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IMPLEMENTATION OF COMMUNITY EMPOWERMENT FROM THE PERSPECTIVE OF THE QUR'AN IN BOJONG JENGKOL VILLAGE, CIAMPEA DISTRICT, BOGOR REGENCY, WEST JAVA PROVINCE

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ABSTRACTS

Poverty is still an unresolved problem. The low level of education is the cause of the lack of knowledge and skills possessed by the community, so that the community is helpless. This community service aims to provide knowledge and strengthen the role of the community in empowering each other in Bojong Jengkol Village, Ciampea District, Bogor Regency, West Java Province. The method used in this research is a participatory and collaborative approach from local communities. Data was obtained through interviews, observation and documentation studies. The results of this research show that community empowerment needs to be carried out as indicated in the Qur'an so that people can change their behavior and get a better life. It is hoped that the results of this research can help the government and society in improving the quality of life both in terms of education, economics and social strata.

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A. INTRODUCTION

Poverty is still an unsolved problem in developing countries, including Indonesia. According to data from the Central Statistics Agency (BPS), the number of poor people in March 2023 was 25.90 million people or as much as 9.36% of the total population of Indonesia (<https://www.bps.go.id/id/pressrelease/2023/07/17/2016/profil-kemiskinan-di-indonesia-maret-2023.html>, accessed on 12/03/2024 at 09.14). Poverty is influenced by the level of education of the community. In fact, education graduation in Indonesia is relatively low. Data from the Central Statistics Agency (BPS) shows that the education level of the majority of Indonesia's population aged 15 years and above has reached 9 years of compulsory education or graduated from junior high school/equivalent or above. The most educational graduates came from high school/equivalent with a percentage of 30.22% in March 2023. The second most are elementary school graduates/equivalent, with an achievement of 24.62%. Followed by junior high school level / equivalent as much as 22.74%. Meanwhile, universities accounted for only 10.15% in March 2023. In addition, the percentage of those who did not graduate from elementary school/equivalent and had never attended school was quite high, at 9.01% and 3.25%, respectively (<https://www.bps.go.id/id/publication/2023/11/24/54557f7c1bd32fi87f3cdab5/statistik-pendidikan-2023.html>, accessed on 12/03/2024 at 09.37). A relatively low level of education can increase the unemployment rate.

Seeing this fact, community empowerment programs need to be carried out. Although it does not significantly reduce the existing poverty rate, empowerment is an effort to change people's behavior for the better, so that the quality and welfare of life gradually increases. This program cannot happen on its own, but is accompanied by the participation and active role of all elements, including the community itself as empowerment actors.

The task of empowerment actors is to encourage and create individuals and communities to be able to change behavior towards independence and empowerment. This change in behavior includes aspects of knowledge, attitudes, and skills that are useful for improving their quality of life and well-being (Oos M. Anwas, 2014).

The Qur'an as a guideline for Muslims has given a signal for people to change their helplessness, as in QS. Ar-Ra'du verse 11, the prohibition of laziness in QS. An-Nisa verse 142, the recommendation to seek a livelihood in QS. At-Taubah verse 105, and the recommendation to work together in goodness in QS. Al-Maidah verse 2. As well as other gestures that show the empowerment of individuals and communities to have a better life.

Based on the above background, research on community empowerment from the perspective of the Qur'an and its implementation is relevant to be carried out. It is hoped that this research can provide a better understanding of the importance of community empowerment that has been hinted at in the Qur'an, as well as provide solutions and real contributions to changes in community conditions, especially in places where community service is carried out, and generally in various regions. It also makes a positive contribution to the development of science.

1. Community Empowerment

Empowerment according to language comes from the word *daya* which means power, process, method, act of empowerment (Language Center of the Ministry of National Education, 2002). The word *daya* in Arabic is called "*al-Quwwah*". The Qur'an mentions "*al-Quwwah*", in its various variants, 33 times (Muhammad Fuad Al-Baqi'). In English, it is called "empower" which according to Hatta Abdul Malik quotes the Cornell University Empowerment Group in Sleeby, saying that empowerment is: "*A deliberate and continuous process centered in the life of the local community, including: mutual respect, critical reflection, caring and group participation, through which people who feel they lack a common share of valuable resources become gain greater access to obtain and control these resources*" (Hatta Abdul Malik, 2012).

Empowerment is an effort to empower and strengthen the weak and disadvantaged so that there is a balance (Jim Ife, 1995), by encouraging, motivating and raising awareness of their potential and trying to develop it. Furthermore, these efforts are followed by strengthening the potential or power possessed by the community itself (Kartasmita, 1996). Communities that are categorized as weak in terms of economic and educational aspects, including marginalized and marginalized communities, need to be empowered as an effort to improve their ability to express their opinions, participate, negotiate, influence others, meet their needs, make their choices, and manage their community institutions responsibly for the sake of improvement (Oos M. Anwas, 2014). Community empowerment by Sumodiningrat is defined as the ability of individuals who are compounded with the community in building the empowerment of the community concerned (Totok Mardikanto and Poerwoko Soebiato, 2017).

While the meaning of society in English is called "society" from the word "socius" which means friend. The word "community" comes from the Arabic language, namely "shirk" which means to get along or in scientific language interaction. Another definition, society is the unity of human life that interacts according to a certain system of customs that is continuous, and which is bound by a sense of common identity. Continuity is the unity of society that has four characteristics, namely: 1) Interaction between its citizens, 2) Customs, 3) Continuity of time, 4) A strong sense of identity that binds all residents (Koentjaraningrat).

Conceptually, community empowerment is an effort to increase the dignity and dignity of people who are unable to escape from the trap of poverty and underdevelopment. So in other words, empowering is enabling and establishing a community (Koentjaraningrat).

Community empowerment is a process in the framework of trying to strengthen what is usually called *community self-reliance* or self-reliance. In this process, the community is assisted to make an analysis of the problems faced, assisted to find alternative solutions to the problems, and shown strategies to utilize various abilities (Huraerah Abu, 2011).

The main principles in the development of the concept of community empowerment according to Drijver and Sajise are five types, namely;

1. Bottom up approach: in this condition, the management and stakeholders agree on the goals to be achieved to then develop ideas and several activities step by step to achieve the goals that have been formulated previously.

2. Participation: where every actor involved has power in every phase of planning and management
3. The concept of sustainability: is the development of partnerships with all levels of society so that sustainable development programs can be accepted socially and economically
4. Integration: i.e. policies and strategies at the local, regional and national levels.
5. Social and economic benefits: part of the management program (Ita Ulumiyah, et al).

In carrying out empowerment, it is necessary to do it through various approaches. The application of the empowerment approach can be carried out through the 5Ps, namely enablement, strengthening, protection, support, and maintenance, with the following explanation:

1. Possibility; creating an atmosphere or climate that allows the potential of the community to develop optimally. Empowerment must be able to free the community from cultural barriers and structures that hinder
2. Strengthening; strengthen the knowledge and ability of the community to solve problems and meet their needs. Empowerment must be able to develop all the abilities and confidence of the community that supports their independence.
3. Protection; protect the community, especially weak groups, from being oppressed by strong groups. Avoid unbalanced competition between the strong and the weak, and prevent the exploitation of the strong against the weak. Empowerment must be directed towards the elimination of all kinds of discrimination and domination that does not benefit the small people
4. Support; provide guidance and support so that the community is able to carry out their roles and life tasks. Empowerment must be able to support the community so that it does not fall into a position that is increasingly weak and marginalized
5. Maintenance; maintaining conducive conditions so that there is a balance in the distribution of goods between various groups in society. Empowerment must be able to ensure harmony and balance that allows everyone to obtain an agreement to strive (Oos M. Anwas, 2014).

In addition to worldly achievements such as ownership of property, vehicles, decent clothing, and housing, community empowerment must also include faith and Islamic targets, such as monotheism (creed), worship and morals (personality) (Idris). In line with that, according to Sayyid Qutb, community development that only emphasizes the economic aspect will lead to the destruction of nature and humans or dehumanization (Sayyid Qutub, 1998).

2. Signals of Community Empowerment in the Qur'an

In the Qur'an, there are several verses that call for empowerment programs and social status improvement, including:

- a. QS. Ar-Ra'du verse 11: The gesture changes the condition of its non-existence

لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ

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"For him (man) there are (angels) who accompany him in turn from the front and behind him who guard him at the command of Allah. Indeed, Allah does not change the condition of a people until they change what is in them. If Allah wills evil against a people, no one can resist it, and there is no protector for them but Him."

b. QS. An-Nisa verse 142: A sign not to be lazy

إِنَّ الْمُنَافِقِينَ يُخَدِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَىٰ يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا

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"Indeed, the hypocrites want to deceive Allah, but Allah repays their deception (by allowing them to dissolve in their deception and deception). When standing up for prayer, they do it lazily and mean riya in front of humans. They do not remember Allah, except very little."

c. QS. At-Taubah verse 105: A gesture to work and earn a living

وَقُلْ اْعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

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"Say (Prophet Muhammad), "Work! Then Allah, His messengers, and the believers will see your work. You will be returned to the One who knows the unseen and the real. Then, He will tell you what you have been doing."

d. QS. Al-Maidah verse 2: A gesture to help each other in kindness

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آمِينَ الْبَيْتِ الْحَرَامَ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

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"O you who believe, do not violate the sharia (purity) of Allah, do not (violate the honor) of the haram months,¹⁹⁴ do not (disturb) hadyu (sacrificial animals) and qalā'id (sacrificial animals that are marked), and do not (disturb) the visitors of Baikalharam while they seek the bounty and pleasure of their Lord!¹ When you have tahalul (completed ihram), hunt (if you wish). Do not have hatred for a people, for they hinder you from the Masjid al-Haram, encourage you to go beyond the limit. Help you in virtue and piety, and do not help in sin and enmity. Fear Allah, indeed Allah is very heavy with His torment".

e. QS. Al-Hujurat verse 10: A gesture to maintain brotherhood

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ^٤

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"Indeed, the believers are brothers, so make peace with your two brothers and fear Allah so that you may be merciful."

f. QS. Al-Hujurat verse 13: A gesture to get to know each other

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

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"O man, indeed We have created you from a man and a woman. Then We made you nations and tribes so that you might know one another. Indeed, the noblest among you in the sight of Allah is the most righteous. Indeed, Allah is All-Knowing and All-Knowledgeable".

g. QS. Ali Imran verse 92: Gestures to optimize wealth

لَنْ تَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

Translate Ministry of Religion 2019

"You will never attain virtue (perfect) until you give away some of the treasures you love. Whatever you instruct, indeed, Allah is Knower of it."

h. QS. Ali-Mujadilah verse 11: Gestures for acquiring education and skills

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

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"O you who believe, when it is said to you, "Give space in the assemblies," be open, and Allah will surely give you space. When it is said, "Stand up," stand up. Allah will

undoubtedly raise up those who believe among you and those who are given some degree of knowledge. Allah is very careful about what you do."

C. RESEARCH METHODS

The methods used in this community service report are as follows:

1. Participatory Approach

Participation means "to take part", or according to Hoofsteede "*The Taking Part in one or more phase of the process*" (participation) means taking part in a stage or more of a process (Khairuddin, 1992). Mubyarto defines participation as the willingness to help the success of each program according to everyone's ability without sacrificing one's own interests (Taliziduhu Ndraha, 1987).

In this approach, researchers and community service teams act as facilitators to provide insight and assist the community in formulating service programs to be carried out. Through active community participation, it is hoped that this service program can run more effectively and obtain optimal results.

2. Literature Studies

Literature study is a series of activities related to methods of collecting library data, reading and taking notes, and managing research materials (Mestika Zed, 2003).

Literature studies were conducted to gain a better understanding of community empowerment from the perspective of the Qur'an. Literature studies are also carried out to obtain information about the efforts that have been made by the government and related organizations in community empowerment.

3. Focus Group Discussion (FGD)

Focus group discussion is a focused group discussion in which there is a focus of a problem or a clear topic to be discussed together (Module I. Material 3A. 1992). FGD was conducted with the local community to discuss the concept of community empowerment. FGD was also conducted to discuss the problems faced by the community and solutions to overcome them.

4. Training and Workshop

Training and workshops are carried out to provide knowledge and skills to the community as a form of community empowerment. This training and workshop is expected to provide benefits and become a valuable provision for better conditions.

5. Monitoring and Evaluation

Monitoring and evaluation are carried out to evaluate the results of this service program and provide feedback to the community. Monitoring and evaluation are also carried out to find out whether this service program has succeeded in achieving its goals and how this service program can be improved in the future.

D. RESULTS AND DISCUSSION

In the implementation of this community service program, several activities were carried out such as counseling, workshops, teaching, and focus group discussions

(FGD). Counseling activities were carried out to provide an understanding of the concepts and principles of Qur'anic preventive community development and how the Qur'an provides solutions to overcome social problems in society. Meanwhile, workshops and FGDs were carried out to provide a more interactive discussion and learning space to the community.

The theme carried out in this program is "Developing Community Potential Through MSME Empowerment, Health, and Increasing Awareness of Religious Education in Ciampea District, Bogor Regency". In the implementation of this activity, the community was very enthusiastic and gave a positive response to every activity carried out. In addition, the community is also directly involved, and actively supports every activity and event held.

1. Objective Conditions at Community Empowerment Locations

a. Geographical Conditions

Bojong Jengkol Village is located in Ciampea District, Bogor Regency, West Java Province. This village has a village code 3201152004 and has an area of 212 hectares. Bojong Jengkol Village has geographical coordinates located at longitude 106.707699 and latitude -6.588038. The village is located at an altitude of 150 meters above sea level.

b. Demographic Conditions

The population of Bojong Jengkol Village reached 9,895 people, consisting of 4,980 men and 4,915 women. This village is divided into 2 hamlets, has 12 RWs and 35 RTs. The administrative boundaries of the Bojong Jengkol Village government are as follows:

1. Northern boundary : Benteng Village
2. Southern boundary : Cinangka Village and Cinangneng Village
3. Eastern boundary : Cihideung Udik Village
4. Western boundary : Tegal Waru Village

c. Religious Conditions

Religion has an important role in society as a moral and ethical foundation that shapes individuals and society, unites people with common beliefs and practices, creates social solidarity and strengthens the values of togetherness. The religious condition in Bojong Jengkol village can be said to be very good because there are recitations and ta'lim assemblies for women which are routinely held every week on Thursdays and Fridays.

d. Educational Conditions

Bojong Jengkol Village has six PAUD (Early Childhood Education) and Kindergarten (Kindergarten) units that provide early education to children in this village. In addition, precisely in Cikiray Village there is an elementary school (elementary school) which is an educational support facility for children. In addition to formal education support facilities, there are also non-formal education support facilities in the form of TPQ which operates every day in the afternoon and evening, this TPQ is intended for children starting from an early age to stepping on junior high school equivalent. There is also a pesantren provided in Cikiray Village as a facility for those who want to further deepen their religious knowledge.

e. Youth Conditions

In terms of youth, in Cikiray Village RW 07, Bojong Jengkol Village, a Youth Organization has been formed since 2022 until now. The number of members in the youth organization consists of approximately 20 youths who are members of 2 RTs. Although there is a Youth Organization in this village, in fact the activities are quite passive due to the busyness of the youth which makes coordination difficult. In addition to the Youth Organization, in Cikiray Village there are sports organizations, namely the Football Club and the Silat Club. In these two sports clubs, one of them, the Silat Club, has won the provincial level competition as 2nd place. There is also a Badminton Club that routinely conducts training every Sunday night on the Badminton court which is provided as a supporting facility.

f. Health Conditions

Health services in Bojong Jengkol Village are quite good. There are 12 posyandu units that provide health services to the community. In addition, posyandu inspections are carried out once a week with one of the flagship programs, namely PMT (Supplementary Feeding) and non-communicable disease examinations. Health workers in Bojong Jengkol Village are divided into:

1. Medical: 2 GPs
2. Nursing: 3 midwives and 1 nurse
3. Community participation: 3 trained maternity shamans, 3 clinics, 6 doctor practices and 1 maternity home.

g. Socio-Economic Conditions

The population growth in Cikiray Village, Bojong Jengkol Village affects the main sector of his livelihood. In the past, the agricultural sector was one of the main activities in this village besides trade. However, as time went by, most of the population preferred to trade and set aside the agricultural sector. As a result, the agricultural sector began to be abandoned and few are still in the field. Based on the presentation from Mr. Awalludin Ma'rifatullah as a village in Bojong Jengkol, this year coordination is being held from the village to again advance agriculture in Bojong Jengkol village with a program of 100 polybags of rice seeds in each house as an effort to balance and meet the food needs of the community.

h. Government Conditions

To serve the people of Bojong Jengkol village, an employee organizational structure was formed within the Bojong Jengkol village government in 2020-2024, which is as follows:

It	Position	Sum	Information
1.	Village head	1	Active
2.	Village Secretary	1	Active
4.	Head of Affairs	3	Active
5.	Section Head	3	Active
6.	Staff	2	Active
7.	Hamlet Head	2	Active
8.	Chairman of RW	12	Active
9.	Chairman of RT	35	Active

i. Cultural Conditions

Indonesia has a growing cultural diversity, especially in language, religion, food menu, activities, and others. In Bojong Jengkol Village, the cultural diversity exists as follows:

1. The languages used by the residents of Bojong Jengkol Village are Indonesian and Sundanese
2. The religiosity of the residents is a routine recitation every Thursday, Saturday, and Sunday with the majority of the villagers being Muslims
3. The food menu in the village is usually in the morning there are many stalls that sell nasi uduk, lontong sayur, and ketoprak. Many also sell rujak. The menu during Eid is usually chicken opor, rendang, chicken satay, and vegetable ketupat. Usually there are also many who sell tutut
4. The activities of residents are usually working in the morning, the majority of the population works as employees. Once a week there is always community service, sometimes cleaning the mosque, sometimes also cleaning the surrounding environment and every week there is always a football event held by the youth and every night there is always a patrol schedule that is routinely carried out every night.

2. Activity Description

Community empowerment implementation activities in Bojong Jengkol Village, Ciampea District, Bogor Regency generally ran smoothly. There are three areas of work that are implemented, from each of these fields, the program design is formulated, including:

1. Religious Field

- a. Teaching TPQ in Bojong Jengkol Village, precisely in Cikiray Village, RT 01, which is held six days a week, from Monday to Saturday.
- b. Discussing religion and matters related to adolescents with the youth of RMJ (Mosque Youth) at study activities every Sunday night.
- c. Conducting Tahfiz Teaching, Daily Prayers, Selected Hadiths and Siroh Nabawiyah to TPQ students.
- d. Holding the distribution of the Qur'an and Iqro to several mosques and TPQ in the Bojong Jengkol Village area.

- e. Holding a call to prayer competition, coloring calligraphy, Speech with TPQ students.
- f. Organizing the distribution of the Qur'an and Iqra to orphans.

2. Social and Economic Field

- a. Holding a TPQ cleanup in the Kampung Cikiray RW 07 area.
- b. Holding the distribution of food and drinks (Friday Blessings) to Friday prayer worshippers at the Nurul Hikmah Mosque.
- c. Holding the distribution of hygiene kits in several TPQs in Cikiray Village RW 07.
- d. Holding an orphan compensation activity in Cikiray Village RW 07.
- e. Holding a cheap bazaar, where people in Bojong Jengkol Village can buy some goods at low prices as a result of the giving of several donors, then the results of the cheap bazaar.
- f. Holding training on body management for residents of Bojong Jengkol Village.

3. Community Education

- a. Conducting religious studies and seminars that discuss adolescent association with STAI Al-Hidayah student fillers or speakers once a week
- b. Holding socialization of BPJS registration through the Mobile JKN application and the BPJS independent village innovation program in Bojong Jengkol Village.

4. Health Sector

- a. Holding a free honey distribution to children in Bojong Jengkol Village.
- b. Holding a healthy food distribution to children in Bojong Jengkol Village.

E. CONCLUSION

The community service activity focuses on the role of the community in empowering other communities. The activity was carried out in Bojong Jengkol Village, Ciampea District, Bogor Regency, West Java Province. In the report, several things can be concluded as follows:

1. Community service activities are carried out to increase public understanding of the principles of community empowerment from the perspective of the Qur'an. This aims to increase awareness and concern for conditions in the family and community environment.
2. The activities carried out include counseling, teaching, training, and workshops involving community leaders, scholars, and parents of students. The activity was carried out with a friendly and easy-to-understand approach by the community.
3. The results of this activity can be seen from the increase in community participation in the empowerment program.

In the overall report, it can be concluded that this community service activity has succeeded in increasing public awareness and concern for the family environment and society. This activity also succeeded in increasing community participation to empower each other.

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