

Public's perception about religious development through social activities in Bangunsari village, Pacitan

Malta Anantyasari ^{a,1,*}, Ezif Rizqi Imtihana ^{a,2}

^a Institut Studi Islam Muhammadiyah Pacitan, Jl. Gajah Mada No. 20, Pacitan 63511, Indonesia

¹ maltaana@isimupacitan.ac.id*; ² ezifrizqi@isimupacitan.ac.id

* corresponding author

ARTICLE INFO

Article history

Received: 18 August 2022

Revised: 20 September 2022

Accepted: 1 October 2022

Keywords

Public perception

Religious development

Social activities

ABSTRACT

Social activities the form of service activities directly related to community interests. This research was conducted to find out 1) the form of social activities carried out in developing religious activities in Bangunsari village, 2) public perceptions about social activities carried out. This research is survey research conducted in Bangunsari village, Bandar Pacitan district. Data was collected using questionnaires and interviews. Data analysis was carried out in qualitative descriptive. Research results showed that 1) there were 3 types of social activities in developing religious activities in Bangunsari village, there are donations for mosque construction, religious education and da'wah or recitation, 2) public perception shows that the socio-religious activities carried out received a positive response from the community in Bangunsari village.

This is an open access article under the [CC-BY-SA](#) license.



How to Cite: Anantyasari, M., & Imtihana, E. R. (2022). Public's perception about religious development through social activities in Bangunsari village, Pacitan. *Journal of Interdisciplinary Islamic Studies*, 1(2), 56-61.

1. Introduction

Social activities are form of community service activities as scientific process implementation in order to provide the widest possible benefits to public. These activities are directed in beneficial activities and felt by community directly. According to [20] there are seven forms of community service, one of which is community service activities applied in various aspects directly related to the community interests. One of the activities cannot be separated from people's lives is worship. Worship rituals were carried out by the community include congregational prayers, recitations and religious education [17]. These activities are usually carried out centrally in one place there is mosque. By doing various forms of socio-religious activities, it indirectly contains Islamic education.

Religious social activities are positive and useful activities. It's because through social activities harmony can be established between communities. Community harmony is very valuable capital in the sustainability of people's lives [5]. Therefore, in maintaining harmony in society, communicative relationships are needed that are not limited to differences in beliefs [15]. Socio-religious activities are one of the religion pillars that occupy very important role, because increasing faith and devotion to Allah and noble character are the main targets that must achieved by Muslims and very influential on the formation of good human personality [16]. Religious social activities also positive activity contains many benefits that will improve community social behavior.



Form of harmony in social life is reflected in one of the villages in north Pacitan Regency, there is Bangunsari village, Bandar sub-district. This harmony evidenced by the existence of activities such as community service in providing village roads, competitions in commemorating national holidays, also various regular meetings held both at sub-village and village levels. However, in socio-religious sector, people of Bangunsari village Bandar sub-district have not been fully able to maximize its. This is seen from observation results in Bangunsari village that the community has not been fully capable of prospering socio-religious activities because there is no place to carry out religious social activities. The absence of mosque is one factors why socio-religious activities have not been carried out optimally. This is reinforced by statement village headmaster of Bangunsari where the mosque which will be a place to carry out socio-religious activities is still in process of development, so the social activities carried out still general.

Based on the background, through community service activities researcher wish to develop religious activities in Bangunsari village Bandar sub-district through several relevant social activities. Therefore, this research was conducted to find out how social activities can play a role in developing religious activities in Bangunsari village Bandar sub-district. To support the research objectives, formulation of the problems proposed are:

- 1) What are the forms of social activities carried out in developing religious activities in Bangunsari village, Bandar sub-district?
- 2) How public perception about socio-religious activities held?

2. Method

This research is survey method with quantitative approach. Survey research method is method used to obtain data and answers various questions from various scientific disciplines, especially regarding social-society [14]. Survey method in this study conducted to find out how social activities able to develop religious activities and how public perceptions towards its.

2.1. Place and Research Time

The research was conducted in Bangunsari village, Bandar sub-district, Pacitan regency from February to March 2022.

2.2. Sampling Technique

Research population is all the community of Bangunsari village, Bandar sub-district. Sample of this study amounted to 50 respondents with purposive sampling technique. The respondents who were used as research samples consisted of 10 respondents from each sub-village and had participated in social activities carried out.

2.3. Data Collecting Technique

Data collection was carried out through self-report by depth interviews accompanied by questionnaires

2.4. Data Analysis Technique

Data analysis conducted by quantitative descriptive. Furthermore, the values obtained are adjusted to the perception criteria [18] in table 1

Table 1. Criteria for public perception

No	Nilai	Persepsi
1	1,00 – 1,80	Very ugly
2	1,80 - 2,60	Ugly
3	2,60 - 3,40	Pretty good
4	3,40 - 4,20	Good
5	4,20 - 5,00	Very good

3. Findings and Discussion

Bangunsari Village, Bandar Sub-district is one of the areas geographically located in northern Pacitan Regency with a highland hill topography. Sociologically, the area is rural with the most people livelihoods is being farmers. Various problems regarding religious activities in the area attracted researchers to examine an effort to develop and improve socio-religious activities through various forms of religious activities.

3.1. Forms of Social Activities in Developing Religion

Forms of social activities carried out by researchers in developing religious activities in Bangunsari village, Bandar sub-district are donations for mosque construction, religious education, and da'wah or recitation activities.

1) Donation for mosque construction

Mosques cannot be separated from the religious activities of community. [2] said that mosque is the heart of society because it is closely related to daily activities of Muslims not only as a symbol but also realizing the progress of civilization, society and the divinity of the people. Because of its role and function, it is not surprising that nowadays there are many mosques that are well managed, well-maintained, clean, healthy and beautiful, well-organized with good management and have social service areas [11]. With the implementation of all these functions, the mosque can return to its role as a jami' or a place of worship [20], a place of learning and educational institutions, a place for holding literary halaqahs, a pulpit where Islamic orientation is broadcast, a place for deliberation of the people, a place for gathering, activities and community organizations [21].

Based on importance of the role and function mosque existence as a place or facility in carrying out socio-religious activities [24], the Baiturrohim mosque was established with the hope that it could facilitate the community of Bangunsari village in maximizing religious activities. The social activities carried out by researchers to participate in the mosque construction are helping to make donations to all elements of society as an effort to help accelerate the mosque construction. Donation activities carried out through online and offline media. Offline media done by visiting every community house, both the Bangunsari village community and outside Bangunsari village with mosque construction proposal. While online media done by making donation flyer for the construction of Baiturrohim mosque and sharing it through social media such as WhatsApp, Instagram and Facebook. Results obtained are then submitted to the manager of Baiturrohim mosque used in construction of the mosque.

2) Religious education

Religious education carried out includes Arabic language tutoring, adab classes, recitations and makhrajul letters classes. Targets of this socio-religious activity are school-age children, both primary and secondary schools. This activity is centered and carried out at the house of village headmaster in Bangunsari. Through this religious education, it's expected to increase children's religious knowledge [19]. The importance of religious education for children because it has an influence on character and moral education [13] is one of the reasons this activity is carried out in the form of social activities to develop religion for children in Bangunsari village. The enthusiasm of children in participating in religious education activities is very high, this can be proven by the willingness to ask questions when they feel they can't and there are children who want to learn about makhrajul letters privately outside of the activity time.

3) Da'wah or recitation activities

Religious social activities of da'wah or recitation are carried out in each Bangunsari village turns every day. Administratively, Bangunsari village has 5 sub-village, so this recitation activity is carried out every day from Monday to Friday in each sub-village. The implementation of da'wah or recitation is carried out after Isya' in one of the residents' houses in each sub-village. Da'wah activity is carried out as an effort to invite community members to always increase their devotion to Allah SWT by always carrying out His orders and staying away from His prohibitions [4]. The resource persons in the da'wah or recitation activities carried out were religious figures from Bangunsari village and from outside Bangunsari village. Through the da'wah activities carried out, it is hoped that knowledge about the religion of the community can increase and develop in accordance with the statement [6] that

community development is manifestation of the implementation of da'wah bil hal [7] [3]. Da'wah activities to develop an Islamic community are important to be carried out in order to help the community solve their problems [10], convey to the public about concepts, goals, ethics, and religious beliefs that will touch the faith side of the community [9].

3.2. Public Perception about Socio-religious Activities

Social activities carried out in order to improve and develop religion activities in Bangunsari village, Bandar sub-district through community service activities conducted by researchers received various responses from the community, both positive and negative responses. To find out how the public's perception of the activities carried out, the researchers also studied the public's perception of the social activities carried out. There are 10 assessment criteria used to analyze the perception of the community in Bangunsari village on the socio-religious activities carried out. The criteria are as follows:

- 1) Socio-religious activities are important conducted to increase community religiosity (Q1)
- 2) The socio-religious activities conducted must involve all local community (Q2)
- 3) There is need for cooperation between village government and community in carrying out socio-religious activities (Q3)
- 4) Social activities conducted give benefit for the community (Q4)
- 5) It is necessary to carry out social religious activities periodically (Q5)
- 6) The form of socio-religious activities is adjusted to the customs/culture local community (Q6)
- 7) Socio-religious activities conducted can increase tolerance between communities (Q7)
- 8) Religious social activities conducted must involve all elements of community (Q8)
- 9) Socio-religious activities are carried out by inviting community leaders outside the village or region (Q9)
- 10) Socio-religious activities need to be made a routine agenda for the community (Q10)

Table 2. Criteria for public perception

Criteria	Average scores	Description
Q1	4,334	Strongly agree
Q2	3,28	Doubtful
Q3	3,434	Agree
Q4	4,121	Agree
Q5	3,174	Doubtful
Q6	4,532	Strongly agree
Q7	3,88	Agree
Q8	3,461	Agree
Q9	3,138	Doubtful
Q10	3,462	Agree

Results of the analysis in table 2 show that community of Bangunsari village strongly agree if: 1) religious social activities are important conducted to increase community religiosity, 2) the form of religious social activities is adjusted to the customs/culture local community. Based on the results analysis, it can be seen that the socio-religious activities carried out received a positive response from the people of Bangunsari village.

Religion is very important in human life because religion is a source of morals [1], a guide to the truth, a source of information on metaphysical problems, and a spiritual guide for humans [16] [12]. There are various kinds of socio-religious activities that can be carried out according to [8] including congregational prayers, diba'an, recitations, and commemoration of Islamic holidays. So important is religious activities [22] [23] for religious social activities, and it can be seen that the benefits and

objectives of religious social activities are a place to get closer to Allah and strengthen the relationship between fellow Muslims.

4. Conclusion

Based on the results discussion and data analysis, it can be concluded that there are 3 socio-religious activities that can develop religious activities in Bangunsari village, there are donations for mosque construction through online and offline media, religious education carried out including Arabic language tutoring, adab classes, recitations and makhrajul letter classes, and da'wah or recitations which are carried out in each sub-village in Bangunsari village turns every day. The socio-religious activities that have been carried out have received a positive response from the community of Bangunsari village, as evidenced by the results of questionnaire that shows the response of the community who strongly agrees with the existence of religious social activities.

REFERENCES

- [1] Adji, H. (2021). The role of religious institutions in promoting social welfare in Indonesia. *Mozaik Humaniora*, 21 (2), 169-177. <https://doi.org/10.20473/mozaik.v21i2.28944>
- [2] Al-Ghazali, S. (2018). Peranan masjid dalam mempersatukan umat islam: studi kasus masjid Al-Fatah, Pucangan, Kartasura. *Al-Balagh: Jurnal Dakwah dan Komunikasi*, 3 (1), 127-148. <http://dx.doi.org/10.22515/balagh.v3i1.1092>
- [3] Alhidayatillah, N. (2019). Urgensi dakwah bil hikmah pada generasi milenial. *Jurnal Kajian Manajemen Dakwah*, 1 (2), 112-125. <http://dx.doi.org/10.24014/idarotuna.v1i2.7024>
- [4] Ali, M., & Hasan, S. (2019). Da'wah bi al-Hal in Empowering Campus-Assisted Community through Waste Bank Management. *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 13(2), 201-219. <https://doi.org/10.15575/idajhs.v13i2.6441>
- [5] Awaludin, M.F., & Rifai, M. (2022). Peran kelompok keagamaan dalam menjaga keharmonisan dan keberagaman (studi deskriptif PC NU Kabupaten Karawang dan pengurus vihara Nam Hai Kwan Se Im Pu Sa Kabupaten Sukabumi). *Jurnal Ilmiah Wahana Pendidikan*, 8 (12), 467-477. <https://doi.org/10.5281/zenodo.6969467>
- [6] Dianto, I. (2018). Peranan dakwah dalam proses pengembangan masyarakat islam. *Hikmah*, 12 (1), 98-118. <http://dx.doi.org/10.24952/hik.v12i1.854>
- [7] Faridah, F. (2016). Urgensi Implementasi Strategi Dakwah Di Era Kontemporer. *Jurnal Mimbar: Media Intelektual Muslim Dan Bimbingan Rohani*, 2(1), 42-54. <https://doi.org/10.47435/mimbar.v2i1.273>
- [8] Folandra, D. (2020). Aktivitas sosial keagamaan santri Yayasan amal Saleh air tawar Barat kota Padang. *Potret Pemikiran*, 24 (1), 23-46. <http://dx.doi.org/10.30984/pp.v24i1.1045>
- [9] Islami, F. (2019). Generasi muda dan dakwah: peran strategis dalam pengembangan masyarakat. *Lembaran Masyarakat: Jurnal Pengembangan Masyarakat Islam*, 5 (2), 191-212. <http://jurnal.uinbanten.ac.id/index.php/lbrmasy/article/view/4220>
- [10] Khamim, M. (2022). Transformasi Dakwah: Urgensi Dakwah Digital di Tengah Pandemi Covid-19. *AN NUR: Jurnal Studi Islam*, 14(1), 25-43. <https://doi.org/10.37252/annur.v14i1.230>
- [11] Khikmawati, N. (2020). Pemberdayaan berbasis religi: melihat fungsi masjid sebagai ruang religi, edukasi dan kultural di Masjid Darusa'adah, Kota Bandung. *Islamic Management and Empowerment Journal*, 2 (2), 215-232. <https://doi.org/10.18326/imej.v2i2.215-232>
- [12] Latuconsina, H., Ula, N.S.N., Choirunnisa, S.M., Kurniawati, F.M., Nuresa, R., Zuhri, A.S., Nay, S.I.U., Arifin, S., Rumkel, R.H., Masykuri, A.A., & Muzayid, A. (2020). Peningkatan ibadah dan amaliah social berbasis masjid. *Jurnal Pembelajaran Pemberdayaan Masyarakat*, 1 (2), 59-72. <http://dx.doi.org/10.33474/jp2m.v1i2.6548>
- [13] Mahmudah, I., & Hidayat, N. (2022). Pengaruh Pendidikan agama islam terhadap karakter siswa pada pembelajaran daring di sekolah dasar. *Jurnal Basicedu: Journal of Elementary Education*, 6 (1), 859-868. <https://doi.org/10.31004/basicedu.v6i1.2014>

- [14] Morisan. (2012). *Metode penelitian survey*. Jakarta: Kencana
- [15] Muhaimin. (1989). *Problematika agama dalam kehidupan manusia*. Jakarta: Kalam Mulia
- [16] Mukhlisin, & Chintiana, N. (2018). Pengaruh kegiatan sosial keagamaan terhadap penanggulangan penyimpangan perilaku sosial remaja di Jombang. *Jurnal Pendidikan Islam*, 2 (1), 114-136. <https://journal.unipdu.ac.id/index.php/jpi/article/view/1974>
- [17] Nasution, H. (1979). *Islam; ditinjau dari berbagai aspek*. Jakarta: UI Press
- [18] Permadi, L.A., Darwini, S., Retnowati, W., Negara, I.K., & Septiani, E. (2018). Persepsi dan sikap masyarakat terhadap rencana dikembangkannya wisata Syariah (halal tourism) di provinsi Nusa Tenggara Barat. *AMWALUNA: Jurnal Ekonomi dan Keluarga Syariah*, 2 (1), 34-53. <https://doi.org/10.29313/amwaluna.v2i1.3275>
- [19] Pleter, M. (2019). What is religious education for? Exploring SACRE member views. *Religion and Education*, 47 (1), 1-22. <http://dx.doi.org/10.1080/15507394.2019.1648172>
- [20] Ridwanullah, A. I., & Herdiana, D. (2018). Optimalisasi Pemberdayaan Masyarakat Berbasis Masjid. *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 12(1), 82-98. <https://doi.org/10.15575/idajhs.v12i1.2396>
- [21] Tasmin, M. (2020). Konsep masjid sebagai pusat Pendidikan islam. *Rayah Al-Islam*, 4 (2), 229-243. <https://jurnalannur.ac.id/index.php/An-Nur/article/view/44>
- [22] Usman, H., Tjiptoherijanto, P., Balqiah, T.E., & Agung, I.G.N. (2017). The role of religious norms, trust, importance of attributes and information sources in the relationship between religiosity and selection of the Islamic bank. *Journal of Islamic Marketing*, 8 (2), 158-186. <https://doi.org/10.1108/JIMA-01-2015-0004>
- [23] Villani, D., Sorgente, A., Lannello, P., & Antonietti, A. (2019). The role of spirituality and religiosity in subjective well-being of individuals with different religious status. *Frint. Psychol*, 10, 1-11. <https://doi.org/10.3389/fpsyg.2019.01525>
- [24] Yahya. (2019). Lembaga Dakwah dan Wasatiyah: Sebuah Tela'ah Perspektif Manajemen Dakwah di Kota Salatiga. *Islamic Management and Empowerment Journal*, 1(1), 79. <https://doi.org/10.18326/imej.v1i1.79-100>