Women as Agents of Islamic Propagation Through Hadroh Music In Padukuhan Beton Tirtonirmolo Bantul

Ratih Herningtyas¹, Talqis Nurdiyanto²

¹ International Relations Department, Universitas Muhammadiyah Yogyakarta Indonesia  
² Department of Arabic Language Educations, Universitas Muhammadiyah Yogyakarta Indonesia

Abstract. Women as citizens have the same rights and obligations as men, but in various fields such as social, economic education and even in religious propagation, women still do not get the same opportunities and opportunities as men. One of the reasons is that women have not realized their potential and the ability to process the potential that exists in themselves. Women's empowerment is an important strategy in increasing the role of women in increasing their potential to be more independent and creative. Empowered women are women who can identify their potential, actualize it, and be useful for society. One strategy to increase awareness of women's potential and abilities is through hadroh music. Da'wah can be presented as an interesting, entertaining presentation as well as a means of spreading Islam. PKK and dasa wisma women who have the skills to play hadroh musical instruments, in addition to becoming more empowered, also play hadroh music can be a medium for Islamic preaching while positioning PKK / Dasawisma women as agents of Islamic propagation.

Keywords: woman, empowerment, music, Islam, Da;wah

1 Introduction

Empowerment is a process that aims to strengthen the community in participating in a decision-making process that can affect its future. According to Rasyad in Wahyuningsiyas, what is meant by decision making is an action that can be chosen in order to get the best future (Wahyuningtyas, 2019). Meanwhile, according to Rohman Laksono (Rohmah, 2019) community empowerment is a concept that aims to improve the welfare of the community in a development process, which is an action that aims to form a more decent life for the community. One of the empowerments that exist in people's lives is women's empowerment. According to Karwati (Karwati, 2017) women as citizens have the same rights and obligations as men, but in various fields such as social, economic and even education, women still do not get the same opportunities and opportunities as men. One of the reasons is because women have not been able to cultivate the potential that exists in themselves, so it is necessary to empower women. Women's position will improve only when women can be independent and able to control decisions related to their lives (Zakiyah, 2010).

Women's empowerment is the transformation of power relations between men and women at four different levels: family, community, market and state. Women's empowerment is an important strategy in increasing the role of women in increasing their potential to be more independent and work. Awareness of the role of women began to develop, which was manifested in the women's program approach to development. This is based on a thought about the need for independence for women, so that development can be
felt by all parties. Because women are very valuable human resources so that their position is included in development. There are two characteristics of women's empowerment, first as a reflection of emancipatory interests that encourage people to participate collectively in development. Second, it is as a process of involving individuals or communities in the process of enlightenment, awareness and collective organizing so that they can participate (Zakiyah, 2010).

Women's empowerment is important to continue to increase the capacity of women to have self-confidence, so that women can participate and take part in all lines of development in Indonesia, including in the development of the social environment (Muchlisim, 2019). Actually, women have the same potential as men as long as the potential that exists in women is developed and processed as well as possible. Therefore, empowerment is one way to solve it. An empowered woman is one who can identify her potential, actualize it, and be useful for the community. If women are empowered, the family will be happy, and the country will definitely be strong because the family is the smallest entity of a society. The empowerment of women is expected to be able to explore the potential that exists in women so that they can become more qualified individuals and not be underestimated. There are many ways to empower women, one of which is through training in certain fields.

Empowered women are shown in the involvement of women as activists and involved in social community activities in an area. One of them is carried out by women who are members of the PKK and Dawis Sakura in RT 3 Karang Tengah Padukuhan Beton. Padukuhan Beton itself is one of the Padukuhan in Tirtonirmolo Village, Kasihan Sub-district, Bantul Regency, which has a fairly large area with 7 (seven) RTs, namely RT 1 and RT 2 Karang Pule, RT 3 Karang Tengah, RT 4 and RT 5 Beton, and RT 6 and RT 7 Bongkotan, with a total population of 1352 people. Padukuhan Beton is known as an area with a high level of social and religious activities. Each RT activates routine community activities such as PKK, Dasawisma, or RT meetings, gotong royong and other activities such as national and religious holidays. RT 3, which consists of approximately 100 residents, makes the Baitul Maghdis Mosque in its area the center of activities, such as recitation, routine arisan, health checks for the elderly and toddlers, and various other activities such as tadarus and breaking the fast and slaughtering sacrificial animals. Meanwhile, social activities are carried out by mothers in the form of gymnastics, weekly and monthly social gatherings, gymnastics, etc. In social activities, mothers in RT 3 Karang Tengah are the most active as the driving force of activities.

In Beton hamlet, the majority of the population is Muslim. Even RT 4 and 5 have 100% Muslim residents. This makes religious activity in the hamlet also high. Various religious activities are routinely carried out, such as recitation, hadith studies which are held every two weeks, children's crafts, as well as tadarus which is intended for teenagers every Saturday night and every Ramadan, iftar is held in the mosques and musholaks of the hamlet, with the participation of residents providing ta'jil in turn. These activities are strongly supported by the facilities of five mosques, one mushola and five TPAs. In addition, the hamlet also has one kindergarten and one pre-school. In terms of religious activities, since January 2019, the PKK/Dawis Sakura board in RT 03 Karang Tengah initiated the formation of the Baitul Maghdis TPA, and began running activities in mid-February 2019 by inviting TPA teachers from outside. This activity is carried out once a week, with an average number of students participating in the activity is 20-25 children. PKK and Dasawisma women also routinely organize recitation, tadarus and various other religious studies. Unfortunately, compared to social activities, in religious activities such as recitation, studies and TPA, these women are limited to acting as facilitators and in some activities become event organizers. In recitation activities, tadarus and other studies, PKK and Dasawisma women tend to be participants and do not realize that they have the opportunity to play a more significant role
in religious activities, especially as agents of Islamic propagation.

This is thought to be caused by firstly, a lack of understanding that women have the opportunity to be empowered and can become agents of Islamic propagation. PKK and dasawisma women do not understand their potential, especially in the aspect of da'wah and religion. They tend to be implementers or facilitators in religious activities. The majority are due to lack of confidence and feel unable to play more roles than as implementers. Secondly, there is a lack of understanding and innovation that women can become agents of syiar and da'wah through music media. PKK and dasawisma women do not understand that they have the opportunity to become agents of Islamic propagation through their ability to play hadroh musical instruments with Islamic verses. Interestingly, the PKK and Dasawisma of Karang Tengah actually have capital hadroh musical equipment and potential as agents of Islamic propagation, but have not been able to utilize it. PKK and Dasawisma have had hadroh music equipment assets since the beginning of 2020, unfortunately it has not been fully utilized because the women are not yet skilled in playing the musical instrument. This is because the training process was hampered by the pandemic for approximately two years, so the skills to play the instrument have not been achieved.

2 Methodology
To overcome the above problems, the steps to solve them include the following stages:

a. Coordination with partners, communicating program plans with partners and completing administrative requirements.

b. Counseling women as agents of Islamic propagation, providing knowledge about the strategic value of women as agents of Islamic propagation

c. Hadroh music training, providing skills to play hadroh musical instruments as well as the introduction of various poems that contain the values of da'wah and Islamic propagation

3 Result & Discussion
Women's empowerment is a strategic way to increase women's potential and increase the role of women in both the public and domestic domains. According to Zakiyah (2010), women's empowerment can be done with the following strategies:

1. Dismantling the myth of women as complements in the household. In ancient times, there was a strong assumption in society that women were konco wingking (friends in the back) for their husbands and the assumption that wives are suwarga nunut neraka katut (to heaven come, to hell carried). The words nunut and katut in Javanese connote passivity and lack of initiative, so that their fate is very dependent on their husbands.

2. Providing various skills for women. This strategy aims to make women productive and not dependent on men. Various skills can be taught, such as sewing, embroidery and entrepreneurship skills by making batik cloth and various types of food and playing music.

3. Provide the widest possible opportunity for women to be able to follow or pursue the widest possible education. This is necessary considering that there is still a strong community paradigm that the highest level of education for women will eventually return to the kitchen. This is what has resulted in the low level of education (for the most part) for women.

Meanwhile, according to Sulistyani (2004), the stages or steps in empowering women are carried out through the following steps:
1. Awareness and behavior formation stage towards conscious and caring behavior so that they feel the need for self-capacity building. This stage is the preparatory stage in the empowerment process. At this stage, the empowerers/actors/empowerment actors try to create pre-conditions, so that they can facilitate an effective empowerment process. The touch of awareness will further open the desire and awareness of the community about its current condition, thus stimulating their awareness of the need to improve conditions to create a better future.

2. The ability transformation stage in the form of knowledge insights, skills to open up insights and provide basic skills so that they can take part in development. The process of transforming knowledge and skills can take place well, energetically, and effectively if the first stage has been conditioned. The community will undergo a learning process about knowledge and skills that are relevant to the demands of the needs. At this stage, the community can provide a low level of participation, namely just being a follower or object of development, not yet able to become a subject in development.

3. The stage of improving intellectual abilities, skills and abilities so that initiative and innovative abilities are formed to lead to self-reliance. This stage is the stage of enrichment or improvement of intellectual abilities and skills needed so that they can form the ability to be independent. This independence will be characterized by the community's ability to form initiatives, produce creations and make innovations in their environment. If the community can do this stage, then the community can independently carry out development.

Referring to Sulistyani's opinion above, the alternative solution offered to the women of PKK and Dasawisma Karang Tengah is to conduct counseling or lectures on empowering women who have the opportunity to become agents of Islamic propagation through music and procuring teachers and conducting training in playing hadroh music with intensive training for 3 months. Moreover, the PKK and Dasawisma women have assets in the form of hadroh music equipment which was obtained in 2020 as a means of supporting TPA activities. Da'wah packaged with musical presentations will become a da'wah activity and broadcast Islam where the song lyrics are taken from the book of Barzanzi and the prophet's traditions, making it more interesting and fun. Da'wah can be presented as something that has an appeal to the listeners. This is in line with the opinion of Adjie Esa Poetra (Poetra, 2004) who states that music and da'wah are human instincts since he was born. The skills of PKK and Dasawisma women playing hadroh musical instruments allow them to increase their role not only as facilitators, but can even become agents of Islamic propagation.

4 Conclusions

Women's empowerment is one way to encourage women to be more aware of their potential and abilities and to contribute to the social life of the community at least around the house where they live. Utilizing the media of lectures or recitations can raise the awareness of women, especially in PKK and Dasawisma Karang Tengah, to evaluate themselves and identify their abilities. In addition, by training to play hadroh musical instruments, women also have the opportunity to actualize themselves, understand Islamic values in musical verses and at the same time spread them to other communities.

5 References


