Dalam sesi ini peserta belajar dan mendiskusikan tentang manajemen rumah tangga dengan baik dan sesuai dengan tuntunan agama Islam psikologi keluarga hingga mendidik anak-anaknya.

Calon pengantin dalam sesi ketiga belajar dan mendiskusikan tentang manajemen keuangan keluarga, yang meliputi persiapan finansial menjelang pernikahan, tanggung jawab dan kewajiban orang tua memberi nafkah terutama ayah, dan manajemen keuangan keluarga.

Pada sesi ke empat, peserta diajak untuk mendiskusikan dan merumuskan dinamika permasalahan dalam kehidupan rumah tangga melalui *Focus Group Discussion*, dengan membentuk 5 group dan diberikan contoh masalah rumah tangga yang berbeda satu sama lainnya, yaitu 1) kekerasan dalam rumah tangga; 2) pendidikan anak; 3) hobi dan *quality time* keluarga; 4) konflik karena pihak ketiga; dan 5) pendapatan ekonomi keluarga.

Dari contoh masalah tersebut, masing-masing kelompok harus menganalisis dan merumuskan solusinya. Hasil analisis didiskusikan oleh setiap kelompok kemudian dipresentasikan kepada semua peserta dengan dipandu langsung oleh Kepala KUA. Berdasarkan hasil *FGD*, ditemukan faktor utama ketidakharmonisan sebuah rumah tangga adalah lemahnya komunikasi antara suami-istri yang berakibat pada lahirnya sifat egois dan merasa paling benar. Oleh karena itu melalui penyuluhan ini, diharapkan peserta dapat memahami peran, fungsi dan tugas masing-masing dalam rumah tangga sehingga diharapkan dapat mengurangi angka perceraian sekaligus menguatkan ikatan perkawinan, karena keluarga adalah segalanya dan untuk selamanya.

Gambar 3.
Penyampaian materi dan diskusi



Gambar 4. FGD Perumusan Solusi Masalah Keluarga



Gambar 5. Presentasi Hasil FGD



Setelah mendapatkan materi, diskusi, *FGD*, dan presentasi, sebelum acara ditutup, peserta diminta untuk mengisi survey sebagai tahapan evaluasi penyuluhan sekaligus mengukur pemahaman peserta tentang perkawinan dan keluarga. Dari post test tersebut diperoleh catatan bahwa semua peserta memiliki pemahaman yang cukup tentang perkawinan dan keluarga, sehingga merasa lebih siap untuk menjalankan fungsi keluarga setelah mengikuti penyuluhan pra-nikah.

Dari temuan tersebut dapat dikatakan bahwa kegiatan seperti ini sangat penting untuk meningkatkan pengetahuan tentang perkawinan dan fungsi anggota keluarga sebagai bekal untuk mencegah perceraian dan menguatkan ikatan perkawinan.

KESIMPULAN DAN SARAN

Dari kegiatan yang telah dilakukan dapat disimpulkan bahwa 1) semua peserta membutuhkan materi pra-nikah sebagai bekal menjalani pernikahan dan mengatasi masalah keluarga, 2) semua peserta merasa lebih siap untuk menjalankan fungsi keluarga demi menjaga keutuhan rumah tangga setelah mendapatkan penyuluhan pra-nikah.

Dari kegiatan ini penulis merasa perlu untuk merekomendasikan beberapa hal yang *pertama*, perlu untuk membuat peraturan penyuluhan pra-nikah atau semacamnya, seperti undang-undang atau peraturan pemerintah agar kegiatan yang penting ini mendapatkan dasar regulasi yang kuat. *Kedua*, perlu menyediakan anggaran penyuluhan pra-nikah dalam anggaran pemerintah, karena kendala yang dialami oleh KUA adalah masalah keterbatasan anggaran, bahkan hamper bisa dikatakan tidak ada anggaran untuk penyuluhan pra-nikah, jika KUA menarik biaya pada peserta dapat masuk pada pungutan liar dalam pendaftaran nikah. *Ketiga*, implementasi penyuluhan pra-nikah perlu kolaborasi oleh pemerintah melalui KUA dengan beberapa perguruan tinggi dan lembaga sosial masyarakat dalam kegiatan pengabdian masyarakat secara rutin.

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SCALE UP OF VILLAGE OWNED ENTERPRISES (BUMDES) THROUGH HUMAN RESOURCE MANAGEMENT (HR) AND DIGITIZATION IN KENDAL REGENCY, CENTRAL JAVA

Anis Fitria
anisfitria@walisongo.ac.id

ABSTRACT

Village Owned Enterprises (Bumdes) is a village-owned business entity, which aims to move the village economy so that it is able to realize community welfare. Government Regulation (PP) Number 11 of 2021 Article 1 mandates Village Owned Enterprises (Bumdes) to be able to develop village productivity and investment. One of the Village Owned Enterprises (Bumdes) in Kendal district, Central Java, is the Rizki Amanah Bumdes, in the village of Addrejo, Pageruyung district. Rizki Amanah Bumdes has several business units such as electricity and water payments, grocery stores, badminton court rentals, and savings and loan cooperatives. This Bumdes has not developed optimally even though it has several business units. The minimum number of Bumdes managers and the less than optimal digitalization makes Rizki Amanah Bumdes classified as stub Bumdes (1 star). The method in this community empowerment activities is Asset Based Community Development (ABCD). This community empowerment activities is expected to be able to Scale up of Rizki Amanah Bumdes. Village Owned Enterprises (Bumdes) governance is getting more optimal and the digitalization aspect is increasing. The optimization of Village Owned Enterprises (Bumdes) digitization is also expected to encourage Bumdes to become a developing Bumdes (2 stars). Village Owned Enterprises (Bumdes) governance is getting more optimal and the digitalization aspect is increasing. The optimization of Village Owned Enterprises (Bumdes) digitization is also expected to encourage Bumdes to become a developing Bumdes (2 stars). Village Owned Enterprises (Bumdes) governance is getting more optimal and the digitalization aspect is increasing. The optimization of Village Owned Enterprises (Bumdes) digitization is also expected to encourage Bumdes to become a developing Bumdes (2 stars).

Keywords: Village Owned Enterprises, **Scale Up**, Human Resource Management, Digitization

PRELIMINARY

Villages play a role in the national development agenda. The majority of Indonesian people live in rural areas so that they are influential in efforts to create national stability. In fact, in terms of development, the welfare and economy of cities are more advanced than rural areas. The State of Indonesia through several programs encourages the acceleration of welfare growth, development and rural economy.

The granting of authority to the village government by the central government is one form of encouraging the economy and development in rural areas. The government or village apparatus is given the authority to regulate economic institutions freely and independently. Village-owned enterprises or called Bumdes are one form of economic institutions at the village level. The existence of Bumdes is needed to explore and mobilize the potential of the village and to alleviate poverty.

According to the Government Regulation (PP) concerning Village-Owned Enterprises, which is contained in Number 11 of 2021 Article 1, it is explained that the village establishes a legal entity for the welfare of rural communities that manages businesses, provides services, utilizes assets, provides other types of businesses, utilizes assets, and develop investment and productivity. The business entity is called Bumdes.

The COVID-19 pandemic has made the business sector in Indonesia experience negative growth, including the rural economy. In the midst of sluggish economic growth, it turns out that the agricultural sector continues to experience positive growth, in the third quarter the agricultural sector in Indonesia experienced a positive growth of 2.4%.¹ Joko Widodo, the president of the Republic of Indonesia, at the meeting on September 24, 2020, said that in this COVID-19 situation, this is the right time to improve the economy in rural areas.

During the meeting the President also expected three things. First, there is a matching program in the village. Second, increasing the participation of villagers for the advancement of existing businesses in rural areas. Third, increasing existing businesses in rural areas so that there is a scale up of businesses in rural areas.²

The Ministry of Villages, Development of Disadvantaged Regions and Transmigration (Kemendes PDTT) in 2020 issued Permendes No. 13 of 2020 concerning PPriority for Use of Village Funds in 2021 based on Village SDGs. The contents of the Permendes are about national economic recovery under the authority of the village to establish, develop and progress the Bumdes, creative and productive village economic efforts, and village electricity issues using the Village Fund. Furthermore, the Permendes also prioritizes the development of tourist villages, food security, technology development, stunting issues and the development of inclusive villages in the allocation of Village Funds to realize the Village SDGs.

The Central Statistics Agency (BPS) in 2018 released data on village conditions. BPS classifies villages into categories, namely the category of underdeveloped villages as much as 17.96% or as many as 13,232 villages. The category of developing villages is 74.49% or 54,879 villages. The independent village category is 7.55% or 5,559 villages.³ While on the Bumdes.id website it is stated that until 2021 there are 47,288 Bumdes in Indonesia. From this data, there are 39,141 Bumdes registered in the Ministry of Village's Online Registration Application, 18,195 Bumdes have been verified and validated. From the data, there are also 3,861 categories of Bumdes for Beginners, 9,682 for Developing categories, and 4,651 for Bumdes for Advanced status.

From the data from the Bumdes.id website, it was also detected that there were 1204 Bumdes who filled out the Business Health Check online. While those that include Pioneer Bumdes (Bumdes with 1 and 2 star categories), there are 530 Bumdes, Developing Category Bumdes (Bumdes with 3 star categories) there are 406 Bumdes, while Advanced Bumdes (Bumdes with 4-5 star categories)

¹ <https://pse.litbang.pertanian.go.id/eng/> accessed on June 25, 2021 at 20.11

² Limited Meeting Through Video Conference Discussing the Acceleration of Village Economic Improvement, 24 September 2020. | Cabinet Secretariat of the Republic of Indonesia (setkab.go.id) accessed on 26 June 2021 at 08.30.

³ bps.go.id, accessed on 26 June 2021, at 09.22

174 Bumdes.⁴ This data presentation shows that the majority of Bumdes in Indonesia have not been data digitized.

Based on the data above, it can also be seen that the potential for Bumdes development is very wide open. Bumdes is the hope of local economic recovery through strengthening the agricultural sector and the potential of village businesses. So the challenge for Bumdes in the future is about strengthening human resource management (HR) and digitizing Bumdes data. The lack of maximum human resources for Bumdes managers makes the businesses and products produced by Bumdes less competitive. There needs to be an effort to improve the business managed by Bumdes while preparing creative, innovative, and competitive human resources. For this reason, Bumdes needs to do mapping, classifying, and training.

Bumdes Rizki Amanah, Addrejo Village, Pageruyung District, Kendal Regency, Central Java is one of the Bumdes that already has business products. Its business products include payments for electricity and water, grocery stores and savings and loans. Bumdes Rizki Amanah is still focused on meeting the needs of the village community. In its journey, Rizki Amanah's Bumdes was less developed. Even the savings and loan business unit in Bumdes was closed. The lack of maximum Human Resources (HR) for Bumdes managers is a factor for Bumdes to be stagnant.⁵ In addition, the existing human resources at Bumdes Rizki Amanah are dominated by the elderly and have close access to power holders in the village. This affects the management of Mrs. Rizki Amanah. So that the aspects of creativity, innovation and networking are not given much attention.

The next problem is the lack of digitization of the data in the Rizki Amanah Bumdes, Addrejo Village, Kendal Regency. In this era of internet and digitalization, Bumdes Rizki Amanah has not maximized the digitalization aspect of Bumdes. This can be seen from the data on the Bumdes.id website which still categorizes Rizki Amanah Bumdes in the 1-star Bumdes category or Pioneer Bumdes. The 1-star Bumdes indicates that there is a lack of digitally uploaded data by a Bumdes. The Kemendes PDTT has instructed all Bumdes managers in Indonesia to digitize Bumdes at Desacenter.id and Bumdes.id. This is to facilitate data collection and can assist the development of a Bumdes. Bumdes that has been digitized will make it easier for the government to provide many programs for the progress of Bumdes.

From the description of the problem and the background above, the author wants to carry out community service in the form of Increasing the Business Scale of Village Owned Enterprises (Bumdes) through Human Resource Management (HR) and Digitalization in Kendal Regency, Central Java, precisely in Bumdes Rizki Amanah, Addrejo Village.

RESULTS

Empowerment method for the service of Bumdes Rizki Amanah, Addrejo Village, Kendal Regency, Central Java, is the Asset Based Community Development (ABCD) method. The ABCD method is a model approach in developing the community. This approach method pays attention to

⁴ www.bumdes.id accessed on 26 June 2021, 09.30.

⁵ Interview with Lina Rahmawati (one of the assistants in Addrejo Village, Pageruyung District, Kendal Regency, Central Java), Monday 28 June 2021 at 13.00 WIB

the inventory or collection of assets in a community that are considered to support and have a role in community empowerment activities.⁶

This activity is in the form of Strengthening and Assisting in Increasing the Business Scale of Village Owned Enterprises (Bumdes) through Human Resource Management (HR) and Digitalization in Kendal Regency, Central Java. There are four service activities that have been carried out with Bumdes Rizki Amanah, Addrejo Village, Kendal Regency, Central Java, namely:

1. **Assessment field.**

Assessment The fieldwork was held at the beginning of the program on Saturday, August 7, 2021, at 09.00-11.00 at the Addrejo Village Hall, Kendal Regency, Central Java. The field assessment was attended by five people consisting of the village head of Addrejo, head of Bumdes Rizki Amanah, Servant, Local Village Assistant, assistant servant.

The village head was also present in the field assessment. This field assessment intends to provide information on these service activities to stakeholders, the background of the activities, the aims and objectives of the activities. In addition to what has been stated above, the purpose of the field assessment is to facilitate the implementation of the program and of course so that later in the program implementation can run smoothly.

Assessment The field also digs deeper into the current condition of Bumdes, as well as the management and business units of Bumdes. This activity also discusses the place of implementation, implementation time, materials to be delivered, and participants who will be involved in community service activities. The field assessment resulted in a decision that before the seminar took place it was necessary to hold a pre-test and post-test to the seminar participants consisting of village officials, Bumdes managers and potential village youth who took part in the event. This pre test and post test aims to determine the participants' knowledge of Bumdes both in terms of understanding about Bumdes, Bumdes management, as well as management and digitization in Bumdes.

In the field assessment, it was discovered that several business units of Bumdes Rizki Amanah, Addrejo Village, Kendal Regency, Central Java:

Table of Business Units of Bumdes Rizki Amanah

No	Business Unit Name	On/Off
1.	Electricity and Water Payment Counter	Active
2.	Grocery store	Non-active (due to the covid-19 pandemic)
3.	Badminton Court Rentals	Active
4.	Saving and loan cooperative	Active

In addition to the Bumdes business units, the field assessment also found several problems in the Bumdes Add Rejo. The following summarizes the results of the problems that Bumdes Rizki

⁶Munawar Ahmad. 2007. Asset Based Communities Development (Abcd): Participatory Typology of UIN Sunan Kalijaga Case Study of the 61st KKN Implementation in Ngreco Surocolo Hamlet, Selohardjo Pundong, Bantul Academic Year 2007. Applications, Journal of Applications for Religious Sciences, Vol. VIII, No. December 2, 2007. p. 104

Amanah faces related to the management of human resource management (HR) and the digitization of Bumdes, as shown in the following table:

Table of Problems of Bumdes Rizki Amanah

No	Bumdes Problems	Problem Type
1.	Human resource management (HR)	- There are only two Rizki Amanah Bumdes managers. - There is no clear SOP for the Management of Bumdes Rizki Amanah. - The management of Bumdes Rizki Amanah's business units has not been maximized.
2.	Bumdes digitization	- Lack of data from Bumdes Rizki Amanah - Bumdes Rizki Amanah is still a pioneering Bumdes (1 Star)
3.	Bumdes management that is still simple and not yet systemized	- Bumdes management is still very simple and not yet systemized. - Financial records are still in manual records, not yet using the system. - There is no sophisticated system that makes Bumdes financial reports unclear. Like how much is the annual profit or loss.

2. Seminar on Increasing the Business Scale of Village Owned Enterprises (Bumdes) Through Human Resource Management (HR) and Digitalization in Kendal Regency, Central Java.

This seminar will be held on Monday, August 23, 2021, starting at 08.00-13.00 WIB. Located in the Adrejo Village Hall Hall, Kendal Regency, Central Java. There were 20 participants in the seminar consisting of stakeholders (Village Heads and Village Apparatus), Bumdes Manager Rizki Amanah, community service providers, as well as potential village youth who are willing and committed to managing the Bumdes Rizki Amanah.

Before the seminar took place, a pre-test was held for seminar participants who attended the event. Pre-test is distributed at the beginning of the activity. This pre-test aims to find out how much knowledge of the activity participants about Bumdes management, both from Human Resources (HR) management and digitalization.

The post test was distributed at the end of the event after participants received material from the resource persons. This post test aims to find out whether there is a change in knowledge after participants receive the seminar. It is hoped that participants' knowledge of Bumdes management, both from Human Resources (HR) management and the digitization of Bumdes, is expected to increase.

The seminar activity aims to strengthen Rizki Amanah's Bumdes, map the problems that exist in Bumdes and take an inventory of human resources and other resources owned by Bumdes. The material discussed is about Bumdes management. The resource person in this seminar was Lina Rahmawati, SHI as a local village assistant.

The material for this seminar was to explore the potential of the village of Add Rejo and Bumdes Rizki Amanah, take an inventory of the business units owned by Bumdes Rizki Amanah, analyze the problems faced by Bumdes, and discuss human resource management (HR) in Bumdes.

The seminar activity also explored the commitment and potential of the villagers and youth of the village who took part as participants. Together with village officials and Bumdes managers, screening or selection of youth who want to help manage Bumdes is carried out. The existence of this screening resulted in several young people who were committed to becoming Bumdes managers. This is very encouraging because previously there were only two (2) Bumdes managers, namely Wahyudi as the head of Bumdes Rizki Amanah while Ulin Nuha, the Bumdes manager in administration.

The Bumdes manager with only two people is certainly not effective. Some of Rizki Amanah's Bumdes business units are electricity and water payment counters, grocery stores (just closed due to the pandemic), badminton court rentals and a Savings and Loan Cooperative called Simpanan Amanah. It is hoped that with the addition of managers, Bumdes will develop in management so that the potential of the village can be explored.

3. Assistance Activities for Human Resource Management (HR) Bumdes Rizki Amanah, Addrejo Village, Kendal Regency, Central Java.

This activity is carried out on Friday, August 27, 2021 at the Addrejo Village Hall attended by 15 participants consisting of village officials, Bumdes managers, servants and assistant servants. Mentoring activities for human resource management (HR) started at 08.00 to 12.00 at the Addrejo Village Hall, Kendal Regency, Central Java. The number of participants who took part in this event was 15 people, consisting of village officials, Bumdes manager Rizki Amanah, and old and new Bumdes managers who were screened during the seminar on August 23, 2021.

This human resource management (HR) mentoring activity aims to help maximize the Rizki Amanah bumdes manager. This activity is also up grading and encouraging the existence and mapping of bumdes managers Rizki Amanah. This activity also explained the importance of placing the right, committed and competent human resources in business units.

4. The Digitization of Bumdes Rizki Amanah, Addrejo Village, Kendal Regency, Central Java.

The digitalization assistance activity for the manager of Bumdes Rizki Amanah, Addrejo Village, Kendal Regency, Central Java, was carried out on Monday, August 30, 2021, starting at 08.00 until 12.00 at the Addrejo Village Hall, Kendal Regency, Central Java. The number of participants who took part in this event was 15 people, consisting of village officials, the manager of the Bumdes Rizki Amanah, and the manager of the Bumdes Rizki Amanah.

This Bumdes digitalization assistance activity aims to help maximize the digitization of Rizki Amanah's Bumdes. With digitalization assistance, Bumdes data can be digitized completely and updated. This digitalization assistance activity also helps to update Rizki Amanah's Bumdes data to the Bumdes.id website. All data has been uploaded in accordance with the provisions. The existing data are:

1. Village Regulation Document
2. AD/ART

3. Business SOPs
4. Financial Report

The completeness of the Bumdes data for updating data on the Bumdes digitalization management activities is as follows:

1. Detailed Bumdes Financial Data
2. Bumdes Social Media
3. Profile of Bumdes Business Units
4. Photos of Bumdes Business Units
5. Bumdes organizational structure (latest)

After the implementation of updating (update) the Bumdesn data is waiting for the verification (approval) of the Bumdes.id website. The verification process is waiting for the Bumdes.id website admin, usually the verification process takes about 3 to 4 months. The hope is that with this data update, Bumdes Rizki Amanah can upgrade from a pioneering Bumdes (1 star) to Developing Bumdes (3 stars).

DISCUSSION

Community service "Increasing the Business Scale of Village-Owned Enterprises (Bumdes) through Human Resource Management (HR) and Digitalization in Kendal Regency, Central Java" has a target for change. Empowerment method for the service of Bumdes Rizki Amanah, Addrejo Village, Kendal Regency, Central Java, is the Asset Based Community Development (ABCD) method. The conditions before the mentoring and the conditions after the mentoring are as follows:

Conditions Before and After Mentoring BUMDES Rizki Amanah

No	Information	Condition of Bumdes Before Assistance	Bumdes Condition After Mentoring
1.	Have a structured Bumdes management structure	The structure is there but it's simple, there are only 2 managers	Structure exists and is structured, there are 10 managers
2.	Division of duties and responsibilities of managers	Not maximal, because there are only 2 Bumdes managers	Through human resource management (HR) assistance, the duties and responsibilities of each Bumdes manager are explained and divided.
3.	Aspects of Bumdes digitization	Bumdes Rizki Amanah is included in the pioneering Bumdes with 1 star category. Latest data update for 2016 on the Bumdes.id website	On August 30, 2021, the Bumdes data was updated to upgrade to the Developing Bumdes in the 3 Star category (waiting for approval from the Bumdes.id website admin)
4.	Number of Bumdes Managers	2 persons	10 people

CONCLUSIONS AND RECOMMENDATIONS

Based on the previous discussion, the problems that exist in the Bumdes Rizki Amanah, Add Rejo Village, Kendal Regency, Central Java are as follows:

1. The management of human resources (HR) has not been optimal, as a result, the manager of Bumdes Rizki Amanah is very minimalist.
2. Rizki Amanah's digitization of Bumdes has not been optimal due to the lack of knowledge, information and networks in the implementation and implementation of Bumdes digitization.
3. The non-optimal management of human resources (HR) and digitization has hampered the scale up of the Rizki Amanah Village Bumdes, Added Village.

From the problems in Bumdes Rizki Amanah, Add Rejo Village, Kendal Regency, Central Java, the following strategies and activities have been carried out by the servant:

1. Conducting field assessments aimed at getting in touch with stakeholders (village apparatus and Bumdes managers) as well as activities to explore data and problems faced by Bumdes Rizki Amanah.
2. Seminar on Increasing the Business Scale of Village-Owned Enterprises (Bumdes) through Human Resource Management (HR) and Bumdes Digitalization which aims to provide knowledge to seminar participants consisting of bumdes managers, village officials and potential village youth about the importance of optimizing resource management human resources in Bumdes and the importance of digitizing Bumdes.
3. Assistance activities for human resource management (HR) Bumdes Rizki Amanah, Addrejo Village, Kendal Regency, Central Java, which aims to provide specific knowledge about optimal and effective management in Bumdes.
4. The digitalization activity of Bumdes Rizki Amanah, Addrejo Village, Kendal Regency, Central Java, which aims to provide specific knowledge about the digitization of Bumdes specifically as well as update and complete the Bumdes digital data.

The recommendation for this community service activity is to carry out similar activities in the following years. Organizers of activities are expected not only to be carried out by academics and campuses but must be carried out by all elements involved in the management of Bumdes. These elements include the Ministry of Villages, PDT and Transmigration from the center to the district level, local governments, village governments must also support and carry out these activities. So that in the future this Bumdes development activity becomes an agenda that can help increase the scale up of Bumdes.

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ONLINE LEARNING PROBLEMS FACED BY ELEMENTARY SCHOOL STUDENTS IN KARANGAWEN VILLAGE, KARANGAWEN, DEMAK

Azzah Luqinatul Husna

A student in Qur'anic Science and Interpretation of Walisongo Islamic State University

ABSTRACT

Karangawen is one of the village in the Karangawen subdistrict Demak. It is located far enough from Demak downtown and near from Arissa Factory. Same as the other areas in Central Java, most of school in Demak ask students to study from their home by using online learning. This situation is caused by Covid-19 disease, a pandemic virus that appears in the end of 2019 in China. Study from home also faced by elementary school students in Karangawen. This study aims to describe what online learning problems that happened and faced by elementary school students in Karangawen. This study is a qualitative descriptive research using survey method. The data collected from questionnaires and observation. This study held in July 2021 in Covid-19 disease situation. The study shows that the problems that faced by elementary school students who live in Karangawen Village can be categorized into three categories. Problems that come from student it self, problem that come from environment, and problem that come from infrastructure facilities. The lack of concentration in facing online learning and hard to understand the material is the main problem that faced by students. These problems are felt by all of respondents. The other problem that faced by students is unstable internet connection(71%) and the boredom that felt by 64% respondents.

Keywords: elementary school student, online learning, Karangawen Village.

ABSTRAK

Karangawen merupakan salah satu desa di kecamatan Karangawen kabupaten Demak. Karangawen terletak cukup jauh dari pusat kota Demak dan dekat dengan pabrik Arissa. Seperti layaknya wilayah lain di Jawa Tengah, kebanyakan sekolah di Demak meminta siswa untuk belajar dari rumah dengan menggunakan online learning. Situasi ini disebabkan oleh wabah Covid-19, sebuah virus yang menyebar secara luas yang pertama kali muncul pada akhir 2019 di China. Penelitian ini bertujuan untuk mendeskripsikan problematika online learning apa yang terjadi dan dihadapi oleh siswa sekolah dasar di Karangawen. Penelitian ini merupakan penelitian kualitatif-deskriptif dengan metode survey. Data pada penelitian ini diambil dengan menggunakan kuesioner dan pengamatan. Penelitian ini dilakukan pada Juli 2021 dalam situasi wabah Covid-19. Penelitian ini menunjukkan bahwa permasalahan yang dihadapi siswa-siswa sekolah dasar yang tinggal di Desa Karangawen dapat dikategorikan ke dalam 3 kategori. Masalah yang datang dari siswa itu sendiri, masalah yang datang dari lingkungan sekitar siswa, dan masalah fasilitas infrastruktur pendukung. Kurangnya konsentrasi dalam menghadapi online learning dan sulitnya memahami materi menjadi masalah utama yang dihadapi oleh siswa-siswi SD di Desa Karangawen. Masalah ini dialami oleh semua responden. Masalah lainnya adalah koneksi internet yang tidak stabil(71%) dan rasa bosan yang dialami oleh 64% responden.

INTRODUCTION

At the end of 2019, the world was shocked by the new virus in Wuhan, China. The virus, which was originally named 2019-ncov, did not take long, then spread throughout the world and became a pandemic outbreak. Every country immediately responded by closing all international flights, including Indonesia, although it can be said that Indonesia's response was slower than other countries. In March or 5 months after the emergence of the first case in China, the Indonesian government confirmed a Covid19 case in Indonesia.

With the emergence of the first case in Indonesia, the government has become more serious in dealing with this problem. The government immediately "laid off" all academic activities at school and directed students to study from their home. This is based on Circular Number 4 of 2020 concerning Implementation of Education Policies in an Emergency for the Spread of Coronavirus Disease (Covid-19).

In a circular signed by the Minister of Education and Culture, Nadiem Makariem dated March 24, 2020, several things related to education problems during the Covid-19 pandemic were explained, including: the issue of the 2020 national exam, the teaching and learning process, learning orientation in the pandemic era, school exams and class promotion, and admission of new students (Surat Edaran No. 4 Th. 2020 Tentang Pelaksanaan Kebijakan Pendidikan Dalam Masa Darurat Penyebaran Corona virus Disease (COVID-19), 2020)

In addition, President Joko Widodo himself stated that public health and safety is the highest law, so that every policy taken in all spheres including education must pay attention to the health and safety of the policy object. The online learning policy was then strengthened and extended with the issuance of a joint decree (SKB) of 4 ministers regarding the Guidelines for the Implementation of Learning in the 2020/2021 Academic Year and the 2020/2021 Academic Year in the 2019 Coronavirus Disease Pandemic (COVID-19), which was signed by Minister of Education, Minister of Health, Minister of Religion, and Minister of Home Affairs. Starting from March 2020 when the Covid-19 cases in Indonesia were still in a dozen until July 2021 when cases had reached thousands, teaching and learning activities in almost all schools from elementary to collage level were still carried out remotely from their homes.

The instruction to organize learning activities from home, besides aiming to ensure the safety of students and teachers and preventing the transmission and spread of Covid-19, also aims to ensure that the rights of students to receive education are guaranteed (Surat Edaran Nomor 15 Tahun 2020 Tentang Pedoman Penyelenggaraan Belajar Dari Rumah Dalam Masa Darurat Penyebaran Corona Virus Disease (COVID-19), 2020). In addition, the implementation of learning from home also aims to fulfill psychosocial support for students, teachers, and parents of students.

Based on circular letter no. 15 of 2020 signed by the Secretary General of the Ministry of Education and Culture dated 18 May 2020, the implementation of learning from home must be in accordance with the principles contained in the Minister of Education and Culture Circular no. 4 of 2020 concerning the Implementation of Education Policies in an Emergency Period of the Spread of Corona Virus Disease (Covid-19). In SE no. 15 of 2020 explained the principles of implementing learning from home, including: safety and physical and mental health of all members of the

education unit, providing a meaningful learning experience without being burdened with demands to complete all curriculum achievements, etc.

Learning from home can be in the form of online learning and can also be in the form of offline learning. Online learning can use the learning management system(LMS) if the school has it, or can use other learning applications. Meanwhile, the offline learning method can use TV, such as watching a Home Study Program on TVRI or using learning modules and worksheets.

Learning from home or distance learning, which has been around for almost a year, has undeniably caused a lot of problems for both teachers and students. Several studies were conducted to describe and reveal online learning problems in Indonesia. One of the studies conducted by Andri Anugrahana states that online learning problems during the Covid-19 pandemic include: limited supporting infrastructure, inadequate internet access and networks, students and parents who are still technologically illiterate, and lack of involvement(Anugrahana, 2020).

Of course, these problems cannot be generalized to every region. Of course differences in geographic location, differences in economic levels, and other differences also bring about differences in the problems faced. For example, students who live in cities may not have problems with internet and network access, maybe the problems faced by students in cities are more internal problems such as boredom, laziness, etc. Another example: students with good economics may not have problems with infrastructure while students with mediocre economies may have.

By looking at the problems above, it is quite reasonable for us to conduct research on online learning problems at the elementary level in the Karangawen village, Karangawen, Demak. Karangawen village it self has ricefield geographical characteristics, quite far from the city downtown, and most of the people are farming or gardening. In Karangawen village it self there is an elementary school, where most of the children from Karangawen village study at this SD, however at the government's suggestion, the school was forced to do full distance learning even though most students live not far from that elementary school.

By looking at the facts above, we conducted research with the intention of describing the problems faced by elementary school students in the village of Karangawen Demak. This research is expected to be a consideration in evaluating online learning or online learning in Karangawen village.

ELEMENTARY SCHOOL STUDENTS

Elementary school students are children between the ages of 6 and 12 or 13 years. This age according to Aristoteles and Kohnstamm is the school period(L, 1993). This period is also sometimes called the end of children period (Jahja, 2011). Meanwhile, according to Pieget's theory, the age between 6-13 years is the age of pre operational and concrete operational (Desmita, 2009).

At the pre-operational age which ends at the age of 7 years or when the child is sit on second grade of elementary school, children still like to learn from imitating their surroundings, their cognitive power begins to grow but is limited to things that can be found in their environment. In addition, children at this age are not able to think reversibly and their way of thinking is still transductive or from specific to specific (Alfin, 2015). Whereas during the concrete operational period, children are able to think reversibly and children are able to think logically with the help of concrete objects (Alfin, 2015), and are able to classify objects into different forms (Desmita, 2009).

At the age of 6-13, according to Oswald Kroch, children are entering their second *trotz* period, at this time children tend to be rebellious, like to oppose others, feel right themselves, and so on (Desmita, 2009). According to Nursidik in (Indriani, 2014) elementary school children have characteristics like to play, like to move, like to work in groups, and like to do or demonstrate directly.

ONLINE LEARNING

Online learning according to ILRT of Bristol University (2015) is the use of electronic technology to send, support and improve teaching, learning and assessment (Santoso, 2009). According to Hanum (2013) in (Anugrahana, 2020), online learning is a learning model that is facilitated and supported by the use of information and communication technology. Meanwhile, according to Rosenberg in (Santoso, 2009), online learning is the use of internet technology to distribute learning material, so that students can access it from anywhere.

European Commission (2001) describes e-learning or online learning using multimedia technology and the internet to improve the quality of learning by facilitating access to facilities and services as well as remote exchange and collaboration (Arkorf & Abaidoo, 2014). From some of the opinions above, online learning can be defined as the use of technology and the internet to support and improve the quality of learning, both in the process of material distribution, discussion, evaluation, etc.

Online learning has several advantages over face-to-face learning, including: flexibility in terms of time and place (Arkorf & Abaidoo, 2014), cheaper, easier and wider access to information (Santoso, 2009), training independent learning (Pangondian et al., 2019), etc.

RESEARCH METHOD

In this research, the research method used in this study is a qualitative research method with a descriptive model and a survey research design. The data in this study were obtained through questionnaires and observations, besides that, supporting data was also obtained from articles or news related to online learning during the Covid-19 pandemic. The questionnaire used in this study is a Home Study Student Questionnaire compiled by the Ministry of Education and Culture.

Respondents in this study were 22 elementary school children from Karangawen village. And this research, 45.45% of respondent were boys and 54.55% were girls. A total of 21 children or 95.45% go to public elementary schools and 1 child attend private schools. The respondents in this study were 18% of them were sit on the first grade of elementary school, 9% second grade students, 23% third grade students, 13% fourth grade students, 9% grade 5 students, and 27% sixth grade students.

RESULT

From the interviews conducted, the majority of elementary school students or 68% stated that they were fully learning online, while 32% did part of their learning from home and partly online. To students who answered that they did part of the learning at home and partly at school, we asked "what are the learning activities carried out at school?" All students who did the learning partly at home and partly at school answered that they only went to school when they were collecting

assignments and picking up books. So, in fact it can be said that all elementary school students who live in the village of Karangawen learn completely online.

Next, we asked about the online learning schedule and duration of study. nineteen of 22 respondents answered that they did online learning every day except Sundays and the rest stated that they did online learning for 2-4 days for one week. Then for the duration of learning by elementary school students who live in the village of Karangawen, as many as 14% of the respondents studied less than 1 hour in single day, 68% studied for 1-2 hours, and 18% studied for 3-4 hours every day during online learning period. The learning time during online learning is less than the usual study time at school.

Most students filled the learning activities from home by doing the assignments given from the teacher, this was done by 21 respondents in this study. In addition, learning activities that are also carried out during online learning include: learning from textbooks (91%), learning from digital sources (86%), simple / practical projects (59%), learning from non-text textbooks (54%), interactive learning with teachers (45%), and learning from TV (45%). Based on our observations, most students read textbooks and access knowledge from digital sources only while completing assignments, apart from that most students access the internet for other purposes.

With regard to student learning resources, twelve out of 15 respondents, who were willing to give their answers, admitted that there was no problem with the availability of learning resources because they could easily find learning resources. School support in providing textbooks and providing internet data packages is sufficient to assist students in obtaining the learning resources they need. In addition, the internet with all its information makes it easier for students to find secondary learning sources.

During online learning, interactions between students and teachers such as discussions, assignments, or provision of learning materials are carried out through social media, especially Whastapp (WA), this interaction through WA is experienced by all research respondents. In addition, interactions between teachers and students during online learning are also established through online classes provided by teachers such as the Google Classroom (36%), video conference (14%), by phone /short message(SMS) (23%), and face to face with the teacher when collecting assignments at school (77%). With the lack of direct interaction between students and teachers during online learning, students lose the figure of a teacher as a demonstrator or role model and a teacher as a learning manager. The loss of these two teacher roles makes student learning less focused and guided, so that students are less able to understand learning material well.

During the online learning period in the even semester of the 2020/2021 academic year, elementary school students in the village of Karangawen complained about several problems related to online learning. Some problems such as lack of concentration and difficulty understanding lessons were complained of by all respondents or 22 elementary school students in Karangawen village. As many as 36% of respondents admitted that they were unable to understand the learning material while studying from home, another 32% said they were still able to understand the material during online learning, and the rest chose not to provide answers. Based on our observations when accompanying online learning there, in our opinion, the problem of difficulty understanding material

during online learning is due to several things, including: lack of a reading culture, lack of concentration while studying, and the lack of awareness to learn.

The lack of a reading culture can be seen by the frequent use of students relying on the internet to solve the questions given by the teacher, they prefer to look for answers on the internet even though the answers to these questions can be found in textbooks.

As for the problem of lack of concentration, this can be understood because at this age children still like to play rather than learn, without a figure guiding and supervising students while studying, children are more inclined to play games than learn. In addition, the problem of concentration is also caused by the lack of a conducive learning climate. According to M. R. Setyani and Ismah, the lack of conducive learning environment becomes an obstacle to student concentration (Setyani & Ismah, 2018).

In addition, other obstacles experienced by most elementary school students, who live in the Karangawen village, during online learning are not being able to ask questions directly to the teacher (86%) and feeling bored in facing the learning process online (64%). The second problem is very likely to be experienced by students considering they have been learning online for approximately 10 months or since March 2020. This boredom problem may also be caused by less interactive and fun learning. Nine out of 15 respondents, who gave answers about whether you agree that learning from home is fun, expressed their disapproval and said that studying from home is not fun. The problem of boredom may also be the cause of a lack of student concentration, saturation or boredom can be a factor inhibiting student concentration (Setyani & Ismah, 2018).

Another problem experienced by elementary school students in the village of Karangawen is the internet network, the internet network is one of the main infrastructures in online learning and infrastructure contributes to the success of online learning (Pangondian et al., 2019). The internet network in Karangawen village it self was assessed by students as poor, this was complained by 45% of respondents in this research. Based on observations that carried out in the Karangawen village, the only stable internet network is Smartfren. Other providers such as XL, Axis, and IM3 often experience signal interference when it rains or when there is an electricity trouble, while for the 3 (tri) the signal is difficult whether it rains or not. There were twenty one respondents who gave answers about the availability of the internet in Karangawen village, 6 or 29% of them said that the internet is available and can be used well, while 15 other students or 71% stated that the internet is available but can not be used properly.

Other obstacles faced by elementary school students in the village of Karangawen during online learning include: no one accompanying them to study at home, not being able to ask questions directly to their friends, inadequate electricity networks, and not having digital devices. Ten of the 21 respondents, who were willing to provide answers regarding the availability of electricity, stated that electricity was available properly, the other ten stated that electricity was not available properly. Based on our observations, in fact the availability of electricity in Karangawen village is already well available, it's just that sometimes when it rains heavily there is a electricity problem.

SUMMARY

During the online learning period which has entered the third semester, elementary students in Karangawen village face many obstacles in implementing learning from home. If it categorized, the online learning problems faced by elementary school students in Karangawen village, Karangawen,

Demak can be divided into 3 groups: internal student problems, learning environment problems, and problems with supporting infrastructures/facilities.

Internal problems experienced by elementary school students in Karangawen village include: boredom, lack of concentration, difficulty understanding material, lack of literacy culture, and the lack of awareness of student learning. Meanwhile, problems in the student learning environment include: lack of parental guidance, absence of a conducive learning climate, limited communication between students and teachers and communication between students, and less interactive and fun online learning. In addition, other problems come from supporting facilities. The lack of good internet networks, the unavailability of digital learning devices, the lack of learning applications are obstacles related to supporting infacilities.

These three problems do not stand alone, but are related to one another. Resolving these problems requires contributions from several related parties, such as the hamlet or village government, teachers and schools, as well as students' parents. Hamlet or village governments can provide free wifi during study hours to overcome the lack of good existing internet networks, or can lend digital devices for those who don't have them.

Teachers and schools can provide more interesting and interactive learning, not only giving assignments on work sheet or providing material via WA, with more interesting learning, students' boredom in facing online learning can be resolved a little. Teachers can also occasionally make visits to students 'homes to check and give a learning assistance, or at least give direct motivation to students, so that students are more enthusiastic in carrying out learning from home, of course teacher visits to students' homes must comply with procedures prevention of the spread of Covid-19 which was instructed by the government(Surat Edaran Nomor 15 Tahun 2020 Tentang Pedoman Penyelenggaraan Belajar Dari Rumah Dalam Masa Darurat Penyebaran Corona Virus Disease(COVID-19), 2020).

In addition, there is also a role for parents to solve this problem. Parents, as people who are "in charge" at home, can condition and organize their children in order to create a conducive learning climate. Parents can also provide support and motivation so that children are more active in learning, provide learning assistance, and communicate with teachers about children's learning development and also problems faced by children related to learning.

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VARIOUS ATTITUDES AND COMMUNITY KNOWLEDGE ON COVID-19 EMERGENCY PPKM POLICY

Group 03 KKN MIT DR KE-XII
WALISONGO STATE ISLAMIC UNIVERSITY SEMARANG

ABSTRACT

The COVID-19 pandemic or Corona Virus Disease 2019 is an infectious disease caused by a new type of corona virus. This disease has shocked the entire world population, especially Indonesia. Various ways have been carried out by the Government of Indonesia regarding the discovery of corona cases, but the number of positive cases of COVID-19 is increasing day by day. Then on March 31, 2020 President Joko Widodo signed Government Regulation No. 21 of 2020 which regulates Large-Scale Social Restrictions or better known as PSBB as a form of government response to Covid-19. After taking the policy, the government then carried out a follow-up policy from the PSBB, namely PPKM (Enforcement of Restrictions on Community Activities) which was implemented by the government after the PSBB. Regulations regarding PPKM are contained in the Instruction of the Minister of Home Affairs No. 1 year 2021 to all regions in the Jakarta and Bali areas. Various responses emerged in the midst of the community, some were in favor of government policies, some were against it, and some were indifferent and did not want to respond. In addition, the level of public knowledge about PPKM and the dangers of Covid-19 also varies. The public should be more aware of the negative impact of the spread of Covid-19. In addition to having an impact on social life, the Covid-19 case also has a negative impact on the economic sector which has declined drastically. This can be prevented by instilling early education about the benefits of the PPKM policy so that PPKM can take place effectively and cases of the spread of Covid-19 can be controlled.

A. INTRODUCTION

On March 12, 2020, WHO declared COVID-19 a pandemic (WHO, 2020). On March 02, Indonesian President Joko Widodo announced the first two confirmed cases of the disease in Indonesia (WHO Indonesia, 2020). Data on March 31, 2020 showed that there were 1,528 confirmed cases and 136 deaths. The COVID-19 mortality rate in Indonesia is 8.9%, this figure is the highest in Southeast Asia (Susilo, et al, 2020). As of March 10, 2021, the Government of Indonesia reported 1,398,578 (5633 new cases) of confirmed COVID-19, 37,932 (175 new) deaths, and 1,163,433 recovered cases from 510 districts in 34 provinces.

The development of Covid-19 cases is currently still increasing, including outside Java and Bali. To that end, Coordinating Minister for the Economy Airlangga Hartarto said the government was taking quick steps by taking a number of anticipatory steps so that the number of increases could be controlled immediately. President Joko Widodo revealed that the policy of implementing PPKM is something that cannot be avoided in order to reduce the rate of transmission of Covid-19, as well as control the capacity of hospitals that handle Covid-19 patients so that they are not overcapacity. PPKM or the Enforcement of Restrictions on Community Activities is the Indonesian Government's policy to deal with the Covid-19 pandemic in Indonesia.

The risk of the Covid-19 pandemic is still high and the addition of a new Delta variant which is called more dangerous, triggers the possibility of an extension of the Emergency PPKM period. If the extension is carried out, he hopes that community mobility can decrease so that the spread of Covid-19 can be suppressed. The thing that must be considered is to consider health aspects that must be calculated carefully and at the same time the socio-economic aspects of the community in meeting the needs of daily life must also be prioritized.

The emergency PPKM aims to reduce the spread of the covid-19 virus, namely by limiting mobility, reducing crowds, reducing activities that are not too important to control the rate of transmission of covid-19. These steps also aim to know the map of the spread of the disease and also the map of the risk in the community. Obeying the implementation of this PPKM, we should also carry out our humanitarian duties, namely saving the lives of loved ones, families and the environment. In his speech, Mr. President Joko Widodo also said that the PPKM was carried out to reduce the transmission of Covid-19 cases and also to reduce the community's need for treatment in hospitals so as not to paralyze the hospital due to the overcapacity of Covid-19 patients and to provide health services for patients with other critical illnesses are not disturbed and are not life threatening. After the implementation of emergency PPKM level 1, it turned out that the data showed that the addition of cases and the number of hospital beds had decreased. However, we still have to comply with the health protocol so that the COVID-19 case does not increase again, the government also continues to extend the emergency PPKM for the safety and health of the public at large, considering the reluctance of residents to wear masks can be found in a number of places and locations, sometimes wearing masks, and sometimes don't wear a mask.

B. RESEARCH METHODS

This type of research is exploratory research. Research survey online or online using a questionnaire via Google Form to 71 respondents. This analysis is in the form of accumulation of basic data in the form of descriptions; do not seek or explain relationships, test hypotheses, make predictions, or draw conclusions. Presentation of data in the form of tables or frequency distributions and pie charts.

C. RESULTS AND DISCUSSION

Now, more than a year since the pandemic began, it's time to examine it carefully. What has been learned and what is still unclear or unknown about the COVID-19 emergency PPKM? And what new questions arise? Covid-19 cases in Indonesia are still showing an increase. Therefore, this research was conducted through a survey, to determine the knowledge and attitudes of the community towards the Covid 19 emergency PPKM policy.

The following are the results of a survey conducted on August 10-25, 2021, which was attended by 71 people online.

Table 1. Characteristics of Respondents

Characteristics of Respondents		Amount	%
Gender	Woman	54	75,7%

	Man	17	24,3%
Residence	City	51	72%
	district	19	28%
Age	16-18 Years	21	34%
	19-24 Years	16	27%
	24-30 Years	12	20%
	31-40 Years	11	19%
Last education	SD	-	
	SMP	3	4,22%
	SMA	58	81,6%
	S1	10	14%
	S2	-	

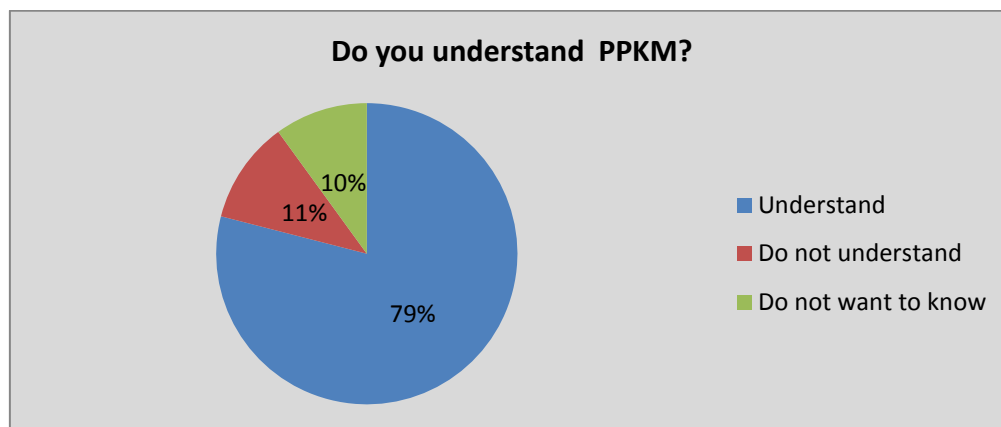


Diagram 1. Level of Understanding of PPKM

The results of the study show that many respondents know about PPKM, meaning that many people already understand and understand what things must be done during the implementation of this community activity restriction. As :

- The implementation of learning in education units can be done through limited face-to-face learning and/or distance learning

- The implementation of activities in the non-essential sector applies 50 percent WFO for employees who have been vaccinated and are required to use the PeduliLindung application at the entrance and exit of the workplace.
- Activities in the essential sector in the government sector follow the technical provisions issued by the Ministry of Administrative Reform and Bureaucratic Reform.
- For supermarkets, hypermarkets, traditional markets, grocery stores and supermarkets that sell daily necessities, operating hours are limited to 21.00 local time with a capacity of 75 percent of visitors. Supermarkets and hypermarkets are required to use the PeduliLindung application which has been started since September 14, 2021.
- For pharmacies and drug stores can be open for 24 hours.
- People's markets that sell non-daily necessities can operate with a maximum capacity of 75 percent and operating hours until 18.00 local time.
- Street vendors, grocery stores, voucher agents/outlets, barbershops/barbershops, laundromats, hawkers, small workshops, vehicle washes, etc. are allowed to open with strict health protocols up to 21.00 local time with technical arrangements that are strictly enforced. regulated by the Regional Government.
- The implementation of construction activities for public infrastructure and private construction (construction sites and project sites) operates 100 percent by implementing stricter health protocols.
- Places of worship (mosques, prayer rooms, churches, temples, temples, and pagodas as well as other places that function as places of worship), can hold congregational worship/religious activities during the implementation period of PPKM Level 2 with a maximum of 75 percent capacity or 75 people by implementing health protocols more strictly and pay attention to the technical provisions of the Ministry of Religion.
- Public facilities (public areas, public parks, public tourist attractions and other public areas) are allowed to open with a maximum capacity of 25 percent
- Art, culture, sports and social activities (locations of art, culture, sports facilities and social activities that can cause crowds and crowds) are allowed to open with a maximum capacity of 50 percent by implementing stricter health protocols and using the PeduliLindung application.
- Public transportation (public vehicles, mass transportation, taxis (conventional and online) and rental/rental vehicles) is enforced with a maximum capacity setting of 100 percent by implementing stricter health protocols.
- The wedding reception can be held with a maximum of 50 invitations and does not hold a meal on the spot.
- Domestic travelers who use private cars, motorbikes and long-distance public transportation (airplanes, buses, ships and trains) must show vaccine cards, PCR, antigens
- Continue to wear a mask correctly and consistently when carrying out activities outside the home and it is not permitted to use a face shield without wearing a mask.
- The implementation of PPKM at the RT/RW, Village/Kelurahan and Sub-district levels is still enforced by activating Command Posts at each level by looking at the zoning criteria for regional control

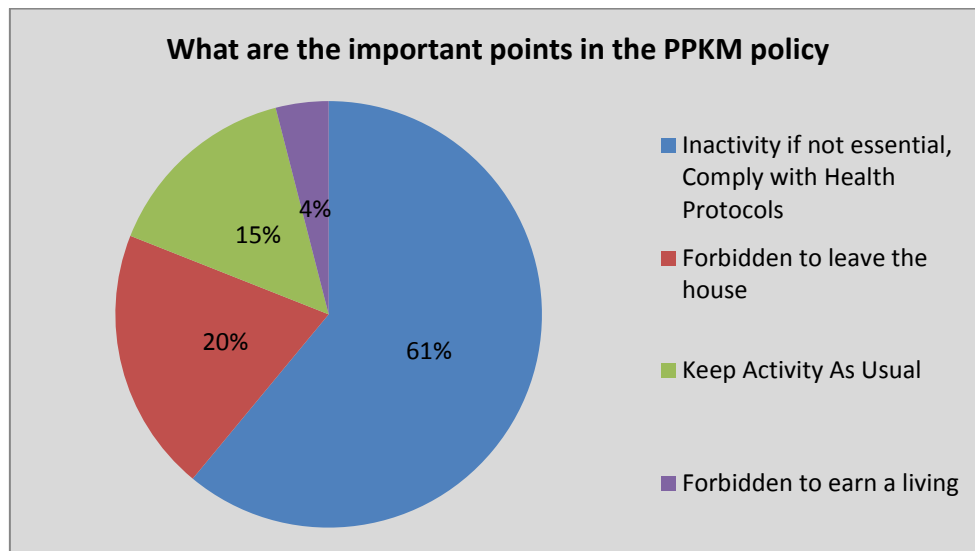


Diagram 2. Knowledge of PPKM Important Points

The results showed that respondents' knowledge of the important points of implementing the 61% PPKM policy was good. That in essence it is not necessary to go out of the house if it is not important and still comply with health protocols by applying the 5 M, namely:

1. Hand Wash

Washing hands regularly is one of the most effective health protocols to prevent transmission of the corona virus. For maximum results, you are advised to wash your hands for at least 20 seconds several times a day.

To kill viruses and other germs, use soap and water or hand sanitizer with at least 60 percent alcohol.

2. Wearing a Mask

At the start of the coronavirus pandemic last year, the World Health Organization (WHO) said that the use of masks was only recommended for sick people, not healthy people. However, the SARS-CoV-2 type of corona virus that is rampant to date has made health protocols subject to change over time. The use of masks at home is necessary when:

- a. There is a family member who is infected with COVID-19.
- b. There are family members who have the potential to get COVID-19 due to activities outside the home.
- c. Feeling infected or experiencing symptoms of COVID-19.
- d. Narrow room.
- e. Cannot maintain a minimum distance of two meters.

3. Keep Your Distance

Another health protocol that needs to be adhered to is social distancing. This health protocol is contained in the Decree of the Minister of Health of the Republic of Indonesia in the "Health Protocol for the Community in Public Places and Facilities in the Context of Prevention and Control of COVID-19."

There it is stated, maintaining a minimum distance of 1 meter from other people to avoid getting droplets from people who are talking, coughing, or sneezing, as well as avoiding

crowds, crowds, and crowds. If it is not possible to keep a distance, then various other administrative and technical engineering can be done.

4. Stay away from the crowd

In addition to the three things above, staying away from crowds is a health protocol that must also be done. According to the Indonesian Ministry of Health (Kemenkes), people are asked to stay away from crowds when outside their homes. Remember, the more and often you meet people, the higher the chance of getting infected with the corona virus.

5. Reduced Mobility

The virus that causes corona can be anywhere. So, the more time you spend outdoors, the higher your exposure to this nasty virus will be. Therefore, if there is no urgent need, stay at home

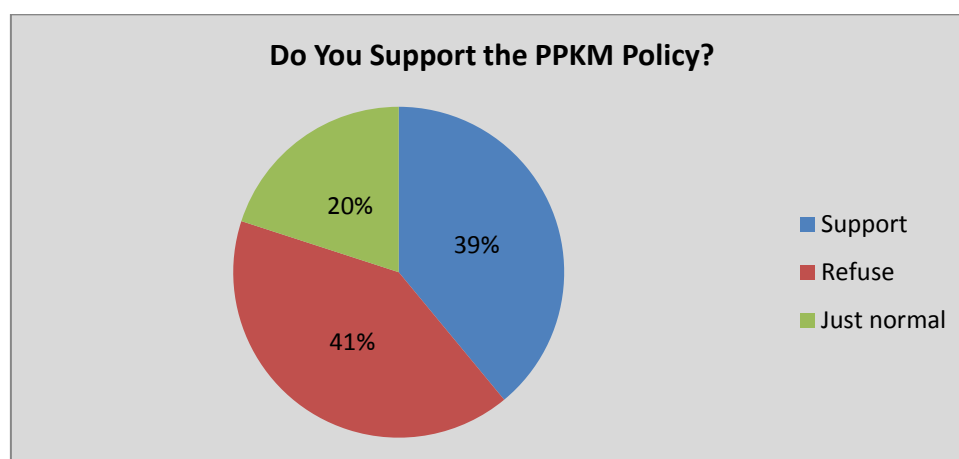


Diagram 3. Community Support for PPKM Policy

The results showed that 39% of the people supported, 20% did not respond, while 41% refused. Whereas community support in the implementation of PPKM is very important so that there are improvements in several indicators such as a decrease in the daily number of cases, the number of active cases, and the death rate due to COVID-19.

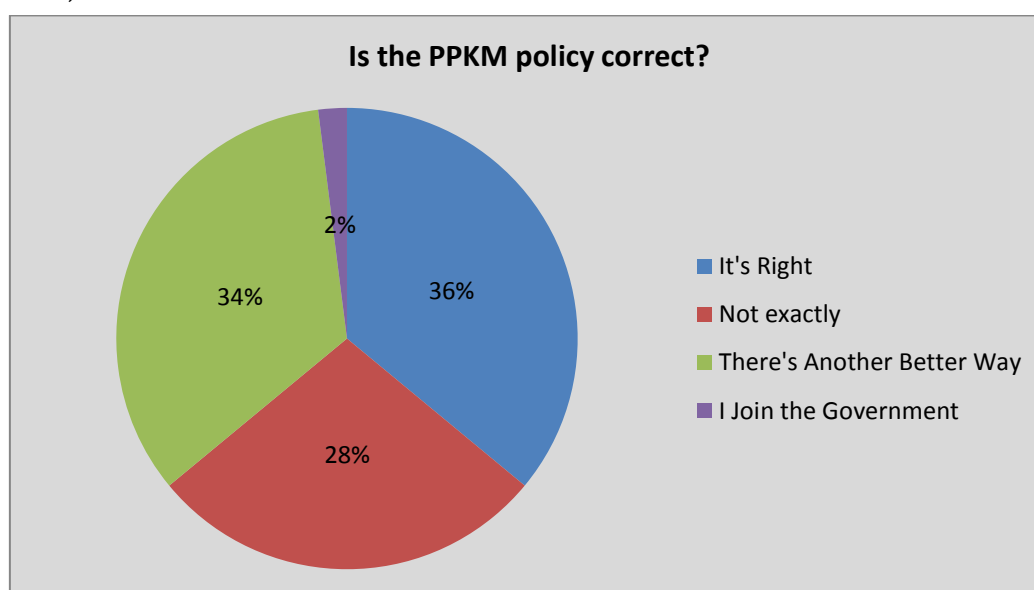


Diagram 4. Community Response to PPKM policy

The results showed that from 71 respondents gave various answers. Among them, 36% think that the implementation of policies issued by the government regarding PPKM is appropriate. Because the PPKM will provide many benefits, including to suppress the rate of spread of Covid-19 cases, and to control the national level of Covid-19 cases to decline.

D. CONCLUSION

The results of the study show that many respondents know about PPKM. Respondents' knowledge about the important points of implementing the 61% PPKM policy is good. That in essence it is not necessary to go out of the house if it is not important and still adhere to the health protocol by applying the 5 M. A total of 39% of the community supports the implementation of PPKM, 20% has no response, while 41% refuses. Whereas community support in the implementation of PPKM is very important so that there are improvements in several indicators such as a decrease in the daily number of cases, the number of active cases, and the death rate due to COVID-19. Then from 71 respondents gave various answers regarding their response to the imposition of restrictions on community activities. Among them, 36% think that the policies implemented by the government are correct.

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STRATEGY TO IMPROVE COMMUNITY ECONOMY WITH DIGITAL MARKETING OF DUSUN STABELAN COFFEE PRODUCTS

Muhammad Ardiansyah, Fadiah Qothrun Nada, Muhammad Nuqlir Bariklana,

Da'wah and Communication, UIN Walisongo, syahardian175@gmail.com

Ushuluddin and Humanities, UIN Walisongo, fadiahqn.2400@gmail.com

UIN Walisongo, muhammad.nuqlir@walisongo.ac.id

Abstract

Technological developments are increasingly advanced. In the era of the industrial revolution 4.0, everything is digital, including E-commerce. The marketing of Stabelan coffee still includes traditional marketing. This service program aims to help promote or branding through social media. The subjects of this study were the farmers of Stabelan hamlet, coffee collectors, community leaders and village officials. The technique used in this service is in the form of interviews and podcasts. The technique used in this service is in the form of interviews and podcasts. The systematics of the implementation are, surveys to the houses of village officials, then visiting the house of the head of the village headman to ask permission to take videos. After that, determine the day to take the video and finally, edit and upload the podcast to social media.

Keywords: Stabelan Coffee, Marketing, society, E-commerce, technology

INTRODUCTIONS

The technological development of the industrial revolution is currently in the era of the fourth industrial revolution, where it is known that everything has started to go online. One of the things that people depend on both in the world and in Indonesia is E-commerce or online sales. E-commerce itself has an explanation of selling, buying, distributing and marketing goods using the internet or computer networks. One of the factors that drive E-commerce is the increasingly advanced development of the internet. The internet itself is a network that is connected to the whole world. This makes it possible to establish relationships or interactions between companies and consumers. (Zamani, 2017)

Stabelan coffee is a coffee product from Tlogolele Village, Selo District, Boyolali Regency. Stabelan coffee is one of the village potentials that must be developed both from the planting, maintenance, production equipment, plantation and marketing sectors. Stabelan coffee is arabica coffee which is grown at an altitude of 1300 to 1600 meters above sea level. In general, Stabelan coffee sales are in the form of coffee grounds which are sold around Central Java and DIY. The Stabelan coffee buying and selling system is still fairly traditional, where buyers come to the Stabelan coffee production house.

Based on the previous explanation, the problem faced by Stabelan coffee farmers is that the marketing method or strategy is not broad enough. Therefore, we, a group of 33 KKN MIT DR UIN Walisongo, want to help Stabelan coffee farmers through digital sales, namely through the Youtube platform. Hopefully with a digital platform that can make it easier for the home industry to run businesses such as sales, purchases, payments and wider marketing.

POTENTIAL AND PROBLEMS

Tlogolele Village is a village located at the western end of Selo sub-district, Boyolali Regency, Central Java. Geographically located at coordinates 7°30'41"S 110°32'11"E with an altitude of 1200 meters above sea level. The boundaries of Tlogolele village are klakah village to the north, Sengi village to the south, Sengi village to the west and Merapi volcano to the east. The area of Tlogolele village is 585.40 hectares with a population of 2602 people. Demographically, it consists of 711 families. Most of the population make a living as vegetable farmers. types of vegetables grown are leeks, carrots, cabbage, mustard greens, chilies, tomatoes etc. the type of plantation crop planted is tobacco which is the result of the superior plantation of Tlogolele village (Suprihati, 2013).

The preparation of the work program plan begins with a survey to determine the initial conditions of the community, the potential of the village, as well as to collect information and data needed for the preparation of the program plan. (Rachmawati, 2020) The survey involved village officials, namely the village head and village secretary as well as the head of the village. We received information that the coffee plantation in the hamlet of stabelan is still quite small. because the production of Stabelan coffee is still a household scale or home industry. The problem faced by the coffee farmers in the Stabelanan village is in the marketing sector. Participation is the involvement of a person or group in a program that is run. Tlogolele Village community participation will be measured based on four stages of participation, namely participation in decision-making, participation in implementation, participation in benefit-making, and participation in evaluation. (Amalia Fitria, 2018). The marketing of Stabelan coffee is still considered traditional, as buyers come directly to the production house. The marketing process for Stabelan coffee is still at the local tariff. Coffee production is only carried out to meet the needs of the community and buying and selling between residents. Out-of-town marketing is also hampered due to a pandemic that doesn't know when it will end.

The demand for processed coffee is now starting to increase, and so that farmers can still get added value from coffee, it is by processing the coffee beans into a ready-to-eat coffee product. (Rina Mahmudati, 2019). Stabelan coffee potential is very profitable because it has a unique taste and Stabelan hamlet is currently viral because of the very beautiful view or scenery of the village that invites tourists from outside the area to stop by for a moment while drinking coffee. In this 4.0 era, the role of technology is very much needed to market Stabelan coffee of the Arabica type. Viral Stabelanan hamlet due to technological advances, it is also impossible for Stabelanan coffee to be viral and enjoyed by the wider community. The public must of course be equipped with marketing skills through online sales or E-commerce. Therefore, new innovations are needed to market Stabelan coffee so that the market share is wider. Vigilance against online fraud must also be informed to citizens in this community service. (Pahrizal, 2021).

Table 1. Potential of Tlogolele Village

Potency	Source
Stabelan Village	PM
Stabelanan Coffee	PM
Merapi Climbing Path	PM
Floating Times	M

P : Village officials, M: Community

THEORETICAL STUDY

Marketing

One of the things that makes a successful business is marketing. Marketing is an activity to maintain the viability of a business, be it an industry in the field of services or goods. Therefore, marketing is one of the industrial activities. The definition of marketing means working with target markets, realizing potential exchange value. It can be said that success in a business in the field of marketing is the key to the success of a business (ANDI SETIAWAN, 2021). Marketing strategy is considered as an important component that is the key to the success of product distribution to the wider community. (Yudhi Lestana, 2021)

Branding

Branding can be in the form of trademarks, unique buildings and interiors, different presentations, and so on. Because doing branding is not easy, coffee shop owners must be creative and optimize various existing media, for example social media, radio, magazines, newspapers, billboards, and other media. In addition, taking advantage of incidental moments can also be branding, for example on the last Sunday of each month the coffee shop provides free coffee brewed by consumers, and other interesting moments. (BEKRAF, 2018)

Promotion and Marketing Strategy

Promotion and marketing strategies greatly affect the level of sales of a product. The more technology develops, the more ways to promote products both in the real world and in cyberspace. Coffee shop promotions are mostly done through social media. Social media is a very powerful tool for marketing products because most people already use technology. In addition, promotions can be carried out by making brochures or leaflets, branding (through packaging/products/logos/nameplates/unique moments), and installing banners with permission in strategic places (BEKRAF, 2018). Therefore, an effort is needed to increase product sales in the home industry by utilizing current technological advances and developments through digital-based product marketing activities (digital marketing). (Lilik Handajani, 2019)

Systematics of Program Implementation

This community service activity was carried out in early July to mid-August 2021 at Stabelan Hamlet, Tlogolele Village, Selo District, Boyolali Regency, Central Java. The stages of implementing community service begin with a survey of the location of the service. The purpose of conducting a field survey is to obtain an overview of the situation and conditions of service. The survey began with a visit to the house of the village head of Tlogolele, namely Mr. Ngadi. The goal is to ask permission and get acquainted with all members of the KKN. After the village head, he then visited the house of the village secretary, Mr. Neigen. Then after getting permission in the afternoon, we visited the village of Stabelan and met with Mr. Maryanto as well as the head of Stabelan.

The next stage is to take a promotional video for Stabelan coffee. take video was done at the Stabelan coffee production house which is about 50 m from the coffee plantation. The process of making the video is a podcast with the hosts, Mas Tamam (Coordinator of KKN) and Pak Maryanto as resource persons. The next stage is the video editing process and posting on social media. The video

editing process takes a long time, which is about a week, because of the limitations of the tool. Posting on social media we choose youtube and share the link via Whatsapp. You can check it on YouTube for the 12th KKN MIT DR Group of 33.

RESULTS AND DISCUSSION

Stabelan Coffee Making Process

The steps for making coffee, as explained by Mr. Maryanto in the podcast, are that he acts as a coffee collector from the farmers by picking his fingers. After that, the initial sorting stage is then washed. Then he chose a natural way of sorting coffee. After sorting the coffee is cleaned and then dried in the sun to dry and become green beans, the next process is the second sorting where the bad coffee is separated and the good coffee is produced. After the best coffee is collected the next step is roasting. The sangria method used by Mr. Maryanto is still simple, namely using a jug whose fire comes from the stove. Then the last step is to grind the roasted coffee beans. The grinding process uses a coffee grinder. The coffee is ground until smooth and ready to be packaged for sale to consumers, both local residents and people from out of town. After the coffee-making process, the thing that must be done is marketing.

Application of E-commerce in Stabelan Coffee Marketing

The application of E-commerce in the marketing of Stabelan coffee products is a separate innovation for Stabelan coffee farmers. That's because online marketing is more practical, effective and efficient, both in terms of time and effort. E-commerce reaches a wider market share. In the application of E-commerce, the thing that must be done is to provide insight to business actors and coffee farmers. It is aimed at maintaining coffee quality, consumer confidence, providing complete and open information about Stabelan coffee, maintaining relationships with delivery service users, and product delivery transparency of Stabelan coffee products. Vigilance against online fraud must also be conveyed in order to maintain the good name of products, consumers, producers, and farmers in the village of Stabela.

The explanation of the negative and positive impacts of the internet must also be informed to business actors and coffee farmers. The introduction and application of online trading can be done on many platforms such as Whatsapp and the Youtube platform. For promotions on Whatsapp, you can use BC or Broadcast message or broadcast messages. By distributing images of Stabelan coffee products along with a caption indicating that it is a promotion of Stabelan coffee. Broadcast messages can be shared in groups in smartphone contacts, or shared on WhatsApp status or story pages.

Conclusions and suggestions

Based on the community service activities that have been carried out, it can be concluded into several points, namely: Stabelan coffee grounds from picking to grinding coffee use mixed brewing methods, meaning using traditional and modern methods. For the traditional way is from the process of picking by picking fingers until roasting. To grind coffee use a coffee grinder. Then the marketing of Stabelan coffee is still doing marketing in a simple way. For digital marketing we can only help market via YouTube and Share Whatsapp. Indeed, because coffee production is still small and only consumed by local residents and people who come to the production house.

After closing the community service program related to the digital promotion of Stabelan coffee products, it is hoped that the community will follow up independently on their products. Because Stabelanan coffee has a distinctive characteristic in its taste and from day to day more and more customers are buying Stabelan coffee.

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THE EFFECT OF BULLYING ON STUDENTS

Titin Kuningsih, Zulfa Lada Attamami

Islamic Guidance And Counseling Islamic State University of Walisongo Semarang

titinelf15@gmail.com, zulzalbiq@gmail.com

ABSTRACT

Bullying is a phenomenon that often occurs among students. The relationship between the perpetrator and the victim of bullying is usually a peer or peer relationship, for example classmates, between seniors and juniors. Bullying can take physical forms such as punches, kicks, slaps, pushes, and other physical attacks. According to data from the Indonesian Child Protection Commission (KPAI), in a period of 9 years, from 2011 to 2019, there were 37,381 complaints of violence against children. For bullying in both education and social media, the number reached 2,473 reports and the trend continues to increase. Factors for the occurrence of bullying include 1) Family, 2) Peers, 3) School.

Keywords: brawls: bullying: students

INTRODUCTION

School is a place for students to achieve their learning goals. Effective learning requires comfort for students. With the convenience of participants encouraging students to achieve learning success. Bullying has a psychological impact on its victims, namely students. Bullying is sometimes verbal or non-verbal. Bullying is a serious problem that must be prevented and eliminated in the world of education. The consequences of bullying are psychological and even physical disorders. The victims of bullying are very vulnerable or traumatized when facing life, namely carrying out daily activities, school, etc. This affects the daily behavior of students. Bullying victims will be disturbed by learning activities. How can he learn, he alone is psychologically difficult and uncomfortable. Victims of bullying will not be able to succeed in achieving education, unless the trauma is gone.

RESULTS

According to data from the Indonesian Child Protection Commission (KPAI), in a period of 9 years, from 2011 to 2019, there were 37,381 complaints of violence against children. For bullying in both education and social media, the number reached 2,473 reports and the trend continues to increase. According to data from 2020 from child victims of student brawl 9, child perpetrator of student brawl 7, child victim of school violence (bullying) 76, child perpetrator of school violence (bullying) 12, child victim of policy (child expelled because of pregnancy, extortion at school, school sealing, etc.) cannot take exams, children drop out of school, drop out, and so on 1,463.

Based on the Bullying Case Research, the 9th grade junior high school students are 15 years old. The student with the initials R.S, the scene of the bullying at the Islamic boarding school. During the school holidays he played with his younger classmates from morning to evening. At night, he mingled in his classmate's room until he fell asleep in that room. . At the time of the incident, all occupants of the room simultaneously lost money, the maximum loss was Rp. 400,000. After the incident of Losing Money Then he was tried by his senior high school class, then he was accused of stealing money for middle school children on the grounds that that night he slept in the victim's

room, and he was also the oldest. Only the evidence can be guessed, they upperclassmen feel the evidence is already very strong. Because he didn't feel like he was stealing and kept evading his excuses, finally the upperclassmen started to get annoyed and believed that he was the thief of middle school room money. Because they were already upset, 13 of them upperclassmen committed violence against him, by ganging up on him and beating him to the ground. After he was beaten, he got permission from the boarding school and was treated at his uncle's house for 2 weeks. After recovering from his injuries he immediately returned to the boarding school again. He felt alienated from his friends because of the thief's accusations, besides that he also kept a lot of words, some said that he came from a thief's family, some kept Long's hand, and so on, which made him depressed. One week later at the boarding school one of the security guards of the boarding school caught an unknown thief and was immediately interrogated in a special room. It turned out that the thief who had just been caught was the one who stole the money in the junior high school children's rooms as well. After it was revealed that the thief was all the classmates who ganged up on him, he immediately apologized for accusing and persecuting him. Even though he had experienced deep depression, he preferred to forgive him and keep his privacy so that the news would not spread.

DISCUSSION

There are many definitions of bullying, especially those that occur in other contexts (workplace, community, virtual community). But here the author will limit the context in school bullying. Riauskina, Djuwita, and Soesetio (2005) define school bullying as aggressive behavior that is repeated by a person/group of students who have power, against other students who are weaker, with the aim of hurting that person. They then grouped bullying behavior into 5 categories:

- a. Direct physical contact (hitting, pushing, biting, grabbing, kicking, locking someone in a room, pinching, scratching, also includes extorting and damaging other people's belongings)
- b. Direct verbal contact (threatening, humiliating, demeaning, harassing, name-calling), sarcasm, put-downs, taunting, intimidating, cursing, spreading gossip)
- c. Direct non-verbal behavior (looking sarcastically, sticking out tongue, making condescending, mocking, or threatening facial expressions; usually accompanied by physical or verbal bullying).
- d. Indirect non-verbal behavior (silencing someone, manipulating friendships into cracks, intentionally ostracizing or ignoring, sending anonymous letters).
- e. Sexual harassment (sometimes categorized as physical or verbal aggressive behavior).

Bullying occurs because it is influenced by several factors. factors that can affect bullying, namely family factors, peer factors, and school factors.

a) Family Factor

Parenting applied in the family is one factor in the emergence of bullying behavior. Parents who educate children in an authoritarian manner and tend to give physical punishment to children (in every wrong behavior) without giving an explanation, make children become "angry with the family" and take vents outside the home, one of which is by bullying. When viewed more deeply, this is also related to the age of the subject who is in the age range of 12-17 years because at that age adolescents are more

emotionally unstable and have a lot of conflicts because of the tendency to rebel from all authority rules, including from their parents. Families that lack or do not have a sense of warmth and affection between members, and tend to be harsh on children can trigger children to vent their frustration by becoming bullies, or vice versa cause children to become depressed so that they become victims of bullying.

b) Peer Factor

Schoolmates are significant peers for adolescents because most of their time is spent at school with school friends. In adolescents, bullying behavior generally occurs because of the influence of peer groups. This is because adolescents experience a period of identity search related to peer acceptance. Participation in a group makes individuals feel welcome.

c) School Factor

Schools are places where students spend more than 7 hours a day, so schools have an important role in influencing student behavior. So, it can be said that schools also have an effect on bullying behavior that occurs in students. In this case the school is expected to be a safe, fun place, stimulating the desire to learn, socialize and develop all the potential of students both academically, socially or emotionally. The school's lack of attention to bullying behavior is partly due to the attachment of the idea that bullying behavior is just the delinquency of children which does not have a serious impact. School rules that are clearly socialized and their application can also prevent cases of bullying.

Bullying can also affect health, even in the long term. When someone is stressed by the constant threat of bullying, their "fight or flight" response will work. When this happens, the muscles tighten, the heart beats fast, and the body releases adrenaline and cortisol. Over time, this reaction can weaken the immune system and cause various health problems. Here are some examples of how bullying can affect a person:

- a. Worry
- b. Depression
- c. Back pain
- d. Stomach ache
- e. Physical Injuries (Broken Bones, Wounds etc.)
- f. Easy to get angry
- g. Headache to bedwetting
- h. Can trigger mental disorders
- i. When bullied, the body reacts like it's
- j. fighting an infection
- k. Bullies are also affected

Now, we already know the real effects of bullying that also have an impact on other body mechanisms associated with physiological responses to stress, such as the hypothalamic-pituitary-adrenal axis. For example, children who are bullied show a blunted cortisol response when tested for

stress resistance in the laboratory. Cortisol is a hormone that is released when the body receives stress. We need to leave the perception that bullying is harmless and a natural part of the child's growth and development process. Intimidation and abuse should be considered as another form of toxic stress whose effects have great potential on a person's mental and physical health. This effect has been repeatedly observed by hundreds of studies out there, in both childhood and young adulthood.

CONCLUSIONS AND SUGGESTIONS

Schools should be a safe and comfortable place for students. This is because Indonesian children are still not free from acts of violence, including mocking and making fun of friends who are included in the realm of bullying. "This case (bullying) should be a concern for all of us because this case can have a tremendous impact, ranging from depression to suicide.

"This is also an input for us so that Indonesian children are not only physically healthy, but also mentally healthy. This mental health can also prevent them from feeling depressed, threatened, and uncomfortable." Students are required to understand cases of bullying because it can be triggered from trivial things. If this happens, students are expected to immediately report to the relevant parties, namely the school and parents and other parties who are considered able to help solve the problem.

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STUDY PROGRAM OF COMMUNITY SERVICE ACTIVITIES MIT DR XII GROUP 12: IMPROVING UNDERSTANDING AND SKILLS THROUGH BODY MANAGEMENT TRAINING FOR THE BRINGIN COMMUNITY, NGALIYAN, SEMARANG

Wildan Azza Assegaf
Student Community Service MIT DR 12 Group 12
Islamic Religious Education Self Program
azzaassegaf@gmail.com

The Covid-19 pandemic began to hit the world since the end of 2019. The virus that began to spread in Wuhan is slowly spreading to all corners of the world, including Indonesia. In March 2020, the government confirmed the first case of Covid-19 in Indonesia. To date, Indonesia has reached 3.8 million cases of Covid-19. All aspects of life are slowly changing from shared activities to isolation, from online activities with direct interaction to online activities within the network. Such a situation causes excessive anxiety and fear which makes the way of thinking becomes irrational, giving rise to bad prejudices.

This excessive prejudice can make people neglect to filter news that is scattered in cyberspace. Unorganized news can have a stress effect on the mind where the information makes the mind burdened with excess information. In a study, 64.3 percent of 1522 respondents experienced psychological problems such as anxiety, stress, depression, and psychological trauma after conducting an online self-examination conducted by the Association of Indonesian Mental Medicine Specialists (AIMMS) regarding mental health as a result of Covid-19 pandemic. And 80 percent of them experienced psychological trauma caused by experiences from unpleasant events related to Covid-19.

The number of deaths presented by the COVID-19 data is not just a number, but how many people have had to take their lives due to being infected by the virus. The number of these numbers brings concern from a psychological point of view and the burden on people's minds. The most dominant impact can be seen from the lack of adequate human resources in assisting the process of curing the bodies of victims exposed to the COVID-19 virus. In addition, many residents still do not understand how the process of curing the victim was exposed to the virus comprehensively so that conspiracies keep popping up here and there.

Seeing this situation, an alternative was taken by the 12th KKN MIT DR group to be able to help the community through socialization activities and funeral training. Corpse care activities are patient care after death, care includes preparing the corpse to be shown to the family, transportation to the morgue and disposition (handing over) of the client's belongings. In addition, the process of repurposing the bodies of Covid-19 must receive special attention.

In this case, although there is no strong evidence that Covid-19 transmission can occur through corpses, the curing process involves close contact from officers in groups. So the precautionary principle must still be applied. Treatment of the corpse begins after the doctor declares the patient's death. If the patient dies of violence or is suspected of being a crime, the corpse is treated after a complete medical examination through an autopsy. The aim is to 1) Respect the corpse 2) To prevent

decay in the corpse 3) By injecting certain substances into the corpse to kill germs such as giving pure formalin injection, it does not leave wounds and makes the body stiff. 4) Carry out fardlu 'ain (Muslim) legal obligations. 5) The body is clean.

The handling of cases of Covid-19 patients can be carried out by the following procedure.

PREPARATION

1. All mortuary personnel must follow standard precautions
2. Officers must provide explanations about special handling for corpses that died with infectious diseases
3. If there are families who want to see the body, they are allowed to wear complete Siri Protective Equipment (PPE) before the body enters the body bag.

OFFICERS WHO HANDLE CORPSES WEAR COMPLETE PERSONAL PROTECTIVE EQUIPMENT (PPE)

1. Disposable dress, long sleeve and waterproof
2. Single layer non-sterile gloves covering the cuffs of the gown
3. Face shield or google goggles
4. Surgical mask
5. Rubber apron
6. Waterproof closed shoes

TREATMENT OF CORPSES

1. No preservatives injected and embalmed
2. The body is wrapped in a shroud and then wrapped in plastic (impermeable to water) after which it is tied. -Put the body into an impermeable body bag and make sure there is no leakage of body fluids that can contaminate the outside of the body bag.
3. Make sure the body bag is sealed and not opened again
4. Disinfect the body bag using Disinfectant
5. The body should be brought using a special gurney to the morgue/mortuary by the officer with due observance of standard precautions
6. If an autopsy is to be carried out, it can only be carried out by a special officer, and an autopsy can be carried out after obtaining permission from the family and the Director of the Hospital.

THE STUDY ROOM/BODY ROOM

1. The officers ensured that the body bag was still sealed and the body was placed in a wooden coffin that had been prepared, tightly closed, then closed again using plastic material and then disinfected before entering the ambulance.
2. The body is placed in a special room, it should be no more than 4 hours buried in the cemetery
3. The officer gives an explanation to the family for the funeral so that the body does not enter or leave the port, airport or cross-border post.

TOWARDS THE CEMETERY/CREMATION

1. After all the curing procedures have been carried out properly, the family can participate in the burial of the body
2. Make sure the burial doesn't open the coffin
3. Burials can be carried out in public cemeteries

PROSIDI KEGIATAN KKN MIT DR XII KELOMPOK 12

Wildan Azza Assegaf
Mahasiswa KKN MIT DR 12 Kelompok 12
Progam Diri Pendidikan Agama Islam
azzaassegaf@gmail.com

Pandemi Covid-19 mulai melanda dunia sejak akhir tahun 2019. Virus yang mulai merebak di Wuhan ini perlahan menyebar ke seluruh penjuru dunia termasuk Indonesia. Pada bulan Maret 2020, pemerintah telah mengonfirmasi kasus pertama Covid-19 di Indonesia. Hingga saat ini, di Indonesia telah mencapai 3,8 juta kasus Covid-19. Segala aspek kehidupan perlahan berubah dari aktivitas bersama menjadi isolasi, dari kegiatan bersifat luar jaringan dengan interaksi langsung berubah menjadi aktivitas online dalam jaringan. Keadaan yang demikian menyebabkan kecemasan dan ketakutan berlebih yang membuat cara berfikir menjadi irasional sehingga menimbulkan prasangka prasangka buruk.

Prasangka buruk yang berlebih ini dapat membuat masyarakat abai dalam memfilter berita-berita yang bertebaran di dunia maya. Ketidak organisasi berita dapat memberikan efek stress pada pikiran dimana informasi informasi itu membuat pikiran terbebani dengan informasi yang berlebih. Dalam sebuah penelitian Sebanyak 64,3 persen dari 1522 orang responden mengalami masalah psikologis seperti cemas, stres, depresi, hingga trauma psikologis setelah melakukan pemeriksaan mandiri via daring yang dilakukan oleh Perhimpunan Dokter Spesialis Kedokteran Jiwa Indonesia (PDSKJI) tentang kesehatan jiwa yang menjadi dampak dari pandemi Covid-19. Dan 80 persennya mengalami trauma psikologis yang disebabkan oleh pengalaman dari peristiwa tidak menyenangkan terkait Covid-19.

Angka yang kematian yang disajikan oleh data covid-19 bukan sekedar angka saja melainkan sudah berapa jiwa yang harus merenggut nyawa akibat terinfeksi oleh virus tersebut. Banyaknya angka tersebut membawa kekhawatiran dari segi psikologis serta beban pikiran masyarakat. Dampak yang paling dominan dapat dilihat dari kurangnya sumber tenaga manusia yang memadai dalam membantu proses pemulasaraan jenazah korban terpapar virus covid-19. Selain itu banyak warga yang masih belum mengerti bagaimana proses pemulasaraan korbam terpapar virus secara komprehensif sehingga konspirasi sana sini terus bermunculan.

Melihat keadaan tersebut maka diambil suatu alternatif oleh kelompok 12 KKN MIT DR ke 12 untuk dapat membantu masyarakat melalui kegiatan sosialisasi dan pelatihann pemulasaraan jenazah. Kegiatan perawatan jenazah merupakan perawatan pasien setelah meninggal, perawatan termasuk menyiapkan jenazah untuk diperlihatkan pada keluarga, transportasi ke kamar jenazah dan melakukan disposisi (penyerahan) barang-barang milik klien. Selain itu proses pemulasaraan jenazah Covid-19 harus mendapat perhatian khusus.

Dalam hal ini meski belum ada bukti kuat bahwa penularan Covid-19 bisa terjadi melalui jenazah, tapi proses pemulasaraan tersebut melibatkan kontak erat dari para petugas secara berkelompok. Maka prinsip kehati-hatian harus tetap diterapkan, Perawatan jenazah dimulai setelah dokter menyatakan kematian pasien. Jika pasien meninggal karena kekerasan atau dicurigai akibat kriminalitas, perawatan jenazah dilakukan setelah pemeriksaan medis lengkap melalui autopsi.

Tujuannya untuk 1) Penghormatan terhadap jenazah 2) Untuk mencegah terjadinya pembusukan pada jenazah 3) Dengan menyuntikkan zat-zat tertentu pada jenazah untuk membunuh kuman seperti pemberian injeksi formalin murni, agar tidak meninggalkan luka dan membuat tubuh menjadi kaku. 4) Menjalankan kewajiban hukum *fardlu 'ain*(muslim) 5) Jenazah dalam keadaan bersih.

Penanganan kasus pasien covid-19 dapat dilakukan dengan prosedur berikut.

PERSIAPAN

1. Seluruh petugas pemulasaran jenazah harus menjalankan kewaspadaan standar
2. Petugas harus memberikan penjelasan tentang penanganan khusus bagi jenazah yang meninggal dengan penyakit menular
3. Jika ada keluarga yang ingin melihat jenazah diizinkan dengan memakai Alat Pelindung Diri (APD) lengkap sebelum jenazah masuk kantong jenazah.

PETUGAS YANG MENANGANI JENAZAH MEMAKAI ALAT PELINDUNG DIRI (APD) LENGKAP

1. Gaun sekali pakai, lengan panjang dan kedap air
2. Sarung tangan nonsteril satu lapis yang menutupi manset gaun
3. Pelindung wajah atau kacamata google
4. Masker bedah
5. Celemek karet
6. Sepatu tertutup yang tahan air

PERLAKUAN TERHADAP JENAZAH

1. Tidak disuntik pengawet dan dibalsem
2. Jenazah dibungkus dengan kain kafan kemudian dibungkus dari bahan kain plastik (tidak tembus air) setelah itu diikat. -Masukan jenazah ke kantong jenazah yang tidak tembus dan pastikan tidak ada kebocoran cairan tubuh yang dapat mencemari bagian luar kantong jenazah.
3. Pastikan kantong jenazah disegel dan tidak dibuka lagi
4. Lakukan Disinfeksi bagian kantong jenazah menggunakan Disinfektan
5. Jenazah hendaknya dibawa menggunakan brankar khusus keruang pemulasaran/kamar jenazah oleh petugas dengan memperhatikan kewaspadaan standar
6. Jika akan diautopsi hanya bisa dilakukan oleh petugas khusus, dan autopsi dapat dilakukan setelah mendapatkan izin dari keluarga dan Direktur RS

RUANG PEMULASARAN/RUANG JENAZAH

1. Petugas memastikan kantong jenazah masih dalam keadaan tersegel dan jenazah dimasukkan dalam peti kayu yang telah disiapkan, ditutup dengan rapat, kemudian tutup kembali menggunakan bahan plastik lalu didisinfeksi sebelum masuk ke ambulance
2. Jenazah diletakkan dalam ruang khusus sebaiknya tidak lebih dari 4 jam disemayamkan di pemulasaran

3. Petugas memberikan penjelasan kepada keluarga untuk pelaksanaan pemakaman agar jenazah tidak masuk atau keluar dari pelabuhan, bandar udara atau pos lintas batas negara.

MENUJU TEMPAT PEMAKAMAN/KREMASI

1. Setelah semua prosedur pemulasaran dilaksanakan dengan baik, maka pihak keluarga dapat turut serta dalam penguburan jenazah
2. Pastikan penguburan tidak membuka peti jenazah
3. Penguburan dapat dilaksanakan di tempat pemakaman umum

STRENGTHENING STUDENT'S SOCIAL AWARENESS THROUGH SOCIAL SERVICES

Ulin Nihayah, Anggit Purwonegoro, Nabila Farah Afifah, Laili Muarifah, Nila Imtiyas El-Hada, Vina Rohmatul Ummah, Fanny Hamilatus Sa'diyah, Ivana Agustina, Almira Nurrahma Anjani, Anisa Silviana, Irma Haniatus Saadah, Bakhrul U'lum, Sugeng Fikriyanto, Fahmi Akbaril Khuluq, Ahmad Sauqi Mubarak, M. Ishomuddin Dzulkornain

Ulinnihayah@walisongo.ac.id, anggitpurwo888@gmail.com, nabilafrrhh@gmail.com, lailiputcy@gmail.com, nilaimtiyaz42@gmail.com, vinaru.law@gmail.com, fannyhalisa225@gmail.com, agustinaiva9014@gmail.com, almiranjani@gmail.com, anisasilviana04@gmail.com, irmahns12@gmail.com, bakhrululum_1804036015@student.walisongo.ac.id, sugengfikriyanto25335@gmail.com, fahmi.akharil@gmail.com, sauqi_1804036043@student.walisongo.ac.id, ishomdz@gmail.com

ABSTRACT

The community service program carried out by KKN Team's UIN Walisongo Semarang is in the form of social awareness covering, socialization of Covid-19 prevention, learning and play in the orphanage community, especially at the Al-Hikmah Orphanage for children and the elderly, Wonosari Village, Ngaliyan, Semarang and the last one is distribution of basic necessities. The types of problems handled in community service are of course social services with the aim of helping the community, especially the Al-Hikmah orphanage for children and the elderly who are affected by Covid-19 in full fill their needs. This social service activity is an activity that is still carried out in the midst of the Covid-19 outbreak as an effort to ease the burden on the Al-Hikmah orphanage community, especially in meeting basic food needs. As a result of this service, the community in the orphanage felt happy and helped by the social services which included the distribution of basic necessities, socialization of Covid-19 prevention and learning and play programs.

Keywords : Social Service, Caring, Students

A. INTRODUCTION

It has been almost two years since the COVID-19 outbreak has hit the world, including Indonesia. The impact of the COVID-19 pandemic has certainly caused the community's economy to decline. The government made policies to overcome the COVID-19 pandemic, but this had an impact on the community, starting from people to stay at home, limiting activities including trading to closing markets and places of worship. Besides that, social welfare institutions such as orphanages were also affected by the economic downturn because donors who regularly help slowly stop donating.

Therefore, group 22 MIT DR XII KKN students did social service to the Al-Hikmah Orphanage, Wonosari Village, Ngaliyan, Semarang. Social service activities are carried out so that the orphanage is slightly less burdened, especially in terms of meeting the basic food needs of foster children and the elderly who are there. The existence of social service actions carried out by students of KKN MIT DR XII group 22 can help restore the fulfillment of the declining economy in the orphanage.

Several services related to social services have been carried out by several students in the country. Wilma Fauzzia, et al (2018) stated that social service activities that are usually carried out

by students are in the form of mutual assistance to the community such as environmental work, mosque maintenance, and other community service activities. The social service activity is a collaboration between students and the administrators of the Fatimah Hidayah Mosque DKM. From the results of these activities, it is hoped that they will be able to increase the religious spirit, especially in students and the surrounding community.¹

In addition, social service activities can also be realized by cleaning the environment, spraying disinfectants and socializing. The activity is expected to be able to raise awareness to the public about maintaining environmental cleanliness and preventing the transmission of covid 19. (Fatma Wati, 2020)

As in the theory of social action proposed by Weber that social action is a behavior that has its own meaning which is addressed to someone. Where this social action is individual or community behavior that is carried out to other individuals or other communities.² Judging from the description of previous research, this social service activity needs to be carried out in order to foster awareness between students and the orphanage children. The form of social service activities at the Al-Hikmah Orphanage is realized in accordance with the theory of social action, namely the distribution of basic necessities, socialization of COVID-19 prevention and playing with the children of the orphanage.

B. METHOD OF IMPLEMENTATION

Writing in scientific journal articles uses qualitative methods, according to Farida Nugrahani, qualitative methods are research that can produce in-depth findings related to certain cases and cannot be achieved by using statistical procedures in quantitative research. Meanwhile, quoting from Bogdan and Taylor, stated that qualitative research is a research process to produce a data description of an in-depth object in the form of writing, speech or things related to the behavior of a person being observed.³

Of course, the discussion in this journal will focus more on the implementation of social service activities as well as the information obtained from these activities by the UIN Walisongo KKN team on community service at the orphanage. Social service activities at the Al-Hikmah Orphanage were carried out by 13 students of KKN UIN Walisongo Semarang with the implementation of activities in one day according to the schedule that had been prepared. The method of implementing social service with the implementation of the tri dharma of higher education in the form of a service to the community, in its implementation carried out by the UIN Walsongo KKN team includes several stages:

1. First Tapan, namely surveying the location of the Orphanage and licensing with the Orphanage caregivers to carry out social services at the Al-Hikmah Orphanage Semarang.

¹ Wilma Fauzia, dkk, *Pengabdian Masyarakat Bakti Sosial Bersama Jamaah Masjid Fatma Hidayah*, Vol. 1. No. 1 Februari 2018, Hal. 82-83. < <https://ejournal.bsi.ac.id/ejurnal/index.php/abdimas/article/view/3076/1999> > (diakses pada 18 Agustus 2021)

² Muhammad Supraja, *Alfred Scoutz: Rekonstruksi Teori Tindakan Max Weber*, Volume 1 No. 2, November 2012, Hlm. 81-83 < <https://journal.ugm.ac.id/jps/article/view/23447/15447> > (diakses pada 18 Agustus 2021)

³ Farida Nugraha, *METODE PENELITIAN KUALITATIF dalam Penelitian Pendidikan Bahasa*, Surakarta, 2014, Hlm. 4.

2. The second stage is preparation for the start of the event and preparation of socialization materials for the prevention of Covid-19 and masks that will be distributed.
3. The third stage is the opening of the social service event, followed by socialization of Covid-19 prevention, learning and playing with the orphanage community and the distribution of basic necessities at the Al-Hikmah Orphanage for children and the elderly at Al-Hikmah Semarang and ending with a closing prayer by the caregivers of the Al-Hikmah Orphanage for children and the elderly. Semarang.

C. RESULTS AND DISCUSSION

Max Weber in his theory of social action, explains that the actions of an individual can be identified with several types such as:

1. Rational Action

This rational action is an action based on the goals to be achieved. In this case, if it is associated with social service actions carried out by the UIN Walsiongo KKN team at Al-Hikmah Children and Elderly Nursing Homes in the form of socializing Covid-19, playing and learning and distributing basic necessities, this action is carried out with the aim of educating the orphanage community to stay healthy. always maintain health so that they are free from the Covid-19 virus, help and relieve the orphanage community in meeting their daily food needs.

2. Social action

Social action here is an action that is based on good values, and religion that is owned by each individual. This means that the KKN team carries out this social service based on the value of kindness (positive), with the volunteerism of each KKN team to help the community at the Semarang Children's and Elderly Orphanage.

3. Affective action

This affective action is an action that is oriented to the emotional condition of the individual. This means that the KKN team has compassion for the orphanage community where their food needs are not met, due to the endless Covid-19 pandemic virus.⁴

In this case, the identification of an action taken by someone is certainly very supportive and explains that the social service of the UIN Walisongo KKN team is included in the 3 social actions.

⁴ Kahfi Ardi Aloka Kusuma Wardana," *TINDAKAN SOSIAL KOMUNITAS SAVE STREET CHILD DALAM PEMBERDAYAAN ANAK JALANAN DI KOTA MALANG*", <
<https://www.google.com/url?sa=t&source=web&rct=j&url=http://repository.unair.ac.id/68266/3Fis.S.74.17%2520.%2520War.t%2520-JURNAL.pdf&ved=2ahUKEwi-sdKM1r3yAhWIYysKHUJ4DFsQFnoECCYQAQ&usg=AOvVaw28FPIVnyORc0KoCusjRSyg> > (diakses pada 18 Agustus 2021)

Devotion can be interpreted as a bond, while social is a community group. So that social service can be interpreted as a form of activity in the form of social care between fellow creatures, so that with the activities carried out it creates a closeness in brotherhood among fellow beings.⁵

During the COVID-19 pandemic, all communities and institutions experienced a very drastic economic decline, including social welfare institutions. The social service organized by the KKN UIN Walisongo student team to the Al-Hikmah Orphanage for children and the elderly, Wonosari Village, Ngaliyan District, Semarang is a form of community service to help the economy in the Orphanage. In its implementation, social service activities include several activities in the form of Covid-19 Socialization, Learning and Playing, and distribution of basic necessities carried out by the MIT DR-12 KKN TEAM, Walisongo State Islamic University, Semarang 2021.

The purpose of holding social service activities, is expected to increase public knowledge, especially the orphanage environment regarding effective ways to prevent the spread of the Covid-19 virus, entertain the orphanage community by inviting them to play and study and help the economy a little at the Al-Hikmah Orphanage affected by covid 19.

This basic food distribution activity is aimed at the Al-Hikmah Orphanage which includes: children and the elderly in order to ease the burden of fulfilling their basic needs while being well maintained due to the COVID-19 pandemic. holding social service activities at the Al-Hikmah Orphanage.

a. Social service concept

Devotion can be interpreted as a bond (binding) oneself to oneself or oneself to others. In this case the bond is defined as a concern or feeling of responsibility for the life of fellow human beings. While social is defined as a collection of individuals (society). Thus, social service can be meaningful as an awareness (to those who need help). Activities Providing assistance to others can be done individually or in an organization. Active participatory form in helping others through the process of social service by going into the field. (Yanuarita, 2021)

Social service is an activity of a sense of humanity and the embodiment of social care between fellow human beings, as well as an effort to strengthen relations between fellow humans. This social service is usually carried out by a group of institutional students, certain elements or a community as a form of mutual help, love, and mutual care.⁶

In the sense of social service above, it can be concluded that social service is an activity by providing assistance to those in need as a sense of love and care between fellow human beings.

⁵ Elisabet Tambunan, Mery Lani Purba, Elizabeth Haloho, *PENDAMPINGAN GERAKAN BAKTI SOSIAL BERBAGI PAKET SEMBAKO PEDULI COVID-19 HIMA MANAJEMEN UNIVERSITAS SARI MUTIARA INDONESIA*, Volume1, Nomor 2, September 2020, Hlm. 59-60. < <https://journal.intelektmadani.org/index.php/globalabdimas/article/view/74> > (diakses pada 16 Agustus 2021)

⁶ Selly Oktaberti, Skripsi, "TAHAPAN PEMBERDAYAAN MASYARAKAT PADA PROGRAM BAKTI SOSIAL (BAKSOS) RCTI PEDULI DAN BEM FAKULTAS ILMU DAKWAH DAN KOMUNIKASI (BEM FIDKOM) DI DESA MARGALUYU KECAMATAN PANGALENGAN KABUPATEN BANDUNG ", Jakarta: UIN Syarif Hidayatullah, 2015, Hlm. 30 < <http://repository.uinjkt.ac.id/dspace/bitstream/123456789/34158/1/SELLY%20OKTABERTI-FDK.pdf> > (diakses pada 16 Agustus 2021).

This social service activity carried out by the Student Community Service Team of UIN Walisongo Semarang is aimed at the elderly and children at the Al-Hikmah Orphanage, Wonosari Village, Beringin, Semarang who have been affected by the COVID-19 pandemic. This social service was held at the Al-Hikmah Orphanage on The form of activity for the service to the elderly and children at the Al-Hikmah Orphanage is in the form of distributing basic necessities. Not only that, KKN UIN Walisongo students also carried out socialization of the prevention of covid 19 and played together with the children of the orphanage. All those directly involved in this activity comply with the applicable health protocols in order to reduce the spread of COVID-19.

b. Efforts to Increase Social Awareness

The word social care can be interpreted as an attitude/behavior or the act of carrying out activities in the form of providing assistance to people who really need help. While social awareness is a human ability to be able to understand and do a certain situation in terms of social society.⁷

Social care is a concern for someone due to a certain situation. Examples include visiting people who are sick, helping people who fall and so on.⁸

Social care can also be interpreted as a concern about the problems or difficulties experienced by a person due to the impact of a disaster, more clearly a sense of sensitivity and empathy for the situation or circumstances experienced by a person.⁹

In this case it can be explained that social care is an attitude or behavior to always provide help or assistance to people who need help and are based on sincerity.

To find out someone has social concern, of course there are indicators such as: respecting someone's opinion, providing support to friends, liking mutual cooperation activities, always prioritizing the interests of togetherness, sharing with others, deliberation in solving a problem and being able to work together with groups.¹⁰

Then every human being at least has an attitude of social concern for others. Therefore, this attitude must always be improved and developed. There are many forms of social care, ranging from compassion, help, loyalty, empathy, responsibility, tolerance, justice, discipline and so on.

According to Thoyib Sugiono that there are several forms of social care in people's lives, such as:

1. Live in harmony with your neighbors
2. Mutual respect between human beings
3. Slaing please help: visit the sick
4. Empathy and sensitive to weak neighbors
5. Sharing food with neighbors¹¹

⁷ A.Tabi'in, *Menumbuhkan Sikap Peduli pada Anak Melalui Interaksi Kegiatan Sosial*, Vol. 1 No1 Juli-Desember 2017, Hlm. 40-41 < <https://journal.iainkudus.ac.id/index.php/Ijtimaia/article/download/3100/2309> >

⁸ Abu Ahmadi, *Psikologi Sosial*, (Jakarta: Rineka Cipta, 2017), Hlm. 142

⁹ Bambang Ruksmono, dkk, *Pendidikan Budi Pekerti: Membangun Karkater dan Kepribadian Anak*, Cet. Ke 1, (Jakarta: PT. Gramedia Widiasarana Indonesia, 2008), Hlm. 42

¹⁰ Najib Sulhan, *Panduan Praktis Pengembangan Karakter dan Budaya Bangsa Sinergi Sekolah dengan Rumah*, (Surabaya: Jaringan Pena, 2011), Hal. 39

¹¹ Hekmawati, *Pendidikn Karakter Sehari-hari*, (Bandung;PT Remaja Rosdakarya, 2017), Hlm. 21

In fact, the attitude or behavior of the Indonesian people's social care in particular is still lacking, this is caused by several factors such as:

1. Internet

Where with the virtual world, of course, it can fade attitudes or social care behavior because it will lose track of time due to the fun of surfing in cyberspace with very broad information.

2. Playing Online Games

Due to the rapid development of technology, online games make children especially enjoy playing and affect their social care attitude. Plus the Covid-19 which resulted in an online learning system where children must be able to take advantage of online learning technology, but in reality it is still being misused where online learning is instead filled with playing games, of course this has a huge impact on their education and the deterioration of their social care.

3. Watch TV

We know that there is TV with the aim of finding entertainment with interesting programs, but nowadays there are even many programs that can change attitudes or social care characters such as soap operas and social media so that they can teach lying, rebuking parents, slander and others who do not. relevant to do.¹²

There are several efforts to increase social awareness with character development that Kusnaed revealed, including:¹³

1. Instilling the value of social care, meaning that efforts to always instill social care attitudes from childhood will certainly bring the character of social care behavior to adulthood as well as the existence of education in all subjects regarding the application of social care values and practices.
2. Habituation of caring for others means getting used to attitudes and actions to help according to religion from an early age.
3. Giving an example or example to children in particular to be able to imitate the good behavior.

According to the Ministry of National Education, social care attitudes or behavior can be instilled especially in children where children are a golden age who really need character education such as:

1. Providing facilities in the form of social activities,
2. Train children to donate and sadaqah,
3. Train children to help fellow friends,
4. Facilitating children to take part in social actions such as community service in the family or household environment.¹⁴

¹² Ujang Kosasih, Skripsi "Peran Pendidikan Karakter dalam Meningkatkan Kepedulian Sosial Siswa MA Darul Falah Teluk Betung Bandar Lampung, Lampung: UIN Raden Intan, 2020, Hlm.46-47

¹³ Kusnaed, *Pendidikan Karakter*, Jakarta: Erlangga, 2013), Hlm. 134

¹⁴ Kementerian Pendidikan Nasional, *Pengembangan Pendidikan Budaya dan Karakter Bangsa Pedoman Sekolah*, (Jakarta: Kementerian Pendidikan Nasional: 2010), Hlm. 29

Thus it can be concluded that social care attitudes or behaviors can be improved in ways such as:

1. Creating a learning system, especially for schools to be able to implement a character development system or social care attitude
2. Giving examples and examples of social care attitudes so that children can imitate the examples and examples that have been done.
3. Application of the habit of caring attitude in daily life
4. Implementing routine activities that are social care¹⁵

Implementing efforts to increase social awareness is certainly a form of extraordinary behavior that can become a practice that has great rewards.

With the application of this caring attitude, it certainly has a positive impact, such as:

1. The culture of mutual cooperation is created
2. Harmony in society is maintained
3. Unity and unity become solid
4. Loss of envy, resentment between fellow individuals
5. The growth of love and mutual respect and tolerance among others

Meanwhile, according to Abudin Nata, someone who has social care behavior will grow benefits such as:

1. The burden of people who are affected by a disaster becomes lighter
2. The harmony between friends is well established
3. The environment becomes comfortable and safe
4. Make yourself loved by people
5. The loss of envy and envy between fellow humans
6. Formed a kind personality¹⁶

From the explanation above, it can be concluded that the existence of a social care attitude in humans has a very positive impact such as the creation of a sense of affection, the maintenance of unity and integrity in society, the creation of a safe and comfortable environment and the creation of a sense of respect and tolerance among fellow human beings.

c. Implementation of social services at the Al-Hikmah Orphanage, Wonosari Village, Ngaliyan District, Semarang

The implementation of social service activities carried out in 1 day on Tuesday, August 10, 2021 includes socialization of Covid-19 prevention, learning and playing, and distribution or distribution of basic necessities for the Al-Hikmah Orphanage for children and the elderly, Semarang, of course, following the health protocol, where the virus The Covid-19 pandemic is still endemic. The social service carried out by the KKN UIN Walisongo Semarang team is a form of social care and a sense of

¹⁵ Mawardi Muhammad Amin, *Membangun Pribadi Berbudi Pekerti*, (Yogyakarta: Calpulis, 2016), Hlm. 19

¹⁶ Triyatimi, (2011), *Kepedulian Sosial*, < <https://pembelpai.blogspot.com/2011/01/bab-iii-kepedulian-sosial/> > (diakses pada 18 Agustus 2021)

humanity for the economic condition of the orphanage community which has declined due to the Covid-19 pandemic.

Social service itself is an activity of mutual help as a form of humanity to fellow creatures of Allah SWT. Social service or often called social service is an activity that can provide intimacy to fellow humans.¹⁷

The first stage is to conduct surveys and permits to orphanages for children and the elderly with the aim of making friends and getting permission to hold social services which include socialization activities for the prevention of Covid-19, learning and playing with orphanage children, and finally distributing basic necessities. At this stage, the UIN Walisongo Community Service Team obtained a permit to be able to hold social service activities in the Al-Hikmah Semarang orphanage for children and the elderly.

Figure 1. Gathering and Licensing of holding social services.



The second stage is preparation for starting the opening of the social service which includes socializing the prevention of Covid-19, learning and playing and distributing basic necessities. With this, the UIN Walisongo KKN Team briefly held a discussion regarding the Covid-19 socialization material that had been prepared.

Figure 2.

A brief discussion about the material for the socialization of Covid-19 that has been prepared



¹⁷ Selly Oktaberti, Skripsi: Tahapan Pemberdayaan Masyarakat pada Program Bakti Sosial (BAKSOS) RCTI Peduli dan BEM Fakultas Ilmu Dakwah dan Komunikasi (BEM FIDKOM) di Desa Margaluyu Kecamatan Pangalengan Kabupaten Bandung, Jakarta: UIN Syarif Hidayatullah, 2015, Hlm. 30 < <http://repository.uinjkt.ac.id/dspace/bitstream/123456789/34158/1/SELLY%20OKTABERTI-FDK.pdf> > (diakses pada 16 Agustus 2021).

The third stage is the implementation of social services starting from the opening where the opening is officially opened by the caretaker of the Al-Hikmah Semarang orphanage, Mr. Sholeh. M. Ag he is an alumni of UIN Walisongo Semarang. In the opening of this event, he expressed his gratitude and appreciated the social service activities carried out by the KKN Team of UIN Walisongo Semarang.

Figure 3. Opening of the Social Service Event



The second event is the socialization of Covid-19 prevention. In the delivery of the COVID-19 prevention socialization, the material brought by the UIN Walisongo Semarang KKN team was the awareness to comply with and implement health protocols which include 5M.

The 5M health protocol includes washing hands, wearing masks, keeping a distance, doing sports and staying away from crowds. With the awareness to implement 5M in the Al-Hikmah orphanage for children and the elderly, it is hoped that the implementation of the 5M health protocol can prevent the transmission of the Covid-19 virus outbreak, especially in the orphanage environment. In addition to following the health protocol through 5M, maintaining cleanliness in the orphanage environment is very useful as a solution to avoid diseases caused by viruses or bacteria.

As a result, the delivery of material related to the socialization of Covid-19 prevention can run smoothly and be well received among the orphanage community, including children to the elderly.

Figure 4. Delivery of Covid-19 Prevention Socialization Materials



The implementation of the next event is to play and learn together, especially for the orphanage children as an effort to entertain them due to the Covid-19 pandemic situation where their activities are only in the orphanage environment causing boredom because there is no entertainment.

Playing and learning what the UIN Walisongo KKN Team does is starting from singing, sharing experiences at home or online schools, memorizing the Koran, and guessing words. With these learning and playing activities, children get a good response from children to being happy and happy.

Figure 5. Memorizing Surah An-Naba



Figure 6. Playing with children



The last event was the distribution of basic necessities to the Al-Hikmah Orphanage for children and the elderly, Semarang as a form of social care as well as a form of humanity towards fellow creatures of Allah SWT. In the delivery of basic needs to the orphanage for children and the elderly, Al-Hikmah Semarang was well received by Mr. Sholeh as the caretaker of the orphanage.

This activity is also an effort to increase awareness of caring for others and awareness of helping fellow human beings, especially for students of KKN UIN Walisongo Semarang.



Figure 7.

Distribution of basic necessities at the Al-Hikmah Children's and Elderly Orphanage

CONCLUSION

Social service activities carried out at the Al-Hilmah Children's and Elderly Orphanage, Wonosari Village, Ngaliyan District, Semarang have gone well in accordance with the community service program that has been prepared previously. The results of community service activities in the form of social services which include socialization of Covid-19 prevention, Play and Learning for

children and distribution of basic necessities have had a positive impact, such as the community knowing the importance of awareness to maintain the cleanliness of the orphanage environment as well as implementing the 5M health protocol as a prevention effort. the transmission of the Covid-19 virus, the community, especially children, were a little entertained by the entertainment of playing and learning with the UIN Walisongo KKN Team and of course it slightly eased the burden on the economic needs of the community at the Al-Hikmah Orphanage for children and the elderly, Semarang due to the impact of Covid-19 which is still endemic. in Indonesia. And of course the increasing sense of social concern for each team of KKN UIN Walisongo Semarang.

With the implementation of these social service activities of course students of real work culture, walisongo state islamic university have high awareness in the form of social care between fellow human beings which is manifested by the implementation of social services at the Al-hikmah orphanage. This social service program initiative by the UIN Walisongo KKN Team is also a form of caring and humanity for fellow humans as the value of implementing the Tri Dharma of Higher Education in the form of community service.

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تعزيز الشخصية المحلية القائمة على الحكمة في عصر ما بعد الصناعة

للمجموعة العاشرة KKN MIT DR 12 بجامعة والي سونجو الإسلامية الحكومية

الملخص

إندونيسيا دولة غنية بالتنوع الثقافي والعرقى والعرقى والديني. شرط يسمح بحدوث علاقات اجتماعية وثقافية للتعرف على بعضهم البعض. ومع ذلك ، في عصر ما بعد الصناعة أو التحديث الحالي ، أصبحت قيم الحكمة المحلية والتنوع الثقافي محاصرة بشكل متزايد وتميل إلى أن تكون غير صحية مما يتسبب في شلل فهم وتقدير القيم النبيلة المتأصلة في المحليات الثقافية.

كان للتحديث تأثير هائل على العصر ، أصبحت التكنولوجيا بشكل متزايد صديقًا لا ينفصل في حياة الإنسان. يمكن أن يؤدي تأثير التكنولوجيا التي لديها القدرة على دمج الثقافة البشرية إلى إضعاف الهوية البشرية ككائنات ثقافية وفنية. لذلك ، فإن إعادة استكشاف الحكمة المحلية بفهم وتقدير عميقين أمر لا بد منه لإعادة ترتيب الأجزاء البشرية التي هيمنت التحديث حتى لا تقع شخصية الأمة في دوامة الحداثة التي تقوض أخلاق أبناء الأمة.

الكلمات المفتاحية: الشخصية ، الثقافة المحلية ، العولمة ، التقوية.

المقدمة

في سلسلة من التاريخ الحالي ، شهدت صورة الثقافة في إندونيسيا العديد من التغييرات والتعديلات. منذ أن تمت الثورة الصناعية في أوروبا في أوائل القرن الثامن عشر ، تم تعليم الحياة ببطء لتصبح عصرًا قائمًا على الطبيعة التقنية ، وبدأ الإنسان ببطء في أن يكون مصحوبًا بعمل الآلة. من المؤكد أن المجتمع الصناعي يدرك تمامًا أن وجود وسائل الإنتاج لن يؤدي إلا إلى جعل وضع الإنسان هو الأضعف. تعزز هذا

الاعتقاد عندما استجاب الثوار الغربيون مثل كارل ماركس لظاهرة استبدال العمال بالآلات بشكل متزايد.

تغيرت الحياة الثقافية مرة أخرى في عصر ما بعد الصناعة أو ما بعد الحداثة. في البداية طُلب من العمال العمل في ظل النظام بأجور منخفضة وقواعد متغيرة ، والآن يحصلون على أجور ثابتة. ومع ذلك ، هناك شيء واحد يجب الانتباه إليه وهو أن العمل اليدوي البشري قد طغى عليه العمل الآلي ، وهو أرخص نسبيًا. هذا ما يقلق حقًا على حياة الأمة ، سيخسر البشر نصفه العمل ويصبح أكثر عجزًا عند مواجهة تعقيدات الحياة في عالم ما بعد الصناعة إذا لم يكن لديهم نظرة عدوانية وشخصية قاسية. ناهيك عن مشكلة تضمين الثقافة الغربية ، أسلوب حياة راقى غير واقعي مع الاقتصاد. الأشخاص الذين يميلون إلى الاستهلاك ولا يعيدون ترتيب وعيهم بأن ما يواجهونه حاليًا هو استعمار الموضة الجديدة ، والأساليب الجديدة التي يتم ترتيبها بدقة في كل منتج معروض. لقد حان الوقت للشعب الإندونيسي لتوقع إمكانات السلوك الناجم عن الهيمنة الغربية ، مثل فقدان الثقافة المحلية ، وحدوث تفاوتات بين الفقراء والأغنياء ، وتفشي العنف ، وإدمان الأدوات ، وحتى تآكل أخلاق المجتمع. أبناء الأمة.

لا يمكن فصل تآكل القيم الثقافية المحلية الذي يحدث الآن عن ديناميكيات تاريخ إندونيسيا في الماضي. بدءًا من فترة ما قبل التاريخ ، ودخول الإسلام إلى الأرخبيل ، وإنشاء ممالك في الأرخبيل ، ودخول المستعمرين إلى استقلال إندونيسيا ، حدثت تغيرات اجتماعية وثقافية مختلفة في جميع أنحاء الأرخبيل. وفي الوقت نفسه ، بدأت الدول الغربية في احتلال الأرخبيل في القرن التاسع بسبب العلاقات الدبلوماسية ، وخاصة التجارة والشؤون البحرية مع إندونيسيا (أنصاري ، ٢٠١٠). أدت الأزمة العالمية التي حدثت في جميع دول العالم ، وخاصة أوروبا ، إلى قيام الدول الأوروبية بإجراء توسع واسع النطاق إلى دول أخرى ، وقد استعمرت هولندا إندونيسيا بسلطة قوية جدًا ، وكان نظام الزراعة القسري الذي حدث في إندونيسيا شكلاً من أشكال الاستغلال الوحشي الأنشطة الاقتصادية والاجتماعية على الفقر والبؤس للسكان

(أمان ، ٢٠١٩). هذا النشاط التوسعي لا ينفصل أيضًا عن احتياجات الدول الأخرى للحفاظ على حياتها الاقتصادية ، حيث يعتبر الأرخبيل بثروته الطبيعية الوفيرة أحد العوامل التي تحتلها العديد من الدول الأجنبية في الأرخبيل. (حوتاوروك ، ٢٠٢٠).

الدولة المتناغمة

قبل أن تخرق آثار الحداثة طبقات المجتمع الإندونيسي ، عاشت أمتنا أولاً حياة حكيمة ، مليئة بالبهجة والتعاون المتبادل ، وتحية بعضنا البعض وبالطبع كانت القيم العائلية لا تزال مرتبة بدقة. كانت أوائل العقد الأول من القرن الحادي والعشرين عامًا مليئًا بالتحديات ، وبدأت التكنولوجيا في استهداف جميع مستويات المجتمع ، بما في ذلك القرى. ومع ذلك ، لا يزال من الممكن القول إن الحياة متوازنة أو طبيعية ، لأن طبيعة التكنولوجيا في ذلك الوقت كانت مجرد وسيلة أو حاجة جانبية ، وتأثيرها لم يكن هائلًا. لقد ظهرت ، على ما يبدو ، ظهور الهواتف المحمولة ، مثل أداة اتصالات تحل ببطء محل دور الخدمات البريدية. ومع ذلك ، لم يتم تقييد المجتمع أو التحكم فيه بواسطة التكنولوجيا ، لأن استخدامه لا يزال غير هائل ولا يمكن للجميع شراء هاتف خلوي في ذلك الوقت لأنه لم يتم بعد أصبحت حاجة كبيرة.

الظاهرة التي تظهر أن الأطفال الصغار لا يزالون مرتبكين وانتشارين في كل مكان تثبت أن الحياة لا تزال تسير بشكل صحيح. لا يزال الأطفال المحليون يخدمون ممارسة الألعاب التقليدية بحماس كبير. التقاليد المحلية أو إحياء ذكرى الأعياد القومية والدينية هي ساحة لوجود التناغم القومي والديني. تركيبة الحياة التي تتحرك فيها كل العناصر حسب طبيعتها لا تناقض فيها. ومع ذلك ، أصبح العقد الأول من القرن الحادي والعشرين على الأقل الحد الفاصل بين الفترات السابقة واللاحقة في تفسير آثار العولمة في حقبة ما بعد الصناعة التي امتدت إلى حياة الأمة والدولة.

الهيمنة الغربية على الثقافة المحلية

لا تنفصل التغيرات في الظروف الثقافية اليوم عن زخم تاريخ إندونيسيا خلال الفترة الاستعمارية الغربية ، فقد أشار دخول الغرب في ذلك الوقت إلى حدوث التثاقف الثقافي. ناهيك عن عصر النظام الجديد كنقطة دخول للاقتصاد الغربي بسبب الأزمة الاقتصادية في آسيا في عام ١٩٩٧ حيث كان هناك تعاون مع منظمة البنك الدولي التابعة لصندوق النقد الدولي. حتى التاريخ يسجل أن صندوق النقد الدولي قد ولد بسبب فشل السوق في العمل بشكل صحيح. الأصول المختلفة المضمنة في الاتفاقية تسهل الوصول إلى الغرب لدخول أراضي الأمة الإندونيسية من أجل إنشاء شركة أو استنزاف الثروة الطبيعية. أدى الاستثمار الأجنبي الضخم الذي ينمو بسرعة في إندونيسيا أيضًا إلى اختلاط الثقافات المحلية والأجنبية. وبشكل غير مباشر ، يتأثر وعي الشعب الإندونيسي بالثقافة الغربية ، وحتى المنتجات الغربية تدخل السوق الإندونيسي بشكل لا يمكن السيطرة عليه دولي.

الاستهلاكية هي أحد الأشكال الحقيقية نتيجة لتطور التيارات العالمية في العصر الحالي. كما أن تطوير التكنولوجيا المتطورة بشكل متزايد الآن يجعل من السهل على الناس الوصول إلى المعلومات والاتصالات. هذا أيضًا لا ينفصل عن التأثيرات الأجنبية التي لديها سيطرة تكنولوجية متقدمة جدًا لدعم تحقيق نظام مناسب. هذا الشرط يؤدي إلى تغييرات في الظروف الاجتماعية والثقافية والسياسية والاقتصادية للمجتمع الذي هو الأساس. فقدان الحكمة الثقافية للمجتمع المحلي.

تعزيز الثقافة المحلية في خضم أزمة التحديث

بالنظر إلى حقبة ما بعد التحديث الحالية ، فقد وقع العديد من أطفال الأمة في بركة الهيمنة الثقافية الغربية. جعلت التكنولوجيا الهائلة التي تطورت في حقبة ما بعد الصناعة أطفال الأمة قد تحولوا من الحياة الواقعية إلى الحياة الافتراضية - حيث يكون دور التكنولوجيا مثل الأدوات تصبح مركز الحضارة لأبناء الأمة ، كل الأشياء يمكن الوصول

إليها بسهولة بالغة. ومع ذلك ، فإن الأمر الأكثر إثارة للقلق هو أن أطفال الأمة يسقطون في دوامة التدهور الأخلاقي الذي خلقته الأنماط الثقافية الغربية.

إحدى الحكمة المحلية التي يمتلكها الشعب الإندونيسي في تعزيز شخصية أطفال الأمة هي ثقافة الكلام الشفهي ، وهي أعلى ثقافة يمتلكها جميع الإندونيسيين. يجب أن يصبح الكلام الشفوي مرة أخرى نموذجًا للآباء في مساعدة الأطفال على تحديد هويتهم. إذا كان الوالدان في هذه الحالة غير قادرين على التحكم وغرس المواقف الأخلاقية للأطفال ، فإن هيمنة الثقافات الأجنبية سوف تكون مرتبطة بشكل متزايد وتقوض شخصية الأطفال وتدمير حياة الأمة والدولة في المستقبل أمر بالغ الأهمية. المستطاع. ومع ذلك ، يبدو أنه في حقبة ما بعد الصناعة الحالية ، بدأ التخلي عن ثقافة الكلام الشفوي لأنها تعتبر قديمة - من ناحية أخرى ، أصبحت الثقافات الأجنبية التي لم يتم ترسيخها بشكل صحيح المركز الثقافي لمجتمع اليوم. مثل هيمنة إعلانات المنتجات التي يتم بثها على التلفزيون وتلك التي تظهر على قنوات اليوتيوب ، كل هذا مجرد وهم - ما يتم تداوله في وسائل الإعلام لا يتطابق مع الواقع الفعلي. غرس موقف نجالب فعال ، ومجاملة وليس عقلية العبودية ، وكلها تبدأ بثقافة الكلام الشفهي والاعتماد على الذات في مجتمع ثقافي - اجتماعي (معارف ، ٢٠٢٠).

يجب أن يتم تعزيز الحكمة المحلية في وقت واحد من خلال إشراك جميع الأطراف ، ويجب على الحكومة على المستويين المركزي والإقليمي تنظيم نقاط التنمية الذاتية المتعلقة بالرؤية الإقليمية ، ويتم ذلك أيضًا من قبل جميع المستويات ، بما في ذلك حكومة القرية التي تتولى الخروج من الأنشطة المجتمعية دون القضاء على القيم التقليدية والقيم التي تم تبنيها. هذا الفهم لديه أيضًا القدرة على تشكيل عادات الناس في تفسير ثقافتهم فلسفيًا. يجب أيضًا تعزيز التعليم من خلال منهج يصمم مواد لتعزيز التقاليد المحلية (ويدارجونو ، ٢٠٠٣).

يؤدي تدفق العولمة أيضًا إلى تآكل الثقافة في مجال التعليم ، على سبيل المثال الاستخدام المكثف للوسائط الإلكترونية ، مما أدى إلى اعتماد البصيرة العلمية على الأدب الإعلامي ، على الرغم من أن الأفكار التجريبية ورؤية الثقافة من حولها هي دراسات يجب أن تكون ذات الأولوية. لذلك ، هناك حاجة إلى أفكار جديدة تقدم لوائح وأنظمة وأنماط ومناهج قادرة بشكل شامل على إعادة ترتيب النظام الحالي على أساس الثقافة المحلية كمرجع تعليمي للخطوات إلى الأمام في مواءمة الثقافة المحلية في العصر الحديث. بالإضافة إلى ذلك ، يجب أن يدعم المنهج التعليمي القيم الروحية (العقيدة والدين) والتعددية الثقافية (شرعية الثقافة والعرق واللغة) (رشاد ، ٢٠٢٠).

الخلاصة

أصبح الإحساس الثقافي للمجتمع في حقبة ما بعد الصناعة أزمة حقيقية كيف أن انتقال الثقافة لا يعمل بشكل جيد بين أجيال من أطفال الأمة ، وانتشر تدفق التحديث في جميع أنحاء بناء حياة الناس ، من الأطفال إلى الكبار ، والعديد من يقعون في الرأسمالية الجديدة وما بعد الاستعمار مما يجعل حياة الأمة والدولة بعيدة جدًا عن عادات المجتمع المحلي التي تصبح هوية وشخصية الأمة. تستمر هذه المشكلة عندما أصبحت التكنولوجيا نموذجًا إدمانيًا للمجتمع ، ومن السهل جدًا التحكم في عقليات الناس بواسطة مخلوقات الحداثة هذه.

لذا فإن الحل الحقيقي للإجابة على هذه الظاهرة هو إعادة الترتيب. مفهوم الأمة والدولة التي تكون فيها النقطة المحورية هي الحكمة المحلية للمجتمع. كما هو الحال في جافا ، يوجد مفهوم الكلام الشفهي ، وهو دور البيئة. تشكل بشكل كبير شخصية الأمة. لذلك ، زراعة الشخصية. على أساس الحكمة المحلية منذ سن مبكرة هو التزام يجب علينا القيام به معًا من أجل خلق تكوين أكثر انسجامًا للحياة.

ANALISIS POTENSI EKOSISTEM MANGROVE SEBAGAI UPAYA PENCEGAHAN ABRASI (STUDI KASUS: DESA BETAHWALANG, KECAMATAN BONANG, KABUPATEN DEMAK)

Lilis Setyawati

Universitas Islam Negeri Walisongo Semarang
setyawatililis9@gmail.com

ABSTRAK

Kata *mangrove* berasal dari kata *mangal* yang merujuk pada komunitas suatu tumbuhan. Sedangkan arti kata mangrove ialah vegetasi hutan yang tumbuh diantara garis pasang surut, tetapi dapat tumbuh pada pantai karang, dan dapat tumbuh juga pada pantai yang berlumpur. Pengertian mangrove yaitu suatu tempat yang bergerak, yang disebabkan oleh adanya pembentukan tanah lumpur dan dataran secara terus menerus sehingga perlahan lahan akan berubah menjadi semi daratan. Sedangkan ekosistem mangrove yaitu sebuah sistem di alam dimana menjadi tempat berlangsungnya kehidupan yang didalamnya terjadi hubungan timbal balik antara makhluk hidup dan lingkungannya. Dan diantara makhluk hidup tersebut terdapat pada wilayah pesisir, terpengaruh pada pasang surut air laut yang dipenuhi oleh banyak spesies pohon dan semak.

ABSTRACT

The word mangrove comes from the word mangal which refers to the community of a plant. While the meaning of the word mangrove is forest vegetation that grows between tidal lines, but can grow on coral beaches, and can also grow on muddy beaches. The definition of mangrove is a place that moves, which is caused by the continuous formation of mud and plains so that slowly the land will turn into semi-land. While the mangrove ecosystem is a system in nature where life takes place in which there is a reciprocal relationship between living things and their environment. And among these living things are found in coastal areas, affected by the tides of sea water filled with many species of trees and shrubs.

Kata Kunci : mangrove, wilayah pesisir

A. PENDAHULUAN

Kata *mangrove* berasal dari kata *mangal* yang merujuk pada komunitas suatu tumbuhan. Sedangkan arti kata mangrove ialah vegetasi hutan yang tumbuh diantara garis pasang surut, tetapi dapat tumbuh pada pantai karang, dan dapat tumbuh juga pada pantai yang berlumpur. Pengertian mangrove yaitu suatu tempat yang bergerak, yang disebabkan oleh adanya pembentukan tanah lumpur dan dataran secara terus menerus sehingga perlahan lahan akan berubah menjadi semi daratan. Sedangkan ekosistem mangrove yaitu sebuah sistem di alam dimana menjadi tempat berlangsungnya kehidupan yang didalamnya terjadi hubungan timbal balik antara makhluk hidup dan lingkungannya. Dan diantara makhluk hidup tersebut terdapat pada wilayah pesisir, terpengaruh pada pasang surut air laut yang dipenuhi oleh banyak spesies pohon dan semak. (Rahim, 2017)

Diketahui pada tahun 1999 luas hutan mangrove di Indonesia mencapai lebih dari 8,60 juta hektar. Namun seiring berjalannya waktu, hutan mangrove terus mengalami kerusakan dan pengurangan luas lahan menjadi 5,30 juta hektar. (Edi Mulyadi, 2010) Pada saat ini hutan mangrove sering kali diabaikan oleh banyak orang. Keberadaan hutan mangrove bahkan dipandang sebelah mata, dan tak jarang banyak oknum yang malah memanfaatkan hutan mangrove ini untuk kepentingan pribadi mereka. Seperti merubah hutan mangrove menjadi lokasi untuk tambak, kawasan wisata, bahkan pembangunan pelabuhan, dll.

Seperti yang terjadi di Desa Betahwalang, Bonang, Demak. Telah terjadi alih fungsi lahan untuk hutan mangrove menjadi lahan untuk tambak. Betahwalang merupakan sebuah desa yang berada di Kecamatan Bonang, Kabupaten Demak. Mayoritas penduduknya berprofesi sebagai nelayan, karena desa ini terletak wilayah pesisir. Di desa ini banyak ditemui hutan mangrove untuk mencegah adanya abrasi yang disebabkan oleh pengikisan tanah yang terjadi karena gelombang air laut.

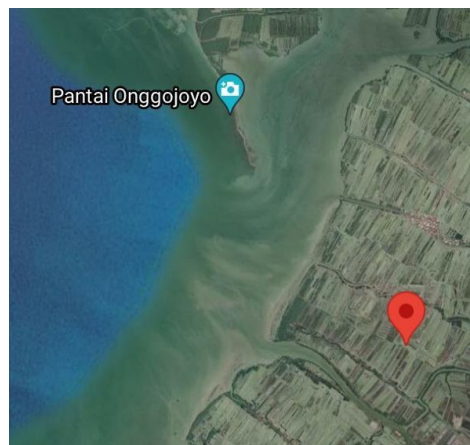
B. TUJUAN

Tujuan penelitian ini adalah :

1. Mengidentifikasi potensi ekosistem mangrove di Desa Betahwalang, Kecamatan Bonang, Kabupaten Demak
2. Mengidentifikasi kesadaran penduduk Desa Betahwalang akan pentingnya ekosistem mangrove

C. METODE PENELITIAN

Jenis penelitian ini adalah deskriptif, dengan pendekatan kualitatif. Penelitian ini dilakukan di Desa Betahwalang, Kecamatan Bonang, Kabupaten Demak, Jawa Tengah, dengan cara melakukan observasi secara langsung di lokasi pada 12 Juli dan 26 Juli 2021.



Gambar 1.

Lokasi observasi (Desa Betahwalang, Kecamatan Bonang,
Kabupaten Demak)

D. HASIL DAN PEMBAHASAN

Dengan adanya hutan mangrove di wilayah pesisir Desa Betahwalang pastinya terdapat banyak potensi – potensi yang dapat menguntungkan bagi warga sekitar dan juga bagi lingkungan. Salah satunya yaitu potensi untuk mencegah terjadinya abrasi. Abrasi adalah proses pengikisan pantai

atau pengurangan daratan, biasanya disebabkan oleh aktivitas gelombang ataupun arus dan pasang surut. Dalam hal ini, pemadatan daratan akan mengakibatkan permukaan tanah menjadi turun dan tergenang oleh air laut sehingga garis pantai berubah. Pantai dapat dikatakan mengalami abrasi apabila angkutan sedimen yang terjadi kesuatu titik lebih besar dibandingkan dengan jumlah sedimen yang terangkut keluar dari titik tersebut. (Verenita Hadyanti Utami, 2013)

Hutan mangrove memiliki banyak potensi atau manfaat bagi makhluk hidup dan lingkungan sekitar. Beberapa manfaat dari hutan mangrove yaitu sebagai berikut :

1. Mencegah abrasi dan erosi pantai.

Abrasi adalah pengikisan permukaan tanah yang disebabkan oleh aktivitas gelombang. Sedangkan erosi adalah pengikisan tanah yang disebabkan oleh aliran air.

2. Sebagai tempat hidup serta sumber makanan bagi beberapa jenis makhluk hidup, seperti ikan, burung, dll.
3. Membantu dalam pembentukan pulau dan menstabilkan daerah pesisir.
4. Bersifat ekonomis, karena dapat digunakan sebagai bahan untuk kayu bakar, bahan baku kertas, tekstil, dan keperluan rumah tangga lainnya. (Sumar, 2021)

Dengan banyaknya potensi dari hutan mangrove, maka kelompok 26 KKN MIT DR – XII UIN Walisongo Semarang berinisiatif untuk menciptakan ekosistem bagi mangrove untuk membantu mencegah abrasi di daerah pesisir Betahwalang. Salah satu alasan yang melatar belakangi kelompok 26 melakukan penanaman mangrove di Desa Betahwalang yaitu di desa tersebut telah terjadi alih fungsi hutan mangrove. Banyak hutan mangrove yang telah dirubah menjadi lahan untuk tambak, sehingga luas hutan mangrove di Betahwalang menjadi semakin berkurang. Padahal dengan adanya hutan mangrove didaerah pesisir potensi untuk mencegah abrasi sangat besar. Untuk itu kelompok 26 menciptakan ekosistem mangrove dengan cara melakukan penanaman mangrove di Desa Betahwalang, sekaligus memberikan edukasi dan meningkatkan kesadaran pada masyarakat setempat tentang pentingnya hutan mangrove.



Gambar 2, dan 3
Hutan Mangrove di Desa Betahwalang, Kec. Bonang, Kab. Demak

Hutan mangrove tersebut luasnya telah berkurang karena telah beralih fungsi menjadi tambak. Berikut adalah tambak yang lokasinya berada disekitar hutan mangrove.



Gambar 4

Tambak yang berlokasi di sekitar hutan mangrove

Untuk meningkatkan kesadaran masyarakat akan pentingnya ekosistem mangrove maka kelompok 26 KKN MIT DR –XII melakukan penanaman mangrove yaang dilakukan pada : Senin, 12 Juli 2021 (Survey lokasi penanaman mangrove), dan Rabu, 28 Juli 2021 (penanaman mangrove). Survey lokasi penanaman mangrove dilakukan oleh 9 anggota, dan pada saat penanaman mangrove dilakukan oleh 10 anggota kelompok 26.



Gambar 5

Survey lokasi penanaman mangrove



Gambar 6: Penanaman mangrove

Gambar 7: Penanaman mangrove



Gambar 8. Penanaman mangrove

E. Kesimpulan

Berdasarkan dari pemaparan diatas maka dapat diambil beberapa kesimpulan, yaitu :

1. Potensi ekosistem mangrove di daerah pesisir Desa Betahwalang, Kec. Bonang, Kab. Demak memiliki luasan yang besar
2. Terjadi alih fungsi hutan mangrove menjadi lahan untuk tambak
3. Kurangnya pemanfaatan oleh masyarakat sekitar

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صناعة Ecobricks كجهد لحماية البيئة

مبا فلد فطوني، وفقى عوف المرام، فطريا صوفيانى، تغوّه ويئو، طارق أ.د. همكا.

Universitas Islam Negeri Walisongo Semarang

الملخص

البيئة هي كل ما يؤثر على نمو الكائنات الحية فيها. ستملك البيئة متبادلة لكل شيء فيها. إن الجهود المبذولة في حماية البيئة تعني الحفاظ على دوام الحياة ووجود كل ما تحتويه محفوظة أبدا. يحدث عدم الاستقرار الطبيعي وتلوث البيئة بسبب عملية الإنسان. مشكلات البيئة بسبب تكديس النفايات التي يمكن أن تلوث البيئة. الجهود لحماية البيئة متفشية حاليا في إندونيسيا. تبدأ حماية البيئة من الحركات الصغيرة التي تعد شكلا من أشكال الوعي العام بأهمية حماية البيئة. تعتبر Ecobricks جهدا لحماية البيئة من خلال إدارة النفايات البلاستيكية لتصبح السلعة لها قيمة الاستخدام لتقليل مستوى تلوث البيئة بسبب النفايات البلاستيكية. الآن Ecobricks لم تكن مشهورة في المجتمع الأوسع. بعض الناس لا يزالون غير مثاليين في إدارة النفايات البلاستيكية، ما يحدث في الواقع هو أنها تصبح تلوثا في البيئة. في هذه الدراسة، استخدم الباحث نوع البحث من البحوث المكتبية (Library Research).

أ. المقدمة

في القانون رقم ٣٢ لعام ٢٠٠٩ عن حماية البيئة وإدارتها، توضح أن إدارة البيئة وحمايتها هي جهد منظم ومتكامل الذي يعقد للحفاظ على وظائف البيئة ومنع تنفيذ تلوث البيئة أو فساد بيئة الحياة التي تشمل التخطيط والاستفادة والتحكم والصيانة والملاحظة والحقوق. مشكلة البيئة هي مشكلة طبيعية، وهي الأحداث المحدثة كجزء من العمليات الطبيعية. تحدث هذه العملية الطبيعية دون التسبب

في عواقب وخيمة على نظام البيئة نفسه ويمكنها بعد ذلك التعافي بشكل طبيعي (*homeostasi*). ولكن في عصرنا الآن لم يعد من الممكن القول بأن مشكلة البيئة هي مشكلة طبيعية، لأن الإنسان يوفر عواملًا متغيرة ومهما للغاية للأحداث البيئية. لا يمكن الإنكار بأن مشكلات البيئة المبدوعة والمتطورة بسبب العوامل الإنسانية أكبر بكثير وأكثر تعقيدًا (*complicated*) بعوامل الطبيعة نفسها. الإنسان بأبعادهم المختلفة، لا سيما مع عامل التنقل لنموهم، العقل بجميع التطورات في جوانبهم الثقافية، وكذلك بعوامل الزمانية أو الأوقات التي تغير طبيعة الإنسان ونظرته، هي عوامل مرتبطة بشكل أكثر دقة لمشاكلات البيئة.¹

Ecobrick هي إحدى الجهود الإبداعية لإدارة النفايات البلاستيكية لتصبح الأشياء المفيدة، والتقليل من التلوث والسموم التي تسببها النفايات البلاستيكية. Ecobrick هي إحدى الجهود الإبداعية للتعامل مع النفايات البلاستيكية. وظيفتها ليست تدمير النفايات البلاستيكية، ولكن لإطالة عمر البلاستيك ومعالجته إلى شيء مفيد، والذي يمكن استخدامه لاحتياجات الإنسان بشكل عام. صناعة Ecobrick لم تكن مشهورة أثناء المجتمع. أكثر المجتمع يعاملون البلاستيك المستعمل على أنه نفاية البلاستيك المنزلية، وتلوث البيئة والنهر وتلوث حياتهم اليومية دون أي وعي ذاتي.²

الهدف

تهدف هذه الدراسة إلى شرح ووصف ما تتعلق بصناعة Ecobricks كجهد لحماية البيئة.

¹. Nina Herlina, "Permasalahan Lingkungan Hidup dan Penegakan Hukum di Indonesia", Jurnal, hlm.2-3

². Sekartaji Suminto, "Ecobrick: solusi cerdas dan kreatif untuk mengatasi sampah plastik", Vol 3 No 1 Edisi Januari-Juni 2017, hlm.1.

منهجية البحث

في البحث هذه الدراسة، يستخدم الباحث نوع البحث من البحوث المكتبية (Library Research)، وهي سلسلة الأنشطة المتعلقة بمنهج جمع البيانات المكتبية. الدراسة المكتبية هي الدراسة التي تستخدم الطرائق للحصول على البيانات بالاستفادة مع التسهيلات الموجودة في المكتبة، مثل الكتب والمجلات والإنترنت.

الدراسات السابقة

الأولى، البحث العلمي بعنوان "مشكلات بيئة الحياة وإنفاذ القانون في إندونيسيا" كتبته نور القرنية نينجسيه (مقارنة المذاهب والقوانين، كلية الشريعة والقانون، الجامعة علاء الدين الإسلامية الحكومية ماكاسار).³ ظهور فساد البيئة التي تحدث في جميع أنحاء العالم بنموذج حالات مختلفة ولكنها تظل في حالة واحدة مع سياق البيئة، تجبر بعض الباحثين على صياغة بعض مراجعات تنظيمية فيما تتعلق ببيئة الحياة، من بعض الآثار التي حدثت في هذا الجزء من العالم، كل بلد لديه صياغة القوانين لحماية بيئة الحياة الموجودة في كل بلد.

الثانية، الصحيفة بعنوان "Ecobrick: حلول ذكية ومبتكرة للتغلب على النفايات البلاستيكية" التي كتبها سيكارتاجي سومينطا (قسم تصميم المنتج، جامعة الفني الإندونيسي يوجياكارتا، إندونيسيا).⁴ في هذا العصر، أعظم المنتجات المصنوعة دون التفكير إلى أين ستذهب المنتجات عند استهلاكها. كثير من المنتجات المخطوطة لتفشل خلال فترة معينة تُعرف باسم "مهجور التخطيط". فلسفة التصميم هذه هي السبب وراء فائض مدافن النفايات، والجزر البلاستيكية في البحر، والآفات مثل الأغلفة والتعبئة والمنتجات التي تسد النظم البيئية الإقليمية. لكثير من الشركات صناعة النظام لمعالجة النفايات البلاستيكية

³. Nurul Qurniah Ningsih, "Permasalahan Lingkungan Hidup dan Penegakan Hukum di Indonesia", Skripsi Fakultas Syariah dan Hukum UIN Alauddin Makassar, 2017.

⁴. Sekartaji Suminto, "Ecobrick: solusi cerdas dan kreatif untuk mengatasi sampah plastik"

تحتاج إلى الاستثمارات الكبيرة وإعادة هيكلة كاملة تشمل التصنيع وتوريد المواد وتنفيذ أنظمة جديدة لاستيعاب منتوجاتهم. يمكن أن تكون التحولات معضلة.

الثالثة، المجلة التي كتبها إيرا بوسبيتا وليندا إبراهيم وجوكو هارتونو بعنوان "تأثير السلوك المجتمعي الذي يعيش في مناطق ضفاف النهر على تدهور جودة مياه النهر كارانج أنيار في مدينة تاراكان" (رسالة الماجستير في علوم البيئة، دراسة العليا، جامعة إندونيسيا).⁵ هناك علاقة بين عدد المجتمع (الإنسان) وتخفيض جودة البيئة الحياتية. يتكون تخفيض جودة البيئة الحياتية من ثلاثة عوامل، وهي عدد المجتمع، وعدد الموارد العالمية التي يستخدمها كل إنسان، وتأثير البيئة من الموارد العالمية المستخدمة. عدد المجتمع (الإنسان) المتزايد الذين يعيشون في ضفاف النهر سيؤثرون على سلوك الشخص. يرتبط السلوك البشري بالبيئة الحياتية. من العلاقات بين التدهور في جودة البيئة والمجتمع (الاجتماعي) أن معظم التدهور في جودة البيئة هو نتيجة أفعال أو سلوك الإنسان. ستؤثر شخصية الإنسان نفسها وحالة أو ظروف البيئة المحيطة على السلوك البيئي للفرد. يمكن أن يؤدي السلوك البشري إلى تغييرات في البيئة الحياتية.

ب. النتائج والمباحثة

١. الجهود لحماية البيئة

تسريع النمو الذي يعقد بشكل مستمر، كالمحاولة لمواجهة التحديات والمطالب المختلفة للملاحقة بالدول المتقدمة الآن. ذلك الحال معقد لكيلا تتخلف عن الدول الأخرى التي أعلى من إندونيسيا في تحقيقها. من ناحية أخرى، فإن النمو له تأثير على موارد الأرض التي يجب تطويرها قدر الإمكان.

⁵. Ira Puspita, Linda Ibrahim dan Djoko Hartono, "Pengaruh Perilaku Masyarakat Yang bermukim di Kawasan Bantaran Sungai Terhadap Penurunan Kualitas Air Sungai Karang Anyar Kota Tarakan", J. Manusia Dan Lingkungan, Vol. 23, No.2, Juli 2016.

سوف توجد المشكلات من تسريع النمو. لذلك، يجب استخدام الاستغلال الأمثل للموارد الطبيعية بأحسن ما يمكن.⁶

يجب أن يكامل الإنسان والعالم بعضهما البعض ويوفران المنافع المتبادلة، كما هي قدرة خلق الإنسان كالحليفة التي لها وظيفة في حماية العالم وازدهاره، تكون البيئة مكانا لتنفيذ الأنشطة البشرية ومنزلا للإنسان، ويكون العالم مقدما لاحتياجات الحياة البشرية. لذلك، العلاقة التي تنشأ بين الإنسان والبيئة ينبغي أن تبنى في وئام وأن تكامل بعضها البعض. لكن في الواقع، أدى سلوك الإنسان الجشع إلى علاقة متناغمة بين الإنسان وبيئتهم لم تكن قادرة على أن تتحقق. في النهاية يكون لها أيضًا تأثير على الإنسان أنفسهم، يصبح ضرر البيئة أمرًا لا بد منه. في الواقع، إن الإنسان قد ذكروا لئلا يجعلوا الفساد في الأرض، لأن من أهداف خلق الإنسان هو ازدهار الأرض، بحيث خلق الإنسان كأفضل المخلوقات، ويمكن أيضًا أن يفعل على عكس ذلك.

يعيش الإنسان في الأرض غير منفردا، ولكن يجاور مع الكائنات الأخرى، أي الحيوانات والنباتات والمخلوقات الأخرى. الكائنات الحية الأخرى ليست مجرد رفقاء أحياء يعيشون معًا بشكل محايد أو سلبي تجاه الإنسان، ولكن الحياة البشرية ترتبط ارتباطًا وثيقًا بهم. بدون الكائنات الحية الأخرى في هذه الأرض، لا يمكن للإنسان أن يعيشوا. يمكننا بسهولة رؤية هذه الحقيقة إذا لم تكن هناك نباتات وحيوانات في هذه الأرض. من أين نحصل على الأكسجين والطعام. من ناحية أخرى، إذا لم يكن هناك الإنسان، فإن النباتات والحيوانات والكائنات الحية الدقيقة ستكون قادرة على الاستمرار في حياتها، ويمكن رؤيتها من تاريخ الأرض قبل وجود الإنسان.

لذلك، الافتراض بأن الإنسان هم أقوى المخلوقات غير صحيح في الواقع. يجب أن نقدر على الإدراك بأننا نحتاج إلى الكائنات الحية الأخرى من أجل بقائنا وليس أولئك الذين يحتاجون إلينا. يجب أن يكون الإنسان أكثر تواضعًا.

⁶. Imam Supardi, *Lingkungan Hidup dan Kelestariannya* (Bandung: Alumni, 2003), hlm. 73.

لأن العامل المحدد لبقاء الإنسان يكمن في الكائنات الحية الأخرى التي تعيش مجاورة مع الإنسان.^٧

أما الجهود لحماية البيئة هي ما يلي:

(١) لا يرمي القمامة في النهر

رمي القمامة في النهر يؤدي إلى انسداد واختناق تدفق ماء النهر، كما أن تدفق المياه وهذا أحد أسباب الفيضان، ستظهر الأسماك الميتة والروائح الكريهة وبالطبع سيؤذي الإنسان أنفسهم.

(٢) لا يحرق القمامة

حرق القمامة يؤدي إلى أن ينتج غازات التي تسبب فساد الأوزون. إذا فسدت طبقة الأوزون فستدخل الأشعة فوق البنفسجية إلى سطح الأرض وتسبب الهواء على سطح الأرض غير طليقة والغازات الناتجة من حرق النفايات تحصل على تلوث الهواء.

(٣) توفير الطاقة

يمكن للمنتجات الجديدة المصنوعة من المواد الخام المعاد تدويرها توفير الكثير من الطاقة في عملية الإنتاج. هذا بالطبع يختلف عن المنتج الجديد الذي يتم تصنيعه لأول مرة من مواد خام جديدة، حيث ستكون كمية الطاقة المنتجة أعلى بكثير.

(٤) استخدام إعادة تدوير المنتجات المعاد تدويرها

هي تقنية لإدارة المخلفات الصلبة تتكون من الفرز والجمع والمعالجة والتوزيع والتصنيع للمنتجات أو المواد المستعملة. أهم خطوة في إدارة النفايات الحديثة هي *Reduce, Reuse, Recycle, Replace R* (التقليل، إعادة الاستخدام، إعادة التدوير، والاستبدال).

(٥) غرس الأشجار

⁷. Ara Hidayat, "Pendidikan Islam dan Lingkungan Hidup", Jurnal Pendidikan Islam Volume IV, Nomor 2, Desember 2015/1437, hlm.37.

غرس الأشجار نشاط إيجابي يفيد في منع التآكل. التآكل هو عملية تآكل شاطئ البحر بسبب قوة أمواج البحر وتيارات البحر التي لها خصائص مدمرة. عادة، التآكل يسمى بأنه تآكل السواحل. من خلال زراعة الأشجار، سيوفر مكانًا مريحًا للطيور أو الكائنات الحية حول شاطئ البحر.

٦) ممنوع الصيد غير المشروع

الصيد غير المشروع هو نشاط لأخذ الحيوانات والنباتات البرية بطريقة غير مشروعة وهو مخالف لقواعد الحفاظ على الحياة البرية وإدارتها. يمكن أن يؤثر هذا على النظام البيئي لأن السلسلة الغذائية معطلة في شبكة الغذاء.^٨

لا يزال وعي الإنسان في الحفاظ على البيئة حاليًا منخفضًا نسبيًا. والدليل هو العدد المتزايد من الفساد الذي يلحق بالنظام البيئي في شكل الاحتباس الحراري وحرائق الغابات والتلوث البيئي وتأثيرات الاحتباس الحراري التي تؤثر على بقاء الكائنات الحية. يتأثر قلق وعي الإنسان بالمحافظة على البيئة بعاملين، وهما العوامل الداخلية والخارجية.

تتأثر العوامل الداخلية بانخفاض مستوى الوعي لدى الإنسان لحماية البيئة والعناية بها. أما العوامل الخارجية متأثرة بتدخل الحكومة في توفير قواعد قانونية غير فعالة وملزمة. فساد بيئة الحياة يزداد شديدًا كل يوم. لقد هددت هذه الظروف حياة الإنسان مباشرة. يمكن تعريف فساد البيئة على أنه عملية تدني جودة البيئة. يمكن الإشارة إلى ذلك من خلال فقدان الموارد الطبيعية في شكل الأرض والمياه والهواء وانقراض النباتات والحيوانات البرية مما يؤثر على تدمير النظم البيئية الأخرى.^٩

^٨ . "Cara Menjaga dan Memelihara Lingkungan Alam di Sekitar Kita", diakses dari <https://disperkimta.bulelengkab.go.id/informasi/detail/artikel/cara-menjaga-dan-memelihara-lingkungan-alam-di-sekitar-kita-2>, diakses pada tanggal 12/09/2021 pukul 17.48

^٩ Siti Zulaikha, "Pelestarian Lingkungan Hidup Perspektif Hukum Islam dan Undang-Undang", Akademika, Vol. 19, No. 02, Juli - Desember 2014, hlm.243.

يحدث تلوث البيئة عندما تتغير البيئة بحيث يختل التوازن من حيث الهيكل والوظيفة. يحدث عدم التوازن في بنية ووظيفة دورة المواد بسبب العمليات الطبيعية أو أيضا بسبب الإجراءات البشرية. في هذا العصر الحديث، هناك العديد من الأنشطة أي الأنشطة البشرية لتلبية الاحتياجات البيولوجية والاحتياجات التكنولوجية التي لها تأثير على ظهور تلوث البيئة، لأنها لا تأخذ في الاعتبار تأثير جشع الطبيعة البشرية على احتياجاتهم، دون اتخاذ الاحتياطات اللازمة على فعلهم.¹⁰

٢. صناعة Ecobrick

لا يمكن إنكار أنه لا يمكن فصل حياة الإنسان عن المواد البلاستيكية. بخصائص قوية وغير مكلفة وطويلة الأمد، يمكن القول أن استخدام المواد البلاستيكية يتجاوز حدود المواد الاصطناعية الأخرى التي يشيع استخدامها لدى الإنسان. منذ عام ١٩٥٠، إنتاج ما يقرب من ٨,٣ مليار طن من البلاستيك بكميات كبيرة. والآن تشير التقديرات إلى وجود ١٥٠ مليون طن من النفايات البلاستيكية في المحيطات، منها ٢٥٠ ألف طن مقطوعة إلى قطع بلاستيكية بإجمالي ٥ تريليونات. في السنة ٢٠٥٠، تشير التقديرات إلى أنه سيكون هناك ٢٥٠ مليون طن من النفايات البلاستيكية في البحر.¹¹

يعد تلوث الأرض والمياه والكائنات الأخرى تأثيرًا حقيقيًا من البلاستيك في البيئة. يمكن أن تقتل جزيئات البلاستيك المدفونة في الأرض الحيوانات التي تعيش فيها مثل الدودة. المواد البلاستيكية التي لا يمكن أن تتحلل حتى لو استهلكتها النباتات أو الحيوانات ستصبح سلاسل سامة فقط مثل ترتيب السلسلة الغذائية. سيتم إعاقة خصوبة الأرض ودوران الهواء في الأرض بسبب الأكياس البلاستيكية التي تمنع الماء من نفع الأرض. والعاقبة هي أن

¹⁰. Suciati Alfi Rokhani, "Pengendalian Pencemaran Lingkungan Akibat Limbah Industri Pengolahan Mie Soun di Kecamatan Tulung Kabupaten Klaten", Jurnal Fakultas Ilmu Hukum Universitas Atma Jaya, 2015, hlm.3.

¹¹. Teddy Prasetyawan "Upaya Mengatasi Sampah Plastik di Laut", Vol. X, No. 10/II/Puslit/Mei/2018, hlm.14.

الأرض لم تكن خصيباً أبداً. تتمتع الأكياس البلاستيكية التي لا يمكن تحللها بعمر طويل، كما أن المواد البلاستيكية خفيفة الوزن يمكن حملها بسهولة بواسطة الرياح وتدخل في النهاية إلى البحر. ينتج عن هذا حصر العديد من الحيوانات في أكوام من البلاستيك، مثل الدلافين والسلاحف والأسماك التي تعتبر البلاستيك طعاماً. هذا يتسبب في موتهم لأنهم لا يستطيعون هضمه. الكيس البلاستيكي الموجود في جسم الحيوان حتى لو مات الحيوان فلن يتلف البلاستيك ويمكن أن يكون ساماً للكائنات من حوله. إن غمر النهر وانسداد تدفق المياه هو تأثير التخلص غير المسؤول من النفايات البلاستيكية في النهر، مما يؤدي إلى الفيضانات.

تسمى زيادة القيمة الاقتصادية بطريقة إعادة معالجة البضائع التي انخفضت قيمتها بعملية إعادة التدوير. يمكن أن تنتج كل من العمليات الكيميائية والفيزيائية منتجات أكثر فائدة ولها قيمة بيعية. إعادة التدوير (recycle) يمكن تجميعها إلى أربعة أقسام، وهي إعادة التدوير الأولية، وإعادة التدوير الثانوية، وإعادة التدوير الترسير، وإعادة التدوير الربع. النفايات البلاستيكية التي يتم إعادة تدويرها إلى سلع لها نفس جودة المنتج الأصلي هي إعادة التدوير الأولية. إعادة التدوير في قمامة نظيفة، يمكن القيام بهذه الطريقة بحيث لا يتم خلطها أو تلوثها بمواد أخرى ولا يوجد سوى عنصر بلاستيكي واحد.¹²

Ecobrick هو الابتكار لإعادة تدوير النفايات البلاستيكية التي نواجهها في كثير من الأحيان وبدأ ازدهاره في بعض الدوائر. ليس فقط كجزء من استخدام النفايات البلاستيكية، إذا تم تشجيع Ecobrick، فإن النفايات البلاستيكية ستنتج قيمة اقتصادية. عادة ما يتم تنفيذ Ecobricks في المجتمع على أمل أن تكون نموذجاً للمجتمع الأوسع بحيث يمكن قمع التأثير السلبي

¹². Pramati Purwaningrum, "Upaya Mengurangi Timbulan Sampah Plastik di Lingkungan", JTL Vol 8 No.2, Desember 2016, hlm.144-145.

للنفايات البلاستيكية وصنع شيء يمكن إعادة استخدامه من النفايات البلاستيكية.¹³

تقنية Ecobrick ليست إلا تقنية لإدارة النفايات البلاستيكية فحسب، بل هي أيضا جهد إبداعي للتعامل مع النفايات البلاستيكية، حيث يتم تنفيذ هذه التقنية نفسها عن طريقة منع البلاستيك لكيلا ينسكب في البيئة. إن وظيفة Ecobrick نفسها ليست تدمير النفايات البلاستيكية، ولكن لزيادة عمر البلاستيك ومعالجتها إلى سلع مفيدة، حتى نستطيع أن نستفيد منها لمصلحتنا جميعا.¹⁴

في حماية البيئة، يجعل الإنسان Ecobrick رديفا. لأن مسؤوليتنا كالمجتمع في حماية البيئة مهمة. الحب للبيئة بإعطاء المعرفة إلى المجتمع يمكن أن يجعل المجتمع لهم الاهتمام إلى العالم. بصنع Ecobrick يمكن الشعور بالفوائد الرئيسية لمعالجة النفايات البلاستيكية. بالمقارنة مع ذلك البلاستيك المهجور مثل تخزينه أو حرقه، مما يؤدي إلى عوامل محتملة للتلوث البيئة. يمكننا الاستفادة من صنع Ecobrick من القصاصات البلاستيكية، إلى جانب معالجة النفايات البلاستيكية، هذا الابتكار الذي نعرفه له فوائد كثيرة. من الناحية الوظيفية والاقتصادية، يمكن أن ينتج Ecobrick سلعا مثل الأثاث والمفروشات والمواد التي يمكن أن تشكل المبنى. على الرغم من أنها تبدو بسيطة في الشكل، يستطيع Ecobrick أن يكون مادة البناء المهمة مثل الطوب أو اللبنة. ليس من النادر أن يستخدم المجتمع محبين البيئة Ecobrick لكثير من المرافق الصديقة للبيئة. سواء بالفوائد الوظيفية السابقة، فإن فوائد Ecobrick لها قيمة اقتصادية في الواقع. إلى جانب القدرة على توفير تكلفة

¹³. Aditia Pramudia,dkk,"Ecobrick Sebagai Pemanfaatan Sampah Plastik di Laboratorium Biologi dan Foodcourt Universitas Negeri Yogyakarta", Pengabdian Masyarakat MIPA dan Pendidikan MIPA, 2020, 4 (1), hlm.116.

¹⁴. Bella Tri Andriastuti, Arifin, dan Laili Fitria,"Potensi Ecobrick Dalam Mengurangi Sampah Plastik Rumah Tangga di Kecamatan Pontianak Kalimantan Barat", Jurnal Teknologi Lingkungan Lahan Basah, Vol. 07, No. 2, 2019: 055 – 063, hlm.59.

تصنيع المنتجات المذكورة سابقا، يمكننا أيضا بيعها في السوق. والآن، يباع Ecobrick كثيرا في برنامج البيع عبر الإنترنت.^{١٥}

ج. الخلاصة

كان وعي الإنسان في حماية البيئة منخفضًا نسبيًا في وقت الحاضر. والدليل هو العدد المتزايد من فساد الذي يلحق بنظام البيئة في شكل الاحتباس الحراري وحرائق الغابات وتلوث البيئة وتأثيرات الاحتباس الحراري التي تؤثر على بقاء الكائنات الحية. تتأثر قلة وعي الإنسان بالمحافظة على البيئة بعاملين، وهما العوامل الداخلية والخارجية.

Ecobrick هو الابتكار لإعادة تدوير النفايات البلاستيكية التي نواجهها في كثير من الأحيان وبدأ ازدهاره في بعض الدوائر. ليس فقط كجزء من استخدام النفايات البلاستيكية، إذا تم تشجيع Ecobrick، فإن النفايات البلاستيكية ستنتج قيمة اقتصادية. عادة ما يتم تنفيذ Ecobricks بين المجتمع على أمل أن تكون نموذجًا للمجتمع الأوسع بحيث يمكن قمع التأثير السلبي للنفايات البلاستيكية وصنع شيء يمكن إعادة استخدامه من النفايات البلاستيكية.

تقنية Ecobrick ليست إلا تقنية لإدارة النفايات البلاستيكية فحسب، بل هي أيضا جهد إبداعي للتعامل مع النفايات البلاستيكية، حيث يتم تنفيذ هذه التقنية نفسها عن طريقة منع البلاستيك لكيلا ينسكب في البيئة. إن وظيفة Ecobrick نفسها ليست تدمير النفايات البلاستيكية، ولكن لزيادة عمر البلاستيك ومعالجتها إلى سلع مفيدة، حتى نستطيع أن نستفيد منها لمصلحتنا جميعا. في حماية البيئة، يجعل الإنسان Ecobrick رديفا. لأن مسؤوليتنا كالمجتمع في حماية البيئة مهمة. الحب للبيئة بإعطاء المعرفة إلى المجتمع يمكن أن يجعل المجتمع لهم الاهتمام إلى العالم.

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مُسَاعَدَاتُ تَوَافُرِ الْغِذَاءِ الْكَافِي فِي عَصْرِ الْأُوبَةِ مِنْ خِلَالِ الزَّرَاعَةِ الْمَائِيَّةِ
نَزِيلَةُ حُورِ الْعَيْنِ^١، رَافِي أَكْرَمَانَ سَيِّدَةٍ^٢، حَبِيبُ عَبْدِ الْمَجِيدِ^٣، وَسَنُوسَانُغُ أَنْدِيْتُو^٤،
تَغُوهُ وَيُوُو .

^{1,2,3,4,5}Universitas Islam Negeri Walisongo Semarang

طَرِيقُ أ. د. هَمَكَا، رَقْم. ٣-٥ تَمْبَاكَا جِي، غَالِيَان، إِنْدُونِيسِيَا

*Email Corresponding Author: nazillah7@gmail.com

مُلَخَّصُ الْبَحْثِ

يُعَدُّ الْغِذَاءُ كَمَصْدَرِ الْقَلْقِ الرَّئِيسِيِّ لِتَحْقِيقِ تَوَافُرِ الْغِذَاءِ الْكَافِي لِلْمُجْتَمَعِ أَثْنَاءَ
جَائِحَةٍ كُوفْد-١٩، يُمَكِّنُ اسْتِخْدَامُ طُرُقِ الزَّرَاعَةِ الْمَائِيَّةِ لِلْحِفَاطِ عَلَى تَوَافُرِ
الْغِذَاءِ الْكَافِي فِي الْمُجْتَمَعِ، وَخَاصَّةً فِي الْمَنَاطِقِ الْحَضَرِيَّةِ. وَأَمَّا الْغَرَضُ مِنْ
هَذَا النِّشَاطِ أَيْ الْخِدْمَةِ الْمُجْتَمَعِيَّةِ فَهُوَ تَثْقِيفُ الْمُجْتَمَعِ حَوْلَ أُسَاسِيَّاتِ
تِكْنُولُوجِيَا الزَّرَاعَةِ الْمَائِيَّةِ لِلزَّرَاعَةِ لِأَنَّهَا لَا تَتَطَلَّبُ مَسَاحَةً كَبِيرَةً مِنَ الْأَرْضِ .
وَتَمَّ تَنْفِيزُ هَذِهِ الْخِدْمَةِ الْمُجْتَمَعِيَّةِ فِي قَرْيَةِ رَانْدُوجَارُوث، مَنَاطِقَةٍ مَانِغَاكَنْغ،
مَدِينَةِ سِيْمَارَانْج. إِنَّ طَرِيقَةَ النِّشَاطِ الَّتِي سَيِّمُ تَنْفِيزُهَا لِتَحْقِيقِ غَرَضِ هَذِهِ
الْخِدْمَةِ الْمُجْتَمَعِيَّةِ هِيَ مِنْ خِلَالِ طَرِيقَةِ عَرْضِ الْمُمَارَسَةِ الْمُبَاشِرَةِ فِي
الْمِيْدَانِ بِنَاءً عَلَى تَقْيِيمٍ أَوَّلِيٍّ كَأَسَاسٍ لِتَحْدِيدِ مَوْقِعِ مَعْرِفَةِ الْمَجْمُوعَةِ
الْمُسْتَهْدَفَةِ فِيمَا يَتَعَلَّقُ بِاسْتِخْدَامِ أَرْضِ الْفَنَاءِ حَوْلَ كَيْفِيَّةِ زِرَاعَةِ الْمَحَاصِيلِ،
وَخَاصَّةً الزَّرَاعَةِ الْمَائِيَّةِ. مِنْ خِلَالِ هَذَا النِّشَاطِ، يُضِيفُ الْمُجْتَمَعُ آرَاءَ
جَدِيدَةً بِشَكْلِ مُتَزَايِدٍ وَيَفْتَحُونَ أَفْكَارًا جَدِيدَةً لِلتَّطْوِيرِ الْمُسْتَمِرِّ لِلْأَنْظِمَةِ
الزَّرَاعَةِ الْمَائِيَّةِ مِنْ خِلَالِ اسْتِخْدَامِ الْأَرْضِ الشَّاعِرَةِ وَالضَّيْقَةِ وَاسْتِخْدَامِ
الْأَرْضِ الْأَقْلَّ خُصُوبَةً.

الْكَلِمَاتُ الْمِفْتَاحِيَّةُ : تَوَافُرُ الْغِذَاءِ الْكَافِي، الزَّرَاعَةُ الْمَائِيَّةُ، جَائِحَةُ كُوفْد-١٩.

المقدمة

الغذاء هو حاجة إنسانية أساسية يكفلها الدستور كأساس لتحقيق موارد بشرية عالية الجودة. يجب على الحكومة دائماً ضمان توافر ومراقبة أسعار المواد الغذائية كظهر من مظاهر ازدهار ورفاهية الشعب الإندونيسي. ويمكن تحديد جودة ذكاء الموارد البشرية، أحدها يعتمد على الغذاء الكافي (إليزابيث، ٢٠١١). وهذا يعني أنه من المهم للغاية الحفاظ على استقرار توافر الغذائي الكافي في المجتمع. ويمكن تفسير توافر الغذائي الكافي على أنه كفاية الغذاء والاحتياجات التغذوية لتحقيق درجة من الصحة والرفاهية العامة (كتارين، ٢٠١٥).

إن حالة جائحة كوفيد-١٩ التي ظهرت منذ بداية عام ٢٠٢٠ جعلت الأوضاع غير مستقرة. كما يهدد هذه الحالة استقرار القطاع الزراعي والأمن الغذائي في العالم، بما في ذلك في إندونيسيا. تم تنفيذ الأنشطة التعليمية عبر الإنترنت، وتم تنفيذ العديد من القطاعات التجارية والمكاتب العمل من المنزل (WFH). حتى أن هناك بعض العاملين التجاريين الذين يتعين عليهم إغلاق أعمالهم لانخفاض القوة الشرائية. ولا يمكن للمزارعين توزيع محصولهم على نطاق واسع بسبب القيود المفروضة على الأنشطة المجتمعية التي تفرضها الحكومة، ومنها مدينة سيمارانج. وهذا القيد له تأثير على نقص توزيع الاحتياجات الغذائية في المجتمع (فهريكا وراي، ٢٠٢٠).

وإحدى الجهود المبذولة لتلبية توافر الغذاء الكافي في المجتمع لتحسين الأمن الغذائي هي من خلال استخدام الزراعة المائية. الزراعة المائية هي عملية الزراعة دون استخدام وسائط التربة، لذا فإن الزراعة المائية هي نشاط زراعي يتم تنفيذه باستخدام الماء كبديل للتربة (رويدا، ٢٠١٤). وهذا النظام الزراعي أي الزراعة

المائية مناسب جدًا للأشخاص الذين لديهم أراضي صغيرة، كما هو الحال في قرية راندوجاروث، منطقة مانغكانغ، مدينة سيمارانج.

يُعدُّ نظام الزراعة المائية مناسبًا جدًا ليتم تنفيذه في قرية راندوجاروث، منطقة مانجكانج، مدينة سيمارانج، لأنه أثناء الوباء تم تحويل عمل السكان في المنزل وكان هناك عدد قليل جدًا من التجار المسافرين المارة بحيث يجب على السكان تلبية احتياجاتهم الغذائية بأي شكل كان. وعند رؤية هذه الحالة، اتخذ أعضاء برنامج خدمة المجتمع "مبادرة ذاتية البرمجة" (KKN MIT) بجامعة وائي سونجو الإسلامية الحكومية سمارانج زمام المبادرة لتقديم المساعدة لسكان قرية راندوجاروث، منطقة مانغكانغ، مدينة سيمارانج، للقيام بأنشطة الزراعة المائية من خلال استخدام الأراضي التي لم تتم صيانتها عن طريق تحويلها إلى مصنع للزراعة المائية. الزراعة المائية هي طريقة لزراعة المحاصيل دون استخدام وسيلة التربة، ولكن باستخدام محلول مغذي من المعادن أو غيرها من المواد التي تحتوي على مغذيات مثل جوز الهند، والألياف المعدنية، والرمل، والطوب المكسور، ونشارة الخشب، وغيرها كبديل لوسائط التربة (عز الدين، ٢٠١٦). تتمتع الزراعة المائية بميزة أخرى وهي سرعة النمو، ويمكن القيام بها طوال الوقت بغض النظر عن الوصف المعين. لا تقتصر أنواع السلع النباتية المزروعة أيضًا على بعض النباتات (سسترو، ورحة ٢٠١٦). والغرض من هذا النشاط الخدمي هو تثقيف سكان قرية راندوجاروث مانجكانج بمدينة سيمارانج حول أساسيات تقنية الزراعة المائية للزراعة لأنها لا تتطلب مساحة كبيرة من الأرض. يمكن أيضًا استخدام الزراعة المائية كوسيلة للتعليم والتدريب في الزراعة الحديثة (تليلي، ٢٠١٧).

طريقة البحث

إنَّ طَرِيقَةَ النَّشَاطِ الَّتِي سَيَتَمُّ تَنْفِيزُهَا لِتَحْقِيقِ هَدَفِ خِدْمَةِ الْمُجْتَمَعِ هِيَ مِنْ خِلَالِ طَرِيقَةِ عَرْضِ الْمُمارَسَةِ الْمُبَاشِرَةِ فِي الْمِيدَانِ بِنَاءً عَلَى تَقْيِيمِ أَوَّلِيِّ كَاسَاسٍ لِتَحْدِيدِ مَوْقِعِ مَعْرِفَةِ الْمَجْمُوعَةِ الْمُسْتَهْدَفَةِ فِيمَا يَتَعَلَّقُ بِاسْتِخْدَامِ أَرْضِ الْفَنَاءِ حَوْلَ كَيْفِيَّةِ زِرَاعَةِ الْمَحَاصِلِ، وَخَاصَّةً الزَّرَاعَةِ الْمَائِيَّةِ. يَتَمُّ إِجْرَاءُ هَذَا النَّشَاطِ الْخِدْمِيِّ وَفَقًا لِلْوَأَحِ الصَّحِيَّةِ الصَّارِمَةِ، بَدْءًا مِنْ الْاِفْتِتَاحِ، وَتَسْلِيمِ الْمَوَادِّ، وَتَنْفِيزِ الزَّرَاعَةِ الْمَائِيَّةِ مَعَ السُّكَّانِ.

نَتَائِجُ الْبَحْثِ

تَمَّ تَنْفِيزُ نَشَاطِ التَّكْنُولُوجِيَا الْمَلَائِمَةِ لِلزَّرَاعَةِ الْمَائِيَّةِ فِي قَرْيَةِ رَانْدُوغَارُوتِ، مَنطِقَةِ مَانِغَاكَنْغِ مَدِينَةِ سِيْمَارَنْغِ فِي تَارِيخِ ٢١ يُولْيُو ٢٠٢١. وَتَنْفِيزُ هَذَا النَّشَاطِ بِشَكْلِ جَيِّدٍ مِنْ قَبْلِ أَعْضَاءِ الْمَجْمُوعَةِ الثَّامِنَةِ فِي بَرْنَامِجِ خِدْمَةِ الْمُجْتَمَعِ "مُبَادَرَةٌ ذَاتِيَّةُ الْبَرْمَجَةِ" (KKN MIT-DR XII) بِجَامِعَةِ وَالِي سُونَجُو الْإِسْلَامِيَّةِ الْحُكُومِيَّةِ سِيْمَارَنْجِ. عَلَى الرَّغْمِ مِنْ أَنَّ التَّنْفِيزَ كَانَ فِي وَضْعِ PPKM (تَطْبِيقِ قِيُودِ النَّشَاطِ الْمُجْتَمَعِيِّ)، إِلَّا أَنَّهُ لَمْ يُضْعَفِ الْاهْتِمَامُ وَالْحَمَاسُ فِي الْمُشَارَكَةِ فِي هَذِهِ الْأَنْشِطَةِ.

شَارَكَ فِي هَذَا النَّشَاطِ الشَّبَابُ وَالْبَالِغُونَ لِأَنَّ الزَّرَاعَةَ الْمَائِيَّةَ يُمَكِّنُ أَنْ يَقُومَ بِهَا الْأَطْفَالُ، وَالْبَالِغِينَ حَتَّى يَتِمَكَّنُوا مِنْ مُتَابَعَةِ وَمُمارَسَةِ تِكْنُولُوجِيَا الزَّرَاعَةِ الْمَائِيَّةِ الْمُنَاسِبَةِ بِسُهُولَةٍ حَوْلَ مَنَازِلِهِمْ. وَأَمَّا الْأَدَوَاتُ وَالْمَوَادُّ الْمُسْتَخْدَمَةُ فِي هَذَا النَّشَاطِ هِيَ الْقُطْنُ كَوَسِيطٍ لِامْتِصَاصِ الْمَاءِ، وَصَوَانِي الشَّتَلَاتِ، وَالْدَّلَاءُ، وَالْمَاءُ. بِالنَّسْبَةِ لِلْبُدُورِ الْمُسْتَخْدَمَةِ تَشْمَلُ الْفَاصُولِيَا، وَالْخَرْدَلُ، وَاللَفْتُ.

تَمَّ اخْتِيَارُ مَادَّةِ الزَّرَاعَةِ الْمَائِيَّةِ لِأَنَّ الزَّرَاعَةَ الْمَائِيَّةَ نَفْسُهَا هِيَ حُلٌّ لِلْأَشْخَاصِ لَزِرَاعَةِ الْخَضِرَوَاتِ وَالْفَاكِهَةِ لِأَنَّهَا لَا تَتَطَلَّبُ التَّرْبَةَ عَلَى الْإِطْلَاقِ كَوَسِيطِ نَبَاتِي، وَيُمْكِنُ تَطْوِيرُهَا فِي الْأَرْضِ الضِّيْقَةِ أَوْ حَتَّى فِي دَاخِلِ الْغُرْفَةِ. (أَمْرِي، 2017). وَتَشْمَلُ الْخَضِرَوَاتُ الْمَزْرُوعَةُ عَلَى الْحَمَصِ، وَالْخَرْدَلُ الْأَخْضَرُ، وَاللَفْتُ. وَأَحَدُ خِيَارَاتِ الزَّرَاعَةِ

المائية لخضر الخردل هو أنه يمكن تصنيفها إلى خضروات ورقية. الخردل: له قيمة اقتصادية عالية بعد الكرب والبروكلي. بالإضافة إلى ذلك، يحتوي هذا النبات أيضًا على المعادن والفيتامينات والبروتين والسعرات الحرارية.

في وقت التّفينيد، كان الأعضاء يُنفَّذون ويَمَرُّونَ بِطَرِيقَةِ الزَّرَاعَةِ المَائِيَّةِ بِاسْتِخْدَامِ واسِطَةِ الوِعاءِ صِينِيَّةِ الشَّتَلَاتِ، وَقَدْ تَمَّ اخْتِيَارُ اسْتِخْدَامِ الوِعاءِ صِينِيَّةِ الشَّتَلَاتِ لِأَنَّهَا يَسْمَحُ لِلْبُذُورِ بِالنُّمُوِّ بِشَكْلِ جَيِّدٍ وَيَكُونُ نَمُوُّ الجُذُورِ أَفْضَلَ وَأَكْثَرَ الصَّحَّةِ. مَرْتَعٌ بِصِينِيَّةِ الشَّتَلَاتِ تُعْتَقَدُ أَنَّهَا قَادِرَةٌ عَلَى الحُصُولِ مَظْهَرِ البُذُورِ، لِأَنَّ المَسَافَةَ بَيْنَ البُذُورِ مُتَسَاوِيَةٌ وَمُوَحَّدَةٌ. تَنْمُوُّ جُذُورِ البُذُورِ أَيْضًا بِشَكْلِ مُنَظَّمٍ وَمُنْتَظَمٍ وَتَتَجَّهُ إِلَى الأَسْفَلِ.



الصُّورَةُ ١. وَضْعُ البُذُورِ عَلَى وَسِيلَةِ الزَّرَاعَةِ.

كما أَنَّ اسْتِخْدَامَ صِينِيَّةِ الشَّتَلَاتِ فِي الزَّرَاعَةِ المَائِيَّةِ البَسِيطَةِ يَسْهُلُ أَيْضًا مُرَاقَبَةُ نَمُوِّ هَذِهِ البُذُورِ (مُولَاسَارِي، ٢٠١٨) الْحَاوِيَةُ المُسْتِخْدَمَةَ هِيَ دَلْوٌ مَمْلُوءٌ بِالمَاءِ وَالْعُنَاصِرِ الغِذَائِيَّةِ، وَيَجِبُ أَنْ تَلْمَسَ كَمِّيَّةُ المَاءِ المَوْجُودَةُ فِي الدَّلْوِ الفَتْحَةَ المَوْجُودَةَ أَسْفَلَ صِينِيَّةِ وَسَائِطِ الشَّتَلَاتِ، وَذَلِكَ يَهْدَفُ أَنْ يَكُونَ امْتِنَاصُ المَاءِ مِثَالِيًا لِلْبُذُورِ. تُعْتَبَرُ أَدَوَاتُ الزَّرَاعَةِ المَائِيَّةِ وَصِيَانَتُهَا أَمْرًا سَهْلًا لِلغَايَةِ، لِأَنَّ النِّبَاتَاتِ أَوْ الخَضِرَوَاتِ يُمَكِّنُ أَنْ تَنْمُوَ بِسُهُولَةٍ دُونَ اسْتِخْدَامِ التُّرْبَةِ، فَقَطُّ بِاسْتِخْدَامِ المَزَارِيبِ

وَرُجَاجَاتِ التَّغْلِيفِ غَيْرِ الْمُسْتَحْدَمَةِ وَيُمْكِنُ اسْتِخْدَامُ الْعُنَاصِرِ الَّتِي لَمْ تَعُدْ هُنَاكَ حَاجَةً إِلَيْهَا مِثْلَ الدَّلَاءِ، وَالْحَوْضِ، وَمَا إِلَى ذَلِكَ (سَاتِيَا وَالْآخَرُونَ، ٢٠١٧). يَتَوَافَقُ هَذَا مَعَ الْبَيَانِ الَّذِي قَدَّمْتُهُ (فَرُوانِغُرُوم، ٢٠١٦) أَنَّ التُّفَايَاتِ الْبِلَاسْتِيكِيَّةَ يُمَكِّنُ أَنْ تُلَوِّثَ الْبَيْئَةَ لِأَنَّ التُّفَايَاتِ الْبِلَاسْتِيكِيَّةَ لَا يُمَكِّنُ أَنْ تَتَحَلَّلَ بِسُرْعَةٍ وَيُمْكِنُ أَنْ تُقَلِّلَ مِنْ خُصُوبَةِ التُّرْبَةِ. يُمَكِّنُ أَنْ تُؤَدِّيَ التُّفَايَاتِ الْبِلَاسْتِيكِيَّةُ الَّتِي يَتِمُّ التَّخْلُصُ مِنْهَا بِلا مُبَالَاةٍ إِلَى انسدادِ قَنَوَاتِ الصَّرْفِ وَالْخَنَادِقِ وَالْأَنْهَارِ بِحَيْثُ يُمَكِّنُ أَنْ تَتَسَبَّبَ فِي حُدُوثِ فَيَضَانَاتٍ.



الصورة ٢. وسيلة تريباسي.

ثُمَّ بَعْدَ أُسْبُوعٍ يَتِمُّ اسْتِبْدَالُهُ فِي طَرِيقَةِ الزَّرْعِ الرُّكُولِ لِأَنَّ الرُّكُولَ لَهُ الْعَدِيدُ مِنَ الْمَزَايَا مُقَارَنَةً بِطَرِيقَةِ الزَّرْعِ الْآخَرَى، أَيْ أَنَّهُ لَا يَحْتَوِي عَلَى يُسَبِّبِ الْبَكْتِيرِيَا وَيُسَبِّبُ الْأَمْرَاضَ، قَادِرٌ عَلَى الْإِحْتِفَاطِ بِالْمِيَاهِ حَتَّى أَرْبَعَةَ عَشَرَ ضِعْفًا مِنْ سَعَةِ الْأَرْضِ، يُمَكِّنُ أَنْ تُقَلِّلَ مِنْ اسْتِخْدَامِ الْمُطَهَّرَاتِ، وَيُمْكِنُ تَحْسِينَ دَوْرِ الْأَسْمِدَةِ، يُمَكِّنُ أَنْ تَدْعَمَ نُمُوَ النَّبَاتِ لِأَنَّ التَّجْوِيفَ يُمَكِّنُ أَنْ يَمُرَّ بِسُهُولَةٍ مِنَ الْجُدُورِ، يُمَكِّنُ اسْتِخْدَامَهُ بِشَكْلِ مُتَكَرِّرٍ (مَرْلِنَا، ٢٠١٥). يَتِمَاشَى هَذَا مَعَ الْبَحْثِ الَّذِي أَجْرَاهُ لِشَوَالِ الدِّينِ وَ هَارَهَافِ (٢٠١٦) حَيْثُ يُعْتَبَرُ طَرِيقَةُ زَرْعِ الرُّكُولِ هُوَ طَرِيقَةُ زَرْعٍ فِي بَحْثِ الْمَائِيَةِ نِظَامِ الْمِحْوَرِ هُوَ الْأَكْثَرُ تَأْثِيرًا عَلَى نُمُو النَّبَاتِ وَحَصِيلَةِ الزَّرْعِ. الزَّرَاعَةُ صِينِيَّةُ الشَّتَلَاتِ

صَنَعَهَا وَنَمَرُونَهَا بِشَكْلِ مُبَاشِرٍ، نَذَرَهُمْ أَنْ فِتْرَةَ الْأُسْبُوعِ تَنْتَقِلُ إِلَى وَسَطِ زِرَاعَةِ الرُّكُولِ. حَتَّى يَفْعَلَ نِظَامُ الزَّرَاعَةِ الْمَائِيَّةِ بِشَكْلِ جَيِّدٍ وَتَكُونُ الْعُنَاصِرُ الْمَوْجُودَةُ فِي النَّبَاتَاتِ ذَاتِ نَوْعِيَّةٍ جَيِّدَةٍ (سِنِغِيه، ٢٠١٩).

الْخُلَاصَةُ

هَذَا النِّشَاطُ هُوَ خِدْمَةٌ مُجْتَمَعِيَّةٌ مِنْ خِلَالِ الزَّرَاعَةِ الْمَائِيَّةِ الْبَسِيطَةِ الَّتِي يُمَكِّنُ أَنْ تَسْتَفِيدَ مِنَ النَّبَاتَاتِ الْمَائِيَّةِ لِلِاسْتِهْلَاكِ الْخَاصِّ أَوْ عَلَى الْمَدَى الطَّوِيلِ. سَيَتِمُّ تَطْوِيرُ اسْتِخْدَامِ الزَّرَاعَةِ الْمَائِيَّةِ بِشَكْلِ مُسْتَمِرٍّ كَحَقْلِ أَعْمَالٍ حَتَّى لَا يُعِيقَ الْاِقْتِصَادَ أَثْنَاءَ الْوَبَاءِ وَيَجْعَلَ مِنَ الصَّعْبِ عَلَى السُّكَّانِ مُحَاوَلَةَ تَحْسِينِ الْاِقْتِصَادِ. الْفَوَائِدُ الَّتِي يُمَكِّنُ أَنْ يَحْصُلَ عَلَيْهَا السُّكَّانُ هِيَ زِيَادَةُ مَعْرِفَتِهِمْ وَفَتْحُ أَفْكَارٍ جَدِيدَةٍ لِلتَّطْوِيرِ الْمُسْتَمِرِّ لِأَنْظِمَةِ الزَّرَاعَةِ الْمَائِيَّةِ مِنْ خِلَالِ اسْتِخْدَامِ الْأَرْضِ الشَّاعِرَةِ وَالضَّيِّقَةِ وَاسْتِخْدَامِ الْأَرْضِ الْأَقْلَ خُصُوبَةً.

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VACCINATION PROBLEMS IN VARIOUS ASPECTS OF LIFE DURING THE COVID-19 PANDEMIC

Dwimei Ayudewandari Pranatami, Fika Afhamul Fuscha,

Seila Reisyah Rizqiya, Muhammad Riza Pahlevi

Walisongo State Islamic University Semarang

dwimeibiologi@walisongo.ac.id, fikaafhamul@gmail.com, seilareisya@gmail.com,
rizapahlevi747@gmail.com

ABSTRACT

The vaccination program that has been echoed by the government is not fully supported by the Indonesian people. The public is not satisfied with the scientific data that has been presented by the government. There are still many people who question the effectiveness and halal of vaccines. In addition, there are still many unexpected obstacles that come. Starting from the issues circulating around the covid-19 vaccine. The flow of digital information is so dense, it makes it difficult for some people to filter information, which ones are true and which are just hoaxes. This study aims to determine the relevance of the fiqh rules used in the MUI fatwa no. 2 of 2021 on the hala of vaccines. In addition, to find out whether the vaccine is a right or an obligation for citizens. The method used in this research is library research with a descriptive approach. The results of this study are the use of the rules *الضرر ال* (Madharat must be eliminated), *الدفع اولى الرفع* (Prevention is more important than eliminating), *ل الضرر الخاص* (Bearing/bearing certain harm in order to prevent evenly distributed harm) is relevant when linked with the importance of vaccination in the midst of the spread of the covid-19 outbreak that has endangered human lives. In addition, vaccines are both rights and obligations of citizens because the obligation of vaccines is one form of effort in fulfilling the right itself, namely the right to live healthily.

Keywords: Vaccines, Covid-19, Fiqh Rules, Rights, Obligations

A. INTRODUCTION

Until now the world is still faced with Corona Virus Disease 2019 hereinafter referred to as Covid-19 is an infectious disease caused by Severe Acute Respiratory Syndrome Coronavirus 2 (SARSCoV-2)¹ which has spread to various parts of the world, including Indonesia. The virus, which is a global problem, has coexisted in Indonesia since the appearance of its first case on March 2, 2020², which means the pandemic has lasted more than 16 (sixteen) months in Indonesia.

The spread of Covid-19 has an impact on various sectors such as the economy, socio-culture, education, and of course it has an impact on health. Data up to August 16, 2021 shows the number of patients infected with Covid-19 in Indonesia reached 3,871,738 (three million eight hundred

¹ Kemenkes RI, "PMK No 10 Tahun 2021 Tentang Pelaksanaan Vaksinasi dalam Rangka Penanggulangan Pandemi Corona Virus Disease 2019 (COVID-19)," *Permenkes RI*, 2021, 33, <https://persi.or.id/wp-content/uploads/2021/02/pmk10-2021.pdf>.

² Administrator, "Kasus Covid-19 Pertama, Masyarakat Jangan Panik," *Indonesia.go.id*, 2020, <https://indonesia.go.id/narasi/indonesia-dalam-angka/ekonomi/kasus-covid-19-pertama-masyarakat-jangan-panik>.

seventy-one thousand seven hundred and thirty-eight) cases with death cases totaling 118,833 (one hundred and eighteen thousand eight hundred and thirty-three) case³.

Various experts and academics are trying to create a solution by presenting a COVID-19 vaccine. At least more than 40 pharmaceutical companies in various countries are developing COVID-19 vaccine programs⁴. Academics of health experts also participated in conducting various studies to overcome this common problem.

Indonesia has imported 143,666,040 doses of the corona vaccine, consisting of 3,001,420 doses of ready-made Sinovac ampoules, 115,503,200 doses of Sinovac in bulk for Biofarma, 6,253,900 finished ampoules of Sinopharm, 14,907,440 finished AstraZeneca ampoules. dose, and Moderna as much as 4,000,080 doses⁵.

History records that the vaccine theory was first discovered by a doctor from England named Edward Janer around 1749. Because of his discovery of the concept of a vaccine and finding the smallpox vaccine which was the first vaccine in the world, he was nicknamed the father of immunology⁶.

In this study the author will discuss the relevance of the fiqh rules used in the MUI fatwa no. 2 of 2021 on the hala of vaccines. The rules of fiqh include, الضرر ال (addiction must be eliminated), الدفع اولى الرفع (Prevention is more important than eliminating), ل الضرر الخاص لدفع الضرر العام (bearing/bearing certain harm in order to prevent evenly distributed harm). In addition, to find out whether the vaccine is a citizen's right or obligation. The purpose of this study was to determine the relevance of the three fiqh rules used in the MUI fatwa no. 2 of 2021 regarding the hala of vaccines and knowing whether vaccines are the rights or obligations of citizens.

B. RESEARCH METHOD

This research uses library research method with a descriptive approach. Namely, the author examines more closely the relevance of the rules of fiqh in determining the hala of vaccines, including الضرر ال (The harm must be eliminated), الدفع اولى الرفع (Prevention is more important than eliminating), ل الضرر الخاص لدفع الضرر العام (Bearing/bearing certain harm to prevent the emergence of an even distribution of harm). In addition, the study examines whether the implementation of the Covid-19 vaccination which is currently being carried out in Indonesia is an obligation or a right for citizens. The sources used in this research are the books of Qawaidh al-Fiqhiyyah, MUI Fatwa Number 02 of 2021 concerning the Production of Covid-19 Vaccines from Sinovac Life Sciences Co. Ltd and PT. Bio Farma (Persero), Presidential Regulation of the Republic of Indonesia Number 14 of 2021, the 1945 Constitution, Regulation of the Minister of Health of the Republic of Indonesia

³ Satuan Tugas Penanganan Covid-19, "Peta Sebaran," *Covid19.go.id*, 2021, <https://covid19.go.id/peta-sebaran>.

⁴ Armanto Makmun dan Siti Fadhilah Hazhiyah, "Tinjauan Terkait Pengembangan Vaksin Covid 19," *Molucca Medica* 13 (2020): 55, doi:10.30598/molmed.2020.v13.i2.52.

⁵ Cantika AP Noveria, "RI Sudah Impor 143 Juta Dosis Vaksin, Paling Banyak Sinovac," *CNBC Indonesia*, 2021, <https://www.cnbcindonesia.com/news/20210721171151-4-262560/ri-sudah-impor-143-juta-dosis-vaksin-paling-banyak-sinovac>.

⁶ Abdul Muiz Ali, "Telaah Vaksinasi: Dari Sejarah Hingga Hukumnya," *MUI digital*, 2021, <https://mui.or.id/pojok-mui/29471/telaah-vaksinasi-dari-sejarah-hingga-hukumnya/>.

Number 10 of 2021, Law of the Republic of Indonesia Number 36 of 2009 concerning Health, Universal Declaration of Human Rights, and related articles.

C. RESULTS AND DISCUSSION

1. Vaccines in the Perspective of Qawaid al-Fiqhiyyah

In general, the community is divided into three groups, namely the group that is ready to be vaccinated, the group that is still unsure about the vaccine, and the group that refuses the vaccine⁷. People who are still unsure about vaccines have reasons for still waiting whether the vaccine is safe, halal or has benefits. Meanwhile, those who refuse vaccines are people who are consumed by information that is not clear. A lot of fake news related to the Covid-19 vaccination circulated profusely on social media.

Hoax or fake news is information that is actually not true, but is made as if it is true. This attempt is an attempt to distort the facts with the aim of convincing people with false information. Other objectives of the spread of this hoax include creating public opinion, leading public opinion, and shaping public perception in viewing a particular problem⁸.

The crowds of the covid-19 vaccination program have become soft material for some people, to be used as misleading material aimed at the public. We can find hoaxes that roam on social media such as facebook, whatsapp, telegram, twitter, and others. We can find several collections of hoaxes about the covid-19 vaccine on the Indonesian Ministry of Health website in the Hoax Buster section. In this section of the page, the Indonesian Ministry of Health confirmed some information about COVID-19 which was judged to be fake news or hoaxes⁹.

Here are some samples of fake news about vaccines that are summarized on the page of the Ministry of Health of the Republic of Indonesia, Hoax Buster section,

No.	Date	Social media	Case
1	15 August 2021	Whatsapp	Not allowed to eat food and drinks containing alcohol and soda after the Covid-19 vaccine
2	12 August 2021	Youtube	COVID-19 mutates into a new, more dangerous virus and vaccinations give rise to a new variant of the COVID-19 virus
3	9 August 2021	Twitter	Astrazeneca, Pfizer and Moderna Vaccines Bluetooth Affiliated except Sinovac
4	7 August 2021	Facebook	"Coronavirus Vaccine Not Proven Safe and Effective, Coronavirus Just Like Common Flu, It's a Fake Pandemic"
5	31 July 2021	Twitter	"The date of manufacture of the vaccine is 2018, a year before Covid-19 hit"
6	28 July 2021	Twitter	People who have been infected with Covid-19 have better immunity than those who have been vaccinated
7	27 July 2021	Facebook	Vaccines with Pfizer Can Pass the Virus on to People Who Haven't Been Vaccinated
8	26 July 2021	Twitter	Vaccines Contain Dangerous Toxins

⁷ Aminudin Yakub, "Titik Kritis Kehalalan Vaksin Covid-19 Produksi Sinovac China," 2021, <https://kolom.tempo.co/read/1423539/titik-kritis-kehalalan-vaksin-covid-19-produksi-sinovac-china>.

⁸ Nurul Hidayat et al., "Pengaruh Media Sosial Terhadap Penyebaran Hoax Oleh Digital Native," *Researchgate*, 2019, 5, <https://www.researchgate.net/publication/330135181>.

⁹ Satuan Tugas Penanganan Covid-19, "Hoax Buster," *Covid19.go.id*, 2021, <https://covid19.go.id/p/hoax-buster>.

9	22 July 2021	Youtube	"Finally!! The World Approves the Nusantara Vaccine"
10	20 July 2021	Whatsapp	The statement "Everyone who is vaccinated will die in 2 years" by Luc Montagnier
11	19 July 2021	Facebook	"It's so bad for Indonesia right now! Many Hospitals Receiving Fake Vaccines!"
12	19 July 2021	Twitter	Many Variants of Covid-19 Appear After Vaccination Is Done
13	18 July 2021	Facebook	Video "In Probolinggo, 16 July 2021 Died with 5 people at home after being vaccinated"
14	17 July 2021	Facebook	Video "Potential Dangers of the COVID-19 Vaccine"
15	17 July 2021	Instagram	White Pine Tea Leaves Stop the Danger of the Covid-19 Vaccine
16	14 July 2021	Facebook	Electromagnetic Radiation Detector Can Detect Radiation from Covid-19 Vaccine
17	12 July 2021	Facebook	Man Dies from Eating Durian after Vaccination
18	9 July 2021	Twitter	"The new Covid-19 variant is nothing but spike protein infection from the vaccine"
19	2 July 2021	Media Berita Online	Biopharmaceutical Company Moderna, Inc. Developed a Covid-19 Vaccine Before the Emergence of the Pandemic
20	17 June 2021	Facebook	"Pekanbaru City Government, Riau withdrew the Covid-19 vaccine because the vaccine's efficacy is still being stretched"

Based on the findings above, social media platforms that are widely used in spreading news that are suspected of being hoaxes are Facebook 40%, Twitter 30%, WhatsApp 10%, Youtube 10%, Instagram 5%, and online news media at 5%. In this sample of hoax news, social media Facebook became the platform with the most fake news circulating. Facebook is considered to have features that are in accordance with the wishes of users. In addition, the ease of using social media is an attraction for the community.

There are three fiqh rules that the writer will examine and the relevance of the three the rule as the argument in the MUI fatwa no. 2 of 2021:

a. الضرر يزال (Madharat must be removed)

The word ضرر dharar in the book Lisan al-Arabi by Jamaluddin Ibn al-Mandhural-Anshory has the following meaning:

فَكُلُّ مَا كَانَ مِنْ سُوءٍ حَالٍ وَفَقْرٍ أَوْ شِدَّةٍ فِي بَدَنِ فَهُوَ ضَرٌّ، وَمَا كَانَ ضِدًّا لِلنَّفْعِ فَهُوَ ضَرٌّ

"Any kind of bad condition, deficiency, difficulty, or misfortune what happens in the body is al-dharar (danger) and whatever is the opposite of benefit is al-dharar (danger)."¹⁰

Based on the information above, we can understand that an emergency is the arrival of dangerous conditions to humans, which makes him worry there will be damage (dharar) or something that hurts the soul, members body, honor, mind, property, and those related to it. The danger may arise from oneself or others.¹¹

¹⁰ Jamaluddin Ibn al-Mandhur, "Lisan al-Arab," Maktabah Syamilah (Beirut: Dar al-Shadir, 2021), 482.

¹¹ Darnawan, Kaidah-Kaidah Fiqhiyyah (Surabaya: Revka Prisma Media, 2020), 38.

The rules of الضرر يزال have their virtues in Islamic law so that Imam al-Suyuti said in the book Al-Ashbah wa al-Nazha'ir.

اعْلَمْ أَنَّ هَذِهِ الْقَاعِدَةَ تَدْخُلُ فِي جَمِيعِ أَبْوَابِ الْفِقْهِ،

"Know that this rule enters into all chapters of "fiqh".¹²

Among the examples of the application of this rule are such as prohibitions that monopolize basic needs by hoarding them, the existence of provisions for divorce, the obligation to seek treatment when sick, and the prohibition to take one's own life.

As for what is one of the considerations in deciding Vaccines can be used by Muslims because the Covid-19 outbreak is still a problem health threat. One form of effort to prevent the occurrence of the transmission of the plague is through vaccination. Health threat meaning here it can be understood as the existence of dharar that must be removed. So that the use of the rule of الضرر يزال (danger must be eliminated) is relevant.

b. الدفع اولى من الرفع (Prevention is more important than eliminating)

Often, we hear in the world of Health that preventing is better than cure. As we already know that the purpose of vaccination is to prevent the spread of COVID-19 transmission and to reduce the death rate.

In Islam, there is an order to take care of oneself (hifd al-nafs). That way, one form of effort is by way of vaccination using vaccines is the right step. So use the rule of الدفع اولى من الرفع (Prevention is more important than eliminating) has been relevant as one of the considerations for the halal ness of the vaccine.

c. يتحمل الضرر الخاص لدفع الضرر العام (Bearing certain harm to prevent the occurrence of equitable harm)

This rule is following the purpose of the Shari'a, which is to protect humans concerning religion (hifd al-din), soul (hifd al-nafs), reason (hifd aql), descent (hifd nasb), and property (hifd al-mal). Anything that can damage one of the five things is a dharar that must be removed wherever possible.

When faced with two things that both bring madharat, one of which is broad in scope (al-'am) while the other narrow scope (al-khash), then special harm is suspended earlier for the sake of not spreading madharat widely.

The use of this rule in the halal fatwa of vaccines is closely related to the side effects of the vaccine. Every vaccine must have side reactions, both local and systematic, these side effects can be mild, moderate, or severe.

¹² Abdurrahman ibn Abu Bakr Al-Suyuthi, "Al-Asybah wa al-Nadhair li al-Suyuthi" (Beirut: Dar al-Kutub al-Ilmiah, 1990), 51.

According to the head of the BPOM based on the results of the evaluation of security data Coronavac vaccine obtained through phase 3 clinical studies in Indonesia, Turkey, and Brazil were monitored for a period of 3 months after the injection of the appropriate second dose, overall shows that the coronavac vaccine is safe for use. This vaccine has demonstrated the ability to form antibodies in the body and has the ability of antibodies to kill or neutralize the virus.¹³

This rule is relevant as a consideration in determining halal vaccine. This means that the COVID-19 vaccine may have side effects mild, but the side effects are usually in a very small percentage and not fully experienced by those who are vaccinated. While the danger that bigger is already clearly visible in front of the eyes, namely the number of those who died from the Covid-19 virus.

The above rules are relevant as a consideration in determining vaccine legality. Many more fiqh rules can be used in the consideration of the halal ness of the vaccine, such as الضَّرُورِيَّاتُ تُبَيِّحُ الْمَخْطُورَاتِ.

2. Vaccination Between Rights and Obligations

Vaccination is the administration of vaccines that are specifically given to cause or actively increase a person's immunity to a disease, so that if one day exposed to the disease will not sick or only mildly ill and not a source of infection.¹⁴

The existence of a vaccine has led to the emergence of views about whether vaccines are right or obligations. Article 5 Paragraph (3) of Law Number 36 of 2009 concerning Health states that "everyone has the right to be independent and responsible "responsible for determining the health services needed for themselves. Because the vaccine is one of the efforts in providing health facilities, thus, then the legal argument can become legitimate in the refusal to accept vaccines under the pretext of the right to independently determine and be responsible for choosing what kind of health services are needed. But when reviewing Article 13A Paragraph (2) of Presidential Regulation Number 14 of 2021 states that "every person who has been designated as a target recipient "The Covid-19 vaccine based on data collection as referred to in paragraph (1) is mandatory following the Covid-19 Vaccination."¹⁵ Thus, residents who refuse to administer the vaccine can be subject to sanctions because it is considered to hinder the implementation response to the Covid-19 pandemic, which provides vaccines the responsibility of the government in dealing with the Covid-19 pandemic, so that vaccine refusal feel their right to choose how to determine health services are not met.

The sanctions for people who refuse to receive the vaccine are: ultimum remedium, namely criminal law is used as a means of law enforcement the latter where the Government must first provide education and approach to the community regarding the Covid 19 vaccination program. Due

¹³ Penny Lukito, "Penerbitan Persetujuan Penggunaan Dalam Kondisi Darurat Atau Emergency Use Authorization (EUA) Pertama Untuk Vaksin COVID-19," Badan POM, 2021, <https://www.pom.go.id/new/view/more/pers/584/Penerbitan-Persetujuan-Penggunaan-Dalam-Kondisi-Darurat-Atau-Emergency-Use-Authorization--EUA--Pertama-Untuk-Vaksin-COVID-19.html>.

¹⁴ Fakultas Hukum, "Vaksin adalah Hak Asasi Setiap Orang, Bukan Komoditas dan Privilese," Universitas Islam Indonesia, 2021, <https://law.uii.ac.id/blog/2021/08/09/vaksin-adalah-hak-asasi-setiap-orang-bukan-komoditas-dan-privilese/>.

¹⁵ Presiden RI, "Peraturan Presiden Republik Indonesia Nomor 14 tahun 2021 tentang Perubahan atas Peraturan Presiden Nomor 99 Tahun 2020 tentang Pengadaan Vaksin dan Pelaksanaan Vaksinasi dalam Rangka Penanggulangan Pandemi Corona Virus Desease 2019 (Covid-19)," Perpres RI, 2021.

to vaccination is one of the government's efforts in tackling the Covid-19 outbreak people who refuse vaccines are considered to hinder implementation Such violations may be subject to sanctions, including:

1. Based on Article 14 Paragraph (1) of Law Number 4 of 1984 concerning outbreaks of infectious diseases can be subject to sanctions with criminal threats in the form of imprisonment for a maximum of 1 (one) year or a maximum fine of Rp 1.000.000, - (one million rupiah),
2. Based on Article 93 of Law Number 6 of 2018 concerning Health Quarantine. With a sanction in the form of imprisonment for a maximum of 1(one) year and/or a maximum fine of Rp 100.000.000, - (one hundred million rupiah).
3. In paragraph (4), which may be subject to administrative sanctions in the form of postponement or termination of the provision of social security or assistance, postponement, or termination of government administration services and/or fines.¹⁶

Meanwhile, when we look in the eyes of maqashid sharia, the implementation of Vaccination is one form of effort to protect lives or what is known as a vaccine hifdzu nafs (maintaining the soul). As an embodiment of that form, the student group of 43 KKN MIT DR-12 volunteers to vaccinate and educate people who do not want to be vaccinated due to being consumed by hoax news.



According to KH Ahmad Ishomudin, the Executive Board of Nahdlatul Ulama (PBNU) stated that the Covid-19 vaccination is fardlu 'ain which is the obligation of the people of Islam to run it, considering that there is no medicine that can control it Covid-19 in addition to vaccines and health protocols.¹⁷

D. CONCLUSION

From the analysis of the three fiqh rules above, it can be concluded that vaccines are halal and safe used by the community, especially Muslims. This is following the halal fatwa Sinovac vaccine

¹⁶ Ali Husman, "Sanksi Menolak Vaksinasi Antara Hak dan Kewajiban," BPSDM Hukum dan HAM, 2021, <http://103.76.175.83/index.php/publikasi/pojok-penyuluhan-hukum/122-sanksi-menolak-vaksinasi-antara-hak-dan-kewajiban>.

¹⁷ Abdul Rahman Ahdori, "Jadi Peserta Vaksinasi Tahap Pertama, PBNU Tegaskan Melindungi Jiwa sebagai Ajaran Agama," Banten.nu.or.id, 2021, <https://banten.nu.or.id/read/mj3/jadi-peserta-vaksinasi-tahap-pertama---pbnu-tegaskan-melindungi-jiwa-sebagai-ajaran-agama>.

based on MUI fatwah no. 2 of 2021 regarding Covid-19 vaccine products from Sinovac Life Sciences Co. Ltd and PT. Bio Farma (Persero).

The use of the rules of *الضرر يزال* (The harm must be eliminated), *الدفع اولى من الرفع* (Prevention is better than eliminating), *احتمل الضرر الخاص لدفع الضرر العام* (bearing certain harm to prevent it from arising equity) is relevant when it comes to the importance of vaccination amid the spread of the Covid-19 outbreak that has endangered human lives.

One form of effort that is the responsibility of the government in dealing with the Covid-19 outbreak is Vaccination. Vaccination is a citizen's right and obligation The state because the obligation to the vaccine is one form of effort in fulfilling human rights itself, namely the right to live a healthy life. If you don't carry out the vaccine, you can have the potential to become a virus carrier and can cause more harm because it does not maintain the soul (*hifdzu nafs*).

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THE ACCOMPANIMENT IN ASTRONOMICAL STUDY BASED ON THE INTEGRATION OF THEORY AND PRACTICE WITH *AL-MUROBBA'* AT THE AL-HIDAYAT ISLAMIC BOARDING SCHOOL

M. Ihtirozun Ni'am¹, Khabib Suraya²

¹ihtirozun_n@walisongo.ac.id, ²khabib.suraya_1802046013@student.walisongo.ac.id

^[1] ^[2] Universitas Islam Negeri Walisongo Semarang

ABSTRAK

The study of Islamic Astronomy at the Al-Hidayat Islamic Boarding School, Demak, has been going on for quite a long time since 2005. It's just that the studies are more dominantly theoretical based on books such as *sullam an-nayyiroin*, *tibyan al-miqot* or *risalatul falakiyah* and minimal enrichment in practice. This sometimes makes an understanding of the technical and theoretical aspects when doing the practice is not yet mastered as seen from the results of the pre test. Of the practice-related questions tested, the average correct answer was only 32%, which is very far from the percentage of correct answers in the realm of theory. Therefore, here the author provides assistance in the study of astronomy based on the integration between theory and practice in the field by using *al-Murobba'* media to accommodate practice in the theory of determining the zenith distance of the sun, culmination, latitude and longitude of a place, declination of the sun, equation of time, star altitude, actual time, local time, cardinal direction or Qibla. The author uses the Participatory Action Research (PAR) method to be directly involved in making changes to the conditions in question. After mentoring was carried out, the result was that the understanding of the theoretical aspect developed to 84% while the understanding related to practice developed to 79% or exceeded 100% from before, besides having an impact on the psychomotor and affective aspects of students.

Keyword : Astronomy Study Assistance; Integration of Theory and Practice; *al-Murobba'*; Al-Hidayat Islamic Boarding School

A. INTRODUCTION

The study of astronomy in several Islamic boarding schools has recently begun to be abandoned. There are many factors that cause astronomy in Islamic boarding schools to not be taken as seriously as other sciences. Muslem in his research at Dayah Darul Falah found several facts why astronomy is not as popular as other sciences. He divided it into 2 factors, namely internal factors and external factors.

These external factors include the lack of learning media, equipment and lack of supporting infrastructure. While internal factors are caused by the difficulty of students in understanding the formulas and learning methods which are monotonous and boring.¹ This

¹ Muslem, "Problema Santri Dalam Pembelajaran Ilmu Falak Di Dayah Darul Falah Kecamatan Syatalira Aron Kabupaten Aceh Utara," *Al-Ilmu: Jurnal Keagamaan Dan Ilmu Sosial* 6, no. 1 (2021): 146.

problem seems to be a complement to the phenomenon of discontinuity in the regeneration of astronomy fan teachers at Islamic boarding schools so that they are no longer taught.

At the Al-Hidayat Islamic Boarding School, Demak, the study of astronomy has been going on for quite a long time since 2005. It's just that the studies are more dominantly based on theoretical texts such as *sullam an-nayyiroin*, *tibyan al-miqot* or *risalatul falakiyah* and minimal enrichment in practice. This sometimes makes an understanding of the technical and theoretical aspects when the practice has not been mastered.

From here the author wants to provide assistance to integrate theoretical and practical studies in learning astronomy, so that it is expected to support the development of cognitive, psychomotor and affective aspects of the students being taught.

There are several studies that have been carried out in this regard. Siti Tatmainul Qulub has previously conducted studies on the integration of astronomy in islamic astronomy at Islamic Higher Education (PTAI) and Islamic Boarding Schools. She studied in practice at Walisongo State Islamic University (UIN) Semarang and at Lanbulan Islamic Boarding School, Madura. The results obtained are that at the philosophical level, the integration materials and methodologies have been implemented at UIN Walisongo, it's just that the implementation at the strategy level is still not optimal. As for the Lanbulan Islamic Boarding School, integration at the philosophical, material and strategy levels has not yet been seen, it's just that at the methodological level it is quite good, as evidenced by the writing of students' scientific papers based on the methodology of science studies.²

Muslem conducted a study on the problems of students in astronomy learning in Dayah Darul Falah, Syamtalira Aron District, Aceh Regency. He found that there were internal and external factors that also influenced the study of astronomy in Islamic boarding schools, including the learning method factor.³

As for experiments and innovations in astronomy learning, several studies that have been carried out include those conducted by Ahmad Fauzi, et al in their research on innovation in astronomy learning using CODACC learning. He said that the results of the study of astronomy from the cognitive aspect were still not optimal, so innovation was needed. He then formulated CODACC learning (Discovery, Active, Cooperative and Contextual learning) to help students to be able to develop their own understanding.⁴

In addition, Yustika Fatimatuz Zahra also experimented with using e-learning in astronomy courses to improve conceptual understanding and generate critical thinking for students of the Islamic Family Law Study Program at UIN Raden Intan Lampung in

² Siti Tatmainul Qulub, "Integrasi Astronomi Dalam Ilmu Falak Di PTAI Dan Pondok Pesantren," *Al-Qanun: Jurnal Pemikiran Dan Pembaharuan Hukum Islam* 21, no. 2 (2018): 305, <https://doi.org/10.15642/alqanun.2018.21.2.296-318>.

³ Muslem, "Problema Santri Dalam Pembelajaran Ilmu Falak Di Dayah Darul Falah Kecamatan Syatalira Aron Kabupaten Aceh Utara," 146.

⁴ Ahmad Fauzi, "Inovasi Pembelajaran Ilmu Falak Menggunakan CODACC Learning," *Jurnal Edukasia : Jurnal Penelitian Pendidikan Islam* Vol. 14, no. 1 (2019): 158.

trigonometry studies. From the type of research Quasy Experimental Design using pretest and posttest, he took a sample with Cluster Random Sampling. As a result, he found that e-learning had an effect on conceptual understanding and critical thinking.⁵

From the previous literature review mentioned above, the authors have not found any studies related to the integration of theory and practice in astronomy learning at Islamic boarding schools, especially with *al-Murobba'* learning media with locus at Al-Hidayat Islamic Boarding School Demak. Therefore, here the author will discuss and review it and provide assistance with this theme.

B. METHOD

The writer is using *Participatory Action Research* (PAR) method, Which is to participate directly when providing accompaniment so the writer can find out about the conditions and the changes that occur in students before and after that. To find out the changes that occurred, the authors conducted a pre-test first and then a post-test was carried out so that the differences could be known.

C. DISCUSS AND RESULT

a) History of Al-Hidayat Krasak Islamic Boarding School

Al-Hidayat Islamic Boarding School is a Salaf Islamic Boarding School located in Krasak Village, Guntur District, Demak Regency, Central Java. In terms of institutional status, Al-Hidayat Islamic boarding school is registered with the Ministry of Religion of the Republic of Indonesia with NSPP (statistical number of Islamic boarding schools) 510033210047. Until October 2021, there were less than $\pm$ 622 students data, with details of 329 male students and 293 female students. The beginning of this Islamic boarding school was founded by KH. Misbachul Munir in 1968 on the basis of his concern with the lack of religious values in the Krasak area and its surroundings. The area was formerly known as the area which was thick with mystical values which were feared to lead to shirk.⁶

b) Learning at Al-Hidayat Islamic Boarding School

Al-Hidayat Islamic boarding school in its learning process is conventional, namely with the sorogan and bandongan methods, sorogan is a yellow book learning activity where students read the book and then explain its meaning by being listened to by the teacher or kyai. Then the bandongan method is where the kyai reads the meaning and explains the meaning of the yellow book being taught. In general, the curriculum in learning at this

⁵ Yustika Fatimatus Zahra, "*Eksperimentasi E-Learning Pada Mata Kuliah Ilmu Falak Untuk Meningkatkan Pemahaman Konsep Dan Berpikir Kritis Trigonometri Pada Mahasiswa Program Studi Al-Ahwal Al-Syakhshiyah (Hukum Keluarga Islam) Uin Raden Intan Lampung*", *Skripsi*, (Lampung: UIN Raden Intan Lampung, 2021), 98.

⁶ Arina Siti Nur Sa'adah, "Peran Kyai Salaf Dalam Menumbuhkan Sikap Kemandirian Santri Di Bidang Ekonomi (Studi Kasus Di Pondok Pesantren Al-Hidayat Desa Krasak Kabupaten Demak)", *Skripsi*, (UIN Walisongo Semarang, 2012), 43.

Islamic boarding school includes *nahwu, fiqh, Mawaris*, astronomy science, *balaghah, ulumul Qur'an, ulumul hadith*, and *mantiq*.⁷

In the learning process at the Al-Hidayat Krasak Islamic Boarding School for the madrasah aliyah level, there are 3 levels, starting from grade 1, grade 2, and grade 3. Where each level has a different schedule each day. For the first grade level of Madrasah Aliyah, the study of the yellow book was focused on the field of tool science, which do two meetings in one week.

As for the second grade level of madrasah aliyah at the Al-Hidayat Islamic boarding school, the focus of the study is more on the islamic jurisprudence. And at the third grade level at the Al-Hidayat Islamic Boarding School, the focus of the study is more on language and Sufism.

Islamic Astronomy at Al-Hidayat Islamic Boardig School

Islamic Astronomy began to develop at the Al-Hidayat Krasak Islamic Boarding School in 2005 where at that time the son of the boarding school caregiver, KH. Achmad Baedlowi knows the potential in the field of astronomy which is owned by one of the alumni, namely Kyai Achmad Musyafa' who is also a Krasak people. By knowing this potential, KH. Achmad Baedlowi asked him to teach astronomy at the Al-Hidayat Islamic boarding school. After receiving the mandate, Kyai Achmad Musyafa' started teaching astronomy to his students using the books he had previously studied while studying at Al-Falah Ponpes Ploso Kediri, namely the books of *Tibyanul Miqot* and *Sullamun Nairoin*. Then he increased his knowledge of astronomy by taking the blessing from KH. Misbah Magelang uses *Risalah Falakiyah*, thus the *Sullamun Nairoin* book used is replaced with the *Risalah Falakiyah*.⁸

Islamic Astronomy is a branch of science that is known to be a scourge for students who study it because there are many calculations and numbers, therefore Kyai Achmad Musyafa' in teaching it is always accompanied by motivation by instilling a love for astronomy starting from oneself. From the love of astronomy, it motivates him to always develop it. Then to attract the attention of the students in studying astronomy is by creating a class atmosphere that is not flat, sometimes he gives interesting stories for the students so that the students are more enthusiastic in learning astronomy. Kyai Achmad Musyafa' who is also one of the movers of the Demak PCNU Falakiyah Institute said that the purpose of astronomy being taught at the Al-Hidayat Islamic boarding school is to produce cadres who want to revive the values of astronomy, especially in the Demak area.

In the process of learning islamic astronomy at the Al-Hidayat Krasak Islamic boarding school, initially it was only given to third grade students at the Madrasah Aliyah level which

⁷ Rustam Ibrahim, "Eksistensi Pesantren Salaf Di Tengah Arus Pendidikan Modern," *Analisa: Journal of Social Science and Religion* 21, no. 2 (2014): 260.

⁸ Interview with Islamic astronomy teacher at Al-Hidayat Krasak Islamic Boarding School, Kyai Achmad Musyafa' on 11 September 2021 at 22.00 WIB

was taken within one year. In the first six months using the *Tibyanul Miqot* book which studies the beginning of prayer times, calendar calculations, and also Qibla calculations using *rubu 'mujayyab*. Then the next half year using the book *Sullamun Nayyiroid* to learn about the reckoning of the beginning of the lunar month and eclipses. However, after it was felt that the knowledge transfer process was not optimal, the caregiver finally proposed to add astronomy lessons to the second grade student curriculum at the *Madrasah Aliyah* level with the hope that when the third grade was able to develop the knowledge that had been obtained in the second grade as a basis.

In studying astronomy, lesson hours also affect the process of learning astronomy at the Al-Hidayat Krasak Islamic Boarding School. Initially, astronomy lessons were given in the second hour, starting at 10.30 WIB until 11.30 WIB. At noon like this, the students who received this lesson felt less than optimal in absorbing knowledge because the time was too short. This anxiety is not only felt by students but also teachers who are in charge of astronomy. So, because of the short learning time sometimes in conveying the material is still not optimal. Until finally it was decided that for class 2 astronomy lessons were given in the first hour, between 08.00 WIB to 10.00 WIB and for third grade a second hour was given with the consideration that they had received the basic material in astronomy in the previous class.

The obstacles experienced during the process of learning astronomy at the Al-Hidayat Islamic Boarding School were two factors, both internal and external. The internal factor is due to the fact that the human resources of the students are not so qualified to accept the lessons that are categorized as difficult, from the difficulty of receiving these lessons, the spirit of the students decreases. To deal with these obstacles, the teacher emphasizes more on giving motivation about the virtues of astronomy while in the community. With the difficulty of astronomy for students to learn, the target of the teacher in one class does not require all students to be proficient in astronomy.

Meanwhile, the external obstacle in learning astronomy at the Al-Hidayat Krasak Islamic boarding school is the lack of supporting instruments for astronomy learning. In the learning process, only *rubu' mujayyab* is used as an auxiliary instrument for calculating. When entering the early chapter of the lunar month, Kyai Acmad Musyafa' invited the students to carry out lunar observations using a telescope belonging to the LFNU Demak. This activity was carried out to attract students' interest in astronomy which connotes only arithmetic.

The students who study at the Al-Hidayat Islamic boarding school while studying astronomy do not only stop at the learning stage, but also contribute to contributing their knowledge to the surrounding community. This is evidenced by the production of Islamic boarding school calendars that involve students in the process of reckoning at the beginning of the month and the reckonings listed in the calendar column. This calendar preparation activity with students began in 2006. The implementation is by holding meetings outside the classroom forum, where potential students are invited to work on the preparation of this

calendar. In the process of working, the students are given parts that must be calculated and then deposited with the teacher to recheck the results of the calculations before entering the printing press for the next process of calendar publication.

Another contribution made by the students is participating in the *rukyatul hilal* process in the Demak area. The *Rukyatul hilal*, which was originally held in the area of Mbah Mudzakir's tomb, had been running for several years, then in 2021 it was moved to the rooftop of the Demak Hospital, which was carried out with the local Ministry of Religion. In addition to carrying out the rukyatul hilal, the students sometimes also observe the lunar eclipse which is held at the Great Mosque of Demak. This activity is expected to introduce astronomical phenomena and also introduce astronomy to the public. In addition to carrying out the activities mentioned above, the students also contributed to the measurement of the Qibla in the surrounding area.

A Series of Assistance at the Al-Hidayat Islamic Boarding School

The mentoring activity at the Al-Hidayat Islamic Boarding School Demak was carried out for three days starting from September 11-13, 2021 using theoretical and practical schemes. Mentoring activities at the Al-Hidayat Krasak Islamic Boarding School began with an opening ceremony which was held on Saturday, August 28, 2021, which was held from 10.00 WIB to 12.15 WIB. The opening ceremony was attended by representatives of the caretakers of the Al-Hidayat Islamic Boarding School, KH. Muhammad Mujib Ridwan and KH. Ahmad Syarifudin Hidayatullah and also attended by a astronomy teacher, namely Kyai Achmad Musyafa '. After the completion of the event, the activity of delivering material and the practice of integrating astronomy using Al-Murobba' was started by the companion.



Figure 1. The opening of Mentoring Event at Al-Hidayat Krasak Islamic Boarding School



Figure 2. Material for determining the longitude of a place

It can be seen in the picture that the material presented by the Companion is to find out the longitude value of a place by using *al-Murobba'* must know the data from the results of field practice, that is the value of the shadow length at the culmination and the length of the gnomon used. Then the data needed is the equation of time or time averaging which can be accessed in the ephemeris book of the Ministry of Religion which is published every year or through other sources. Then after all the data is ready, continue with the regional culmination calculation to then calculate the formula for determining the longitude of the place.



Figure 3.

Presentation of the Theory of Determination of the Equation of Time

In the delivery of the next material was delivered by Nuril Fathoni Hamas. On the occasion, he delivered material on determining the value of the equation of time by using data from field practice observations using the *Al-Murobba'* celestial instrument.



Figure 18. Material for Determining the Equation of Time

The picture shows the material presented by Nuril Fathoni Hamas about the logic of changing the formula used to determine the value of the equation of time.



Figure 19. Assistance in the Practice of Determining the True Cardinal Directions in the Field

In the implementation of Mentoring activities at the Al-Hidayat Krasak Islamic Boarding School, the assistants in addition to conveying material about the theory of using the *Al-Murobba'* astronomy instrument also carried out practical assistance in the field. One of the implementation of this Mentoring activity is the practice of determining the true cardinal directions as shown in the picture above.

Moch. Ulinnuha, one of companions is explaining how to determine the true cardinal directions using *al-Murobba'* which can be done in four ways, one of which can use the sun's shadow at its culmination. Culmination is the event of the sun being at its highest point during its daily apparent motion. From the culmination event, each object's shadow will show a true north or south direction depending on the declination value at the time the observation is carried out.



Figure 20. Assistance in Qibla Direction Determination in the Field

As in the description of the previous image, one of the assistants is carrying out field practice assistance using the *al-Murobba'* astronomy instrument. In this Mentoring activity, participants are given material about the theory of using *al-Murobba'* and the

implementation of the theory in field observations. It can be seen in the picture that one of the Companions is explaining about determining the direction of the Qibla using the *Al-Murobba'* celestial instrument where in determining the direction of the Qibla, the true direction that has been conveyed must be known.

In determining the Qibla direction using *al-Murobba'* in the field, it is necessary to know the numerical value of the Qibla direction. So here integration between theory and practice is needed. The Qibla direction reckoning theory that has been delivered in class is then implemented in field practice observations by the students accompanied by a mentor.



Figure 21. Mentoring Class Discussion by Facilitator

In carrying out Mentoring activities at the Al-Hidayat Krasak Islamic Boarding School, in addition to mentoring material delivery in front of the class and mentoring field practice, the Facilitators also carry out discussion assistance in class. This class discussion activity is intended so that participants who still do not fully understand the material presented by the facilitator can be discussed with their learning companions in class.

Analysis of Mentoring Results at Pondok Al-Hidayat

To determine the success rate of Mentoring activities carried out at Pondok Pesantren Al-Hidayat Krasak, prior to the delivery of material, both theory and practice, a pretest was carried out for training participants who came from Al-Hidayat Islamic Boarding School students. This pretest activity is intended to determine the level of participants' understanding of the material prior to the delivery of the material by the facilitator or assistant.



Figure 25. Pretest Implementation at the Al-Hidayat Krasak Islamic Boarding School

The pretest activity was carried out after the opening of the Mentoring event, the pretest was held on Saturday 11 September 2021 at 13.00 WIB until 13.30 WIB. This pretest was attended by 15 students from the Al-Hidayat Islamic Boarding School whose background had studied astronomy before. As in the previous explanation, astronomy at the Al-Hidayat Islamic Boarding School in its learning method uses classical books such as *Sullamun Nairoin*, *Tibyanul Miqat*, and *Risalatul Falakiyah*.

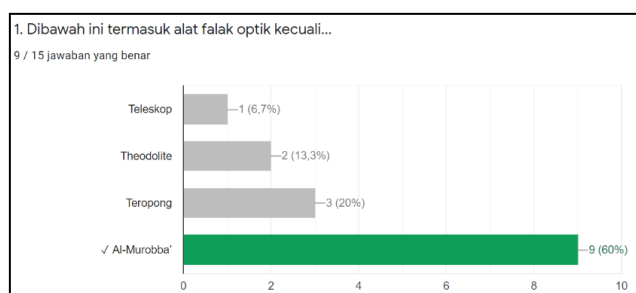
From the pretest activities that have been carried out, the participants' scores are as follows:

No	Nama	Nilai Pre-Test
1	Muslichun	55
2	Abdul Malik Fajar	50
3	Muhamad Chasan	55
4	Rizal Saiful Umam	50
5	M. Misbah	40
6	Ach. Zadid Taqwa	55
7	M. Nur Hidayat	15
8	Khoirul Tamam	35
9	Masruri	30
10	Robait Muttaqi	45
11	Muhajir Mubarak	55
12	M. Zainu Rosikin	50
13	M. Nur Fadlulloh	40
14	Abdulloh Manaf	45
15	M. Zainul Aslam	40

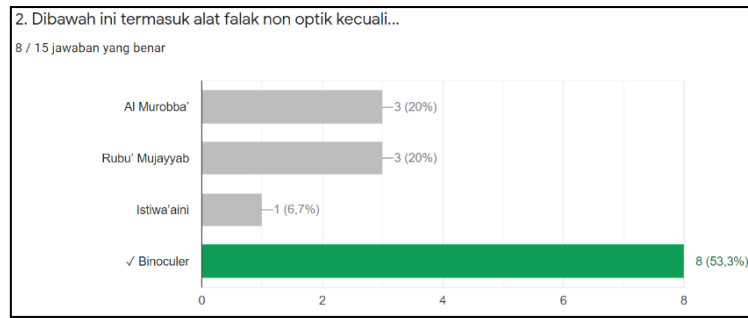
Table 5. Results Pre-Test Value of Al-Hidayat Krasak Islamic Boarding School Participants

From the table of pretest results followed by the training participants, taht is Al-Hidayat Krasak Islamic Boarding School students above, it can be seen that the highest score obtained by the pretest participants was 55 points for four participants. The lowest score was 15 points for one participant, then the average was 44 points and the median value was 45 points.

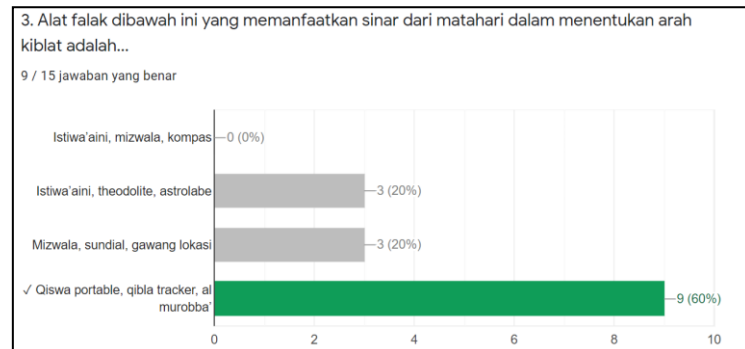
As for the questions tested in the pretest, there were 20 questions. The first theme of the questions tested is about optical and non-optical astronomy instruments listed in numbers 1,2,3, and 6.



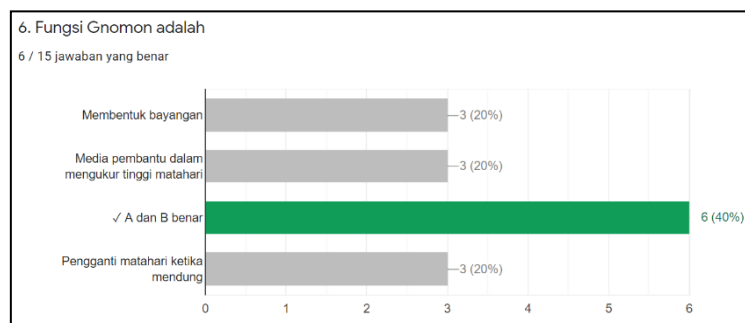
Graph 22. Percentage of Answers to Question Number 1



Graph 23. Percentage of Answers to Question Number 2



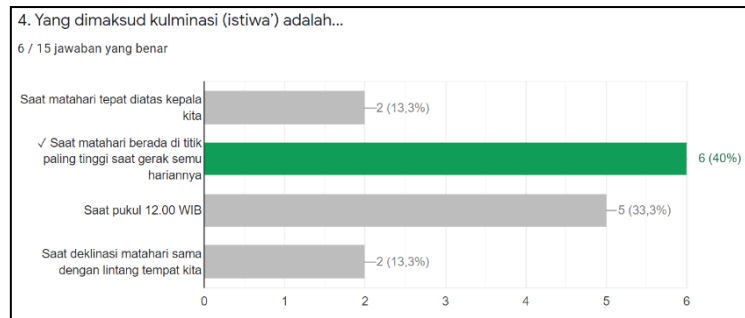
Graph 24. Percentage of Answers to Question Number 3



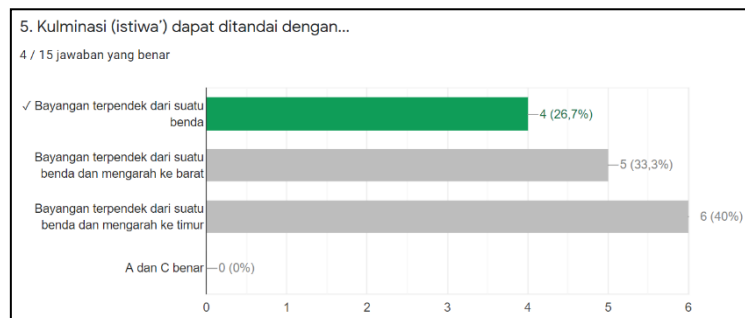
Graph 25. Percentage of Answers to Question Number 6

In several graphs regarding the answers to the astronomy instrument theme above, it can be seen that the majority of answers are correct. This indicates that the level of understanding of the students of the Al-Hidayat Islamic Boarding School on the knowledge of astronomy instruments is quite good. From question number 1 there were 9 participants who answered correctly, number 2 contained 8 participants answered correctly, number 3 contained 9 participants answered correctly, and in number 6 there were 6 participants answered the question correctly. Of these, more than 50% of the participants have understood the development of both optical and non-optical celestial instruments.

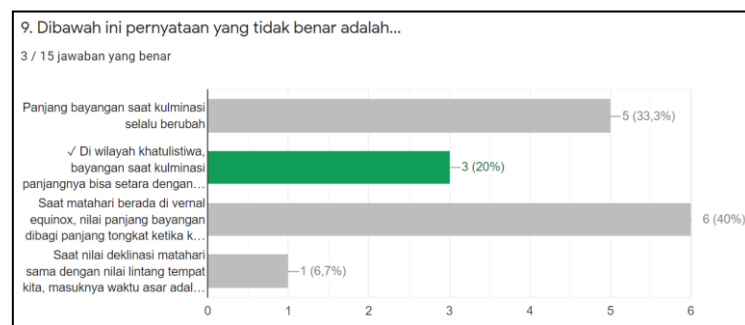
Then the theme in the next pretest is about the culmination or in islamic boarding school terms it is called by *istiwa'*. In this theme there are three questions, namely at numbers 4, 5, and 9



Graph 26. Percentage of Answers to Question Number 4



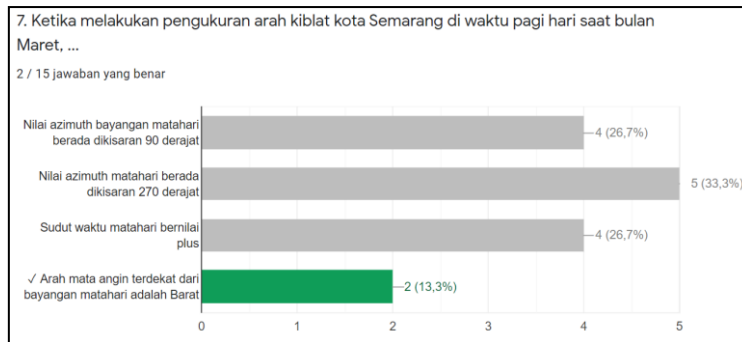
Graph 27. Percentage of Answers to Question Number 5



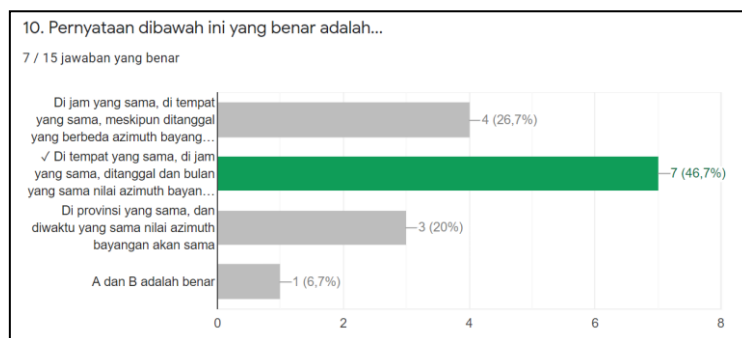
Graph 28. Percentage of Answers to Question Number 9

From the graphs above, we can see that many of the participants answered incorrectly. In question number 4 regarding the definition of culmination, there were still 60% of participants who answered correctly. Then in question number 5 regarding the sign of the culmination event, only 33% of the total participants or only 5 participants had the correct answer. And for question number 9 regarding statements in the field at the equator at the time of the culmination, only 20% of the total participants or only 3 participants had the correct answer. From this, it can be seen that the knowledge of the training participants in the culmination theme is still relatively lacking because to master the culmination material, it is necessary to practice observation and experience in the field.

The third theme of the pretest is about the azimuth of the sun. There are only two questions that contain this theme, which are listed in numbers 7 and 10.



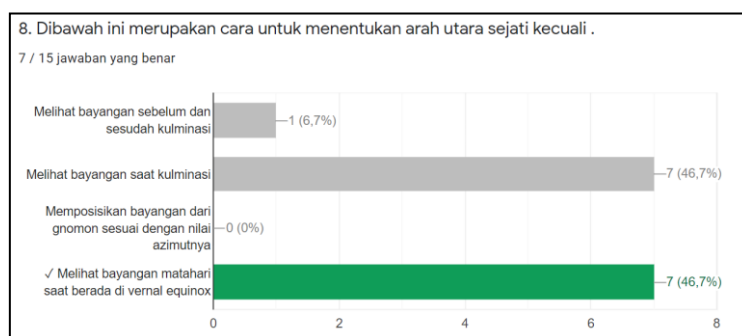
Graph 29. Percentage of Answers to Question Number 7



Graph 30. Percentage of Answers to Question Number 10

From the two graphs above, it can be seen that the percentage of correct answers for number 7 is 13% or only two participants answered correctly. Then in question number 10 there are more than 50% of the participants who answered the question incorrectly. It can be seen that the knowledge of the trainees in terms of solar azimuth is still minimal because to master the material requires practice of observation and field experience.

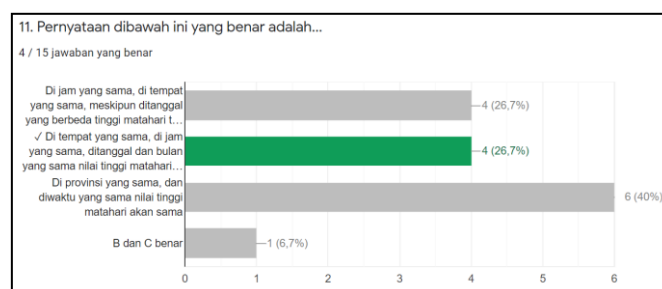
The next theme contained in the pretest is about determining the direction of true north. In this theme there is only one item in number 8.



Graph 31. Percentage of Answers to Question Number 8

From the table, it can be seen that there are more than 50% of participants whose answers are wrong. So that it can be seen that more than half of the participants still do not understand how to determine the true north direction because the material is material that requires practice of observation and experience in the field to be able to master it.

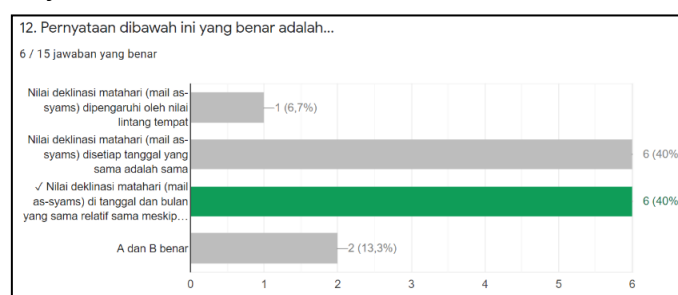
The fifth theme in the pretest question is about the height of the sun. Like the previous theme, this theme is only contained in one item contained in number 11.



Graph 32. Percentage of Answers to Question Number 11

From the graph, it can be seen that only four participants or 26% of the total participants answered the questions correctly. Therefore, it can be seen that the participants who want to take part in the training still do not understand the height of the sun, this is because the theme is a theme related to practice in the field that needs to be done to increase the knowledge and experience of participants regarding related themes.

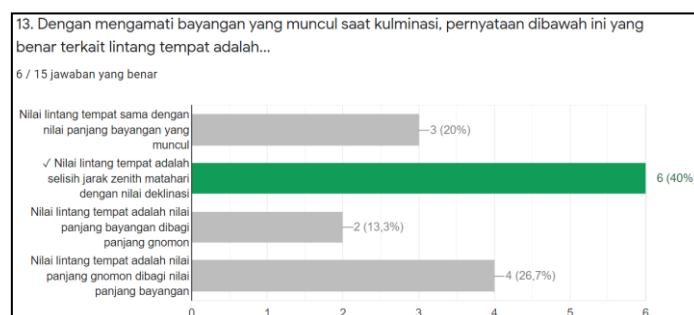
The next theme contained in the pretest is about the sun's declination. Where there is only one item, namely number 12.



Graph 33. Percentage of Answers to Question Number 12

From the graph, it can be seen that only 40% of all participants or only 6 participants answered correctly. This shows that the participants' knowledge of the theory of solar declination is still minimal.

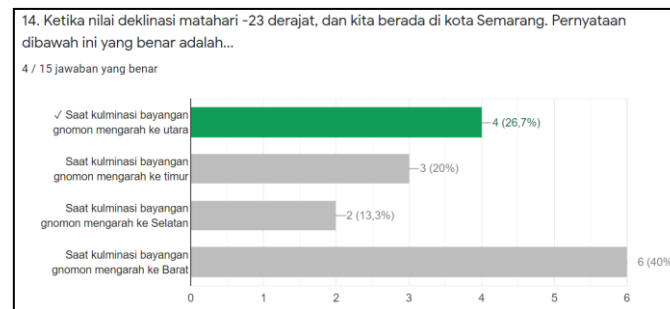
The seventh theme of the pretest questions tested is about the correlation between latitude and zenith distance. This theme is only found in one item in question number 13.



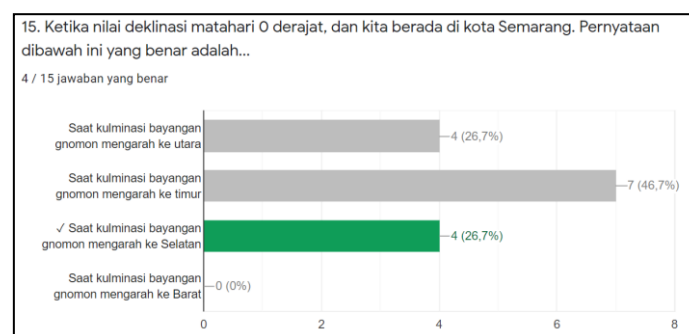
Graph 34. Percentage of Answers to Question Number 13

The graph shows that there are still more than 50% of participants who answered incorrectly. From this, it can be seen that the majority of training participants do not understand the concept of determining latitude using the sun's shadow, this is because mastering the material requires observational practice and field experience to be able to master it.

The theme in the next pretest is about the correlation between the culmination event and the sun's declination value. The theme is contained in two questions contained in numbers 14 and 15.



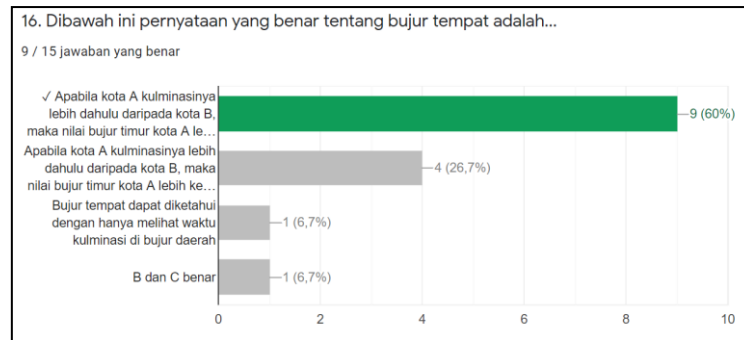
Graph 35. Percentage of Answers to Question Number 14



Graph 36. Percentage of Answers to Question Number 15

From the two graphs above, it shows that more than 70% of all participants chose the wrong answer. From this, it can be seen that the mastery of the training participants knowledge about the correlation between the declination value and the culmination event is still relatively lacking, because this theme is a theme that requires practice in the field to perfect the theory that has been obtained.

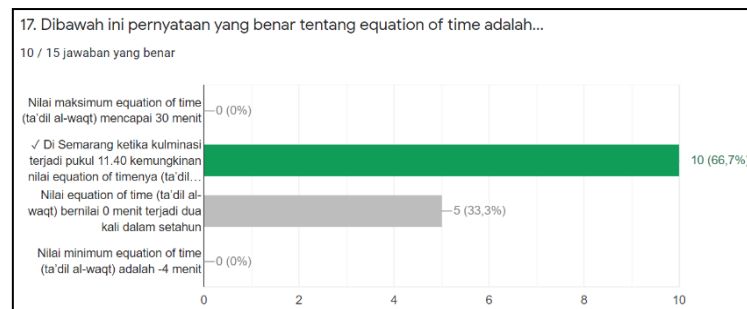
The next theme in the pretest question is the correlation between the culmination event and the longitude value of the place. This theme is contained in only one item in number 16.



Graph 37. Percentage of Answers to Question Number 16

From the graph, it shows that more than 50% of all participants have chosen the correct answer. So it can be seen that the participants' knowledge of the material is sufficient.

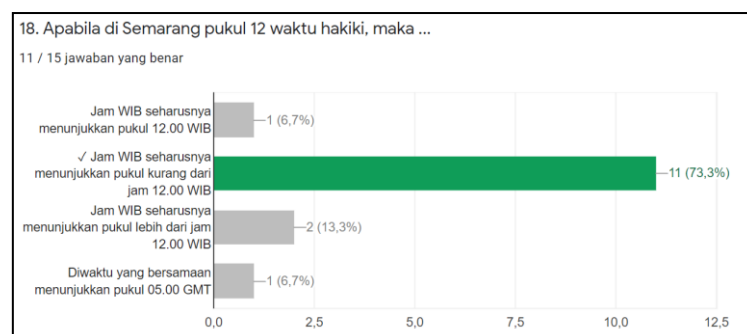
The tenth theme in the pretest is about the equation of time. This theme is only found in question number 17.



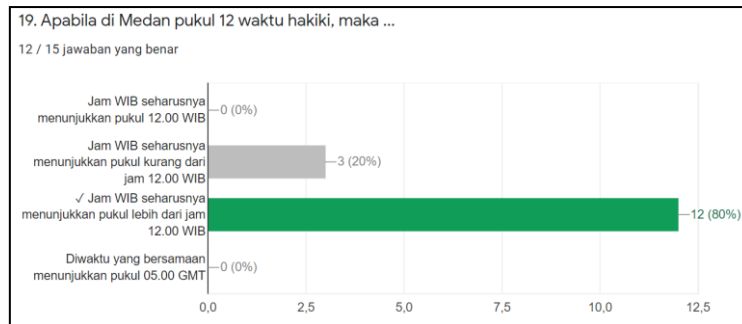
Graph 38. Percentage of Answers to Question Number 17

From the graph, it can be seen that only less than 40% of participants chose the wrong answer. From this, it can be seen that the participants' knowledge of the equation of time theory is quite good.

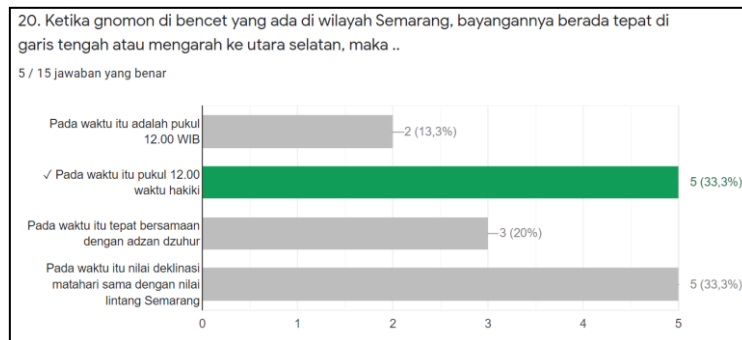
The last theme of the pretest is about the correlation between real time and regional time. Where this theme is contained in three questions at numbers 18-20.



Graph 39. Percentage of Answers to Question Number 18



Graph 40. Percentage of Answers to Question Number 19



Graph 41. Percentage of Answers to Question Number 20

From the graphs above, it can be seen that in numbers 18 and 19, more than 70% of all participants chose the correct answer. This shows that the participants' knowledge of the theory of intrinsic time is quite good. In contrast to number 20, where only 33% of participants chose the correct answer. This is because in this number the questions tested are related to practice in the field.

After the pretest was carried out to measure the ability of the trainees, then learning assistance was carried out both theoretical and practical material for three days starting from September 11-13, 2021. Then at the end of the activity a posttest was carried out, this was done to measure the success rate of mentoring carried out at Pondok Pesantren Al Al - Hidayat Krasak.



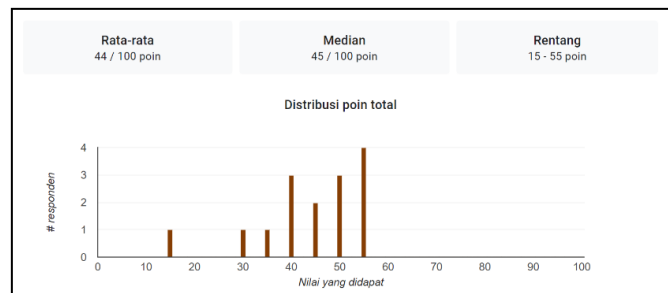
Figure 26. Implementation of the Post-Test at the Al-Hidayat Islamic Boarding School, Krasak

The posttest will be held on September 13, 2021, from 15.00 WIB to 15.30 WIB. The results of the exam show that the participants' scores have increased as shown in the following table:

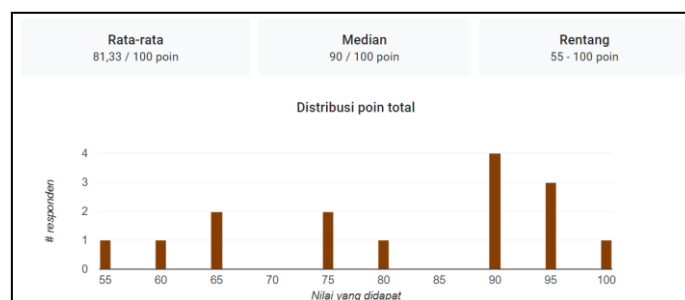
No	Name	Post-Test Score
1	Muslichun	100
2	Abdul Malik Fajar	65
3	Muhamad Chasan	95
4	Rizal Saiful Umam	65
5	M. Misbah	95
6	Ach. Zadid Taqwa	90
7	M. Nur Hidayat	90
8	Khoirul Tamam	95
9	Masruri	55
10	Robait Muttaqi	75
11	Muhajir Mubarak	80
12	M. Zainu Rosikin	90
13	M. Nur Fadlulloh	60
14	Abdulloh Manaf	90
15	M. Zainul Aslam	75

Table 6. Results Post-Test Scores of Al-Hidayat Krasak Islamic Boarding School Participants

From the table, it can be seen that the highest score of participants after Mentoring activities was carried out reached 100 points and the lowest score was 55 points.



Graph 41. Data on Pretest Results at Al-Hidayat Islamic Boarding School Krasak



Graph 41. Data on Post-Test Results at Al-Hidayat Islamic Boarding School Krasak

Two graphs above show an increase in test scores after the mentoring process. From this, it can be a measure of success in the Mentoring activities that have been carried out where in the exams carried out before the Mentoring activities, the highest score obtained by the participants was only 55 points then after the Mentoring was carried out the highest score achieved by the participants reached 100 points. Then the lowest score obtained also experienced an increase which was initially only 15 points after the Mentoring was carried out to 55 points. And the average value has almost doubled from the previous 44 points, increasing to 81.33 points.

Types of Theoretical Questions		
Number of Questions	Pre-Test	Post-Test
1	60%	86%
2	53%	86%
3	60%	86%
12	40%	93%
16	60%	86%
17	66%	73%
18	73%	86%
19	80%	73%
Total	492.00%	669.00%
Average	62%	84%

Table 7. Percentage of correct answers by type of theory questions

Types of Practice Questions		
Number of Question	Pre-Test	Post-Test
4	40%	93%
5	26%	86%
6	40%	93%
7	13%	73%
8	46%	66%
9	20%	80%
10	46%	60%
11	26%	73%
13	40%	80%
14	26%	73%
15	26%	80%
20	33%	93%
Total	382.00%	950.00%
Average	32%	79%

Table 8. Percentage of correct answers by type of practice questions

The two tables above show the percentage of answers from all participants for each question which are grouped by type of questions that lead to theory or practice. In the first table regarding the percentage of participants' answers on the type of theory questions, the difference between the pretest and posttest results is not too far because the participants' knowledge of theory before participating in Mentoring activities is quite good.

Then the second table contains the percentage of correct answers from all participants on questions related to field practice. From the table, it is clear that a significant increase occurred in all questions, this indicates that the participants' knowledge of field practice has increased. Apart from that, the table also indicates that the assistance carried out can be said to be successful. The mentoring carried out previously contained theoretical material, then put the theoretical results taught in class directly into the field.

Result of Accompaniment

From the service that has been carried out, with Bloom's taxonomy analysis, the results of the service are obtained from 3 aspects as follows:

1. Cognitive

From the cognitive aspect, participants can know, understand, analyze and explain and practice theories related to planar triangles, distance solar zenith, culmination, latitude, longitude, sun declination, equation of time, time, true cardinal directions, Qibla direction and localizing rukyah objects. This increase in cognitive aspects is at least reflected in the increase in post-test results compared to pre-test and the ability to explain and practice during Mentoring at Pondok Al-Hidayat Demak.

2. Psychomotor

From the psychomotor aspect, participants have the skills to observe the culmination time, determine the latitude, longitude of the place, the declination of the sun, the equation of time, determine the actual time and area and localize the object of rukyah. This is a new skill for them by utilizing al-Murobba' media.

3. Affective

From the affective aspect, it appears that there is an increase in the participants' enthusiasm for learning both in class and in practice. This is reflected in the active involvement and participation of participants during both theoretical and practical discussions. Even the seriousness and enthusiasm of these participants was also reflected during the break time. They are still active in discussing with the facilitators or assistants outside the specified material delivery hours.

D. CONCLUSION

From the description above, it can be concluded that with the integration of theory and practice in learning astronomy at Al-Firdaus YPMI Islamic Boarding School using al-Murobba' learning media, there is a development of cognitive, psychomotor and affective aspects of students.

- 1) From the cognitive aspect, the average value of the santri which was originally 57.5 during the pre-test, increased by 65% to 95. Meanwhile, the scores that often appeared in the range of 50 during the pre-test increased by 100% to 100 during the post-test and ranged from the value which was originally only in the range of 35 - 90 increased to in the range of 75 - 100. From the cognitive aspect, it can be seen that the ToT students participating in the Al-Firdaus YPMI Islamic Boarding School can not only understand the material well but can also analyze and explain the material in the school. Mentoring forum at Al-Hidayat Islamic Boarding School Krasak Temuroso Demak
- 2) From the psychomotor aspect, it can be seen that the skill development of the Al-Firdaus YPMI students can not only practice in the field determining the true cardinal directions, Qibla direction, latitude and longitude of the place, the zenith distance of the Sun , culmination, height of celestial bodies as well as the actual time but also can accompany and direct other participants when practicing in the field in the Mentoring forum.
- 3) From the affective aspect, the development of participants who are serious in exploring theory and practice is not only during learning hours, but also continues outside the predetermined hours.

E. ACKNOWLEDGMENT

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