Chapter 4

Critical Evaluation on the Policy, Theoretical Framework, and Practice of University-Community Engagement

Development of Index for Inclusion to Assess the Inclusiveness of Islamic Schools and Islamic Universities (PTKI) in Indonesia

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Abstract: This document is a comprehensive document that can help everyone to find their ways in developing inclusive setting. The index offers schools/universities a helpful process of self-review and development, which refers on the views of staff, students and parents, as well as other surrounding communities. The index of inclusion involves a detailed examination of how barriers to learning, participation, and accessibility can be reduced for any student. It can be said that the index is a way of improving schools/universities according to inclusive values (including Islamic educational system). By this index, stakeholders can builds collaborative relationships and improvements in the learning and teaching environment. This study aimed to develop an index for inclusion for Islamic schools and Islamic universities (PTKI) adapted from The Centre for Studies on Inclusive Education (CSIE), covering three dimensions, namely creating inclusive cultures, producing inclusive policies, and evolving inclusive practices. These three dimensions was elaborated into nine aspects, including positive attitudes and beliefs, community support, support system, infrastructure - provided specialized services and adaptive physical environment and equipment, flexibility curriculum, collaboration, learning methods, learning assessment, and student. Educational research and development (R & D) through 4D model as used to develop and validate this index. The steps of this process consist of studying research findings relevant to the product to be developed, developing the product based on the finding, and validating the product using FGD format.

Keywords: inclusion, index for inclusion, islamic universities, islamic schools

Introduction

Persons with disabilities are one of the most vulnerable groups facing the discrimination in access to education, skills training, and employment in Indonesia. In society, stigma toward person with disabilities is formed that persons with disabilities are not productive, pitied and isolated, and difficult to access basic rights, including education. This stigma must be straightened out because Indonesia has published the latest regulations regarding persons with disabilities through Act No. 8 2016. Article 5, paragraph 1 point e of this Act states that persons with disabilities have the right to education.

In line with this act, the previous government has also ratified the Convention on the Rights of Persons with Disabilities (CRPD)[1] on October 18, 2011 where since ratification, public institutions in Indonesia are required to be able to provide accessible services for the people with disabilities. Buildings, public places, and other public facilities should be adapted, fixed, or modified in order to meet the special needs of the people with disabilities.

In fact, people with disabilities have limitations because of the lack of deals and the opportunity to receive education up to continue to work and earn a decent living. According to data in general, the UN estimates that there were at least 10% of school-age children with special needs. In Indonesia, the number of school age children between 5-14 years as many as 42.8 million people. It can be estimated there were approximately 4.2 million Indonesian children with special needs and require facilities according to their needs.[2] In special region of Yogyakarta, statistics indicate the low level of participation in education for disabilities in elementary and secondary levels. Numbers of children with disabilities in this province reached 33381 and by 3910 are under 18 years, assuming the actual amount was more than the existing data, as it is believed there are no valid data on the number of disabilities.[3] Children with disabilities are largely experienced in 60 special schools (*Sekolah Luar Biasa*/SLB), the SLB A for the visually impaired, B for hearing-impaired, C for physical impaired, D for quadriplegic, SLB E for

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[1] *Convention on the Rights of the Persons with Disabilities,* at http://www.un.org/disabilities/convention/conventionfull.shtml

[2] Putro Agus Harnowo, last modified 17 July 2013, Jumlah Anak Berkebutuhan Khusus di Indonesia Diperkirakan 4,2 Juta, http://health.detik.com/read/2013/07/17/184234/23061-61/1301/jumlah-anak-berkebutuhan-khusus-di-indonesia- diperkirakan-42-juta,

[3] Anonim, tanpa judul etd.repository.ugm.ac.id/downloadfile/.../S1-2013-300932-chapter1.pdf, 2014

mental health, SLB G for double disabilities.

The educational model of segregation in special school is currently considered inappropriate because of students with disabilities that should be taught in separate classes often feel unmotivated, low self-esteem, and helpless. It would be different if the students with disabilities placed in inclusive schools. Having the children with disabilities in inclusive schools can foster a positive attitude for students with disabilities who thrive on communication and interaction of friendship and peer work. Children with disabilities learn social skills and are being prepared to stay in the community for their inclusion in public schools. With the inclusive school, children avoid the negative effects of school segregation. Label defects that stigmatize children of school segregation make the child feel inferior, and little possibility for mutual cooperation and respect for diversity.

The term, inclusion, particularly in the educational setting, is still based on a deficit view. Perceptions of 'dis'-ability create barriers to true inclusion and are often reinforced through higher education training programs. To promote inclusive values, acceptance of individual and cultural differences must be included in all curricula, not solely within special education.[4] Having a clear understanding of inclusive education is important because it depends on the principles and values that underlie the understanding that, the result can be very different. If inclusive education is defined narrowly, or based on the assumption of a 'child as a problem' and if it is then the definition is used to develop or monitor the practice, then inclusive education will fail or not sustainable.

This lack of organizational change has proved to be one of the major barriers to the implementation of inclusive education policies. Revised thinking has thus led to a reconceptualization of "special needs". This view implies that progress is more likely if we recognize that difficulties experienced by pupils result from the ways in which schools are currently organized and from rigid teaching methods. It has been argued that schools need to be reformed and pedagogy needs to be improved in ways that will lead them to respond positively to pupil diversity – seeing individual differences not as problems to be fixed, but as opportunities for enriching learning.[5]

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[4] Maria-Luise Braunsteiner & Susan Mariano-Lapidus, "A perspective on inclusion: Challenges for the future". *Global Education Review, 1* (1), 2014: 32.

[5] Anonim, *Guidelines for Inclusion: Ensuring Access to Education for All* (France: the

The definition of inclusive education is also constantly evolving in line with the deepening reflections on the existing practice, and in line with the implementation of inclusive education in different cultures and contexts widespread. The definition of inclusive education must continue to evolve if it wants to be inclusive education a real and valuable response to addressing the challenges of education and human rights.

Inclusive education is a statement of everyone's fundamental right to access education and not be excluded. In practice, many groups of people do not access this right, so key international instruments and development documents have spelled out in more detail what it means to access education rights. [6] Increasingly, it is acknowledged that development cooperation should reflect a human rights framework, and therefore promote education for all in its funding and policy guidelines.

Finally, define inclusive education is important because many people still assume that inclusive education is just another version of the special school. Key concepts and assumptions underlying inclusive education is in fact in many ways at odds with the concepts and assumptions underlying 'great education'.

The concept of inclusive education has more in common with the concept underlying the movement of Education for All. Inclusive education is a shift from anxiety about a particular group into a focused effort to overcome the barriers to learning and participation. Inclusion in education is the process of increasing student participation and reduced separation from culture, curriculum and local school community.

The process of moving towards and implementing inclusive education requires changes in the organization, the curriculum, teaching and learning, monitoring and assessment processes, roles and responsibilities and a wide range of other fundamental areas such as community context and characteristics. It is, therefore important, beginning with current practice, for all parties to work together to agree on what inclusive education will mean for their institution; to identify and define priorities for change; to develop strategies to bring about those changes and to devise effective and clear

United Nations Educational, Scientific and Cultural Organization, 2005), 9.

[6] Sue Stubs and Ingrid Lewis (ed), *Inclusive Education: where there are few resources*, (revised and updated from the edition first published in 2002) (Norway: The Atlas Alliance, 2008):18.

monitoring, evaluation and assessment procedures so that they can reflect on their progress during the change process.[7]

The instrument to measure the success of the process to become inclusive should be developed in a participatory manner in the culture and the local context. The size of this success can be assessed using a tool called the index for inclusion. Some approaches to develop this indicator are:

1. establishing a coordination team to participatory;
2. preparing materials to stimulate discussion based on statements about the inclusion of various International regulations, case studies, and the definition of Inclusive Education;
3. using participatory approach to create a list of values, beliefs and core principles relating to Inclusive Education;
4. getting opinions from groups that are most marginalized and excluded: women, children, the people with disabilities, the elderly and putting this into simple categories, e.g. policy issues, curriculum, training, school buildings, etc.
5. within each category, describe the behavior, skills, knowledge and concrete changes, which would indicate that, the values, beliefs or principles it is really practiced.

The Index for Inclusion is an example of a developmental, self evaluation tool which has been designed specifically to support and assist with the process of developing inclusive education. It can be modified for local use and adapted to meet the needs of individual institutions and is intended to support critical reflection and action through a process of self review and evaluation.[8]

One of the existing index that widely used was developed at the Centre for Studies on Inclusive Education (CSIE) by Booth and Ainscow in 2002. Its use has been extensively reported throughout the world and it has been translated into at least 22 different languages and modified according to various international contexts.[9]

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[7] EASPD, *Analysis of the use and value of the Index for Inclusion (Booth & Ainscow 2011) and other instruments to assess and develop inclusive education practice in P2i partner countries* (Brussels/Tilburg, Fontys OSO, 2012): 6.

[8] EASPD, *Analysis of the use and value of the Index for Inclusion,* 7.

[9] Chris Forlin, et al., *Inclusive Education for Students with Disability: A review of the best evidence in relation to theory and practice.* (Australia: The Australian Research Alliance for Children and Youth (ARACY), 2013): 11.

Index of CSIE has been implemented through various studies. In Indonesian context, this index was used to measure a primary school (as labeled as an inclusive school) based on the number of students with disabilities and the number of teachers who have training for inclusive learning setting.[10] The results showed that average index gained inclusiveness of Primary School in Bandung was 38.58/54 (71.4%), where the index reached the highest in the class who have more than one teacher, often having training in term of how to manage students with disabilities, and fewer number of students overall. The index used in this study also adapted from CSIE index by taking 18 of a total of 41 indicators.

Inclusiveness index developed through this study adapted the three dimensions of CSIE, the cultures, policies, and practices, which were then divided into nine aspects based on relevant sources, namely Regulation of the Minister of national education (*Peraturan menteri pendidikan nasional*) No. 70 of 2009 on Inclusive Education, the National Education System Law No. 20 of 2003, and the concept of inclusive education according to some experts (Spencer J. Salend, Phil Foreman, David Smith, Mohammad T. Illahi, Dedi Kustawan and Budi Hermawan).

Methods

This study aims to produce a set of instrument called the Index for Inclusion, to measure the level of inclusivity in school/university in accordance with the cultural context of Indonesia, especially for Islamic schools. Inclusiveness index was developed using 4-D model of development *(four-D model),* proposed by Thiagarajan, Semmel, and Semmel (1974)[11]. This study was only conducted three stages, namely Define, Design, and Development as follow.

1. Define

    It can be called needs analysis, including analysis of policies, regulations and laws related to education for the people with disabilities, analysis of cultural and social values of inclusive education, analysis of the

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[10] Juang Sunanto, *Profil Implementasi Pendidikan Inklusif Sekolah Dasar di Kota Bandung* (translation: Profile Implementation of Inclusive Education Primary School in Bandung, Bandung: UPI, tanpa tahun): 1.

[11] Trianto, *Pengantar Penelitian Pendidikan bagi Pengembangan Profesi Pendidikan dan Tenaga Kependidikan.* (translation: Introduction Research Education for Professional Development and Education Personnel). Jakarta: Kencana Prenada Media Group, 2011): 93.

characteristics of students with disabilities in the perspective of psychology and pedagogy, curriculum analysis supporting inclusive learning, analysis of the perception of teachers and schools on inclusive learning environment, as well as inclusiveness in Islamic studies.

2. Design

    It was used to design the contents of inclusiveness index covering four aspects, namely: a) Key concepts: developing a language for inclusion, b) Review framework: dimensions and aspects, c) Review materials: indicators and questions, and d) An inclusive process (this part did not conduct).

3. Development

    This phase was used to create an index that includes three aspects and conduct focus group discussion to validate the index based on the feedback and advice from experts on inclusive education, principals, teachers, and teacher assistant (*Guru Pendamping Kelas*).

4. Dissemination: this phase is the stage of field tests widely and not be implemented in this research.

Result and discussion

Index inclusiveness is a source to support the implementation of inclusive education in schools and universities. This index is a comprehensive document that can help everyone to find its way in the face of the situation related to the educational path. This index is not simply additional initiatives but rather on how to improve the role of the school is based on the principles of inclusive education. This index is also not an alternative to improve achievement but rather on how the principles of inclusive education create collaboratively with the school members (principals, teachers, staff, students, and parents). Development index has passed a series of following process.

Define Phase

This phase was conducted to examine the regulations related to the theory and policy of inclusive education at the national and international scope. Also, examined some sources discussing the practice of inclusive education and how to measure its success. Some sources became the main reference in the development of this index were:

1. Law No. 20 of 2003 on National Education System.
2. Law No. 8 2016 on Persons with Disabilities.

3. Regulation of the Minister of national education (*Permendiknas)* No. 70 Year 2009 Article 1 on Inclusive Education.

4. Csie.org.uk. Index for Inclusion: developing learning and participation in schools http://www.csie.org.uk/resources/inclusion-index-explained.shtml .

5. Phil Foreman. 2001. Integration and Inclusion in Action: 2nd Edition. Australia: McPhersons Printing Group.

6. Mohammad T. Illahi. 2013. Inclusive Education: Concepts and Applications. Yogyakarta: Ar-Ruzz Media.

7. Dedi Kustawan and Budi Hermawan. 2013. Model Child Friendly Inclusive Education Implementation. Jakarta: PT. Luxima Metro Media.

8. Spencer J. Salend. 2005. Creating Inclusive Classrooms: Effective and Reflective Practice for All Student: 5th Edition. United States: Courier Kendallville.

9. J. David Smith. 2015. Schools for All: Theory and Implementation Inclusion. Bandung: Nuansa Cendekia.

Design phase

At this phase the design contents of the index inclusiveness, which includes four aspects, namely:

1. Key concepts: developing a language for inclusion, citing the key terms of the inclusion of a variety of sources.

2. Review framework: index divides into 3 dimensions and 9 aspects.

3. Review material: developing materials to 190 statements.

Development phase

Inclusiveness index is successfully developed through adapted index of CSIE contains 4 contents, namely:

Key concepts: developing a language for inclusion

The key concepts of the Index are 'inclusion', 'barriers to learning and participation', 'resources to support learning and participation', and 'support for diversity'. These provide a language for discussing inclusive educational development.[12]

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[12] Tony Booth and Mel Ainscow, *Index for Inclusion. Developing Learning and Participation in School.* (London: CSIE, 2002): 3 - 7.

Inclusion in education

Inclusion in education involves:

o Valuing all students and staff equally.

o Increasing the participation of students in, and reducing their exclusion from, the cultures, curricula and communities of local schools.

o Restructuring the cultures, policies and practices in schools so that they respond to the diversity of students in the locality.

o Reducing barriers to learning and participation for all students, not only those with impairments or those who are categorized as 'having special educational needs'.

o Learning from attempts to overcome barriers to the access and participation of particular students to make changes for the benefit of students more widely.

o Viewing the difference between students as resources to support learning, rather than problems to be overcome.

o Acknowledging the right of students to an education in their locality.

o Improving schools for staff as well as for students.

o Emphasizing the role of schools in building community and developing values, as well as in increasing achievement.

o Fostering mutually sustaining relationships between schools and communities.

o Recognizing that inclusion in education is one aspect of inclusion in society.

Addressing barriers and resources in schools

o What are the barriers to learning and participation?

o Who experiences barriers to learning and participation?

o How can barriers to learning and participation be minimized?

o What resources to support learning and participation are available?

o How can additional resources to support learning and participation be mobilized?

Support for diversity

The *Index* adopts a far broader notion of 'support' as *all activities, which increase the capacity of a school to respond to student diversity*. Providing support to individuals is only part of the attempt to increase the participation of students. Support is also provided when teachers plan lessons with all students in mind, recognizing their different starting points, experiences and learning styles or when students help each other. When learning activities are designed to

support the participation of all students the need for individual support is reduced. Equally, the experience of supporting an individual may lead to an increase in active, independent learning, as well as contributing to improvements in teaching for a wider group of students.

A social model of educational difficulties and disabilities

The use of the concept 'barriers to learning and participation' for the difficulties that students encounter, rather than the term 'special educational needs', is part of a social model of difficulties in learning and disability. It contrasts with a medical model in which difficulties in education are seen to arise from deficiencies or impairments in a child or young person. According to the social model, barriers to learning and participation can exist in the nature of the setting or arise through an interaction between students and their contexts: the people, policies, institutions, cultures, and social and economic circumstances that affect their lives.

Institutional discrimination

Institutional discrimination is deeply embedded within cultures and influences the way people are perceived and the responses that are made to them, including the way staff are appointed. Institutional discrimination is much wider than racism. It includes the ways institutions may disadvantage people because of their gender, disability, class, ethnicity and sexual orientation. It is a barrier to participation and in education may impede learning. Because people are often more familiar with discussion of racism or sexism than disablism, they may be less aware of the involvement of people and institutions in the creation of disability.

Review framework

Inclusion and exclusion are explored along three interconnected dimensions of school improvement: creating inclusive cultures, producing inclusive policies and evolving inclusive practices. The three dimensions[13] were then divided into several aspects as seen in the Table 1.

Table 1. Index Inclusivity framework in dimensions and aspects

Dimensions	Aspects
Creating inclusive *cultures*	1) Positive attitudes and beliefs
	2) Community support
Producing inclusive	3) Support system

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[13] Booth and Ainscow, *Index for Inclusion,* 8.

policies	4) Infrastructure - provided specialized services and adaptive physical environment and equipment
	5) Flexibility Curriculum
Evolving inclusive practices	6) Collaboration
	7) Learning methods
	8) Learning assessment
	9) Student

1. **DIMENSION A** Creating inclusive *cultures*

    This dimension creates a secure, accepting, collaborating, stimulating community, in which everyone is valued as the foundation for the highest achievements of all. It develops shared inclusive values that are conveyed to all new staff, students, government and parents/carers.

2. **DIMENSION B** Producing inclusive *policies*

    This dimension makes sure that inclusion permeates all school plans. Policies encourage the participation of students and staff from the moment they join the school, reach out to all students in the locality and minimize exclusionary pressures. All policies involve clear strategies for change. Support is considered to be all activities, which increase the capacity of a school to respond to student diversity. All forms of support are developed according to inclusive principles and are brought together within a single framework.

3. **DIMENSION C** Evolving inclusive *practices*

    This dimension develops school practices, which reflect the inclusive cultures and policies of the school. Lessons are made responsive to student diversity. Students are encouraged to be actively involved in all aspects of their education, which draws on their knowledge and experience outside school. Staff identify material resources and resources within each other, students, parents/carers and local communities which can be mobilized to support learning and participation.

Review materials: forming the questionnaire

After the 3 dimensions were determined into 9 aspects, the next step was to make the statements. Formulation of the statements divided into favorable (positive statement) and unfavorable (negative statement) items. After statements were formulated, the next step was to discuss with Focus Group Discussion (FGD), involving inclusive education practitioners (2) and teacher assistant (1). The results of FDG have resulted into 190 statements

below.

Creating inclusive *cultures*				
	Statements	Item	Source	Page
Positive attitudes and beliefs	1. Teacher (regular) believes that students with disabilities will be successful.	+	D	43
	2. The school principal is responsible for the learning success of all students.	+	D	60
	3. All staff and students have been prepared to accept the students with disabilities (as in accordance with the Islamic values).	+	A	A1
	4. Parents can get information about the program that will be obtained by the student.	+	A	A2
	5. Parent support programs related to student with disabilities that will be implemented in schools.	+	A	A1
	6. Teacher Assistant (*Guru Pendamping Kelas*) has a commitment to collaborate in the classroom (regular).	+	G	398
	7. Staff appreciates the diversity of characteristics and students' needs.	+	E	Article 2a
	8. The staff earned the distinction of students in terms of its ability.	+	E	Article 2a
	9. School members appreciate and understand the differences.	+	E	Article 2a
	10. Differences are normal.	+	E	Article 2a
	11. Staff indicated that they love all the students.	+	D	60
	12. The staff is able to build a sense of camaraderie.	+	D	60
	13. Students with disabilities are well received by other students.	+	D	60
	14. Students with disabilities are well received by the subject teachers.	+	D	60
	15. Students with disabilities are well received by the staffs.	+	D	60
	16. The school provides classroom conditions are warm, friendly, accepting diversity and respect differences with implementing the curriculum and interactive learning.	+	D	43
	17. There is still a staff that cannot accept the students with disabilities.	-	D	60

	Statements	item	source	Page
Community support	18. The environmental community realizes that children with disabilities are an integral part of that community.	+	A	A1
	19. Organizations concerned in disability active in advocacy and public awareness campaigns.	+	H	Article 4f, 8
	20. Organizations concerned in disability provide as a bridge between students with disabilities and their peer to reinforce learning motivation.	+	A	A1
	21. Society fully supports the use of learning resources.	+	H	Article 4f, 8
	22. Inclusive education can reduce stigma and labeling of children with disabilities.	+	A	A2
	23. Community support for the implementation of inclusive education in schools.	+	H	Article 4f, 8
	24. Involving the community in planning and monitoring the quality of education for all children.	+	E	Article 11e

Producing inclusive *policies*				
	Statements	Item	Source	Page
Support System	25. School principals understand the special needs of students with disabilities.	+	D	43
	26. School accommodates all children.	+	E	Article 1
	27. There are a significant amount of personnel including teacher assistant.	+	E	Article 6c
	28. School policy is able to relieve the concerns of students.	+	A	A2
	29. School puts students with disabilities in regular classes.	+	F	11
	30. School receives inclusive education budget from the government.	+	H	Article 11b
	31. School receives inclusive education budget from the provincial government.	+	H	Article 11b
	32. School has a budget of inclusive education from institutions/foundations.	+	E	Article 11e
	33. School has a specific budget for students with disabilities.	+	C	186
	34. The 'differences' become priority in the determination of the budget.	+	C	186

35. School has special classes for students with disabilities (special needs).	-	B	278
36. Staff development undertaken to support inclusive education.	+	E	Article 6c
37. The initial assessment is done to meet the needs of diverse learners.	+	D	113
38. School provides information related to inclusive education.	+	A	A1
39. School provides information related to students with disabilities.	+	A	A1
40. School provides information related to the proper teaching methods for students with disabilities.	+	A	A1
41. The class rules are based on respect for differences.	+	F	322
42. Students with disabilities learn with other children in regular classes with the same curriculum.	+	C	177
43. Students with disabilities learn with other children in the regular classroom in a special group.	-	C	177
44. Students with disabilities learn with other children in the regular classroom, but in certain times drawn from the class into special class and learn with their teacher assistant (GPK).	-	C	177
45. Students with disabilities learn with other children in the regular classroom, but in certain times drawn from the class into learning resources (*pusat sumber*) and learn with their teacher assistant (GPK).	-	C	177
46. School conducts awareness raising activities and a reception for the students.	+	A	B1
47. School organizes educational training for teamwork skills.	+	F	5
48. School has appropriate policies and procedures to monitor the progress of each student, especially students with disabilities.	+	A	B2
49. School has appropriate policies and procedures to assess the progress of each student, especially students with disabilities.	+	A	B2

50. School has appropriate policies and procedures to provide an evaluation related to the progress of all students.	+	A	B2
51. The difference becomes a priority in making policy.	+	A	B2
52. The difference becomes a priority in budgeting.	+	A	B2
53. School facilitates the participation of parents, communities, organizations of persons with disabilities in the planning and decision-making process regarding students with disabilities.	+	A	A1
54. Teachers have the knowledge, skills and attitudes of the material to be taught/trained for the student with disabilities.	+	D	113
55. Teachers master a number of skills related to the learning process, manage the classroom, using the methods, media, and learning resources, as well as the ability to conduct the assessment, both process and outcome.	+	D	113
56. Regular teachers have the knowledge about the unique characteristics and needs of each student.	+	D	113
57. Regular teachers have the capabilities about the unique, characteristics and needs of each student.	+	D	113
58. The assessments for all students made by experts.	+	E	Article 11d2
59. Student with disabilities receives special treatment from a psychologist.	+	E	Article 11d2
60. Therapy is done routinely to student with disabilities to assist the student in achieving its goals.	+	F	163
61. Monitoring of inclusive education periodically made to the enforceability of inclusive education (at least once a year).	+	F	494
62. The principal gets training on how to manage the inclusive school.	+	E	Article 12
63. Teachers Assistant (GPK) gets training on how to manage the inclusive school.	+	E	Article 12
64. Teachers Assistant (GPK) obtains technical training to facilitate students with disabilities.	+	E	Article 12
65. Identify the obstacles related to the physical,	+	D	93

	social, and other issues of access and learning.			
	66. Students are taught how to improve test.	+	A	C1
	67. Students are taught how to present their work at speaking, writing, or any other form, either individually or in groups.	+	A	C1
	68. Students are taught how to make a good record on what the teacher or from books.	+	A	C1
	69. Students are taught how to do research or write a topic.	+	A	C1
	70. School policy can help students to make progress in terms of knowledge and learning processes.	+	A	B2
	71. Classroom environment helps students to learn independently.	+	A	C1
	72. The staff and the government assess the abilities and needs of students.	+	H	Article 10
	73. School gets supervision of superintendent of education unit.	+	E	Article 12
	74. School receives supervision from the supervisor of Special Education (PLB).	+	E	Article 12
	75. School gets supervision of religious education supervisors.	+	E	Article 12
	76. Coaching, supervision, evaluation of inclusive education is conducted by education authorities.	+	E	Article 12
	77. School principals and the bureaucracy have yet to fully understand the vision, mission, goals, and governance inclusive education system.	-	D	43
Infrastructure	**Statements**	Item	Source	Page
	78. There are special services needed by students with disabilities.	+	C	186
	79. There is coordination with a teacher assistant (GPK) on special tool used.	+	D	66
	80. Adaptation/modification of the physical environment and school supplies.	+	H	45
	81. Learning materials are accessible.	+	D	43
	82. School facilities are distributed optimally.	+	C	186
	83. Instructional media used was based on the diversity of students.	+	C	176
	84. Learning resources used are based on the diversity of students.	+	C	172
	85. The learning methods used are based on the	+	D	130

	Statements	Item	Source	Page
	diversity of students.			
	86. Learning strategies used are based on the diversity of students.	+	C	168
	87. Classroom management is based on the diversity of students.	+	C	187
	88. Schools provide a suitable place for students with disabilities.	+	C	186
	89. School guarantees the condition of students with disabilities can hear very well.	+	C	187
	90. Schools guarantee the condition of students with disabilities can be viewed properly.	+	C	187
Flexibility Curriculum	**Statements**	**Item**	**Source**	**Page**
	91. The curriculum used is the regular curriculum.	+	B	278
	92. The curriculum used is the regular curriculum modification.	+	B	278
	93. The curriculum used is an adapted curriculum.	+	B	278
	94. The curriculum used is a functional curriculum/ vocational (may affect quality of life).	+	B	278
	95. The curriculum is developed based on the needs of children.	+	E	Article 2a
	96. The curriculum is dynamic.	+	C	167
	97. The curriculum is constructive.	+	C	172
	98. Modified passing standard.	+	C	172
	99. The curriculum is modified based on the difference in age of the student.	+	C	172
	100. There are modifications to the curriculum objectives.	+	C	172
	101. There are modifications to the content of the curriculum.	+	C	172
	102. There is a material modification to the curriculum.	+	D	131
	103. There is a process modification to the curriculum.	+	C	173
	104. There are modifications to the curriculum assessment.	+	C	177
	105. Teachers do not follow a rigid curriculum.	+	C	167
	106. Adjustment of curriculum-oriented differences (capacity, condition, physical, social, economic, ethnic, religious).	+	H	Article 32
	107. Learning program designed to meet the needs	+	E	Article

		of students believed.			2a
	108.	Learning program implemented is believed to meet the needs of students.	+	E	Article 2a
	109.	The learning objectives can be negotiated.	+	C	172

Evolving inclusive *practices*

		Statements	Item	Source	Page
Collaboration	110.	Teacher assistant (GPK) setting up Individualized Education Program/IEP for students with disabilities.	+	C	17
	111.	Teacher assistant (GPK) is part of the teaching team in the regular classroom.	+	A	A1
	112.	The team approach is used for troubleshooting.	+	A	A1
	113.	There are communication and collaboration between teachers' partnerships.	+	G	398
	114.	The staffs know each other's strengths.	+	A	A1
	115.	A team approach is used for program implementation.	+	A	A1
	116.	Regular teachers, teacher assistant (GPK) and other specialists collaborate (e.g. in co-teaching, team teaching, teacher assistance teams).	+	G	398
	117.	Decentralized participation mechanisms (centralized).	+	A	A1
	118.	There is a real participation of the various parties.	+	F	158
	119.	There is a team dedicated to cope with the diversity of students.	+	F	158
	120.	There is a feedback communication between the teacher and teacher assistant (GPK).	+	F	158
	121.	Master regular and teacher assistant (GPK) communicate intensively.	+	G	398
	122.	Experts work optimally in the face of student diversity.	+	F	161
	123.	The school principal to work optimally in the face of student diversity.	+	F	158
	124.	Regular teachers optimally in the face of student diversity.	+	F	159
	125.	Teacher assistant (GPK) works optimally in	+	F	159

	the face of student diversity.			
126.	There is a division of labor between subject teachers, homeroom, and teacher assistant (GPK).	+	F	5
127.	Learning programs planned together.	+	G	398
128.	Schools offer a choice to the regular teacher if necessary.	+	G	398
129.	The school offers a special selection of the teacher assistant (GPK) if necessary.	+	G	398
130.	Regular teachers offer choice to students if needed.	+	G	398
131.	Teacher assistant (GPK) offers choice to students if needed.	+	G	398
132.	There is intensive cooperation and involvement in lesson planning.	+	F	5
133.	There is intensive cooperation and involvement in the implementation of learning.	+	F	5
134.	There is intensive cooperation and involvement in the evaluation of learning.	+	F	5
135.	Teachers are collaborating with the profession or other natural resources in lesson planning.	+	G	398
136.	Teachers are collaborating with the profession or other natural resources in the implementation of learning.	+	G	398
137.	Teachers are collaborating with the profession or other natural resources in the evaluation of learning.	+	G	398
138.	Teachers meaningfully involve parents in the educational process.	+	G	398
139.	The staff and the government are responsible for learning appropriate to the needs of students.	+	E	Article 2a
140.	The school has a network of cooperation with other relevant institutions.	+	E	Article 11e

	Statements	Item	Source	Page
Learning methods	141. Teachers have the knowledge and skills necessary to select and adapt the subject matter and teaching according to the specific needs of each student.	+	D	113
	142. Used in a variety of classroom management strategies (e.g., team teaching, cross-grade grouping, peer tutoring, teacher assistance teams).	+	C	173
	143. Teachers create a cooperative learning environment.	+	A	B2
	144. Teachers create a learning environment that promotes socialization for all students.	+	A	B2
	145. Lesson activities provide opportunities for students to practice/trial or find something through observation, research, and so forth.	+	A	C1
	146. All students without exception given the opportunity to develop skills and talents.	+	H	Article 12
	147. Teachers explain the purpose of learning or study group.	+	A	C1
	148. The learning activities are designed based on individual differences.	+	A	B2
	149. The learning activities are designed based on the needs of students.	+	H	Article 12
	150. The learning activities are designed based on student interest.	+	H	Article 12
	151. Teachers explain the purpose of learning or study group.	+	C	172
	152. Environmental classes, exhibitions, and other resources help independent learning.	+	A	C1
	153. The learning activities are designed based on student age difference.	+	C	172
	154. Teacher use varied learning methods.	+	D	113
	155. There is a modification of Graduate Competency Standards (SKL) on Lesson Plan.	+	C	172
	156. There are modifications Competency Standards in Lesson Plan.	+	C	172
	157. There is a modification of the Basic	+	C	172

		Statements	Item	Source	Page
		Competency (KD) on Lesson Plan.			
	158.	There is a modification of the indicators of learning at Lesson Plan.	+	C	172
	159.	There are modifications to the learning objectives on Lesson Plan.	+	C	172
	160.	Learning strategy that is used to enhance the activity of students in learning.	+	D	111
	161.	Learning strategies used can increase the cooperation of students in learning.	+	C	172
	162.	Schools have props that can facilitate students understand the material taught.	+	D	116
	163.	Instructional media used adaptively.	+	D	113
	164.	Teacher assistant (GPK) carry-face learning at least 6 hours / week.	+	F	494
Learning assessment		**Statements**	Item	Source	Page
	165.	Assessment is set up to assess the cognitive domain.	+	D	127
	166.	Assessment is set up to assess the affective domain.	+	D	127
	167.	Assessment is set up to assess the psychomotor domain.	+	D	127
	168.	Assessment involves the portfolio assessment model.	+	D	128
	169.	Students with disabilities have a special report.	+	C	188
	170.	Teacher use authentic assessment.	+	F	507
	171.	Assessment is set up in a sustainable manner.	+	F	507
Student		**Statements**		**Source**	**Page**
	172.	Teachers know the capabilities and the inability of students to grasp the subject matter.	+	C	182
	173.	Teachers know the speed or slowness of students to absorb the subject matter.	+	C	182
	174.	Teachers know the characteristics of the students.	+	C	182
	175.	Teachers know the behavior of the students.	+	C	182
	176.	Students are not discriminated against because of the differences they have.	+	E	Article 2b
	177.	Students are not discriminated against because of its incompetence.	+	E	Article 2b

178.	Diversity used as a source of teaching and learning.	+	C	182
179.	All students are given opportunities sufficient time to complete the task.	+	D	130
180.	Students with disabilities offer assistance to other students.	+	A	A1
181.	Students with disabilities receive help students to other students.	+	A	A1
182.	Students have a sense of empathy for students with disabilities.	+	D	65
183.	Students can work well with other students who have special needs.	+	F	5
184.	Students contempt for children with special needs.	-	D	65
185.	All students can access the library or information technology resources independently.	+	D	43
186.	Students are given the option to determine its activities.	+	C	183
187.	Students are involved in finding ways to overcome the obstacles he has overcome.	+	C	183
188.	Students consult the acquired learning activities.	+	A	C1
189.	Students consult the necessary support.	+	A	C1
190.	There are special programs for students with disabilities.	+	C	17

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Conclusion

This study has successfully developed index for inclusion that consists of 190 statements in accordance with the cultural context in Indonesia, especially for Islamic schools. This index developed by adapting the three main dimensions of CSIE, namely Creating inclusive *cultures,* Producing inclusive *policies,* Evolving inclusive *practices*. Creating inclusive cultures encompass aspects of attitude and positive belief and community support*;* Producing inclusive policies include aspects of system support, infrastructure, and flexibility curriculum; while Evolving inclusive practices include aspects of collaboration, learning methods, evaluation of learning and student. This index was elaborated by inclusive education practitioners and was given feedback by the teacher assistant. Therefore, to ensure the validity and reliability, empirical testing needs to be conducted on a larger scale.[]

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Mapping Asset Based Community Development (ABCD) using Geographic Information System (GIS) and Remote Sensing Data

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Abstract: As one of the three pillars of university building principles, university-community engagement (UCE) programs are considered significant to have a direct impact to community compared to teaching and research aspects. One tool of assessing and designing UCE programs for community development is what so called Asset Based Community Development (ABCD). ABCD is a methodology for the sustainable development of communities based on their strengths and potentials. Digital mapping technology has enabled us to map any given area of our earth for any specific purposes. Geographic Information System (GIS) is a computer-based tool that analyzes, stores, manipulates and visualizes geographic information on a map, while remote sensing is a growing technology that enable us to integrate the spatial data from airborne and satellite images into the GIS. There are some key assets in any given community: individuals, associations, institutions, physical assets financial, spiritual, and cultural. Using the digital technology of GIS and remote sensing data, all these key assets can be inventoried and analyzed for further planning and program designs. Our research paper explores the use of GIS and high resolution remote sensing data in mapping the key assets of ABCD in our pilot student UIN Alauddin community service programs (KKN) in Enrekang, while Bantaeng Districts of South Sulawesi Province is the target area of Hasanuddin University KKN students.

Keywords: Geographic Information System (GIS), Remote Sensing, Assets Mapping, ABCD approach.

Introduction

It is undeniable fact that Indonesia is a populous nation in the world. With an approximate of 250 million population, it is now being the fourth rank in the world behind China, United States and India. Unfortunately these large population are unevenly distributed in its 13.500 islands. Two third of the population dwell in rural areas which associated with low income, low level of education, even can be lack of basic infrastructure and considered marginal. This kind of community is considered at risk in sustaining their life. To survive for long they need basic need, especially education to motivate their living. Many of the local communities migrate to urban areas which in turn due to the low level of education, they will create social problems in urban areas (Nur, 2015).

Having this reason, Indonesian government has encouraged people to migrate to certain unpopulated islands known as transmigration programs. Nevertheless this program has not solved the population problem. People are then encouraged to stay in their village areas and government have tried to support them with programs that can empower their community. With The President Jokowi new government, village ministry has been purposely established to focus the village development along with existing transmigration and some Indonesian developing areas. With the government regulation on village empowerment, each village will be provided 1 billion rupiah to support the development in the village. Problems have been identified related to that policy. It is a fact that not all village community understand what to do and how to run a development program. Many aspects of lives are difficult to fulfill due to the lack of education especially to a grass root level of community, the individual, and people with less income. The lack of education has made the local community difficult to understand their needs and in turn cannot solve their own problems. This usually ends up that the local community will seek for help from larger scope of community. Some communities need directions on how to build a strong community that can sustain themselves.

Most people interact not only within a local community, but also within various extra-local communities of interest. Relationships are defined and conditioned by cultural, social, economic and political systems operating at regional, national, and increasingly at international levels. The social frame of reference may be an ethnic community, for example, or a professional community with indeterminate physical boundaries. In either case the term

'community' as applied has important core meaning attributes, but fuzzy boundaries in terms of exactly who is or is not included (Onyx, 2008). In approaching the exploration of this paper, below are the description of the 4 keywords involved KKN, GIS, Remote sensing and ABCD approach.

Kuliah Kerja Nyata (KKN)

University has functioned as the support for the community. Higher education has three functions: teaching, research, and community service/engagement. There are three main types of university engagement and partnership with the community: (1) academic knowledge transfer; (2) university continuing education; and (3) community based research and service learning. This is well known as the term of *Tri Dharma Perguruan Tinggi* or the pillars of university role. This three pillars can be performed by the university components of lecturer and students. One major program linking the community and lecturers with students' role in the community is what so called KKN. KKN is an acronym that stands as Kuliah Kerja Nyata. Literally translated as Learning and Working in a real world or community. In English several terms has been used to describe this kind of programs like Student Community Service, Field Work Experience, Service Learning Program, Student Service program or some use the word Community Outreach Program. In this term of reference we adopt the Student Service Program (SSP) as an English term to describe what KKN in Indonesian. This paper will continue using the term of KKN.

KKN is a form of embodiment of the concept of Tri Dharma. Tri Dharma is a concept in Higher Education, where the University must perform activities of research, teaching and community service. This KKN is a form of activity that blends the Education, Research, and Community Service, in a single activity. KKN is an integral part of higher education curricula of undergraduate studies (S1). KKN does not stand alone and cannot be separated from the purpose and content of higher education. KKN emphasizes aspects of learning experiences that connect academic concepts with the reality of people's lives. This program reflects the theoretical knowledge synergized with experience in the real community and be able to finalize the student's personality and foster self-confidence in social life.

Hasanuddin University (UNHAS)has been conducting this KKN in the frame of Student Field Service. Starting in 2006, the KKN began to be implemented and Field Work Experience was revitalized. The learning

programs grew as a response to the strong pressure of globalization in societies in Indonesia. At the moment the service learning activities better known as KKN - Pembelajaran Pemberdayaan Masyarakat, (KKN-PPM) translated as KKN Learning for Community Empowerment). The development of KKN PPM was marked by a change of paradigm, namely from the paradigm of development (development) into empowerment (empowerment), so that the implementation of the Program KKN-PPM become more contextual.

In connection with the adoption of the paradigm of empowerment, then KKN was carried out by the principle of co-creation (the idea of the various parties related), co-financing (support from various parties related), flexibility (adapting to the situation of environmental conditions and needs of government, business partners and the community in the development process in the area), sustainability (activities should generate development / sustainable development in the center of the target community) and community-based research services (each activity based / implemented based on results of scientific studies).

In recent years, many universities in Indonesia have made this subject as a compulsory subject, because the learning activities especially beneficial to students, colleges, communities and governments. It is also driven by the Ministry of Education and Culture through the Directorate of Higher Education that facilitate their training on KKN programs and grant competitions for service learning activities. KKN Managing Units at various universities are also active in developing various forms of KKN PPM and cooperation with various parties, such as the various ministries, local governments, non-governmental organizations, private companies, as well as international institutions

Meanwhile, Universitas Islam Negeri (State Islamic University) of Alauddin Makassar, is one major higher education institution in eastern Indonesia, nowadays have gained popularity in terms of the number of students and varieties of faculties since 2005 when it was converted from an institute with only 5 faculties now has become 8 faculties and a strong graduate school in Islamic studies. UIN used to function as religious teachers producers now has extended also in producing secular studies graduates like other state universities. With this background, in 2011 in the new spirit of changing, the SILE Project, a program funded by the former Canadian International Development Agency (CIDA), now absorbed into the Department of Foreign Affairs, Trade and Development – DFATD) and the

Government of Indonesia was established to improve the capacity of government and civil society to develop and implement policies and projects that were consistent with democratic governance principles and also supported decentralized service delivery. SILE supported the university to develop a model of university-community engagement and community empowerment to promote democratic governance. In particular, it supported the university in enhancing the community engagement function but also in integrating it with the other two functions of the university, teaching and research. It also worked with the Ministry of Religious Affairs, which regulates Islamic higher education, to reformulate and strengthen its policies supporting the community service function of its universities, (Mastuti et.al, 2014).

For the last two years, UIN has developed KKN ABCD. In 2014, the name of the program was KKN Posdaya based on ABCD approach. In 2015, there were two districts in Enrekang : Lewaja and Sumilan which become the pilot project for KKN ABCD.

Geographic Information Systems (GIS)

In a general sense, the term describes any information system that integrates, stores, edits, analyzes, shares, and displays geographic information. GIS applications are tools that allow users to create interactive queries (user-created searches), analyze spatial information, edit data in maps, and present the results of all these operations. Geographic information science is the science underlying geographic concepts, applications, and systems.

A geographic information system (GIS) lets us visualize, question, analyze, and interpret data to understand relationships, patterns, and trends. GIS benefits organizations of all sizes and in almost every industry. There is a growing interest in and awareness of the economic and strategic value of GIS. It is a broad term that can refer to a number of different technologies, processes, and methods. It is attached to many operations and has many applications related to engineering, planning, management, transport/logistics, insurance, telecommunications, and business. For that reason, GIS and location intelligence applications can be the foundation for many location-enabled services that rely on analysis and visualization (Huisman, 2009).

Participatory Planning GIS is a collection of methodologies that seek to produced mapped data using GIS technologies and designed to put as much of the map making process as possible in the hands of the participants to increase ownership and decrease the dependency on outside experts. On the other hand Asset Based Community Development (ABCD) is an approach that recognizes the strength, gifts, talents, and resources of individuals and communities and help communities to mobilize and build on these for sustainable development. At its core the various assets that already exist in the community especially the formal and informal associations that mobilize assets and strengthen the social relationships that are important for bridging local initiates to external opportunities. Participatory GIS (PGIS) is a participatory approach to spatial planning and spatial information and communications management. PGIS combines Participatory Learning and Action (PLA) methods with geographic information systems (GIS).PGIS combines a range of geo-spatial information management tools and methods such as sketch maps, participatory 3D modelling (P3DM), aerial photography, satellite imagery, and Global Positioning System (GPS) data to represent peoples' spatial knowledge in the forms of (virtual or physical) two- or three-dimensional maps used as interactive vehicles for spatial learning, discussion, information exchange, analysis, decision making and advocacy. Participatory GIS implies making geographic technologies available to disadvantaged groups in society in order to enhance their capacity in generating, managing, analyzing and communicating spatial information. This participatory GIS has been implemented in Kenya in a research paper by Martin et al, 2012.

AM/FM GIS stands for Automated Mapping/Facilities Management and is a subset of GIS, which is associated with public utilities like gas, electric, water and telecommunications. The term AM/FM/GIS mostly refers to GIS software that allows utility users to digitize, manage and analyze their utility network data. This data is stored in an underlying GIS database which also maintains the associations between the graphical entities and the attributes (ESRI, 2015).

The graphical component, as the term suggests, deals with graphical data which can consist of different types of real world entities or objects represented graphically by shapes or geometries. For example, a street or road can be graphically represented by a linear geometry or a line. Other types of graphical objects can be individual symbols representing single location point objects like road markers. Areas are often represented by

polygons especially for objects like boundaries. The system allows the user to configure different geometry styles for different type of real world objects. There are tools available within the system to digitize or create the graphical objects.

The database component, as the term suggests, mainly deals with the database part which stores the attribute data for the real world entities that need to be captured or managed as a part of the digitization process. This attribute data is often stored in an underlying relational database. A database table often represents a single real world entity or object and will be used to store relevant attribute data. The database component is often linked or associated with the graphical component to complete an intelligent GIS system.

Remote sensing

We perceive the surrounding world through our five senses. Some senses (touch and taste) require contact of our sensing organs with the objects. However, we acquire much information about our surrounding through the senses of sight and hearing which do not require close contact between the sensing organs and the external objects. In another word, we are performing Remote Sensing all the time (Lillesand et al, 2004).

Remote sensing is the science and technology of acquiring information about the Earth's surface without actually being in contact with it. This is done by sensing and recording reflected or emitted energy and processing, analyzing, and applying that information. The principles can be summarized by the figure below
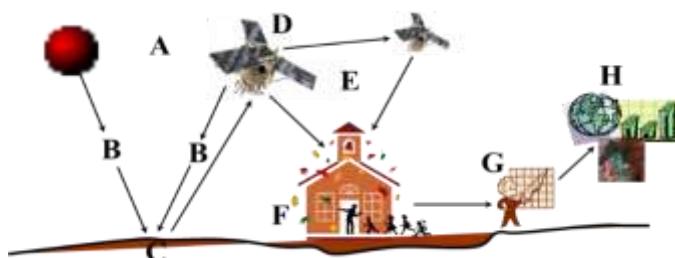
Figure 1. The principles of remote sensing technology

(A)Energy Source or Illumination   (E)Transmission, Reception, and Processing
(B)Radiation and the Atmosphere   (F)Ground station and Data Storage
(C)Interaction with the Target   (G)Interpretation and Analysis
(D)Recording of Energy by the Sensor   (H)Application

With this technology, we are able to enjoy the provision of fine to very fine satellite imageries available from the websites and software applications such as googlemaps, googleearth, bing maps,etc. Availabe airborne and satellite borne images ranges from coarse to very fine resolution depending for what kind application we applying them to. Spatial resolution describes the ability of a sensor to identify the smallest size detail of a pattern on an image. In other words, the distance between distinguishable patterns or objects in an image that can be separated from each other and is often expressed in meters (Lillesand et al. 2004)

ABCD Approach Review

Communities tend to see that they have problem and deficiency if they have economic challenges. They think that they need support from outside because they feel that they do not have jobs, do not have skills, and have less opportunity for young people.

Kretzmann and McKnight argue that all people and all communities are gifted, resourceful and capable even those most marginalised and disadvantaged by social and economic change. Their project is to turn the "needs map" into an "assets map" (Figures 2&3)
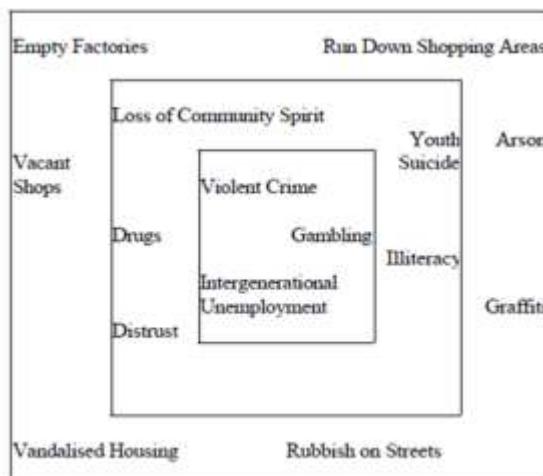
Figure 2. The "needs" map
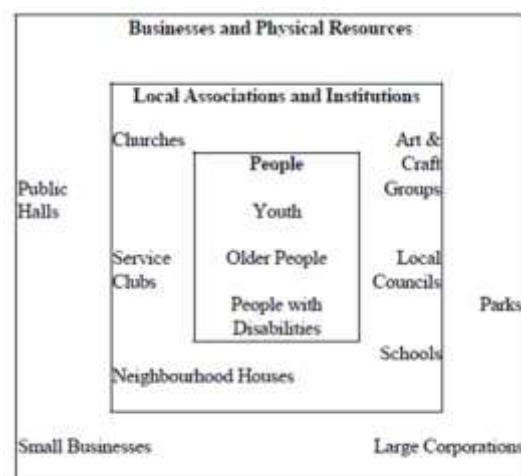
Figure 3. The "assets" map

Asset-Based Community Development (ABCD) is a term coined by John McKnight and Jody Kretzmann at the ABCD Institute in Evanston, Illinois. ABCD is an approach that recognizes the strengths, gifts, talents and resources of individuals and communities, and helps communities to mobilize and build on these for sustainable development, (Coady).

In other expert perspective, according to Christoper Derue (2013: 30-31), asset based approaches begin with discovering the stories of success from the past and mapping the assets within a community or organization. Stories of success are analyzed to find 'success elements' or the strategies that have given life to the community or organization. Assets are mapped in order to be better appreciated (for their productive value or usefulness) and then mobilized.

1. Assets maps

    Associations are the basic tool for empowering individuals, building strong communities, creating effective citizens and making democracy work in many countries.

2. Skills inventories

    People's skills and capacities can fall into different categories, including intellectual (head), physical (hand), and emotional (heart). *Head* includes, analysis, accounting, organization, business and trading, management, literacy, problem solving, etc. *Hand* would include cooking, dancing, carpentry, mechanics, sewing, weaving, farming, house construction, etc. *Heart* would include compassion, helping others, childcare, care of elderly, sense of humor, conflict resolution, willingness to collaborate, etc.

3. Venn diagrams

    The Venn diagram represents the associations and their relative size and importance (the closer the component to the center the more important it is).

4. Transects walk

    A transect is an effective way of documenting natural and physical assets in more detail. A transect is an imaginary line across an area to capture as much diversity as possible. By walking along that line and documenting observations, an assessment of the range of assets and opportunities can be made.

5. Mapping Physical Resources using Participatory Geographic Information Systems (GIS) Tools.

    Geographic Information System is a tool to create an inventory where the assets of local community lies based on the spatial distribution. The development of GIS technology has enabled one community to promote their assets not only locally but even globally. The advancement of communication devices and internet, a local institution can map their potential not only literally but also spatially. Promoting their assets

through their websites and building networks with other areas also enable one community with other community to share and exchange assets (Mapping Across Borders in Compendium of Tools for ABCD Facilitation, 2012:93)

In this paper, we explore more on this methodology on mapping the above assets. Using GIS and Remote Sensing techniques and combine them with the actual survey in the field, enable us with the local community to identify the community assets used for sustainable development.

Futhermore Christoper Dureue (2013: 139-140) mentioned the full list of assets is:

1. Personal or Human Assets: - Skills, talents, abilities, what you can do well, what you can teach others to do (Skills of the Hands, Head and Heart).

2. Associations or Social Assets: Any organization that has group membership, Church or Mosque groupings such as Youth and Mothers Union, cultural groups like dance or singing groups, other NGOs and UN groups working in the community or providing training to community members. Associations represent the social capital of the community and it's important for the community to understand how rich this is.

3. Institutions: Any government agency or representative body that has connections with the community. These could be committees set up for school based management, for delivering health services, improving electricity, water coverage or for agricultural and livestock services. These are sometimes connected to Social Assets but they really represent a different type of community asset. School committees, local health posts committees and Government sponsored cooperatives could come under this category of assets.

4. Natural assets - land for gardens, fish and shells, water, sunshine, trees and what comes from trees such as wood, fruit and bark; bamboo, reusable building materials, material for dying and weaving, other bush materials, vegetables.

5. Physical assets – tools for gardens, fishing, people who have transport to borrow, people who have houses or buildings to use for meetings, working together and training sessions, pipes, taps, vehicles.

6. Financial assets – people who know how to save, who know how to grow and sell vegetables in the market, people who can teach how to make money. Things you can sell, or run a small business, including getting together to do jobs for money. Improving the way you sell so that you can

get more money and use what you get more wisely. Bookkeeping skills for the home and for the group or small business.

7. Spiritual and Cultural assets – you can usually find these by thinking about what is the most important value or ideas in your lives – what are you most passionate about? These include values from being a Muslim, or a Christian, being willing to share, being together to pray and support each other. Or they may be cultural values, such as respecting your in-laws or respecting your feasts and the values of harmony and togetherness. Stories of past heroes, past successful ventures are also included here as they represent elements of success and strategies for moving forward.

It can be concluded that some tools can be used to identify community assets so that the community is able to know their strength, gift, resources of individuals and communities. By knowing their assets they can mobilize themselves, act together and achieve more sustainable community in the future.

One of the components in ABCD program is the actor, whose major role in determining the success of the approach, the local community. In community driven development terms there is what so called a power cube diagram (Gaventa: 2013). In this power cube the smallest unit of community role is performed by an individual, family or household then grows to a bigger scope of community, nation, region that affecting the global community. In other words, the strength of one community is determined by the smallest unit and one community can create a strong community and it depends on the community capacity to provide the needs within the community so it will not be depending on the outer support. The more assets the community have the stronger the community and the longer they can live and interact for each at the community level. To achieve this, the household requires knowledge about what they have and how to use it. This knowledge needs education, experience and local wisdom, (Nur, 2015).

Having all the above background, in this paper we tried to explore the possibility of combining GIS and Remote Sensing technologies with the ABCD approach as a foundation tool being implemented in students community service programs, assessing the opportunities and challenges occurred in the local community in South Sulawesi especially related to the university community engagement by mapping the community assets. The case studies are taken from a village of Lewaja in the subdistrict of Enrekang

and a village of Sumillan in the subdistrict of Alla, both located in the Kabupaten of Enrekang. These villages were the target programs of UIN Alauddin KKN students. Other case studies were taken from 2 villages of Sinoa subdistricts of Kabupaten of Bantaeng namely Bontomatene and Bontobulaeng. These 2 villages were the pilot area of KKN Unhas.

Research Objectives

The background objectives of this research is to find solution and to assess how Indonesian community condition in general particularly in the area where the possibility of what so called ABCD approach which stands for Asset Based Community Development are being implemented using the GIS and Remote sensing technology.

Case studies of Mapping Assets using GIS and Remote sensing

As mentioned in the paper presented by Serliah Nur in the 1st International Conference on University-Community Engagement in 2015, the existing collaborative SILE Project, UIN has established 8 Working Groups which consists of UIN teaching staffs collaborated with representatives of Non Governmental Organisation. This working groups covers several target areas in South Sulawesi. Other than establishing the working group, UIN has also introduced student community service program based on the ABCD approach. The result of this implementation will be discussed in this paper. The case studies will be elaborated based on the KKN location.

Sumillan Village, Subdistrict of Alla, District of Enrekang

This village was chosen as one pilot study for the ABCD approach among the 2 villages chosen in Kabupaten Enrekang. Below is the satellite image showing the location of both pilot study villages of Sumillan and Lewaja in Kabupaten Enrekanga as shown in Figure 4.

With the existence of the market people get a chance to have the opportunity to open a business, so as to reduce unemployment and increase people's income, as well as the sale and purchase transactions between outdoor communities with local communities can create good relationships and good culture of the community.

Figure 4. Staellite image showing Sumillan and Lewaja Village in Enrekang

Below are the description of existing condition of Sumillan Village after being observed by the students.

1. Socio-Economic Conditions

Regional economic development is an integrated effort that combines policy of community development, the embodiment of good governance, economic integration among regions and interconnectedness of global economy, in this case the village life of Sumillan over time, relatively well. Local community income comes from profession as civil servants, traders, farmers, private sector worker. The conditions of farmers has improved for marketing the agricultural product, so output is channeled directly to traders. Agriculture and livestock is an important factor in the economy of the villagers because most people have agricultural land and livestock. This landcover has been able to identify its location spatially and the distribution of owners well documented in the database of the village. Coupled with the location, agro market is located in the village especially with the production of agricultural product from farmers in the village Sumillan

2. Socio-cultural Conditions

Social life style of Sumillan is agrarian village. The construction sector in the region is impossible to run without any social relationship between the government and its people. The growing community activities in the village Sumillan is religious gathering in every subvillage which is done routinely once a month. This activity runs smoothly and is always crowded as they gather in the mosques of other villages also participated. Youth organizations exists but not active because young people are always directed by their parents to do farming.

3. Religion Social Conditions

Sumillan religious activity in the village has been running smoothly. Religious activities are regularly held in the mosque, namely recitals held each month in each village. This is evident from their religious studies are divided into two recitals regularly every month and as well as activities for children quran learning.

4. Education

The number of villagers who are highly educated quite a lot, this is certainly a good picture of the educational level of Sumillan Village. There are several units or educational institutions ranging from elementary to middle level as their kindergarten Aisyiyah located in Cece, Lintik and Dedekan. There are SD Negeri at Bossok, SDN 32 Cece, in public school Lintik Bt. Kiyyang, as well as MI and MTs Muhammadiyahin Cece.

Based on the observation survey above, below are the programs designed by the students after documenting the local assets (Figure 5).
o Social Economic Conditions; Making Herbal Medicine Planting (Penanaman Tanaman Toga)
o Socio cultural; Health and Medical Guide Seminar, Procurement of Garbage Bins
o Religious Social aspects; Islamic Camp, Implementation Practice of Shalat Jenazah and Children's Religious Festival.
o Educational Aspects; Mobile Library (mobile book) shown in Figure 6, Increasing Reading Interest (Renovating Library).

Figure 5. Students survey

Figure 6. Mobile Library Program

Lewaja Village, Subdistrict of Enrekang, District of Enrekang

Based on the survey conducted in the first week of the KKN program in Lewaja and Village Program Seminar (Figure 7), the village community mostly have livestock, have abundant natural resources including having a nature that could be a potential revenue for Enrekang district. Below is the description of one major program in Lewaja for Livestock Counseling Program other than education.

Extension livestock are still performed in one environment in the village which is in the neighborhood of Lewaja, Bisang Subvillage. The work program is eagerly awaited by the people of the Lewaja Village for roughly around 80% of village society Lewaja daily activities is a breeder (breeder cows and laying hens). This event was attended by mostly breeders and youth either from the environment of Kukku, Bitu, Langgogo and Bisang. In these activities the students of UIN Alauddin Makassar in cooperation with the Department of Livestock Enrekang. This event was attended by the Head of Department of Animal Husbandry and its members (Figure 8.)

This ranch counseling was given the name or theme of "Fermentation Feed Processing ammonization and silage". Where the presenters explained about the problems faced in raising livestock, animal feed particularly difficult problem encountered during the dry season. The feed material is generally derived from agricultural waste coarse fiber content in the feed material partially derived from the cellulose component lignin (a complex carbohydrate) so it is difficult to be digested by cattle. Preservation of feed ingredients can be done in two ways, namely by the dry way of making dry forage and hay and how wet the fermentation of fresh vegetation, for example grass agricultural by products such as straw, corn in a controlled, known by

the term Silage. In the course of these activities many people complain to the animal husbandry department on the issue.

Figure 7. Village Program Seminar   Figure 8. Animal Husbandry Counseling

From this activity a variety of diseases from animals either from cows and chickens can be identified. Cattle food can be managed in order to be used during the dry season, because during the dry season feeding animals is very difficult to obtain in this Lewaja environment. People also can learn how to raise livestock services properly.

Bontomatene Village, Subdistrict of Sinoa, District of Bantaeng

There are two villages chosen as pilot study from the subdsitrict of Sinoa, Kabupaten Bantaeng. Each one of them are different in views of programs. Bontobulaeng Village (Figure. 9) is a pilot for regular KKN programs while KKN conducted in Bontomanai Village (Figure. 10) involved programs designed by The Ministry of Village, Underdeveloped Regions and Transmigration.

Figure 9. Map of Bontobulaeng Village   Figure 10. Map of Bontomatene

Based on the asset mapping using GIS and remote sensing images, the KKN students in Bontomanai Village have identified some houses that is not reliable to be dwelled. At the same time they can identify business development centers as well as public facilties such as school, mosque, public health centres. The detail satellite image can also show the local road networks so the student can identify the condition from the field.

Below are the main programs that executed in the field. The Rutilahu and Kube programs. A program called Rutilahu (Rumah Tidak Layak Huni), unreliable dwelling house, is implemented in several villages in several subdistrcits in Kabupaten Bantaeng. One of them is in Bontomatene, as pictured in Figure 11. A house was first identified and then with the local asset and funding support from the village ministry, the house then renovated efficiently so the house become reliably dwelled. Meanwhile, Kube stands for Kelompok Usaha Bersama (Mutual Business Centres). Students identify specific business centres.

Figure 11. Program named Rutilahu (Rumah Tidak Layak Huni) a house unreliable for dwelling, renovated.

Bontobulaeng Village, Subdistrict of Sinoa, District of Bantaeng

Figure 12. Students KKN activities for helping the mosque construction and village board in Bontobulaeng

For the purpose of mapping the village asset, fine resolution satellite image such as acquired from Quickbird sensor satellite (Figure. 13) provide detail features to synchronize the mapping on image and field observation. Digitizing the features and building the attribute database for each unit of public facilities like schools, hospital, mosque, etc will create facilities database like AF/FM mapping mentioned in the introduction. In the village of Bontobulaeng, students identified public facilities and designed programs that can be used by the community. Programs can be seen in Figure 12. This is referenced for the same work conducted by Schlosberg in University of Michigan, 2012.

Figure 13. Fine resolution satellite image overlaid with the digitized building for asset mapping

Discussions

Community Asset Mapping as mentioned earlier is the way a community, which in Indonesia the smallest administrative mapping unit is translated as Desa or village, overlook the potential of the village in order to be able to self-sustain. From the KKN case studies above, we have learned that the ABCD approach can actually be implemented in our local community condition especially in South Sulawesi. But on the other hand we should be able to weigh the opportunities and challenges exist in impelementing this approach.

The motivation to map what a village consist of is supported by the new Internal Affairs Ministry regulation of Permendagri No.1 2016 on village asset management. The campaign from Geospatial Information Agency of

one map for one nation should be started from the smallest administrative unit in the village. Badan Informasi Geospasial (BIG), Geospatial Information Agency together with LAPAN (Lembaga Penerbangan Antariksa Nasional), Indonesian Aeorspace Agency, will provide spatial data in the form of aerial and satellite borne image for the purpose of mapping the village. This is part of the task of this 2 government institution. The problem is the spirit of the policy cannot directly touch the local village. This is the opportunity that the KKN can help the village to map the area linking it to the community asset mapping.

Initiated since 2015, all KKN in Hasanuddin University started to conduct the village mapping for each KKN area. Provided by spatial data covering the village, the student first assignment is to prepare the basic map of the area and build the database asset belong to the village. After that stage then they can start designing the programs with the community based on what they have identified as assets. Using GIS with available existing data, it is possible to map the full list of the assets criteria. Unfortunately there are some hindrances for this program. First, not all students are familiar with GIS and remote sensing. Secondly, some of the KKN villages area do not have updated or detail coverage of spatial images. Not to mention if the target village area has no village map before. For this area, students are usually requested to search to the local government or technical government agencies who keep government basic maps. Some local government have already completed the Kabupaten Spatial Planning (RTRW) or even has made Kecamatan Detail Spatial Planning (RDTR, Rencana Detail Tata Ruang). For these areas, students will only need to update the existing attribute database. By coordinating with local government and village management, assets mapping can be well performed. Hasanuddin University has one technical support division for the provision of spatial data called PPIDS, Pusat Pengembangan Infrastruktur Data Spasial or in English translated as Center for Spatial Data Infrastructure Development . This division is responsible to assist and coach any area needs for the provision of spatial data.

In view of KKN application in UIN Alauddin, the opportunity that UIN can have is the trust from the community. The project involves the development of the university or on behalf of UIN Alauddin is something that is very attractive to them because they have high enough trust to institutions of higher education that is labeled Islamic. But on the other hand is also a challenge for the university to maintain the trust so that the students are required to think creatively and intelligently so that the community

development project is conducted in accordance with its intended purpose (Nur 2015).

Initiated with the SILE project KKN in UIN has been trying to implement the ABCD approach with pilot studies in certain villages. A task force providing an ABCD module to be used as guidance for UIN students has successfully printed. The challenge faced by the students in implementing the ABCD approach are still plentiful but step by step action plans are taken slowly to help them fully understand and finally being able to integrate the method of ABCD and Spatial Asset Mapping.

Conclusion

From the discussion above we can conclude that ABCD approach can be implemented with its opportunities and challenges within the local community condition. Understanding the opportunities and challenges faced by students and the local community can make both Hasanuddin University and UIN Alauddin aware of designing the best program for the specific community. The biggest challenge for the implementation of ABCD approach in community service is changing the people's mindset and preparing the people to have skills that can sustain themselves. This will take time to change. We propose to UIN community service management to prepare local people and all stakeholders and students with ABCD approach and GIS training so they can be more prepared in motivating the target local community.

Acknowledgement

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Evaluation of Islamic Management of Beef Cattle Development Program of Lembaga Mandiri Mengakar Masyarakat; Case Study in Pesantren Al Mawaddah Warrahmah Kolaka-Sulawesi Tenggara

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Abstract: The purpose of the research were to analyze the level of achievement of islamic management on beef cattle development program of Lembaga Mandiri Mengakar Masyarakat (LM3) in Pondok Pesantren Al Mawaddah Warrahmah Kolaka-Sulawesi Tenggara Case. The research was conducted January 2012-January 2016. Independent agencies are Rooted in the Community in Pondok Pesantren Al Mawaddah Warrahmah as respondent were selected. The data were statistically analyzed by descriptive analysis to analyze the achievement of the program. The result showed that the achievement level of amount of beef was high in periode 2012, 2013, 2014, and 2015 (75, 78.5, 75, and 88.88 % respectively), number of farmer was low (100, 100, 100, and 57.4% respectively) from its target, profit sharing was high (Rp.10.425.000, Rp.16.700.000, Rp.17.500.000, dan Rp.21.025.000).). That can be concluded that program of independent agencies are rooted in the community (LM3) in Pondok Pesantren Al Mawaddah Warrahmah case is effective.

Keywords: Evaluation, Management, Beef Cattle, pesantren.

Introduction

Lembaga Mandiri Mengakar Masyarakat (LM3) became one of the agricultural development strategy pioneered began in 1991, in an effort to alleviate poverty and unemployment in rural areas. LM3 program is intended to exploit the religious institutions such as boarding schools, parishes, seminaries, monasteries, subak, in the development of agribusiness. The program is expected to make LM3 as a center for agribusiness, which directly develop and stimulate agribusiness around the area of religious institutions. The program is expected to play in central as agribusiness development

center (agent of development), and changes (agent of change), as well as social control (the agent of social control).

Lembaga Mandiri Mengakar Masyarakat (LM3) program is made one of them to boarding schools, because the schools are independent institutions and rooted in society need to play an active role in assisting the development of agriculture, especially in the field of food crops, horticulture and agro-processing. Boarding school is an independent institution in the middle of the community are given the motivation to active in the development of agriculture by means of given programs and activities in the form of capital assistance to try. LM3 program is one form of agricultural development that includes boarding school in order to improve the livelihoods of farmers in terms of students and guardians of students. Boarding school been in the program because it could motivate the public around the cottage, because the religious leaders in the religious educational institution is very close to the people so as to help the successful continuity LM3 program.

Basyuni (2008) states that pesantren as LM3 expected to be a dynamic factor in establishing, and developing, independence movement and the growth of the economy. The availability of land, and market share in the boarding school, it is possible for economic development. Pesantren as LM3 is expected to grow the business by using modern management principles and which is based on collective leadership. In the development of pesantren independence through agricultural activities should be understood in terms of follow-up boarding school, as an educational institution that is independent of the community, by the community, and to society. For that programs developed duly developing the potential for economic self-sufficiency through life skills empowerment of religious leaders and students.

Islamic boarding school with different expectations and predicate is put to him, actually led to the three main functions that always carried, namely: first as the central cadre of thinkers religion (center of excellence). Second, as an institution that prints human resources (human resources). Third, as an institution that has the power to empower the community (agent of development). Pondok pesantren also understood as parts involved in the process of social change (social change) amid changes (Faozan, 2006).

Location Islamic boarding schools that receive funds LM3 relatively dispersed with varied activities (type of business, commodity, management level). Therefore, it is necessary to design a comprehensive development design LM3 from upstream to downstream. Through these efforts, the business continuity and future development will be more focused so that the

existence LM3 can really benefit the beneficiary and the surrounding community. A necessary condition for the success of the LM3 is intensive coaching from mentoring, especially at the beginning of the program implemented. LM3 companion must also actively guide the beneficiary community groups. Given the strategic role LM3 especially in schools and community empowerment around, need to do more in-depth analysis of the institutional aspects, sustainability, and empowerment. In general, the program LM3 considered to be very helpful in developing the business managed by the institution rooted in the community such as boarding schools (Pusat Sosial Ekonomi dan kebijakan Pertanian, 2009). Continuation agribusiness development program at a time in order to anticipate the impact of global financial crisis on the poor community and other vulnerable groups in rural areas, from 2006 to 2009. The agriculture ministry has allocated the budget of more than Rp. 700 billion for the empowerment and development of agribusiness through 4354 LM3 scattered throughout Indonesia (Lembaga Pengembangan Perbankan Indonesia, 2012).

Hadi (2015), said that the boarding school could be developed into a center for information and education on agribusiness development, and as a financial institution in order to serve the surrounding community. There are three elements in developing institutions and public root (LM3) in boarding schools, namely:

1. Development/strengthening of institutions. In order to prepare for boarding to assume this role, especially with regard to local economic development, institutional guide earnest and reinforcement will be needed. Both of these will exist in it pesantren itself, and also inside the institutions relevant village.

2. Human Resource Development. Human resource development is organized in two levels; human resource development in the boarding school itself, and among members of the community chosen for it is interested in the development of agribusiness. Besides, the development of human resources of the boarding school, which in based on focuses on teachers, human resource development also makes the community who settled around the site boarding school as a target, either formally or be queried "on the job training".

3. Model incubator developement for agribusiness community center. The phrase refers to the principle of maintenance of a core of expertise in order to raise capital and facilitate the expansion of skills in the community. Model agribusiness incubator in the development center will

be used as a laboratory experiance for boarding school and as a learning center for the community around them. For activities within the community, seems to lead to the development-oriented groups and is expected to generate a plasma for the development of agribusiness community groups in the future, under the guidance of the boarding school.

The condition LM3 relatively scattered and nature spots as well as with activities that vary widely it is necessary to design a comprehensive development design LM3 from upstream to downstream. Thus it would be guaranteed continuity of operations and their future development so that the existence LM3 program can benefit both the beneficiary and around (Pusat Sosial Ekonomi dan kebijakan Pertanian, 2009). Therefore it is necessary to conduct research evaluation of beef cattle development program at an independent institution that is rooted in the community (LM3), especially in Pondok Pesantren Al Mawaddah Kolaka, Southeast Sulawesi.

Material and Method

The experiment was conducted at Pondok Pesantren Al Mawaddah Warrahmah as the Independent Institute Rooted in the community (LM3). Selection of pesantren Al Mawaddah Warrahmah for boarding these LM3 ongoing and continuous since 2009 until now. The research was conducted from 2011 to 2015. Pondok Pesantren Al Mawaddah Warrahmah which serve as the respondent is the recipient for Lembaga Mandiri Mengakar Masyarkat/the Independent Institute Rooted in the community (LM3) to obtain data and information, then conducted intensive support since the aid is given.

Pondok Pesantren Al Mawaddah Warrahmah is the Institute of Islamic Education at Jalan Pondok Pesantren No. 10 Village lamokato, Kecematan Kolaka Kolaka, Southeast Sulawesi. Yayasan Pondok Pesantren Al Mawaddh have some education includes primary education (kindergarten, Raudhatul Atfal, play group, Integrated Islamic Elementry School, Madrasah Ibtidaiyyah), middle (Integrated Islamic Junior High School, Madrasah Tsanawiyah, Integrated Islamic Senior High School, and Madrasah Aliyah), and Islamic University (STAI). Agribusiness development locations boarding school was originally located in the Village Mangolo, Latambaga sub-regency, Kolaka regency. However, there are some criticisms and suggestions from the public about the air pollution from Beef cattle farms, then under the direction

DR. KH. M. Zakariah, MA, agribusiness development center moved to Mowewe sub-regency, East Kolaka Regency.

Measurements for the results to society and LM3 using descriptive method, whereas for determining the success rate and the number of livestock breeders LM3 partners using the formula percentage success rate. The success rate is level categories to serve as the basis in determining the successful achievement of beef cattle development program. Determining the success rate is based on a specified target is a 100% success rate for each criterion. Category be used is a) Lower, on the achievement of the target of 0-33%, b). Medium, on the achievement of the target of 34-66%, and c) High, on the achievement of the target of 67-100%. Data secondary (supporting) was used participant observation and discussion with LM3 and farmer who are partner LM3.

Result and Discussion
Increasing profit sharing for LM3

The level of profit sharing to the community and LM3, as the comparison is presented in Table 1. Observations indicate that there is an increase for the results to society and LM3. Results obtained sharing profit from LM3 Pondok Pesantren Al Mawaddah Warrahmah higher than reported by Sonbait (2011), that beef cattle development program gaduhan (Islamic management) through a group of community-rooted self-Organization in Monokwari, West Papua has an average income earned/sharing profit is Rp. 5, 212, 500 per year.

Table 1. Level of profit sharing to the community and LM3.

Year	Balance	Cattle purchases	Sold out	Profit Sharing to LM3	Amount of farmer (partner LM3)	Sharing profit to farmer (partner LM3)
2012	Rp.51,225,000	Rp.40,800,000	Rp.61,650,000	Rp.10,425,000	4	Rp.10,425,000
2013	Rp.65,725,000	Rp.47,500,000	Rp.80,900,000	Rp.16,700,000	5	Rp.16,700,000
2014	Rp.75,700,000	Rp.58,200,000	Rp.93,200,000	Rp.17,500,000	6	Rp.17,500,000
2015	Rp.98,894,500	Rp.76,700,000	Rp.118,750,000	Rp.21,025,000	4	Rp.21,025,000

Every year sharing profit increased, many factor influenced such as increasing cattle purchases, and cattle sold out. Beside that Trust from community to buy Qurban (cattle slaughtered for Allah) from Animal Farming Al Mawaddah Warrahmah. Islamic Management on this Beef cattle development program based on *Musyarakah (Al Sharikat Al Zira'iyyah)*. Said *et al.,* (2008), said that *Musyarakah,* LM3 and Farmer participate in the

ownership of the required asset, the farmer contributes certain % of total price and the rest would be paid by LM3. LM3 afterwards rents its share out to the farmer, both parties share the risks on pro rata basis.

Musyarakah (Al Sharikat Al Zira'iyyah) is good path for community development. Farmer think that getting benefit/profit without determination from LM3. Iqbal *et al* (2014), said that commercial puposes partnership project can take two forms i. e. agriculture and trading. Agriculture partnership *(Al Sharikat Al Zira'iyyah)* are three further division of this category: *Muzara'ah* (Share cropping), it's a kind of agricultural partnership in which the land is contributed by a party while th other party cultivates it and does all the work and then the yield is divided between the two; *Musaqah* (share watering) this is another kind of agricultural partnership in which the land and trees are provided by one partner and the other does all the work and takes care of the trees and then the fruit is shared between two; *Mugharasah* (share planting) this is a kind of agriculture partnership, in this kind of partnership, the land and plants are provide by one party dose the planting work and gets a share in the crops.

Increasing the number of livestock and livestock selling price in the market has made for the results of LM3 and partners to be quite high. Ilham (2009), stated that the demand for beef continues to increase so that the gaps of production and consumption continues to grow, as a result the price of beef in the domestic market continued to rise to rise. It is added Center Trade Policy in the State (2013) that the determinants of the price of beef from the supply side is the price of beef local, the price of imported beef, the number of cattle production local, reproductive technologies, the number of cattle population, the level of real wages, interest rates , the capital, and the real price of cattle.

Sharing profit was done with transparency to farmer who partner LM3, it was done based on Islamic shariah. Transparency on profit sharing influenced many farmer interested to join beef cattle development program of LM3. System sharing profit 50:50 was done LM3 Al Mawaddah Warrahmah is good and make comfort zone for farmer and LM3. Khasanah *et al.,* (2013), said that Profit sharing (PS) has equality (reflected on the division of the proportional profit sharing system based on each contribution and role process), prosperity (in the PS practice, not only the shareholder and stakeholder get profit, but surrounding also economically benefited from it), mutual cooperation (PS produces traditional value such as the spirit of partnership in economics) and ta'awun meanings (spirit of cooperation also

becomes good social capital for farmers society. Iko (2008), showed that system profit sharing 50:50 was thought as good method for owner and worker. Farz Foundation (2011), showed that expected profit sharing in pakistan on completion of the first partnership cycle is 50:50 (farmer : investor and farz share). Bouzar (2012), said that profit sharing in Islamic microfinance, the lending institution is no longer a sole financier but becomes a co-owner of the business with a strong interest in its success.

Success rate of achieving the development of beef cattle in the program LM3

The level of success in achieving the development of beef cattle on LM3 program, as the comparison is presented in Table 2. The number of cattle LM3 boarding school in parentheses last 4 years since 2012 until now has increased. Percentage of achievements is fluctuating, percentage was get from achievements divided target. On 2015, LM3 have number beef cattle highest than previous years. The achievement of targets in this study is higher than that reported by the LM3 program Kamil (2015), said that LM3 Babussalam during a three-year timeframe of 10 cattle (consisting of bulls and cows) just gave birth to 12 calf.

The number farmer as partner of LM3 increased from 2012 until 2014 year (percentage achievement is high level) , and decreased on 2015 year (percentage achievement is medium level), because any change or reconstructed technical management. Social and Environmental Assesment Team PT. Intersys Kelola Maju (2006), Lembaga Mandiri yang Mengakar di Masyarakat (LM3) will be promoted through collaboration with farmer organizations, these LM3 have been welcomed by the communities near these institutions because they strengthen the economy and society of of the communities.

Table 2. Level of success in achieving the development of beef cattle on LM3 program

Object	Target (Head)				Achievements (Head)				Percentage of Achievements (%)			
	2012	2013	2014	2015	2012	2013	2014	2015	2012	2013	2014	2015
Beef	12	14	16	18	9	11	12	16	75	78,5	75	88,88
Farmer (Partner of LM3)	3	4	5	6	4	5	6	4	100	100	100	57,4

Institutional LM3 islamic boarding school in its function to also drive the economy, society, certainly not free from the constraints and technical and non technical barriers. This is due to several issues and problem resolutions, among others:

1. Technical factors

Technical factors as something quite important and influential in the success of the program LM3. Technical factors referred to is selecting prospective partners LM3. Potential partners must go through the selection phase LM3. LM3 selected potential partners to be honest, enterprising, and a clean track record. In the selection process, candidates LM3 partners who do not qualify will not enter into LM3 partners. In practice, the selection is still there are potential beneficiaries who do not meet the requirements, so that in 2015 the number of partners LM3 lowered, it is to improve the effectiveness and efficiency of development LM3, so the results of LM3 partner selection in 2015 based on objectivity and selectivity. Kutsiyati et al., (2009) stated that the selection of farmers should not promote the alumni/students, but give priority to experience, ownership cowshed, a good reputation in the community and live around schools. b. Institutional factors

Institutions have been set up by the foundation under the Development Business Unit, but not professional in the development of LM3, it is motivated by the background of personnel Development Business Unit which oversees LM3 almost all the educational background of teachers, but addition time LM3 boarding school, Development Business Unit to clean themselves. Hadi (2014), stated that some of the institutional problems such as no technical construction management of productive economic activities, to the need for technical guidance counseling involving government. Zakariah (2016), suggested that sustainable program is done by workship between Universities (Academic), Coorporate Social Responsbility (Stakeholder), and Government (Excutive).

2. Educational factors

Farmer who are partners LM3 have very low levels of education, even some of LM3 partners who can not read and write. LM3 partners on average only finished elementary school. Low levels of education LM3 partner indicates low human resources LM3 partners. Thus the pattern need intensive coaching from the ministry of agriculture.

Higher education will facilitate the transfer of technology, the transformation of the pattern of traditional/conservative into modern/advanced. Zakariah (2016), said that main problem of economic and agrotourism development based on integrated farming system is low level education and skill management. Sonbait et al., (2011), states that farmers who have higher levels of education would be faster in accepting and understanding new information able to pass convert innovative livestock management.

Level of education will adopt technology (up to date), and then will searching new innovation because he know that science have fast way. Founder of Pondok Pesantren Al Mawaddah Warrahmah DR. KH. M. Zakariah always to suggest LM3 and Farmer to improve level education, for LM3, every director, instructor, and staff minimum have level education on magister. Beside that, for farmer, suggested to fund his child to study next level. Kiai (called for Chief/President of Pondok Pesantren) always think that Education is everything, and its key to get success for this community development via LM3. Suratiyah (2006), said that farmer with high level of education will faster than farmer low level education to do adopt innovation was given.

3. Factors field extension.

Agricultural extension, livestock, or other fields to spearhead the implementation, because the communication methods more acceptable LM3 partners in the field. Isbandi (2004), stated that counseling and guidance to the livestock farmers do to change the way the raising of the traditional pattern into a commercial cattle business by implementing ways good zoo tehnique.

Artificial Insemination program planned for 2015 had to be done, until now not been implemented because of lack of enabling and technical personnel are still lacking. Waldron *et al.,* (2013), said that the livestock extension officers work alongside AI and animal health agents at sub-district level and notionally have support from village general agriculture extension agents (PPL). However, there is only livestock extension staff per sub-district to conduct all duties (livestock, feed, forage, statistical, administration, certificates etc.) which places major constraints on the livestock extension agent, their expertise and ability to do commodity-specific work.

4. Social factors.

Animal farming still optional under constraint crop. This is because the partners have LM3 main job as a farmer, so that the cultivation of cattle into a side job. This makes it possible, taking care of livestock LM3 partners only 2 times a day, ie morning (prior to the rice field) and afternoon (after return from the fields), and intensity is getting smaller when entering the planting and harvesting. Bahtera and Arshad (2015), showed that among the socio-economic variables, only monthly income and farming size had the significant relationship on perception of farmer towards empowerment program.

Gender is another factor, male farmer who are often get Main position. Next planning, LM3 will do contract in team work with female farmer. Role female farmer will increase profit sharing via time efficiency, because when male farmer (her husband) went to farm/harvest, female farmer focused to animal husbandry. Raney *et al.* (2011), showed that the contribution of women to agriculture and food production is significant but it is impossible to verify empirically the share produced by women.

5. Factors governance management

Applied management LM3 partners are still not optimal. The issue of the availability of food and water becomes a major constraint. Feed Technology are necessary to be a provision in improving enclosure management LM3 partners. It is seen, in the dry season in the feed stock for cattle is not enough, while the rainy season is quite abundant availability.

The mortality rate of livestock in the study site enough, every year there are dead animals. The mortality rate caused by mistakes in the farmer management of maintenance, especially in calves, feeding programs and delays in treatment of diseases by field officers as well as the limitations of animal medicines available. Unpreparedness partner to the management of governance, LM3 make boarding tighten LM3 partner selection, this is to minimize mortality calf of cattle. Sonbait *et al.,* (2011), showed that regression analysis sharing system in the development of cattle farming for the farmer group unders LM3 in manokwari regency west papua showed that the factors affecting the ability of farmers to give back the share were cattle mortality ($P<0.01$), and farmer experience ($P<0.05$).

6. Seasonal factor

Seasonal factor affect to animal farming LM3 divided two group, the first to availability of forage, the second to comfort zone of beef cattle. Lembaga Mandiri Mengakar Masyarakat effort to handle and control maximum seasonal factor. Discussing with expert agent or/and general agriculture extension agents (PPL), and doing Research about seasonal factor.

The availability of forage is mainly influenced by seasonal factors. Thus, the utilization of plantation waste has been becoming a popular tool to overcome the lack of forage during the dry season. Mowewe sub-regency where animal farming located have potential alternative feed from waste product harvesting such as cocoa pod husk. Zakariah (2015), suggested to use cocoa pod husk (waste product from cocoa harvesting) fermentation with inoculated *Lactobacillus plantarum* and *Saccaharomycess cerevisiae* mixture have better quality as feed ruminant (beef, cow, goat etc.) on dry season.

Dry season is longer than rainy season can impact to heat stress to beef cattle. High temperature can lead high evaporative water loss through skin surface, respiratory tract, thus cattle need water intake to reduce thermal load of cattle. Heat stress can induce alteration digestive system, which reduction gut motility and rate of passage of digesta, but it can increase digestibility dry matter, crude protein, and mean retention time. Effect increasing temperature because seasonal factor can influence average daily gain (Weight), and then will relate to price. St-Pierre *et al.,* (2003), showed that Impact of green house gases is damage to environment, one result of that has been felt with increasing temperature of the earth surface that could eventually lead to extreme climate change. Climate change is expected to have an impact on animal production throughout the world. Across the United states, heat stress results in estimation total annual economic losses to livestock industries that are between $1.69 and $2.36 billion. Of these losses, $897 to $1500 million occur in the dairy industry, $370 million in the beef industry, $299 to $316 million in the swine industry, and $128 to $165 million in the poultry industry

Method to reduce heat stress will be applied on animal farming is used shade, water ad libitum fixed buckect, reduce feed intake/manipulated feed. Arias and Mader (2014), showed that variables are indicators of environmental stress that can influence water intake of

beef cattle. Brown-Brandl *et al.,* (2005) showed that shade was found impact physiological responses in all weather categories.

Conclusion

Based on the results of research and discussion it can be concluded that beef cattle development program rooted public institutions (LM3) Pondok Pesantren Al Mawaddah Kolaka is effective. This is evident from some of the problems that occur and can be minimized by 2015, start to increase profit sharing, tighten the selection of partners LM3, professionalize agency development business unit in charge LM3 boarding school Al Mawaddah Warrahmah, improve the knowledge of farmers as partners LM3, establish communication with field extension and surrounding communities place beef LM3 unit development, governance and management development.

Beef cattle program of Lembaga Mandiri Masyarakat Mengakar Masyarakat should be continued. Beside that, we suggested to collect beef cattle to on communal group, to easily planning, monitoring, controlling, handling and evaluating. Then, LM3 should be opened to do research experiment on animal feeding technology, socio-economic, etc. Finally, We do hope build animal farming LM3 with experiment.

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Information Technology Business Continuity and Disaster Preparedness Planning Patterns Case Study Oil and Gas Company In Indonesia

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Abstract: Information technology (IT) are vital elements in most business processes. Contingency planning supports this requirement by establishing through plans and procedures and technical measures that can enable a system to be recovered immediately and effectively following a service interruptions or disaster. Actions taken prior to an incident to ensure an effective response and recovery. The complexity of modern information systems and the rapid pace at which technology change makes it very difficult to ensure that appropriate steps are taken. The model offered in this paper attempts to deal the design and business development continuity for rapid fire disaster recovery in Oil and Gas Company. This paper provides guidance on IT disaster recovery planning. The following section describes the manner in which the data were collected and analyzed.

Keywords: Information Technology, Disaster Recovery, Business Continuity, Oil and Gas Company

Introduction

Resurgent of data processing technologies, globalization of trade, and high-speed communication and travel provide business today with an has never happened before set of opportunities for growth. Paradigm of business operations, also equipped with a set of different and expanded vulnerability to disaster and crises. And the increasing interconnectedness of commercial companies with all aspects of society makes business continuity planning a cornerstone of community resilience. business preparation reduces interference to employees, productivity, and profitability—and enables an organization to play a stabilizing role in the community.

IT disaster recovery planning is not an easy assignmennt. The complexity of modern information systems and the rapid pace at which technology change makes it very difficult to ensure that the proper steps are being taken (Retelle, 2008). Mainframes sustainably process thousands of transactions. Internal applications are always being developed, modified, integrated, and retired are always being developed, modified, integrated, and retired.

From a global perspective, IT disaster recovery planning is described as the set of actions which organizations follow in order to improve their ability to resume IT services following disaster (see Figure 1). Kadlec and Shropshire (2009) seven categories of actions.
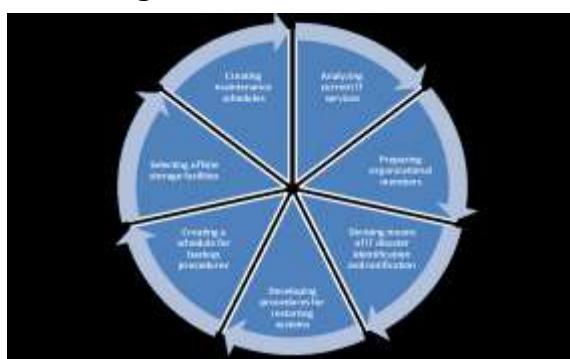
Figure 1. IT Disaster Recovery Plan Elements

In order to meet these objectives, a study will be conducted in the Oil and Gas Company Indonesia. The data collected from approach executed is based on the interpretive paradigm and is used to interpret the results of the research methodology and research method.

Latterly, many research works encompass in the crisis management and disaster recovery support theory. However, most of a goal at a critical moment information sharing among emergency services such as hospitals units. While others focus on a variety of information and collaboration along with administration agencies.

Another study provide an important presents time critical services implemented for the Toward Building an IT Disaster Recovery Site for Saudi National Oil Company (Saudi Aramco). By presenting the Exploration and Petroleum Engineering computer center, this show that careful considerations on the location of disaster recovery facilities, proper capacity planning, careful selection of data center tier type and recovery timelines considerations are all crucial elements when assesing the feasibility and practicality of establishing the disaster recovery site (7th International

Conference on Computational Intelligence, Communication Systems and Networks -CICSyN).

BCP is simply just a document containing the response plan to disasters. However, the process of preparation of these documents is not easy and requires knowledge depth about the various risks faced by the company / organization. The scope of the BCP can be made widened including infrastructure, personnel and procedures. This paper emphasized on BCP related to rescue the information technology infrastructure from disaster threat.

It Business Continuity Plan and Disaster Preparedness Theoretical

Business Continuity based on required activities to keep organization running during a period of displacement or interruption of normal operation. Even though Disaster Recovery is the process of rebuilding your operation or infrastructure after the disaster has passed. Pursuant to Business Continuity Institute's Glossary2: "Business continuity plan is A collection of procedures and information which is developed, compiled and maintained in readiness for use in the event of an emergency or disaster.

Disaster might occur anytime, so we must be prepared. Depend on the size and nature of the business, we design a plan to minimize the disruption of disaster and keep our business remain competitive. Due to the advancement of Information Technology (IT), business nowadays depends heavily on IT. With the emergence of e-business, many businesses can't even survive without operating 24 hours per day and 7 days a week. A single downtime might means disaster to their business. Therefore the traditional Disaster Recovery Plan (DRP), which focuses on restoring the centralized data center, might not be sufficient. A more comprehensive and rigorous Business Continuity Plan (BCP) is needed to achieve a state of business continuity where critical systems and networks are continuously available.

Social scientists, emergency managers, and public policy makers generally organize both research and guidance around four phases of disaster loss reduction: mitigation, preparedness, response, and recovery. According to a newly-released report by the National Research Council (NRC 2006), the core topics of hazards and disaster research include: hazards research, which focuses on pre-disaster hazard vulnerability analysis and mitigation; and

disaster research, which focuses on post-disaster emergency response and recovery.

Oil and Gas Industry in Indonesia and Treat

In Indonesia, oil and gas energy is still the mainstay of the economy Indonesia, both as a foreign exchange earner and supplier of energy needs domestic. Development of infrastructure and industry is in full swing carried out in Indonesia, making the growth of the average energy consumption reached 7% in the last 10 years. Increased very high, exceeding Average global energy needs, requires Indonesia to immediately discover new oil and gas reserves, both in Indonesia and overseas expansion country.

Resource potential of oil and gas Indonesia is still quite large to be developed, especially in remote areas, deep water, the old well and East Indonesia relatively has not been explored intensive. Sources of oil and gas with the level of difficulty.

According to SKK Migas decrease in the amount of oil per day due to the decline in production from existing fields more quickly than estimates. About 90 percent of Indonesia's total oil production resulting from field whose age more than 30 years, so we need investment big enough to restrain the rate of natural decline. Efforts to curb declining production at aging fields, which reached 12 percent per year, failed to take place. While efforts to sustain production through field production of new, highly dependent on the performance of contractors cooperation (PSC).

In some areas in Indonesia, including the operational area oil and gas, prone to natural disasters, such as floods, lightning, hurricanes, earthquakes, tsunamis, volcanic eruptions, fires and others. Indonesian archipelago is one of the areas in the world that has many active volcanoes activity because of its location at the meeting between the three major lithospheric plates.

This led Indonesia is prone to seismic activity is significant that could cause an earthquake, tsunami or a tidal wave. Time to time there have been natural disasters that result in death, affect or cause the displacement of people and damage to infrastructure events in the past and is likely to occur in the future, may disrupt the Company's operations, and cause damage to equipment and negative impact on the financial performance and profitability

The Main Engineering

IT Infrastructure multinational oil and gas companies in Indonesia is integrated with headquarters in Europe or America. Authors take one example companies PT. ZXY separated physically consists of the island of Sumatra, Java and Kalimantan but integrated with the main office in America.

PT. ZXY using a network wide area network (WAN) to provide data and information exchange between the central office to the branch office that is reliable, fast and economical. Wide Area Network (WAN) is a networking concept that is not limited by geographic considerations. This network connects multiple networks Local Area Network (LAN) that includes metropolitan area, regional or international. WAN network to connect the three operational areas of Java, Sumatra and Kalimantan, in general the network is described in the following.
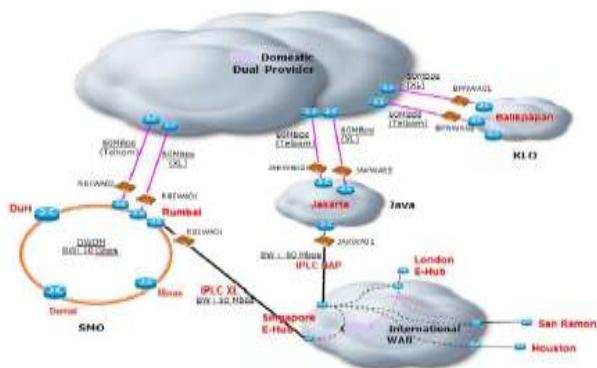

Figure 2. PT ZXY WAN Diagram (Source :Ardent Religian Putra and partner Performansi Layanan Video Conference Pada Jaringan Wide Area Network (WAN) Di Chevron Indonesia Company)

Recovery Point In the event of an incident the IT Disaster Recovery in Java and Kalimantan Operations, the author design primary location for IT Infrastructures system backup in Rumbai Pekanbaru Riau due it as main office of PT. ZXY. The other supporting factors are Rumbai City is so far of mountains and sea. So the impact of natural disasters, earthquakes and tsunamis can minimalized.

In order to recover the applications supporting the business, it is first necessary to recover the infrastructure:
1. The physical data center
2. The network
3. System software
4. Storage

The IT Disaster Recovery Team is sorted in the order of succession for the IT Disaster Recovery role (example)

NA	DESIGNATIO	TELEPHO	EMAIL
Cevin	IT Manager	0541 55 47	cevin@zxy.com
Rayh	IT Team	0541 55 47	rayhan@zxy.co
Rafk	IT Team	0541 55 47	rafka@zxy.com
NiSS	IT Technician	0541 55 47	nissa@zxy.com

Table 1. Recovery Team

Plan and response design:

1. Incident Occurs
   o Notified of possible disaster preparedness incident.
   o Initial assessment and classification of disaster is done by disaster team
   o IT Disaster Recovery Team Leader invokes and communicates the incident to the IT Disaster Recovery
2. Assemble
   o PT.ZXY DR Team informs different departments of incident.
   o Team of IT Disaster Recovery assembles predefined assembly points.
   o In event of PT.ZXY building being damaged and not accessible at predefined secondary assembly point.
3. Assessment
   o IT Disaster Recovery Team does IT damage assessment testing to ensure the impact of the event on the IT Department and the services reliant on it
   o Determine recovery location based on damage assessment
4. Responds
   o IT Disaster Recovery team began the process of full or partial recovery on a variety of systems affected
   o Test systems post recovery
   o Provide access to systems.
5. Communicate
   o IT Disaster Recovery Team reports PT.ZXY on status and completion of DRP via IT Disaster Recovery Team Leader.

Communications Plan is covers the communication between PT.ZXY Balikpapan and the IT department along witch the internal departmental communication in the event of an incident. Whole communications during

the event should be treated as confidential and only the IT Disaster Recovery Leader should communicate with the organization with regards to the status and progress of the ICT Department and ICTs People, Technology, Premises, Information (Systems) and Suppliers (Equipment, Services, Systems).

The Backup Service provides backups for all the servers at PT. ZXY for backup and disaster recovery purposes. The service provides LAN-based backups with the additional redundancy of a mirror copy of the Data Server data stored offsite at a DR site. This provides access to easy DR procedure testing without disrupting the operational environment and negates the need for tape.

The Backup Service is a service that stores backups for all the servers in the company. The backup service is a disaster recovery tool that allows the company to have daily backups of the servers to assist in the event of data loss. The service also provides offsite backups in the event of disaster on the server that the application resides on.

Conclusion

Business Continuity Planning is not only suitable for business organizations that offer Oil and Gas Company using IT and which handles a lot of data. It is also important for IT service providers. Their development centers and support units has a wealth of knowledge and all the experience of the past in the form of sources and documents on the servers and tape libraries.

They have a dual responsibility for planning for their own continuity, as well as that of their customers. Planning for continuity is about safety — safety from the consequences of events that one hopes will never happen and the truth is — it is always better to be safe than sorry.[]

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Poor Fishermen Community as Social Laboratory; Constructing Change from Resignation to Awareness

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Abstract: The poverty in the fisher community viewed clearly in lower education level, lower of social participation, the quality of home dwelling is under standard, lower income, etc. Many research found the poverty is in two aspect, they called structural poverty and cultural poverty. Structurally, the poverty regarded to the less of access by the fishermen to public sphere, political sphere, and broader social-economic sphere. Culturally, the fisher have less rational instrumental ethical work, non-oriented long term, tend to fatalist, resigned and deterministic. In the university, the social-culture of fisher community is knowledge space and social laboratory for developing the community change. The fisher community has its social-culture system evolutionary, meanwhile the university has its scientific basic progressively, constructively, futuristically as well as oriented to human wellbeing. University is always identically to knowledge and science that involving rational instrumental and rational of value. Meanwhile, in the fisher community both rational occur unbalancing. This condition bring the fisher to poverty. In that context, university has its legal in science and knowledge with collaborating to fisher community in life changing to prosperity life by constructed their human awareness.

Keywords: Fisher Community, University, Social Laboratory, Poverty, Wellbeing, Awareness

Introduction

The Indonesian fishermen community is identically linked to poverty and underdevelopment. The lower education occurs heredity, lower income, their dwelling house is under standard, woven bamboo walls, leaf thatched

roofs, bamboo floors or sandy soil, and limited furniture, and daily consumption under standard. Moreover, the conflict is an important part of their life, burning and sinking of boat, pegging in coastal areas as a sign and border for other fisher picking up fish.

Anriani (2012, vi) research about conflict between modern fishermen and traditional fishermen in seizing the marine resource found that the modern fishermen who has cut-edge fishing gear spent up all of kind of fish, so that the traditional fishermen who has non modern fishing gear and limited area in the sea did not get fish anymore.

Hakim's research (2013, 9) about social-culture aspect of fishermen community under constructed of past history, found that the traditional fishermen personality was deterministic, fatalistic, resigned, less passion for developing, short-term oriented, and low work ethic constructed by sufism by a long history of Islam spreading in southern coastal of South Sulawesi.

Kamaruddin research (2010) about social stratification of fishermen community consist of 3 stratas, namely: (1) '*punggawa*' in the highest strata as capital owner, (2) '*sawi*' in the middle strata as labor to support '*punggawa*', and (3) '*pa'palele*' or '*pa'bilolang*' in the lowest strata as fencers and fish sellers at auction.

In the fisher community social stratification, there is a strong working relation between them called '*patron-client*' relations. This working relation explained by Sallatang (1982) that the relation between '*Punggawa*' and '*Sawi*' is an interest relation that supported by kinship relation or likely. The relation is the most appearing, particularly between top '*punggawa*' and little '*punggawa*' and between top '*punggawa*' to '*Sawi*'. This is also supported by Salman (2006) who found the fisher situation in South Sulawesi that has '*patron-client*' relation significantly if it compared to agricultural society or urban society. Therefore, the developing in production that caused by the modernization is not followed yet by the changing of 'patron-client' relation to industrial-relation that is contractually.

Based on the fishermen community poverty above, trillion of fund disbursed in past implemented in various government programs. The programs such as Jaring Pengaman Kemiskinan (JPS), Bantuan Tunai Langsung, PNPM Mandiri are not shown yet the good results.

In this part, the fishermen community has complex problem with its characteristics as particular community. Based on them, it is interested by everyone to explore unfinished various issues. Fisher community has a commercial value of various aspects that I call 'social laboratory'.

Term 'social laboratory' is identical to academic space. In it, the academicians explored many problems and their roots based on the rational-empiric as science indicator and also keep solutions. This will be strong if the fisher community not only as the data source but also they find by their selves solution.

The Realities of Fisher Community as Social Laboratory
The Most Strong of Social Structure

Mukhlis and Kathryn Robinson (1985) in their research found that fisher community in South Sulawesi has organized in functionally grouped and driven by '*Punggawa*'. The working relation between '*Punggawa*' and '*Sawi*' formed social system that involving the society and their groups. Therefore, '*Punggawa*' has a honour status by its role. '*Punggawa*' role is lead the team in seizing fish by using trawl, butterflyfish, boat controlled by '*Sawi*'. In this case, 'Sawi' follow '*Punggawa*' and both are functional group with strong group-awareness. It could be said that member in one '*Punggawa*' is under the open-group and the relation between them functionally.

'*Punggawa*' has role as owner of fish equipment like trawl, butterflyfish that controlled by some '*Sawi*'. *Pa'ppalele/Pa'bilolang* distributed fish to consumer. This grup has about 20-40 members and called compatible with the equipment, such as: *lanra, panambe*, trawl, butterflyfish, and bagang.

The working relation of '*punggawa*' and '*sawi*' in the group is in temporary situation because the 'Sawi' is freelance. The working relation occurred only in one sailing. In fact, the working relation would be permanent because of some factors, such as '*Sawi*' has credit to '*Punggawa*' and '*Sawi*' pay by work to '*Punggawa*'. The relation between '*Punggawa, Pa'palele or Pa'bilolang*' and '*Sawi*' stated by Mukhlis and Robinson (1985) has specific motives that explain separately as follows:

1. Relationship between *Punggawa* with *Pa'palele/Pa'bilolang*
   The relation in the three side of this group caused by some factors, namely; firstly, *pa'ppalele/pa'bilolang* sometimes were being two layers by '*punggawa*' itself or by family member of '*punggawa*'. Motive of the relation called family relation. Secondly, The relation happening because of debt factor. Thirdly, the common relation everywhere about distributor function by *pa'ppalele/pa'bilolang*. *Pa'ppalele/Pa'bilolang* helping was

need in accelerating and popularizing the catching production. *Pa'ppalele/Pa'bilolang* is a freeman for their selves or for other people.

2. Relationship between '*Punggawa*' and '*Sawi*'

Generally, relationship between '*Punggawa*' and '*Sawi*' based on some relation motives, such as; firstly, *'sawi'* is a member of kinship of *Punggawa* that work together based on their family. Secondly, the relation motive based on the same work orientation. In this case, *Sawi* is an outsider kinship as freeman and without bond. The diligent '*Sawi*' often respected until '*sawi*' stand with its '*punggawa*' as in its status called '*juragang*'. If the relationship of '*Sawi*' and '*Punggawa*' take place for a long time, there could be a willingness for Sawi to repay '*Punggawa*'. This condition fetter '*Sawi*' to work forever in '*Punggawa*'.

3. Relationship between *sawi* with *pa'palele/pa'bilolang*

Between *sawi* and *pa'palele/pa'bilolang* there is only each functional relationship. 'Sawi' is not follower of *pa'palele/pa'bilolang* but follower of 'Punggawa'. Duty of 'Sawi' only catching fish, meanwhile duty of *pa'palele/pa'bilolang* is distribute fish to consumer or to the market. They work together based on the same interest. Structurally, their group relation seen as follow:
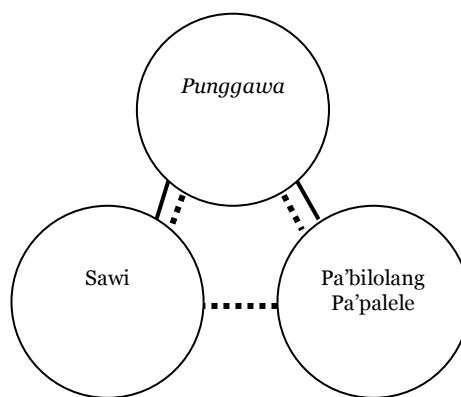

Figure 1: '*Punggawa*' – '*Sawi*' Relations

Notes:

_____   structural relations
-----------   functional relations

Unfinished Conflict

Fishery has a complexity system due to many people has interest in it. The vital component in it is traditional fishermen as the most level. Part of them live in out of area with limited alternative job, so their life is in poverty.

In the social-economic aspect, use of marine resources is still limit to corporate business and foreign business. The whole fishers in Indonesia are the poorest profession (Sumintarsih *et al.* 2005).

Generally, the fishery conflict related to utilization of sea resources that rare is. The rare resources related to production aspect, it is less and less of fish in the sea. This condition make difficult to fisher community life. Generally, the sides get involved in that conflict are local fishers. The various of conflict caused of the different perceptions between fishers in managing the resource of fish. It is also caused of the hunting principle where the fisher must hunt fishes everywhere. This will be impact to the fisheries competition. In this fact, there is a moment that all of fishers will be in the same place and the same time in catching fish.

The fish and others in the sea are common property and the count of the common property are many. From the sea aspect or territorial aspect, Indonesia is also a common property in practicing with many members of them. Sea is owned by all Indonesian people. By the nature of sea resources like that, both of modern fishermen and traditional fishermen together in catching fish from the same and the linking resources, even from the same fishing ground. In this situation, Bailey (1988, 26) state "*...the situation in fisheries is even worse than in agriculture because fishers directly compete with one another over a finite resource*". This has potential in happening 'the tragedy of the common' that state by Gareth Hardin (1970). In this competition of sea resources, the traditional or local fishers will lose from the modern fishers.

Deterministic Culture

Deterministic culture in a half of fisher community, set the fatalistic personality as a central of historical research. Along historical research, the religion appreciation formed cognitive assumption of basic problem in fatalistic life, caused the instrumental value undeveloped and at the end become poverty.

The spreading Islam in South Sulawesi was under the protection and the power of Bugis Makassar empire. Therefore, Islam in South Sulawesi has a special character differently in other area. The people beliefs Islam but inside part they still also believe to animism and dynamism.

For the labor fisher, deterministic culture in social structure of fisher community excursed by character called a strong feeling of marginality, such as; fatalistic of destiny and prodigal. This also excursed by their appreciation

to five basic problems as Kluckhohn (Koentjaraningrat, 1982, 31) state, namely; nature of life, nature of work, the human perception of time, mankind's view of nature and the nature of human relationships with each other that determines the value orientation of human culture.

The apprication of nature of life momently, signed in working just for subsistence, life orientation more for hereafter, devastating to nature, as well as more dependent to others therefore it is no need to effort hardly. This cultural human orientation is in fatalistic personality. In Islamic psychological view, this belief called '*jabariyyah*' theology and tend to be apathetic and less of instrumental value.

Most part of fisher community in South Sulawesi particularly, they accustomed to the old tradition and belief that in the faerie as in the real world every space lived by ghost. The fisher community communicated to the ghost's soul by giving offerings and praying. This ritual occurs from pre Islam in the past until today. Fortune, fate, destiny believed from the faerie because it is from God. The faerie controlled by God messenger, therefore the better life aspect (better income, prosperity, luckiness) must be reach by supra natural way. It done by esteem the controller of sacred sphere. This meant that there is a dual belief, one side believes to the ghost as fortune source and other side believed to Allah as fortune giving.

This inmost aspect shown the fisher community tend to be passively, therefore their rational instrumental value is undeveloped. They prioritized pray and mystic ritual than effort to develop their rational instrumental value. In this aspect, McClelland (1987, 48) relevantly state that a cultural is in lower *nAch* has more attention to their tradition maintaining especially in religion aspect.

Ritual as symbol of cosmology

The fisher community generally work as fishermen when the catching fish season is coming, when the rainy season comes they work as peasant. Sea makes them as fisherman and rice field makes them also as peasant. They must work both in different time to sustain their family life.

In their life as fisher and peasant, they occurred two important social imperatives namely; duty of social relation to their kinship and outsider for intimating the family bond. In the other hand, they must cooperate each other to stabilization, securing the pre requisite to obey the law so as there is a sense of security in their life.

In the fisher community, social relation is not based on the pragmatic consideration but every social relation encircled by symbolic constructions that explain, justify and set it. Therefore, whatever ritual related to public phenomenon the actors must shown to public how the event happen. All of social relation surrounded by rituals must be pay by work, money and property. This must do because the ritual is a traditional obligation.

In the other side, the fisher community believed the ritual and even they obligate their selves in doing the animistic rituals for example thank full ceremony of plenty full production, inauguration ceremony of new ship or boat, and inauguration ceremony of ship or boat reparation.

In occurred all three ceremonies above mentioned prioritize the compatibility between place and space, as well as best time and kind of event that will done. The important thing in the ceremony is every ceremony related to sea resources utilization, the ceremony must face the sea.

Through the ceremony, the fisher hoped avoiding any disruption of supernatural beings, especially when the group performs the shipping and fishing. In addition, they also hope to get protection from the ancestors and from the Almighty to safety, happiness, and prosperity in their daily survival. Therefore, the meaning of religious ceremony and custom ceremony, not only for people who still alive, but also for people that died, especially to the ancestors.

Various types of fisher traditional ceremonies that part of the belief system that must occurred by groups of fisher, among others, are:

Production thankful offering ceremony

The production thankful offering ceremony is one of ceremony in the fisher community. This ceremony occurred by fisher groups when there are many beneficiary they get from catching fish. Therefore, the fisher is in obligation to do the ceremony.

This ceremony is a custom ritual occurred by fisher community by slaughtering goat or buffalo. The fisher slaughtered animal as a symbol of thankful of getting successful in catching fish in the sea. The thankful ceremony equipped by some materials, such as; glutinous rice, white and sticky rice, coconut, banana, bamboo rafts as a place for offering. The material unit from eggs, betel leaf, white and black sticky rice, other confectionary wrapped by banana leaf, four color of rice (black, white, red, and yellow), candle, cock and hen.

The accumulation of material ceremony mentioned before is the main equipment must be prepared by the fisher befor the ceremony occurred. For the bos '*punggawa*' and ship '*punggawa'* called '*juragang*' that have got successful in catching fish, generally they slaughtered a buffalo or a goat.

Generally, the fisher community in who live in the southern of south Sulawesi province believe on the thankful ceremony. Through occurring the ceremony, it have a function to neutralize the sea from the supra natural dimension. At least, it could quite the sea guard that they believe can make troubles their work. The fisher community also believed that by doing ritual it could influence more of fish production. At least, the meanings of this ceremony are giving an easy and continuity for them in sailing and catching fish.

This production thankful offering ceremony is also same with another ceremony that led by a priest called '*Sanro*' or '*Daeng Imang*'. This conducted in the beach and start by slaughtering a buffalo or a goat. In the mean time, the other material of ceremony prepared for conducting '*barzanji*'. When this step over, so the all process of this ritual is finish. At same time ritual finished, other people who attended the ceremony taking the offering concurrently. This offering put in a vessel from woven bamboo called '*rakit-rakit*' resemble mats. The content of the offering are four kind meals. This is also as main equipment for the ritual. The '*rakit-rakit*' floated in the sea as an offering to the sea guard.

About the slaughterd animal, they brought to bos '*punggawa*' home after '*barzanji*' finish. When the meat enter there, the wife prepared the meat and other meals for dinner. This activity conducted together with other wives of '*Sawi*',*Punggawa kecil*', their kinship., as well as their neighbor.

New ship releasing ritual ceremony

This New ship releasing ritual ceremony occurred by fisher community at the time the ship used in the first time to sail in the sea by its owner. Through this ceremony the fisher community have big expectation in utilizing the ship in order it gives a safety in the sailing and also get much results in catching fish. In this ritual ceremony, there are some materials as requirements in its occurring. The fisher must prepare that, such as; layer cake, bananas, white and black sticky rice, Arecas, banana leafs, eggs, griddle with water inside, tobacco, sugar, rooster and hen.

All of material ceremony mentioned above put in a crock called '*Loyang*' or brass. Meanwhile, the other materials such as eggs, betel leaves,

Arecas, and sticky rice collected and wrapped by using banana leafs. This material wrapped called *'pa'rappo'* means bear fruits. The substantial meaning of it that the ship the fisher use as the main tool of their work in the sea will be better. At least, the new ship is better than the old ship.

When all of the needed material ceremony prepared, then the priest occurred *'barzanji'*. After *'barzanji'* over, the priest call *'sandro'* recite *'mantera'* or praying and at the same time, the priest take three betel leaves and a pan of water. The priest splashed the water in the pan to the body of the ship by using the three leafs of betel. The parts of the ships are the back part, the front part, the center as a stomach, the right side, and the left side.

When that process finish, the priest take a banana, a layer of cake, an Areca and the material put in to the fifth parts of the ship or boat. The fifth parts are the back part, the front part, the center as a stomach, right side and left side. Amount of each layer cake, Bananas, Arecas are five in every parts of the ship.

Every material ceremony mentioned above has meaning itself. Some of them are layer cake that means layers sustenance, bananas means growing sustenance, areca means upset sustenance. The fifth parts of ship mentioned above for the fisher community means a small urgent part that must be protected. Therefore, all of the fifth parts must have defense function. By ritual ceremony, the fisher believed they put in a supra natural guard as an angel.

When the ceremony process is over, the priest start to say "bismillah" and shove the boat to sea together with the other local people attend the ritual ceremony. The ritual ceremony process finish by putting the brass inside of raft made from the banana stem with its content. Then, the raft shoved to the sea. The fish community meant this process as dedication to the sea security. This last process of ceremony done carefully because of there is often trance to attendee if a mistaken came in the process.

The occurring of ritual ceremony above, generally started from boss *'Punggawa'* home then finish in the beach. This ceremony also involves the members of *'punggawa'* groups. The meaning of this ceremony is about hopefulness on safety in sailing and successful to work in catching fishes.

Safety ritual ceremony

Boat or Ship securing ritual ceremony often occurred when the fisher use their boat/ship for the first time. This ritual ceremony prevailed also for

the old boat or ship that have been renovated. This ritual ritual ceremony resembled to ritual of release of boat or ship ceremony.

According to the belief of fisher community, when a boat or ship has used in the sea then it improved by them, so they believe that there is a ghost live in the ship and will run out. Based on that belief, they must do a ritual ceremony to call back the ghost in securing the boat/ship.

About the 'securing ritual ceremony', the fisher community celebrated once a year for every boat or ship. If there is a boat or ship has used and in damaged condition until docking, so as the boat will improve. After the boat improve, there will be a ritual ceremony again before the boat brought to the sea. In this situation, there are two ritual ceremonies at the same time, namely; '*Upacara Selamatan*' or Boat or Ship securing ritual ceremony and '*Upacara Pelepasan*' or Boat or Ship deliverance ritual ceremony. Both ritual ceremonies have orientation and meaning itself.

Viewing the ritual process above, this means that the ceremony procedure involving place and space aspect related to cultural heritage especially myth that exist there for a long time by the ancestor. In that context, there indicate a syncretic of value between value of traditional custom ritual of fisher community and value of religious ceremony that comes from Islamic teaching *al-qur'an* and *Hadits*. This shown by praying *mantera* in a ritual ceremony by starting to say *"Bismillahirrahmanirrahim"* and followed by the local language mantera of Bugis and Makassar. The end of praying is finis by saying *"Kunfayakun"*. In every ritual ceremony, there is a special thing as a leader who called *'Daeng Imang'* as a priest.

The occurring of fisher custom ceremony is a kind of honor and glory to their ancestor. They dedicated the ceremony in order they got protections of soul's harassment and get security and wellbeing.

The fisher community in the southern coastal of South Sulawesi province generally believe in Islam fanatically. Viewing their behavior, attitude, and mind, they influenced extremely by animistic belief. The conditions seems from their belief to the supra natural power exist in the sea and beach. They also sacred them by many kinds of fisher ritual ceremony. The ritual ceremony also tend to domesticate, to glorify, and to persuade the soul in the supra natural world that can bother their fisher activities (Arifin 2014).

The worship and domestication to supra natural powers in the sea and coastal, occurred by giving offering, chicken and goat slaughtering as well as buffalo. After that, there are some prays and mantras according Islamic

teaching alqur'an dan Hadist. The values sourced from immanently belief (fisher custom) and transcend belief (Islam) have been used in fisher community as power to imperishable their relation to supra natural world (Arifin 2014).

For the groups of fisher in this area, the supra natural power appreciated as a power unreached by human mind (ultimate reality), therefore they need worship, tamed and domestication through ceremony as media. Behind that all, they are expected it to create a relationship adjustment or persuasive relationship to the natural marine environment (Arifin 2014).

Collaboration between fisher community with university
Positioning of university

The complexity problems of society demand the responsibility of university as the most legal institution to solve it scientifically. University is part of society, therefore the duty of it is viewing the dynamic of society. University did not decide the policy or execution problems, but it contributes in problem solving.

Regarding to description above, there are some perspective from educational expert, such as; Astin (Nurkhoiri 2012), said that the high education has substantially in resulting knowledge and sciences, technology and art. Moreover, it produce graduates relevantly to the demand of development. This addressed by Fasli Jalal (Nurkhoiri 2012), that research is one of the three pillars in the university (education, research, and community service) naturally has important role in the global era.

There are also some research function in the university stated by Suyanto, such as; establishing the academic culture, solving the human problems, renewal the lecturer's knowledge, empowering the learning method professionally (Nurkhoiri 2012).

Bambang Soehendro (Nurkhoiri 2012) also state that research in the university tend to; getting the new knowledge, resulting researcher, updating knowledge and capability in science and technology in order the university may compile, divert, spread and implementing science and knowledge for human wellbeing.

To developing the research achievement, it needed some developing steps innovatively and supported by conducive policy. Cik Hasan Bisri (Nurkhoiri 2012) state that, there are five things related to research

development, such as; developing training research to prepare and upgrade the research potentiality, developing research regarding to science and knowledge as well as developing society, also kind of solving problem models multidisciplinary, developing the science meeting to disseminate the research results and to review and evaluate the research, develop the research publication, developing the inter-university cooperation and with the research agencies. Clark Kerr (Nurkhoiri 2012) also state that to develop research net, it needed collaboration net inter-university, entrepreneurship and government.

Dedi Supriadi (Nurkhoiri 2012) state his agreement about the benefit in cooperation between university and entrepreneurship, namely; the cooperation as a media for the lecturer and student to know the entrepreneurship and industry to examine the theory in practicing. The cooperation opens chance to be research-based university, the cooperation shown the institution achievement of the university, lecturer and its institution may get income.

PRA as strategy to develop awareness

Participatory Rural Appraisal means researching the village situation in participating aspect. PRA is always in progress, so Chambers (1996) define this as a collecting method and approaching driven society to participate in developing and analyze their knowledge of life and their selves, so that they may plan action.

The principles of PRA according to Chambers (1996) are related to develop the local knowledge with indicators: learning each other and respect the diversity. Experiences and knowledge of local people and outsider may complementary each other in the same value as long as people fixing the choice. Triangulation principle in developing available knowledge and science by check and recheck. The strategy is diversification in outsider perspective (science and experiences diversification), diversification in local perspective (background, social status, sex perspective), and various of learning method. Optimizing the results in arrange the local knowledge.

Discussion

The university has status and function in developing society. As owned by society, the university must contribute and take side of society by social

change effort. The effort can erase the inequality, injustice, poverty and a marginal position society (Arkanuddin 2009).

For collaborating to society, the university research must be part of social transformation and social movement. Without it, the university will reach its aim, or only just retainer of liberal culture and economical market. The contribution to social transformation could be reach by implementing research method that taking side and integrating to social change dynamic. One of strategy to change the comfort research in the university is implementing the action research.

In the Thomas Gilmore, et.al., (1986) perspectives, action research oriented to two things, namely: as an emphasize to problems facing by fisher community as well as answering the aim of science. Therefore, action research collaborate research commitment in developing change.
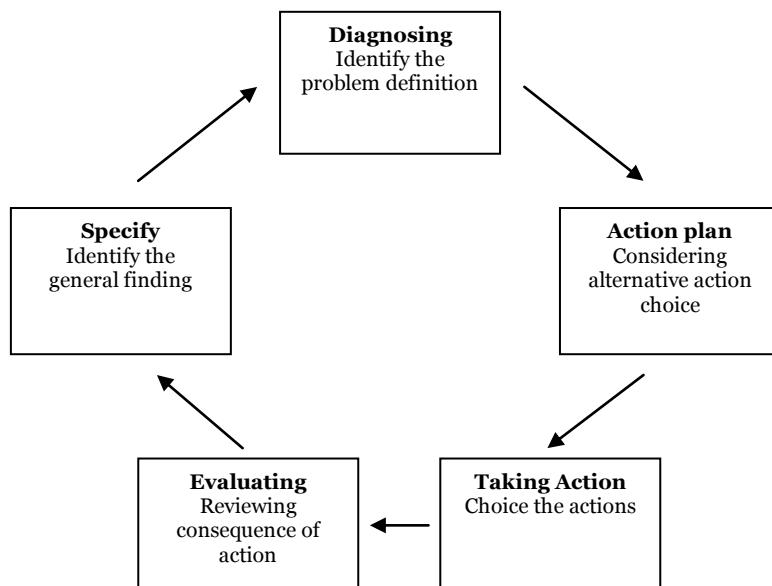

Figure 2: Action research model (Susman 1993)

Based on the figure above, research action is an related process each other. Starting from diagnosis, action plan, doing action, evaluating and identify, then diagnosis process occur sustainable until the process get results.

In the research action, the researcher and the object form a collaboration complementary in making change. Research and action plan as requirement done in early study. Student has many basic theory, concept, and capabilities integrating to society. Therefore, students prepared their

selves in understanding problems, planning action, evaluating and noting the sustainable action research (Arkanuddin 2009).

Conclusion

In the fishermen community especially the middle level turn down has complexity problem as caused of their underdevelopment. Their strong social structure, a long conflict, deterministic cultures are the grand theme inside of them.

Various approached implemented to solve the problems and most of them are not success yet. Among the implemented approached is based on the local people knowledge that called 'participatory rural appraisal'.

By using the participatory rural appraisal, university can plan things such as; Developing collaboration groups of fisher community, Constructing learning action for fisher community to raising their social awareness, Establishing a strategic policy for better life changing, Setting the fisher community to develop basic science relevantly to their need in respond to the dynamic changing by using the local resources. []

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Pendampingan Sertifikasi Tanah Wakaf di Kecamatan Sampang

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Abstract: Peoples donating their property such as land or buildings due solely perpetual charity themselves and their families to invest hereafter. However, in a series of problems that hinders reaping the process land donated on process of certification, including in the areas of administration and finance. The purpose of this study is to identify and explain the urgency, the problems and alternative solutions regarding the certification of waqf land in the District of Sampang. The method used in this research is qualitative type of phenomenological research. Data obtained from interviews and observations. Further data analysis was performed with data reduction, display or presentation of data, and the stage of conclusion. Informants in Sampang District of the research community consisting of 20 Wakif. The results of the research showed, first, that, People donating their property because of the sheer Amal Jariyah self and family. Land / building registered waqf land certificate so that in the future no claims of heirs. Second, the well-known phenomenon and problems in waqf, that upon the transfer of land endowments by wakif to Nadir without the consent of the prospective heirs wakif. In addition, there are different versions in the community about the service, frequency of administration, and the nominal cost of the endowments and non waqf land in BPN. Thirdly, the alternative solution, that submission is not enough wealth wakafnya through verbal / word, cultivated agreement / MoU. The measures that are most relevant when it settles file / long PPAIW and BPN is following up the roots of the problem to PPAIW and BPN.

Keyword: Certification, land reform, waqf.

Pendahuluan

Tanah sebagai karunia Tuhan Yang Maha Esa mempunyai hubungan yang abadi dengan manusia. Hampir semua kegiatan manusia selalu berhubungan dengan tanah. Seraya ada ungkapan, manusia berasal dari

tanah dan akan kembali pada tanah pula. Masyhur orang mengatakan Mula dan paripurna manusia itu sendiri.

Dengan bertambahnya manusia secara kuantitas/jumlah dan diikuti berkembangnya kegiatan manusia kebutuhan akan tanah yang semakin meningkat, dinamis dan progresif. Sedangkan luas tanah yang relatif statis dan tetap, maka dalam upaya pemenuhan kebutuhan akan tanah tersebut, tidak jarang dijumpai pencaplokan, perampasan dan persaingan, bahkan mengarah kepada sengketa konflik dan perkara fisik yang berakhir pada pertumpahan darah.[1]

Masalah pertanahan saat ini berkembang menjadi masalah lintas sektoral dan multidimensi kalau pada masa lalu masalah pertanahan hanya masalah pertanian dan agraria saja, namun pada saat ini berkembang menjadi masalah berdimensi sosial, budaya, ekonomi, pertahanan dan keamanan.

Tanah mempunyai fungsi yang sangat penting dalam kehidupan sosial, baik sebagai tempat tinggal, kegiatan usaha, maupun sebagai tempat kegiatan pendidikan, peribadatan dan lain-lain. Fungsi tanah untuk kegiatan-kegiatan seperti tersebut di atas selain dapat diperoleh dengan cara jual beli, tukar-menukar, sewa menyewa, hibah, warisan, dapat juga dengan cara wakaf.

Wakaf yang disyariatkan dalam agama Islam mempunyai dua dimensi sekaligus, yaitu dimensi agama dan dimensi sosial. Dimensi agama, wakaf merupakan anjuran dalam agama Islam yang perlu dipraktekkan dalam kehidupan masyarakat, sehingga mereka yang memberi wakaf (*waqi>f*) menyerahkan sebagian tanahnya untuk investasi ukhrawi, jihad dengan harta untuk mendapat pahala dari Allah SWT. Pada dimensi sosial, dalam kegiatan wakaf terdapat nilai tenggang rasa, cerminan masyarakat yang ramah, dermawan, komunikatif, baik hati, dan memiliki solidaritas yang tinggi pada sesama.

Wakaf tanah merupakan salah satu ibadah sosial didalam Islam yang memiliki relevansi dengan keagrariaan, meliputi bumi, air dan yang terkandung didalamnya. Bahwa bumi merupakan karunia Tuhan Yang Maha Esa yang mempunyai fungsi sosial, yang akan mendatangkan manfaat dan *mashlahat* bagi kepentingan umum, maka masalah tanah wakaf dan

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[1] Fenomena sengketa tanah yang berakhir dengan pertumpahan darah (Bahasa Madura adalah "Carok Massal" pernah terjadi di Desa Bujur Tengah Kecamatan Batu Marmar Kabupaten Pamekasan Pada Bulan Agustus Tahun 2006).

perwakafan tanah didudukkan secara khusus, dan keberadaannya diakui dan dilindungi oleh Negara.[2] Oleh karena itu, selain terikat dengan aturan hukum islam, maka tanah juga terikat dengan aturan-aturan hukum Badan Pertanahan Nasional.

Antusias masyarakat terhadap pelaksanaan wakaf telah menarik perhatian Pemerintah untuk mengatur pengelolaan wakaf, sebagai salah satu sektor untuk membangun solidaritas sosial dan ekonomi masyarakat. Pengaturan tentang wakaf dalam Perundang-undangan telah dilakukan di Indonesia sejak jaman penjajahan hingga saat ini. Dalam perkembangannya wakaf dengan objek tanah semakin mendapat pengukuhan dan dilindungi oleh Undang-undang di Indonesia. Hal ini dapat ditandai dengan pembaharuan Hukum Agraria yang sesuai dengan alam kemerdekaan Indonesia, sebagaimana terlihat di dalam Pasal 49 ayat (3) UU No. 5 Tahun 1960 tentang Peraturan Dasar Pokok-pokok Agraria (UUPA) yang menyatakan: "Perwakafan tanah milik dilindungi dan diatur dengan Peraturan Pemerintah".[3]

Dari 14 Kecamatan di Kabupaten Sampang, secara umum memiliki problem yang sama, yaitu *pertama*, minimnya tanah wakaf yang belum di terbitkan Akta Ikrar Wakaf (AIW) ke PPAIW KUA Kecamatan. *kedua*, Minimnya tanah wakaf yang masih belum memiliki legalitas formal yang bertuliskan "Sertifikat Tanah Wakaf" dari Kantor Badan Pertanahan Nasional. Berdasarkan data yang penulis peroleh dari Kantor Kementerian Agama (Kemenag) Kabupaten Sampang, dapat diketahui bahwa jumlah tanah wakaf yang ada di Kota Sampang, sampai dengan tahun 2014 terdapat 134 lokasi. Tanah wakaf yang mempunyai Akta Ikrar Wakaf dan sudah terdaftar di BPN (Badan Pertanahan Nasional) berjumlah 20 lokasi (15%), sedangkan yang belum terdaftar, berjumlah 114 lokasi (80%), dan sisanya masih dalam proses pendaftaran (5%).[4]

Tujuan penelitian ini Tujuan penelitian ini agar peneliti *pertama*, mendeskripsikan kontribusi sertifikasi tanah wakaf. *Kedua*, mendeskripsikan

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[2] Undang-Undang No. 5 Tahun 1960 Tentang Ketentuan Dasar Pokok-Pokok Agraria, Pasal 1 Ayat (2) dan Pasal 6

[3] Zulfirman, *Wakaf Dalam Perundang-Undangan di Indonesia*, Makalah Seminar Internasional Wakaf Sebagai Badan Hukum Privat, Diselenggarakan di Medan tanggal 6-7 Januari 2003 hal 5.

[4] Publikasi Direktorat Pemberdayaan Wakaf Kementerian Agama RI tertanggal 14 Maret 2014.

Problematika Sertifikasi Tanah Wakaf di Kecamatan Sampang. *Ketiga*, mendeskripsikan Solusi Alternatif Sertifikasi Tanah Wakaf di Kecamatan Sampang.

Kegunaan penelitian ini agar menjadi bahan acuan teoritis dan praktis dalam pelestarian sertifikasi tanah wakaf, diantaranya *pertama*, dapat melindungi tanah wakaf yang ada di Kecamatan Sampang dengan baik sehingga bisa dinikmati hasilnya oleh masyarakat. *Kedua*, Memelihara dan mengamankan aset tanah wakaf supaya tidak timbul kekacauan di kemudian hari, karena telah memiliki kepastian hukum. *Ketiga*, Terciptanya kesadaran masyarakat akan pentingnya wakaf, Akta Ikrar Wakaf (AIW) dan sertifikat tanah wakaf. *Keempat*, Optimalisasi peran dan fungsi Pejabat Pembuat Akta Ikrar Wakaf (PPAIW) Kantor Urusan Agama (KUA) Kecamatan Sampang serta Badan Pertanahan Nasional (BPN) Kabupaten Sampang.

Metode Penelitian

Pendekatan dalam penelitian ini adalah kualitatif *(qualitative approach)* dengan jenis penelitian fenomenologis yang secara komprehensif mengungkap dan memformulasikan data lapangan dalam bentuk narasi verbal yang utuh dan mendeskripsikan realitas aslinya yang selanjutnya data tersebut dianalisis. Penelitian ini menggunakan paradigma definisi sosial, yaitu menekankan pada kenyataan sosial yang yang didasarkan definisi subjektif dan penilaiannya. Prinsip dasar dari paradigma sosial adalah: *pertama,* individu menyikapi sesuatu atau apa saja yang terjadi dilingkungannya berdasarkan makna dari objek tersebut. *Kedua*, makna tersebut diberikan berdasarkan interaksi sosial yang dijalin dengan individu yang lain. *Ketiga*, makna tersebut difahami dan dimodifikasi oleh individu melalui interpretasi yang berkaitan dengan hal-hal yang dijumpainya,[5] dengan teori fenomenologis.

Dalam penelitian ini, peneliti menggunakan pendekatan kualitatif, pendekatan dengan penelitian kualitatif adalah penelitian yang dimaksudkan untuk memahami fenomena tentang apa yang dialami oleh subjek penelitian, misalnya perilaku, persepsi, motivasi, tindakan dan lain-lain, secara holistik dan dengan cara deskripsi dalam bentuk kata-kata dan bahasa, pada suatu konteks khusus yang alamiah dan dengan memanfaatkan berbagai metode

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[5] Imam Suprayogo dan Tobroni, *Metodologi Penelitian Sosial Agama,* (Bandung: Remaja Rosdakarya, 2001), hlm. 100.

alamiah.[6] Adapun jenis penelitiannya jika dilihat dari tujuannya, jenis penelitian ini dapat dikatagorikan sebagai *develepmental researech* [7] karena bermaksud melakukan studi deskriptif tentang Sertifikasi tanah wakaf di Kecamatan Sampang.

Kemudian jika dilihat dari sifatnya, maka penelitian ini termasuk studi kasus. Di antara ciri-ciri studi kasus ini adalah: *Pertama,* sasaran penelitiannya dapat berupa manusia, peristiwa, latar dan dokumen. *Kedua,* sasaran-sasaran tersebut ditelaah secara mendalam sebagai suatu totalitas sesuai dengan latar atau konteksnya masing-masing.[8]

Kehadiran peneliti di lapangan merupakan salah satu langkah penting dalam penelitian kualitatif, sebagaimana sifat penelitian tersebut kehadiran peneliti ini penting dalam upaya memperoleh seperangkat data atau informasi yang dibutuhkan sesuai dengan tujuan yang diinginkan. Penelitian kualitatif pada dasarnya memberikan pressure pada keaktifan peneliti di lapangan untuk mendapatkan data yang objektif dan akurat, sehingga kehadiran peneliti dalam penelitian ini mutlak diperlukan untuk memperoleh data yang objektif dan akurat serta informasi yang dibutuhkan, maka peneliti harus terlibat langsung dalam proses penelitian agar sesuai dengan tujuan yang ingin dicapai peneliti.

Sumber data menurut Bogdan dan Biklen sebagaimana dikutip oleh Moleong bahwa prosedur penelitian kualitatif ini menghasilkan data deskriptif, yaitu kata-kata orang itu sendiri baik tertulis atau diucapkan dan perilaku yang dapat diamati. Pendapat senada juga dikemukakan oleh Lofland bahwa sumber data utama dalam penelitian kualitatif ialah kata-kata dan tindakan, selebihnya adalah data tambahan seperti dokumen dan lain-lain. Berkaitan dengan hal itu pada bagian ini jenis datanya dibagi ke dalam kata-kata dan tindakan, sumber data tertulis.[9]

Dalam penelitian ini jenis datanya adalah pernyataan-pernyataan yang disampaikan oleh subjek peneliti sesuai dengan seperangkat pertanyaan yang dikemukakan dalam penelitian ini. Juga dokumentasi yang bersifat sebagai

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[6] Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosda Karya, 2006),6.

[7] Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktis* (Jakarta: Rineka Cipta, 2002),6.

[8] Imron Arifin. Ed, *Penelitian Kualitatif Dalam Ilmu-Ilmu Sosial dan Keagamaan* (Malang: Kalimasahada Press, 1996),57.

[9] Moleong, *Metodologi Penelitian Kualitatif*…..157

penguat/pembukti dari data yang diperoleh berdasarkan pernyataan subjek penelitian tersebut.

No	Nama	Alamat/delegasi
1	Suroso	Jl. Kramat No. 99 Sampang
2	Siti Aminah	Jl. H. Abdullah Sampang
3	Amsadin	Desa Baruh Sampang
4	Hosnan	Desa Baruh Sampang
5	Siti Rodiyah	Desa Taman Sareh Sampang
6	Moh Said	Jl. Kramat Gg. II Sampang
7	Ismail	Pulau Mandangin Sampang
8	H. Zainuddin	Jl. Rajawali Gg. I Sampang
9	Moh. Ghufron	Yayasan Tanwirul Islam II Smpg
10	H. Suudi	Jl. Barisan Indah Sampang
11	Moh Tahsin	Jl. H. Agus Salim/ TPA Sampang
12	Moh Halimi	Jl. H. Agus Salim Sampang
13	Moh Masyhudi	Jl. H. Agus Salim Sampang
14	Imam Syafi'ih	Desa Gunung Maddah Sampang
15	Mukit	Desa Gunung Maddah Sampang
16	Badrus Sholeh	Desa Gunung Maddah Sampang
17	H. Hadrawi	Desa Banyumas Sampang
18	Sohibul Anwar	Desa Karang Dalem Sampang
19	KH. Fauzan	Desa Gunung Maddah Sampang
20	Hilal	SDI Nurul Jadid Sampang

Teknik pengumpulan data yang digunakan dalam penelitian ini ialah dilakukan pada *Natural Setting* (kondisi yang alamiah), sumber data primer, dan teknik pengumpulan data lebih banyak pada observasi berperan serta, wawancara mendalam dan analisis dokumentasi.[10]

Pengamatan digunakan dengan alasan untuk mengoptimalkan kemampuan peneliti dari segi motif, kepercayaan, perhatian, perilaku tak sadar, dan kebiasaan. Jenis observasi (pengamatan) yang peneliti pilih

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[10] Sugiono, *Metode Penelitian Pendidikan* ....309.

adalah observasi tidak berperan serta artinya peneliti sebagai pengamat penuh sebab peneliti tidak berhak untuk masuk dalam wilayah pribadi subjek. Wawancara adalah percakapan dengan maksud tertentu. Percakapan itu dilakukan oleh kedua belah pihak yaitu pewawancara yang mengajukan pertanyaan dan yang diwawancarai (terwawancarai) yang memberikan jawaban atas pertanyaan itu. Maksud mengadakan wawancara seperti ini ditegaskan oleh Lincoln dan Guba yang dikutip oleh Moleong antara lain: mengkonstruksi mengenai orang, kejadian, kegiatan, organisasi, perasaan, motivasi, tuntutan, kepedulian dan lain-lain.[11]

Jenis wawancara yang dipergunakan dalam penelitian ini adalah wawancara terbuka baik terstruktur maupun tak terstruktur. Wawancara terstruktur, yaitu wawancara dimana pertanyaan-pertanyaan tersebut disusun secara ketat oleh peneliti untuk memperoleh jawaban dari hipotesisnya. Wawancara tak terstruktur, yaitu peneliti maksudkan untuk memperoleh informasi-informasi yang tidak baku seperti adanya pengecualian, penyimpangan dan penafsiran yang tidak lazim dalam wawancara terstruktur di atas.

Metode analisis data merupakan upaya mencari dan mendata secara sistematis catatan hasil observasi, wawancara dan lainnya, untuk meningkatkan pemahaman peneliti tentang kasus yang diteliti dan menyajikannya sebagai temuan bagi orang lain.[12]

Adapun langkah-langkah yang ditempuh dalam analisis data selama pengumpulan data, yaitu: *pertama*, Cheking, data yang berasal dari transkrip wawancara, observasi dan dokumentasi di cek atau diperiksa kembali dengan maksud untuk mengetahui tingkat kelengkapan data atau informasi yang diperlukan. *Kedua*, Organizing. Setelah mengadakan pengecekan data, maka selanjutnya pengorganisasian data. Pengorganisasian data dilakukan dengan memilah-milah atau mengklasifikasikan data sesuai dengan arah fokus penelitian. Pengklasifikasian data ini peneliti pisah dalam lembar data tersendiri untuk memudahkan penelitian dalam menyusun data dalam rangka menganalisis data. Dalam penelitian kualitatif ini, analisis data dilakukan baik bersamaan dengan pengumpulan data ataupun sesudahnya, dimana pekerjaan pengumpulan data dalam penelitian kualitatif harus

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[11] Ibid., hlm, 186

[12] Noeng Muhadjir, *Metodologi Penelitian Kualitatif* (Yogyakarta: Reka Serasin, 2000), hlm. 142.

diikuti dengan pekerjaan menuliskan, mengedit, mengklasifikasi, mereduksi dan menyajikan data.[13]

Hasil Penelitian dan Pembahasan

Menurut pengertian bahasa pengertian wakaf berasal dari kata bahasa Arab *"Waqofa Yaqifu Waqfan"*, yang berarti ragu-ragu, berhenti, memperlihatkan, memperhatikan, meletakan mengatakan menahan dan tetap berdiri. Kata *"al-waqf"* adalah bentuk masdar dari ungkapan *"wafu al-syai"* berarti menahan sesuatu.[14]

Wakaf menurut istilah *syara'* adalah menahan harta yang mungkin diambil manfaatnya tanpa menghabiskan atau merusakkan bendanya (*ain*-nya) dan digunakan untuk kebaikan.[15]

Para pakar Hukum Islam berbeda pendapat dalam memberi definisi wakaf secara istilah (hukum). Mereka mendefinisikan wakaf dengan definisi yang beragam, sesuai dengan paham madzhab yang mereka ikuti, mereka juga berbeda pendapat persepsi di dalam menafsirkan wakaf di tempat mereka berada. Al-Nawawi yang bermadzhab Syafi'i mengemukakan bahwa wakaf adalah menahan harta benda yang dimiliki dan menyalurkan manfaatnya dengan tetap menjaga pokok barang dan keabadiannya yang berasal dari para dermawan atau pihak umum selin dari harta maksiat, semata-mata karena ingin mendekatkan diri kepada Allah SWT.[16]

Praktek pelaksanaan wakaf yang di anjurkan oleh Nabi yang dicontohkan oleh Umar Bin Khattab dan diikuti oleh beberapa sahabat Nabi yang lain sangat menekankan pentingnya menahan eksististensi benda wakaf, dan di perintahkan untuk menyedekahkan hasil dari pengelolaan benda tersebut. Pemahaman yang mudah dicerna dari maksud nabi adalah bahwa subtansi ajaran wakaf itu tidak semata-mata terletak pada

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[13] Arifin, *Penelitian Kualitatif,* 84

[14] Chairuman Pasaribu Suhrawardi K.Lubis, *Hukum Perjanjian Dalam Islam*, (Jakarta: Sinar Grafika, 1996), hlm. 104.

[15] H. Adijani Al-Alabij, *Perwakafan Tanah di Indonesia – Dalam Teori dan Praktek*, (Jakarta: PT. Raja Grafindo Persada, 2002), hlm. 25

[16] Abdul Ghofur Anshori, *Hukum dan Praktik Perwakafan di Indonesia*, (Yogyakarta: Pilar Media, 2005), hlm. 8

pemeliharaan benda wakaf, tapi yang jauh lebih penting adalah nilai manfaat dari benda tersebut untuk kepentingan kebijakan umum.[17]

Prosedur Sertifikasi Harta Benda Wakaf Tak Bergerak, Sesuai dengan Pasal 16 ayat (2) benda tak bergerak yang dapat di wakafkan adalah sebagai berikut:[18] 1) Hak atas tanah sesuai dengan ketentuan perundang-undangan yang berlaku baik yang sudah maupun belum terdaftar; 2) Bangunan atau bagian bangunan yang berdiri di atas tanah; 3) Tanaman dan benda lain yang berkaitan dengan tanah; 4) Hak milik atas satuan rumah susun sesuai dengan peraturan perundangundangan yang berlaku; 5) Benda tidak bergerak lain sesuai dengan ketentuan syariah dan peraturan perundang-undangan yang berlaku.

Tata cara pembuatan Akta Ikrar Wakaf (AIW) dan pendaftarannya adalah sebagai berikut:[19] Adapun Persyaratan pembuatan Akta Ikrar Wakaf antara lain: 1) Sertifikat Hak Atas Tanah; 2) Surat keterangan Kepala Desa/ Lurah yang diketahui Camat bahwa tanah tersebut tidak dalam sengketa; 3) SKPT dari Kantor Pertanahan Kabupaten/ Kotamadya setempat; 4) Harus ada calon wakif yang berkeinginan mewakafkan tanah miliknya; 5) Harus ada Nadzir perorangan WNI dan atau Badan Hukum Indonesia.

Adapun Proses Pembuatan Akta Ikrar Wakaf:[20] Calon wakif harus datang di hadapan Pejabat Pembuat Akta Ikrar Wakaf (PPAIW) dengan membawa Sertifikat Hak Atas Tanah serta surat lainnya. 1) Meneliti kehendak calon wakif dan tanah yang hendak diwakafkan; 2) Meneliti para nadzir dengan menggunakan W.5 / W.5a. 3) Meneliti para saksi Ikrar Wakaf; 4) Menyaksikan pelaksanaan Ikrar Wakaf; 5) Calon wakif mengikrarkan wakaf dengan lisan, jelas, dan tegas kepada nadzir di hadapan PPAIW dengan para saksi, kemudian dituangkan dengan bentuk tertulis menurut formulir W.1; 6) Meneliti identitas calon wakif (KTP, KK, Surat Nikah, Paspor dll); 7) Meneliti identitas Nadzir. 8) Calon wakif yang tidak datang di hadapan PPAIW dapat memberikan kuasa tertulis secara matreatik di hadapan notaris dan/di hadapan Kepala Kantor Kemenag Kabupaten/

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[17] Nasarudin Umar, *Paradigma Baru Wakaf di Indonesia,* (Jakarta: Direktorat Jendral Bimbingan Masyarakat Islam, 2007), Hlm, 57.

[18] Direktorat Jenderal Bimbingan Masyarakat Islam, *Undang-undang Nomor 41 Tahun 2004 Tentang Wakaf*, (Jakarta: Departemen Agama, 2011), Hlm, 11.

[19] Farid Wadjdy dan Mursyid, *Wakaf & Kesejahteraan Ummat*, (Yogyakarta: Pustaka Pelajar, 2007), Hlm, 140.

[20] Ibid, Hlm, 141.

Kotamadya dan dibacakan kepada nadzir dihadapan PPAIW dan para saksi; 9) PPAIW membuat AIW rangkap 3 (tiga) menurut bentuk formulir W.2 dan salinannya rangkap 4 (empat) menurut bentuk formulir W.2a.

Pendaftaran dan pencatatan Akta Ikrar Wakaf: PPAIW atas nama nadzir dan/ nadzir sendiri berkewajiban untuk mengajukan permohonan pendaftaran pada Kantor Pertanahan kabupaten/kotamadya setempat dengan menyerahkan: 1) Sertifikat tanah yang bersangkutan; 2) Akta Ikrar Wakaf; 3) Surat pengesahan dari KUA mengenai nadzir yang bersangkutan; 4) Kepala Kantor Pertanahan Kabupaten/ Kotamadya setempat; 5) Mencantumkan kata-kata "wakaf" dengan huruf besar di belakang nomor hak milik tanah yang bersangkutan pada buku tanah dan sertifikatnya. 6) Mencantumkan kata-kata "diwakafkan untuk... berdasarkan AIW PPAIW" 7) Mencantumkan kata nadzir, nama nadzir disertai kedudukannya pada buku tanah dan sertifikatnya.

Kabupaten Sampang memiliki 14 Kecamatan, adapun data tanah wakaf berdasar pada publikasi Direktorat Pemberdayaan Wakaf Kementerian Agama RI tertanggal 14 Maret 2014 adalah sebagai berikut.

Table 2. Jumlah Tanah Wakaf Kabupaten Sampang Madura Jawa Timur

No	KUA	Jml	Luas [Ha]	Sudah Sertifikat		Belum Sertifikat	
				Jml	Luas [Ha]	Jml	Luas [Ha]
1.	Sampang	4	0,16	0	0,00	4	0,16
2.	Camplong	23	0,84	0	0,00	23	0,84
3.	Omben	35	15,05	1	1,01	34	14,04
4.	Torjun	37	3,46	18	1,06	19	2,41
5.	Jrengik	0	0,00	0	0,00	0	0,00
6.	Sreseh	19	17,58	0	0,00	19	17,58
7.	Kedungdung	0	0,00	0	0,00	0	0,00
8.	Tambelangan	10	1,63	0	0,00	10	1,63
9.	Robatal	6	0,22	1	0,03	5	0,19
10.	Ketapang	0	0,00	0	0,00	0	0,00
11.	Banyuates	0	0,00	0	0,00	0	0,00
12.	Sokobanah	0	0,00	0	0,00	0	0,00
13.	Pangarengan	0	0,00	0	0,00	0	0,00
14.	Karang Penang	0	0,00	0	0,00	0	0,00
Jumlah		**134**	**38,95**	**20**	**2,10**	**114**	**36,85**

Kontribusi sertifikasi tanah wakaf dalam tinjauan Islam, Sebagaimana di amanatkan dalam pembukaan UUD Negara Republik Indonesia tahun 1945 antara lain adalah memajukan kesejahteraan umum. Untuk mencapai tujuan tersbut kita perlu menggali dan mengembangkan potensi yang terdapat dalam pranata keagamaan yang memiliki manfaat ekonomis. Salah satu langkah strategis untuk meningkatkan kesejahteraan umum, perlu meningkatkan peran wakaf sebagai pranata keagamaan yang tidak hanya bertujuan menyediakan berbagai sarana ibadah dan sosial tetapi juga memiliki ekonomi yang berpotensi antara lain untuk memajukan kesejahteraan umum sehingga perlu dikembangkan pemanfaatannya sesuai dengan prinsip syariah.

Praktek pelaksanaan wakaf yang di anjurkan oleh Nabi yang dicontohkan oleh Umar Bin Khattab dan diikuti oleh beberapa sahabat Nabi yang lain sangat menekankan pentingnya menahan eksististensi benda wakaf, dan di perintahkan untuk menyedekahkan hasil dari pengelolaan benda tersebut. Pemahaman yang mudah dicerna dari maksud nabi adalah bahwa subtansi ajaran wakaf itu tidak semata-mata terletak pada pemeliharaan benda wakaf, tapi yang jauh lebih penting adalah nilai manfaat dari benda tersebut untuk kepentingan kebijakan umum.

Sebagaimana Firman Allah:

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ فِى سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتْ سَبْعَ سَنَابِلَ فِى كُلِّ سُنۢبُلَةٍ مِّا۟ئَةُ حَبَّةٍ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُ ۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٢٦١﴾ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ فِى سَبِيلِ ٱللَّهِ ثُمَّ لَا يُتْبِعُونَ مَآ أَنفَقُوا۟ مَنًّا وَلَآ أَذًى ۙ لَّهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾

Perumpamaan (nafkah yang dikeluarkan oleh) orang-orang yang menafkahkan hartanya di jalan Allah adalah serupa dengan sebutir benih yang menumbuhkan tujuh bulir, pada tiap-tiap bulir seratus biji. Allah melipat gandakan (ganjaran) bagi siapa yang Dia kehendaki. dan Allah Maha Luas (karunia-Nya) lagi Maha mengetahui. orang-orang yang menafkahkan hartanya di jalan Allah, kemudian mereka tidak mengiringi apa yang dinafkahkannya itu dengan menyebut-nyebut pemberiannya dan dengan tidak menyakiti (perasaan si penerima), mereka memperoleh pahala di sisi Tuhan mereka. tidak ada kekhawatiran terhadap mereka dan tidak (pula) mereka bersedih hati.

لَن تَنَالُواْ ٱلْبِرَّ حَتَّىٰ تُنفِقُواْ مِمَّا تُحِبُّونَ ۚ وَمَا تُنفِقُواْ مِن شَىْءٍ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ ۝

Kamu sekali-kali tidak sampai kepada kebajikan (yang sempurna), sebelum kamu menafkahkan sehahagian harta yang kamu cintai. dan apa saja yang kamu nafkahkan Maka Sesungguhnya Allah mengetahuinya.

Kontribusi sertifikasi tanah wakaf dalam tinjauan Islam, sebagaimana responden Ach. Badrus Salam[21] menuturkan: Alasan tanah/bangunan di wakafkan Karena semata-mata Amal Jariyah diri dan keluarga, tanah/bangunan di daftarkan Akta Ikrar Wakaf (AIW) Untuk mendapatkan pahala dan untuk memenuhi wasiat orang tua. Tanah/bangunan di daftarkan sertifikat tanah wakaf Supaya tidak ada gugatan dikemudian hari dari ahli waris. Manfaat di daftarkannya AIW dan sertifikat tanah wakaf Untuk saling berbagi sesama umat muslim, dimana kegiatan proses AIW dimaksud merupakan Inisiatif pribadi, keluarga dan seruan tokoh masyarakat. adapun informasi sertifikasi tanah wakaf diperoleh Dari Undangan yang di selenggarakan oleh STAI NATA Sampang. Kesadaran ini bermula dari kalau tanah wakaf tidak di sertifikasi takut dilempar balik oleh pemilik. Luas tanah/ bangunannya yang mau di urus sertifikat wakaf ± 20x10 M^2. Adapun budaya wakaf di Madura memang sudah ada perkembangan wakaf di Madura relatif Baik dan kondusif. Yang di untungkan dalam perwakafan Semuanya baik wakif maupun nadhir dan bahkan umat Islam secara umum.

Sementara Amsadin[22] menuturkan bahwa Kontribusi sertifikasi tanah wakaf: Tanah/bangunan di wakafkan Untuk Amal Jariyah, dan di daftarkan Akta Ikrar Wakaf (AIW) sekaligus di daftarkan sertifikat tanah wakaf Agar tidak diganggu oleh keluarga lain dan tidak ada gugatan dikemudian hari, manfaat di daftarkannya AIW dan sertifikat tanah wakaf untuk Pengakuan secara hukum ada beberapa faktor yang menjadi Inisiatif, pribadi, keluarga dan seruan tokoh masyarakat, informasi sertifikasi tanah wakaf diperoleh dari kemenag kabupaten. Karena kalau tanah wakaf tidak di sertifikasi Khawatir direbut kembali oleh ahli waris Luas tanah/ bangunannya yang mau di urus sertifikat wakaf ± 500 M^2. Sebagaimana Islam menyarankan

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[21] Wawancara, 23 November 2015, Ach Badrus Salam, Nama Instansi/ lembaga Darul Ittihad Alamat Instansi/ lembaga Banyumas Sampang.

[22] Wawancara, 23 November 2015, Amsadin, Nama Instansi/ lembaga Musholla Alamat Instansi/ lembaga Dusun Kendal Desa Baruh Kecamatan Sampang

wakaf dan didukung oleh budaya wakaf di Madura perkembangan wakaf di Madura juga baik karena Kedua-duanya di untungkan dalam perwakafan, sertifikasi tanah wakaf Lebih mengoptimalkan prinsip keadilan dalam sudut pandang ekonomi.

Lebih lanjut Badrus Sholeh[23] menuturkan bahwa: Tanah/bangunan di wakafkan Untuk pengembangan dan kemajuan pendidikan, dan di daftarkan Akta Ikrar Wakaf (AIW) sekaligus di daftarkan sertifikat tanah wakaf Agar diketahui status tanahnya dan kelancaran proses peribadatan serta manfaat di daftarkannya AIW dan sertifikat tanah wakaf dapat dijadikan syarat mengajukan proposal, ada beberapa faktor yang menjadi Inisiatif, karena seruan tokoh masyarakat, informasi sertifikasi tanah wakaf diperoleh dari Kemenag Kabupaten. Karena kalau tanah wakaf tidak di sertifikasi Khawatir direbut kembali oleh ahli waris Luas tanah/ bangunannya yang mau di urus sertifikat wakaf hanya sebagian saja. Sebagaimana Islam menyarankan wakaf dan walaupun belum didukung oleh budaya wakaf di Madura, masih merupakan kebiasaan saja. Perkembangan wakaf di Madura cukup signifikan apalagi berkaitan dengan proyek pengembangan madrasah. Masyarakat umum sangat di untungkan dalam perwakafan, serta mendukung perekonomian karena ada istilah wakaf produktif.

Moh Syahid menuturkan bahwa:[24] Tanah/bangunan di wakafkan Untuk dimanfaatkan dan berhasil guna untuk kebaikan, dan di daftarkan Akta Ikrar Wakaf (AIW) sekaligus di daftarkan sertifikat tanah wakaf Agar tidak ada tuntutan dari keluarga dan kepastian hak atas tanah serta manfaat di daftarkannya AIW dan sertifikat tanah wakaf agar hak atas tanah dan bangunan lebih kuat, ada beberapa faktor yang menjadi Inisiatif, karena inisiatif masyarakat, informasi sertifikasi tanah wakaf diperoleh dari Kemenag Kabupaten. Karena kalau tanah wakaf tidak di sertifikasi hak atas tanah sangat lemah. Luas tanah/ bangunannya yang mau di urus sertifikat wakaf ± 200 M^2. Sebagaimana Islam menyarankan wakaf dan walaupun belum didukung oleh budaya wakaf di Madura, masih merupakan kebiasaan saja. Perkembangan wakaf di Madura cukup signifikan apalagi berkaitan dengan proyek pengembangan madrasah. Masyarakat umum sangat di

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[23] Wawancara, 23 November 2015, Badrus Sholeh, Instansi/ lembaga MD Nurul Hidayah dan Musholla Desa Gunung Maddah Kecamatan Sampang

[24] Wawancara, 23 November 2015, Moh Syahid, Instansi/ lembaga Yayasan Ar-Rohman Jl. Keramat 99 Sampang.

untungkan dalam perwakafan, serta mendukung perekonomian karena ada istilah wakaf produktif.

Adapun H. Zainuddin menuturkan bahwa:[25] Tanah/bangunan di wakafkan Untuk amal jariyah, dan di daftarkan Akta Ikrar Wakaf (AIW) sekaligus di daftarkan sertifikat tanah wakaf Agar tidak ada tuntutan dari keluarga dan kepastian hak atas tanah serta manfaat di daftarkannya AIW dan sertifikat tanah wakaf untuk menunjang pendidikan, hal ini menjadi inisiatif pribadi, informasi sertifikasi tanah wakaf diperoleh dari KUA Sampang. Karena kalau tanah wakaf tidak di sertifikasi khawatir ada masalah di kemudian hari. Luas tanah/ bangunannya yang mau di urus sertifikat wakaf ± 10x15 M^2. Sebagaimana Islam menyarankan wakaf dan walaupun belum didukung oleh budaya wakaf di Madura, masih merupakan kebiasaan saja. Perkembangan wakaf di Madura cukup signifikan apalagi berkaitan dengan proyek pengembangan madrasah. Wakif dan nadhir sangat di untungkan dalam perwakafan, serta mendukung perekonomian karena ada istilah wakaf produktif.

Informan lain Hosnan menuturkan bahwa;[26] Tanah/bangunan di wakafkan Untuk amal jariyah, dan di daftarkan Akta Ikrar Wakaf (AIW) sekaligus di daftarkan sertifikat tanah wakaf Agar tidak ada tuntutan dari keluarga dan kepastian hak atas tanah serta manfaat di daftarkannya AIW dan sertifikat tanah wakaf untuk kepastian hukum, hal ini menjadi inisiatif pribadi, informasi sertifikasi tanah wakaf diperoleh dari Kemenag Sampang. Karena kalau tanah wakaf tidak di sertifikasi khawatir direbut kembali oleh ahli waris. Luas tanah/ bangunannya yang mau di urus sertifikat wakaf ± 500 M^2. Sebagaimana Islam menyarankan wakaf dan walaupun belum didukung oleh budaya wakaf di Madura, masih merupakan kebiasaan saja. Perkembangan wakaf di Madura cukup signifikan apalagi berkaitan dengan proyek pengembangan madrasah. Wakif dan nadhir sangat di untungkan dalam perwakafan, serta mendukung perekonomian karena ada istilah wakaf produktif.

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[25] Wawancara, 23 November 2015, H. Zainuddin, Instansi/ lembaga Yayasan An-Najabah Jl. Rajawali No. 1 Sampang.

[26] Wawancara, 23 November 2015, Hosnan, Instansi/ lembaga Yayasan Musholla Dusun Kendal Desa baruh Kecamatan Sampang.

Lebih lanjut Imam Syafi'ih menjelaskan bahwa;[27] Tanah/bangunan di wakafkan untuk kelancaran pembangunan, dan di daftarkan Akta Ikrar Wakaf (AIW) sekaligus di daftarkan sertifikat tanah wakaf Agar tercapai keamanan dan kenyamanan serta manfaat di daftarkannya AIW dan sertifikat tanah wakaf untuk kelancaran peribadatan, hal ini menjadi inisiatif karena serun masyarakat, informasi sertifikasi tanah wakaf diperoleh dari Kemenag Sampang. Karena kalau tanah wakaf tidak di sertifikasi dimungkinkan penyalahgunaan tanah wakaf. Luas tanah/ bangunannya yang mau di urus sertifikat wakaf sebagian saja. Sebagaimana Islam menyarankan wakaf dan walaupun belum didukung oleh budaya wakaf di Madura, masih merupakan kebiasaan saja. Perkembangan wakaf di Madura cukup signifikan apalagi berkaitan dengan proyek pengembangan madrasah. Masyarakat umum sangat di untungkan dalam perwakafan, serta mendukung perekonomian karena ada istilah wakaf produktif.

Ismail menuturkan bahwa;[28] Tanah/bangunan di wakafkan bentuk amal untuk lembaga pendidikan, dan di daftarkan Akta Ikrar Wakaf (AIW) sekaligus di daftarkan sertifikat tanah wakaf Agar mempunyai bukti tertulis, bahwa ikrar wakaf kami benar dan sah adanya dan tidak ada tuntutan dari keluarga dan kepastian hak atas tanah serta manfaat di daftarkannya AIW dan sertifikat tanah wakaf Supaya terhindar dari keraguan dan antisipasi penyalahgunaan wakaf, hal ini karena seruan tokoh masyarakat, informasi sertifikasi tanah wakaf diperoleh dari Kemenag Sampang. Karena kalau tanah wakaf tidak di sertifikasi khawatir direbut kembali oleh ahli waris. Luas tanah/ bangunannya yang mau di urus sertifikat wakaf sebagian saja. Sebagaimana Islam menyarankan wakaf dan walaupun belum didukung oleh budaya wakaf di Madura, masih merupakan kebiasaan saja. Perkembangan wakaf di Madura cukup signifikan apalagi berkaitan dengan proyek pengembangan madrasah. Wakif dan nadhir sangat di untungkan dalam perwakafan, serta mendukung perekonomian karena ada istilah wakaf produktif.

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[27] Wawancara, 23 November 2015, Imam Syafi'ih, Instansi/ lembaga Yayasan Masjid Nurul Iman Desa Gunung Maddah Kecamatan Sampang.

[28] Wawancara, 23 November 2015, Ismail, Instansi/ lembaga Yayasan Pendidikan Islam Miftahul Ulum Dusun Barat Pulau Mandangin Sampang.

Lebih lanjut M. Fauzi mengutarakan bahwa;[29] Tanah/bangunan di wakafkan bentuk amal untuk lembaga pendidikan dan mengharap pahala di sisi Allah, dan di daftarkan Akta Ikrar Wakaf (AIW) sekaligus di daftarkan sertifikat tanah wakaf Agar supaya ada kejelasan antara tanah pribadi dan tanah wakaf dan tidak ada tuntutan dari keluarga dan kepastian hak atas tanah serta manfaat di daftarkannya AIW dan sertifikat tanah wakaf Supaya terhindar dari keraguan dan antisipasi masalah di kemudian hari, hal ini karena inisiatif pribadi dan keluarga, informasi sertifikasi tanah wakaf diperoleh dari Kemenag Sampang. Karena kalau tanah wakaf tidak di sertifikasi khawatir direbut kembali oleh ahli waris. Luas tanah/ bangunannya yang mau di urus sertifikat wakaf sebagian saja. Sebagaimana Islam menyarankan wakaf dan walaupun belum didukung oleh budaya wakaf di Madura, masih merupakan kebiasaan saja. Perkembangan wakaf di Madura cukup signifikan apalagi berkaitan dengan proyek pengembangan madrasah. Wakif dan nadhir sangat di untungkan dalam perwakafan, serta mendukung perekonomian karena ada istilah wakaf produktif.

Sementara Moh Ghufron menuturkan bahwa;[30] Tanah/bangunan di wakafkan Untuk amal jariyah, dan di daftarkan Akta Ikrar Wakaf (AIW) sekaligus di daftarkan sertifikat tanah wakaf wasiat dari orang tua dan kepastian hak atas tanah supaya tidak ada gugatan dikemudian hari serta manfaat di daftarkannya AIW dan sertifikat tanah wakaf untuk kepastian hukum, hal ini menjadi inisiatif pribadi, informasi sertifikasi tanah wakaf diperoleh dari Kemenag Sampang. Karena kalau tanah wakaf tidak di sertifikasi khawatir direbut kembali oleh ahli waris. Luas tanah/ bangunannya yang mau di urus sertifikat wakaf ± 560 M^2. Sebagaimana Islam menyarankan wakaf dan walaupun belum didukung oleh budaya wakaf di Madura, masih merupakan kebiasaan saja. Perkembangan wakaf di Madura cukup signifikan apalagi berkaitan dengan proyek pengembangan madrasah. Wakif dan nadhir sangat di untungkan dalam perwakafan, serta mendukung perekonomian karena ada istilah wakaf produktif.

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[29] Wawancara, 23 November 2015, M. Fauzi, Instansi/ lembaga Yayasan TPQ Darul Ulum Barisan Indah Sampang.

[30] Wawancara, 24 November 2015, Moh Ghufron Yayasan Tanwirul Ulum Islam III Desa Tanggumung Kecamatan Sampang.

Lebih lanjut Mohammad Halimi menuturkan bahwa;[31] Tanah/bangunan di wakafkan kepentingan lembaga pendidikan, dan di daftarkan Akta Ikrar Wakaf (AIW) sekaligus di daftarkan sertifikat tanah wakaf untuk kejelasan status tanah yang merupakan warisan dari sesepuh dan kepastian hak atas tanah supaya tidak ada gugatan dikemudian hari serta manfaat di daftarkannya AIW dan sertifikat tanah wakaf untuk kepastian hukum, hal ini menjadi inisiatif pribadi, informasi sertifikasi tanah wakaf diperoleh dari Kemenag Sampang. Karena kalau tanah wakaf tidak di sertifikasi khawatir direbut kembali oleh ahli waris. Luas tanah/ bangunannya yang mau di urus sertifikat wakaf ± 13x20 M^2. Sebagaimana Islam menyarankan wakaf dan walaupun belum didukung oleh budaya wakaf di Madura, masih merupakan kebiasaan saja. Perkembangan wakaf di Madura cukup signifikan apalagi berkaitan dengan proyek pengembangan madrasah. Masyarakat umum sangat di untungkan dalam perwakafan, serta mendukung perekonomian karena ada istilah wakaf produktif.

Siti Aminah berpendapat bahwa;[32] Tanah/bangunan di wakafkan kepentingan lembaga pendidikan, dan di daftarkan Akta Ikrar Wakaf (AIW) sekaligus di daftarkan sertifikat tanah wakaf untuk kejelasan status tanah yang merupakan warisan dari sesepuh dan kepastian hak atas tanah supaya tidak ada gugatan dikemudian hari serta manfaat di daftarkannya AIW dan sertifikat tanah wakaf untuk kepastian hukum, hal ini menjadi inisiatif pribadi, informasi sertifikasi tanah wakaf diperoleh dari Kemenag Sampang. Karena kalau tanah wakaf tidak di sertifikasi khawatir direbut kembali oleh ahli waris. Luas tanah/ bangunannya yang mau di urus sertifikat wakaf ± 1.000 Hektar. Sebagaimana Islam menyarankan wakaf dan walaupun belum didukung oleh budaya wakaf di Madura, masih merupakan kebiasaan saja. Perkembangan wakaf di Madura cukup signifikan apalagi berkaitan dengan proyek pengembangan madrasah. Masyarakat umum sangat di untungkan dalam perwakafan, serta mendukung perekonomian karena ada istilah wakaf produktif.

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[31] Wawancara, 24 November 2015, Mohammad Halimi Yayasan TPQ Raudlatul Muta'allimin Jl. H. Agus Salim Gg. VI Sampang

[32] Wawancara, 24 November 2015, Siti Aminah Yayasan SDI Nurul Jadid Jl. Rong Tengah Wangean Sampang

Siti Rodiyah berpendapat bahwa;[33] Tanah/bangunan di wakafkan untuk investasi akhirat, dan di daftarkan Akta Ikrar Wakaf (AIW) sekaligus di daftarkan sertifikat tanah wakaf untuk kejelasan status tanah yang merupakan warisan dari sesepuh dan kepastian hak atas tanah supaya tidak ada gugatan dikemudian hari serta manfaat di daftarkannya AIW dan sertifikat tanah wakaf untuk kepastian hukum, hal ini menjadi inisiatif pribadi, informasi sertifikasi tanah wakaf diperoleh dari Kemenag Sampang. Karena kalau tanah wakaf tidak di sertifikasi khawatir direbut kembali oleh ahli waris. Luas tanah/ bangunannya yang mau di urus sertifikat wakaf sebagian saja. Sebagaimana Islam menyarankan wakaf dan walaupun belum didukung oleh budaya wakaf di Madura, masih merupakan kebiasaan saja. Perkembangan wakaf di Madura cukup signifikan apalagi berkaitan dengan proyek pengembangan madrasah. Masyarakat umum sangat di untungkan dalam perwakafan, serta mendukung perekonomian karena ada istilah wakaf produktif.

Shohibul Anwar berpendapat bahwa;[34] Tanah/bangunan di wakafkan untuk investasi akhirat, dan di daftarkan Akta Ikrar Wakaf (AIW) sekaligus di daftarkan sertifikat tanah wakaf untuk kejelasan status tanah yang merupakan warisan dari sesepuh dan kepastian hak atas tanah supaya tidak ada gugatan dikemudian hari serta manfaat di daftarkannya AIW dan sertifikat tanah wakaf untuk kepastian hukum, hal ini menjadi inisiatif pribadi, informasi sertifikasi tanah wakaf diperoleh dari Kemenag Sampang. Karena kalau tanah wakaf tidak di sertifikasi khawatir direbut kembali oleh ahli waris. Luas tanah/ bangunannya yang mau di urus sertifikat wakaf sebagian saja. Sebagaimana Islam menyarankan wakaf dan walaupun belum didukung oleh budaya wakaf di Madura, masih merupakan kebiasaan saja. Perkembangan wakaf di Madura cukup signifikan apalagi berkaitan dengan proyek pengembangan madrasah. Masyarakat umum sangat di untungkan dalam perwakafan, serta mendukung perekonomian karena ada istilah wakaf produktif.

Analisis penulis terhadap beberapa pernyataan informan bahwa Tanah/bangunan di wakafkan untuk investasi akhirat, hal ini untuk harmonisasi kebutuhan duniawi dan ukhrawi. Kebutuhan duniawi dimaksud

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[33] Wawancara, 24 November 2015, Siti Rodiyah Yayasan SD Ma'arif Dusun Bantan Selatan Desa Taman Sareh Sampang

[34] Wawancara, 24 November 2015, Shohibul Anwar Yayasan Al-Karomah Desa Karang Dalam Sampang

terciptanya budaya berbagi dan sifat kedermawanan, sementara kebutuhan ukhrawi dimaksud masyarakat memahami ada kehidupan yang lebih abadi dan kekal sifatnya dan melekat dalam kepercayaan masyarakat, bahwa amal yang tidak terputus salah satunya adalah amal jariyah. Disamping itu, di daftarkan Akta Ikrar Wakaf (AIW) sekaligus di daftarkan sertifikat tanah wakaf untuk kejelasan status tanah yang merupakan warisan dari sesepuh dan kepastian hak atas tanah supaya tidak ada gugatan dikemudian hari serta manfaat di daftarkannya AIW dan sertifikat tanah wakaf untuk kepastian hukum, Karena kalau tanah wakaf tidak di sertifikasi khawatir direbut kembali oleh ahli waris. Hal ini mengindikasikan bahwa masyarakat mulai sadar dan taat hukum tentang status *de facto* dan *de Jure*. Bahwa kepemilikan pada salah satu elemen saja, tidak cukup. Melainkan kepemilikan yang sah merupakan kompilasi dari keduanya (*de facto* dan *de Jure*).

Problematika sertifikasi tanah wakaf di Kecamatan Sampang. Sebagaimana Ach. Badrus Salam menuturkan bahwa; [35] Status tanah/bangunan tidak ada sengketa, Tidak pernah terjadi sengketa sesama keluarga/ ahli waris pada saat penyerahan tanah wakaf oleh wakif kepada nadhir tanpa persetujuan dari calon ahli waris wakif, ketika wakif meninggal dunia, Tidak ada ahli waris yang meminta tanah orang tuanya dikembalikan, dan ketika wakif meninggal dunia, tidak ada ahli waris melakukan gugatan jalur hukum. Kami belum pernah/sudah mengurus di PPAIW dan BPN. respon/tanggapan PPAIW Sangat antusias. Kami belum pernah mengurus sertifikasi tanah wakaf, karena belum terbiasa. Frkuensi lamanya di PPAIW/ KUA kecamatan sampang sekitar 2 Bulan administrasinya sekitar Rp. 2.000.000. Tidak ada pelayanan yang berbeda antara tanah wakaf dan non wakaf di BPN. Lamanya mengurus di BPN sekitar 2 bulan administrasinya sekitar Rp. 2.000.000.

Sebagaimana Amsadin menuturkan bahwa;[36] Status tanah/bangunan masih hak milik pribadi, Tidak pernah terjadi sengketa sesama keluarga/ ahli waris pada saat penyerahan tanah wakaf oleh wakif kepada nadhir tanpa persetujuan dari calon ahli waris wakif, ketika wakif meninggal dunia, Tidak ada ahli waris yang meminta tanah orang tuanya dikembalikan, dan ketika

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[35] Wawancara, 23 November 2015, Ach Badrus Salam, Nama Instansi/ lembaga Darul Ittihad Alamat Instansi/ lembaga Banyumas Sampang.

[36] Wawancara, 23 November 2015, Amsadin, Nama Instansi/ lembaga Musholla Alamat Instansi/ lembaga Dusun Kendal Desa Baruh Kecamatan Sampang

wakif meninggal dunia, tidak ada ahli waris melakukan gugatan jalur hukum. Kami belum pernah/sudah mengurus di PPAIW dan BPN. respon/tanggapan PPAIW Sangat antusias. Kami belum pernah mengurus sertifikasi tanah wakaf, karena belum terbiasa. Frekuensi lamanya di PPAIW/ KUA kecamatan sampang belum paham detail administrasinya belum paham detail. Tidak ada pelayanan yang berbeda antara tanah wakaf dan non wakaf di BPN. Lamanya mengurus di BPN belum paham detail administrasinya belum paham detail.

Lebih lanjut Badrus Sholeh menuturkan bahwa;[37] Status tanah/bangunan aman dan milik pribadi, Tidak pernah terjadi sengketa sesama keluarga/ ahli waris pada saat penyerahan tanah wakaf oleh wakif kepada nadhir belum di setujui dari ahli waris wakif, ketika wakif meninggal dunia, Tidak ada ahli waris yang meminta tanah orang tuanya dikembalikan, dan ketika wakif meninggal dunia, tidak ada ahli waris melakukan gugatan jalur hukum. Kami belum pernah/sudah mengurus di PPAIW dan BPN. respon/tanggapan PPAIW Sangat antusias. Kami belum pernah mengurus sertifikasi tanah wakaf, karena ribet. Frekuensi lamanya di PPAIW/ KUA kecamatan sampang belum paham detail administrasinya tidak ada. Tidak ada pelayanan yang berbeda antara tanah wakaf dan non wakaf di BPN. Lamanya mengurus di BPN belum paham detail administrasinya belum paham detail.

Moh Syahid memaparkan bahwa;[38] Status tanah/bangunan ada tanah waris dan ada milik pribadi, pernah terjadi sengketa sesama keluarga/ ahli waris pada saat penyerahan tanah wakaf oleh wakif kepada nadhir setujui dari ahli waris wakif, ketika wakif meninggal dunia secara tertulis, Tidak ada ahli waris yang meminta tanah orang tuanya dikembalikan, dan ketika wakif meninggal dunia, ada ahli waris melakukan gugatan jalur hukum. Kami pernah/sudah mengurus di PPAIW dan BPN. respon/tanggapan PPAIW Sangat antusias. Kami belum pernah mengurus sertifikasi tanah wakaf, karena keengganan dalam proses. Frekuensi lamanya di PPAIW/ KUA kecamatan sampang sekitar dua minggu administrasinya tidak ada. Ada pelayanan yang berbeda antara tanah wakaf dan non wakaf di BPN. Lamanya mengurus di BPN belum paham detail administrasinya belum paham detail.

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[37] Wawancara, 23 November 2015, Badrus Sholeh, Instansi/ lembaga MD Nurul Hidayah dan Musholla Desa Gunung Maddah Kecamatan Sampang

[38] Wawancara, 23 November 2015, Moh Syahid, Instansi/ lembaga Yayasan Ar-Rohman Jl. Keramat 99 Sampang.

Lebih lanjut H. Zainuddin memaparkan bahwa;[39] Status tanah/bangunan tidak ada sengketa, Tidak pernah terjadi sengketa sesama keluarga/ ahli waris pada saat penyerahan tanah wakaf oleh wakif kepada nadhir tanpa persetujuan dari calon ahli waris wakif, ketika wakif meninggal dunia, Tidak ada ahli waris yang meminta tanah orang tuanya dikembalikan, dan ketika wakif meninggal dunia, tidak ada ahli waris melakukan gugatan jalur hukum. Kami belum pernah/sudah mengurus di PPAIW dan BPN. respon/tanggapan PPAIW Sangat antusias. Kami belum pernah mengurus sertifikasi tanah wakaf, karena belum terbiasa. Frkuensi lamanya di PPAIW/ KUA kecamatan sampang sekitar 2 Bulan administrasinya sekitar Rp. 2.000.000. Tidak ada pelayanan yang berbeda antara tanah wakaf dan non wakaf di BPN. Lamanya mengurus di BPN sekitar 2 bulan administrasinya sekitar Rp. 2.000.000.

Lebih lanjut Hosnan memaparkan bahwa;[40] Status tanah/bangunan masih hak milik pribadi, Tidak pernah terjadi sengketa sesama keluarga/ ahli waris pada saat penyerahan tanah wakaf oleh wakif kepada nadhir tanpa persetujuan dari calon ahli waris wakif, ketika wakif meninggal dunia, Tidak ada ahli waris yang meminta tanah orang tuanya dikembalikan, dan ketika wakif meninggal dunia, tidak ada ahli waris melakukan gugatan jalur hukum. Kami belum pernah/sudah mengurus di PPAIW dan BPN. respon/tanggapan PPAIW Sangat antusias. Kami belum pernah mengurus sertifikasi tanah wakaf, karena belum terbiasa. Frekuensi lamanya di PPAIW/ KUA kecamatan sampang belum paham detail administrasinya belum paham detail. Tidak ada pelayanan yang berbeda antara tanah wakaf dan non wakaf di BPN. Lamanya mengurus di BPN belum paham detail administrasinya belum paham detail.

Imam Syafi'ih memaparkan bahwa;[41] Status tanah/bangunan masih hak milik pribadi, Tidak pernah terjadi sengketa sesama keluarga/ ahli waris pada saat penyerahan tanah wakaf oleh wakif kepada nadhir tanpa persetujuan dari calon ahli waris wakif, ketika wakif meninggal dunia, Tidak ada ahli waris yang meminta tanah orang tuanya dikembalikan, dan ketika

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[39] Wawancara, 23 November 2015, H. Zainuddin, Instansi/ lembaga Yayasan An-Najabah Jl. Rajawali No. 1 Sampang.

[40] Wawancara, 23 November 2015, Hosnan, Instansi/ lembaga Yayasan Musholla Dusun Kendal Desa baruh Kecamatan Sampang.

[41] Wawancara, 23 November 2015, Imam Syafi'ih, Instansi/ lembaga Yayasan Masjid Nurul Iman Desa Gunung Maddah Kecamatan Sampang.

wakif meninggal dunia, tidak ada ahli waris melakukan gugatan jalur hukum. Kami belum pernah/sudah mengurus di PPAIW dan BPN. respon/tanggapan PPAIW Sangat antusias. Kami belum pernah mengurus sertifikasi tanah wakaf, karena belum terbiasa. Frekuensi lamanya di PPAIW/ KUA kecamatan sampang belum paham detail administrasinya belum paham detail. Tidak ada pelayanan yang berbeda antara tanah wakaf dan non wakaf di BPN. Lamanya mengurus di BPN belum paham detail administrasinya belum paham detail.

Ismail memaparkan bahwa;[42] Status tanah/bangunan masih hak milik pribadi, Tidak pernah terjadi sengketa sesama keluarga/ ahli waris pada saat penyerahan tanah wakaf oleh wakif kepada nadhir tanpa persetujuan dari calon ahli waris wakif, ketika wakif meninggal dunia, Tidak ada ahli waris yang meminta tanah orang tuanya dikembalikan, dan ketika wakif meninggal dunia, tidak ada ahli waris melakukan gugatan jalur hukum. Kami belum pernah/sudah mengurus di PPAIW dan BPN. respon/tanggapan PPAIW Sangat antusias. Kami belum pernah mengurus sertifikasi tanah wakaf, karena belum terbiasa. Frekuensi lamanya di PPAIW/ KUA kecamatan sampang belum paham detail administrasinya belum paham detail. Tidak ada pelayanan yang berbeda antara tanah wakaf dan non wakaf di BPN. Lamanya mengurus di BPN belum paham detail administrasinya belum paham detail.

M. Fauzi berpendapat bahwa;[43] Status tanah/bangunan masih hak milik pribadi, Tidak pernah terjadi sengketa sesama keluarga/ ahli waris pada saat penyerahan tanah wakaf oleh wakif kepada nadhir ada persetujuan dari calon ahli waris wakif, ketika wakif meninggal dunia, Tidak ada ahli waris yang meminta tanah orang tuanya dikembalikan, dan ketika wakif meninggal dunia, tidak ada ahli waris melakukan gugatan jalur hukum. Kami sedang mengurus di PPAIW dan BPN. respon/tanggapan PPAIW Sangat antusias. Kami belum pernah mengurus sertifikasi tanah wakaf, karena belum terbiasa. Frekuensi lamanya di PPAIW/ KUA kecamatan sampang belum paham detail administrasinya belum paham detail. Ada pelayanan yang berbeda antara tanah wakaf dan non wakaf di BPN. Lamanya mengurus di BPN sekitar 3 Bulan administrasinya Rp. 3.000.000.

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[42] Wawancara, 23 November 2015, Ismail, Instansi/ lembaga Yayasan Pendidikan Islam Miftahul Ulum Dusun Barat Pulau Mandangin Sampang.

[43] Wawancara, 23 November 2015, M. Fauzi, Instansi/ lembaga Yayasan TPQ Darul Ulum Barisan Indah Sampang.

Moh Ghufron memaparkan bahwa;[44] Status tanah/bangunan masih hak milik pribadi, Tidak pernah terjadi sengketa sesama keluarga/ ahli waris pada saat penyerahan tanah wakaf oleh wakif kepada nadhir tanpa persetujuan dari calon ahli waris wakif, ketika wakif meninggal dunia, Tidak ada ahli waris yang meminta tanah orang tuanya dikembalikan, dan ketika wakif meninggal dunia, tidak ada ahli waris melakukan gugatan jalur hukum. Kami belum pernah/sudah mengurus di PPAIW dan BPN. respon/tanggapan PPAIW Sangat antusias. Kami belum pernah mengurus sertifikasi tanah wakaf, karena belum terbiasa. Frekuensi lamanya di PPAIW/ KUA kecamatan sampang belum paham detail administrasinya belum paham detail. Tidak ada pelayanan yang berbeda antara tanah wakaf dan non wakaf di BPN. Lamanya mengurus di BPN belum paham detail administrasinya belum paham detail.

Moh Tahsin memaparkan bahwa;[45] Status tanah/bangunan masih hak milik pribadi, Tidak pernah terjadi sengketa sesama keluarga/ ahli waris pada saat penyerahan tanah wakaf oleh wakif kepada nadhir tanpa persetujuan dari calon ahli waris wakif, ketika wakif meninggal dunia, Tidak ada ahli waris yang meminta tanah orang tuanya dikembalikan, dan ketika wakif meninggal dunia, tidak ada ahli waris melakukan gugatan jalur hukum. Kami belum pernah/sudah mengurus di PPAIW dan BPN. respon/tanggapan PPAIW Sangat antusias. Kami belum pernah mengurus sertifikasi tanah wakaf, karena belum tau prosedurnya. Frekuensi lamanya di PPAIW/ KUA kecamatan sampang sekitar satu minggu administrasinya tidak ada. Tidak ada pelayanan yang berbeda antara tanah wakaf dan non wakaf di BPN. Lamanya mengurus di BPN 1 minggu administrasinya tergantung luas tanah.

Mohammad Halimi memaparkan bahwa;[46] Status tanah/bangunan tanah waris, Tidak pernah terjadi sengketa sesama keluarga/ ahli waris pada saat penyerahan tanah wakaf oleh wakif kepada nadhir tanpa persetujuan dari calon ahli waris wakif, ketika wakif meninggal dunia, Tidak ada ahli waris yang meminta tanah orang tuanya dikembalikan, dan ketika wakif meninggal dunia, tidak ada ahli waris melakukan gugatan jalur hukum. Kami belum pernah/sudah mengurus di PPAIW dan BPN. respon/tanggapan

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[44] Wawancara, 24 November 2015, Moh Ghufron Yayasan Tanwirul Ulum Islam III Desa Tanggumung Kecamatan Sampang.

[45] Wawancara, 24 November 2015, Moh Tahsin Yayasan Nurul Huda Sampang.

[46] Wawancara, 24 November 2015, Mohammad Halimi Yayasan TPQ Raudlatul Muta'allimin Jl. H. Agus Salim Gg. VI Sampang.

PPAIW Sangat antusias. Kami belum pernah mengurus sertifikasi tanah wakaf, karena belum terbiasa. Frekuensi lamanya di PPAIW/ KUA kecamatan sampang belum paham detail administrasinya belum paham detail. Tidak ada pelayanan yang berbeda antara tanah wakaf dan non wakaf di BPN. Lamanya mengurus di BPN belum paham detail administrasinya belum paham detail.

Siti Amina memaparkan bahwa;[47] Status tanah/bangunan tanah waris dan ada tanah pribadi, Tidak pernah terjadi sengketa sesama keluarga/ ahli waris pada saat penyerahan tanah wakaf oleh wakif kepada nadhir tanpa persetujuan dari calon ahli waris wakif, ketika wakif meninggal dunia, Tidak ada ahli waris yang meminta tanah orang tuanya dikembalikan, dan ketika wakif meninggal dunia, tidak ada ahli waris melakukan gugatan jalur hukum. Kami belum pernah/sudah mengurus di PPAIW dan BPN. respon/tanggapan PPAIW Sangat antusias. Kami belum pernah mengurus sertifikasi tanah wakaf, karena belum terbiasa. Frekuensi lamanya di PPAIW/ KUA kecamatan sampang belum paham detail administrasinya belum paham detail. Tidak ada pelayanan yang berbeda antara tanah wakaf dan non wakaf di BPN. Lamanya mengurus di BPN belum paham detail administrasinya belum paham detail.

Siti Rodiyah memaparkan bahwa;[48] Status tanah/bangunan tanah waris dan ada tanah pribadi, Tidak pernah terjadi sengketa sesama keluarga/ ahli waris pada saat penyerahan tanah wakaf oleh wakif kepada nadhir tanpa persetujuan dari calon ahli waris wakif, ketika wakif meninggal dunia, Tidak ada ahli waris yang meminta tanah orang tuanya dikembalikan, dan ketika wakif meninggal dunia, tidak ada ahli waris melakukan gugatan jalur hukum. Kami belum pernah/sudah mengurus di PPAIW dan BPN. respon/tanggapan PPAIW Sangat antusias. Kami belum pernah mengurus sertifikasi tanah wakaf, karena belum terbiasa. Frekuensi lamanya di PPAIW/ KUA kecamatan sampang 1 minggu administrasinya belum paham detail. Tidak ada pelayanan yang berbeda antara tanah wakaf dan non wakaf di BPN. Lamanya mengurus di BPN belum paham detail administrasinya belum paham detail.

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[47] Wawancara, 24 November 2015, Siti Amina Yayasan SDI Nurul Jadid Jl. Rong Tengah Wangean Sampang

[48] Wawancara, 24 November 2015, Siti Rodiyah Yayasan SD Ma'arif Dusun Bantan Selatan Desa Taman Sareh Sampang.

Sohibul Anwar memaparkan bahwa;[49] Status tanah/bangunan tanah waris dan ada tanah pribadi, Tidak pernah terjadi sengketa sesama keluarga/ ahli waris pada saat penyerahan tanah wakaf oleh wakif kepada nadhir tanpa persetujuan dari calon ahli waris wakif, ketika wakif meninggal dunia, Tidak ada ahli waris yang meminta tanah orang tuanya dikembalikan, dan ketika wakif meninggal dunia, tidak ada ahli waris melakukan gugatan jalur hukum. Kami belum pernah/sudah mengurus di PPAIW dan BPN. respon/tanggapan PPAIW Sangat antusias. Kami belum pernah mengurus sertifikasi tanah wakaf, karena belum terbiasa. Frekuensi lamanya di PPAIW/ KUA kecamatan sampang 1 minggu administrasinya belum paham detail. Tidak ada pelayanan yang berbeda antara tanah wakaf dan non wakaf di BPN. Lamanya mengurus di BPN belum paham detail administrasinya belum paham detail.

Analisis penulis terhadap beberapa pernyataan informan bahwa menjadi fenomena dan persoalan yang masyhur dalam perwakafan, bahwa pada saat penyerahan tanah wakaf oleh wakif kepada nadhir tanpa persetujuan dari calon ahli waris wakif, hal ini mengindikasikan bahwa ketika wakif meninggal dunia, menjadi rawan dan peluang sengketa sehingga ahli waris yang meminta tanah orang tuanya dikembalikan. Fenomena lain yang menjadi problem ini bahwa masyarakat masih tabu dan belum memiliki pemahaman yang komprehensip dan belum terbiasa tentang alur dan mekanisme mengurus sertifikasi tanah wakaf, hal ini diperlukan sosialisasi ke akar rumput sehingga masyarakat menjadi faham alur dan tahapannya, peran dan fungsi PPAIW dan BPN senantiasa menjadi wahana dalam pemahaman sertifikasi tanah wakaf. Selain itu, ada versi yang berbeda di masyarakat tentang pelayanan, frekuensi administrasi, dan nominal biaya antara tanah wakaf dan non wakaf di BPN. Hal ini diperlukan sosialisasi dan ketetapan yang berbasis iklan yang memuat standar operasional prosedur (SOP) alur dan biaya sertifikasi tanah wakaf oleh BPN.

Solusi alternatif sertifikasi tanah wakaf di Kecamatan Sampang sebagaimana disampaikan oleh Ach Badrus Salam, yaitu;[50] Pernah ada mediasi setelah sengketa karena saling merebut, Pihak yang terlibat mediasi Tokoh masyarakat dan pemilik. Fenomena/kasus di lembaga/tanah yang

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[49] Wawancara, 24 November 2015, Shohibul Anwar Yayasan Al-Karomah Desa Karang Dalam Sampang.

[50] Wawancara, 23 November 2015, Ach Badrus Salam, Nama Instansi/ lembaga Darul Ittihad Alamat Instansi/ lembaga Banyumas Sampang.

menghambat proses sertifikasi tanah wakaf adalah biaya. Kalau penyerahan harta wakafnya hanya melalui lisan/perkataan, Diusahakan ada perjanjian/MoU. Target realisasinya sertifikat tanah wakaf 1 tahun. Bukti konkrit keseriusan Bapak/Ibu mengurus sertifikat tanah wakaf Pernah silaturrahmi kepada PPAIW. Adapun cara mendorong wakif untuk mengurus sertifikasi tanah wakaf Memberi pemahaman dan mendorong nadhir memanfaatkan tanah wakafnya. Langkah-langkah ketika berkas mengendap/lama di PPAIW dan BPN yaitu Proaktif mengurusnya.

Lebih lanjut Amsadin menjelaskan, bahwa;[51] Pernah ada mediasi setelah sengketa karena saling merebut, Pihak yang terlibat mediasi Tokoh masyarakat dan pemilik. Fenomena/kasus di lembaga/tanah yang menghambat proses sertifikasi tanah wakaf adalah biaya. Kalau penyerahan harta wakafnya hanya melalui lisan/perkataan, Diusahakan ada perjanjian/MoU. Target realisasinya sertifikat tanah wakaf 1 bulan. Bukti konkrit keseriusan Bapak/Ibu mengurus sertifikat tanah wakaf ikut workshop dan mendaftar kepada PPAIW. Adapun cara mendorong wakif untuk mengurus sertifikasi tanah wakaf Memberi pemahaman dan mendorong nadhir memanfaatkan tanah wakafnya. Langkah-langkah ketika berkas mengendap/lama di PPAIW dan BPN yaitu Proaktif mengurusnya.

Badrus Sholeh menjelaskan, bahwa;[52] Pernah ada mediasi setelah sengketa karena saling merebut, Pihak yang terlibat mediasi kepala Desa. Fenomena/kasus di lembaga/tanah yang menghambat proses sertifikasi tanah wakaf adalah biaya. Kalau penyerahan harta wakafnya hanya melalui lisan/perkataan, Diusahakan ada perjanjian/MoU. Target realisasinya sertifikat tanah wakaf 1 bulan. Bukti konkrit keseriusan Bapak/Ibu mengurus sertifikat tanah wakaf ikut workshop dan mendaftar kepada PPAIW. Adapun cara mendorong wakif untuk mengurus sertifikasi tanah wakaf diberikan motivasi akan pentingnya sertifikasi tanah wakaf dan mendorong nadhir memanfaatkan tanah wakafnya. Langkah-langkah ketika berkas mengendap/lama di PPAIW dan BPN yaitu melapor kembali.

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[51] Wawancara, 23 November 2015, Amsadin, Nama Instansi/ lembaga Musholla Alamat Instansi/ lembaga Dusun Kendal Desa Baruh Kecamatan Sampang

[52] Wawancara, 23 November 2015, Badrus Sholeh, Instansi/ lembaga MD Nurul Hidayah dan Musholla Desa Gunung Maddah Kecamatan Sampang

Moh Syahid menjelaskan, bahwa;[53] Pernah ada mediasi setelah sengketa, Pihak yang terlibat mediasi tokoh masyarakat dan Polres Sampang. Fenomena/kasus di lembaga/tanah yang menghambat proses sertifikasi tanah wakaf adalah biaya. Kalau penyerahan harta wakafnya hanya melalui lisan/perkataan, Diusahakan ada perjanjian/MoU. Target realisasinya sertifikat tanah wakaf 1 bulan. Bukti konkrit keseriusan Bapak/Ibu mengurus sertifikat tanah wakaf mendaftar kepada PPAIW dan telah di urus oleh Nadhir PC NU Kabupaten Sampang. Adapun cara mendorong wakif untuk mengurus sertifikasi tanah wakaf diberikan motivasi akan pentingnya sertifikasi tanah wakaf dan mendorong nadhir memanfaatkan tanah wakafnya. Langkah-langkah ketika berkas mengendap/lama di PPAIW dan BPN yaitu menindaklanjuti pada petugas setempat dan komunikasi yang inten dengan petugas.

H. Zainuddin menjelaskan, bahwa;[54] Pernah ada mediasi setelah sengketa karena saling merebut, Pihak yang terlibat mediasi Tokoh masyarakat dan pemilik. Fenomena/kasus di lembaga/tanah yang menghambat proses sertifikasi tanah wakaf adalah biaya. Kalau penyerahan harta wakafnya hanya melalui lisan/perkataan, Diusahakan ada perjanjian/MoU. Target realisasinya sertifikat tanah wakaf 1 bulan. Bukti konkrit keseriusan Bapak/Ibu mengurus sertifikat tanah wakaf ikut workshop dan mendaftar kepada PPAIW. Adapun cara mendorong wakif untuk mengurus sertifikasi tanah wakaf Memberi pemahaman dan mendorong nadhir memanfaatkan tanah wakafnya. Langkah-langkah ketika berkas mengendap/lama di PPAIW dan BPN yaitu Proaktif mengurusnya.

Lebih lanjut Hosnan menjelaskan, bahwa;[55] Pernah ada mediasi setelah sengketa karena saling merebut, Pihak yang terlibat mediasi Tokoh masyarakat dan pemilik. Fenomena/kasus di lembaga/tanah yang menghambat proses sertifikasi tanah wakaf adalah biaya. Kalau penyerahan harta wakafnya hanya melalui lisan/perkataan, Diusahakan ada perjanjian/MoU. Target realisasinya sertifikat tanah wakaf 1 bulan. Bukti konkrit keseriusan Bapak/Ibu mengurus sertifikat tanah wakaf ikut

[53] Wawancara, 23 November 2015, Moh Syahid, Instansi/ lembaga Yayasan Ar-Rohman Jl. Keramat 99 Sampang.

[54] Wawancara, 23 November 2015, H. Zainuddin, Instansi/ lembaga Yayasan An-Najabah Jl. Rajawali No. 1 Sampang.

[55] Wawancara, 23 November 2015, Hosnan, Instansi/ lembaga Yayasan Musholla Dusun Kendal Desa baruh Kecamatan Sampang.

workshop dan mendaftar kepada PPAIW. Adapun cara mendorong wakif untuk mengurus sertifikasi tanah wakaf Memberi pemahaman dan mendorong nadhir memanfaatkan tanah wakafnya. Langkah-langkah ketika berkas mengendap/lama di PPAIW dan BPN yaitu Proaktif mengurusnya.

Imam Syafi'ih menjelaskan, bahwa;[56] Pernah ada mediasi setelah sengketa karena saling merebut, Pihak yang terlibat mediasi Tokoh masyarakat dan pemilik. Fenomena/kasus di lembaga/tanah yang menghambat proses sertifikasi tanah wakaf adalah biaya. Kalau penyerahan harta wakafnya hanya melalui lisan/perkataan, Diusahakan ada perjanjian/MoU. Target realisasinya sertifikat tanah wakaf 1 bulan. Bukti konkrit keseriusan Bapak/Ibu mengurus sertifikat tanah wakaf ikut workshop dan mendaftar kepada PPAIW. Adapun cara mendorong wakif untuk mengurus sertifikasi tanah wakaf Memberi pemahaman dan mendorong nadhir memanfaatkan tanah wakafnya. Langkah-langkah ketika berkas mengendap/lama di PPAIW dan BPN yaitu di urus kembali dengan memperbaharui bukti fisik.

Ismail menjelaskan, bahwa;[57] Pernah ada mediasi setelah sengketa, Pihak yang terlibat mediasi tokoh masyarakat dan Polres Sampang. Fenomena/kasus di lembaga/tanah yang menghambat proses sertifikasi tanah wakaf adalah biaya. Kalau penyerahan harta wakafnya hanya melalui lisan/perkataan, Diusahakan ada perjanjian/MoU. Target realisasinya sertifikat tanah wakaf 1 bulan. Bukti konkrit keseriusan Bapak/Ibu mengurus sertifikat tanah wakaf mendaftar kepada PPAIW dan telah di urus oleh Nadhir. Adapun cara mendorong wakif untuk mengurus sertifikasi tanah wakaf diberikan motivasi akan pentingnya sertifikasi tanah wakaf dan mendorong nadhir memanfaatkan tanah wakafnya. Langkah-langkah ketika berkas mengendap/lama di PPAIW dan BPN yaitu menindaklanjuti pada petugas setempat dan komunikasi yang inten dengan petugas.

M. Fauzi menjelaskan, bahwa;[58] Pernah ada mediasi setelah sengketa, Pihak yang terlibat mediasi tokoh masyarakat dan Polres Sampang. Fenomena/kasus di lembaga/tanah yang menghambat proses sertifikasi

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[56] Wawancara, 23 November 2015, Imam Syafi'ih, Instansi/ lembaga Yayasan Masjid Nurul Iman Desa Gunung Maddah Kecamatan Sampang.

[57] Wawancara, 23 November 2015, Ismail, Instansi/ lembaga Yayasan Pendidikan Islam Miftahul Ulum Dusun Barat Pulau Mandangin Sampang.

[58] Wawancara, 23 November 2015, M. Fauzi, Instansi/ lembaga Yayasan TPQ Darul Ulum Barisan Indah Sampang.

tanah wakaf adalah biaya. Kalau penyerahan harta wakafnya hanya melalui lisan/perkataan, Diusahakan ada perjanjian/MoU. Target realisasinya sertifikat tanah wakaf 1 bulan. Bukti konkrit keseriusan Bapak/Ibu mengurus sertifikat tanah wakaf mendaftar kepada PPAIW dan telah di urus oleh Nadhir. Adapun cara mendorong wakif untuk mengurus sertifikasi tanah wakaf diberikan motivasi akan pentingnya sertifikasi tanah wakaf dan mendorong nadhir memanfaatkan tanah wakafnya. Langkah-langkah ketika berkas mengendap/lama di PPAIW dan BPN yaitu menindaklanjuti pada petugas setempat menekan PPAIW dan BPN dan selalu *follow up*.

Moh Ghufron menjelaskan, bahwa;[59] Pernah ada mediasi setelah sengketa karena saling merebut, Pihak yang terlibat mediasi Tokoh masyarakat dan pemilik. Fenomena/kasus di lembaga/tanah yang menghambat proses sertifikasi tanah wakaf adalah biaya. Kalau penyerahan harta wakafnya hanya melalui lisan/perkataan, Diusahakan ada perjanjian/MoU. Target realisasinya sertifikat tanah wakaf 1 bulan. Bukti konkrit keseriusan Bapak/Ibu mengurus sertifikat tanah wakaf ikut workshop dan mendaftar kepada PPAIW. Adapun cara mendorong wakif untuk mengurus sertifikasi tanah wakaf Memberi pemahaman dan mendorong nadhir memanfaatkan tanah wakafnya. Langkah-langkah ketika berkas mengendap/lama di PPAIW dan BPN yaitu Proaktif mengurusnya.

Moh Tahsin menjelaskan, bahwa;[60] Pernah ada mediasi setelah sengketa karena saling merebut, Pihak yang terlibat mediasi Tokoh masyarakat dan pemilik. Fenomena/kasus di lembaga/tanah yang menghambat proses sertifikasi tanah wakaf adalah biaya. Kalau penyerahan harta wakafnya hanya melalui lisan/perkataan, Diusahakan ada perjanjian/MoU. Target realisasinya sertifikat tanah wakaf 1 bulan. Bukti konkrit keseriusan Bapak/Ibu mengurus sertifikat tanah wakaf ikut workshop dan mendaftar kepada PPAIW. Adapun cara mendorong wakif untuk mengurus sertifikasi tanah wakaf Memberi pemahaman dan mendorong nadhir memanfaatkan tanah wakafnya. Langkah-langkah ketika berkas mengendap/lama di PPAIW dan BPN yaitu Proaktif mengurusnya.

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[59] Wawancara, 24 November 2015, Moh Ghufron Yayasan Tanwirul Ulum Islam III Desa Tanggumung Kecamatan Sampang.

[60] Wawancara, 24 November 2015, Moh Tahsin Yayasan Nurul Huda Sampang.

Mohammad Halimi menjelaskan, bahwa;[61] Pernah ada mediasi setelah sengketa karena saling merebut, Pihak yang terlibat mediasi Tokoh masyarakat dan pemilik. Fenomena/kasus di lembaga/tanah yang menghambat proses sertifikasi tanah wakaf adalah biaya. Kalau penyerahan harta wakafnya hanya melalui lisan/perkataan, Diusahakan ada perjanjian/MoU. Target realisasinya sertifikat tanah wakaf 1 bulan. Bukti konkrit keseriusan Bapak/Ibu mengurus sertifikat tanah wakaf ikut workshop dan mendaftar kepada PPAIW. Adapun cara mendorong wakif untuk mengurus sertifikasi tanah wakaf Memberi pemahaman dan mendorong nadhir memanfaatkan tanah wakafnya. Langkah-langkah ketika berkas mengendap/lama di PPAIW dan BPN yaitu menanyakan kembali kepada PPAIW akar permasalahannya.

Siti Rodiyah menjelaskan, bahwa;[62] Pernah ada sengketa dengan melibatkan pihak masyarakat dan polres. Fenomena/kasus di lembaga/tanah yang menghambat proses sertifikasi tanah wakaf adalah biaya. Kalau penyerahan harta wakafnya hanya melalui lisan/perkataan, Diusahakan ada perjanjian/MoU. Target realisasinya sertifikat tanah wakaf 1 bulan. Bukti konkrit keseriusan Bapak/Ibu mengurus sertifikat tanah wakaf ikut workshop dan mendaftar kepada PPAIW. Adapun cara mendorong wakif untuk mengurus sertifikasi tanah wakaf Memberi pemahaman dan mendorong nadhir memanfaatkan tanah wakafnya. Langkah-langkah ketika berkas mengendap/lama di PPAIW dan BPN yaitu menindak lanjuti ke PPAIW dan BPN.

Shohibul Anwar menjelaskan, bahwa;[63] Pernah ada sengketa dengan melibatkan pihak masyarakat dan polres. Fenomena/kasus di lembaga/tanah yang menghambat proses sertifikasi tanah wakaf adalah biaya. Kalau penyerahan harta wakafnya hanya melalui lisan/perkataan, Diusahakan ada perjanjian/MoU. Target realisasinya sertifikat tanah wakaf 1 bulan. Bukti konkrit keseriusan Bapak/Ibu mengurus sertifikat tanah wakaf ikut workshop dan mendaftar kepada PPAIW. Adapun cara mendorong wakif untuk mengurus sertifikasi tanah wakaf Memberi pemahaman dan

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[61] Wawancara, 24 November 2015, Mohammad Halimi Yayasan TPQ Raudlatul Muta'allimin Jl. H. Agus Salim Gg. VI Sampang.

[62] Wawancara, 24 November 2015, Siti Rodiyah Instansi/ lembaga SD Ma'arif NU Dusun Bantan Selatan Desa Taman Sareh Sampang

[63] Wawancara, 24 November 2015, Shohibul Anwar Instansi/ lembaga Al-Karomah Karang Dalam Sampang

mendorong nadhir memanfaatkan tanah wakafnya. Langkah-langkah ketika berkas mengendap/lama di PPAIW dan BPN yaitu menindak lanjuti ke PPAIW dan BPN.

Berdasarkan hasil penelitian, Bagi yang pernah sengketa, maka melibatkan pihak masyarakat, Kepala Desa dan Kepolisian. Selain itu penyerahan harta wakafnya tidak cukup melalui lisan/perkataan, Diusahakan ada perjanjian/MoU. Langkah-langkah yang paling relevan ketika berkas mengendap/lama di PPAIW dan BPN yaitu menindak lanjuti akar persoalannya ke PPAIW dan BPN.

Kesimpulan

Masyarakat Wakafkan harta bendanya karena semata-mata Amal Jariyah diri dan keluarga. Tanah/bangunan di daftarkan sertifikat tanah wakaf Supaya tidak ada gugatan dikemudian hari dari ahli waris. Kesadaran ini bermula dari kalau tanah wakaf tidak di sertifikasi takut dilempar balik oleh pemilik. Luas tanah/ bangunannya yang mau di urus sertifikat wakaf berfariatif, ada yang sebagian dan ada yang keseluruhan. Adapun budaya wakaf di Madura belum menjadi budaya, walaupun pada perkembangan wakaf di Madura relatif baik dengan cara lisan.

Rata-Rata Status tanah/bangunan tanah waris, ada yang pernah sengketa dan Tidak pernah terjadi sengketa. Tidak ada ahli waris yang meminta tanah orang tuanya dikembalikan, dan ketika wakif meninggal dunia, tidak ada ahli waris melakukan gugatan jalur hukum. Sebagian sudah ada yang mengurus di PPAIW dan BPN. respon/tanggapan PPAIW Sangat antusias. Frekuensi lamanya di PPAIW/ KUA kecamatan sampang 1 minggu tanpa ada biaya administrasi. Tidak ada pelayanan yang berbeda antara tanah wakaf dan non wakaf di BPN.

Bagi yang Pernah sengketa, maka melibatkan pihak masyarakat, kepala Desa dan polres. Fenomena/kasus di lembaga/tanah yang menghambat proses sertifikasi tanah wakaf adalah biaya. Kalau penyerahan harta wakafnya hanya melalui lisan/perkataan, Diusahakan ada perjanjian/MoU. Target realisasinya sertifikat tanah wakaf 1 bulan lebih. Langkah-langkah ketika berkas mengendap/lama di PPAIW dan BPN yaitu menindak lanjuti ke PPAIW dan BPN.

Saran dan rekomendasi, *pertama*, Para wakif dan Nadhir untuk segera mengajukan permohonan Akta Ikrar Wakaf (AIW) di Kantor KUA Kecamatan Sampang, serta melanjutkan ke Badan Pertanahan Nasional

Kabupaten (BPN) Sampang. *Kedua*, Memohon kepada pihak Kantor KUA Kecamatan Sampang, serta Badan Pertanahan Nasional Kabupaten (BPN) Sampang untuk memproses pengajuan sertifikasi tanah wakaf, serta memberikan klarifikasi atas beberapa hal, manakala terdapat kekurangan dokumen dalam pengajuannya. []

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Bangkit dengan Keripik Singkong Rasa Coklat; Kerja Nyata Komunitas Ciherang

MASYKUR WAHID[1]

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Abstract: This paper is about a real masterpiece by Ciherang community and service learning students. Inspired by the creativeness of community and it collaboration, this paper entitled "Rising with Cassava Chips Chocolate Flavor: Real Work of Ciherang Community". Enlighten on how Ciherang community survives from the global challenges including the presence of the ASEAN Economic Community. Employing participatory action research methodology, Ciherang community endeavors to explore the potential of their own to cultivate cassava, chili, and chocolate that had been grown and consumed merely to satisfy his own hunger. Together with the service learning student and business partners, Ciherang community has processed cassava chips chocolate flavor and spicy green chili flavors. The cassava chips chocolate flavor is the mainstay of Ciherang commnunity. It is distinctive commodity in the world of cassava modern market. Considering the masterpiece victory, it can be concluded that the articulation of cassava chips chocolate flavor packing is Ciherang community revival in global economic challenges.

Keywords: Cassava chips chocolate flavor, service learning, Ciherang community

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[1] Penulis adalah dosen pembimbing lapangan pada program Kuliah Kerja Nyata Terfokus tahun 2015. Ada dua belas mahasiwa yang telah bertindak partisipatif bersama komunitas Ciherang, yaitu: Moh. Sodikin, Septi Yopita Yusida, Muawilatu Fina, Daus Syamsu, Ahmad Sumantri, Ahmad Nopendi, Muhamad Saefullah, Deni Wildani, Ma'ruf, Doddy Indrapraja S (ketua), Nia Isniawati (sekretaris), Sylvia Kartika Nafisah, Fitri Rima Hidayati, Lia Amaliatul Islami, dan Annisa Rahma.

Pendahuluan

Singkong (*cassava*) pada era global ini menjadi bisnis yang profit dan representatif bagi komunitas dari daerah tertentu di ruang publik. Ada dua kategori singkong didasarkan pada produk yang dikonstruksi secara sosial budaya, yakni singkong tradisional dan singkong modern. Singkong tradisional (*traditional cassava*) diposisikan sebagai makanan kuliner (*culinary delights*) yang merepresentasikan komunitas dari daerah tertentu, seperti keripik singkong (*cassava chips*), getuk, lapis, lopis, kelepon, sawut, dan sentiling. Singkong modern (*modern cassava*) merupakan singkong dalam varian kemasan (*packaging*) sebagai makanan cemilan (*snacks*), seperti keripik singkong dengan ragam rasa, mulai dari rasa original, keju panggang, ayam bawang, barbeque, balado, coklat, pedas cabe hijau, hingga pedas cabe merah. Singkong modern merepresentasikan komunitas dari daerah tertentu dengan pabrikasinya di dalam beberapa merek, seperti keripik singkong dengan merek Qtela, Kusuka, Balado Sumatera Barat, Karuhun, dan Maicih.[2] Contoh singkong modern yang bermerek, sebagaimana pada gambar 1 berikut:

Gambar 1. Keripik Singkong Modern

Di dalam tulisan ini, penulis akan mengartikulasikan keripik singkong rasa coklat untuk merepresentasikan kerja nyata komunitas Ciherang di ruang publik yang sedang berkontestasi di dalam arus modernitas. Seringkali modernitas ikut mengubah kreativitas komunitas di dalam mengolah apa

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[2] Prabawati Sulusi, Nur Richana dan Suismono, "Inovasi Pengolahan Singkong Meningkatkan Pendapatan dan Diversifikasi Pangan," dalam *Tabloid Sinar Tani*. Edisi 4-10 Mei, No. 3404 Tahun XLI, (Jakarta Selatan: Badan Litbang Pertanian, 2011), 2.

yang dikonsumsi sehari-hari agar menghasilkan profit dan merrepresentasikan identitas komunitasnya. Kemasan keripik singkong rasa coklat yang diproduksi oleh komunitas Ciherang di tengah-tengah pasar bebas keripik singkong modern, tampak di dalam gambar 2 di bawah ini.

Gambar 2. Keripik Singkong Modern *ala* Ciherang

Selain rasa coklat, komunitas Ciherang mengemas keripik singkong dengan rasa pedas cabe hijau. Dua rasa keripik singkong yang diproduksi oleh komunitas Ciherang merupakan salah satu karya kerja nyata komunitas Ciherang bersama mahasiswa kuliah kerja nyata (KUKERTA) terfokus tahun 2015 dengan metodologi *participatory action research* (PAR).

Kuliah kerja nyata adalah sebuah aktivitas akademik kolaboratif antara dharma penelitian dan pengembangan ilmu dengan dharma pengabdian kepada masyarakat. Aktivitas akademik kolaboratif ini ditujukan untuk memfasilitasi partisipasi insan akademik, baik mahasiswa, dosen, maupun tenaga kependidikan, di dalam kehidupan masyarakat sehari-hari. Penelitian dan pengabdian kepada masyarakat tak lain sebagai implementasi Tri Dharma Perguruan Tinggi, selain pendidikan dan pengajaran. Dengan aktivitas akademik kolaboratif ini, mahasiswa dan dosen melakukan *learning by doing* melalui program pemberdayaan masyarakat (*community empowerment*) yang terfokus pada penggalian potensi masyarakat. Oleh karenanya, aktivitas akademik kolaboratif ini sebagai bentuk penerapan ilmu pengetahuan teoretik dari ruang kelas kampus dan pengembangan ilmu pengetahuan praktis di dalam ruang kehidupan komunitas Ciherang.

Aktivitas akademik kolaboratif ini dilakukan oleh mahasiswa bersama masyarakat di Desa Ciherang, Kecamatan Gunungsari, Kabupaten Serang, Provinsi Banten. Mengenai Desa Ciherang, perhatikan gambar 3 (kondisi

sosial dan alam komunitas Ciherang. Aktivitas akademik kolaboratif berlangsung selama tiga bulan, sejak tanggal 5 September hingga 29 November 2015. Berbagai aktivitas sosial religius sebagai kerja nyata bersama yang terbatas dilakukan pada hari Sabtu dan Ahad saja, akan tetapi membentuk kegiatan kerja nyata yang terfokus pada pemberdayaan komunitas Ciherang yang rutin menanam singkong, cabe dan coklat. Fokus kuliah kerja nyata mahasiswa ditujukan untuk menggali potensi komunitas Ciherang agar tercipta daya kreativitas dan kinerja sosial ekonomi masyarakat yang mandiri. Dengan pemberdayaan komunitas ini, diharapkan dapat menciptakan ilmu pengetahuan rakyat yang berkarakter dan distingtif dari pengetahuan-pengetahuan yang lain.

Gambar 3. Kondisi Sosial dan Alam Komunitas Ciherang

Metodologi *participatory action research* yang digunakan merupakan sebuah pendekatan pengabdian kepada masyarakat yang melibatkan berbagai *stakeholders* masyarakat secara kolaboratif, seperti insan akademik, petani, pengusaha, politisi dan pemerintah, bersama-sama belajar dan bertindak secara stimulan, dalam kerangka menumbuhkan kesadaran kritis dan reflektif yang dapat melahirkan tindakan nyata, untuk melakukan perubahan sosial yang transformatif, dan mewujudkan sebuah struktur sosial

yang emansipatoris.[3] Di dalam penerapannya, metodologi ini memiliki beberapa prinsip kerja partisipatoris: (a) Pendekatan untuk meningkatkan kehidupan sosial dengan cara merubahnya; (b) keseluruhan bentuk partisipasi dalam arti yang murni; (c) membangun mekanisme kritis dari komunitas; (d) proses membangun pemahaman situasi dan kondisi sosial secara kritis; (e) melibatkan sebanyak mungkin orang dalam teoretisasi kehidupan sosial mereka; (f) menempatkan pengalaman, gagasan, pandangan dan asumsi sosial individu atau kelompok yang akan diuji; (g) semua orang harus menjadikan pengalamannya sebagai objek penelitian; (h) merupakan proses politik dalam arti luas; (i) mensyaratkan adanya analisis relasi sosial kritis; (j) memulai isu kecil mengkaitkan dengan relasi-relasi yang lebih luas; (k) memulai dengan siklus proses yang lebih kecil (aksi, refleksi, aksi, dan seterusnya); (l) memulai dengan kelompok sosial untuk berkolaborasi dan secara lebih luas dengan kekuatan-kekuatan kritis lain; (m) mensyaratkan dengan semua orang mencermati dan membuat rekaman proses; dan (n) mensyaratkan semua orang memberikan alasan rasional yang mendasar kerja sosial mereka.

Tahap awal kuliah kerja nyata di dalam proses sosial yang partisipatoris, yaitu melakukan observasi langsung (*direct observation*) dengan teknik penelusuran wilayah (*transect*) bersama komunitas Ciherang dan mahasiswa. Di dalam tahap awal ini, dengan metode wawancara (*interview*), ditemukan beberapa masalah yang dihadapi komunitas Ciherang bahwa banyak pengangguran (*unemployement*) karena kurang kesadaran atas pentingnya masa depan, kurang tenaga pengajar di dalam proses pendidikan,[4] serta sarana dan prasarana umum yang tidak memadai, seperti jalanan yang sempit dan berlubang, dan penerangan jalan yang terbatas.[5] Dengan permasalahan sosial itu, pada tahap analisis masalah, dengan metode *focus group discussion*, salah satu warga masyarakat mengusulkan gagasan untuk mengurangi banyaknya pengangguran dengan tindakan pembuatan keripik singkong khas Desa Ciherang yang diambil

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[3] Stephen Kemmis and Robin McTaggart, "Participatory Action Research Communicative Action and the Public Sphere," dalam Norman K. Denzin dan Yvonna S. Lincoln, *Strategies of Qualitative Inquiry*. Second Edition (London: SAGE Publications, 2007), 280-283.

[4] *Fieldnote* "Wawancara dengan Ibu Tu'ah," seorang guru di Madrasah Diniyah dan Ibtidaiyah di Desa Ciherang.

[5] *Fieldnote* "Wawancara dengan Entis," seorang pemuda Desa Ciherang sekaligus Staf Desa Ciherang.

langsung dari kebun sendiri. Dari gagasan tersebut, tampak banyak warga masyarakat yang berminat untuk terlibat di dalam proses pembuatan keripik singkong. Antusias warga masyarakat sangat tinggi, terutama kaum perempuan. Pada tahap selanjutnya, tahap refleksi dan diskusi kelompok yang intensif, disepakati bersama bahwa pemberdayaan masyarakat difokusikan pada keahlian mengemas keripik singkong (*packing cassava chips*) di bawah naungan ibu-ibu Pembinaan Kesejahteraan Keluarga (PKK) Desa Ciherang. Keripik singkong varian rasa yang disukai semua kalangan, di antaranya ialah rasa pedas cabe hijau, pedas cabe merah, dan coklat.

Pemberdayaan masyarakat didukung oleh persatuan komunitas pemuda cerdas yang secara praktik dapat bekerjasama dengan warga pemilik ladang tanaman singkong. Kerja sama antara pemuda cerdas dan pemilik kebun tanamana singkong bertujuan untuk upaya hasil panen tanaman singkong dapat diproduksi dengan baik dan menjadi makanan yang bermutu dan bernilai. Selain itu, bekerjasama pula dengan Dinas Pertanian Kabupaten Serang untuk memberikan penyuluhan tentang "pertanian, pembasmian hama tanaman, cara pembibitan dan budidaya tanaman singkong yang baik dan berbuah banyak." Untuk lebih mengetahui dan mengerti apa itu tanaman singkong, lihat gambar 4 (tanaman singkong di kebun). Sebelum menjelaskan artikulasi keripik singkong rasa coklat, penting dipahami siapa itu orang Ciherang sebagai representasi kreator keripik singkong rasa coklat.

Gambar 4. Tanaman Singkong di Kebun

Menjadi Orang Ciherang

Ciherang adalah sebuah nama desa yang terletak di wilayah Kabupaten Serang, Provinsi Banten. Selain nama desa, Ciherang juga sebagai nama kampung, yaitu Ciherang Masjid untuk membedakan dari nama desanya. Istilah "Ciherang" berasal bahasa Sunda yang terdiri dari kata *ci* yang berarti "air" dan *herang* yang berarti "jernih." Secara terminologis

Ciherang diartikan oleh orang Ciherang sendiri adalah "air yang berada di kampung yang sangat jernih." Kejernihan air kampung bisa dilihat dari sungai Ciherang yang dangkal akan tetapi jernih airnya.

Gambar 5. Peta Ciherang Gunungsari Kabupaten Serang Provinsi Banten

Melihat kejernihan airnya, Desa Ciherang dapat disinggahi oleh siapa pun dan dari mana pun. Untuk menemukan Ciherang, dapat ditempuh dari kampus IAIN Sultan Maulana Hasanuddin Banten yang membutuhkan waktu sekitar 60 menit dengan menggunakan kendaraan roda dua (sepeda motor) atau roda empat (mobil). Secara geografis batas wilayah Ciherang, di sebelah Utara ada Desa Gunungsari, di sebelah Selatan ada Desa Kaduberem, di sebelah Timur ada Desa Pabuaran, dan di sebelah Barat ada Desa Sukadana. Selain itu, diketahui bahwa Ciherang memiliki luas wilayah 524 Ha, yang terdiri dari: Pemukiman 126 Ha; persawahan 175 Ha; perkebunan 209 Ha; perkantoran 003 Ha, pemakaman 6 Ha; dan lapangan olahraga 300 m.

Kondisi sosial warga masyarakat Ciherang yang berjumlah 3.503 jiwa terdiri dari: Pria berjumalah 1.910 jiwa dan perempuan berjumlah 1.593 jiwa. Tingkat pendidikan warga masyarakat diketahui bahwa:

Tidak tamat SD	**: 406 orang**
SD/MI	: 450 orang
SLTP	: 613 orang
SLTA	: 100 orang
D1 D2	: 7 orang
D3	: 2 orang
S1	: 13 orang

Dengan realitas kependidikan warga masyarakat tersebut, diketahui bahwa ada 406 orang yang tidak tamat Sekolah Dasar. Artinya, 25% masyarakat Ciherang tidak berpendidikan formal.

Dilihat dari mata pencaharian, profesi warga masyarakat Ciherang sangat beragam. Tingkat kependidikan itu berpengaruh kepada tingkat pekerjaan (profesi) yang digeluti warga masyarakat. Berdasarkan data desa, ada beberapa profesi yang digeluti oleh warga masyarakat. Pengangguran (tidak bekerja) menjadi keprihatinan kita bersama, karena ada 1.116 orang yang menganggur. Artinya, 70% warga masyarakat Ciherang menganggur di arus modernitas. Tingkat profesi warga masyarakat Ciherang, dapat dilihat di bawah ini:

PNS	: 27 orang
Swasta	: 166 orang
Wiraswasta	: 209 orang
Petani	: 229 orang
Karyawan	: 10 orang
Pedagang	: 25 orang
Guru atau ustadz	: 40 orang
Paraji	: 8 orang
Pengangguran (tidak bekerja)	**: 1.116 orang**
Lain-lain	: 539 orang

Dari tingkat kependidikan di atas, dapat dijelaskan bahwa pendidikan warga masyarakat Ciherang cukup baik dalam bidang pendidikan umum (hanya 25% yang tak berpendidikan formal). Akan tetapi, dalam bidang pendidikan agama masyarakat Ciherang, seperti *madrasah diniyah*, *ibtidaiyah*, dan *tsanawiyah*, kurang baik, yang dibuktikan dengan sedikitnya siswa-siswi madrasah (hanya ada *madrasah ibtidaiyah*). Di samping itu, kurangnya tenaga pendidik dalam bidang ilmu-ilmu keislaman yang mendorong para mahasiswa untuk terjun langsung belajar bersama masyarakat, terutama anak-anak. Oleh karena itu, para mahasiswa bekerja sama dengan kaum pemuda Ciherang untuk belajar mengajar di madrasah, meskipun para pemuda Ciherang masih menempuh pendidikan di tingkat SLTA.

Potensi sumber daya alam Ciherang terhampar di berbagai bidang kehidupan, baik pertanian, perkebunan, perhutanan, maupun persawahan. Terutama di bidang perkebunan, masyarakat mempunyai tanah yang cukup subur. Hasil bumi yang diperoleh oleh masyarakat Ciherang sangat beragam,

seperti singkong, kelapa, pisang, melinjo, timun, kacang panjang, jagung, cengkeh, coklat, padi, cabe, dan lainnya. Hasil bumi yang diperoleh hanya dikonsumsi untuk kebutuhan hidup sehari-hari. Walaupun hasil bumi yang diperoleh tidak dipasarkan, akan tetapi masyarakat mampu bertahan hidup dengan potensi alam yang ada.[6] Namun, sangat disayangkan, pontensi alam yang terhampar luas dan kejernihan air sungai yang menyegarkan, tak bertahan lama dijaga oleh warga masyarakat Ciherang.

Akhir-akhir ini kejernihan air sungai dikotori oleh sampah, sebab perilaku orang Ciherang yang tak bertanggung jawab, tak beradab, dan tak sensif lingkungan hidup. Padahal, kejernihan air sungai di dalam sungai sangat diperlukan oleh masyarakat Ciherang untuk kebutuhan pokok kehidupan sehari-hari, seperti mandi, minum, dan kebutuhan pokok hidup yang lain.

Kejernihan air ber-ubah menjadi air yang kotor dilihat dari warna air yang jenih ber-ubah menjadi dari coklat dan sedikit keruh. Untuk menjaga kejernihan air, ada cerita keramat. Konon ceritanya, pada zaman dahulu, ada seorang Sultan yang muncul dari air sungai di hulu, Cibuntu, bernama Sultan Mansyur. Cerita ini diperkuatkan adanya makam seorang Buyut, yakni Buyut Hasyim, Buyut Saud, Buyut Ratu, dan Raden Jaya Santika. Bahkan, semua mahasiswa dianjurkan oleh warga masyarakat untuk berziarah ke makam Buyut yang terdekat, yaitu Ki Buyut Hasyim. Tak hanya itu, semua mahasiswa pun dianjurkan untuk men-*jamak*-nya, karena semua mahasiswa sebagai warga masyarakat pendatang yang harus menghormati keyakinan warga masyarakat untuk menghormati leluhurnya yang telah berjuang di masa penjajahan dahulu.[7]

Banyak kekeramatan menjaga kejernihan air sungai. Selain itu, ada cerita warga setempat yang misterius. Dahulu ada beberapa mahasiswa dari luar kampung datang ke kampung Ciherang. Mereka mengadakan acara perpisahan yang diadakan di Kantor Desa Ciherang. Suasana kampung menjadi ramai dan meriah dengan acara pementasan wayang golek, namun tiba-tiba kondisi menjadi tegang karena ada salah seorang mahasiswa yang kesurupan dan sinden pun berada di atas makam, tidak lagi di atas

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[6] *Fieldnote* "Wawancara dengan Zainudin," seorang tokoh masyarakat Kampung Pagetekan, Ketua RW Kampung Pagetekan, Pasir dan Lumbir, dan sekaligus sebagai Ketua Kelompok Tani Desa Ciherang.

[7] *Feldnote* "Wawancara dengan Ibu Encup," seorang warga kampung Ciherang Mesjid, pada tanggal 03 September 2015.

panggung, di mana makam tepat berada di belakang Kantor Desa. Di samping kejadian misterius itu, suasana menjadi hening, lampu mati secara otomatis menjadikan kampung gelap dan runyam. Menurut analisis warga masyarakat Ciherang, suasana keramat itu muncul dikarenakan oleh para mahasiswa tersebut tidak permisi terlebih dahulu kepada leluhur kampung.[8] Bahkan, pada dasarnya, sumber mata air Ciherang tidak pernah kekeringan meski musim kemarau. Bagi masyarakat Ciherang, hal ini merupakan sebuah mistik. Kemistikan kejernihan air sungai dibuktikan dengan fakta yang nyata bahwa "dahulu ada perusahaan air minum yang ingin membuka perusahaannya di Desa Ciherang, namun sumber mata air yang akan dijadikan air minum itu selalu bocor." Alhasil, perusahaan air minum tersebut tidak mendirikan perusahaannya di Desa Ciherang.[9]

Mewarisi kekotoran air sungai, desa ini kini dipimpin oleh seorang Luruh perempuan, yang bernama Ihat Solihat. Siapa Luruh perempuan Ciherang itu, dapat dilihat pada gambar 6. Meski air sungai telah dikotori, masyarakat Ciherang memiliki jiwa sosial yang sangat baik, seperti toleransi dan gotong royong (*collaboration*). Jiwa toleran diperlihatkan komunitas Ciherang ketika ada seorang tetangga kampung yang sakit keras atau cukup lama, maka beberapa warga masyarakat berkumpul, di mana sebelumnya diumumkan terlebih dahulu melalui suara pengeras di Masjid, dan kemudian menyewa mobil kepada salah satu warga masyarakat, untuk menjenguk seorang tetangga yang terkena musibah tersebut. Jiwa gotong royong ditampakkan dari kekompakannya yang cukup kuat dan solid. Jiwa sosial orang Ciherang tersebut dimiliki oleh mayoritas warga masyarakat Ciherang yang menganut agama Islam.

Melihat sisi sosial religius yang dimiliki oleh orang Ciherang, hampir semua kampung di Desa Ciherang memiliki ruang "pengajian rutin mingguan" yang diadakan di majelis taklim, mushala atau masjid. Orang Ciherang juga memiliki "pengajian rutin bulanan" yang dilaksanakan secara meriah, seperti acara Peringatan Hari Besar Islam dengan dekorasi panggung, tenda, dan makan-makan. Aktivitas sosial religius yang rutin pada setiap bulan atau pengajian bulanan ini diatur secara sistematis dan dipraktikkan secara bergilir oleh semua orang Ciherang. Setiap kampung yang mendapatkan giliran, maka harus menyiapkan kepanitiaan untuk acara

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[8] *Fieldnote* "Wawancara dengan Ibu RT Kampung Ciherang Masjid," yang dilakukan oleh Sylvia Kartika Nafisah dan Ahmad Nopendi.

[9] *Fieldnote* "Wawancara dengan Ustadz Sa'i," pada tanggal 06 September 2015.

tersebut. Di samping itu, masyarakat masih memegang erat budaya tradisional, seperti pencak silat Trumbu. Pencak silat (*martial arts*) ini terus-menerus diajarkan oleh sang pelatih kepada anak-anak kampung pada setiap malam Ahad. Demikian itu menjadi orang Ciherang yang berkarakter.

Gambar 6. Lurah Peremuan Ciherang, Ihat Solihat

Mengemas Keripik Singkong Rasa Coklat

Dalam proses pemberdayaan masyarakat, orang Ciherang memfokuskan diri pada kreativitas mengemas keripik singkong rasa coklat *ala* Ciherang yang dilakukan dengan tujuh tahap secara teratur dan cermat.

Tahap pertama, lokakarya (*workshop*) tentang "pembuatan keripik singkong." Lokakarya ini dilaksanakan bersama para tenaga ahli yang berpengalaman dari Unit Koperasi Mahasiswa IAIN Sultan Maulana Hasanuddin Banten. Lokakarya pembuatan keripik singkong merupakan usulan dari Ibu Lurah Ciherang. Lokakarya ini bertujuan supaya produksi membuat keripik singkong yang baik (keripik singkong tidak hancur) dan rasanya renyah, gurih, dan enak. Namun amat disayangkan, tenaga ahli yang berpengalaman mengurungkan niatnya untuk berbagi pengalamannya kepada warga masyarakat Ciherang. Meski demikian, para mahasiswa bersama warga masyarakat berusaha meneruskan lokakarya pembuatan keripik singkong, karena sebenarnya kaum perempuan Ciherang sudah mempunyai pengalaman membuat keripik singkong *ala* kadarnya.

Tahap kedua, memanen pohon singkong. Pohon singkong dipanen dari kebun milik warga Desa Ciherang yang tersebar di beberapa kebun kampung. Diketahui bahwa hasil panen singkong yang produktif berada di kebun Kampung Jenala dan Kampung Pagetekan dengan produksi yang

banyak dan rasanya manis. Proses memanen singkong dilakukan bersama-sama antara kaum pemuda, bapak-bapak, dan para mahasiswa, sebagaimana terlihat pada gambar 7 berikut ini:

Gambar 7. Proses Memanen Singkong di Kebun

Tahap ketiga, mengupas dan membersihkan buah singkong. Setelah dipanen dari kebun, buah singkong dikupas dan dibersihkan supaya tetap terjaga gizinya. Proses pengupasan dan pembersihan singkong dilakukan bersama-sama antara kaum perempuan (ibu-ibu) PKK dan para mahasiswa di dalam salah satu rumah warga masyarakat, Ibu Eha di Kampung Jenala, dan Ibu Rum di Kampung Ciherang Mesjid. Proses pengupasan dan pembersihan buah singkong tampak pada gambar 8.

Gambar 8. Proses Mengupas dan Membersihkan Buah Singkong

Tahap keempat, merebus dan memotong buah singkong. Buah singkong direbus dengan air panas dan diberi soda kue untuk memproduksi buah singkong supaya buah singkong terasa renyah dan gurih. Setelah

direbus hingga matang (*cooked*), buah singkong dipotong tipis-tipis. Proses pemotongan buah singkong dilakukan bersama-sama antara kaum ibu-ibu PKK dan para mahasiswa supaya dihasilkan dengan cepat dan banyak, sebagaimana tampak pada gambar 9 berikut ini:

Gambar 9. Proses Memotong Buah Singkong

Tahap kelima, mengoreng potongan tipis buah singkong. Potongan tipis buah singkong, selanjutnya, digoreng sampai berwarna kuning kekuningan. Proses pengorengan potongan tipis buah singkong dilakukan oleh kaum ibu-ibu PKK, sebagaimana terlihat pada gambar 10.

Gambar 10. Proses Menggoreng Potongan Tipis Buah Singkong

Tahap keenam, memberi bubuk coklat pada keripik singkong. Setelah digoreng, potongan tipis buah singkong ditiriskan, maka disebut "keripik singkong." Selanjutnya, keripik singkong diberi bubuk coklat atau bubuk cabe hijau. Proses pemberian rasa pada keripik singkong dilakukan bersama-sama antara kaum ibu-ibu PKK dan para mahasiswa. Ide pemberian rasa coklat muncul ketika ada kegiatan *briefing* rutin, kemudian dibahas bersama

warga masyarakat, dan langsung dilakukan cara meraciknya. Alhasil, setelah diuji coba, rasa coklat pun tidak kalah lezat dan nikmatnya dengan singkong rasa pedas cabe hijau. Sebelum bubuk coklat diberikan, perlu dipersiapkan bahan-bahannya, yaitu: Bubuk coklat 30 gram, bubuk gula 60 gram, dan tepung meijena 30 gram. Proses pemberian rasa coklat pada keripik singkong, sebagai berikut:

> "Sediakan toples kosong. Masukkan bubuk coklat dan keripik singkong, ke dalam toples. Kemudian, toples yang tertutup rapat, dikocok-kocok hingga merata antara bubuk coklat dan keripik singkong. Jadilah, keripik singkong rasa coklat"

Tahap ketujuah, mengemas keripik singkong rasa coklat. Bersama kaum ibu-ibu PKK dan para mahasiwa, proses pengemasan keripik singkong rasa coklat *ala* Ciherang dilakukan secara tradisional dengan tangan, di mana keripik singkong rasa coklat dimasukkan ke dalam kantong plastik, sebagaimana terlihat pada gambar 11. Setelah itu, diberi label "keripik singkong rasa coklat Ciherang" pada tutup atas kantong plastik. Label ini tidak mengenai keripik singkong agar tetap terjaga gizinya. Inilah kemasan keripik singkong rasa coklat yang secara distingtif berbeda dari keripik singkong modern lainnya di dunia makanan cemilan.

Gambar 11. Proses Mengemas Keripik Singkong ke dalam Kantong Plastik

Artikulasi Keripik Singkong Rasa Coklat

Singkong atau ubi kayu dalam bahasa Latin *manihot esculenta crantz* merupakan salah satu sumber karbohidrat lokal di Indonesia yang menduduki urutan ketiga terbesar setelah padi dan jagung. Orang Ciherang menyebut "singkong" dengan nama *dangdeur*. Tanaman singkong ini

merupakan bahan baku yang paling potensial untuk diolah menjadi tepung. Singkong segar mempunyai komposisi kimiawi yang terdiri dari kadar air sekitar 60%, pati 35%, serat kasar 2,5%, kadar protein 1%, kadar lemak, 0,5% dan kadar abu 1%. Oleh karenanya, singkong merupakan sumber karbohidrat dan serat makanan, namun sedikit kandungan zat gizi, seperti protein.[10]

Memilih keripik singkong rasa coklat, karena coklat sebagai tanaman kebun komunitas Ciherang dan memahami kandungan coklat. Istilah "coklat" berasal dari *xocoatl* yang berasal dari bahasa suku Aztec, yang berarti "minuman pahit." Suku Aztec dan Maya di Mexico mempercayai bahwa "Dewa Pertanian telah mengirimkan coklat yang berasal dari surga kepada mereka." Kemudian, dalam penyebarannya, Cortes membawa coklat ke Spanyol pada antara tahun 1502-1528. Masyarakat Spanyol meninum minuman pahit ini dicampur dengan gula, sehingga rasanya lebih enak dan lezat. Biji coklat mengandung lemak 31%, karbohidrat 14%, dan protein 9%. Protein coklat kaya akan asam amino triptofan, fenilalanin, dan tyrosin. Meski coklat mengandung lemak tinggi, namun relatif tidak mudah tengik karena coklat juga mengandung polifenol 6%, yang berfungsi sebagai antioksidan pencegah ketengikan.

Lebih luas, coklat kemudian menyebar ke Perancis, Belanda, Inggris, dan Indonesia. Pada tahun 1765 didirikan pabrik coklat di Massachusetts Amerika Serikat. Dalam perkembangannya, coklat tidak hanya menjadi minuman, tetapi juga menjadi makanan cemilan (*snacks*) yang disukai oleh anak-anak, remaja, maupun orang dewasa. Selain rasanya enak, coklat ternyata berkhasiat membuat umur seseorang menjadi lebih panjang. Diduga antioksidan fenol yang terkandung pada coklat sebagai penyebab mengapa orang yang mengonsumsi coklat bisa berusia lebih panjang. Fenol ini juga banyak ditemukan pada anggur merah yang sudah sangat dikenal sebagai minuman yang baik untuk kesehatan jantung. Coklat mempunyai kemampuan untuk menghambat oksidasi kolesterol LDL (kolesterol jahat) dan meningkatkan fungsi kekebalan tubuh, sehingga dapat mencegah risiko penyakit jantung koroner dan kanker.

Selama ini ada pandangan bahwa permen coklat menyebabkan caries pada gigi dan mungkin bertanggung jawab terhadap munculnya masalah kegemukan. Tak dapat disangkal lagi bahwa kegemukan adalah salah satu faktor risiko berbagai penyakit degeneratif. Akan tetapi, studi mengenai coklat di Universitas Harvard menunjukkan bahwa jika Anda mengimbangi

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[10] Prabawati, Richana dan Suismono, *Tabloid Sinar Tani*, 2.

konsumsi permen coklat dengan aktivitas fisik yang cukup dan makan dengan menu seimbang, maka dampak negatif permen coklat tidak perlu terlalu dikhawatirkan. Bahkan, menurut kepercayaan suku Maya, "coklat adalah makanan para Dewa." Rasa asli biji coklat sebenarnya pahit akibat kandungan alkaloid, akan tetapi setelah melalui rekayasa proses dapat dihasilkan coklat sebagai makanan yang disukai oleh siapa pun.[11]

Tumbuhnya tanaman pohon singkong dan pohon coklat di bumi Ciherang pun tak lepas dari karunia Tuhan kepada masyarakat. Karunia tanaman singkong dan coklat harus benar-benar disyukuri, karena adanya realitas bahwa masyarakat Ciherang mempunyai 70% warganya yang menganggur. Untuk itu, salah satu tindakan warga masyarakat bersama mahasiswa kuliah kerja nyata ialah melakukan pemberdayaan dengan mengolah singkong dan coklat sebagai hasil bumi desa Ciherang yang melimpah. Warga masyarakat belum bisa mengolah singkong dengan baik, sehingga para mahasiswa berinisiatif untuk mengadakan refleksi dan berdialog bersama warga masyarakat yang menghasilkan kesepakatan untuk mengemas keripik singkong rasa coklat dan pedas cabe hijau. Keripik singkong rasa pedas cabe hijau tidak dijelaskan di dalam tulisan ini, karena keterbatasan waktu penulisan. Diharapkan bersama bahwa kemasan keripik singkong rasa coklat dapat dipasarkan dengan baik dan profesional sebagai bisnis yang profit dan dapat mengasah keterampilan warga masyarakat, terutama kaum perempuan Ciherang.

Kemasan keripik singkong rasa coklat menjadikan terbentuknya komunitas pemuda dan pemudi Ciherang yang diharapkan dapat membawa perubahan sosial yang nyata kepada masyarakat dengan partisipasi mereka untuk memasarkannya. Eksistensi komunitas pemuda dan pemudi Ciherang ini merupakan ide dari warga masyarakat sendiri supaya kaum pemuda dan pemudi memiliki aktivitas yang produktif dan inovatif, karena banyak pengangguran terjadi di kalangan pemuda dan pemudi yang bermalas-malasan di dalam rumah.

Kesimpulan

Inilah orang Ciherang dilihat dari kekayaan alamnya yang dipenuhi mistik untuk menjaganya, dan karakteristik sosial religus yang toleran dan gotong royong, dan sosial kulturalnya yang melestarikan pencak silat

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[11] Ali Khomsan, "Coklat Baik untuk Jantung dan Suasana Hati," dalam *http://kolom.pacific.net.id/ind*, diunduh pada tanggal 20 Desember 2015, 2.

Trumbu. Dari proses pemberdayaan masyarakat yang dijalani bersama orangt Ciherang, dapat disimpulkan bahwa kemasan keripik singkong rasa coklat merupakan sebuah artikulasi untuk merepresentasikan percikan kerja nyata komunitas Ciherang di ruang publik. Kemasan keripik singkong rasa coklat telah memberikan perubahan sosial dan ilmu pengetahuan rakyat yang distingtif. Perubahan sosial pada komunitas Ciherang, yakni menyadari pentingnya kejernihan air, perlunya mengolah hasil bumi secara mandiri, dan mampu memberi peluang pekerjaan baru di dalam tantangan Masyarakat Ekonomi ASEAN, terutama bagi kaum pemuda dan pemudi Ciherang. Ilmu pengetahuan rakyat yang distingtif dengan ditemukannya rasa coklat pada keripik singkong modern. Pengetahuan rakyat ini seharusnya menjadi kajian akademis bagi insan akademik dan program pemberdayaan ekonomi kerakyatan yang dilakukan oleh pemerintah.

Ada beberapa rekomendasi yang perlu dikerjakan selanjutnya sebagai tindakan lanjutan. Pemberdayaan masyarakat Ciherang melalui program mengemas keripik singkong rasa coklat supaya bisa diteruskan dan dijaga eksistensi masyarakat di dalam berkarya dan berproduksi secara mandiri. Oleh karenanya, diharapkan perlu ada program kuliah kerja nyata selanjutnya bersama masyarakat Ciherang secara berkala dan terfokus pada "pemeliharaan kejernihan air Ciherang sebagai sumber mata air kehidupan manusia di bumi." Di samping itu, diharapkan adanya Koperasi Desa Ciherang untuk menjaga keberlangsungan produktivitas keripik singkong rasa coklat sebagai produk mandiri Ciherang yang distingtif.[]

Daftar Pustaka

Fieldnote "Wawancara dengan Entis."

Fieldnote "Wawancara dengan Zainudin."

Fieldnote "Wawancara dengan Ibu Encup."

Fieldnote "Wawancara dengan Ibu RT Kampung Ciherang Masjid."

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The Process of Making Gender Equality and Mainstreaming Policy at the State Islamic University of Sunan Ampel Surabaya: the Importance of Learning and Sharing in Achieving Institutional Change

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Abstract: The Indonesian government has enacted many policies and regulations to promote gender mainstreaming, address women's needs and to increase their participation in many areas of development. As a state institution, the State Islamic University of Sunan Ampel Surabaya is obliged to implement these policies. Getting support from the Canadian Government through the Local Leadership Development/Support for Islamic Leadership (LLD/SILE) Project, this University is able to establish a policy on Gender Equality (GE) and Mainstreaming. There are many processes involved in making the policy: a) setting up of a GE Policy team, b) conducting gender assessment/research to identify gender gaps within the University in the areas of: i) human resources, ii) staff participation in gender training, iii) researches with gender themes undertaken by University lecturers, iv) gender integration in academic programs and centers, v) GE-related materials in the University; vi) PSGA; vii) policies and services supportive of gender equality; viii) accountabilities; and, ix) linkages with government and CSOs using interviews and focus group discussions, c) consultations with university management, lecturers, staff and students, d) guidance from a legal expert in drafting the Policy, d) undertaking several iterations of the Policy, and e) approval by management. Interconnected factors such as the strong resolve of the University's leaders and stakeholders to open their minds with regards to the need for gender equality in this University, the technical guidance and support of the Gender Advisors of the LLD/SILE Project, the various strategies undertaken by the Gender Equality Policy team, understanding of cultural differences between Canadians and Indonesians, and optimism and mutual support of the team contributed to the success to this endeavor.

Keywords: policy on gender, gender equality, cultural differences, mutual support, and Institutional change

Introduction

Efforts to improve women's conditions in Indonesian society have been undertaking by government and non-government organizations or institutions through policies and actions. One of them is gender mainstreaming in all areas of development. In these efforts, contributions of many activists such as academics, environmentalists, social workers, health service providers, and so forth should be put into account, whether they categorize themselves as feminists or not. As one of the government institutions, The State Islamic University Sunan Ampel Surabaya (UINSA) through its Pusat Studi Gender dan Anak-PSGA (women and Children Study Centre) is also engage actively in promoting gender mainstreaming to both its internal and external communities.

Being part of the world community, strategies taken by Indonesian activists to mainstream gender are also influenced by those of their overseas counterparts. For example, strategies that are implemented by United Nations (UN) play a big role to Indonesia. As its member, it is an obligation for Indonesia to adopt international agreement acted by UN. Indonesia, for example, has ratified *Convention on the Elimination of All Forms of Discrimination Against Women* (CEDAW) into *Undang-Undang Republik Indonesia Nomor 7 Tahun 1984 tentang Pengesahan Konvensi mengenai Penghapusan Segala Bentuk Kekerasan Terhadap Wanita* (Law No 7, 1984 on Convention on the Elimination of All Forms of Discrimination Against Women). Specific regulation on gender mainstreaming are Presidential Election No 09 Year 200 on Gender mainstreaming in National Development (*Instruksi Presiden Nomor 09 Tahun 2000 tentang Pengarusutamaan Gender dalam pembangunan Nasional*) and Decision of Ministry of Internal Affairs No 132 Year 2003 on General Guidance of Implementation of Gender Mainstreaming (*Keputusan Menteri Dalam Negeri Nomor 132 Tahun 2003 tentang Pedoman Umum Pelaksanaan Pengarusutamaan Gender*). More recent regulations are Decision of Ministry of Internal Affairs No 15 Year 2008 on General Guidance of Implementation of Gender Mainstreaming in the Development of Indonesian Regional governments (*Keputusan Menteri Dalam Negeri Nomor 15 Tahun 2008 tentang Pedoman Umum Pelaksanaan Pengarusutamaan Gender dalam Pembangunan di Daerah*) which is renewed into Regulation of Ministry of Internal Affairs No 67 Year 2011 (*Peraturan Menteri Dalam Negeri No 67 Tahun 2011*). Through these

regulations, government Instutions have set up many programs for gender mainstreaming.[1]

This paper aims to look at the effort of PSGA UINSA in mainstreaming gender at this university, particularly in urging the university to enact a policy on gender (Gender Equality and Mainstreaming Policy-GE Policy). It is based on the research conducted by the authors toward the process of establishing the policy, and the lessons learnt felt by the GE Policy team members. The main questions asked are what the reasons for having the policy? How is the process the enacting go? What are the supporting and discouraging factors that the GE Policy team met in the process? What lessons learnt can be taken from their experience in having the policy?

Perspectives on Gender Mainstreaming

Association for Women's Rights in Development, in Porter and Sweetman defines gender mainstreaming as:

> "a strategy which aims to bring about gender equality and advance women's rights by infusing gender analysis, gender sensitive-research, women's perspectives and gender equality goals into mainstream policies, projects, and institutions"[2]

In more specific, UN defines gender mainstreaming as:

> The process of assessing the implication for women and men of any planned action, including legislation, policies or programmes, in all areas and at all levels. It is a strategy for making women's as well as men's concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies

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[1] Some examples of how government institutions implement gender mainstreaming can be seen in the article of can be seen in the article of Eha Saleha and Yuli Tirtariandi AE, Keberhasilan Implementasi Kebijakan Pengarusutamaan Gender di Indonesia menyongsong MEA, Prosiding Seminar Nasional Fakultas Ilmu Sosial dan Ilmu Politik, Universitas Terbuka UTCC, 26 Agustus 2015, http://www.pustaka.ut.ac.id/dev25/fisip2015/fisip201-5_42_ehas_yulitea.pdf, diakses 24 Juli 2016.

[2] Association for Women's Rights in Development (2004:1) di dalam Fenella Porter and Caroline Sweetman, "Editorial" di dalam *Gender Mainstreaming Since Beijing: A Review of Success and Limitations in International Institutions* (https://www.researchgate.net/-publication/249028207_Gender_Mainstreaming_Since_Beijing_A_Review_of_Success-_and_Limitations_in_International_Institutions?enrichId=rgreq-038967c7-411d-4023-a109-142bdede518e&enrichSource=Y292ZXJQYWdlOzI0OTAyODIwNztBUzoxNTMzMDk2-MjEwMDIyNDBAMTQxMzU2MzI3MDIyNw%3D%3D&el=1_x_3), di akses 22 Maret 2016.

and programmes in all political, economic and societal spheres so that women and men benefit equally and inequality is not perpetrate. The ultimate goal is to achieve gender equality[3].

From these two definitions, it is clear that gender mainstreaming is aimed to strengthen the position of women in society, to encourage them to have equal opportunities to develop their capacities.

Methods of Research

This paper is written based on the experience and observation of the authors in the process of making the GE Policy and interviews with members of the GE Policy team. All of the authors are members of the GE Policy team. This team consists of nine persons. All of them are lecturers of UINSA but they come from different faculties. Therefore, it can be said that the research conducted for writing this paper is a reflection of the authors own experience in struggling to achieve the GE Policy to be enacted by the university authority as well as the experience of their team colleagues, particularly in understanding lessons learnt that the GE Policy team get from the whole process of struggling to get the draft of the policy complete and accepted.

This type of research method may not be really popular among other researchers. But we see the method in this research as Reinharz's definition of feminist research practice as "woman's ways of knowing"[4]. According to Reinharz, this type of method is part of oral history, but can be categorized as writing one's own story. It is not done in the purpose of "give voice to the voiceless", because it is done by "people who are literate and highly educated but who have experiences that have remained hidden". Therefore, it "allow[s] a different voice within some person to emerge". The result will be "a collection of personal statements"[5]. In relation of research inquiry, it can be said that this type of research is categorized as story telling research

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[3] Defenisi ini sesuai dengan yang tercantum di dalam ECOSOC Agreed Conclusions 1997/2, lihat UN Women, *Guidance Note: Gender Mainstreaming in Development Programming*, (New York, 2014:7).

[4] Reinharz, Shulamit, Feminist Methods in Social Research, (Oxford: Oxford University Press, 1992), page 4.

[5] Ibid, page 143.

Reasons for having the GE Policy

Initiation to have the policy on gender at this university comes from PSGA. This institution established on 4 Agustus 1990 melalui Surat Keputusan (SK) Rektor IAIN Sunan Ampel Surabaya No. 182/HK,005/SK/P/1990. At that time it was named as Kelompok Program Studi Wanita (Group of Women's Studies Program-KPSW). This institution then changed its name into Pusat Studi Wanita (Women's Studies Centre-PSW), Pusat Studi Gender (Gender Studies Centre-PSG), and now Pusat Studi Gender dan Anak (Gender and Children's Studies Centre-PSGA). Since it was established, this institution has done a lot of programs for introducing gender to the university community, raising their gender awareness, and campaigning for gender equality.

There are many progresses they have achieved. For example, in the earlier times of its establishment, it has no definite office. Sometimes members of the group even held meeting in the university mosque's terrace. Its position in the structure of the university was not also clear, whether it was under bureaucratic or become an independent unit of the university. Today, it becomes a definite centre under Institution of University Research and Community Engagement (Lembaga Penelitian dan Pengabdian Kepada Masryarakat-LPPM). It has also own a definite office.

In relation to human resource, nowadays there are more women sitting in the management at the university, the faculty, the institutions, or technical implementation units. For instance, in 2014 up to the present, there is one female of the three vice rectors at this university (vice rector for planning and budgeting affairs). This never happens before. The same phenomenon can also be seen at the faculty level. There has never been female dean appointed or elected since this university born. But in 2014, the Faculty of Islamic Communication (*Fakultas Dakwah dan Komunikasi*) elected a female dean. There are quite many women also become head divisions both in the university and faculties.

This progress, however, does not really correlate with progress in budget allocation for actualizing PSGA plan and programs, in female specific needs facilities, or in mainstreaming gender in *tridharma* of university (the duties of university: teaching, research, and university community engagement). Furthermore, female university members: lecturers, administrative staffs, or students are still experiencing some sexual harassments.

Particularly for responding the regulations made by the Indonesian government to mainstream gender in development (as mentioned previously), there is a need for PSGA to have support through regulation. In other word, if the university has a policy on gender, then it will be easier for PSGA to fulfill its duties, to strengthen gender awareness, to mainstream gender, therefore to help women having similar benefits as their male counterparts from development of the university.

The intention of PSGA to have the regulation is in line with the LLD/SILE project funded by Canadian government. The project itself is aimed to support the UINSA in strengthening its capacity in University Community Engagement (UCE). Of course, the role of PSGA in this project is very important, particularly in making sure that gender is inserted in the project agendas. As we have stated before that gender mainstreaming is a worldwide concern. It is one of the United Nations Decisions that all of its members must follow. One of the nine goals of development stated in Millennium Development Goals (MDGs) declared by leaders of countries members of UN in New York in the year 2000 was to support gender equality and women's empowerment[6]. The support of LLD/SILE project to PSGA in struggling to have GE Policy at UINSA can be seen not only through financial but also experiential sharing from its gender advisers who come from both Canada and Indonesia.

The Process of Making the GE Policy

There are six steps that are taken by PSGA with assistance from LLD/SILE project in establishing the GE Policy:

Setting up a GE Policy team

One of important lessons that the authors get from LLD/SILE project is that they start making policy through research. Therefore, the policy is based on the real condition of the stake holders or community where the policy will be implemented. As a result, the policy can address their real needs, helping them to overcome their real problems.

However, before the research is conducted, there should be persons in charge who will conduct the research and be responsible for reporting it. In

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[6] See Stalker, Peter, Millenium Development Goals, (Jakarta: Bappenas dan UNDP, 2008), hal 15-17, file:///D:/paper%20ICON%20UCE%202016/Let%20Speak%20Out%20for%20M-DGs%20-%20ID.pdf, diakses 21 Juli 2016.

dealing with this issue, PSGA and the LLD/SILE project gender advisor discussed about how many people will be recruited to be members the team, where they come from, and what are their duties. Through the discussion, then it was decided that the team will consists of nine people. Some of them are members of PSGA itself. The others are from various faculties.

This research team conducts the research according to their research locations. However, they use the same research instruments which were discussed together in their meetings prior to the field work. Every member conducted their research enthusiastically. They work hand in hand to finish the research as well as to transfer the findings into the policy. Table 1 below shows names of the GE Policy team and their affiliation at the university.

Table 1. Names, affiliation, and duties of the GE Policy Team

No	Name	Affiliation	Research Location
1	Rochimah	Head of PSGA and lecturer of Faculty of Adab	PSGA and Faculty of Adab
2	Nabiela Laily	Lecturer of Faculty of Syari'ah and Law, PIU LLD/SILE Project	University Management Offices
3	Wahidah Zein Br Siregar	Lecturer of Faculty of Political and Social Sciences	Faculty of Social Sciences and Faculty of Islamic Business
4	Muflikhah Khoiroh	Lecturer of Faculty of Syari'ah and Law	Faculty of Syari'ah and Law
5	Eni Purwati	Faculty of Psychology and Health and Faculty of Science and Technology	Faculty of Psychology and Health, Faculty of Science and Technology, and Post Graduate School
6	Luluk Fikri Zukhriyyah	Secretary of LPPM and lecturer of Faculty of Dakwah	LPPM and Faculty of Dakwah
7	Ana Bilqis Fajarwati	PSGA	PSGA
8	Helmi Umam	Faculty of Ushuluddin	Faculty of Ushuluddin, Centres, and Technical Implementation Units of University
9	M. Hanafi	Faculty of Tarbiyah and member of PIU Of LLD/SILE Project	Faculty of Tarbiyah

Up to this paper is written, the research team has finished their research for assessing gender mainstreaming at the university, and has written report of the research. There are two types of the research report made. First is individual research report that focus on gender mainstreaming in the location where they did they fieldwork. Second is a single research report which is extracted of individual research report. This single report explains the mainstreaming of gender of the whole university.

The research findings then transferred into the draft of the GE Policy. In other words, the GE policy is the reflection of the problems affected by gender at the university. The GE policy shows many strategies or programs that can be taken to overcome those problems.

Conducting gender assessment/research to identify gender gaps within the University

In this research, there are nine areas that become the focus of study. Those areas are: a) human resources, b) staff participation in gender training, c) researches with gender themes undertaken by University lecturers, d) gender integration in academic programs and centers, e) GE-related materials in the University, f) PSGA, g) policies and services supportive of gender equality, h) accountabilities, and i) linkages with government and CSOs using interviews and focus group discussions[7].

There are two research instruments used, namely instruments for quantitative and qualitative data. The qualitative data instrument is derived from the quantitative instruments, where further explanation is needed. For example, when talking about human resource profile, the quantitative instrument is used to gain the data on how is the composition of men and women in the managerial position of the university, faculties, institutions, or technical implementation units. The qualitative instruments which is the interview guides, is then used to ask the perceptions of key informants related to the feature of the human resource profile. The question such as what consideration that authority used in placing someone in certain position is asked. Therefore, information on the human resource profile can be gain from both facts (quantitative aspects) and reasons behind the facts (qualitative aspects). Every member of the team used these instruments to gain data at his/her research location.

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[7] The result of the research can be seen in the research report written by the team.

Consultations with university management, lecturers, staff and students

There are many informants contributed in helping the research team to collect data. Those are leaders of university, faculties, institutions, technical implementation units as well as representation of lecturers, administrative staff, and students. The research is able to gain a lot of important data. This process allows the research team to know more about its own university feature. The data collected then being analyzed to summarize the findings. From these findings, the team then work to draft the policy. This part is quite time consuming. How the research team transfers the research findings into statements in the policy.

Guidance from a legal expert in drafting the Policy

Realizing that writing the draft is different from writing other academic or academic texts, the GE policy team seeks advice from a legal drafting expert. The GE team works several times with the expert of legal drafting. The Canadian and Indonesian Gender advisors also involve in one of the meeting with the legal drafting expert. From this process, the research team learnt a lot of valuable experience. For example, the statements (chapters and articles on the draft) need to be written clearly, avoiding multi interpretations from the readers or the people who will use or be affected by the law. In other words, as hard as possible, the GE team should avoid loopholes on the policy.

Undertaking several iterations of the Policy

The policy has been reviewed several times by the GE policy team, gender advisors, LLD/SILE officers and leaders of the university. The draft has been reviewed and revised intensively. Several Focus Group Discussions (FGDs) have been conducted; before the research is conducted, in reporting research findings, and in drafting the GE Policy. Prior to the research the focus of FGD was to explain the reasons of PSGA to initiate the policy. In reporting the findings, the FGD was done to look at whether those who have been interviewed feel satisfied with the findings that the GE Policy team's report. The participants of FGD were free to add more comments or complaints to the report. In drafting the policy, the focus of the FGD was to see closely the statements written on the draft, whether they agree on it, disagree, or add some more thoughts or suggestions.

Those FGDs were attended by leaders of the university: rector, vice rectors, deans, head of institutions, and head of technical implementation

units. It was really surprising when the rector, Prof. Abdul A'la spared some of his busy times to look closely at the draft, read the whole draft, and gave comments directly with his own hand writing on the draft. Therefore, he really knows the process of making the GE Policy.

All of these processes provide good lessons for all the participants, particularly the GE policy team members. Besides being really familiar with the draft, we can see the importance of process in making implementable policy.

Approval by management.

At the moment, the draft of the policy reaches the last step which is asking approval from the university's senate. The draft will be discussed in the session of the senate. Members of the senate will decide whether the draft can be approved to be the policy or not. The draft is now in the waiting list agendas in the senate to be discussed in their upcoming session. When the draft is agreed by the senate then the draft will become an official regulation of the university. The next step will be taken by the GE policy team then to socialize the draft to not only the university community but also people of East Java and Indonesia in general, because the GE policy team will put the policy on line.

Supporting and Discouraging Factors in the Process of Making the Policy

As mentioned previuosly, the process of making policy so far has run quite succesfully There are several reasons for this achievement. First is the solidity of the team. There is some difficulties that each member of the team faced when conducting their research. Some, for example, face difficulties to gain the statistial data. But it can be overcome by the willingness of other members of the team to help. Member who collect data for university level, for example, can see data for every faculties. Therefore, member who works in the faculty level can get assiatance from her. Those members who unintentionally cannot attend the meeting, will get wide information on the result of the meeting from those who attended the meeting. Friendship among members of the GE policy team is getting stronger beause of their intensive meetings.

The second is the support of the LLD/SILE project staffs (both PO and PIU). They provide foods and drinks when the GE Policy team held meetings.

They also provide any supporting tools needed in the meeting such as venues, overhead projectors, and technical assistance. The gender advisers also play siginificants role. The become resource people for anwering many difficulties in defining certain concepts on gender and gender mainstreaming. Their intelligent overviews and worthy suggestions on the draft policy make the draft more readable and comprehensive. They also become close friends of the GE policy team. In those frienship discussion on cultural differences between Canada and Indonesia run smoothly. The canadian gender adviser often ask whether the terms written in the darft in line with the cultural context of the university and Indonesian people in general.

Third is the role of the legal drafting expert. From him, the GE policy team know how to arrange chapters and articles and how to use writing marks. His careful reading on the draft make the first draft of the GE policy completed shortly.

Fourth is the willingness of leaders of the university to attend the FGDs and sharing their thoughts in the interviews conducted by the team members, as well as in evaluating the draft: both in the content of the draft and in their appreciation to the work that has been done by the GE Policy team.

Until now, however, the draft has not been enacted to be the policy. This fact implicitly inform a discouraging factor. In the authors' view, the only factor is the tied schedule of the leaders or the policy makers of the university. The GE policy team then need to reschedule the meetings or FGDs to adjust to their time availability. The GE Policy team themselves are also busy people, particularly when their teaching duties call them to postpone or leave the meetings before it completed.

Lessons Learnt Gained by the GE Policy Team from The Process of Making the Policy

Every member of the team gains certain lessons from the process of making the GE Policy. Some of them may share the same experience but others may not. However, from interviews with the team members, the common experience they share is that gender relation can be built through good communication strategy, it is better to invite male counterparts rather than criticizing them. Women activists of the university need to adjust themselves to the atmosphere of the university in advancing better gender relation.

However, there are many various interesting lessons gained as expressed by members of the GE Policy team. Those are:

1. Gaining understanding on the mindset of the policy makers of the university on gender.
2. Understanding on the importance of socializing gender in deeper perspectives through real actions. Although socialization of gender has been widespread long time in this university, responses of the informants on gender show that their understanding on gender is still at the level of knowledge, not yet reach their affection and psychomotor level. However, more mature response can help running the dialogue on gender among university community smoothly.
3. Questioning own awareness on gender. Gender equality is still need to be struggled, feels involve in the struggle.
4. Realizing the importance of research before making policy.
5. Aware of the important of classifying university's statistical data according to gender.
6. Understanding that the terminology used in the research is really important to be known to avoid misunderstanding between the researcher and the informants.
7. Finding the importance of sharing in completing team obligations.

Conclusion

We have expressed our experience in making the GE policy. The whole processes that we have been through gave us many importance lessons. For example, we knew that many women activists of this university have socialized gender in UINSA since two decades ago. They run many programs including forming institution called Kelompok Program Studi Wanita (KPSW) which now changed its name into Pusat Studi Gender dan Anak (PSGA). However, there are still many aspects of university lives that need to be improved in order to achieve gender equality which is gaining the same benefits from programs and development done by the university.

Having a policy on gender is one of the strategies taken by PSGA. They work to initiate the policy and demand university authority to enact it. This intention gains its momentum because at the same time the university is running LLD/SILE project supported by Canadian government. The main focus of the project is to strengthen the capacity of the university in community engagement. In particular, the project helps the university to

develop democratic governance in the community, particularly in East Java Province.

Further support is coming from Indonesian government direct or indirectly. At the moment, there is strong intention from the government to mainstream gender. They have established several regulations on gender mainstreaming in national development. This intention comes from internal pressure, particularly from Indonesian women's activists as well as external pressure, that is the policy of The United Nations which affect its countries' members including Indonesia.

There are many steps passed in the process of making the policy, starting from forming the GE Policy team, conducting research in order to assess the gender gap at this university, drafting the policy and asked the authority for enacting the policy. Many factors contributed to the success of drafting the policy. Until this paper is written the GE Policy has not enacted yet. However the draft of the policy has been completed by doing several FGDs, gaining inputs from many people including gender adviser of LLD/SILE project, legal drafting expert, leaders of the university, as well as members of the team themselves. It is now in the waiting list agendas to be discussed in the university senate session. When it is done, the policy becomes one of the university regulation and ready to be implemented. We really hope that this effort will be fruitful and equality between men and women in this university can be reached. Hence, The State Islamic University of Sunan Ampel can become a good place for all of its community to work and to learn.[]

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