



JENANG CULTURAL TRADITION USES THE ABCD (ASSET BASED COMMUNITY DEVELOPMENT) METHOD TO BECOME A REACHING ROUTINE IN THE VILLAGE OF PESAWAHAN

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Abstract:

This mentoring explores the transformation of the cultural tradition of 'jenang' into a religious routine study through the application of the Asset-Based Community Development (ABCD) method. The focus is to understand how the ABCD approach can strengthen and sustain cultural traditions in the context of religious studies within the community. The ABCD method is employed to identify the assets inherent in the 'jenang' culture and encourage active community participation in preserving and developing this tradition. In these religious routine studies, not only are religious activities conducted, but there is also a collective savings and credit association ('arisan'), where the pooled funds are allocated to the homeowner. However, these religious studies currently lack fund management (kas), making them suitable for the implementation of fund management. The results of the mentoring indicate that with the ABCD approach, the community in Pesawahan village can tap into the potential and local assets to strengthen and preserve the cultural tradition of 'jenang,' integrating it into religious routine study activities. The utilization of funds within these religious routine studies aims to fulfill the needs of the members, such as creating special uniforms. The PKM method used is the Asset-Based Community Development (ABCD) approach, focusing on developing local assets or culture owned by the community, such as the religious study that involves fund management (kas). The stages used in this activity are preparation, implementation, and evaluation. This demonstrates that the application of the ABCD method can be an effective approach in building the sustainability of local cultural traditions in rural communities.

Keywords: *Culture, religious study, 'jenang,' fund*

INTRODUCTION

Pesawahan Village is one of the villages in Tiris Subdistrict which has an the total population recorded in the village monographic data is 5,883 people, 2,940 men and 2,943 women. Almost the entire Pesawahan village community is Muslim and follows the Nahdlatul Ulama sect, in this village every day has a different recitation group.

The recitation becomes a forum or media to remind the congregation of the words of God that may not be known. In addition, recitation can be a way to connect or to strengthen friendship (Horikoshi, 1987). Therefore, recitation can be used as a means to build social solidarity (Thohir, 2006). Recitation is not solely related to religious aspects, but also related to social aspects, education and politics (Alfisyah, 2009). Pesawahan village has a local wisdom that uses jenang in the regular.

Recitation activities. Local wisdom itself has the meaning of a view of life and science as well as various life strategies that have the form of activities carried out by local communities.

In the big dictionary of Indonesian language, wisdom itself has the meaning of wisdom as something needed for interaction. As something that is needed in

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interaction. Meanwhile, local means in a place that has something that may be different from other places or is found in a place (Sugono, 2004).

Linguistically, local wisdom has two words wisdom which means wisdom and local means local, another nickname for local wisdom is local wisdom (local policy). When talking about culture, the people on the island of Java have a very high culture. One of them is in the village of pesawahan, it is supported by excellent human resources and also the support of abundant natural resources.

The Javanese view of life always prioritizes safety in the world and the hereafter by using the situations and conditions that exist in the surrounding environment. Looking at the sentence above 'salvation of the world hereafter' we see that in the spiritual development on the island of Java there are various kinds of spirituality, one example is the belief of the people of Pesawahan village about the tradition of jenang in routine recitation.

Pesawahan village uses jenang as a local wisdom, which means jenang in this recitation is red porridge and white porridge that is served before the event begins, and usually small children who attend the recitation eat the jenang. Jenang is a traditional Indonesian food in the form of porridge made from ingredients such as glutinous rice or ordinary rice which is boiled and mixed with grated coconut and sugar. Before the start of the recitation, the serving of jenang creates a moment of intimacy and mutual trust among the participants. local wisdom that makes it more than just a food ritual.

Jenang in recitation is a form of respect for cultural heritage, strengthen social ties, and soak up the spiritual richness in each spoonful. The use of jenang in the context of recitation can have religious meanings or certain local traditions. For example, jenang can be served as a form of togetherness and solidarity between recitation members. Solidarity between recitation members. In addition, in some traditions, jenang may also be used as a symbol of cleanliness or blessing.

According to one of the Pesawahan villagers named Mrs. Aisyah, the jenang tradition in the regular recitation of Pesawahan village has a meaning as a way to protect the community from disasters or unwanted events in the area. This jenang tradition is also used as a means of expressing gratitude to God Almighty who has given grace in this pesawahan village (Aisyah, 2024).

This recitation is held every week on Tuesday. This recitation is not only filled with religious activities, but there is also an arisan, where the arisan money is for the owner of the house being occupied, in this recitation has a shortcoming, namely not having cash. Meanwhile, the economy of each member in the recitation is different. In regular recitations or periodic religious activities, the term "cash" often refers to the collection of funds or donations collected from participants. Donations collected from the participants or members of the recitation. These funds can be used for various purposes, such as financing recitation activities, maintaining places of worship, social assistance, or other purposes related to the implementation of religious activities.

RESEARCH METHODS

In this article, researchers use mentoring-based research, this research uses the Asset Based Community Development (ABCD) approach, which prioritizes the utilization of existing assets and potential. Approach, which prioritizes the utilization of assets and potentials that are around and already owned by the community. The most valuable asset for the village is the community itself, from the presence of the village community, it can identify the assets of the village. The village community can discover the assets that are shown is the discovery of appreciative village.

1. discovery

Discovery is the process of searching deeply for the positive things that have been the best things that have been achieved and the experience of success in the past. The first step taken to find assets in Pesawahan Village was to search for assets in the Pesawahan Village area. This search was carried out by tracking what assets were in Pesawahan Village, precisely in Krajan Hamlet. After several days of searching the area in Pesawahan Village, it was found that Krajan Hamlet had one of

the cultural assets or local wisdom, namely the jenang tradition in the recitation routine.

2. Dream

After conducting searches and interviews with the village community, existing figures in the community or community elders found the desire of the Pesawahan village community seen from the large number of shamans in the village. Pesawahan seen from the many sholawat or recitation groups in the village of Pesawahan there is a shortage, namely the absence of cash in one of these groups. The absence of cash makes the mothers confused to meet the needs of the recitation routine.

3. Design

In the design stage, communities begin to design process and system strategies. Making decisions and developing collaborations that support the realization of in the design stage, the community begins to design process strategies and systems for making decisions and developing collaborations that support the realization of the expected changes. The process in which the entire community or group is involved in the process of learning about the assets it has in order to start utilizing them in constructive activities or building inclusive or inviting and collaborative or cooperation to achieve aspirations and goals that have been implemented by themselves.

That is, the process in which the Pesawahan village community has an asset, namely the design process carried out in one of the recitation routines in Pesawahan village is to hold a cash to meet the needs of the recitation routines the recitation.

4. destiny

The destiny stage is where everyone in the organization or in the group applies the various things that have been formulated group applies various things that have been formulated at the design stage and can be referred to as targets, in the target organization. Referred to as the target, in the target organization or group can dream of what they want, dream of what they want, dream of what they want, dream of what they want. Dream of what they want, they will plan, determine and do what should be done so that they will do what should be done so that they will be able to realize what they wanted all along.

In this article, which uses the abcd method, in this process the community begins to carry out activities to achieve their dreams. The community together will conduct training to achieve what they want until they really succeed in their goals. the target desired by one of the regular recitation associations in the village of pesawahan is to be able to fulfill the needs that exist in the community. From the community for the community that can be useful for the community. Community for the community that can be useful for the community.

RESULTS AND DISCUSSION

Culture or local wisdom refers to the values, norms, traditions, and ways of life that grow and develop in a community. This includes all aspects of human life, such as language, customs, art, religion, social systems, and traditional knowledge. Local culture reflects identity of a community and is an integral part of cultural diversity around the world. The use of specific local language and religious terms reflects cultural distinctiveness in the context of recitation, this may include prayers, religious terminology, or typical expressions used in recitation.

Based on the results of mapping potential assets in Pesawahan Village, namely has recorded the priority assets of recitation in each hamlet with different traditions, especially the Krajan hamlet has a tradition of jenang in routine recitation. Traditions of all forms all forms of wisdom based on good values that are believed, applied, maintained for a long time or from generation to generation carried out by a group of people in the environment or local community.

Pesawahan village has a tradition of jenang in the recitation routine as one of the activities carried out by the local community. One of the activities carried out by the local community. The recitation tradition or it can also be called sholawatan is essentially a tradition routinely carried out by the community every Tuesday which begins with the reading of Yasin after that istighosah.

Recitation or sholawatan is a form of praise and a way for Muslims to connect with the Prophet Muhammad SAW. Bersilaturrahim to the Prophet Muhammad SAW. In addition, sholawat also has meaning as a form of social care. This shows how Islam is very rahmatan lil alamin because it teaches not to be selfish and always provides blessings for all people. for all people, with this, the community believes in routine traditions that have an essence other than their has an essence other than its nature related to religion.

From what we find in the field, the implementation of recitation in Krajan hamlet, Pesawahan Village is divided into 2 (two), the first is chaired by Mrs. Hj. Suleha S.Pd which is held every Tuesday and the second is chaired by Ustazah Fatma which is held on Friday. In addition, based on the informant, it is explained that this recitation tradition does have several parts, but as long as it continues to be preserved and there is an attitude of mutual respect, as long as it does not reduce the purpose of the recitation. Mutual respect, as long as it does not reduce the purpose and purpose of the tradition.

In routine recitation, each region must have traditions or local wisdom. One of them is in Pesawahan Village, where there are several regular recitations, in which the recitations use certain foods or drinks related to local traditions, whether in the form of typical dishes after recitation or as part of religious traditions. As in Krajan Hamlet, Pesawahan Village, the recitation uses jenang as a requirement in local wisdom.



Picture 1. Pengajian Dusun Krajan

Local wisdom regarding the use of 'jenang' has an important role in the context of recitation. Pengajian in Pesawahan Village is not only a place to explore religion, but also embraces strong local values. 'Jenang,' a traditional food often used in religious activities, becomes a symbol of trust and togetherness in the community. Symbol of trust and togetherness in the community. In every pengajian meeting, the use of 'jenang' is not only a physical meal but also symbolizes togetherness, harmony, and mutual trust between members of the pengajian. members.

This local wisdom is not only limited to the culinary element, but also includes social and cultural practices that social and cultural practices that are collective in nature. For example, when there are members are celebrating an important moment such as a wedding, birth, or death, 'jenang' is often used as part of the tradition of mourning (takziah) or celebrating happiness. (takziah) or celebrating happiness. Jenang or bubur is a dish for selamatan dauhidup of the community.

According to one of the Pesawahan community members named Mrs. Luluk, briefly the production process of jenang briefly the jenang production process is as follows:

1. Selection - selecting good quality sticky rice.
2. Soaking - used to soften the sticky rice.
3. Milling - crushing glutinous rice into glutinous rice flour.
4. Making - coconut milk is squeezed and water is added to make coconut milk. coconut milk.
5. Cooking process - coconut milk is cooked until it becomes oil, then brown sugar is added to the container until it dissolves and thickens. Next, the dough glutinous rice flour is added and salt is added to taste while stirring for 3-4 hours at 80°C. For 3-4 hours at 80°C. Once cooked, the jenang is allowed to cool.
6. Cooling is done to facilitate packaging.

7. Jenang can be served.

This diversity of practices enriches the spiritual experience of the recitation members, making 'jenang' not only a food, but also a symbol of local wisdom that strengthens social ties within the pengajian community. Local wisdom that strengthens social ties within the recitation community.



Picture 2. Jenang

The recitation routine is not only filled with religious activities, religious activities only, but there is also arisan, where the arisan money is for the owner of the house occupied. In each gathering of recitation members, there is a special uniform that is different for each meeting. Therefore, each member is required to have this uniform. While the economy of each member in the recitation while the economy of each member in the recitation is different.

For this problem, we KKN team of Zainul Hasan Islamic University Genggong provides a middle ground option with cash. The recitation members agreed with the option and they determined that each meeting each member paid cash worth Rp. 5000. According to the monitoring results of the UNZAH real work lecture (KKN) from the first and second weeks there was some progress. Cash earned by earned by the women until the last week during monitoring ± Rp. 300,000.00-.

Impact of Change and Results Of Change

Based on the results of asset mapping in Pesawahan Village, the priority asset that is prioritized is the cultural asset owned by the Pesawahan Village community, namely in the form of recitation using the jenang tradition. The problem with this guidance is the lack of free money in and out (cash) for recitation, the occurrence of this is because there is no self-awareness. The development in the recitation so far has been more than enough, it can be seen from the enthusiasts that there are more than enough people. Seen from the enthusiasts, there are approximately 30 members who follow this recitation.

The implementation of this activity began with attending this recitation which was held in Krajan Hamlet, Pesawahan Village. After we attended the recitation for about two weeks, we conveyed the aims and objectives of PKM to assist and develop these cultural assets. assist and develop these cultural assets, then the members of the members accepted and supported our idea. Assistance and development of the recitation by collecting information information about the history, meaning, and practice of sholawat using the jenang tradition in Pesawahan Village.

It has been documented through audio, video, and writing recordings. to maintain the cultural heritage of recitation using the jenang tradition in Pesawahan Village. Pesawahan Village. We involve the village community in recognizing and

utilize the cultural assets of recitation using the jenang tradition. By utilizing religious leaders, religious traditional leaders and community leaders to support and take part in this development. to support and take part in this development. Build Cooperation with cultural institutions, local government, and non-governmental organizations to support and expand efforts to develop the cultural asset of recitation using the jenang tradition. cultural assets using the jenang tradition.

The stages used in this activity are preparation, implementation, and evaluation. As a companion, I hope that after this activity the community is more enthusiastic in carrying out the tradition of routine recitation using this jenang tradition. During the PKM activity, we PKM members have gained a lot of experience and insight including: (1) we understand matters concerning the implementation of the implementation of PKM (Community Service), (2) we can find out how to interact with the community, as well as learn how to make a positive impact on the community. interact with the community, and also learn how to develop a program, implement and report the results of the implementation of program, (3) we learn and develop various basic ways to produce something with quality. Basic ways to produce something with good quality, (4) we can learn about how to keep the community environment clean and safe.

Scholarly Discussion

1. Definition of Recitation

In language, the word pengajian comes from the root word "kaji" which means lessons (especially in religious matters), then pengajian is: (1) teaching and instruction, (2) reading the Qur'an. The word pengajian is formed with the prefix "pe" and the suffix "an" which has two meanings: first as a verb which means teaching, namely teaching Islamic religious sciences, and second as a noun which states a place, namely a place to carry out Islamic religious teaching which in its use many terms are used, as in society is now known as majelis ta'lim .

Meanwhile, according to the term recitation is the organization or activity of learning Islamic religion that takes place in community life which is guided or given by a recitation teacher (da'i) to several people. 6 From the explanation above, it can be concluded that recitation is a place to learn knowledge or Islamic religion conveyed by a teacher or ustad .

According to the experts, there are different opinions in defining this recitation, among their opinions are: a. According to Muhzakir, recitation is a general term used to refer to various religious learning and teaching activities. b. According to Sudjoko Prasadjo, recitation is an activity that is educational in nature to the public, as for recitation as the teaching of kyai to santri. From the above explanation, it can be concluded that recitation is an activity of learning Islam taught by Kyai or Ustad. Meanwhile, according to the term recitation is the organization or activity of learning Islam that takes place in community life which is guided or given by a recitation teacher (da'i) to several people. 6 From the explanation above, it can be concluded that recitation is a place to learn knowledge or Islamic religion conveyed by a teacher or ustadz.

According to experts, there are different opinions in defining this recitation, among their opinions are: a. According to Muhzakir, recitation is a general term for the study of Islam.

Pengajian has a crucial role in advancing the community through the KKN (Real Work Lecture) program. Theoretically, pengajian is the center of religious and social activities. It reinforces religious, moral, and ethical values in daily life, thus building positive character. Pengajian, which is often related to social activities and

community development, can be a forum for planning and implementing various religious programs.

Mentoring is a process or activity that aims to provide assistance, support, or guidance to a person or group in achieving certain goals. Mentoring can be done in a variety of contexts, including education, social, health, or employment. Pengajian has a crucial role in advancing the community through the KKN (Kuliah Kerja Nyata) program. Theoretically, pengajian is the center of religious and social activities. It reinforces religious, moral, and ethical values in daily life, thus building positive character. Pengajian, which is often related to social activities and community development, can be a forum for planning and implementing various religious programs.

Mentoring is a process or activity that aims to provide assistance, support, or guidance to a person or group in achieving certain goals. Mentoring can be done in a variety of contexts, including educators' in an educational context, mentoring often refers to helping students or learners to reach their full potential. This can involve mentor teachers, tutors or mentors providing support in material comprehension, skill development and learning problem solving.

In the social field, mentoring can relate to helping individuals or groups experiencing difficulties or challenges, such as in social rehabilitation, substance abuse, or community reintegration. This mentoring aims to improve the well-being and ability of individuals to overcome the problems or difficulties faced.

2. Jenang

Jenang is a traditional food made from rice or other ingredients that are boiled and then mixed with sugar or coconut milk. Jenang has various variations depending on the ingredients and the way it is made. The meaning of jenang can vary across cultures and contexts, but in general, it often contains deep symbolism related to life, togetherness and traditional values cherished by the community. Besides being an expression of gratitude, jenang is also used as a symbol of prayer, unity, hope and spirit. However, this jenang has become part of the tradition in Pesawahan Village, especially Krajan hamlet and has been attached until now.

Jenang is a type of food using ingredients such as glutinous rice flour, rice flour, sugar, and coconut milk as the main raw materials and other ingredients such as milk, eggs or fruits as additional ingredients to get a distinctive taste. Glutinous rice flour is used as a binder to achieve the desired plastic and chewy texture.

Javanese mythology states that white porridge is a symbol of the father's seed, while red porridge is a symbol of the mother's seed. When put together in one container, there is a symbol of unification and the presence of a new human being. Red and white porridge symbolizes human life in the world. Jenang is a type of food using ingredients such as glutinous rice flour, rice flour, sugar, and coconut milk as the main raw materials and other ingredients such as milk, eggs or fruits as additional ingredients to get a distinctive taste. Glutinous rice flour is used as a binder to achieve the desired plastic and chewy texture.

Javanese mythology states that white porridge is a symbol of the father's seed, while red porridge is a symbol of the mother's seed. When put together in one container, there is a symbol of unification and the presence of a new human being. Red and white porridge symbolizes human life in the world. Throughout generations, this red and white porridge has always been present in white jenang and red jenang, in a philosophical context, often have deep meanings and symbolism in the traditions and local wisdom of the community. While this philosophy may vary between cultures or groups, here are some common interpretations that may be associated with white and red jenang: White and red jenang, in a philosophical context, often

have deep meaning and symbolism in the traditions and local wisdom of the people. While these philosophies may vary between cultures or groups, here are some common interpretations that may be associated with white and red jenang:

a) White Jenang

Symbol of purity and chastity: White Jenang is often interpreted as a symbol of purity and chastity. The color white is often associated with cleanliness and goodness. **Spiritual Purification:** In some traditions, white jenang may also represent the pursuit of spiritual purification and the search for wisdom.

b) Red Jenang

Symbol of Energy and Vitality: The color red is often associated with energy, vitality and life. Red jenang can be interpreted as a symbol of energy that brings vigor and strength. **Representation of Balance:** Red jenang may also symbolize balance, especially when used in conjunction with white jenang. It may reflect the harmony between positive and negative elements in life.

CONCLUSION

Based on the results of asset mapping in Pesawahan Village, it has been recorded that the priority assets of recitation in each hamlet are different, especially Krajan hamlet has a tradition of jenang in routine recitation. Pesawahan Village has a tradition of jenang in the recitation routine as one of the activities carried out by the local community. This routine recitation is not only filled with religious activities, but also arisan, where the arisan money is for the owner of the house that is occupied. Each association of recitation members has a special uniform that varies from meeting to meeting. Therefore, each member is required to have the uniform. Meanwhile, the economy of each member in the recitation is different. In response to this problem, we came up with a solution by organizing a treasury. The recitation members agreed to the option and they decided that each meeting each member pays Rp. 5000 for the cash. Each association of recitation members has a special uniform that varies from meeting to meeting. Therefore, each member is required to have the uniform. Meanwhile, the economy of each member in the recitation is different. To solve this problem, we came up with a middle ground by organizing a treasury. The recitation members agreed with the option and they determined that every meeting each member pays a cash amount of Rp. 5000.

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