

NEW NORMAL

NEW CULTURE

Strengthen Local Culture in Santri Village

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Teras Karsa

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MESSAGE FROM SUPERVISOR

(DPL UIN BANTEN)

“Dedicate yourself to what gives your life true meaning and purpose, make a positive difference in someone's life”

-Roy T. Bennet-

In essence, the peak of knowledge is a form of sacrifice of knowledge itself to people who need it all around us. Because sometimes, a person doesn't care how much knowledge he has, but how much dedication he gives.

Real Work Lecture (KUKERTA) in an idea is a form of student service to society, as part of the knowledge practice, he learns in-class lectures. Therefore the academic world does not only provide a vehicle for theoretical knowledge but more than that, it is also balanced with the implementation of ideas in a more real-life, where social problems are always present and side by side which are not to be avoided but faced.

Therefore, the KUKERTA program is a form of learning in the community by seeing directly and realistically how real life is in society and the conditions that occur. So that a student is able to unite himself as a part of society itself and be able to play a part of it.

However, in the midst of the Covid-19 Pandemic that is not over yet, it has a significant impact on the world of education. Over the past 4 months, students have been forced to live in situations that require studying at home offline or online. All forms of educational activities are carried out remotely, which of course also includes the KUKERTA program which is currently being carried out, this is because in order to prevent the addition of virus clusters which are increasing day by day.

On the one hand, this implementation may not be too optimal because it does not have direct contact with the totality of the community. But on the other hand, this brings a new dimension and model in implementing KUKERTA online. Of course, with the presence of the Distortion era or 4.0, it is appropriate for this KUKERTA model to make a new breakthrough by utilizing communication technology so that KUKERTA becomes its own model and color that does not have to live in villages but can be done in their respective homes.

The implementation of KUKERTA by LPPM UIN Sultan Maulana Hasanuddin Banten took a strategic step in taking advantage of this opportunity by conducting KUKERTA International Collaboration with Universiti Tun Hussein Onn Malaysia (UTHM) Online in 2020.

In fact, the use of telecommunications and mass media has been able to carry out work programs between the two countries with a focus on the themes of Science and

Technology, Education, Economics, History-Culture and Covid-19 Prevention in each group.

This book that has been written is a representation and reflection of the work program that has been implemented by KUKERTA participants from both UIN SMH Banten and UTHM in the field of History-Culture. During the journey, starting from the Observation stage to the implementation of the program between the two institutions, they were able to communicate well and certainly inspire each other even through long distances.

As the program that has been running is the creation of a productive tomb which was born from the constraints of the existing community who do not use empty land facilities to serve as a useful form of productivity for the community. I think this is a good and interesting breakthrough so that later it can be used as a model for other villages to take advantage of unused vacant lands.

Apart from that, at the end of these words, I would like to congratulate and succeed for group 4 both from UIN SMH Banten and from UTHM who have completed the KUKERTA international collaboration. Hopefully, this will become a field of charity and proof of dedication to the community sincerely and sincerely, because as well good people are those who can provide benefits to others. *الناس خير للناس انفعهم*.

Serang, 7 December 2020

Salim Rosyadi, S.Ud, M.Ag

GREETINGS OF SUPERVISOR

(DPL UTHM)

Assalamualaikum and Greetings to all, Alhamdulillah, we thank Allah SWT for His blessings we have succeeded in perfecting this project. I say syabas and tahniah for all students involved and staff from UIN Banten and students and supervisors from UTHM. Because they have triumphed in achieving the set objectives. Hopefully, all of your efforts can benefit society and gain knowledge that is full of blessings. Finally, to all congratulations on advancing victories in the field of study and future life.

Serang, 7 December 2020

Dr. Mohd Nizam bin Attan

Centre for general studies and Co-curricular UTHM

PREFACE

All praise and gratitude for the writer to pray to Allah SWT because with His pleasure this book has been completed. This report book was prepared to help readers find out about the history and culture of the Santri Village. As well as making this book as important information about the geographical situation of the village area.

The book "Strengthen Local Culture in Santri Village" is the result of the thoughts of group 4 Real Work Lecture students regarding the development of culture, life, and the long journey of community dynamics in Santri Village. And all the trips were recorded by written notes from students who had made observations in the Santri Village. As a pioneering village which was originally only Ciceri Jaya village, it is now an object that has a new face in the village. This book will discuss the history of the early formation of the village, the culture that exists in the community which is still being practiced or which has been forgotten.

The authors consisting of UIN Sultan Maulana Hasanuddin Banten students who collaborated with Universiti Tun Husein students on Malaysia have represented their fields in carrying out observations that took place from 16 November - 08 December 2020, with the aim of exploring history or civilization that has been going

on since the founding of the village until it became Santri Village as a pioneering village based on religion in social life. This made the writer interested in knowing and helping to develop the village into a cultural village.

We as the author of this book are aware that there are still many shortcomings in this book. This cannot be separated from the assistance of various parties. For the compilers are very grateful to:

1. Prof. Dr. H. Fauzul Iman, MA As the Chancellor of UIN SMH Banten
2. Dr. Wazin, M. SI as Chairperson of LP2M UIN SMH Banten
3. Dr. Masykur, M. Hum As Chairperson of the 2020 Santri Village Real Work Lecture
4. Mr. Salim Rosyadi, M. Ag as the group 4 supervisor at UIN SMH Banten
5. Dr. Mohd Nizam Bin Attan as the group 4 lecturer at UTHM
6. Dr. KH. Itang, M. Ag as community leaders and Chairman of RT 02
7. Mr. Yayat as Chairman of RT O1
8. Mr. Sabar Suharwono as Chairman of RW 07
9. All the people of Kampung Santri or Kampung Ciceri Jaya RT 01 and RT 02 who have helped group 4 in implementing Community Service Program 2020.

We hope that criticism and suggestions will help in improving this book, so that it is as expected. Not to forget, we hope this book will be of benefit to readers.

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CHAPTER I

INTRODUCTION

A. Rationale

Community Service Programming is one form of community service activities carried out by tertiary institutions which are carried out by students under the guidance of lecturers and local government leaders.¹ Community service activities are special, because in KKN the darma of education and teaching, research and community service are integrated into it and involve a number of students and a number of teaching staff plus elements of society. KKN is an extracurricular activity in the form of community service which is carried out by students in an interdisciplinary and cross-sectoral manner. This activity is aimed at developing student's social sense and cognition as well as helping the development process. The definition of community service is the experience of science, technology and art carried out by universities scientifically and directly institutionalizing the community to succeed in

¹ Syardiansyah, "Peranan Kuliah Kerja Nyata Sebagai Bagian Dari Pengembangan Kompetensi Mahasiswa" JIM UPB, Vol 7, No.1, Hal 63

human development and development towards achieving advanced, fair and prosperous human beings based on Pancasila, as well as improving the implementation of university missions and functions.

KKN is an activity related to various disciplines of science and related to various sectors of development. This the approach used is an interdisciplinary and cross-sectoral approach.² The activities and management of KKN can ensure that learning experiences are obtained to carry out concrete community development activities that are beneficial to students and the community where they are placed. In addition, the activities and management of KKN are directed at ensuring the link between the theoretical academic world and the empirical world. The theme of this International Collaboration Community Service activity is & Protecting Technology to Empowering Socio-cultural Local Communities in The COVID-19 Pandemic (Promoting technology to strengthen the socio-culture of local communities during the COVID-19 pandemic), with sub-themes that we take history and culture.

History and culture become identities in an area, therefore people in an area need to know the history and preserve the existing culture and even be able to explore the cultural potential of the community that has long been lost. Therefore, it is necessary to educate the public about history

² Yayang alif Panjaya, dkk. "*Laporan Pelaksanaan Kuliah Kerja Nyata (KKN) Pos Pemberdayaan (POSDAYA) Slaikers Desa Tratemulyo Kecamatan Waleri Kabupaten Kendal*", Laporan kkn, Tahun 2014, Hal 1

and culture in the current pandemic era. Including the santri village in the Ciceri Jaya link, Sumur Pecung Village, which has a culture that is currently being eroded by time and times, coupled with the covid-19 outbreak. Therefore these problems make us interested in participating in the environment, in order to jointly increase public awareness of the importance of knowing the history of the area and still preserving culture even during the pandemic by adhering to health protocols.

The big goal obtained by students from Real Work Lecture activities is the success in optimizing the achievement and goals of higher education, by producing scholars who can mingle with problems in society. So that it can shape the character and personality of students as a development generation with a broad and comprehensive mindset.

International Collaboration Kukerta is a Real Work Lecture activity held by UIN Sultan Maulana Hasanuddin Banten (UIN BANTEN) with Universiti Tun Hussein Onn Malaysia (UTHM) in the form of Social Work Real Work Lecture (KUKERTA_KS).³ This Kukerta model changes the meaning of the dharma of community service in the world of higher education as an independent campus. Namely, transformational, social activities based on taking sides with the people exposed to and affected by COVID-19 to implement the values of moderation of religion, humanity,

³ LP2M, "*Term Of Reference*", TOR Kukerta, UIN Sultan Maulana Hasanuddin, 2020, Hal

and nationality in bilateral relations between Indonesia and Malaysia online and offline on a limited scale in Kampung Santri Banten, Indonesia. This activity was carried out on November 16, 2020 until the activity was completed on 08 December 2020.

B. Overview of Santri Village



Picture 1: Dormitory in Santri Village

The Santri village is a village located in an urban area called Neighborhood Ciceri Jaya, RT 01 and 02, RW 07, Sumur Pecung Village, Serang District, Serang City, Province Banten. The santri village was initiated by one of the lecturers of UIN SMH Banten Dr. KH. Itang, M. Ag, and also the village caretakers of the santri. The santri village is occupied by local people, immigrants, and 145 santriwati. Santri resides in seven female dormitories that belong to the local community, namely the al-Husna hostel, the az-Zahra

hostel, the an-Nisa hostel, the al-Barokah hostel, the al-Latif hostel, the an-Najwa hostel, and the asy-Syifa hostel. The conditions of the student's dormitories are varied, simple and adequate. In the santri village, there are several Islamic education activities, namely TPA al-Huda, and the recitation of the Fathul Mu'in, Jurumiyah, and Ahlussunnah wal-Jamaah books. The study time is divided into three times, namely morning, afternoon, and evening. In addition, there are art and music cultural activities, namely marawis (Interview, 2020: Observation).⁴

C. Problems in the Santri Village

a. Problems that develop in the Community

Based on the results of our 4-day observations we made a grouping, and two groups were selected to be studied more deeply, namely the Young Generation (Indigenous People) and the Migrant Communities.

1. The Young Generation

- The problem in society is the lack of awareness and concern for local history and culture. So that cultural activity are not carried out properly.
- The potential that exists from the younger generation is that it can have a direct influence on the culture of cooperation and a culture of healthy living and participate in preserving that

⁴ LP2M, "Term Of Reference", Hal 3

culture to keep it so that it does not disappear over time.

- The link between the younger generation and the Old Generation (Elders) residents of Ciceri Jaya village is that there is a need to transfer information from the previous generation in an effort to preserve the culture and the young generation also needs support from the immigrant community through cooperation in efforts to preserve the culture.

2. Migrant Community

- immigrants are the cultural differences that they bring to the local culture. So that there is a mixture of culture and even the loss of native culture. It is also supported by the lack of understanding of the immigrant community with the culture in the Santri Village.
- The potential with the presence of immigrant communities is that it can have an impact directly or indirectly. Where in it there are positive and negative impacts.
- The relationship with the presence of immigrant communities is that the local community accepts the good culture that newcomers bring to Santri Village.

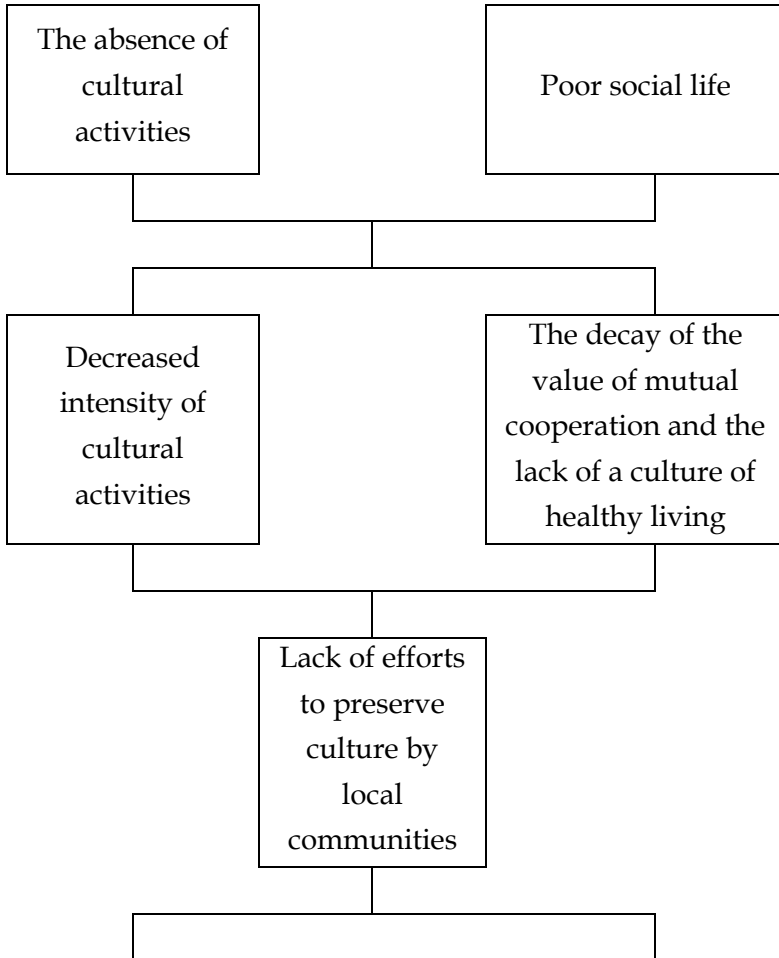
Another potential from the results of interviews during the observation is in the field of history and culture, explained by Fitri who is

a resident of RT 01 Ciceri Jaya Environment that there is a very significant difference between the villages of RT 01 and RT 02. In Kampung RT 01 it is considered to have many problems because there are many newcomers or new people who live, and the minority of indigenous people, so that some cultures and customs cannot be seen again, such as seldom working together work together in social activities, holding festive holiday celebrations, and ineffective weekly or monthly recitations. Also, the community does not contribute less to any existing village and cultural activities (Wacancara, 2020: Observation).

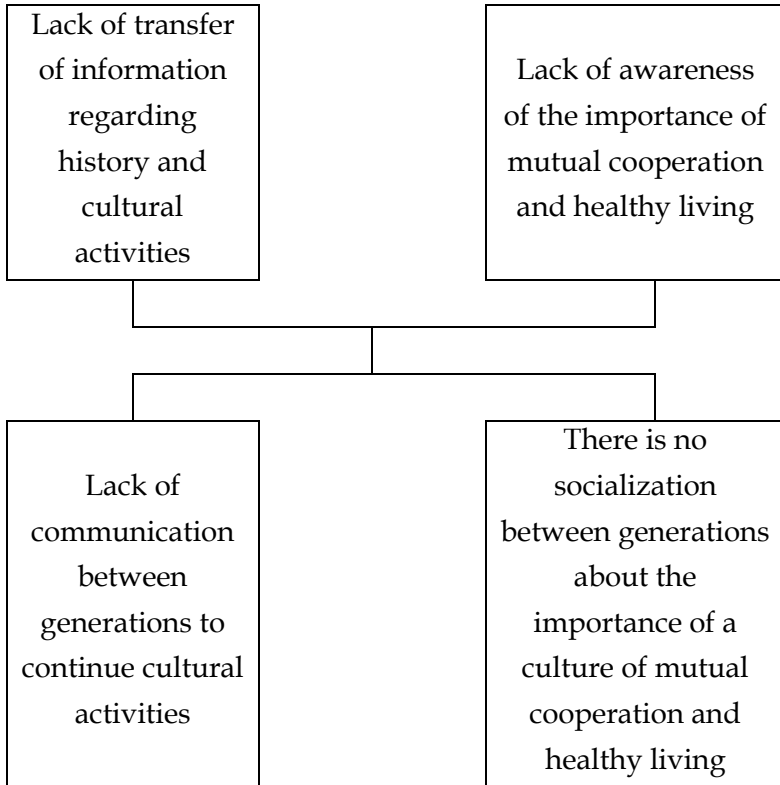
b. Analyzing problems in the community with a problem tree

A problem tree is a systematization of social planning that is carried out as an effort to solve problems sequentially. The problem tree is an approach/method used to identify the causes of a problem. Problem tree analysis is done by forming a more structured mindset about the components of cause and effect related to the issues that have been prioritized. This method can be applied if the identification and prioritization of the problem have been carried out. The problem tree has three parts, namely the trunk, roots, and branches. The trunk of the tree represents the main problem, the root is

the cause of the core problem, while the branches of the tree represent the impact.⁵



⁵ Auli Fisty Noor Azizah, dkk, "Pohon Masalah", Makalah Perencanaan dan Evaluasi, 2014, Hal 3



Picture 2: Problem tree analysis chart

The problem arranged in the problem tree analysis chart has a core problem, namely the lack of cultural preservation efforts by local communities. This problem is caused by two sources of problems, namely the lack of awareness of the importance of existing cultures and the lack of transfer of information between generations related to existing cultures. This problem can lead to a decrease in cultural activities and the destruction of cultural values.

Lack of transfer of information between generations as a source of problem causes a lack of communication between generations, even if none exists. The absence of this communication can have implications for the knowledge of the younger generation to consciously continue the culture that has been passed down from generation to generation. As is well known, culture exists as a form of adaptation of previous societies which are influenced by background and passed down from generation to generation. If one generation does not have information related to the culture that will be inherited, then that culture will slowly disappear as the generation above it decreases (the older generation).

The source of the next problem is the lack of awareness of the importance of culture that is circulating and inherent in society. The currents of modernization and globalization can cause people to be ignorant and do not care about their environment. This also happens to young generations who enjoy too much comfort at home. Not being aware of the surrounding environment can lead to the loss of various knowledge of a local culture. Apart from the current modernization and globalization, this lack of awareness can be caused by the lack of socialization related to an existing culture.

Lack of efforts to preserve culture also results in a decrease in the intensity of cultural activities. A decrease in local cultural activities can result in the absence of cultural activities in the community. Cooperation activities are usually routinely carried out by the community - as part of

the culture of the community - in various ways such as building a house for a member of the community, building public facilities, organizing religious activities to wedding receptions. Gotong royong itself exists because of the social cultural, and religious linkages of society. In the beginning, the structure and size of the village community were small and closely tied together so that one another. This is what then makes the habit of helping out for reasons of attachment.

Activities that are part of a culture such as cooperation are important. The implementation of activities related to local culture is a way of maintaining the identity of a community system. If the values prevailing in the community are not there, the local community will lose its identity as a community unit. Community identity also plays a role in the social life system in society. With the values inherent and guarded by the community, it can minimize existing conflicts.

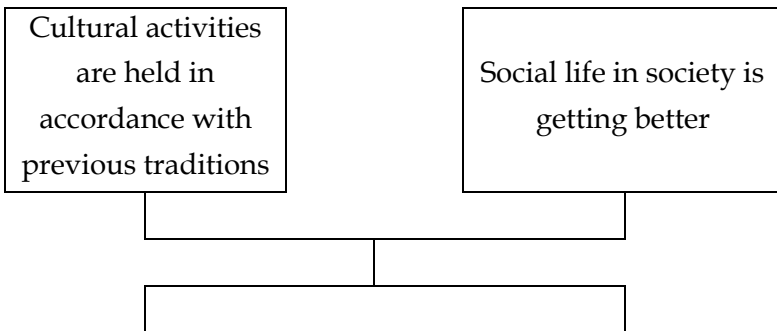
Apart from reducing the intensity of cultural activities, the lack of preservation of values related to culture can undermine existing values. The decline in the value of cooperation will have implications for poor community life. This is because mutual cooperation as one of the local wisdom also influences social life. With the implementation of mutual cooperation, the work will quickly be completed and without feeling the brotherhood and togetherness are getting closer. In addition, with mutual cooperation we can

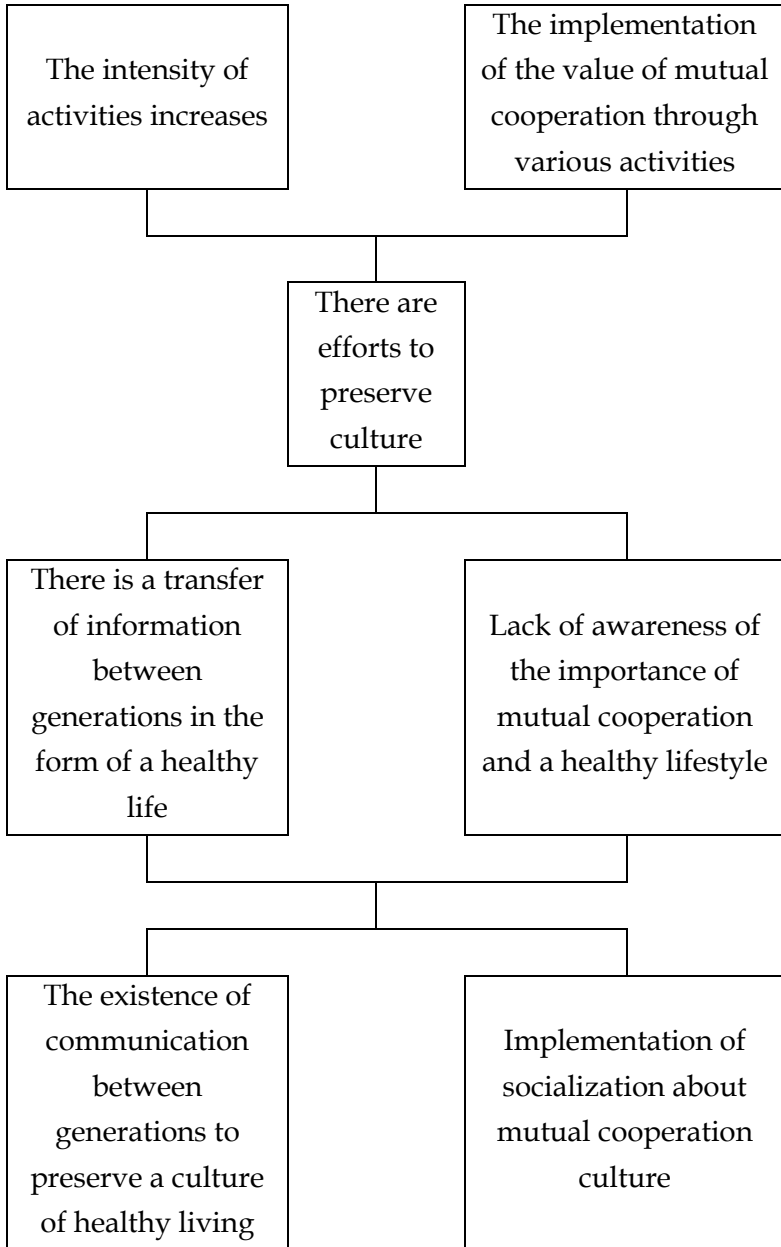
create environmental security, tranquility, and peace in society.

The breakdown in the value of mutual cooperation can be the result of a mixture of cultures between indigenous and immigrant communities as well as the flow of modernization. The immigrant community who came from various regions and settled in Ciceri Jaya village caused the breakdown of social ties that existed in the previous community. Differences in culture and backgrounds as well as the role of modernization through technology make people do not know each other. Ignorance and the lack of concern between one person and another also undermines the values of mutual cooperation because of the breakdown of attachments which is the main reason.

c. Analyzing the Purpose of the Problem Tree

Creating a problem tree is inseparable from the goal tree. This is because all problems that occur must be resolved sequentially according to the problems that have been mapped.





Picture 3 Chart of the analysis of the objectives

D. Focus of the Problems and Priorities of the History and Culture Development Program in the Santri Village.

The focus of the problems that will be carried out in the Santri Village is to increase cultural values such as the culture of cooperation and the culture of healthy living. This was done to get used to a better culture of life. The community needs encouragement in developing these habits, therefore we will make program priorities. The priority of the program being carried out is by holding activities aimed at strengthening family values in social life.

Table 1: Focus of the problem

Focus of Issues	Priority of Programs and Activities
The Field of History, Social and Culture in the Santri Village	<ol style="list-style-type: none"> 1. Sports Together with the small children of the Santri Village or Healty Friday Funny / <i>Jumat Sehat Ciceri Ceria (JUS CERi)</i>. 2. Sports Together with the community and Santriwati on Sundays. 3. Planting medicinal plants carried out by The community is linked to the Santri Village which is located at the Public

	Cemetery or Productive Cemetery / <i>Makam Produktif.</i>
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E. Targets and Achievements

Table 2: Programs and Activities

Num.	Programs or Activities	Achievements	Targets
1.	<i>Jum'at Sehat Ciceri Ceria (JUS CERI)</i>	Instilling a culture of healthy living in young children in the Santri Village	Children and youth of the santri village
2.	Happy Sunday Morning	Instilling the habit of exercising in the community and students	Youth and citizens
3.	Produktive Cemetery	Teaching the culture of loving the environment with the culture of farming in the community in the santri village, with	Santri Village Community

		the hope of providing green space in the village, and the results of farming can be utilized.	
--	--	---	--

F. Schedule for Kukerta Implementation in Santri Village

The international collaboration activities carried out by students of UIN Sultan Maulana Hasanuddin and Universiti Tun Hussein Onn Malaysia were held in Kampung Ciceri Jaya (Santri Village) starting from 16 November - 08 December 2020. The international collaboration activity is divided into two types of activities, namely Main Programs and Support Programs. The main program is a program related to the theme of group 4 "History and Culture", so all programs are related to this. Meanwhile, a support program is a program that supports the main program, this program is not related to the theme we created. The following is the program planning matrix that has been made:

1. *Pra-Kukerta* Schedule for International Collaboration

Table 3: Pre-Work Schedule

Num.	Activities	Times
1.	Online registration of participants	9-12 November

2.	Announcement of the results of participant selection and distribution of guidance groups	13 November
3.	Online debriefing (PAR methodology)	14 November
4.	Introduction and observation in the Santri Village	16-19 November

2. Kukerta schedule and description of activities

Table 4: Kukerta activity schedule

Num	WORK PROGRAMS	DESCRIPTIONS	
WEEK 1			
1	Licensing to local governments : RT and RW	Times	Sunday, 22 November 2020
2	Make a proposal to be submitted to <i>Perhutani</i>	Descript	The purpose of making a proposal to be submitted to Perhutani is to ask for assistance in the form of plants
		Target	Head of <i>Perhutani</i>

		Times	Monday, 23 November 2020
3	Socialization of cultural potential and productive graves	Descript	This activity aims to increase public awareness of the importance of preserving culture and utilizing existing potential. In addition, it also informs us of our work program, namely productive graves.
		Target	Community and students in Santri Village
		Time	Tuesday, 24 November 2020
4	work from home	Descript	Discussions to prepare for

			productive grave activities
		Time	Wednesday, 25 November 2020
5	Buy medicinal plant seeds	Descript	To prepare planting of medicinal plant (productive grave)
		Target	Community and students in Santri Village
		Time	Thrusday, 26 November 2020
6	JUS CERI	Descript	Gymnastics with children and traditional games
		Target	Children at RT 01 and RT 02
		Time	Friday, 27 November 2020

7	Nameplate making and painting	Descript	Pretty nameplate
		Time	Friday, 27 November 2020
8	Mapping of productive grave land to be planted	Descript	Mapping the place to be planted
		Target	Community and students in Santri Village
		Time	Friday, 27 November 2020
9	Bring plants, nameplates, and prepare other planting needs	Descript	Bring supplies to the tomb
		Time	Saturday, 28 November 2020
10	Cheerful Gymnastics Week	Descript	Gymnastics with the community and students
		Time	Sunday, 29 November 2020

11	The process of clearing land and planting medicinal plants and others	Descript	Cleaning up the place to be planted together with the students and the community
		Time	Sunday, 29 November 2020
WEEK 2			
12	Editing videos	Descript	Collect videos and edit them
		Time	Monday, 30 November 2020
13	Preparation of reports	Descript	Final report
		Time	Tuesday, 1 December 2020
14	Report completion and ppt creation	Descript	Penyelesaian akhir
		Time	Wednesday, 2 December 2020
15	Make a book	Time	Thrusday 3 December 2020

CHAPTER II

THEORETICAL FRAMEWORK

A. History and Culture

History in a broad sense will provide some basic understanding of the meaning or meaning of history itself. History as a reality of events, events related to the behavior and experience of human life in the past is an objective reality, meaning an event that actually happened as it is. When an event that occurs enters the territory of the researcher, the historian to be translated or reconstructed, the reality of the event does not have a complete meaning anymore but becomes a fact whose meaning or meaning depends on the researchers' interpretations, and when it also changes to be subjective facts. Even so, history is not a myth (fairy tale) that both tell the past.

The division of the scope of history in this case includes social history, the notion of social history made by Trevelyn in her book "English social history, a survey of the six centuries of 1942" argues that social history is history without political overtones but this definition is often

misquoted because what is written is history that is negatively defined as the history of a group of people without including their politics. Social history does not merely provide the necessary link between economic and political history. Its scope can include the daily activities of an area in the past and the present including the economic relations of various classes, the characteristics of family-household life, conditions of employment and leisure activities, human attitudes towards nature⁶

Culture is defined as a whole human knowledge as a social being that is used to understand and interpret the environment and experiences, as well as become the basis for their behavior. Culture is a series of rules, guidelines, plans, and a collection of strategies that consist of cognitive models that are owned by humans, and are used selectively in dealing with the environment as manifested in their behavior and actions. As cultural knowledge, it is a unit of ideas in the human head and not a symptom consisting of human behavior and results. As a unit of cultural ideas it consists of a series of values, norms which contain prohibitions for taking action in dealing with the social, cultural and natural environment.

From various sides of culture it is seen as follows:

1. Knowledge that is believed to be true by the people who own the culture

⁶ Dwi Susanto, *Pengantar Ilmu Sejarah* (UIN Sunan Ampel Surabaya), hal 21

2. Culture belongs to the community, not areas or places that have culture, but humans own the culture
3. As knowledge that is believed to be true, culture is a comprehensive and profound guide to people's lives
4. As a guide for life, culture is distinguished from behavior and results of behavior.

B. Cultural elements

To get deeper into culture, it is necessary to recognize several other problems relating to culture, including cultural elements. The cultural element in the large Indonesian dictionary means a part of a culture that can be used as a certain analysis. With these elements, culture here contains a meaning of totality rather than just the sum of the elements contained in it. Cultural elements consist of:

1. Religious systems and religious ceremonies are human products as homo religious. Humans who have high intelligence, thoughts, and feelings, respond that another great power can "blacken" their life.
2. The social organization system is a human product as a homo socius. Humans are aware that the body is weak. However, with reason, humans make strength by formulating social organizations which are places to work together to achieve common goals, namely to improve their welfare.
3. The livelihood system which is a product of humans as a homo economicus makes the level of human life in

general continue to increase, for example farming, then raising livestock, then working on crafts and trading.

C. Concept of Cultural Value

Humans are inseparable from culture. According to Koentjaraningrat (200: 9-10), culture is the whole idea and work of a human being that must be accustomed to learning, along with all the results of his mind and work, so the term culture or in English comes from the Latin *colere*, which means managing, doing especially managing the land or farming, from this meaning the meaning of culture develops. Meanwhile ME.B. Taylor (1832-1917), argued that culture is a complex whole that includes knowledge, belief, art, morals, science, law, customs, and other abilities, as well as habits acquired by humans as members of society⁷.

D. Value in Culture

Value is something good and useful that is always wanted by humans, shared, and considered important by all mankind as members of society. Cultural value is something that is said to have value if it is useful and valuable (truth value), beautiful (aesthetic value), good (moral or ethical), and religious (religious value). According to C. Kluchohn (1905-1960) argued that what determines the orientation of

⁷ Faisal S. Pawane, "Fungsi Pomabari (Gotong-Royong) Petani Kelapa Kopra Di Desa Wasileo Kecamatan Maba Utara Kabupaten Halmahera Timur Provinsi Maluku Utara", *Jurnal Holistik*, Tahun X No. 18 / Juli - Desember 2016, h. 3

human cultural values in the world are five universal basics, as follows:

- a. The essence of human life (MH)
- b. The nature of human work (MK)
- c. The nature of human time (MW)
- d. The nature of human nature (MA)
- e. The nature of human relations (MM)

E. Mutual Cooperation Culture

Mutual cooperations are traditional values and social capital that regulate the pattern and spirit of life based on trust, openness, mutual care, mutual respect, and mutual assistance at work. According to Malinowski, the various systems of exchange that exist in such societies are the binding force and movement of the community. The system of donating to create an obligation to reciprocate is a basis, a principle, which activates people's life which Malinowski calls the principle of reciprocity (in the book Koentjaraningrat 1987).

Mutual cooperation or mutual assistance is a form of solidarity from traditional societies. All societies are interconnected and related to each other and work together to achieve common goals. Mutual cooperation is working together, helping, helping (Big Indonesian Dictionary 2008).

According to Koentjaraningrat, mutual cooperation is divided into two, namely mutual cooperation because it is not an individual (individual) interest, but is a common interest, such as: cleaning the village, repairing village roads,

and repairing water channels (ditches). And working together in the neighborhood, kinship, economy (agriculture). This mutual cooperation, especially those that are not spontaneous, (based on reciprocity). And the Wasileo people work together in making copra using mutual cooperation based on reciprocity. And Koentjaraningrat also said that there are four concepts of mutual cooperation, namely (1) Humans do not live alone in this world, but are surrounded by their communities, society, and the surrounding universe.

F. Healthy Living Culture

The definition of a healthy living culture is a concept of life that puts forward healthy efforts and activities. By applying this concept, we will minimize the risk and avoid various diseases that can attack our bodies. Healthy living culture is a concept of life that focuses on making the body healthier, by changing bad habits to positive ones, such as paying attention to the food eaten, processing thoughts, and feeling. This aims to maintain good physical and mental health. a culture of healthy living can be simplified into a structured and planned pattern of action aimed to adopt a healthy lifestyle sustainably. A healthy lifestyle is a habit of life that adheres to the principle of maintaining health. Living a healthy lifestyle is not an easy job. Like a person traveling and finding a crossroads, one direction is a steep, hilly, and distant road while the other is easy and closer, but jammed. Most people will choose the easy path even if the

road is traffic. That is the picture that humans usually choose easy, eat delicious food, are lazy to work, sleep soundly, and are lazy to move. People who choose the easy and disorganized way of life, in the long run will make unhealthy, lazy, and lose their identity because their lives are not disciplined, and unable to control themselves.⁸

⁸ Suharjana, "Kebiasaan Berperilaku Hidup Sehat Dan Nilai-Nilai Pendidikan Karakter", *Jurnal Pendidikan Karakter*, Tahun II, Nomor 2, Juni 2012, h.190-191

CHAPTER III

IMPLEMENTATION METHOD

A. Participatory Action Research (PAR) Method

PAR was originally developed by a psychologist named Kurt Lewin in the early to mid-1900s. Freire then developed PAR as a critique of the traditional education model where the teacher stood in front and provided information to students as passive recipients. Participatory Action Research (PAR) is a research method that is carried out in a participatory manner among community members in a lower-level community whose enthusiasm is to encourage transformative actions to liberate society from the shackles of ideology and power relations (change to better living conditions). PAR is a method used in research. PAR is participatory which means participation or participation, action is an action or activity, while research is research. The definition of PAR is the participation of research activities by researchers in the research subject. According to Zuber-Skerrit (1991: 2), there are four basic themes in PAR, namely

collaboration through participation, gaining knowledge, and social change.⁹

In PAR activities the researcher or PAR practitioner does not separate himself from the situation of the community being studied, but melts into it and works with residents in conducting PAR. PAR discusses the condition of society based on the system of meaning that applies there, not according to certain disciplines outside the culture of the community. PAR can no longer take a "value-free" and impartial position as demanded by science as a condition of objectivity but must side with the weak, poor, disadvantaged, and victimized groups. In addition, PAR does not stop at the publication of research results (reports) and recommendations for future research, but is oriented towards changing situations, increasing knowledge, and the ability of citizens to understand and change their situation for the better.



Picture 4: Tomb Cleaning

⁹Novena Ade Fredyarini Soedjiwo, "Implementation of Participatory Action Research at TPQ Al-Magfiroh Denpasar Bali" h. 4

PAR objectives

Each PAR activity aims to:

1. To build public awareness or empower lower-level communities through critical education, adult learning, public dialogue, etc.
2. To change the perspective on research by making research a participatory process
3. To shift paradigm: society as object à research subject
4. To bring about change (transformation) of social values in society¹⁰

PAR Principles

1. The Principle of Participation

This principle requires that PAR be carried out as participatory as possible, involving anyone with an interest in the situation being studied and changes in conditions for the better. With this principle, PAR is carried out together among community members through a process of sharing and learning together, to clarify and understand their own conditions and problems. This principle also demands respect for any differences that underlie citizens when involved in PAR, including respect for gender equality (especially if in a community women have not had equal opportunities with men to participate socially). Unlike conventional research, the research team in PAR acts as a

¹⁰ <https://www.bantuanhukum.or.id/participatory-action-research-par/>

facilitator for a participatory research process among residents.

2. Principles of Action Orientation

This principle demands that all activities in PAR must direct citizens to take transformative actions that change their social conditions for the better. Therefore, PAR must contain a clear, scheduled, and concrete agenda for change action.

3. The Triangulation Principle

PAR must be carried out by using different perspectives, methods, and working tools to understand the same situation, so that the understanding of the research team with residents of the situation is more complete and in accordance with the facts. Any information obtained must be cross-checked across groups of citizens/elements of society (crosscheck). This principle requires PAR to rely on primary data collected by researchers and residents in the field themselves. Meanwhile, secondary data (other research, literature, formal statistics) is used as a comparison.4. The Principle of Flexible or Flexible

Although PAR is carried out with very careful planning and careful or careful implementation, researchers and residents must remain flexible in dealing with sudden changes in the situation, in order to be able to adapt the original plan to these changes. It is not the situation that is forced according to the research design, but the research design that adapts to changing situations.

Methods and Work Tools PAR

In general, the PAR method is divided into two types, namely explanative and thematic. Explanatory PAR facilitates the community or society to participate in analyzing their needs, problems, and solutions before planning transformative action. Meanwhile, Thematic PAR analyzes transformative action programs that are already running, as a means of evaluation and observation (monitoring).

Using the wealth of conventional researches that are still growing, PAR provides many methods and tools of work. To collect field data and analyze it, PAR has methods of sharing stories (sharing), in-depth interviews (in-depth interviews), and focus group discussions (FGD). In an FGD, for example, participants or informants are not limited to discussing in a sitting position but can discuss certain dynamics using certain work tools, such as mind mapping, problem tree diagrams, trend lines, matrices. The ranking or priority scale (ranking), etc. In fact, extracting information from participants can be done through role-playing. In these dynamics, informants are more likely to express their experiences, ideas, and reflections more openly because they are assisted by a number of work tools that make it easier to observe (visuals) and activities that are dynamic and not rigid. These dynamics also make it easier for the facilitator to encourage as many informants to participate more actively because they use activities and work tools that can be

selected on the basis of their suitability with the informant's cultural, educational, and occupational background.

B. Using the Participatory Research Appraisal (PRA) Method

The method used in this research is action research with Participatory Research Appraisal (PRA), namely the implementation of research activities where research activities are carried out starting from compiling designs, instruments, data collection, processing, data analysis to compiling reports, always with the community, which is played not as an object but as an object. subjects (Adimihardja, 2003)¹¹. This technique is used to explore the potential that exists in the community, which is then carried out by efforts to build a framework of social sovereignty and structure in the object of study. PRA itself is a technique for assessing potential and regional problems carried out in a community group. Where the main goal is to analyze existing social problems and to find solutions to them. As well as in the PRA technique a researcher is required to first trace patterns in both geographic mapping, and historical and transect lines.

Methods and Steps Using PRA Techniques.

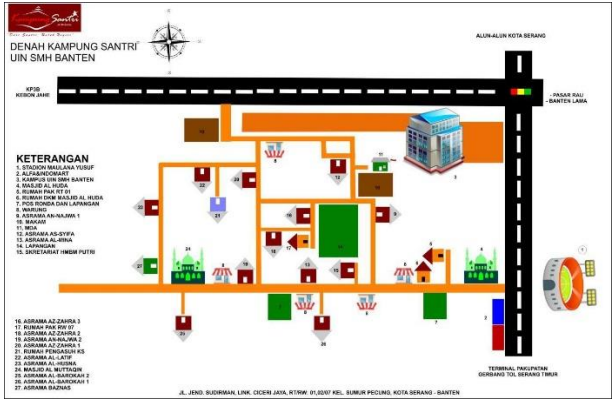
¹¹Diah Puspaningrum, Titin Agustina, "The Pre-(Participatory Research Appraisal) Approach in the Development of Area-Based Medium Altitude Arabica Specialty Coffee in Jember Regency", Volume 01, No 02- September 2017, p. 188

The methods and steps are taken, especially in data collection and analysis, follow the methods commonly used in the Rapid Rural Appraisal (RRA) and Participatory Research Appraisal (PRA) (Chambers 1996: 36-39), including:

1. Collection of secondary sources, in the form of files, reports, maps, photos, articles, books, official records
2. Interviewing key informants, to find out in depth about problems and problems in the community
3. Conduct semi-structured interviews, obtain checklists that are open and, perhaps, unpredictable
4. Conduct meetings and interviews with groups and types and interests
5. Making models and maps in a participatory manner, with the community regarding history and culture
6. Analysis and presentation: maps, models, diagrams, findings presented by residents or residents with researchers, which are tested, corrected and discussed
7. Making diagrams in a participatory manner
8. Analysis and presentation
9. Participatory planning
10. A written report by the facilitator and / or with the community

The explanation of the object of service is as follows:





- a. Geographical Mapping



Picture 5: Map of the Santri Village

b. Transect Technique

Table 5: Results of the transect technique

Topics or Aspect				
Land Use	Settlements RT 01 and RT 02	Girls Dorm	Funeral	Empty land
Soil Conditions	<ul style="list-style-type: none"> Gravel Ground Reddish brown color 	<ul style="list-style-type: none"> Gravel Ground 	<ul style="list-style-type: none"> Red Land 	<ul style="list-style-type: none"> Gravel soil Dark brown color
Types of Plant Vegetation	<ul style="list-style-type: none"> Mango tree, coconut tree, sapodilla tree 	<ul style="list-style-type: none"> Ornamental plant, guava tree 	<ul style="list-style-type: none"> Wild grass, frangipani flowers 	<ul style="list-style-type: none"> Banana trees, and weeds

Benefits	<ul style="list-style-type: none"> • To build a building • Place of business • Water sources • Establish a posyandu 	<ul style="list-style-type: none"> • The residence of the students 	<ul style="list-style-type: none"> • Funeral for residents around Ciceri Jaya Village 	<ul style="list-style-type: none"> • Playground • Place to hold events
Problem	<ul style="list-style-type: none"> • Narrow field • The main village road is not good • Dense population • Dirty sewers 	<ul style="list-style-type: none"> • The location of the dormitory is far from each other • The dormitories differed from one another 	<ul style="list-style-type: none"> • The cemetery is poorly maintained • Narrow field 	<ul style="list-style-type: none"> • The land is muddy in the rainy season
Action taken	<ul style="list-style-type: none"> • Road repair • Create a sports field 	<ul style="list-style-type: none"> • Invites to study together both online and offline on a limited basis 	<ul style="list-style-type: none"> • Cleaning up the funeral 	
Hope	<ul style="list-style-type: none"> • Damaged roads repaired • Strengthening youth groups, 	<ul style="list-style-type: none"> • Can mingle better with the local community 	<ul style="list-style-type: none"> • Always well groomed 	<ul style="list-style-type: none"> • Empty land can be planted

	<p>especially in RT 01</p> <ul style="list-style-type: none"> • Increased cultural and spiritual values 			
Potency	<ul style="list-style-type: none"> • The local economy is improving • Culture is more developed 	<ul style="list-style-type: none"> • Become a pioneer for other villages 		<ul style="list-style-type: none"> • Can be used as a place to grow crops

CHAPTER IV

HISTORY AND DEMOGRAPHY

A. Brief History of Ciceri Jaya or Kampung Santri

Sartono Kartodirdjo quoted from Haryono argues that history tells the incident by verbally recreating the incident. According to JV Bryce, history is a record of what humans have thought, said, and done. History is also about something that has a social meaning where the source of history is something that directly or indirectly tells us about reality in the past. Demography is the study of the population (a region), especially regarding the number, structure (the composition of the population), and its development (change). (Multilingual Demographic Dictionary 1982, in Ida Bagoes Mantra 2000).¹²

If we look at history, the name Ciceri Jaya is derived from the word lemongrass which is the name of a plant for

¹²Haryono, *Studying History Effectively*, (Jakarta: Pustaka Jaya, 1995), p. 121

cooking spices as an enhancer of fragrance and taste. Previously, in the Ciceri Jaya area, there were many lemongrass plants, so that the area was called Ciceri. Meanwhile, the name of the Jaya itself comes from the provision of the previous village head named H. Hamid (late) as an original sign of the Ciceri Jaya area due to the division of the area into several neighborhoods. Ciceri Jaya is a strategic location, precisely in the middle of the two institutions, namely the campus of UIN SMH Banten and Ma'had Al Jami'ah, then from a distance of 300 m to the left there is UIN and to the right 300 m, there is also Ma'had Al Jami ' ah, so that this strategic location was used as the location of the Santri Village (Interview, 2020: Observation).Based on the observations presented by Mr. Mad Husen as a native of Kampung Ciceri. The name Ciceri Jaya is taken from the word lemongrass, so it has been described that previously the Ciceri Jaya area was a plantation, where there were many lemongrass plants and trees such as rambutan, sapodilla, petai, mango, coconut, banana, and many other types of plants that used to grow fertile in the land of Ciceri Jaya, besides that previously the residents who lived in the Ciceri Jaya area were counted very few, around only eight houses were standing in the Ciceri

Jaya area so there was still a lot of empty lands allocated by the community for plantations.



Picture 6: Interview with the indigenous people of Santri Village

Around 1980, many migrants from outside the region intended to live and settle in the Ciceri Jaya Village, while the immigrants came from various regions such as Lampung, Padang, Garut, West Java, and East Java. These migrants mostly live and live in the Ciceri Jaya area by buying land from some of the Ciceri community and building houses to live in, so that the time for migrants from outside the area has increased even resulting in the Ciceri Jaya village being dominated by outsiders compared to the original population. so that this resulted in the condition of the Ciceri Jaya village which is currently quite densely populated and no longer empty land is found due to the increasing construction of houses for newcomers

In addition, this Ciceri Jaya village is in a strategic place, which is located between educational institutions, namely universities with quite a number of students, so this

is an opportunity to open up livelihoods for some residents to make a boarding house or temporary residence for students who come from far away. or outside the area to rent a boarding house provided by the community in the Ciceri Jaya area which happens to be quite strategic for students studying at the Sultan Maulana Hasanuddin State Islamic University, Banten which is right in front of the Ciceri Jaya village, and this is one of the reasons why at this time in the Ciceri Village you can no longer find empty land or just a plantation, but rather the houses of residents and several boarding houses which are counted quite a lot starting from the RT 01 area even the RT 02 area.

B. Demographics



Picture 7: Road conditions in the Santri Village

Demography is the study of the number, territorial distribution, and composition of the population as well as its changes and causes of changes, which usually arise from fertility (births), mortality (mortality), territorial movement

(migration), and social mobility (change in status). (Philip M. Hauser and Duddley Duncan 1959, in Ida Bagoes Mantra 2000) Based on the two definitions above, it can be concluded that demography is the study of the structure and processes of the population in an area. The structure is a description or portrait of the population from the results of the population census (soul count) on a certain census day, the population structure includes the number, distribution, and composition of the population. This population structure is always changing and these changes are caused by demographic processes, namely births, deaths, and population migration.

Serang City is the capital of Banten Province, Indonesia. The city is located in the northern part of Banten Province and is surrounded by Serang Regency to the south, west, and east, and the Java Sea to the north. The city of Serang is crossed by Jakarta – Merak Toll Road. Serang City consists of 6 sub-districts and 66 sub-districts with an estimated population in 2017 of 630,320 people and an area of 266.71 km² with a density of 2,363 people / km².¹³ The 16 sub-districts are Cipocok Jaya, Curug, Kasemen, Serang, Taktakan, and Walantaka. Sumur Pecung is one of the sub-districts in Serang sub-district and one of the neighborhoods in Sumur Pecung village is Ciceri Jaya. Ciceri Jaya is an

¹³"Regulation of the Minister of Home Affairs Number 137 of 2017 concerning Code and Data for Government Administration Areas". Ministry of Home Affairs of the Republic of Indonesia. Archived from the original on 29 December 2018. Retrieved 3 October 2019.

environment consisting of 2 RTs, namely RT 01 and RT. 02 which is located east of the Sultan Maulana Hasanuddin Islamic State University campus in Banten. In the neighborhood of Ciceri Jaya, RT. 01 there are ± 80 families while in RT. 02 there are approximately ± 100 families. Where the east is bordered by a link. Ciloang and Kesuren, to the south by a link. Beautiful Ciceri, the west is directly adjacent to the link. The Ciceri is beautiful, and lastly, the north is bordered by a link. Panancangan.

a. Educational facilities in the community of Kampung Santri

Education in Greek comes from the word pedagogic, namely the science of guiding children. The Romans saw education as Educare, namely issuing and guiding, the act of realizing the potential of children who were born in the world. While education in general is the process of changing the attitude and behavior of a person or group of people in an effort to mature humans through teaching and training efforts, action processes, and ways of educating. Ki Hajar Dewantara defines education as an effort to advance the character, mind, and body of children, in order to advance the perfection of life, namely to live and bring children to live in harmony with nature and society. In education, there are two important things, namely cognitive aspects (thinking) and affective aspects (feeling). As an illustration, When we learn something, it is not only the thought process that takes part in it, but there are also elements related to feelings such

as enthusiasm, liking, and others. The substance of education according to Ki Hajar Dewantara is to free humans and according to Drikarya is to humanize humans. This shows that experts also consider that education does not only pay attention to cognitive aspects but the scope of this aspect must be broader.



Picture 8: Photo Together with the children of the Al-Huda madrasa

Education Educational facilities used by the community and students are education that combines general education and religious education as in the routine of recitation, learning, and others, namely:

1) Al-mutaqin Mosque and Al-Huda Mosque

Masjid Al-Mutaqin is located in RT. 02 while the Al-Huda mosque is located in RT. 01, the mosque is quite clean and well maintained. Apart from being used for prayer services, it is also used as a place to gain knowledge by students every day.

2) Al-Huda Madrasah

Madrasah Al-Huda is located next to the family cemetery, this madrasa looks damaged and does not have a tiled floor but has an ordinary floor, and the available chairs are very limited and some are porous and damaged. This madrasah is used as a place for children's religious studies in the village of the santri link. Ciceri Jaya in the afternoon to be precise at 15.30.00-17.00 WIB every Monday to Thursday.b. Environmental conditions of the Santri Village

The environmental conditions of the Santri Village can be said to be neat and clean, but between one dormitory and another dormitory is separated by a settlement or boarding house which makes interactions between one another rarely occur.

1) Mahasantri hostel

In Santri Village, there are 11 dormitories with different forms and facilities due to the separate location of each dormitory and the different ownership of each hostel. Some consist of one floor and some have two floors. Some are only equipped with complete facilities and some are not complete according to the monthly dormitory budget.

2) Community settlements

The number of immigrants to each Ciceri Jaya area can be proven from the results of the population from year to year. The current demographic conditions of Serang City are shown from the population of

Serang City which has increased every year. Based on data from BPS Kota Serang, in 2015 there was an increase in the population of Serang City, amounting to 643,205 people with an average population density of 2,411 people / km². The total population has increased by 12,104 people from 2013, which amounted to 631,101 people or an increase of about 2%.c. Social, cultural and economic conditions.

In the Ciceri Jaya Village area, there are RT 01 and RT 02, both of which have different socio-cultural and economic conditions, while the social conditions in RT 01 are considered to be poor because interaction and communication between communities are very rarely found in the RT 01 area, seen from habits people who are less sensitive to the environment around them, so this causes the social activities held in the RT 01 area to be less effective, one of which is mutual cooperation which is rarely found in the RT 01 area this is due to the community's lack of sensitivity to their own area or to his own environment either with the people or with the conditions in his environment, This is also due to a large number of immigrants in the Ciceri Jaya village RT 01 area so that the cultural heritage that is usually done is no longer visible because the local indigenous people are decreasing.

In addition, this is also due to the lack of socialization of mutual cooperation from people who play an important role in the Ciceri Jaya RT 01 area so that public awareness, especially immigrants, is very lacking and is not responsive

to social activities that are often held in the Ciceri Jaya RT 01 area. This problem needs to be followed up regarding social activities that should be a good cultural tradition in terms of cooperation because this culture can simply become extinct if there is no mobilization, and awareness of the surrounding community, awareness and awareness of the importance of this social activity in order to create comfort. together and community welfare to continue the good culture of mutual cooperation.

Because mutual cooperation is a culture that grows and develops in the social life of Indonesian society as a cultural heritage that has existed from generation to generation, mutual cooperation is a form of community group cooperation to achieve a positive result of the goals to be achieved by consensus and collective deliberation. Mutual cooperation is presently based on the encouragement of each individual's realization, awareness, and enthusiasm to do and suffer the consequences of work, especially those that really, collectively, simultaneously and collectively, without thinking and prioritizing personal gain, but always for happiness together. So every individual who holds the principle and understands the spirit of mutual cooperation is consciously willing to let go of selfishness. Because basically mutual cooperation must be based on a spirit of sincerity, willingness, togetherness, tolerance, and trust. In short, mutual cooperation is more intrinsic in nature, namely social interactions with a background of non-economic interests or rewards. Mutual cooperation is a

dynamic understanding, which describes a joint effort, a charity, a work, or a collective work, a struggle for help. Mutual cooperation is the charity of all for the benefit of all of the efforts of all for common happiness. In the principle of mutual cooperation, there is an awareness of working spiritually as well as physically working in a joint effort or work which contains in its conviction, awareness and mental attitude to place and respect work as a complement and adornment of life. With the development of the order of life and livelihood in Indonesia according to the times, mutual cooperation which is basically a principle of life-order and native Indonesian livelihoods in an all-simple society has blossomed into Pancasila. The principle of mutual cooperation is inherent in the substance of divine values, deliberation, consensus, kinship, justice, and tolerance (humanitarianism), which are the basis for a view of life or as a foundation for the philosophy of the Indonesian nation.

Behind the lack of social activities and social problems found in the RT 01 area, this does not lead to the discovery of social problems in the RT 02 Ciceri Jaya area, but it is a significant difference between the two areas, that the environment of RT 02 is considered sufficient. compact and active in every social activity held in the area of Ciceri Jaya Village, especially in terms of mutual cooperation, working hand in hand in building harmony and community welfare. This can be proven by the active activities of weekly mutual cooperation in the RT 02 area such as cleaning sewers and grave chronicles, widening roads ,and cleaning mosques,

these activities are routinely carried out by the RT 02 community every Sunday.

So that positive things can be seen in the RT 02 environment where there are no social gaps between the community and residents, and the interaction between communities is close enough so that it fosters a sense of concern and awareness of their role in every social activity held in the area of the village of Ciceri Jaya RT 02 This success is also the result of the struggle of the head of RT 02 who is very enthusiastic and plays an important role in the social activities that are routinely carried out by the community, his role is one of the reasons for the community about the role of each individual and the awareness that every citizen who lives in the area needs to have. Grand Ciceri, whereas RT 02 is the same as RT 01, most of which are from immigrants or outside the area because most of the original inhabitants of Ciceri Jaya village no longer live in the Ciceri area but some have moved places or some have died.

This is of course comparison to the public in the Ciceri Jaya area, there needs to be a personal approach and awareness of the community in the Ciceri Jaya environment especially for the RT 01 community so that a new spirit is formed in realizing common hope and mutual comfort in neighboring life so that a just society is created, prosperous blessed by Allah SWT.

It is different in terms of culture, the Ciceri Jaya environment, namely RT 01 and RT 02, does not have significant cultural differences, they both have almost the

same cultural habits, namely in terms of celebrating Islamic holidays. Usually, the two regions celebrate or hold activities in the celebration of Islamic holidays, one of which is the commemoration of the birthday of the prophet Muhammad SAW, the celebration of the Islamic New Year or a Muharram, Isra Mi'raj, as well as Eid and Adha. However, the culture that is routinely celebrated every year is the celebration of the Prophet Muhammad's birthday, namely by holding his "panjang mulud" or commonly called muludan.

The celebration of the Prophet's birthday in each region is always different, one of which is in the city of Serang, the village of Ciceri Jaya, Banten Province. Mulud length is a hallmark of the celebration of the birth of the Prophet Muhammad each year. Along the streets of Ciceri Jaya, many Mulud boats are displayed in various shapes. This unique ship is decorated with colorful paper, batik-patterned paper, and patchwork. The appearance of the Mulud Long Ship is also very striking, so it becomes a unique sight for motorists along the road.

This annual tradition is often called Ngeropok or Ngeriuh, which means gathering. Not only in the form of a ship, but there are also those made with other cute shapes, such as white furry swan, houses, planes to the Great Mosque of Banten. Panjang Mulud is usually filled with boiled chicken eggs that are hung from each corner of the ship. There are also those who put various types of side dishes, goods into money. Dishes that are served in the form

of cooked food. During the celebration, the Mulud Long Ship will be paraded by residents around the village, usually accompanied by the chanting of a qasidah song. This tradition is also a form of charity for the residents.

The most basic item used for alms is Bakul rice complete with side dishes of eggs, chicken, duck, and milkfish. Besides that, there are also other items such as prayer mats, sarongs, mukena, caps, Clothes, Indomie, tin cakes, money, fans and some even bring a wardrobe. To beautify the appearance, it has been said at the beginning that a replica or miniature is usually made in the form of the Dome of the Banten Mosque, the Banten Tower, the Boat or various types of animals such as camels, elephants, buffalo whose decorations are items used as alms.

If everything has been collected at the mosque, then the ritual begins with the recitation of the mulud dhikr or Albarzanzi poetry or reading of Marhaban which is preceded by religious lectures and prayer readings led by the Kyai or ustazd in his community. After completing the dhikr, all the items are broken down and collected to be distributed to all residents and guests. Usually, other residents will flock to the procession. At the end of the event, residents will scramble to get side dishes and items that are placed at Panjang Mulud.

Until now, the long cultural celebration of mulud is still being held in the Ciceri Jaya village but after the development of the era there have been changes in the technical terms of the implementation of the long mulud or

muludan celebration, such as the dishes served now are no longer in the form of cooked dishes but the dishes are served at long mulud. now in the form of a raw dish, besides that the length of mulud that the residents procession is no longer accompanied by qasidah is not the same as the long mulud celebration in the past, this should be caused by a lack of cultural transfer between communities, especially to immigrants who are completely do not know about the panjang mulud cultural habit which is often celebrated, so that there is a technical change in the long mulud celebration which is celebrated now, but even so this celebration is still routinely held every year in the Ciceri Jaya area, considering the length of this mulud is one of the spiritual cultures that are still sustainable in the province of Banten, especially the city of Serang.

It is also undeniable that the joy of Panjang Mulud has a religious value in it because it contains the syiar of Islam. Besides, Panjang Mulud has a shared value, namely the distribution of alms regardless of where and from whom the goods are. Panjang Mulud also has the value of increasing the community's economy, namely the increase in the sales circulation of various commodities in the market such as the sale of milkfish, eggs, rice, and even clothing traders are boosted by the large number of buyers of sarongs, caps, prayer mats, koko clothes, and others. So that this long mulud culture has an impact. positive on the economy of the people in the attack area.

Talking about the economy, the economic situation in the Ciceri Jaya area cannot be fully said to be prosperous, because, through the results of observations and conversations with several people, the average work carried out by the community in the Ciceri Jaya area is in the form of drivers, parking attendants, traders or entrepreneurs, security guards, and the rest are some teaching staff, offices, and some rely onboarding or rented income.

With rural areas in the city of Serang, of course this is in the spotlight and is one of the problems that must be resolved by the surrounding government, given the increasing unemployment rate in urban areas so that it is difficult to make this country a prosperous country, it turns out that this is also triggered by The lack of public awareness of education, can be seen from the number of children who do not continue their education to a higher level and the awareness of children and parents about the importance of education in order to increase children's knowledge, abilities and skills in the future to help the family economy.

Economic problems are currently being felt by all citizens of the world, given the existence of Covid 19, which is a virus that can paralyze every sector in the country, be it education, tourism, social activities and the most impacting is on the economy. This was caused by the paralysis of community activities during a pandemic so that there was not much that could be done to sustain the economy apart from expecting help from the government.

C. Public Relations and culture

Society and culture are two things that cannot be separated. The two of them are connected dialectically. Therefore, new alternatives always emerge in the field of culture which often seek synthetic forms from various cultures, and the search for new alternatives is a demand and at the same time a challenge for every member of society. Thus, society is a source of culture, so there is no culture without society. Society as a collection of human beings is characterized by the existence of a commonplace to live, hopes, and aspirations which when formed give birth to culture. Human quality lies in reassessing every cultural product it creates to show the quality of the human personality itself. In simple terms, the relationship between humans and culture is a cultural behavior where a culture is an object that is carried out by society. In sociology, human and culture are considered as one unit. Humans will create a culture and after the culture is created, the culture will regulate community life following the environment.¹⁴

D. Islamic Views of Society and Culture

Islam is a teaching that was passed down to humans to socialize which then gave birth to culture. As teaching that comes from Allah, Islam will not conflict with humans

¹⁴ Mahdayeni, Muhammad Roihan A, Ahmad Syukri S, "Humans and Culture (Humans and Cultural History, Humans in Cultural Diversity and Civilization, Humans and Sources of Livelihood", *Journal of Islamic Education Management*, Vol. 7, No. 2, August 2019. H . 164

because Allah is the source of teachings and the creator of humans. Islam views society as a social community and a vehicle for the actualization of righteous deeds. The number of verses of the Koran that discusses the role of humans among other humans implements Islam as the most humane religion compared to other religions. Islam is the religion of Allah SWT who was ordered by Him to teach its principles and regulations to the Prophet Muhammad.¹⁵

Society is seen as a vehicle for the alternative nation of divine values so that it is necessary to form a religious culture. On the other hand, the culture that has developed in the community is nurtured and developed and colored by divine values. Islam has a concept of society which is its hope and which it wants to manifest in the lives of its people. The concept of an ideal society is known as the *marhamah* community, which is a society that has close relationships between members of its community based on compassion. Culture, which includes knowledge, beliefs, arts, morals, law, customs, and habits made by humans as members of society, is seen as a reality that becomes the target of Islamic teachings. The role of Islam in this culture is to provide ethical values as a measure of value.

Culture itself in the framework of Islam is defined as a process of developing human potential, namely developing *fitrah*, conscience, power, and reason to produce a unified

¹⁵Baso Hasyim, "Islam and Science (The Influence of Science Findings on Islamic Change)", *Journal of Da'wah Tabligh*, Vol. 14, No. 1, June 2013, p. 127-139

power. Therefore, when viewed from the process, culture in Islam is the utilization of all human potentials so that humans can maintain and develop a humane mind. As for the product aspect, culture is everything that is produced by human engineering towards the potential of nature and the potential of nature to improve the work that develops the quality of humanity or righteous deeds.

CHAPTER V

DESCRIPTION AND PROGRAM RESULTS

A. Program Description

The program is a statement that contains conclusions from several expectations or goals that are interdependent and interrelated, to achieve the same goal. Usually, a program includes all activities that are under the same administrative unit, or goals that are mutually dependent and complementary, all of which must be carried out simultaneously or sequentially. The Real Work Lecture Program (KKN) has become part of educational activities as well as community service, therefore students are required to create or write down work program ideas that are suitable for application in their place of service and of course following the theme taken.

Talking about the theme, the focus of the making of this book refers to the theme "History and Culture". So every

program we make is focused on that theme, but at other times we also follow every program created by other groups with different themes. For example, the theme of education that focuses on local education, for example creating a reading garden and teaching children in that environment, besides that there is a technology theme that focuses on making technology (applications) and all its uses, as for an economic theme that focuses on economic activities in that environment with examples the program is to make UMKM, and the last one is the covid-19 theme which focuses on precautions that can be taken to break the chain of the covid-19 virus by complying with existing protocols.

B. The Program Selected

The implementation of the International Collaboration KKN work program is a realization of the work program design listed in the matrix, which should ideally be in accordance with the design that has been made, but in reality, faced in the field often faced with various obstacles so that the program can be implemented but not in accordance with the program planning that has been made previously. In accordance with the theme, the program designed is a program related to History and Culture. From this theme, there are two types of programs, namely the main program and the supporting program.

1. Main Program
 - a) Productive Graves



Picture 9: Plants in Productive Graves

Productive graves are a program initiated by groups of four with the background of the absence of empty land in Ciceri Jaya village for cultivating crops caused by the use of land for the construction of houses for newcomers and for boarding houses / rented. In response to this, we intend to present a new culture, namely the cultivation of medicinal plants and organic vegetables, considering that previously the Ciceri Jaya neighborhood was an area that was planted with various plantation plants such as sapodilla, rambutan, jackfruit, lemongrass and so on. With this we took the initiative to take advantage of the vacant land found in the public cemetery in the Ciceri Jaya.

The purpose of the productive grave program is to utilize the vacant land around the cemetery with various kinds of medicinal plants which can later be used by the

surrounding community and mahasantri for herbal medicine and others. Then with the existence of a productive tomb, it is hoped that the culture of mutual cooperation in the community will be created.

According to Koenjaraningrat (in Selvi S. Padeo, 2012: 87), mutual cooperation is a concept that is closely related to people lives as farmers in an agrarian society. Gotong-royong is a system of directing additional personnel from outside the family to fill gaps in the context of agricultural production activities.¹⁶

The benefits of mutual cooperation include:

- Our environment can be felt clean and beautiful.
- Can establish a sense of solidarity in the community.
- That social life will be better by holding mutual cooperation.
- The work is completed quickly without having to pay RT / RW cash or cash, and if it is in the form of a physical building, it will greatly save budget, because the cost for labor is reduced by mutual cooperation.
- Without feeling the brotherhood and togetherness of fellow citizens are getting closer, officials know neighbors who are workers / laborers, traders know those who work as drivers, the rich know the poor, and vice versa.

¹⁶ https://www.pelajaran.co.id/2019/23/gotong_royong

- Environmental security is increasingly guaranteed, with a sense of brotherhood and togetherness and mutual acquaintance among residents, of course if there are newcomers or suspicious foreign guests, residents will find out quickly.
- Peace and peace will be obtained if fellow citizens care for and help each other with fellow citizens.
- Gotong royong knows no differences, so when it is carried out everything will feel the same.

Apart from the benefits, there are also mutual cooperation goals for ourselves and the community. The aim is to invite all of us to always work together, to further enhance togetherness because we as social beings cannot live without the help of others. Another goal, mutual cooperation can also make us more compact and also get to know each other better. By working together we can help each other, for example when we want to build a house, work on the fields, help neighbors who are grieving so that they can mutually support their country. By working together, all the tasks we do will be light. Other goals include making every job lighter, strengthening the sense of unity and oneness, saving expenses, being able to complete work quickly, to tie a tight knot between fellow human beings, so that they can gather with neighbors or anyone who is in the implementation of mutual cooperation.

From the various benefits and goals of mutual cooperation, this program is expected to be able to increase solidarity and good interaction between residents and

students. The plants planted on the empty land include the following:¹⁷

- 1) Turmeric (*Curcuma domestica*)
- 2) Ginger (*Zingiberaceae*)
- 3) Kencur (*Kaempferia galanga*)
- 4) Temulawak (*Curcuma zanthorrhiza*)
- 5) Galangal (*Alpinia galanga*)
- 6) Lemongrass (*Cymbopogon nardus*)
- 7) Betel (*Piper betle*)
- 8) Aloe Vera (*Aloe vera*)
- 9) Ginseng (*Panax*)
- 10) Cardamom (*Panax*)
- 11) Purple Leaves (*Graptophyllum pictum*)
- 12) Sugarcane (*Saccharum officinarum*)
- 13) White Turmeric (*Curcuma zedoaria*)
- 14) Pandan (*Pandanus amaryllifolius*)
- 15) Katuk Leaves (*Sauropus androgynus*)

Some Techniques of Planting Herbal That We Share with Them

❖ How To Start An Herb Garden

Herbs are very easy to grow with a little sunshine, soil that drains well, some watering, and a little fertilizer or compost. Herbs can be grown in pots; however, the plants

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<https://lifestyle.kompas.com/read/2020/06/13/180658420/10-tanaman-obat-populer-yang-bisa-ditanam-sendiri?page=all>

always prefer to be in the ground where they can spread out. Some plants grow quite large (4-6 feet), and when placed in pots they can become stunted and can get stressed, which causes them to be very unhappy.¹⁸



Picture 10: Planting Process

1. Main Thing Necessary To Grow Herbs

The main requirement for growing Herbs is growing them in the proper location. Most prefer full sun as long as regular summer temperatures don't rise above 90 degrees. If you have very warm summers, then consider planting in an area that gets morning sun and afternoon shade in the summertime, or a place that receives filtered light (such as under a tree that allows some light to pass through). Check the area several times during the day to make sure that there

¹⁸ <https://www.tastefulgarden.com/Herb-Gardening-for-Beginners-d19.htm>

are at least four hours of sun. (e.g., 8 to 12, 12 to 4, or from 9 to 11 and 2 to 4).

2. Planting Herbs

For planting Herbs, you need approximately 1 to 4 feet in diameter for each plant, depending on the plant. Here are some general guidelines for plant sizes:

3-4 feet - Rosemary, Sage, Mints, Oregano, Marjoram

2 feet - Basils, Thyme, Tarragon, Savory

1 foot - Cilantro, Chives, Dill, Parsley

3. Prepare The Soil

Next, you need to prepare the soil. Digging with a large garden fork loosens soil that has become compacted over the years. This allows water to drain and creates space for plant roots to reach down into the soil. This is the most important step--shortcuts here are disastrous for your plants. Adding compost to your soil, about an inch or so on top and then mixing it into the soil, helps prevent drainage problems and adds fertilizer to the garden.

4. The Final Step

The final step is to plant healthy, strong plants and water them when they become dry. Most Herbs like to be watered as soon as the soil located a couple of inches below the surface is dry to the touch. Since temperatures and humidity cause drying times to vary every week, you must check the soil often. Do not over-water. More water is not better and can lead to diseases or just poor growing conditions for your Herbs, which will result in reduced growth.

5. Harvesting

For harvesting, you simply cut off about 1/3 of the branches when the plant reaches at least 6-8" tall. By cutting close to a leaf intersection, your plants will regrow very quickly. Some plants, such as parsley, grow new leaves from their center. In this case the oldest branches need to be completely removed, leaving the new tiny branches growing from the center. This becomes clearer as you watch your plants grow and mature.

6. Herb Gardening in Containers

Herbs are much easier to grow than many houseplants. All you need is a sunny, warm place and containers large enough for your plants to grow. Sunny decks, patios, and other such areas are great for container gardening. By growing Herbs in containers, you save yourself the difficulty of digging that starting a garden plot requires.

However, if you are lucky enough to have a great location for a garden, and you like to work outdoors, remember that your plants always prefer to be in the ground. Some plants grow quite large and do much better in the ground for that reason alone. Container gardening requires diligent watering and regular feeding, but it can be easy and fun.

The Main Things You Will Need Are:

- Large Pots (clay or plastic) 8" to 18" in diameter (It is a good idea to combine several herbs that have the same watering requirements into a single container)
- Good Potting Soil (enough to fill your pots)

- Plant fertilizer (Organic herb or vegetable fertilizer is recommended)

For planting Herbs, you need to allow for at least 8" in diameter for each plant. Later you may want to transplant to larger pots because the Herbs will outgrow their pots over time. (Basils can grow to over 2 1/2 feet high.) First, prepare your container by filling it with good potting soil and add fertilizer according to the directions on the package for herbs or for most vegetables. Moisten the potting soil by mixing in water until the soil feels damp all the way through. Place the pot on saucer, if you need to protect your deck or table, and you are ready to plant. Next, dig holes large enough for each plant. Release the plants from their starter containers by turning them upside down, tapping the bottom, and gently pulling on the base of the stems until the plant comes out of the container. Place the plant in the hole and gently press soil around the edges to fill. Water the plant immediately after planting; afterward, water them only when the soil gets dry to the touch. Over-watering can be just as bad for Herbs as under-watering.

Plants should get at least four hours of sunshine per day (certain plants appreciate a bit of shade in the hot summer months during the afternoon hours). They can grow with less sunshine, but they will not grow as well. For harvesting, you simply cut off about 1/3 of the branches when the plant reaches at least 6-8" tall. By cutting close to a leaf intersection your plants will regrow very quickly.

We hope that this productive grave program can continue and be preserved so that it becomes a culture for planting by residents and students in Kampung Santri Lingk. Ciceri Jaya with the motto "plant as much as possible, harvest as needed". And with the existence of productive tombs, the community can take advantage of the results from farming, both for consumption by the community and for sale to the market. However, if you want to sell it, you need coordination by local community leaders so that the process can run.

b) JUS CERI (Jumat Sehat Ciceri Ceria)



Picture 11: Gymnastics with Children

JUS CERI stands for Jumat Sehat Ciceri Ceria, which is the next program of group four. JUS CERI is an aerobic or gymnastics exercise activity that was delivered happily with the Ciceri Jaya link children, both RT 01 and RT 02, this

exercise was held on Friday, November 27, 2020 at 07.00-08.00 WIB at the RT 01 volleyball court.

Aerobics has a goal to improve health and improving health is increasingly being promoted in line with the times. All of it aims to achieve a world health degree which includes physical, spiritual and social health. It is not simply the absence of disease or weakness to achieve that goal.¹⁹

Gymnastics begins with tidying up the lines of children who are spaced apart so that they continue to apply physical distancing, continue with reading prayers and stretching. Stretching or stretching is a series of movements to train the flexibility of the limbs such as the back, legs and hands. Stretching is done to relax the muscles by making them contract. Stretching also doesn't have to be done before exercising because it doesn't really help the body to adapt. In fact, some people already have a very good level of muscle flexibility so they don't need to do these activities before doing activities. Stretching is useful for restoring muscle flexibility after the body has done repetitive activities or has not made any movements for some time. The essence of this activity is to make movements to approach, or pass through, the limits of the normal reach of the muscles in the body. For example by standing up and then touching your knees and big toes, turning your chest, and doing the splits.²⁰

¹⁹ Lina indrawati, "Pengaruh Senam Aerobik Terhadap Penurunan Tekanan Darah Pada Penderita Hipertensi", h. 2

²⁰ <https://hellosehat.com/kebugaran/kelenturan/bedanya-pemanasan-dan-stretching-olahraga/>

After stretching, the gymnastics started for 15 minutes with three songs playing, namely the song Better When I Dance, Penguin Exercise and Dolphin Exercise. After that, take a short break for a drink, then ask the children if they still want to continue the gymnastics activity, and it turns out that they are very enthusiastic and add 15 minutes of exercise to the song Pong Sipong and Scouts music.

Then after we finished exercising, we held traditional games, including kkn 04 game, snake and cat-and-mouse. The children were very enthusiastic in participating in the traditional games until they arrived at 08.50 WIB, then closed with the distribution of candy and balloons and finally took photos together.



Picture 12: Gymnastics with Mothers

Gymnastic with mothers is still related to the exercise program, as for the next Cheerful Gymnastics Week. This gymnastic activity program is a gymnastic activity with the community including fathers and mothers and also

environmental students of Ciceri Jaya. Where the activity is led by Ms. RT as a gymnastic guide. The exercise starts at 07.00-08.00 WIB. The purpose of these activities is to encourage residents and students to instill a culture of healthy living. Which will be routinely carried out every Sunday morning. This activity does not rule out the possibility for residents from other villages who want to join the gymnastics activity.

2 Supporting Programs

In addition to the main programs mentioned above, there are also several supporting programs including the following:

➤ Helping Learning



Picture 13: The process of learning to make crafts

This program is a group program with the theme of education, but we always participate in any programs or activities held by other groups so that the program can run

smoothly with mutual participation between groups and local residents.

- Mutual cooperation



Picture 14: Cleaning grave land

This activity is a routine activity for residents of the Ciceri Jaya neighborhood, to be precise at RT. 02, which is held every working holiday (Sunday). The use of spare time by means of community service is very effective to create a clean environment, besides that it can also continue to strengthen the relationship between residents.

- Teaching the (Al-Qur'an) to Children



Picture 15: Teaching the Qur'an to children in the RT. 02

Children are the main focus in this activity, because in our observations, children in today's era have been eroded by sophisticated technology, a simple example of using gadgets. With this situation, we took the initiative to teach the Koran children in the Ciceri Jaya environment, which is precisely at RT. 01, because in the RT there are a lot of children who are almost on average in the fifth or sixth grade of elementary school but are still not fluent in pronouncing the verses of the Koran and even still use *Iqra'*.

Therefore, we try to help teach the children read Koran which is carried out after maghrib prayer which takes place in mosques around RT. 01 the. This activity is not part of our group program, but we only take the initiative and hope that the Koran culture will not disappear with the times.

C. Results of the Program

Table 6: Program results

NUM	WORK PROGRAMS	DESCRIPTIONS		THE RESULTS ACHIEVED
WEEK 1				
1	Licensing to local governments : RT and RW	Time	Sunday, 22 November 2020	Permitted and well received
2	Make a proposal to be submitted to <i>Perhutani</i>	Descript	The purpose of making a proposal to be submitted to Perhutani is to ask for assistance in the form of plants	Perhutani has received it but there is no certainty about the result of submitting the proposal.
		Target	Head of perhutani	

		Time	Monday, 23 November 2020	
3	Socialization of cultural potential and productive graves	Description	This activity aims to increase public awareness of the importance of preserving culture and utilizing existing potential. In addition, it also informs us of our work program, namely	The community and students receive and understand well

			productive graves.	
		Target	Community and students in Santri Village	
		Time	Tuesday, 24 November 2020	
4	Work from home	Description	Discussions to prepare for productive grave activities	Creating a poster for donating plant seeds for a productive grave program
		Time	Wednesday, 25 November 2020	
5	Buy medicinal plant seeds	Description	To prepare planting of medicinal plant	Get seeds according to program planning

			(productive grave)	
		Target	Community and students in Santri Village	
		Time	Thursday, 26 November 2020	
6	JUS CERI	Description	Gymnastics with children and traditional games	The implementation of joint exercise and the high enthusiasm of the children in participating in gymnastics and games
		Target	Children at RT 01 and RT 02	
		Time	Friday, 27 November 2020	
7	Nameplate making and painting	Time	Friday, 27 November 2020	Pretty nameplate

8	Mapping of productive grave land to be planted	Descript	Mapping the place to be planted	Get the location to be planted
9	Bring plants, nameplates, and prepare other planting needs	Descript	Bring supplies to the tomb	Preparation for planting is complete
		Target	Community and students in Santri Village	
		Time	Saturday, 28 November 2020	
10	Cheerful Gymnastics Week	Descript	Gymnastic together between community and students in Santri Vilalge	The success of gymnastics with the community and students

		Target	Community and students in Santri Village	
11	The process of clearing land and planting medicinal plants and others	Descript	Cleaning up the place to be planted together with the students and the community	The land is clean, and has been planted with the help of the community and students
		Target	Community and students in Santri Village	
		Time	Sunday, 29 november 2020	
WEEK 2				
12	Editing videos	Deskripsi	Collect videos	Videos for reporting

			and edit them	
		Time	Monday, 30 November 2020	
13	Preparation of report	Time	Tuesday, 01 December 2020	Final report
14	Report completion and ppt creation	Time	Wednesday, 02 December 2020	The report dan ppt was finished

CHAPTER VI

CLOSING

A. Program Reflections and Evaluations

The program carried out during the 2020 Collaboration Real Work Lecture (Kukerta) refers to the theme carried, namely "History and Culture". In line with the theme, the goal to be achieved through a series of activities is to increase the participation of the community and students in an effort to preserve the existing culture in Kampung Santri Lingkungan Ciceri Jaya. In addition, both the community and students are expected to be able to cultivate a healthy lifestyle as part of themselves during the pandemic period and beyond. The ultimate goal of this activity is the realization of diversity moderation, harmony, and cohesiveness between the community and students.

The existence of productive tombs as the flagship program of Kukerta Collaboration 2020 which is motivated by the potential of the community, hopes that it can provide understanding to students and the community about the importance of mutual cooperation. As is well known, mutual cooperation is one of the inherent values of the nation. Therefore, it should always be appropriate to preserve the culture of mutual cooperation in order to create a harmonious and resilient society. Especially during a

pandemic, which requires social solidarity so that all elements can survive this situation. Gotong royong as an example of social solidarity is predicted to be able to help restore social life.

In addition, to deal with the impact of the Covid-19 pandemic, the community must also be ready to face a new culture of life or what is better known as the new normal. New normal can be defined as a change in behavior or habits to continue carrying out activities as usual but always implementing health protocols in the midst of the Covid-19 pandemic. namely a culture of healthy living. Several health protocols that must be understood and implemented are diligently washing hands after 20 seconds of activity, wearing a mask when doing activities outside the home, and maintaining a minimum distance of 1.5 meters. With limited activities due to the pandemic, people and students rarely sunbathe in the morning let alone do gymnastics. In fact, sunbathing for an hour at 09.00-10.00 every morning is very important during a pandemic. This is because sunbathing in the morning can increase the body's immune system.

With the limited sports activities carried out by the community, the JUS CERI program (Healthy Friday Ciceri Ceria) was formulated as a place to get used to exercising. Through this program, it is hoped that children and adults will be interested and begin to get used to exercising in order to nourish their bodies and maintain physical and spiritual fitness during a pandemic.

B. Kukerta Group Profile



1. Name : Farha Nur Sabrina binti Mohd Latip
Place and birth date : Selangor, 12 June 2001
Address : No 7, Jalan Pantai Murni 4 Pantai Dalam
Major : Computer Science
University : UTHM
Hobbies : Cooking
Ambition : Cryptographer
Motto : your mirror reflection is your confidence
Message and impression : Prioritize yourself first so that you could boost up the others



2. Name : Tee Yen Shin
- Place and birth date : Negeri Sembilan, 6 February 2002
- Address : 111, Taman Setia Fasa 2 ,71250, Pasir Panjang, Port Dickson
- Major : Diploma Kejuruteraan Awam
- University : UTHM
- Hobby : Karate
- Ambition : Engineer
- Motto : Work hard play hard
- Message and Impression : No pain no gain



3. Name : Nur Amira Najiha binti Md Fadzli
Place and birth date : Johor, 19 October 2001
Address : 4, Jalan Kebangsaan 54, Taman Universiti
Major : Science Computer
University : UTHM
Hobby : Dancing
Ambition : Programmer
Motto : Treat others the way you want to be treated
Message and Impression : Be confident. You only live once



4. Name : Susilawati

Place and

birth date : Serang, 22 Februari 1999

Address : Des. Sindangsari Kec. Pabuaran Kab.
Serang- Banten Indonesia

Major : English Education Departement

Universitiy : UIN SMH Banten

Hobby : traveling

Ambition : History Expert

Motto : *"Be in the world, as if you were a stranger or a traveler"* ~Prophet Muhammad (pbuh)

Message and Impression : I very grateful to take part in the international collaborative KKN in Santri Village to get new experiences, friends and knowledge. The message ... *"make your live useful"*



5. Name : Nur Azwana binti Abd Azit
- Place and birth date : Johor, 3 December 1999
- Address : D-55, Jln Sejahtera, Felda Sungai Sayong, Kulai
- Major : Information Technology
- University : UTHM
- Hobby : Listening to music
- Ambition : Analyst
- Motto : Live gratefully
- Message and Impression : your efforts will never betray you, All your efforts will pay off -LTY



6. Name : Nurul Azmi Agisni
- Place and birth date : 17. Agustus. 2000
- Address : Kp. Cikoneng, Ds. Maraya, kec. Sajira, kab. Lebak, Prov. Banten
- Major : English Education Departement
- Universitiy : UIN Sultan Maulana Hasanuddin Banten
- Hobby : Chess
- Ambition : Lecturer
- Motto : Publish or perish
- Message and Impression : There is no most beautiful impression besides being able to get to know, collaborate and establish friendship on international collaborative KKN, a lot of knowledge and experience that is obtained and hopefully it can be useful. And .. Always be grateful for everything you have.



7. Name : Khausalya a/p Selvamani
Place and birth date : Seremban,15 August 2001
Address : 760, Taman Senawang Jaya, Seremban
Major : Computer Science
University : UTHM
Hobby : listening to music
Ambition : Engineer
Motto : work hard and study now to enjoy life later
Message and Impression : stay positive and motivated and study hard



8. Name : Nurina Syazwani binti Muhamad Nizam
- Place and birth date : Johor, 9 March 1999
- Address : No 183 Blok 8 Felda Sungai Mas, Kota Tinggi
- Major : Information Technology
- University : UTHM
- Hobby : Playing games, listening music, watch, kshow
- Ambition : IT Coordinator
- Motto : Let's do then regret
- Message and Impression : Do everything you want, don't afraid what people will said about you.



9. Name : Siti Nurkomariyah
- Place and birth date : Serang, 31 August 2000
- Address : Jl. KH. Abdul Madjid no.17, Kp. Kepandean
Desa Sindangsari Kecamatan Petir
Kabupaten Serang Banten
- Major : English Education Departement
- University : UIN Sultan Maulana Hasanuddin Banten
- Hobby : Marketing and traveling
- Ambition : Entrepreneur
- Motto : The best pleasure in life is doing what people
say you cannot do.

Message and Impression : This international collaboration KKN is very impressive whether in collaboration, uniting ideas, strengthening ties and sharing knowledge and knowledge. Hopefully after this Community Service Program the relationship will be maintained and the knowledge that can be obtained can be useful and applied in the future.



10. Name : June Lim Jia Jie

Place and

birth date : Johor, 28 June 2002

Address : 50, Taman Sri Pulai Perdana 2/3, Taman Sri
Pulai Perdana, Johor Bahru 81110 Johor

Major : Diploma of Mechanical Engineering

Universitiy : UTHM

Hobby : Swimming

Ambition : Engineer

Motto : Do What You Can't.

Message and Impression : KKN this international collaboration has encouraged techniques to communicate with each other despite having different languages. With this hopefully this kind of program can be run again in the future.



11. Name : Muhamad Pahmi Hidayat

Place and

birth date : 10 Agustus 1999

Address : Ds. Sindangasih, RT. 04/04, Kec.
Sindangjaya Kab. Tangerang Banten

Major : Jurusan Ekonomi Syariah

Faculty : Ekonomi dan Bisnis Islam

Ambition : Businessman and Economic specialist

Motto : Never Give Up

Message and impression : The 2020 Collaboration Kukerta which has been held for several days leaves a special memory in my heart. Being part of Kukerta Collaboration 2020 is an experience that could not have been imagined before. Starting from the participation selection as a participant who is full of twists and turns in it, the process during real work lectures, until the end of the 2020 Collaboration Kukerta series, all have a meaningful process. Also having a direct impact on the santri community, getting to know and exchange ideas about various things with

colleagues from one campus or different campuses, and learning about how to compile and realize a program, for me is a valuable opportunity.

The 2020 Collaboration Kukerta allows me to understand how to work in groups, good time management and good and correct communication methods. These three abilities are really needed at this time, not only hard skills, soft skills must also be trained and honed. Thank you for the Kukerta Collaboration 2020 colleagues who have accompanied me through this extraordinary series of activities. Even though there are some shortcomings, gaps, and obstacles that have come, it does not mean that this story does not need to be told and remembered. Thank you to UIN Sultan Maulana Hasanuddin Banten and UIN SMH Community Service Center for giving me the opportunity to be involved in this activity.

Thank you also to Universiti Tun Hussein Onn Malaysia for allowing me to study and share knowledge with fellow students there. Finally, I hope this program can continue and be held regularly so that the friendship that has been built with various parties can be maintained. In addition, hopefully all forms of programs and activities organized as a result of this activity can be useful and have an impact on the people of Kampung Santri.

TESTIMONIES

A. Testimonials from Student Representatives of Universiti Tun Hussein Onn Malaysia (UTHM)

In this modern era, local university graduates who are often associated with their competitiveness to become employers choice of candidates continue to receive public attention. This report is caused by the issue of unemployment among the higher gradations. In fact, the university, apart from providing science, also took additional initiatives to equip themselves with the resulting gradations so that the graders could have a cooperative attitude and be competitive.

In this case, one of the signature programs that are quite significant in all institutions that are seen as being able to increase the confidence and competitiveness of local graders is the promotion of mobility programs outside the country but due to the Covid-19 pandemic, participants are also supervisors to communicate through being on line.

Therefore, Universiti Tun Hussein Onn Malaysia (UTHM) and also UIN Sultan Maulana Hasuddin Banten (UIN SMH Banten) encouraged UTHM and UIN Banten students to participate in the mobility program. To prove this seriousness, UTHM and UIN Banten have also made the

advocacy of the mobility program one of the main achievement indicators for the university.

Between UIN Banten and UTHM student mobility programs to Ceciri Jaya, Santri Village, Indonesia. Due to the Covid-19 pandemic, UTHM students cannot attend Indonesia. Students from UIN Banten and UTHM only communicate through the 'Google Meet' and 'Zoom' applications. UIN Banten students have been to the Santri Village to collect information about the Santri Village and provide information to UTHM students to jointly solve the problems in the Santri Village.

Among the benefits of the mobility program is that students can learn the skills that add value to the knowledge and skills obtained in Indonesia and Malaysia. In addition, students can also learn about the culture, values and ethics as well as positive practices from Indonesia as a guide for everyday life. In addition, experiences like this will increase communication confidence and stabilize the thinking stage of students.

When visit to the Santri Village will certainly open the eyes and minds of students to get out of the comfortable zone and see the lifestyle of the Indonesian people. It also enhances the spirit of integration between local people.

During the two weeks of the mobility program that took place in the Santri Village, students of UIN Banten and UTHM from group 4 have run the Productive Grave Program for the Santri Village in the Circle of the Tomb of the Santri Village. The main activity of the program is

planting in the cemetery area. The main purpose of planting activities is to create a productive society and plants are one of the history behind the development of the Santri Village. Students who are involved can get knowledge outside the field and class. This also makes it one of the advantages for students who can acquire marine science and also not forget to save the earth by means of primary planting.

In addition, students can learn to cheat cultural and economic distinctions reflecting the way of life of that society. In Santri Village, students get to know the culture that the local community follows. In fact there is also a history behind the development of the Santri Village, it has given students a closer look to the people of the Santri Village.

Furthermore, the difference in language between students from UIN Banten, Indonesia and also UTHM, Malaysia is one of the benefits between the two parties because they can learn different languages even though Malay and Indonesian are the same. Students can learn to communicate although there are slight differences in terms of language.

At the same time, the mobility program between UTHM and UIN Banten has been to close friendship and recognize each other. However, students can also share about current issues in their respective countries. Apart from sharing issues during the period, the two sides of the students also learned about traditional customs or culture in Malaysia or Indonesia. For example, students from UTHM

told about the diversity of peoples, religions and cultures in Malaysia when students from UIN Banten talked about culture, religion, in Indonesia.

The irony is that student achievement is not only in academics, but student achievement is assessed in terms of the advantages they have, including the ability to communicate well, especially in Malay, Indonesian and English, have leadership skills, can work in the army and have the power of thinking outside the box. which is able to present the student's self as different from the others. The university also believes that the skills of students with education obtained in other lecture booths such as through the mobility program will provide useful experience and knowledge to students.

Finally, the responsibility given by the university to students involved in the mobility program is very large because it also carries the name of the university itself and also the country. Student personality is a reflection of a university and a country. So, students also apply the concept of tolerarity with one another and maintain morals when standing in front of students and supervisors from different countries. A good and dedicated student attitude is the best student.

B. Testimonials from Student Representatives of UIN Sultan Maulana Hasanuddin Banten

Kukerta International Collaboration is a program that I never imagined that I could be part of the 2020 International Collaboration Kukerta program, this is a very valuable opportunity for me. Starting from participating as a selection participant, then the process of carrying out the training which was full of twists and turns, until the end of the 2020 International Collaboration Kukerta series with all kinds of extraordinary processes.

This year Kukerta is not like the usual Kukerta, this International Collaboration Kukerta is fairly short, so no matter how the programs are made, they must be able to run properly. This is a challenge for all KKN participants, especially myself, but all kinds of challenges can be overlooked because of the team work and also assistance or all cooperation from various parties, including mahasantri and the Ciceri Jaya community. Moreover, the community is very welcome with our arrival, very friendly and very compact in all activities, for example during mutual cooperation and during gymnastics, and of course also gives us a lot of motivation. So, all forms of communication and related work programs between Kukerta participants, students and also the community are very good, especially for all kinds of permits to carry out programs and other community activities.

The relationship or communication between UIN Banten - UTHM students is also quite good, even though there are several languages in communication that we don't understand quite well in being tolerant. In addition, because of this pandemic, we can only rely on wfh (work from home) by using the 'Google Meet' application and also 'Zoom Meeting' so that we can continue to be connected and also make it easier for us to exchange ideas and even convey everything we have obtained when we (students of UIN SMH Banten) made field observations. Because we already know that communication is the most important thing in a team work.

Now, the existence of the Kukerta Collaboration International program is very impressive especially for myself, whether in cooperation between students of UIN SMH Banten - UTHM, cooperation from students, cooperation from the Ciceri Jaya community from the old and the young and even children, besides that, in terms of exchanging ideas and uniting ideas between UIN SMH Banten and UTHM students, helping each other with each KKN participant group program that makes the sense of solidarity even higher, and the most important impression is being able to expand relations and strengthen ties, besides that also sharing knowledge which of course can increase knowledge and knowledge for oneself especially.

Previously, thank you to various parties who have supported the sustainability of this International Collaboration Kukerta program. Although there are still

many shortcomings due to several obstacles, even though the Kukerta International Collaboration program is over, hopefully in the future the friendship and a sense of brotherhood and kinship can be maintained, and the knowledge that has been obtained can be useful and can be applied in the future. The next hope is that the international collaboration Kukerta program will have a long life so that other students at other levels can experience the experience. Because in my opinion, this program is very good, especially for the campus itself so that it can develop more internationally.

Finally, I hope that all kinds of programs that have been realized in the future may continue and be held regularly. In addition, I hope that what Kukerta participants have left or even created will continue to be maintained by the people in the environment. As well as all forms of programs and activities held as a result of this activity can be beneficial and have a good impact on the people of Kampung Santri, this is so that the relationship that has been built with various parties can be maintained.

C. Testimonials from Mahasantri

For KKN friends from UIN Sultan Maulana Hasanuddin Banten. I am Siti Aelina, a student representative from the Ciceri Jaya santri village, very grateful and happy with the arrival of my friends to the Ciceri Jaya santri village. Even though it is only a few days, which is 10 days, I am very grateful to my friends. Because

with the presence of friends, we santri, santri, especially I myself gain experience, new insights and knowledge in society. From starting to grow crops, making ciceripikks snacks, and educating on technology and the covid pandemic. Hopefully, through the work program that the KKN friends have carried out while in the Santri Village, it can produce satisfying results for KKN friends. Hopefully the work program that our KKN friends apply to us can continue to be useful forever even after you don't have KKN in this santri village.

I as the santri representative of the santri village, would like to thank my KKN friends for their knowledge and I also apologize for all the mistakes and mistakes I made and my friends from the santri village that maybe during the KKN friends lived in this santri village there were something less soothing the hearts of KKN friends. Stay and keep up the enthusiasm of the UIN SMH BANTEN KKN friends.

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