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COMMUNITY EMPOWERMENT AND IMPROVING THE QUALITY OF ISLAMIC RELIGIOUS EDUCATION IN CILONGOK DISTRICT, BANYUMAS REGENCY IN KARANGLO VILLAGE, CILONGOK DISTRICT, BANYUMAS REGENCY, CENTRAL JAVA PROVINCE

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ABSTRACTS

Religious education is crucial in shaping character and morality, yet challenges like limited facilities, a lack of qualified teachers, and low public awareness hinder its quality in Karanglo Village, Cilongok District, Banyumas. Community empowerment emerges as an effective solution to address these issues. This research explores community-driven efforts to improve religious education in Karanglo, aiming to provide recommendations and strategies for strengthening public involvement and enhancing educational effectiveness. Participatory methods are employed, engaging the community in planning, implementing, and evaluating programs. Activities include training, curriculum development, and continuous monitoring to achieve sustainable improvements. These initiatives have positively impacted local religious education, inspiring broader efforts to empower communities and improve education quality in other regions.

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A. INTRODUCTION

Data from the Ministry of Religious Affairs shows that there are still quite a lot of school students who cannot read the Qur'an. The number of Indonesian Muslims who cannot read the Quran; is still very high. According to the results of the 2018 national census data of the Central Statistics Agency (BPS), 53.57% of Indonesian Muslims cannot read the Qur'an. (Mulyana, 2021)(Adnan, 2022)

Fashalsyah admitted that when conducting the Al Quran reading and writing test to Muslim elementary and junior high school children, there were still some who were not fluent and could not read the holy book. (Lantara, 2023) . Around 70 percent of junior and senior high school students living in the Jember city area cannot recite or read the Qur'an. The data was the result of Mochammad Chotib's research on junior high and high school students living in urban and rural areas in Jember Regency. (Arta, 2023)

Community empowerment is a development process that makes people take the initiative to start the process of social activities in improving their own situation and condition. Community empowerment can only occur if the community itself participates. So in essence, the keywords of empowerment include: *the development process, the community takes the initiative, improving the situation of their own condition.*

In other words, the success of community empowerment programs or activities is not only determined by the party who carries out the empowerment, but also by the active party who is empowered to change the situation and conditions for the better than before. (Maryani & Nainggolan, 2019)

It can be concluded that community empowerment is an activity in improving and improving a condition that is felt to require better alternatives, methods, and methods. In improving themselves, of course, adequate knowledge, skills, and attitudes are needed in dealing with their problems.

Karanglo Village, Cilongok District is one of the villages in Cilongok District with a medium and developing economy. There have been quite a lot of developments in the world of education, especially Islamic religious education. But the quality of the existing education is still far from the standard that should be achieved. As in certain lessons, low student interest, teachers who are still not standardized, and science that is still not well systematized, this is a serious obstacle.

Al-Hidayah Islamic Religious College in this case feels called and responsible in realizing the main tasks of the Tri Dharma of Higher Education, which include education and Community Service. The targets in empowering the village community by the STAI Al-Hidayah Community Service team are the community in Karanglo Village, Cilongok District, Bogor Regency, West Java Province which consists of: (1) the general public, (2) Karanglo Village Government Apparatus, and (3) children as the next generation for the future of the community.

The objectives to be achieved in the implementation of Community Service include: (1) The realization of the active participation of the STAI Al-Hidayah Bogor Academic Community in solving problems in the community. (2) Fostering and developing religious social life in the community. (3) The formation of undergraduate candidates as the successor of development who better appreciate and understand the social problems of religion in society. (4) These activities are expected to equip students in overcoming all social and religious problems they face.

The setting of goals that have been listed above is very important to make meaningful changes in improving the quality of community education. Because if a program is not made a goal in it, it will only go around and be very useful. The existence of goals will provide the direction of a program and can achieve maximum benefits

This article aims to describe the results of Community Service activities regarding community empowerment programs in Karanglo Village, Cilongok District as a center for community empowerment by prioritizing religious and social programs. Improving the quality of the community through the implementation of the Community Service program. Through this empowerment program, we hope to help solve community problems that are the target of Community Service activities.

B. METHOD

The methods used in Community Service activities in Karanglo Village include:

1. Observation

This observation method was carried out to record 3rd grade students about Literacy (CaLis) skills. Data analysis is carried out by reducing the data that has been collected. (Cahyono & Ardhyantama, 2020)

2. Lectures

This method combines audio visuals through videos on how to learn to write and read and also provide hands-on material.

3. Practice with learning in the classroom

This practice method is carried out after we 3rd grade students who are active are 22 students and make observations, where for students whose literacy skills are still lacking there are 11 students and 1 student who recognizes literacy (CaLis) will have special needs, these 11 students are united and given a separate class from friends in a room so that the learning process of other students whose literacy skills are taught is more comfortable and runs by writing It's good.

4. Role model

This activity is carried out to guide In this method, we play a special role as 3rd grade students whose reading ability as an educator who can provide writing is still lacking and get an example response or role model to the participants both from the school.

5. Program socialization

Socialization of this program needs to be carried out because it involves many parties. Because later the parties involved will participate in the success and directly play a role in community service activities. The meaning of socialization refers to the opinion of Robert Lawang in Sekarningrum et al., Socialization is the process of learning norms, values, roles and all other requirements needed to enable effective participation in social life. Socialization is defined as a process of learning to interact with others about how to act, think and feel, and it is important to produce effective social participation. (Sekarningrum et al., 2020)

6. Programme planning

Before carrying out community service activities first, the community service team conducts activity planning, determines the time of the activity, and prepares the cost budget plan (RAB) needed to make community service activities successful. This is

important because it is a reference in implementing the program that has been agreed upon by the STAI Al-Hidayah Bogor community service team.

Before making plans in these activities, it is necessary to understand the condition of the community. As said by Eko Murdiyanto, understanding the character of the community in the countryside cannot be separated from the understanding of the village physically and non-physically. This is closely related to the fact that material and immaterial culture have a relationship with the type of village physically. By understanding the village comprehensively, it will add insight into the condition of the people in the countryside in the past, present and picture that will occur in the future. The condition of people in rural areas is constantly changing like the waves of the ocean. (Mardiyanto, 2020)

Implementation of Activities

This Community Service activity aims to improve education in the community of Karanglo Village, Cilongok District, Banyumas Regency, Central Java Province. The activity was carried out in several stages. Hilmiana et al., stated that the stages in the activity are as follows: (1) Identifying the demographic conditions of the population, (2) Identifying the potential that can be developed, (3) Holding discussions, interviews and observations, (4) Conducting needs analysis, (5) Designing materials. (6) Carry out activities, (7) Conduct evaluations. (Hilmiana et al., 2020)

This activity is a manifestation of the concern of the academic community of STAI Al-Hidayah Bogor towards the community. The area of Student Work Lecture activities in Karanglo Village is a rural environment, Cilongok District, Bogor Regency.

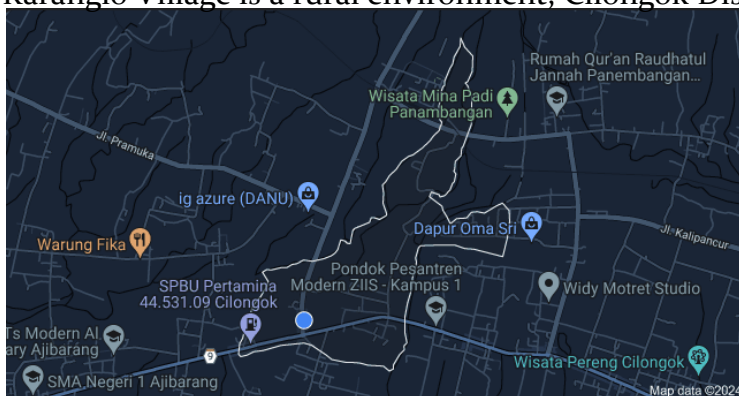


Figure 1. Map of Karanglo Village

All student work lecture activities totaling 40 (forty) days were carried out from January 15 to February 25, 2024, starting with observation to find out the existing problems and map the problems to prepare a more detailed plan. This Community Service activity is persuasive and educational, namely by the method of discussion, lectures, simulations and prktek through the following stages: (1) The Community Service Team conducts a location survey in December 2023, (2) Technical preparation for Community Service carried out by the community service team to plan covering the time, materials and technical implementation of the activity, (3) Confirmation with the Karanglo Village apparatus as the place for the implementation of the service, (4) The Community Service Team invites the community to become participants in the program with the target of Karanglo Village residents (5) The implementation of the program will be carried out starting on January 15, 2024.

C. RESULT AND DISCUSSION

Objective Conditions of Karanglo Village, Cilongok District

Karanglo Village is bordered by many villages around its borders. To the west it is bordered by Lesman Village. To the east it is bordered by Cikidang, Pernasidi and Panembangan Villages. The South is bordered by Banjarsari Village. The North is bordered by Kalisari and Karang Tengah Villages. To get to Karanglo Village, you can use two- and four-wheeled vehicles. Public transportation that can reach Karanglo Village is public transportation, minibuses, buses and motorcycle taxis. The nearest terminal is Ajjibarang Bus Terminal which is 4.9 km away.

Geographically, Karanglo Village consists of 5 hamlets, 3 Neighborhood Units and 22 Neighborhood Units which are administratively under the government of Cilongok District, Banyumas Regency, Central Java Province. It has a land height of 225 meters above sea level. The temperature can be felt 22-30 degrees Celsius. Karanglo Village has an area of 10,534 hectares.

Religious conditions in Karanglo Village are going well. It is marked by routine recitation, learning the Qur'an, and the existence of large Islamic boarding schools. So that Karanglo Village is synonymous with religious things in people's daily lives. The condition of education in Karanglo Village is in the data on the number of teachers and students in 2023 who play a role in education. With a total of 46 teachers and 637 students or students.

The number of school infrastructure facilities in terms of quantity and quality, both public and private, from kindergarten/PAUD to high school. In general, the data of formal education institutions in Karanglo Village include: 1 PAUD institution, 1 kindergarten institution, 2 elementary/MI institutions, 2 junior high school institutions, 1 high school institution, 2 Islamic boarding schools.

Health Conditions in Karanglo Village From health workers in Karanglo Village in 2024, there is only one Midwife who works in the only Posyandu located close to the Karanglo Village Office. Even so, Karanglo Village is still quite close to the existing health center, so that public health is guaranteed.

Based on the economic conditions, the people who inhabit Karanglo Village are diverse, some of them have upper and lower middle and lower conditions. The various professions that are run by the community make them not too dependent on only one field. Existing professions include: farmers, traders, employees, drivers, brokers and others.

In general, social and political conditions as well as security and order in the Karanglo Village area are quite good and under control. Elections to villages continue to roll according to the specified period and can be carried out in a peaceful, orderly and controlled manner.

2. Realization of Village Service Program in Karanglo Village

Village community empowerment is carried out through community service activities that have been successfully carried out in the Karanglo Village area, Karanglo District, Banyumas Regency, among others; imam obligatory prayers, sermons, assistance in teaching the Qur'an, spreading Qur'an waqf; and Iqra, and entrepreneurship training. The following are details of the work programs that have

been successfully implemented in community service activities in Karanglo Village, as explained in the table below:

Table 1. Realization of Community Service Activities in Karanglo Village

Program Name	Field of Work	Implementation Date
a. Training of Imam for Fardhu Prayer	Religious Field	January 15, 2024 – February 25, 2024
b. Sermon	Religious Field	January 19, 2024 February 2, 2024 February 23, 2024
c. Entrepreneurship Training	Social Field	February 7, 2024
d. Waqf Al-Qur'an and Iqra	Religious Field	January 26, 2024
e. Assistance in teaching the Qur'an	Religious Field	January 24, 2024 January 28, 2024 January 31, 2024 February 2, 2024 February 12, 2024 February 18, 2024

a. Training of Imam for Fardhu Prayer

The Fardhu Prayer Imam Training is a socio-religious program in an effort to help the management of the Al-Barokah mosque in the Karanglo Village area carried out every day during the Student Work Lecture activities. The training activity for the imam of the obligatory prayer aims to help the Muslim community in terms of obligatory prayer and it is hoped that residents will learn how to become a good and correct imam of the obligatory prayer so that when worshipping they feel qualified, comfortable, and solemn.

Before the STAI Al-Hidayah Community Service team conducted a training activity for imams to pray obligatory prayers at mosques in the Karanglo Village Area. We first asked for permission from the RT and the Chairman of the DKM mosque in the area, after being allowed by the community service team to prepare the things needed for the training of the obligatory prayer imam. After all preparations were ready, the community service team carried out training for imams for obligatory prayers at the Al-Barokah mosque in a systematic and organized manner. The results that can be obtained in the training program for imams for obligatory prayer are related to the awareness of the Muslim community about the importance of performing the correct obligatory prayer, starting from the recitation of the Qur'an, prayer movements, and rules demonstrated by the imam.

The need for examples of correct practices can be effective in worship. There are two types of examples, namely intentional and unintentional as in Moch's opinion. Yasakur, there are two types of examples, namely: intentional and unintentional. The unintentional example is an example in science, leadership, sincerity and fellow countrymen, while the intentional example is such as giving

an example of good reading, doing the right prayer (the Prophet said: "Pray you as I pray. (HR. Bukhari) (Yasakur, 2016)

The success of the obligatory prayer imam training program is carried out with good cooperation, the cohesiveness of the community service team and the support of the Muslim community in making the activity a success. With team cohesiveness, the work is lighter and according to the previous schedule

b. Sermon Training

Sermon training is one of the programs of a socio-religious nature in spreading Islamic teachings in mosques in the Karanglo Village area carried out on a schedule that has been determined by the Al-Barokah mosque management. This activity aims to broadcast Islamic teachings to the community and is expected to be a reminder in doing everything well.

In carrying out this activity by coordinating with the management of the Al-Barokah mosque, after being allowed, what is done is to prepare everything needed to carry out the training program. The results achieved in this sermon training program have implications for increasing awareness of the importance of applying Islamic values in daily life.

According to the Indonesian Mosque Association (IKMI), Friday sermon training is a religious lecture conducted by a missionary as one of the pillars of Friday prayer. Friday prayers are a weekly activity that must be carried out by male Muslims at the mosque where the male Muslims are located. (Nuraisyah et al., 2020)

The success of the sermon training program cannot be separated from good cooperation, team cohesion, and the support of the Muslim community in making the activity a success. With the support of the team, the scheduled sermon feels tired and tired that has previously been drained by other activities.

c. Entrepreneurship Training

Entrepreneurship is the effort to create added value by combining resources through new and different ways to win the competition. (Sanawiri & Iqbal, 2018)

This program is carried out in the Tahfidz Qur'an Al-Barokah Islamic Boarding School with the goal and goal that the students gain knowledge on how to make meatballs in improving their ability to compete when they are part of the community. Therefore, the Real Work Lecture team takes a role in teaching how to make a food that has a good selling value. With direct learning and practice, it helps the students to focus and motivate them to be more creative so that it has a good positive impact.

d. Spreading Waqf Al-Qur'an and Iqra

The Al-Qur'an and Iqra waqf distribution program is carried out in two places, the first is the Qur'an Education Park (TPQ) led by Mr. Abu Salmah and the second at TPQ Al-Ikhwan led by Mr. Eko Suprpto. The purpose of this program is to provide a good and quality Qur'an mushaf because the existing Qur'an has begun to wear out.

In this activity, first coordinate with the TPQ pinning which will be distributed by the Qur'an mushaf waqf so that it can be used properly by teachers and students who can read the Qur'an.

e. Assistance in Teaching the Qur'an and eradicating illiteracy of the Qur'an

This activity was carried out at the Qur'an Education Park held at the Al-Ikhwan Mosque on Wednesday and Friday nights after the Maghrib prayer until Isha with the aim and goal of helping in eradicating illiteracy of the Qur'an and instilling awareness of the importance of Qur'an education. Thus, this activity has great benefits in instilling Islamic values in the younger generation.

Before carrying out Qur'an teaching assistance activities, first ask for permission from the Al-Ikhwan TPQ management. After being allowed to prepare the things needed before mentoring. Then, we implement systematically and purpose-driven. The results achieved from this activity instilled awareness to learn the Qur'an at the earliest possible age, the importance of manners to teachers, and the importance of praying to Allah as well as possible.



Figure 2.
Distribution
of the Qur'an

Figure 3.
Teaching the
Qur'an



Figure 4.
Making
Meatballs

Figure 5.

Congregational Prayer



Figure 6. Iqra
Distribution

Figure 7.
Socio-
Religious
Development



Figure 8. Socio-Religious Development

D. CONCLUSION

Community empowerment and improving the quality of religious education in Cilongok District, Banyumas Regency, Central Java Province can be concluded as follows:

1. Community Service Activities in the form of the implementation of the Imam Fardhu Prayer Training Activity program have been held from the beginning to the end with a large number of participants and have a positive impact on community motivation in maintaining the obligatory prayer in congregation in the mosque
2. Community Service Activities in the form of the implementation of the Sermon Training program which has been held three times with many training participants.
3. Community Service Activities in the form of the Al-Qur'an Waqf and Iqra Distribution program have been held with a large number of beneficiaries.
4. Community Service Activities in the form of Al-Qur'an Teaching Assistance and Al-Qur'an Illiteracy Eradication programs have been held 6 times with many participants.

SUGGESTIONS AND ACKNOWLEDGMENTS

The results of Community Service activities carried out by the STAI Al-Hidayah Community Service Team. Thank you to the Village Apparatus for giving permission and all the facilities provided to carry out the activity, in collaboration with us, so that all programs that have been launched can be realized and run smoothly. To all the people of Karanglo Village to continue to improve education, development and coaching. We would like to express our gratitude to STAI Al-Hidayah for providing the opportunity to participate in Community Service activities in Karanglo Village, Cilongok District, Banyumas Regency, Central Java.

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