



CULTIVATION OF ASSEMBLY ROUTINES IN THE COMMUNITY ENVIRONMENT IN FERTILIZING RELIGIOUS HARMONY IN BERMI VILLAGE, PROBOLINGGO DISTRICT

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Abstract:

The activity in carrying out this activity is a form of mentoring that has been carried out by members of some of students and lecture of Zainul Hasan Islamic University of Genggong in various assembly activities in Bermi village, from science assemblies to routine assemblies. From the observations we found, Bermi village has a lack of specific religious knowledge in the field of corpse management, even though Bermi village has many assemblies. The result of this activity is to increase assembly activities in Bermi village to foster views in religious knowledge for the entire Bermi village community.

Keywords: *Routine, sarwa assembly, science council.*

INTRODUCTION

Culture is an activity that is very close to humans. Human background is very close because culture is a means for humans to fulfill all their life needs. Roucek and Werren argue that culture is not only art in life, but also the objects around us that are made by humans (Rosana, 2017). Franz Boas said that culture includes all kinds of forms of social behavior in a society, individual reactions which are influenced by the habits of the group in which he lives, and also the results of human activities which are determined by habits.

According to Bronislaw Malinowski in Syaifuddin, culture is a human solution to its environment, as well as an effort to maintain the continuity of life in accordance with the best conditions (traditions). The relationship between humans and the universe is generalized cross-culturally. In the increasingly popular dynamics of social life, maintaining harmony between individuals is greatly influenced by the dynamics of the developing times. Religious harmony can be a pillar of maintaining harmony between individuals and one of the foundations of maintaining community welfare through assemblies.

The assembly is one of the activities in religious harmony that is able to maintain social harmony through friendship between individuals. In addition, assemblies in this context include regular meetings or joint activities aimed at strengthening religious values and supporting tolerance between religious communities. Manjelis is also called an interaction space which is able to create a space for mutually necessary activities between one member and another, especially with the entire surrounding community.

The existence of assembly activities has a very positive impact, especially on the exchange of thoughts and opinions between communities. exchange of ideas

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must arise because humans are social creatures who have thoughts and character. A majlis must have its own routine of activities according to the theme of the assembly. In the big Indonesian dictionary, routine is an activity that is carried out continuously on an ongoing basis.

According to Rink experts in Latif Syaipuddin, Indah Nurfajriya Awwalin, explains that routine is an arrangement of activities carried out with a flow determined by concepts according to learning outside the classroom and inside the classroom (Syaipudin & Awwalin, 2021). The assembly has various benefits for society. According to Itishom Zahira, the benefits of the ta'lim assembly include (Zahari, 2022):

1. As a means of social contact and friendship between communities.
2. As a place to learn and recall religious issues.
3. As a means of strengthening the faith of the people and encouraging the practice of religious teachings.
4. As a means of fostering religious life to form a society that is devoted to Allah S.W.T.
5. To become a vehicle for enlightenment of the people in religious, social and state life.
6. Spiritual recreation park, because the organizers are relaxed.

From the benefits presented by the author in a journal, it can be concluded that the assembly has many benefits for society, one of which is maintaining religious harmony in society. Harmony is a relationship between communities in an area. Harmony is very beneficial for society in establishing fraternal relationships.

RESEARCH METHODS

Based on the results of observations made from interviews with one of the religious figures in Bermi, Krucil sub-district, one of the problems in Bermi village is the low level of community knowledge related to jurisprudence in terms of handling corpses, so that in this case the surrounding environment still prioritizes women in matters taking care of the body, from washing it to shrouding it, except when praying for the *jezahah*. This has greatly influenced the generation of young people in the area in handling corpses in the future. This problem attracted the author to become a reference in providing assistance.

The form of assistance in this problem is by utilizing several assemblies in the Bermi area to provide understanding studies regarding religious sciences, especially in *fiqh*. The selection of the subject of the assembly in this assistance was because there were many assemblies in Bermi village such as the Muslimatan assembly, Yasinan assembly, Sarwaan assembly, and Khotmil Qur'an assembly. The aim of this assistance is to open up people's understanding of religious knowledge, especially jurisprudence.

The mentoring method uses the ABCD (Asset, Based, Community, Development) approach which functions to develop the quality of human life using development patterns by positioning humans as the main actors in Indonesia. The community is a valuable asset for the village.

The paradigm and principle of the ABCD approach is that everything leads to the context of understanding and internalizing resources, potential strengths and utilizing them independently and maximally. The paradigm and principles of the

ABCD approach require awareness of the presence of positive forces and energy in society which must be identified, felt, understood, and then mobilized by society to improve welfare and empower all elements of society. In the ABCD approach, there are several steps taken in assistance, including:

1. The initial steps used in the ABCD Appreciative Inquiry and Community Mapping ministry or also known as the community change stage and community mapping stage.
2. Transectoral and individual asset mapping in this case is carried out by observing the surrounding environment and mapping individual assets by means of interviews and Focus Group Discussions (FGD).
3. The final step taken in assistance is spiritual priority which is carried out to grow knowledge.

The parties involved in this assistance are:

1. UNZAH KKN-PKM students are the main figures in the implementation of assistance, in this case the students act as companions and motivators for accompanying activities.
2. Ust Moh. Madhari is the head of the takmir of the Al-Barokah 2 mosque, as well as a member of the MWC NU branch in Bermi village.
3. The Bermi village branch of the NU MWC is the organizer of inter-assembly seminar activities at the Al-Barokah 2 mosque. In this activity, the NU MWC is expected to be able to provide teachings on religious knowledge related to the science of jurisprudence through gathering all the assemblies in Bermi village.
4. Takmir of the Al - Barokah 2 mosque as administrator of the Al - Barokah Dua mosque.

RESULTS AND DISCUSSION

The activities carried out by us in solving this problem were conducting observations and interviews with some of the Bermi community and participating in assembly activities in the area. The observation and interview activities carried out by us were aimed at finding information about community activities that could bring the community together.

After several days of carrying out activities and interviews, we found several activities that were able to gather the community, namely the routine assembly in Bermi Village. In Bermi village there is a sarwaan assembly, and a muslimatan in which many people participate among other majleis activities.

After conducting observations and interviews with the surrounding community, we coordinated with the assembly members, especially the Sarwaan and Muslimatan assemblies, for permission to join in the assembly activities. Our background in joining the assembly was to find out more about the activities in the assembly, so that the assembly became the subject of assistance chosen in this research. From the stages of the method that we have carried out in mentoring that have been implemented, we have achieved success, including:

1. Initial steps (Preparation)

The first step we took in finding an activity that was able to solve the problems in Bermi village, we used several methods including:

a. **Appreciatife Inquiry**

This method is a step in organizational change in accordance with the simple assumption that every organization has everything that can develop the organization and achieve success with healthy activities. This step focuses on how to add positive things to an organization. In this method there are 4 steps including Discovery, Dream, Design, and Destiny.

From the methods available at this stage, we searched the Bermi village area to identify the natural resources and human resources in the area. At this stage, we as members of the Bermi Community Service (PKM) implementer carried out searches starting from interviews with the community, community leaders, councils in Bermi village, and exploring the area to find out the natural conditions in Bermi village. The results of the activities carried out include:

1. In Bermi village there are active councils including the sarwaan assembly, yasinan assembly, khotmil qur'an assembly, and sholawatan assembly. The assemblies with the most members at the time of the activity were the Sarwaan assembly and the Muslimatan assembly.
2. Even though in Bermi village there are many assemblies, the Bermi village community council, especially the central hamlet, has shortcomings, namely, a lack of community understanding in religious knowledge in the field of Fiqh.
3. Bermi Village has quite a large community of around 4,243 residents. The average population of Bermi village is Muslim. Apart from that, the culture and culture in Bermi village is still very strong with activities that have an Islamic nuance.

2. Practice

From the results of the observations we have made, there is a problem that must be resolved, namely the lack of public understanding in religious knowledge, especially in the field of jurisprudence regarding the management of corpses. With this problem in mind, we formed a main program, namely providing assistance by establishing public seminar activities in Bermi village by bringing together various assemblies in Bermi village ranging from science assemblies to weekly routine assemblies. Not only that, we also apply mentoring activities to children in Bermi village by carrying out learning activities in the madin and prayer room in Bermi village.

In a seminar held by a team of PKM Bermi members, they collaborated with one of the sub-district MWC NU members. Crutches and twigs of MWC Bermi village. by collaborating with MWC Kec. Krucil and Nu branches of Bermi village, the speakers for the seminar were Kiyai Jawahirul Maknun, Ustd Nimin, H. Dahri as members of the NU MWC.

The activities that have been carried out by us have had a positive impact on young people and adults in Bermi village, Krucil District, Probolinggo Regency. The series of work programs that have been prepared by PKM members of Bermi village have been achieved in accordance with expectations so that they are proof of the success of implementing community service in Bermi village in carrying out their duties.

Table 1. Impact of program activities

| No | Before mentoring | After mentoring |
|----|--|---|
| 1. | There has never been a science council seminar | The first seminar was held in Bermi village regarding religious knowledge by gathering the community of Bermi Dusun Tengah and the council in the village of Bermi Dusun Tengah. |
| 2. | Tadarus which is carried out in mosques is not scheduled for reading letters in the Koran. | Composed reading of the tadarus al-Qur'an by reading surah 7 (surah as-sajadah, surah Yasin, surah Ad-dukhan, surah Ar-rahman, surah Al-waqi'ah, surah Al-hadid, and Surah Al-mulk) |
| 3. | Tidak ada bimbingan pembacaan maulid dalam lembaga majelis ilmu | There is no guidance on reading the birthday in the science council institution |



Figure 1. Practical photos in the seminar program



Figure 2. Accompaniment in the Koran khotmil assembly



Figure 3. Guidance for reading Mawlid diba'

3. Discussion

From the observations that have been made by the PKM team in Bermi, it can be concluded that the assembly is a community gathering which can increase fraternal harmony, increase knowledge, and produce rewards and a positive impact on society. The assembly is the object of observing the implementation of PKM in Bermi village.

According to Prof. Muhammad Quraish, the founder of the Al-Qur'an study center, explained that the language of the assembly comes from the word "jalasa" which means inviting people who are sitting alone to gather for a moment and carry out an activity. while the definition of majleis Ta'lim is defined as a religious group or community that carries out religious knowledge guidance activities. In the village of Bermi Dusun Tegah, there are many assemblies that have been running and all the activities carried out by these assemblies contain benefits or advantages.

Like a religious knowledge council that already exists in the village of Bermi Dusun Tegah, namely the Madin Raudhatul Ulum Salafiah institution which is guided by Ust. Madhari or often called ust Ul. Anonymous explained an explanation that had been conveyed by members of the RI department regarding the meaning of the assembly. The Majlis is an institution that holds non-formal educational activities in the field of religious knowledge which is carried out with various activities ranging from routines for adult Muslim communities, Muslim women, some mixed ones, to those carried out specifically for young people (Sarbini, 2020).

Various assemblies have become a culture in Bermi village, such as science assemblies, khotmil qur'an, sarwaan, yasinan, and orphans. Therefore, we have an initiative idea to civilize the existing assembly in Bermi village to solve the problem that exists in Bermi village regarding the lack of knowledge of jurisprudence in the management of corpses.

Civilizing is a word that refers to educational activities, with the process of imparting knowledge regarding values, norms, customs, which have been engraved in history and include other individuals with the aim of being cultured to make priorities in line with good provisions for the surrounding environment in people's daily lives (MA'RUF, Medan. 2023: p. 36).

Apart from that, civilizing in the KBBI means getting used to it, namely a way of habit from a cultured society in someone who has just adapted to thoughts and activities according to the conditions prevailing in that environment (Ma'ruf, 2023). The meaning of the word civilize itself comes from the word "**culture**" which means all activities related to daily activities.

From the several references above, it can be concluded that civilizing is a habit that becomes a daily activity for people according to the customs that exist in the surrounding environment. Through various assembly activities that already exist in Bermi village, as the implementer of PKM activities in Bermi village we intend to strengthen this culture by carrying out mentoring activities for the Bermi village community.

Mentoring activities carried out by PKM members in Bermi village include providing assistance in routine assemblies in the village by doing a little *tausiah* at the end of the assembly event, to holding a science seminar by gathering the assembly in Bermi village. These things are reinforcements in cultivating existing assembly routines in Bermi village.

Culture has a broad meaning, such as in an environment that is often associated with a race, nation or ethnicity (Kusherdiana, 2020). As has been found in observations, Bermi village has a culture, namely carrying out joint prayer assembly activities at important events in Islam such as *isro'mi'roj* and so on. This is a culture that has been implemented by society until now.

What is a special characteristic of prayer assembly activities ahead of important days in Islam, the entire community brings food which is then collected in the middle of the assembly until just before the event is finished, it is distributed to each individual present at the assembly. In Dr. R. Kusherdiana, M.Pd stated that culture has a broad meaning which is caused by cultural meanings originating from abstract names in broad and complex multidimensional phenomena (Kusherdiana, 2020).

Koentjaraningrat in Kusherdiana R, explains that culture has three forms, namely :

1. Ideal

It is said to be ideal because culture has an abstract nature and is in people's minds so it concerns people's lives.

2. Social

This form is related to interactions between communities in carrying out activities in communication between individuals.

3. physical culture

This is the result of activities carried out by the community, such as those in Bermi village, the central hamlet where there are routine *sarwaa* assemblies, *muslimatan* and others.

Reisinger in Kusherdiana, R (2020) said that there are several types of culture which are grouped as follows:

- a. Universal culture contains the life, moral values, behavior and ideas of every person.
- b. Civilizational culture that contains national differences but remains within one system regarding citizenship.
- c. Ethnic culture consisting of various groups that have language, history, religion, ancestry or heritage, as well as other attributes that have the same source.
- d. Racial culture is a group of people that exist in various regions.

- e. National culture is a culture that exists in one region but has various different cultures.
- f. Regional culture is culture found in one region.
- g. Generational culture is a hope for the future such as preferences.
- h. Industrial culture is a culture that covers the operation of industry in an area.
- i. Professional culture is a culture that encompasses a person's profession.
- j. Functional culture is the culture that exists in an organization.
- k. Family culture is the culture that exists within the family.
- l. Individual culture is a culture that includes a thought.

Of the various types of culture above, the various assemblies in Bermi village include a type of universal culture which contains various activities regarding prayer and seeking knowledge. This activity is a moral value in a religion which is a priority habit for Muslims.

CONCLUSION

In accordance with the results of observations made by members implementing PKM activities in Bermi Village, Krucil District, they found a shortcoming or weakness in Bermi Village, namely the lack of public knowledge regarding religious knowledge, especially in the field of handling corpses, even though there are many assemblies. The existing assembly in Bermi village is our view as PKM members in Bermi village to solve this problem.

Activities carried out by PKM implementing members in Bermi include participating or providing assistance to the Bermi village community in order to eliminate deficiencies in Bermi village. PKM implementers in Bermi take advantage of the various existing assemblies in Bermi village ranging from science assemblies to routine assemblies by providing assistance in the assemblies.

The success we have achieved in carrying out activities while carrying out the mentoring method is that we have formed a science council by gathering all members of the councils in Bermi village to take part in religious science seminars. In this event we collaborated with members of the MWC NU and the MWC Nu Branch of Krucil District to fill the science assembly that we had scheduled.

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