Community socio-economic empowerment through training on religius awareness and living skill in nagari Padang cakur

by Nelmawarni Nelmawarni

Submission date: 26-Dec-2020 11:51AM (UTC+0700)
Submission ID: 1481284556
File name: NALNelmawarni_-COMMUNITY_SOCIO-ECONOMIC-_Nagari_Padang_Cakur.pdf (1.3M)
Word count: 8972
Character count: 55900

Vol. 3 No. 1, 2018

PROCEEDING

ICON-UCE

INTERNATIONAL CONFERENCE ON
University-Community Engagement

Held by:
Directorate of Islamic Higher Education
Directorate General of Islamic Education
Ministry of Religious Affairs, Republic of Indonesia

Hosted by:
Universitas Islam Negeri
Maulana Malik Ibrahim Malang
October 8-10, 2018

INTERNATIONAL CONFERENCE ON UNIVERSITY-COMMUNITY ENGGAGEMENT

October 8-10, 2018

Ministry of Religious Affairs
In Cooperation with
Universitas Islam Negeri Maulana Malik Ibrahim
Malang

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ISSN 2655-6987

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Published by

UIN Maliki Press
Gajayana 50, Malang 65144
Telephone/Faximile 0341-573225
Email: admin@uinmalikipress.com
Website: press.uinmalang.ac.id

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ACKNOWLEDGEMENT

It gives me a great pleasure to welcome all of you in the 3rd International Conference on University-Community Engagement 2018 administered by Ministry of Religious Affairs in cooperation with UIN Maulana Malik Ibrahim Malang as this year's host institution.

This conference may provide more opportunities not only related to the submissions of academic papers or articles, but also related to various activities in creating partnership involving the elements of academicians, researchers, social activists, policy makers, CSR mangers and others. Today's conference includes numbers of advanced activities: 1) Community Service Expo which is a place to promote the community service activities conducted by LP2M/P3M PTKIN throughout Indonesia. Various facilitates are provided by the committee including the exhibition stands, 2) Community Service Clinic which is fully supported by KOMPAK, a non-profit organization focusing on mentoring field. The realization of this clinic thanks to Universitas Membangun Desa (Universities in developing the villages). The participants are heads of LP2M/P3M, 3) Community Service Journal Clinic which aims at strengthening and developing the ability to write articles and then submit them to various reputable journals. The materials for the journal article writing are focused on the community services.

We believe the conference is a significant step, which will, in the long run, contribute towards social changes. Today, we are more optimistic than ever, with the assurances given by the Ministry of Religious Affairs, to facilitate the necessary changes to University-Community Engagement, to diminish the gaps between university and community.

I would like to take this opportunity to express my sincere thanks to the organizers and in particular our honorable speakers. All of them have been working with us since they beginning of the planning stage and they are still here today for all of us, even though they are very busy with their responsibilities at their agencies. We truly appreciate your dedication.

I hope that these three days, will give our guests and participants an overview of the university-community engagement for best practices and compliance. I hope this conference will serve to broaden your perspective, on the role of the university and community for better civilization.

Thank you.

Arskal Salim
Director of Islamic Higher Education
Ministry of Religious Affairs

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COMMUNITY SOCIO-ECONOMIC EMPOWERMENT THROUGH TRAINING ON RELIGIOUS AWARENESS AND LIVING SKILLS IN NAGARI PADANG CAKUR

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Abstract

The community services on Community Socio-Economic Empowerment through the Training of Religious and Living Skills Awareness in Nagari Padang Cakur, West Sumatra, were conducted in multi-years, divided into 2 phases. The first phase was by providing religious awareness training and living skills training for the second phase, which will be held this year. The participants of these activities were the people who live in Nagari Padang Cakur. There are about 40 (forty) participants, consisting of men and women, with the criteria of middle to lower economic conditions. Religious awareness training activities are conducted by giving an understanding of Islamic values and encourage people to apply them in order to upgrade their living conditions. In addition, they were also provided with some knowledge and motivations about entrepreneurship as the basic understanding to increase the productivity of Padang Cakur people. There are three approaches applied in conducting these activities, i.e. experiences, habituations, and emotional approaches. These activities would hopefully enhance religious knowledge and experiences of the Padang Cakur people. The increase of religious knowledge and experiences will affect socio-economic empowerment of the community since it will give the people the motivation to change their living standard and to pursue a better future.

Keywords: *Socio-Economic; Religious Awareness; Living Skills; Social Empowerment*

Introduction

Social empowerment is a concept to give people greater responsibility in doing their job. Social empowerment will not be successful without the support from the entrepreneurs, the leaders, and the groups in a structured manner by constructing good working customs. The concept of social empowerment is related to the notion of the community development and community-based development (Hadi, Agribusiness, & Agrikarya, 2009; Karsidi, 2001, 2002; Nasdian, 2014; Prasojo, 2004; Roqib & Ag, 2009).

Human resource empowerment programs have been conducted by the government for many years. This is in line with Indonesia's development goals in developing the quality of Indonesian people as a whole. The development must be a

social change that does not only occur in their daily activities but also every element related (Ali, 2009; Kristiawan, 2016; Sudarsana, 2016). The development would bring human as the subject of development.

Community empowerment in reducing poverty is a joint commitment between the central government and the local governments. This is attributed by Murdiansyah (2014); Narutomo (2015); Sholichah (2017); Solikatun & Masruroh (2018); Suryawati (2005); Wrihatnolo & Dwijowijoto (2006); Yacoub (2013); and Yulianto (2005), who stated that poverty is a social welfare development problem caused by various developmental fields, e.g. unemployment, isolation, and lack of powers. Poverty, especially the ones that suffered by the poor, is a major national problem.

The prevention of poverty cannot be delayed anymore. It should be a top priority in implementing social welfare development. To prevent poverty is not an easy job since poverty has become a long-standing problem. The poor had experienced many limitations in terms of education, skills, business facilities, and assets. The offers of MSME credit from entrepreneurs and banks are difficult to access by the poor, because of the limited ability and assets they have. The government, in this case, the social service, seeks to find an effective pattern so that the poor can obtain access to business capital without collateral while still encouraging joint responsibility through an integrated pattern of Joint Business Groups (KUBE) and Microfinance Institutions (MFIs) in the framework of community empowerment.

Social empowerment has two major tendencies, i.e. first tendency and secondary tendency (Ariesta & Susilowati, 2014; Aziz, n.d.; Jaya, Kadir, & Yunus, 2009; Oktaviany, 2010; Primadonna, 2013; SARI, n.d.). The primary tendency is the social empowerment that emphasizes on the process of giving or transferring some of the power, strength, or abilities to the community so that the individual becomes more empowered (*to give the power* or *to give the authority to*). The Secondary tendency is the social empowerment that emphasizes on the process of stimulating, encouraging, or motivating individuals to have the ability or empowerment to determine them in pursuing their choice (*to give the abilities to* or *to enable*). The concept of social empowerment in community development discourses is always linked to the concepts of self-reliance, participation, networking, and justice. Basically, empowerment is placed on the strength of the individual and the social levels.

Participation is an important component in generating independence and in conducting social empowerment. Every element of the society must be involved in the process so that they can pay more attention to their lives, to gain confidence, to have self-esteem, to get knowledge, and to develop new skills. The process should be done cumulatively so that the more skills a person has, the better his ability would take places (Irpawa, 2016; JUMADIN, 2015; Karlina, Pi, Si, & Idris, n.d.; Melatisnoh, 2017; Nahruddin, 2014).

The purpose of the social empowerment refers to the situation or the outcome that is intended to be achieved by a social change by the empowered society that has the power, the knowledge, and the ability to meet the needs in physical, economic, and social e.g. by having self-confidence, the ability to convey their aspirations, proper jobs, participating in social and individual activities to make living (Hatu, 2010; Mikkelsen, 2011; Munandar, 2008;

Nasdian, 2014; Wahyudin, 2012; Wisarja & Sudarsana, 2017). Socio-economic empowerment is an effort to provide the knowledge, skills, and to encourage self-confidence and willingness in a person in order to enhance a better socio-economic life of their own. In short, socio-economic empowerment aims to create independent human beings socio-economically. Socio-economic empowerment can essentially be pursued.

Through various activities including training, mentoring, counseling, education and organizational involvement to encourage and to strengthen the motivation in life and in pursuing business. It also will increase the development of people's knowledge and skills in living and working.

The economy is the basic assets of the development. Here, the development needed in the countryside is a development strategy that is stimulated to improve the economic and social life of the villagers.

Reasons for Choosing the Accompanied Subjects

Pariaman is a sloping lowland stretch located on the west coast of Sumatra with the elevation of 2 to 35 meters above sea level. The land area of Pariaman is 73.36 km², and the beach length is ± 12.7 km. The area of the sea waters is 282.69 km² includes 6 Small islands, i.e. Bando Island, Gosong Island, Ujung Island, Tangah Island, Angso Island, and Kasiak Island.

Pariaman is in a wet tropical region that is strongly influenced by the western winds and has very short dry months. Annual rainfall reaches around 4.055 mm (2006) with 198 days of rainy days. The average temperature is 25.34°C with an average humidity of 85.25 and an average wind speed of 1.80 km/hour. Pariaman consists of 4 (four) subdistricts, i.e. South Pariaman (*Pariaman Selatan*), Central Pariaman (*Pariaman Tengah*), East Pariaman (*Pariaman Timur*), and North Pariaman (*Pariaman Utara*). Pariaman has 71 (seventy one) settlements/villages incorporated in 12 (twelve) Nagari.

One of the settlements located in North Pariaman District is Padang Cakur settlement. Padang Cakur is included in the red zone since it is located on the edge of the beach with a high tsunami risk. The information obtained based on the results of the interview conducted by the LP2M team of UIN Imam Bonjol Padang with Pariaman Social Service officers (April 2016), Padang Cakur is a quite extensive and fertile area combined with lack of willingness and motivation of the people in working and developing its potential. Furthermore, the head of the Social Service stated that the social conditions of the Padang Cakur community could be described as follows:

The mosque is mostly deserted, which shows the lack of enthusiasm of the community to be in the mosque.

Lack of Imams' power in Padang Cakur community.

The number of poverty is increasing.

The existing business opportunities are relatively limited.

The productive economic business among the community is not steady.

The market accesses for business groups are limited.

Derived from the problems identified, the problem that will be resolved in this community service is how to empower the socio-economic conditions in Padang Cakur through

religious awareness training and living skills. The community service activity in Padang Cakur is considered as the first step to establishing Padang Cakur as one of the Fostered Villages of LP2M UIN Imam Bonjol Padang.

Purposes

The purposes of this community service are:

a. To increase the knowledge and experiences of the people of Padang Cakur
b. To strengthen the motivation of the people of Padang Cakur in order to be positive and think creatively in utilizing the used goods to obtain useful goods and halal outcomes.
c. To improve the skills of Padang Cakur people in producing liquid soap, dish soap, and floor cleaning as an embodiment of vocational skills in order to improve socio-economic values of the community.

Significances

The significances of this community service activity are:

1. For people of Padang Cakur, the community service could enhance their religious knowledge and experiences in religious awareness.
2. For the chief of Padang Cakur settlement, the community service would help the chief in developing the community in order to improve socio-economic conditions of the community.
3. For the instructors, the community service would provide their opportunities to enhance the development of the religious knowledge and experiences skills in improving economic and social conditions of the people of Padang Cakur.
4. For the team of LP2M UIN Imam Bonjol Padang, the community service is an opportunity to do charity in the form of community service, especially in marginalized communities.

Expected Community Conditions

Through training in religious awareness and living skills conducted in this community service, the community is expected to:

1. Enhance religion and entrepreneurship awareness of the people of Padang Cakur by creating religious groups and joint ventures.
2. Provide the people to be aware of the religious values and entrepreneurial spirit in developing productive socio-economic conditions.
3. Offer alternative businesses to the community to improve family welfare.
4. Empower the potential of the people of Padang Cakur settlement in order to increase family income through socio-economic improvement.

Implementation Strategy

To achieve the conditions of the community as expected, here are the following implementation strategies:

a. By providing the understanding about Islamic values that encourage people to do their best in order to enhance their living conditions.
b. By providing the insight and motivation about entrepreneurship as the main assets in developing productive businesses for the people of Padang Cakur settlement.

As suggested by the reviewers, in order to improve religious awareness of the people, the activities were focused on the two activities mentioned above. The strategies to develop the productive economic enterprises are by forming joint business groups based on the potential of the people and potential of the settlement and by demonstrating various living skills as the alternative to develop entrepreneurial spirit of the people of Padang Cakur settlement will be conducted on the community service activities in the following year.

The intentional target audiences in this community service were the people of Padang Cakur settlement. The number of the participants are 40 (forty) people, consist of men and women, with the criteria of middle to lower economic conditions.

Theoretical Review

Linguistically, the term *awareness* (n) comes from the root *aware* (adj.) means having knowledge or perception of a situation or fact. It was derived from the late Old English words *gewær* (watchful, vigilant) from the Proto-Germanic **ga-waraz*; Old Saxon *giwar*; Middle Dutch *gheware*; Old High German *giwar*; and German *gewahr*, from **ga-*, intensive prefix, + **waraz*, "wary, cautious" from Proto-Indo-European root **wer-*, "perceive, watch out for." *Aware* in Modern English, as defined by *dictionary.cambridge.org*, has the meaning of concerned, well-informed, being confident, feel the importance, acknowledged, and understood about a particular situation or development.

The meaning of *awareness* (n), defined by *dictionary.cambridge.org*, is the state of concerned, well-informed, being confident, feel the importance, acknowledged, and understood about a particular situation or development. Thus, the meaning of *awareness* in question is the state of knowing, remembering and feeling or conviction of himself to the actual circumstances (Fitri, 2014; Sandra, 2016; Syamsidar, 2018; Wahid, 2017). Religious words come from the basic word "religion" According to (Bauto, 2016; Diron, 2015; Khaliq, 2009; Mirhan, 2017; Wahid, 2017; Zalikhoh, 2011).

Religion holds the meaning of trust in God (the Creators) by practicing worship and obligations related to one's particular belief, e.g. Islam, Christianity, and Buddhism. The term *religion* means embracing (running) the belief; worshiping; obeying one's religious values. According to Bais (2016); Chotib (2016); Fauziyah (2015); Harahap & Abidin (2015); Kasetyaningsih (2015); Noer, Tambak, & Rahman (2017); Tarikhuddin (2017) the term *religion* (bahasa: *agama*) comes from the words: *ad-din*, *religion* (*relegere*, *religare*). The word *Agama* consists of; a (*no*) and gam (*go*) means not going away, staying in a place, or inherited from generation to generation. Theoretically, according to them, religion is the practices that God revealed to mankind through an Apostle.

The term religion in Semitic means rule or law, in Arabic (al-din) means: Mastering, subjugating, obedient, debt, reward, and habit. Religion does carry rules which are laws that people must obey. Religion does control a person and makes them obey and

follow their God by doing religious activities and abandoning His prohibitions. Religion, in the further explanation, carries the obligations which if they were not carried out by its people will become the debt. Understanding obligations and obedience also lead to the understanding of retaliation. Those who do their obligations and those who obey will get good retribution, while those who do not do their obligations and who do not obey will get punishment.

The religion comes from the Latin word *relegere* (to collect, to read). Religion is indeed a collection of ways to serve God. This is collected in the scriptures that must be read (Aziz, n.d.; Saleh, 2012). The term religion also comes from the word *religare* which means *binding*. Religious behaviors do have a binding nature for humans. In religion, there are also the bonds between the humans, spirits, and the Mighty God. Religion does indeed bind men and God. In this case, the essence contained in the terms above is bond. Religion, related to the terminology, means bonds that must be held and obeyed by humans. This bond has a profound influence on everyday human life. The bond comes from a higher power than humans: a supernatural force that cannot be sensed with the five senses of a human.

According to Chapra (2000); Hardjana (2005); Mutahhari (2007); Qomar (2002); Rachmat (2013); Shihab (2005), religion can be defined as:

1. Recognition of the existence of human relations with supernatural powers that must be obeyed.
2. Recognition of the existence of supernatural powers that dominate humans.
3. Bind yourself to a form of life that contains recognition on a source that is outside the human self and that influences human actions.
4. Belief in a supernatural force that creates a certain way of life.
5. A code of conduct derived from something supernatural powers.
6. Recognition of the existence of obligations originating from a supernatural power.
7. Worship of magical powers that arise from feelings of weakness and a feeling of fear of the mysterious power contained in nature around humans.
8. Teachings that God revealed to humans through a person Apostle.

Motahhari (2007); Saleh (2012) stated that the most important elements contained in religion are:

1. Magical power: humans feel weak and have an interest in strength unseen as a place to ask for help. Therefore humans must establish good relations with these supernatural powers. This good relationship can be realized by obeying the command and prohibition of the supernatural power.
2. Human beliefs: human well-being in this world and its life in the hereafter depend on the existence of good relations with the magical powers in question. With the loss of good relations, the prosperity and happiness search will disappear too.
3. An emotional response from humans: the response can take a form of fear or a feeling of love for God so that the response can take the form of worship or service towards God, and also the response can take the form of a way certain life for the person concerned.
4. The existence of a sacred understanding in the form of supernatural powers, in the form of a book which contains the teachings of the relevant religion and

informs certain places.

The fact shows that religion is God-centered as a measure that determines which should not be ignored. It is also noted as belief. It means that religion is the attitude or way of adjusting to the environment more broadly than in the physical world environment that is bound to space and time. In this case, the meaning of the space and time is the spiritual world).

Understanding religious awareness includes religious emotion, divine experiences, faith, attitudes, and behavior. They are organized in the mental system of the human personality. Because religion involves all functions of the human body and soul, the various consciousnesses include affective, conative, cognitive, and motoric aspects. Affective and conative aspects are seen in the experience of God, religious emotion and longing for God. Cognitive aspects are seen in faith and belief while motoric aspects are seen in actions and religious behavior movements.

In this essay, the definition of religious awareness in question is all behavior experienced by someone in the form of pursuing, remembering, feeling, and having religious experiences (including affective, conative, cognitive, and motoric aspects) to devote themselves to God with the sincere feelings and soul, so that everything ones do is because of their religious attitude and to fulfill one's spiritual needs.

Religious Awareness Training is an activity to increase people understanding, to practice religious values, and to build noble character towards the target group in a limited or short time. Religious Awareness Training aims to improve the understanding and to practice Islamic values on the target groups. Religious Awareness Training in the Muslim community would create the target group as the devoted Muslim and to be noble human beings.

Religious Awareness Training activities include guidance on faith, moral guidance, guidance on worship practices, and guidance in reading the Quran. These activities are presented to the Padang Cakur people by providing the experiences that are embedded in the community. The training appears to build positive attitude and habit by applying Islamic behaviors.

The strategy of Religious Awareness Training activities is carried out by using several approaches, including:

1. Experimental Approach is to provide religious experience directly to the people of Padang Cakur, so that in the religious values of the community are embedded. Through this experience, the community is given the opportunity to gain direct experience about religious life both individually and in groups.
2. The habitual approach provides opportunities for the community always to practice the Islamic values both individually and in groups in their daily life.
3. Emotional approach is an effort to arouse the feelings and emotions of Padang Cakur people in understanding, believing, and implementing Islamic values. It is endeavored the people to always develop the religious feelings through the evidence of Allah's greatnesses and the stories that contain the truth and greatnesses of Allah SWT.

By implementing these approaches in Religious Awareness Training in the social, economic empowerment of the Padang Cakur community, the training will give the people the opportunity to think about changing their living standard and to face the better future.

The Implementation of Community Service

Initially, community service activities were designed for two activities, i.e., religious training activities to improve community religious awareness and living skill training for socio-economic empowerment of the community. However, in accordance with the reviewers' suggestions and agreements during the proposal seminar, this service activity is only focused on increasing community religious awareness, while entrepreneurship training will be held next year with the same target object.

The implementation of this community service consists of two stages:

The Preparation of Religious Awareness Training

Prior to the Religious Awareness Training in Padang Cakur, several preparations were held as follows:

a) Conducting literature studies on religious education materials needed in order to stimulate religious and business motivation of the people of Padang Cakur.
b) Selecting lecturers to be the instructors of religious awareness training. The lecturers are selected from the Tarbiya and Teaching Faculty lecturers and the Da'wah Faculty of UIN Imam Bonjol Padang who are mastered in religious, social, and psychological sciences; must be able to understand and accept the conditions the community as a whole (acceptance attitude), and able to empathize with the condition of the people in the field. In addition, the three.

   instructors selected have had the experiences of being the ESQ Training instructors, motivators, and religious instructors in various activities in Padang.

c) Determining the implementation of the time and duration of the training. The determination of the time and duration of the training was an agreement between the team and the head of Padang Cakur settlement.
d) Consulting the people who will take part in the training according to the criteria set by the team with the help of the head of Padang Cakur settlement.
e) Preparing the administration needed for the training, i.e.:
   - Invitations for the participants.
   - Invitations for the instructors
   - Attendance List of the Participants
   - Attendance List of Instructors
   - List of Participant Transportation Money Receipts
   - Training Kit for the trainees (books, pens, and plastic folders)
f) Ordering the snacks and lunch for trainees, instructors, and the operational teams.

The Implementation of the Community Service

The implementation of Religious Awareness Training in socio-economic empowerment of the people of Padang Cakur was held for two days, on Wednesday – Thursday, 25 – 26 October 2017. The implementation of the activities was originally planned for a full day but was forced to be adjusted to the schedule of the community. In

the end, the activities were only headed from 09.00 AM – 5.00 PM in the afternoon after Ashar prayer in congregation at the mosque.

The instructors for the activities are lecturers who have experiences in the implementation of religious counseling and ESQ. The motivators are prepared by the dedicated team to become instructors of religious awareness training.

Goals and Target Achievements

The target group of this Religious Awareness Training is the family (husband and wife) of the Padang Cakur community by following the criteria of middle to lower economic conditions. Initially, the participants planned for 20 families or 40 people, but at the time of the implementation, there were 48 participants or 24 families (husband and wife) and their children.

Noting the high enthusiasm of the participants to participate in this activity, the dedicated team was very grateful, but the team had to add more kits, snacks, and lunch that initially only provided for 40 people to 48 participants. *Alhamdulillah*, it can be overcome, and thanks to the help of the settlement officers to grant additional snacks and lunch at the nearest food stalls and restaurants.

The Religious Awareness Training was held at Ar-Raudhah mosque which was located next to the Padang Cakur settlement office where the training kit was handled to the participants. The activity was welcomed by Mr. Syaiful, the head of Padang Cakur settlement.

The Religious Awareness Training activity began with an opening event consisting of:

- Opening/MC Nelmawarni, M.Hum, Ph.D.).
- Recitation of the Holy Qur'an Ak Quran by Riko Putra.
- Foreword from the Team (Dr. Martin Kustati, M.Pd.).
- Foreword by the head of Padang Cakur settlement, Mr. Syaiful.
- The official opening and opening ceremony by the chief of LP2M UIN Imam Bonjol Padang/Member of the team by Dr. Hj. Ulfatmi, M.Ag.
- The symbolic handing over the training kid to the participants from the Team to the Head of Padang Cakur Settlement.
- Prayer, led by Ms. Elfi Tajuddin.

Figure 1. The male participants were listening to the explanation of Mr.Syaiful.

Figure 2. The female participants were listening to the explanation of Mr.Syaiful

Following the opening ceremony, the activities were continued with coffee break. Then the instructor invited the participants to do the Dhuha prayer because this activity held in the mosque and the participants had been asked to bring their prayer equipment. After the Dhuha prayer, the activities were followed by the first lecture by Instructor Mr. Rusli, M.Ag. about "God's Purpose in Creating Humans and the Event of Our ancestors, Adam and Eve, descended to the Earth." After the lecturing session, the activities were continued with the question and answer session, followed by Duhr prayer in congregation. During the Duhr prayer, the team also invited the community to do the kabla and bada zuhur prayers. Then, it was followed by the lunch with the instructors, trainees and the team.

After lunch, the training continued with brainstorming from participants about the human's duty related to the first lecture, the creation of a human being that had been explained in the first lecture. All participants are conditioned to actively participate in answering the questions according to their perceptions and abilities. Based on their answers, the instructor directs the participants to discuss what humans must do to achieve or to realize the purpose of Allah SWT in creating humans on earth is to worship Allah

SWT. The instructor explains that whatever is done by humans if it is intended to seek Allah sake and to worship Allah, it is called ibadah.

This activity is followed by the explanations/lectures on religious services that can be done in daily life along with the procedures for doing so. The lectures ended with a question and answered session, and continued with Ashar prayers in congregation. After the prayer, the participants were asked to reflect on what they had done in worshiping Allah SWT. Then the participants were asked to explain to their friends who sat next to them to state their commitment about what was done in the future by using the think pair share technique. Then after completing think pair share the team ended the activity on the first day at 5:00 p.m. and it is expected that the participants must attend the second meeting (Thursday, October 26, 09: 00-17: 00, located at the Ar-Raudhah mosque).

Figure 3. The participants were listening to the lecture.

The training activity on the second day began with the Tayatul Masjid prayer, the Dhuha prayer, and the religious lecture about the need for "The Efforts to Change the One's Fates." The lecture ended with a question and answered session. Then, it continued with watching a film entitled "*Saya Bisa* – I can." After watching the film, the activities then were followed by a discussion about the participants' responses related to the contents of the film. All participants expressed their opinions in their respective languages, which in essence stated that humans need to be enthusiastic about navigating their lives. People who have deficiencies (disabilities) could be the champions if they desire and try. Normal people should have more effort and be more active in achieving the goal because *God will not change the fate of a people if the people do not attempt to change it themselves*. The session ended with the Duhr prayer in the congregation and the kabla and bada Duhr prayers. After the prayer, the instructor, the participants, and the team had lunch together.

After lunch, the program continued with exploring the need for assessment needed by participants for the next community service. The men asked the team to

provide agricultural or livestock trainers, while the women expected practical activities, such as making liquid soap, dishwashing soap, making super mops, softeners, detergent, and to reprocess the used goods. These requests illustrated that participants have begun to be motivated to change their fate by being more productive. Then, the participants were invited to watch the film entitled "*Hidup adalah Pilihan* – Life is a Choice." After watching the film, the participants were also asked to discuss what they have watched and chosen whether to be 'the players, the spectators or not to be players and spectators." Almost all participants chose to be the players. The session ended with Ashar prayers in congregation and the confirmation of the participants' to commit in facing their future. After the Ashar prayer, the closing ceremony was officially held by the Padang Cakur team. In the closing ceremony, the participants and the Settlement Head really hoped that this activity could be continued in the future.

Approaches and Methods

Community Socio-Economic Empowerment through Training on Religious Awareness and Living Skills in Nagari Padang Cakur were held by following the following methods:

1. Conditioning the practice of worship, by performing obligatory prayers in congregation, other sunnah prayers, and zikir by using persuasive methods and by building self-awareness.
2. Providing the information about the procedures of worship in accordance with religious provisions on thaharah, prayer, fasting, zikir, and other daily worships by using the lecturing method, question and answer, demonstration, and discussion.
3. Simulating the audiences by screening the film that can increase the motivation of the trainees.
4. Brainstorming the participants about religious issues that are needed to be discussed in group discussion methods.
5. Mediating the participants to do the self reflects and self-evaluation on what has they done and their demands on everyday life.
6. *Think Pair Share* to share their problems and difficulties so that they can make the commitment to change lives for the better.

Evaluation

The achievement evaluation of the community service objectives in socio-economic empowerment of the people of Padang Cakur through religious awareness training was held as the process evaluation and product evaluation. Process evaluation is carried out through the attendance lists, responses, and participants' satisfactoriness in all training activities.

Based on the attendance from the beginning of the activity, the participants who were invited were only 40 people, but there were 48 people present. Moreover, the attendance of these participants is stable until the activity ends. Even though some are late, they were still present until the end of the session every day. Participant responses can be seen from the sincerity of the participants in participating in all the requested activities both in groups and individually. Participants did not hesitate to ask or question things they did not understand to the instructors. They also responded to the

activities/tasks given by the instructors. The participants requested that this activity should be continued, said Mr. Muin.

During the participation in the activities, the participants were very enthusiastic about listening to the instructors' explanations, asking questions, discussing, or watching a movie together. When they were asked to do sunnah prayer, all participants did well. However, when asked whether the kabla and bada prayers are obligatory in daily life, some participants stated no, because they were often in a hurry or forgotten. The participants hoped that this activity would be held out frequently and said "if we don't have enough palm, then we can hold them on the bucket," said Tini.

Conclusion

Based on the description as stated in the previous section, it can be concluded that the community service activities in the Padang Cakur settlement in the form of Religious Awareness Training conducted by the Community Service Team of UIN Imam Bonjol Padang would increase the knowledge, religious experience of the community. With the increase in knowledge and religious experience has an impact on the socio-economic empowerment of the community where this condition can be seen from the motivation of the willingness to change destiny and prepare for the future towards better conditions. The response given by the participants of the Padang Cakur religious awareness training and their enthusiasm while participating, carrying out the training showed that the Padang Cakur community was very appreciative of this activity. This was also supported by the statement and request of the head settlement of Padang Cakur, Mr. Syaiful, to the team to always remember the Padang Cakur people and to continue this activity with various other activities that were beneficial for the Padang Cakur people.

The head settlement of Padang Cakur and Staff especially those in charge of community empowerment felt helped by the community service program carried out by the Imam Bonjol UIN Servant Team and hoped that the service team could continue this activity continuously. The Head settlement of the Padang Cakur community also hoped that the living skills and entrepreneurship training activities in accordance with identified community needs could be realized in the upcoming activities.

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