

Community Participation in Efforts to Develop Islamic Religious Education Pasuruan City

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Informasi Artikel	Abstract
<i>Received:</i> 17 January 2021	<i>Community participation means that the community participates in and accompanies the government because it is currently the designer and organizer. Development of Islamic Religious Education (PAI) means a process or system of hard work to change conditions related to humans' job or products in building Islamic Education to be better in all its aspects and have a broader impact and benefits than before. The purpose of this study is to describe community participation in efforts to develop Islamic Religious Education and supporting and inhibiting factors for community participation in efforts to develop Islamic Religious Education in Karangketug Village Gadingrejo District, Pasuruan City. This research is a qualitative research approach. The informants of this research were RW 3, the head of the RT and the surrounding community. Data collection methods in this study are observation, interviews and documentation. Sources of data used in this study are primary data sources and secondary data sources. The results obtained from this study are 1) Community participation in efforts to develop Islamic Religious Education in Karangketug Village, Gadingrejo District, Pasuruan City can be seen in community participation in developing various religious activities. Second, participation in providing support with religious activities. Third, participation in funding and infrastructure for Islamic Religious Education, namely by making contributions that have been mutually agreed</i>
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upon and contributing to Islamic religious education infrastructure, namely in the form of equipment for samroh activities such as tambourines. 2) The supporting factors for community participation in developing Islamic Religious Education support various parties, including the village government, RW 3, the head of RT 1, and the surrounding community. The inhibiting factors for community participation in developing Islamic Religious Education are erratic community time together, weather, health conditions, and a small proportion of lazy people to participate in activities.

I. INTRODUCTION

Education is a fundamental and essential need in shaping the human personality. According to KBBI, education changes people's attitudes and behaviour to mature humans through teaching and training (Suardi, 2017). Therefore, humans are creatures who always get guidance and assistance in their life. Furthermore, humans must also educate themselves, their families, and society in general in their surroundings (Setiawan, 2019).

Education today is needed by the community to continually advance education for the community because it is hoped that the next generation will become responsible and creative human beings. This national education has an important goal for the life of the nation. Such is the importance of education for humans so that it requires humans to obtain formal and non-formal education (Kompri, 2015).

In education, community participation automatically creates creativity and increases productivity and at the same time increases its responsibility for the development and its results. Community participation will also increase the independence and growth of a good workforce or driving force (mentors) for the community. The general public's point is to participate with the government to improve, expedite and accelerate, and ensure development efforts' success. Community participation means that the community engages in and

accompanies the government because, in reality, the government is currently the designer and organizer. Therefore education is a shared responsibility between the community, parents and the government.

Islamic Religious Education is one of the preaching media for Muslims that needs to be developed to respond to the changing times' challenges (Tuna, 2020). The implication is that if there is no development, it is inevitable that Islamic Religious Education activities are no longer relevant. In this case, the product of Islamic Religious Education in the concept of PAI is used to shape, build and cadre the next generation of Muslims who are the result of human creations. Thus the development of Islamic Religious Education must be adjusted to the development of science (natural and social) and society's phenomena. And also adapted to the development of the national education system (Amin, 2015).

Community participation in efforts to develop Islamic Religious Education (PAI) is essential. Community participation in efforts to establish Islamic religious education can be an obligation that the community must carry out. With Islamic Religious Education, future generations will grow who advance society's condition.

Concept of Society

A community is a group of small or prominent people tied to each other in a unit of customs, habits and live in togetherness. In one example of the various definitions, there are many words in the Qur'an which refer to the community, including *qawm*, *ummah*, *syu'ub*, and *qabail* (Sada, 2017). Besides, humans are social creatures, as found in Q.S Al-Hujurat verse 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ۝ ١٣

"O, people! Indeed, We have created you from a man and a woman, and then We made you nations and tribes so that you would know each other. Indeed, the noblest among you with Allah is the most pious. Truly Allah Knows, Most ". (Q.S Al-Hujurat: 13) (Departemen Agama RI, 2009).

It can be concluded that God created humans in two types: male and female, consisting of many tribes and nations to get to know each other. In the Al-Qur'an, humans are naturally social beings who live in a society with certainty for them. The term above shows that organisation gets special attention in the Al-Qur'an (Supriyadi, Julia, & Iswara, 2019). Therefore everyone as a community member must certainly strive to achieve the best possible welfare and continue to carry out their function as a social being.

In terms of grouping, the community is divided into two: the *paguyuban community* and the *patembayan community*. *Community paguyuban* can be defined as an association or group of life. The *Patembayan community* has very tenuous kinship (Mawardi & Hidayati, 2000).

Regarding the consequences of changes and developments, society's forms can be divided into traditional and modern cultures.

First, traditional society is a form of life together, has an extreme dependence on the environment, whether in humans or the structure of objects. This means that in traditional society, life is very dependent or dependent on other humans and depends on their natural conditions. Its livelihoods are centred on agriculture and fishing. Clothing needs such as clothing, food, food, and shelters, such as a place to live or a house that is fulfilled by the surrounding nature. The ease of technology that farmers and fishers use makes it very dependent on natural conditions. Agricultural and fishing activities must be carried out at a particular time and can only take advantage of what is already available in nature.

Second, modern society is a change system from traditional societies that have progressed in various parts of life. One measure of progress can be seen in the pattern of energy and vitality. In terms of livelihoods, people do not depend solely on agriculture but spread to other fields such as services and trade. As one of its works, the agricultural sector is carried out in various ways, namely by combining natural resources, human resources, and technology. However, suppose traditional communities still rely heavily on convenience

alone, such as soil fertility, weather, and so on, then in modern society. In that case, the matters of soil fertility and climate that cannot be profitable can be anticipated or calculated in various ways by utilizing technology, for example, fertilization technology, namely to get fertile soil or greenhouses to avoid changeable weather, or with artificial rain to prevent drought and so on.

There are various characteristics in society, which include:

1. Society is a human being who lives in groups
2. Society that gave birth to a culture
3. Society, namely things that experience change
4. Society is human who interacts
5. Communities with leadership
6. Society has social stratification.

The objective conditions that form the concept of social formation in human life include:

1. Humans who live together
2. Conducting outreach
3. Creating communication and regulations
4. Hang out for a long time
5. Be aware of social integration

Concept of Community Participation

Community participation involves community members developing and implementing development programs or projects carried out in the local community. Some factors support community participation, namely the spirit and desire of oneself, the government as the driving force for the community, and a facilitator. Meanwhile, the inhibiting factors for community participation are laziness, apathy or indifference, and unwillingness to make changes at the community members' level.

Participation can take many forms. According to Basrowi, community participation can be divided into two types, namely non-physical and physical involvement (Basrowi & Julianas, 2020). Community participation is divided into

two critical dimensions. The *first* dimension is who participates and how the participation takes place. The second dimension is how participation takes place. This dimension is essential to pay attention to, primarily to determine whether the initiative came from the administrator or the local community. *Second* namely, whether the encouragement of participation was voluntary or coercive. *Third*, namely, the involvement channel, whether it was ongoing or openly contained individuals. Or collectively, in formal or informal organizations and whether the participation is direct or involves representatives, fourth is the duration of the involvement, the fifth is the scope of the involvement, is it all at once, temporary or continuous and broadly, and sixth is giving power covering how participation is involved, which is influential in society in decision-making and implementation that leads to the desired results or products (Anwar, 2021).

According to Cohen and Uphoff, participation can be divided into four types: *first*, making or making decisions. *Second*, implementation or practice. *Third*, take or take the use and *fourth*, evaluation. Of the four types of participation, if carried out jointly, it will lead to development activities or activities that are potentially integrated (Kaufmann, Hruschka, & Vogl, 2020).

Concept of Islamic Religious Education

Islamic religious education is a conscious effort to believe in, understand, appreciate, and practice Islam's religion through guidance or guidance and direction activities by paying attention to demands to respect other faiths (tolerance) to establish harmony between religious communities in society realize national integrity. Several things must be considered in learning Islamic Education, including Islamic Education as a conscious effort, namely an activity of guidance and teaching carried out in a planned and aware of the goals to be achieved (Hawi, 2014).

PAI aims to fulfil their intellectual needs and appreciate or inspire and practice and apply in life and be a life guide. In general, PAI aims to shape the human person into a person who reflects Islamic values and devotion to Allah SWT. The essence of the purpose of Islamic education is the formation of a

perfect human (kamil). In this opinion it is based on the word of Allah SWT in Surah Ali Imran verse 102, namely:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

"O you who believe! fear Allah, truly fear Him, and do not die except in a Muslim state". (Q.S Ali Imran: 102) (Departemen Agama RI, 2009)

According to Abdul Majid and Dian Andayani in their book entitled "Competency-Based Islamic Religious Education",. The functions of Islamic religious education are as follows:

1. Development is increasing faith and devotion to Allah SWT.
2. Instill values as a guide in life and seek happiness and salvation in this world and the hereafter.
3. Mental adjustment is to adjust between individuals and their groups both physically and socially and change their environment according to what is taught by Islam.
4. Repair is to correct one's mistakes in the belief, understanding and practice of everyday life values.
5. Prevention is to prevent negative things from the environment or from other cultures that can endanger themselves and hinder their development from reaching the whole human being.
6. Teaching about religious knowledge in general, its systems and functions.
7. Distribution is channelling one's talents in Islam's religious field so that his abilities can develop optimally and can be utilized for each individual and others.

Development of Islamic Religious Education

The development of Islamic Religious Education means a process or system of hard work to change conditions related to humans' job or products in building or fostering Islamic education to be better in all its aspects and have a broader impact and benefits than before. Thus, development is not only an effect but also a cause. And the existence of development is to improve

something that is there and prevent negative things (Aula, Ikhwan, & Nuraini, 2020).

The scope of its objectives, namely the development of Islamic Religious Education, is not only focused on the final goal. However, the plans are short term, medium-term and long term. It can be said that the reach of the development of Islamic Religious Education is not limited by anything but limited by Islamic religious values. In detail, the scope of the development of Islamic Religious Education includes:

1. Curriculum development, namely multicultural-based development, development of media and learning resources, and so on.
2. Organizational development, namely publication through mass media reports, is accountable for the acceptance and management of administration from manual to computer optimization.
3. Human resource development, namely holding fun and inspirational outbound for all humans involved, giving gifts and punishments appropriate to the circumstances, and so on.
4. Development of facilities and infrastructure, namely developing a digital-based library and building a musholla.
5. Development of the fundamental values of education, namely holding majelis ta'lim activities.

Community Participation in the Effort to Develop Islamic Religious Education

Forms of community participation in efforts to develop Islamic Religious Education are as follows:

1. Inculcate an honest attitude between neighbours. Natural is the most important value that everyone must own. Simple is not just spoken but must be shown in daily behaviour.
2. Help between neighbours. Please help is a collective activity to complete specific work that is considered beneficial for the public interest and everyone in society. The form of activities to help fellow human beings

strengthen the brotherhood that will form brotherhood and solidarity helps move the social system in people's lives (Sowo, 2017).

3. *Gotong royong* is a form of cooperation between community groups to achieve goals by consensus and collective deliberation. Association must have a sense of sincerity, willingness, togetherness, tolerance and trust (Effendi, 2013).
4. We are encouraging and supporting religious programs, such as holding assemblies of ta'lim or diba'an events, recitation, yasinan, and so on.
6. The existence of a place for community learning in religious or Islamic activities to increase and add insight. Facilities in education, such as mosques, prayer rooms and so on.

II. METHOD

The approach used in this study, namely the qualitative approach, is a research process that produces descriptive data in speech (words), writing and behaviour (behaviour) that can be observed from the subject itself. Qualitative methods are used to be able to obtain in-depth data as well as data that contains or stores meaning.

In this research, the study's object in the preparation of this thesis is in the Karangketug Village, Gadingrejo District, Pasuruan City.

To strengthen the data, researchers also use primary and secondary data sources. Primary data is data obtained or collected directly in the field by the person conducting the research. So this primary data is obtained directly through field observations and records. Researchers obtained preliminary data in this study through interviews with informants, namely the Chairman of RW 3 in Karang Ketug Village and local communities in Karang Ketug Village. Secondary data is data obtained or collected by people who research existing sources. The data collection techniques used three techniques, namely observation, interview, and documentation.

Three stages must be done in analyzing qualitative research data, namely: First, data reduction is summarizing, selecting primary data, focusing on important things, looking for themes and patterns, and removing things that are not important/necessary. Data reduction in this research starts at the beginning of the research activity until it is continued during the data collection activities carried out. The researcher must make a summary and explore the themes. Second, data presentation is a process of mathematically compiling information to obtain conclusions as research findings. In this study, the data obtained are in the form of sentences, words related to the study's focus so that the data presented is a collection of information arranged mathematically, which provides the possibility to conclude. Third, withdrawal of the findings/verification. This is, of course, based on the results of data analysis, both from field notes, observations, and documentation (Sugiyono, 2017).

In conducting research, of course, the researcher has a research stage. In this research, the research stage is divided into three groups: 1) The pre-field stage, the researcher emphasizes planning and preparation before going to the field. 2) In The field activity stage, the researcher has gone into the field to collect the necessary data at this stage. 3) In The checking and examination stage, the subject and the informant's data is filtered, and improvements are made in terms of language and systematization so that the research report gets the correct degree of confidence (Meleong, 2006).

III. FINDINGS AND DISCUSSION

Community Participation in Efforts to Develop Islamic Religious Education

A community is a group of small or large people tied to each other in a unit of customs, habits and live in togetherness. Community participation focuses on direct "participation" through citizens in decision-making processes in government institutions and processes. Public participation openly in the decision-making process of the general public can support more meaningful

participation. Community participation involves community members in the development process and implementation of development programs or projects carried out in the local community.

Of course, community participation in efforts to develop Islamic Religious Education in Karangketug Village, Gadingrejo District, Pasuruan City is supported by RT and RW heads and the local community. Based on the findings of researchers found in Karangketug Village, first, participating in religious activities. Second, get involved as a member of religious activities. Third, prepare adequate facilities and infrastructure for religious activities. Fourth, willing to spend part of their assets (*infaq*) on religious activities. The village also has the characteristics of religious activities in which the community participates, which includes every Thursday night Friday holding prayers at the mosque for men, there are Al-Banjari activities, Samroh and there is a village thanksgiving or thanksgiving held every 1 Suro, held every year the name of the village thanksgiving is Rembuk Desa, or it can be called Barikan.

In Karangketug Village, activities during the Islamic Holidays (PHBI) include:

1. Commemorating *Isra 'Mi'raj* of Prophet Muhammad SAW, by being held at the mosque and bringing in Ulama or Habaib from outside or from the city and the community enthusiastically to assist in the form of consumption and so on.
2. *Eid al-Fitr*, every 06.00 hours of the *Eid* prayer. After praying, people usually hold a Halal Bi Halal event at the mosque or every house.
3. *Eid al-Adha*, every 06.00 hrs, perform *Eid al-Adha* prayers. After praying, the community will slaughter the sacrificial animals in the form of cows or goats.
4. Commemorating Islamic New Year or 1 Muharram, usually, some residents hold a torch parade with the next village.

5. Commemorating the Prophet Muhammad SAW birthday, holding recitations and reading the *Mawlid Diba'* and people are also enthusiastic about bringing food and fruits.

The description above has received support from RW and RT heads, and the local community also participated in religious activities. If without the permission and participation of the district, the activity or event will not run smoothly.

That is the importance of Islamic Religious Education for Muslims in everyday life. Islamic Religious Education is a conscious effort to believe in, understand, appreciate and practice the Islamic religion through guidance or guidance and direction activities by paying attention to the demands to respect other faiths (tolerance) in establishing harmony between religious communities in society to realize national integrity (Ikhwan, Biantoro, & Rohmad, 2019).

Therefore, Islamic Religious Education is not just to fulfil intellectual needs, but in terms of appreciation or inspiration and practice and application in life and at the same time become a guide for life. In general, Islamic religious education shapes the human person into a person who reflects Islamic values and devotion to Allah SWT. The essence of the purpose of Islamic education is the formation of a perfect human (*kamil*).

According to Imam Al-Ghazali's opinion, the most essential and foremost purpose of Islamic Religious Education is worship and approach (*taqarrub*) to Allah SWT. Human perfection aims for happiness and safety in the world and the hereafter. Meanwhile, according to Ahmad D. Marimba, Islamic Religious Education seeks to form a Muslim personality, namely devotion to Allah SWT. Then Zakiah Daradjat conveyed that the purpose of Islamic religious education is to create a person who believes and has a passion for Allah SWT during his life and when he dies in a Muslim state.

Guided by some of the opinions above, it can be concluded that the purpose of Islamic Education is to form people devoted to Allah SWT, skilled, intelligent, responsible for themselves, have noble character and society to

achieve happiness in the world and the hereafter. Thus, it is clear to us that the ultimate goal of Islamic Religious Education is to solely worship Allah SWT by trying to carry out all His commands and stay away from all His prohibitions.

Religion in social life functions as individual socialization, which means that a child's belief will lead him to become an adult. Therefore, to become an adult, a person needs general guidance to guide his activities in society and personality development. In this Islamic value, the child is referred to and fostered by physical and spiritual (mental) growth with wisdom to direct, teach, train, nurture, and supervise the prevailing Islamic teachings.

Thus, the need for community participation in efforts to develop Islamic Religious Education through holding religious activities. The word development means the process, action and way of creating. So with this, development is a system of working carefully in changing a situation which is certainly getting better and broader in influence or as a result than before.

So the conclusion of the development of Islamic Religious Education, which means a process or system of hard work to change conditions that are related to the job or products of humans in building or fostering Islamic education to be better in all its aspects and to have a broader impact and benefits. From the previous. Thus, development is not only an effect but also a cause. And the existence of action is not only to improve something that is there but also to prevent harmful things.

Supporting and Inhibiting Factors

They were supporting Factors for Community Participation in Developing Islamic Religious Education. The supporting factors for community participation in developing Islamic Religious Education include support from various parties, including the village government, the head of RW 3, the leader of RT 1, the surrounding community and parents.

It is inhibiting Factors for Community Participation in the Development of Islamic Religious Education. The inhibiting factors for community participation in efforts to develop Islamic Religious Education, namely erratic community

time together, weather, health conditions, and a small proportion of lazy people to participate in activities.

Solutions of Inhibiting Factors for Community Participation in the Development of Islamic Religious Education

1. The implementation of religious activities should be discussed in advance with the community so that the activities' timing can run well.
2. The public health conditions vary. It is better if the community asks for permission. The activity organiser also permits sick people or cannot participate in religious activities in the village.
3. A small proportion of lazy people to participate in activities must be continuously motivated to be more enthusiastic and active in participating in religious activities in the village.

IV. CONCLUSION

Community participation in developing Islamic Religious Education (PAI) in Karangketug Village, Gadingrejo District, Pasuruan City can be seen from the following aspects: community participation in developing various religious activities. *Second*, involvement in providing support with religious activities. *Third*, participation in funding and infrastructure for Islamic Religious Education, namely by making contributions that have been mutually agreed upon and contributing to Islamic religious education infrastructure, namely in the form of equipment for samroh activities such as tambourines. It inhibits and supports community participation factors to develop Islamic Religious Education (PAI) in Karangketug Village, Gadingrejo District, Pasuruan City.

The supporting factor for community participation in developing Islamic Religious Education (PAI) is the support from various parties, including the village government, RW 3, RT 1, and the surrounding community. The inhibiting factors for community participation in developing Islamic Religious Education (PAI) are erratic community time together, weather, health conditions, and a small proportion of people who are lazy to participate in

activities. The solution to the inhibiting factors for community participation in efforts to develop Islamic Religious Education (PAI) is that the implementation of religious activities should be discussed in advance with the community so that the activities' timing can run well. Second, the public health conditions vary. It is better if the community asks for permission. The movement organiser also permits sick people or cannot participate in religious activities in the village. Third, a small proportion of lazy people to join in activities must be continuously motivated to be more enthusiastic and active in participating in religious activities in the village.

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