



STUDENTS' ASSISTANCE IN PRESERVING ORPHAN COMPENSATION FOR THE SURROUNDING COMMUNITY AT LUBBUL LABIB BOARDING SCHOOL

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Abstract:

Orphan charity is a form of social care that is highly recommended in Islam. Through this assistance, orphans can fulfill their basic needs, such as education and health, and feel the love of the community. Orphan charity is not only an obligation, but also a form of worship that brings great rewards. In Islamic teachings, orphans have a special position and need to receive attention and affection from the community. By providing charity, we help reduce the social inequality that orphans often experience. They are often a vulnerable group who lose access to education and other basic needs.

Keywords: Charity, orphans, worship

INTRODUCTION

Culture is a way of life shared by a group of people, including values, norms, language, beliefs, and practices that shape their identity. Culture is a cultural heritage that includes values, traditions, customs, arts and knowledge owned and inherited by a community group. The phenomenon that occurs in society, especially the Kedungsari community, is still very thick with old traditions or customs that cannot be abandoned by Muslim communities, one of which is the traveling burdah culture. Burdah keliling is a traditional ritual or ceremony in Islamic culture that is carried out to cleanse the village from spirits, diseases, or other negative things by performing burdah keliling.

Tridharma of higher education, hereinafter referred to as tridharma, is the obligation of higher education to organize education, research and community service, which is an activity of the academic community that utilizes science and technology to advance the welfare of society and educate the nation's life.

Kedungsari village is a village that has land that is identical to bee cultivation, since then the village has been named Kedungsari village. Kedungasari village has several assets including: personal assets, social assets, spiritual assets, institutional assets, natural assets and physical assets. This research focuses on spiritual assets, namely the traveling burdah culture in Kedungsari Village. Asset management that is not properly managed will affect the wealth of assets owned by the Kedungsari community, both personal assets and other assets. With these assets, we optimize the preservation of the itinerant burdah culture or what is often called Gerak batin by the people in Kedungsari village.

The choice of spiritual assets selected as assets in the form of traveling burdah is located in the village of kedungsari which is useful for eliminating bad luck, bad

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luck and misfortune that befalls. Based on the situation analysis of the observation results, the UNZAH KKN group of Lubbul labib Pondok pesantrn designed a work program that is expected to be an initial stimulation in the preservation of the traveling burdah culture. The work program that we do has received approval from the parties concerned. The work program is expected to preserve the itinerant burdah culture which is currently less known by young people.

In this case, students of the Unzah KKN team play an active role in making efforts to increase spiritual assets and utilize and develop the potential of human resources located in Kedungsari Village, Maron District, Probolinggo Regency to become a village rich in Islamic cultural assets and regional culture. The main target in this assistance is the community in general, youth in particular, in order to better master spiritual culture and be able to help residents reduce the problems of Islamic tradition problems that are often debated until they become the main root of quarrels in the community.

RESEARCH METHODS

In this assistance, the approach used is the ABCD approach. The ABCD approach is used as an effort to improve the quality of human life with a development pattern that places humans as the main actors in Indonesia. Given that this pattern is still a pilot, support as a party is needed, moreover, universities as one of the educational institutions have a very strategic role to participate in this effort. ABCD is an effort that ensures that development activities should place people in a position to develop their capacity in accordance with all their potential and assets. More than that, universities can play a role in realizing how Indonesian people who have concern and activeness as citizens.

ABCD is used as an approach in community service because the orientation of community service in Islamic religious universities (PTKI) is an effort to increase the capacity of the community so that they have the power to recognize and utilize all their strengths and assets for the common good. Asset-based community development (ABCD) is considered the right approach to the problem. This is because ABCD is an approach in community development that is in the big flow of striving for the realization of a social life order where the community becomes the actor and determinant of development efforts in their environment or what is often referred to as community-driven development (CDD). Community development efforts must be carried out from the beginning by placing people to know what strengths they have and all the potential and assets they have that have the potential to be utilized. Only by knowing the strengths and assets, it is expected that people know and are eager to be involved as actors and therefore have the initiative in all improvement efforts.

By knowing the strengths and assets of the community, and having a mutually formulated agenda for change, the issue of sustainability of a program to improve the quality of life is expected to be realized. Through the ABCD approach, community members are facilitated to carry forward the change agenda that they consider important. Community service activities are very important to ensure that community members "have the opportunity" to participate as determinants of the change agenda.

The method in this service, Appreciative Inquiry, is a way to make organizational change based on the simple assumption that every organization has something that can work well, something that makes the organization alive, effective and successful, and connects the organization with its stakeholder community in a healthy way. It does not analyze root causes and solutions but rather concentrates on how to multiply the positives in the organization. The appreciative inquiry process consists of four stages:

This stage is a process of searching deeply for positive things. The steps we take are to uncover and appreciate something that gives life and energy to people, work and communities through asset extraction. Asset extraction is carried out in relation to information from the village situation, village potential, and community life that occurs through direct observation while in the field. Based on observations we found several assets including:

- A. Natural assets
- B. Physical Assets
- C. Social Assets
- D. Institutional Assets
- E. Spiritual Assets
- F. Personal Assets

Based on some of the assets above, we focus on spiritual assets to develop the work program that we will do, namely to preserve spiritual assets in the culture of orphan compensation in Kedungsari Village. In developing these assets, of course there are several problems, one of which is the lack of awareness of the younger generation of local culture (orphan compensation). From this problem, we Lubbul Labib Putra KKN participants agreed to help participate in the preservation of the orphanage culture in Kedungsari Village.

1. Dream

Dream can be said as a dream, dream, picture and hope that every citizen wants and describes every thing they want. At this stage we explore our hopes and dreams for the achievement of community life. At this stage we interviewed one of the religious leaders, KH. Mabsuthotan Mi'ad in Kedungsari Village regarding the culture of orphan compensation who wants this orphan compensation culture to be preserved and become a routine activity that has become a hereditary tradition in the village.

2. Design

The third stage is the design stage, at this stage we have begun to formulate strategies to achieve the community's dream. Through this stage we gradually execute the dream into reality. For this reason, in realizing the expected changes (dream), we need to do the following:

3 First stage

At this stage we conducted interviews with several religious leaders in Kedungsari village to find out about the burdah traveling culture in Kedungsari village more broadly.

4 Second stage

At this stage we Lubbul Labib Putra KKN group held a discussion about the theme that we would raise, in this case we agreed to take the focus on preserving the culture of orphan compensation in Kedungsari village.

5 Destiny Stage

After knowing the assets and potential, the next step is destiny. Destiny is the certainty that community leaders actually implement plans based on their potential to realize dreams and hopes. Kedungsari Village has many assets that can be developed for the progress of the village including natural assets, physical assets, social assets, institutional assets, spiritual assets, and personal assets. As for what is of more concern to our group (KKN) is the spiritual asset (orphan compensation) which is currently rarely known by the younger generation. Based on our interviews with community leaders in Kedungsari village, we will assist the process of preserving the culture of orphan compensation in Kedungsari village.

RESULTS AND DISCUSSION

Privileges of orphan charity for Muslims

Orphan charity has a very deep privilege in Islamic teachings. One of the main values contained in donating orphans is the blessing obtained by the donor. The Prophet Muhammad SAW in various hadiths taught that giving charity to orphans is one of the jariyah deeds that can bring a person closer to heaven. This privilege lies not only in the great reward, but also in the value of social care instilled in society. By supporting orphans, we strengthen the bonds of ukhuwah Islamiyah and show empathy for fellow human beings who are facing difficulties.

In addition, orphan charity also has a positive impact on their lives. Orphans who receive assistance feel cared for and valued, which helps increase their enthusiasm to continue learning and developing. This charity is not only material, but also provides moral support which is very important for their growth and development. In a broader context, orphan charity is a form of implementation of the values of compassion and social justice in Islam, which invites people to share and care for those in need. The privilege of this charity extends not only to the direct benefits for the orphans, but also for the community as a whole, further strengthening the bonds of brotherhood and mutual care.

a. Eligibility of orphans who are entitled to receive compensation

1. Orphans who have not reached puberty

An orphan who has not reached puberty is a child who has lost one or both parents, both father and mother, before reaching the age of puberty or adulthood according to Islamic law. In this sense, orphans are those who are still in childhood and have not reached the age considered sufficient to take full responsibility for themselves, usually before reaching the age of 15, which signifies maturity according to most views in Islamic law. Although they have not yet reached puberty, orphans still need attention, protection and education, both in spiritual, social and material aspects, to help them grow and develop properly in society.



Picture Implementation of compensation for orphans who have not yet reached puberty

2. Orphans who are not yet able to earn their own living

Orphans who have not been able to earn a living are children who have lost one or both parents and are in a condition of inability to fulfill their own needs. This usually happens because the child is still at a relatively young age, either toddlers, children, or adolescents, so they do not yet have physical abilities, skills, or jobs that can generate income. This situation makes orphans very dependent on support from other parties, both from existing families, communities, or institutions that care about meeting their life needs, such as education, food, and other basic needs.



Picture of fellow students who are still studying in the pesantren area

3. Non-rich orphans

Non-rich orphans are children who have lost one or both parents and come from an economically disadvantaged background. In this case, before their parents died, the family did not have enough financial resources to fulfill their needs optimally. Losing a parent in a difficult economic situation makes these orphans face major challenges in their lives, as they not only lose a parental figure, but also the material support that should help them grow and develop. Therefore, orphans who do not come from wealthy families need more attention and assistance from other parties, both in the form of education, fulfillment of basic needs, and social support to help them live a decent life.



Picture Implementation of orphan compensation

- a. Implementation requirements
 - Identification of Orphans in Need
 - Collection of Funds or Source of Donation
 - Preparation of Compensation Program
 - Implementation of Benefit Distribution
 - Continuous Counseling and Development
 - Evaluation and Monitoring

Stages of orphan compensation as a culture in Kedungsari Village, Maron Sub-district, Probolinggo Regency The implementation of orphan compensation in Kedungsari Village, Maron, Probolinggo begins with the identification and data collection of orphans who need assistance. The organizers of the donation, who usually involve social organizations, the village government, or local Islamic boarding schools, conduct a survey to ascertain who the orphans are who live in the village, especially those from underprivileged families. This data collection is important to ensure that the assistance provided is targeted and reaches those who really need it. In addition, this information is also used to determine the socio-economic condition of each orphan, so that the assistance provided can be tailored to their needs.

After the data collection is complete, the next step is to collect funds or resources for the assistance. Funds can be obtained from various sources, such as community donations, donors, or the results of fundraising organized by social institutions or related parties. These fundraising events can involve the participation of the local community, such as through bazaars, recitations, or other events that can invite donations. In addition, fundraising can be done online to reach more people. After the funds are collected, the next stage is the preparation of the distribution of compensation in the form of cash, basic necessities, clothing, or other needs that are considered urgent for orphans.

The last stage is the implementation of the distribution of compensation to identified orphans. The distribution event is usually organized ceremonially, involving the entire village community as a form of support and participation in the social activity. In addition to the distribution of material assistance, this event is also often filled with joint prayers and motivational activities to encourage orphans to keep their enthusiasm in studying and living their lives. After the event is over, the organizers will conduct an evaluation to ensure that the assistance provided has a positive impact on the orphans and to plan the next charity activity, which may be carried out periodically or regularly.

CONCLUSION

The orphan charity organized in Kedungsari Village, Maron, Probolinggo is a form of social care that is very important in easing the burden on the lives of underprivileged orphans. Through structured stages, starting from identification, fundraising, to the distribution of compensation, this activity succeeded in providing assistance that was not only material, but also provided moral support and motivation for orphans to continue to be enthusiastic in living their lives. This charity event also involves active participation from the community, which strengthens the relationship and sense of togetherness in helping others.

The implementation of this benefit also has a positive impact in increasing the community's social awareness about the importance of sharing and helping each other, especially in supporting orphans. The assistance provided helps fulfill the basic needs of orphans, as well as giving them the opportunity to get a proper education. With this charity activity, it is hoped that the orphans in Kedungsari Village can feel the attention and affection of the surrounding community, and get the support they need to grow and develop well.

Overall, the orphan charity in Kedungsari Village, Maron, Probolinggo not only has a positive impact on the beneficiaries, but also serves as a means for the community to instill the values of caring, sincerity, and social solidarity. This activity also provides a good example of how a community can work together to bring goodness and help those in need, thus strengthening social ties and a sense of togetherness between villagers.

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