USTAD H YAHYA IN COMMUNITY EMPOWERMENT IN KEDOYA, WEST JAKARTA

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ABSTRACT
This research is of great interest due to the researcher's interest in the role of H. Ustad Yahya in Kedoya, West Jakarta, especially in Kedoya Selatan Village. The focus of this research is to describe its role in empowering Islam in the aspects of Islamic education, scientific education, social education and moral education. The method is descriptive with a qualitative research form and a historical approach. Sources of data are his family, and community leaders. The data in this study are interviews and documentation that answers research questions. The technical data collection carried out in this study used data reduction, data presentation, and drawing conclusions. The results of this study are: (1) H. Ustad Yahya is an Islamic preacher (mubalig) who enhances his Islamic preaching by building assemblies in Kedoya Selatan (2) H. Ustad Yahya is a scholar who is also influential in Islamic education at Kedoya, West Jakarta in the scientific aspect of education. He has been productive in producing many works on scholars in West Kalimantan. (3) The role of H. Ustad Yahya in Islamic education at Kedoya, West Jakarta, in the aspect of moral education has a good influence. The students, the Ta'lim Council and the surrounding community who knew him learned from his good qualities (akhlak karimah). (4) Ustad Yahya was very influential in socializing. He likes to help others, never say harsh words and become a speaker who only hopes for the pleasure of Allah SWT.
Keywords: Role, H. Ustad Yahya, Islam Education

INTRODUCTION

Education is a process that is needed to be able to shape individual awareness and personality so that later they can face a good and useful future for anyone, including for himself. Education is a process that includes three dimensions. There are the individual itself , the society or the national community of the individual, and the entire content of reality, both material and spiritual, which plays a role in determining the nature, predestination, human form and society (Nurkholis, 2013).

The Islamic view of science is comprehensive because it is born from the principle of unity which become an important aspect of the Islamic concept. On that basis, Islam encourages people to study every science. Science occupies a very crucial position in Islamic teaching, this can be seen from the many verses of the Qur'an that view knowledgeable human in a high and noble position (Junaidi, 2018).

The word morality comes from Arabic, namely Khuluqun which means customs, temperament, character, and disposition. The moral position of Islamic education is very important and becomes a pillar above all. The Qur'an has given a clear picture of moral education for children as stated in Surah Lukman, namely morals to Allah SWT, morals to parents, morals to others, and morals to oneself (Zamroni, 2017, 250).

As is well known, Islam teaches Muslims to share with others. The Qur'an's Surah Al-Ma'un, which condemns those without access to social services, explains this. Therefore, it is crucial that students at the Al-Fathaanah foundation learn how to have a good social life (Maftuchaturrohmah & Masruroh, 2019).

We can first notice H. Wan Mohd Shaghir Abdullah's contribution to Amaliah's

educationHe established a boarding school, taught his students without asking a charge, and made money through the sales of his published works, then together with his students to carried out some businesses. he was sincere in all He did. This is in line with the statement of (Sunarto, 2016).

That sincere is a form of honesty (siddiq) of a person's actions, with the intention of only hoping for Allah's pleasure in worshiping and doing charity without associating partners with Him and/or with the same purpose, other deviant elements such as riya'(showing off) (Ngadhimah & Susirah, 2017).

It seems sense that those around him really understand and enthusiastic in following his studies. Communication is a dynamic process which need of mind and courage to face the other and convey his/her massage in effective way (Khan et al., 2017). Education is the most important thing achieved by any man, than that any man living will be looking for a place of learning so that he can get a good education (Pasaribu, 2021).

The word of social comes from the Latin word namely "sociates" which means society. Social relations are relationships that built by a person or groups of people to communicate that can produce good communication which can relate to areas of work, brotherhood, mediation and the teaching and learning process. The values of social education are something that is useful in social life to foster life with the environment (Aziz, 2018).

Preach in Islam is the attempt to call upon mankind to follow the path decreed by Allah, which is the Islamic system, thoroughly, through writing, speech, or conduct. In preaching, he did not ask for anything in return from the local community. He preaches with great sincerity. That was consistent with what the Apostles did (Arifuddin 2020).

Meanwhile, linguistically empowerment comes from the word power which means "strength", and in English translation is "empowerment", so that it can be translated in terms that empowerment is giving strength to groups who are weak and groups who do not yet have the power to be able to live alone(hendrawati. 2018). Jim Ife who defines that empowerment is providing resources, opportunities, knowledge, and skills to citizens to increase their ability to determine their own future and participate in influencing the lives of their people (Jim Life, 1997). Sumodiningrat, the meaning of empowerment is a series of support to improve capabilities and expand all access to life so as to be able to encourage sustainable self-sufficiency in society(dwi sartika Vol. 4, No. 1, 24).

Whereas that all community development should aim to build the community. Community development involves developing social capital, strengthening social interactions within communities, uniting them, and helping them to communicate with each other in a way that can lead to genuine dialogue, understanding and social action. The loss of community has resulted in division, isolation, and individualization, and community development seeks to reverse these effects. Community development is very necessary if the establishment of good and lasting community-level structures and processes is to be achieved (Community Development) (2006: 363).

While community development is actually a process. In evaluating a community development project, one must look at the process, and in planning and implementing any community development program it is always the process, not the outcome, that must be given careful consideration. People emphasizing 'result statements' need to realize that for community development, good processes are the most important 'result' that can be achieved. Community development needs to seek the formation of a way of thinking that respects the interaction between people, respects the quality of collective experience, and maximizes their potential and achieves their full humanity through the experience of community processes (Jim and Frank, 2006: 365).

Meanwhile, Empowerment is an effort to build by encouraging, motivating and raising awareness of its potential and trying to develop it. Empowering also means protecting.

In the process of empowerment, it must be prevented that the weak become weaker, due to powerlessness in the face of the strong (Sugandi, 2011: 182). Conceptually, empowerment or empowerment comes from the word power (power or empowerment). Because the main idea of empowerment is related to the ability to make other people do what we want, regardless of their wishes and interests (Edi Suharto, 2005:57).

Meanwhile,a dynamic continuous activity synergistically encourages the involvement of all existing potentials in an evolutionary manner with the involvement of all potentials (Suhendra, 2006:74-75).

While empowerment is a concept whose focus is power. Empowerment is substantially a process of breaking (breakdown) of the relationship between subject and object. This process is concerned with the subject's recognition of the ability or power possessed by the object. Broadly speaking, this process sees the importance of channeling power from the subject to the object. The end result of empowerment is the transfer of individual functions from being objects to (new) subjects, so that social relations will only be characterized by social relations between subjects and other subjects (Moh. Ali Aziz et al, 2005: 169).

Whereas that empowerment is an effort or effort made in order to develop the ability and independence of individuals or communities in meeting their needs. Communities can know the potential and problems they face and are able to solve them (Tantan Hermansyah et al, 2009:31).

RESEARCH METHOD

The type of research conducted by the researcher is character study research. Character study research is an attempt to find, develop, collect data and information about a character systematically in order to increase or produce information and knowledge. The essence of character studies is an in-depth, systematic, critical study of the history of characters, original ideas or ideas, as well as the socio-historical context that surrounds the character being studied.

The sources of data in this study were families, students who had met directly with Mempawah community leaders and leaders who had contact with him at that time. The selection of data sources is based on the theory regarding the life history of the character and the thoughts of the character regarding the primacy of studying which is centered on the family who knows the life history of the character, his student from the Al-Fathanah Islamic boarding school and also his student who is in Malaysia as students who receive knowledge directly from figure. The techniques used in this research are interview and documentation. The researcher used semi structured interview as the data collection method. The instruments are interview guides, a list of open-ended questions and topics that the researcher needs to covered. The researcher also used a recorder and camera for collecting the documentation.

At the data analysis stage, the researcher uses the researcher's ability to link all of the data systematically in order to determines the data analysis process. The data analysis procedures in this study are reduce data, display data, and draw conclusions. The techniques of checking the validity of the data that the researcher used in this study were persistence enhancement, triangulation, and used some references.

RESULT AND DISCUSSION

For the southern Kedoya area, especially digg musirin 2 rt 005/rw 002, thank God, our environment regarding religion or religious activities is enthusiastic, especially since we have a program here, there are regular recitation sessions every week, there are 3 schedules and this is welcomed by the community, especially those who are domiciled musirin area 2 rt05/rw02 even for congregational prayers we thank God this mosque is 5 at sunset, isya, that's Alhamdulillah until the back is full there are approximately 100 people, for the activities of mothers and mothers as well as active recitation groups every Monday and

Friday night around every house to house Alhamdulillah, like the youth group, it is active and can socialize with its citizens and the community, and the people here socialize with each other, the people here are still tossed about by the situation in this environment, sometimes if the situation in it is something that is bad it is followed and there is something that is bad. kindness but if they socialize they are very enthusiastic about helping the benefit of this village

and also the environment in rt05/rw02 gg musirin 2, Alhamdulillah it's good both in terms of worship, keep up the enthusiasm because we invite local residents to take part in religious activities, especially the recitation of ta'lim ta'lim be it gentlemen or ladies and gentlemen for your enthusiasm activities in religious activities and this is as a provision for local residents to gather faith and piety to Allah SWT so that it will get stronger and apart from that we also hold recitations which I delivered a week ago for men's meetings 3 and for those who have met 2 times and this has been welcomed by the community and also for activities, for example there is the birthday of the prophet muhammad saw, isra mi'raj or others and or compensation for orphans which we routinely hold at the mosque where the center of religious activity is the mosque and Alhamdulillah the residents also participate in these activities as well as raising funds for orphan activities so that it goes according to what we expect

and also we invite, for example, we hold a social service event for orphans, namely we invite local residents to the first, namely charity for orphan compensation activities, namely those who do charity whose economy is good enough so this activity helps. So besides that there are donors, the second is birthday activities, we also invite local residents to join the committee, meaning that birthday activities can be carried out well, successfully and all from the young and the old and the men. . mothers and we invite everyone so that the activity can run optimally

and also this stage involves gathering information about the needs, problems, and potential of the community that is the target of empowerment. This can be done through participatory studies, surveys, or dialogue with local communities. And the community empowerment process must involve the active participation of the people who are the subject of empowerment. This participation includes gathering opinions, ideas and aspirations of the community in planning, implementing and evaluating empowerment activities

This step involves increasing the capacity or ability of individuals and community groups in terms of knowledge, skills and attitudes needed to overcome problems and take steps to empower. Capacity building can be done through training, education, involvement of experts, and mutual learning between community members.The community empowerment process must also include providing fair and equitable access to the resources needed to improve the community's quality of life. These resources can be in the form of access to education, health services, jobs, venture capital, technology, and information.

Community empowerment also involves strengthening community institutions, such as community self-help groups, non-governmental organizations, or local customary institutions. This is done to strengthen institutional capacity in supporting and facilitating the empowerment process. This stage involves monitoring and evaluating the community empowerment activities carried out. This evaluation aims to see the extent to which activities have achieved their goals, correct weaknesses, and identify lessons learned that can be applied to the next empowerment activity.

CONCLUSION

In this study, the researcher found that there are good aspects of society in Islam on Jalan Musirin 2, because there are Islamic approaches and activities to improve the Islamic social spirit by inviting for the first, namely charity for orphan compensation activities, that is, those who do charity whose economy is rather decent are helped by this activity. So

besides that there are donors, the second is the birthday activity, we also invite the local residents to take part in the committee, meaning that the birthday activities can be carried out well, successfully and all from the young and the old and the men. women and we invite all of them so that the activity can run optimally.

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