

COMMUNITY EMPOWERMENT EFFORTS THROUGH COLLECTING COIN FUNDS IN NGRONGGOT VILLAGE, NGRONGGOT DISTRICT, NGANJUK REGENCY

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ABSTRACT

Nahdlatul Ulama, the majority of whose members are mostly from the lower class, initiated to collect coins from members. Regardless of the rich or poor all members are asked to participate. On this basis, the aim of the Coin Care Movement Program is the movement of the NU population to collect coins from the houses of Nahdliyin residents whose benefits are to solve various problems in aspects of life and realize Jam'iyah independence. The results of the mentoring activities obtained were (1) the condition of the Ngronggot village community before the mentoring although the spirit of diversity and social solidarity was very high but still individual, (2) The form of the assistance activities carried out included awareness of their potential so that they always think positively, and vocational training the following applications so that new entrepreneurs emerge (3) After the mentoring program is complete, community trust in self-potential, both economic and religious, emerges together to support each other both in religious and social activities.

Keywords: *Empowerment, Collecting, Coin, Ngronggot, Nahdlatul Ulama*

BACKGROUND

In our society, we know the term 100, 200, 500, and 1000 rupiahs which are often called coins are less valuable means of exchange when only one. However, its value will be very large if collected in very large numbers. Especially if it involves all members of the community, of course, the number will be very large.

This model actually has been carried out by the community since ancient times, in the form of a pinch of rice taken every night by the patrolling

officer. Even though there are only 2 to 5 spoons per family, the number of families in one community (eg. RT) is quite large and is carried out every day, so there is also a lot of rice collected. And from that pinch, residents can help people who are sick, support orphans, buy public facilities and so on.

Based on this fact, Nahdlatul Ulama whose majority of members are mostly from the lower class initiated to collect coins from members. Regardless of the rich or poor all members are asked to participate. The

fact, some Branches NU successfully collect coins in a very fantastic amount. NU Branch in Sragen at the end of 2017, 3.3 M was collected, in the Bantul Branch, which was known as the Muhammadiyah base in 6 months, it was collected 1.2 M. This shows that NU is an organization that truly has an Ummah.

On this basis, PCNU in Nganjuk district launched the caring NU coin movement program. Namely the movement of NU residents to collect coins from the homes of residents of Nahdliyin whose benefits are to solve various problems in aspects of life and realize the independence of jam'iyah.

GENERAL DESCRIPTION OF THE SITUATION OF THE ASSISTED COMMUNITIES

Ngronggot Village, Ngronggot Subdistrict is located in the southeast of Nganjuk district with an area of 976 ha, consisting of 572 ha of land/dry fields and 404 ha of fertile agricultural fields. Divided into five hamlets. Ngronggot Krajan Hamlet, Dingin Hamlet, Brumbung Hamlet, and Tempel Hamlet.

The total population is 11,432 people with a composition of 5030 men and 6 402 women with a productive age of 8,650 people. From this total 12,425

are Muslim and the rest are Catholic. The majority of Ngronggot villagers have a high school education and below, only about 20% have a degree. The majority of their livelihoods are 75% of farmers with a composition of 60% of farm laborers and 40% of landowners. 25% is divided into traders, business people, employees, TNI, company workers.

In the village of Ngronggot, there are 6 mosques, 45 mosques, 5 SDN, 1MIN, 1 MIS, 1 MTSS, 1 SMP, MAS, 2 boarding schools, 3 TPQ, 8 majelis taklim. In each mosque, Laz has been formed to collect and distribute alms and alms from the surrounding community. For primary schools between the madrasah and SDN schools are balanced the students. For the junior high school /MTS and SLA level, the majority of residents attend schools outside the Ngronggot village. Whereas TPQ, It's students ranges from 50 untill 100 children. Some students learned in TPQ AL-HIDAYAH Kedunglo village. Majlis Taklim consists of ladies and gentlemen at different times. Special for majlis taklim Kedunglo, divided into 6 groups, each group being assigned between 75 and 145 people and this is mandatory, because those who do not

attend the majlis taklim if their family who died are not read fida' (reading surah Ikhlas 100,000 times read for 7 days). While other majlis taklim are voluntary, both ladies and gentlemen so that there are not too many participants.

CURRENT CONDITIONS OF THE ASSISTED COMMUNITY

The religious awareness of the Ngronggot village community is very diverse. Although almost all of the Ngronggot villagers are Muslim, not all of them practice worship. It is estimated that only 75% are worshipping and only 50% are active in the mosque. Likewise those who fast and give alms. Although capable/strong man or woman there are still many who do not fast. In tithing, there is a tendency to divide themselves into the chosen asnaf according to his wishes. In addition, many have not performed zakat. Especially for Kedunglo, the majority of zakat is collected at LAZ which is formed from the muzakki themselves. But there are also those whose zakat is set aside to be shared on their own. In addition, awareness to give alms in Ngronggot is quite high. Here it can be seen when there is a collection of funds for activities, both routine and incidental activities (such as holding

public recitals or holding facilities development activities). This awareness of charity can be maximized when there are program touches in the form of community empowerment. The community's view of the level of piety for most Ngronggot villagers is measured by the quality of their syahsiyah worship (personal obligations, such as prayer, fasting, pilgrimage) rather than ijtima'iyah worship (social obligations).

Ngronggot village community Ngronggot sub-district Nganjuk district 99.9% are Muslims who follow ahlussunnah waljama'ah which incidentally Nahdlatul Ulama with religious education background (madrasah and Islamic boarding school) and general education and lower middle economic background.

In the economics, people tend to do their own business. There are no groups/organizations that can empower the community's economy because of limited capital. Several times the government has provided empowerment programs such as cooperatives, PNPM, BUMIDES, POKMAS, and others. However, to date, there have not been any encouraging results.

The non-maximum involvement of the Ngronggot village government in religious activities was felt so that it was impressed that the figures in handling the activities were running independently. Government support, in the form of not disturbing/prohibiting religious activities and attending events held by the community. In terms of being aware, if the community is good, the wheels of government will automatically run well too. And if you want, the village government can intervene in the form of a budget set aside from village funds. The solution is to hold hearings and approach the village head of Ngronggot and his apparatus so that the preparation of the APBD involves religious leaders and provides a budget for religious and social activities.

Educational background. This educational background is very influential on the attitudes of citizens towards problems that arise in the community. Pesantren-educated community members tend to be less open to new ideas that emerge in the community, so the ideas often cannot work because they are not accommodated. In addition, low education also affects the way of thinking of citizens who tend to be who

they are. The solution is to conduct socialization and hearings to religious leaders on the importance of community empowerment.

Residents' livelihoods as stated earlier, the people of Ngronggot village are mostly farmers. The majority are still traditional farmers and are planted alternately between rice and corn, some are growing vegetables (long beans, eggplant, mustard greens, kale) and some are planting fruit (melons, watermelons). From this type of farming system, the results obtained are certainly not too large. Hold meetings with farmers by presenting agricultural experts and experienced farmers to provide modern agricultural extension and agricultural diversification so that farmers can improve their income.

Differences in understanding the meaning of zakat and alms. Among the people, there are still many differences in understanding the meaning of zakat. Some people understand that the assets that must be tasted from agricultural products are those who have staple food, while those who are not stapling foods are not obliged to be muzakki, including those that are not obligatory. As a result, the acquisition of zakat is less than the maximum. As for the understanding of

the meaning of alms, it means that there is an advantage in giving charity, if not, not giving charity. The solution is often done halaqah with scholars so that an understanding of zakat and alms is reached

No organization is able to mobilize the potential of the community. Until now there has been no organization that can mobilize the potential of the community so that the collection of funds is still partial, in groups and accordance with needs. Communities in groups will collect funds when there are activities that need to be funded. The solution is to work with mass organizations, in this case, Nahdlatul Ulama through LAZIZNU.

PROGRAM IMPLEMENTATION STRATEGY

A strategy is the determination of the basic long-term goals and objectives of a company, and acceptance of a series of actions and allocation of resources needed to carry out these goals. From this definition, it is clear that the goal refers to the final result while the strategy refers to the means taken to achieve the final result.

Every activity must require a strategy to achieve the desired goals.

The strategy for achieving the program includes:

1. Planning

Planning is done by holding a writer's meeting with PC LAZIZNU Nganjuk district to formulate the activities to be carried out. The meeting was held several times to maximize the program

2. Organizing

Organizing is an arrangement step so that the program runs according to expectations and does not overlap. In this organization the determination of who is responsible for determining, how much it costs, determining the stages of implementation, setting goals, and determining resource persons.

3. Implementation

Implementation is carried out by the program that is planned in the organization by taking into account local conditions (place, time, cost, target) so that the program can be carried out well with the full support of the participants and produce a satisfactory output

4. Monitoring/control

This is done so that the implementation of the program does not deviate from the plan. Every stage of program implementation is always controlled so that if errors are found, both those related to the person in charge, participants, costs and others, they can immediately be corrected according to plan.

5. Evaluation

Evaluation. This activity is an effort to find out whether the program that is planned is suitable or not with the implementation and the results achieved. The stakeholders in this activity are (a) Local government officials, (b) Community leaders, (3) resource persons, (4) PC LAZIZNU Nganjuk district.

IMPLEMENTATION

After conducting assistance with LAZIZNU for three months, namely January 2019 until March 2019, there were several activities carried out in the assistance activities with the following details:

1. Program socialization to Ngronggot

Program socialization to residents of the Ngronggot village community was held at five points.

Determination of five points based on the village. In the socialization, the background of the activity, the purpose of the activity, the benefits of the activity, the target of the activity, the form of the activity, the person in charge of the activity, the executor of the activity, and the cost of the activity.

2. Formation of management/person in charge

After the socialization was immediately formed the management/person in charge. This election involved the management of NU branch children so that this activity included the Nahdlatul Ulama jam'iyah activity with the following composition:

The responsible person: PC NU Kab.Nganjuk

Shar'i Council : LBMNU

Superintendent : PCNU and Ngronggot Village Government

Operational : PC LAZIZNU kab. Nganjuk

Coordinator : MWC Ngronggot

Implemente : NU Branch Management of Ngronggot Village is assisted by the management of branch

children in the entire hamlet of Ngronggot Village and Coin officers. One of the activities carried out in this organizing was technical guidance to members. Material conveyed by the LAZISNU organization management and strengthening of the caring coin movement conveyed by the Secretary of the PC NU Care - LAZISNU Nganjuk Regency, Moch. Masyhuri in collect.

Picture 1.



Delivery of technical guidance material by the Secretary of PC NU Care - LAZISNU Nganjuk Regency, Moch. Masyhuri.

3. Determination of field officers

Determination of field officers. Namely designating the person in charge of dividing and collecting coin cans. Both administrators and officers can coin, carry out activities based on job/SOP.

4. Distribution of coin cans to the public

The distribution of coin cans to the community members who had previously received information to be filled in one month. Collection of coin cans. After one month in the community, the cans are collected and opened then counted and the results collected into one as shown at picture 2



Picture 2
the process of collecting and calculating coins

5. Utilization of coins

Utilization of the results of coin cans. The focus of the NU coin movement program concerned is education, health, and the economy. For this reason, the proceeds of coins in the village of Ngronggot are used for: entrepreneurship training, compensation (orphans and elderly), venture capital assistance, assistance, for the sick, assistance for business facilities.



Picture 3

Distribution of coinization funds to the community

6. Monitoring

Monitoring is carried out by stakeholders together with program managers, facilitators, and PC LAZIZNU. This monitoring is

carried out during the program and at the same time finding a solution when irregularities/obstacles are found.

7. Evaluation

Evaluation. The evaluation was carried out by the main stakeholders by the companion and PC LAZIZNU of Nganjuk district. Evaluation is carried out after the program has been completed.

Implementation of the program of supporting activities can be added as the table below:

Table I
 Implementation of coin donation assistance activities

NO	MONTH	PLACE	ACTIVITIES
1	January 1-3 2019	in four villages (Ngronggot Krajan, Dingin, Brumbung, and Tempel) in rotation	Program socialization and at the same time the formation of administrators and officers of the distribution of coins. Managers are taken from the branch managers and officers from the local RT neighborhood.
2	January 14 2019	in four villages (Ngronggot Krajan, Dingin, Brumbung, and Tempel) simultaneously	Distribution of coin cans to the community in the village of gronggot. The number of cans distributed has reached 1256 cans
3	January 15-17 2019	Ngronggot village hall	Entrepreneur training is aimed at young people and young adults of 120 participants representing each participant with proportional division of students. this activity is always monitored by a companion and PC LAZIZNU. Training is intended to attract the attention of the community that the activities of the coin are really handled in a serious manner
4	January 8-11	In each hamlet	The initial mentoring of the entrepreneur as a follow-up training. In assisting, there are many interesting

	2019		things where people have a passion for life and most want to be entrepreneurs.
5	February 2 2019	NU branch office of Ngronggot village	Evaluation of the activities that have been followed were followed by the management and staff of the coin along with the companion and PC LAZIZNU. Evaluation results: it can be said that all programs are in accordance with the plan, but the budget in the distribution process where some RT have not been able to receive the program because before the coin program has been existed in similar programs managed by the local RT
6	February 13-15 2019	In each hamlet	Monitoring coin funds by coin workers through visiting citizens who have obtained coins. Data found is that community enthusiasm for participation in the coincidence was quite encouraging
7	March 1-5 2019	In each hamlet	Assistance of people who need special needs to receive training in skills as a living event, followed by 23 people
8	March 19-20 2019	In each hamlet	Audience with community leaders in strengthening the program
9	March 21-23 2019	Ngronggot village hall	Home industry training with resources from BLK Nganjuk
10	March 24-25 2019	In each hamlet	Home industry practice assistance
11	March 26-27 2019	In each hamlet	Discussions with stakeholders related to running programs
12	March 28 2019	In each hamlet	Collection of coin cans and counting results in the month of March 2019 collected Rp 11,756,200.00 (eleven million seven hundred fifty six thousand two hundred rupiahs)
13	March 29 2019	Ngronggot village hall	Deliberation on the use of the results of the month of March 2019. In the deliberations it was agreed that the funds collected in the month of March were used to help orphans and dhuafa, capital assistance, business assistance, assistance for madrasah diniyah and TPQ, home surgery, sick people, takziah fund, and street lighting installation.
14	March 30 2019	Ngronggot village hall	Evaluation of all parties, management, coin officers, assistants and PC LAZIZNU. From the results of evaluation it can be known that all programs run well with satisfactory results.
15	March 31 2019	Ngronggot village hall	preparation of reports by the companion

Data Discussion

With the presence of the NU-Caring Coins Program, the people of Ngronggot have made people aware that they can do something useful for themselves and their communities, which before this program came as if the a priori, pessimistic and justifying community members could not change more advanced. This reality is the result of a change in mindset. This is following the expression of Plato, (Ibrahim, 2009,10) "*The source of every behavior is the mind. With our minds, we can go forward or backward. With our minds, we can be happy or miserable*". The community is also aware that worship is not only mahdhoh but also worship ghoiru mahdhoh so that *hablumminallah* and *hablumminannas* are realized. Furthermore, they know that Nahdlatul Ulama, which has been known only to handle religious activities of Islamic religion (tahlil, yasinan, recitation, devotion, barzanji, manaqib and surrounding), now look different from their social activities in the form of direct assistance that can be enjoyed by the community in the form of educational assistance, social assistance, and economic assistance. This is following

the ideals of the founders of Nahdlatul Ulama with the program covering various aspects of life.

For jam'iyyah Nahdlatul Ulama, this is proof that jami'yyah is an organization that has clear members and it is more encouraging than NU is still trusted by the community as the glue for the nation's study, training, assistance, compensation, and assistance is expected to arouse our awareness, especially the surrounding community will be important to explore religious knowledge directly from its source, and also make the community aware of tithes and charity, as well as the awareness of the importance of an independent community.

We hope that this activity will be disseminated to other villages throughout the Nganjuk district. And for Nahdlatul Ulama this activity was followed by other activities. And thank God, during this khidmad period, there was a collaboration between LPPNU and LPNU, RMI and LP Ma'arif. LPBINU and LAZIZNU.

CONCLUSIONS AND RECOMMENDATIONS

With the completion of assistance in Ngronggot village there are several implications of activities including (1) The condition of the Ngronggot village community before mentoring despite the high enthusiasm and social solidarity but is still individual, (2) The form of assistance activities carried out includes awareness of their potential so that they always think positive, and vocational training along with its application so that new entrepreneurs emerge, (3) After the mentoring program is complete, community trust in self-potential both economically and religiously emerges to create togetherness to support each other both in religious and social activities.

Given the enormous benefits of this assistance for the people of Ngronggot village, this program must be preserved and developed by stakeholders in the local village so that sustainability occurs. With the high level of community participation in this program, the planned program must vary, for example establishing a clinic, establishing a public economic business/NU Mart and others. As a form of accountability to the community and

so that the higher the trust needs to be issued a monthly bulletin.

It is hoped that this activity will be disseminated to other villages throughout the Nganjuk district. And for Nahdlatul Ulama this activity must be followed by other activities. And thank God, during this khidmad period, there was a collaboration between LPPNU and LPNU, RMI and LP Ma'arif. LPBINU and LAZIZNU.

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