

Maghrib Movement

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Abstract: Mengaji Maghrib movement is a form of Community social movement initiated by the Government of Buru regency together with the Ministry of Religious Affairs Buru Regency as an effort to use Maghrib time and avoid the community from impacts Due to technological developments and the movement as a medium for the achievement of prealim. This research is a qualitative study aimed to describe the implementation of the Mengaji Maghrib movement in the Namlea district of Buru District. The research site is focused on Namlea subdistrict with the consideration of density and heterogeneity of society. The number of informant will be interviewed as many as 25 people taken in purposive. The analytical techniques used to follow the concepts given by Miles and Huberman include data reduction, data presentation and withdrawal of conclusions. The results showed that the Maghrib movement received a positive response from the community where the initiation of the community was able to become an instrument of achievement harmonization of community life to keep each other and remind When using Maghrib. In addition, the mapping of sectoral community activities in the Maghrib movement gave birth to two components namely moral and ethics that functioned to grow and maintain the pruralism in Namlea subdistrict. Pruralism becomes an important basis for tolerant living in different peoples ' order of tribes, groups, religions and customs.

Keywords: mengaji, pruralism, maghrib, movement

1 INTRODUCTION

Namlea subdistrict is the capital of Buru Regency consisting of 7 villages and 11 hamlets. The area of Namlea subdistrict is 226.55 km² and the region has the largest population in Buru Regency. Inhabitants of Namlea sub-district according to the data of Central Statistic Bureau year 2018 is 34,326 inhabitants. This number has increased steadily every year with a population growth rate of 6.26 percent (BPS Data, 2018). With the addition of this population, it automatically resulted in the high heterogeneity of the population residing in Namlea sub-district [1].

Such rapid increase in population density can result in heterogeneity being a threat that can interfere with the process of societal life. Understanding the character of the people of Buru Regency as a heterogeneous society as a consequence as a new area that must accept immigrants from the area around the Maluku Islands [2]. In addition, the abundant potential of natural resources becomes a unique attraction for the outside people to live and settle in Buru Regency [3]. Conditions that lead to heterogeneous causes the local government through the legal department together with the Ministry of Religious Affairs, Buru District Plan a program aimed to ward off the various adverse influences or negative impacts of the conditions Community and communication developments for the community in Buru Regency. The Maghrib Movement

(Gelora) then became a new paradigm for community education and learning in Buru Regency [4].

Orientation for education and learning then the Maghrib movement of the Al-Qur'an can become an actualisation media for the achievement of pluralism. Pluralism is an understanding that teaches that all religions are the same [5], so the truth is relative [5], therefore there should be no one religion claiming to be the only true religion[6]. "Plurality of religion" is a condition of living together (coexistence) [6] between religions (in a broad sense) [7] that differ in one community while maintaining specific traits or teachings of each religion [8]. The great hope of pluralism and the lives of the community in Buru Regency are increasingly harmonious and prosperous. Regarding the implementation of the Koran Maghrib movement, optimizing Maghrib time is neither new nor popular but has existed before with the Koran and Tahlilan or also filled with other ritual activities [9], but as the technology progresses instead, after Maghrib, from small children to parents prefer to sit in front of television, holding the remote control while chatting until late in the night after a day Outdoor Activities [10]. Consequently, the tradition of the Koran after the Maghrib which has long been the foundation for the building of religious mindset and attitudes, began to lose its spirit [2]. Society seems to be enlightened by its social roots and religion to a portrait of a living Life [11] and prone to negative behavior and corrupting religious morality [12]. Indra in his research on implementing the management of the Community movement Maghrib program in the province of West Sumatera expressed the benefit of the Koran Maghrib program is shaping the moral attitudes and behaviors of society, building social engineering (Social engineering) that is based on the spirit of local wisdom and spiritual values, the Maghrib movement of the Koran as a medium to build strong bonds in order to form families [13]. Meanwhile, Sapendi in his research on establishing cross-religious social relations at school, explains the school as an educational environment that provides context for student development in many aspects. An educational environment is everything that exists in

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schools that interact directly or indirectly with students and can reconstruct the values of Pruralism [8].

This research is conducted based on the preference of implementation of the Koran Maghrib program in Namlea District as a social engineering effort in the actualisation of Pruralism. More specifically the research objectives of the Mengaji Maghrib movement as the actualisation of Pruralism is analyzing the form of initiation of the local government of Buru Regency and the community to utilize Maghrib time, analyzing the implementation of Maghrib as the actualization Chamber of pruralism, Analyzing the impact of the program implementation of Maghrib to pruralism in Namlea subdistrict.

2. LITERATURE REVIEW

The Qur'an is a scripture that is the source of the first and foremost source in Islamic teachings that serves as a guide for human life. The optimal Qur'an learning will give birth to generations of Qur'an who can prosper the Earth with the Qur'an and save the Civilization of the world in the future. To produce the generation of Qur'an in question is certainly not only the responsibility of parents or family alone but also the responsibility of all stakeholders both public and government. An obligation for a Muslim to always interact actively with the Qur'an, making it a source of inspiration, thinking and action. Reading the Qur'an is the first step in interacting with it, then it is continued with the governance that is by pondering and understanding its meaning according to the instructions of Salafus Shalih, then practice it in daily life, then followed by teaching it. By paying a lot of extraordinary benefits that we do not realize is in terms of affective[9]. The Al-Qur'an is indirectly able to influence our nature become more sensitive to the divine nature, they are aware of the existence of Allah SWT, cognitive terms by memorizing short letters or reading the composition of the Qur'an verses with a particular order or Translate will strengthen our brain structure, the ability to remember and use logical power. In the past, the fact that we experienced elementary school level children was easier to pay to the mosque or Mushalla, even without the messenger of parents because usually they are more likely to follow where the parents go, if the parents go to Mosque or Mushalla then without any more they will come to the mosque or Mushalla, even the worse if his parents watch television at the time of Maghrib, they will most likely watch television at that time also [14].

Expectations of the community from the implementation of this program, at least beneficial to: 1). Preserve the tradition of "Al-Qur'an", Bertadarrus, and study the Qur'an and religion after the Maghrib prayer in order to improve the quality of individual and social purity characterized by the increasing quality of religious obedience through habituation Learning religion. 2). Shaping the attitudes and moral behaviors of society based on Islamic values measured from integrity, honesty, discipline and loyalty in living his religious teachings to stem the negative impacts of modernization of science and technology Information. 3). To build social engineering that is based on the spirit of local wisdom and spiritual values as the foundation for the creation of the character of the nation that is to civil society. 4). Giving birth to a strong generation, faith

and integrity that has the principle and firmness in facing the challenges of modern life both in the level of individuals, families, communities, and nations. 5). to make the Mengaji Maghrib movement Program as a medium to build strong bonds in order to form families.

3. METHOD

The research was conducted in Namlea subdistrict, Buru regency. Namlea subdistrict was chosen as the research site due to population percentage and high aspect of heterogeneity compared with other sub-districts in Buru Regency. The number of informant that will be interviewed as many as 25 people taken purposive in consideration of respondents are considered as related parties to achieve research objectives [15]. The informant is comprised of merchants, civil servants, students and farmers and fishermen residing in Namlea sub-district.

In the interview step researchers conducted a thorough interview with the related parties [16] and provided a questionnaire to the informant at the site in response to the implementation of the Mengaji Maghrib Bupolo [17]. The researcher also sought complementary information [18] regarding the implementation of the Mengaji Maghrib movement which is run by the government and the community in Namlea subdistrict through the Internet and the study of libraries using documents/ Government archives [19] which is related to the policy of the Mengaji Maghrib movement.

The analytical techniques used in this study are qualitative data analysis following the concept given Miles and Huberman as well as Spradley [20]. Miles and Huberman, suggests that activities in the analysis of qualitative data are conducted interactively and ongoing continuously at every stage of the research so that it is complete and the data until saturated [21]. Activity in data analysis is data reduction, data presentation (display data), draw conclusion or verification (conclusion drawing/ verification) [22].

4. RESULT

The Maghrib movement of Mengaji was a movement of the Indonesian Ministry of Religious Affairs proclaimed in 2013. This movement is backed by the children who pay the Qur'an in the present, with this hope, will be expected to motivate the parents to send his children prayer Maghrib and the Koran in the time Maghrib [3]. Meanwhile, the Mengaji Maghrib Bupolo movement in Buru Regency pioneered by the Regent Ramly Umasugi, S. Pi., MM. Seeks to realize the significance of Maghrib time using learning, education and strengthening of religious values.

This Program is a breakthrough that was deliberately designed to withstand strong modernization flows that offer worldly beauty [23]. Contextually, the program is based on a method: Al-Muhafadzatu ' ala al-Qadim al-Shalih wa al-Akhdu bi al-Jadid al-Ashlah (maintaining good old traditions and taking new ideas or habits better) [24].

Mengaji is one of the activities of worship that is very closely related to the Muslim community in Namlea district, since the beginning of the development of Islam in Buru Island [25],

2015). Some houses of worship such as Mushalla, mosque and others are always completed with the activities of the Koran, especially in the afternoon after the Ashar prayer and Maghrib Ba'da. For the community in Namlea Sub-district, the Koran is not a non-formal religious education institution.

Judging from the adverse side, children and teenagers who love to play will prevent them from following an excessive association [26], filtering bad influences from the outside as well as a child devoted to the elderly and also Make children increasingly fluent in reading the Qur'an [27].

At the beginning of the year 2015 the local government of Buru Regency inaugurated the Mengaji Maghrib Bupolo movement as a social movement for people to use Maghrib time for positive value activities.

From the implementation of this program, at least beneficial to: first, preserve the tradition of the Koran [28], Bertadarrus [29], and study Quran and religious sciences [30], after Maghrib prayer In order to improve the quality of individual and social piety characterized by increasing quality of religious obedience through habituation of religious learning. Secondly, it establishes the moral attitudes and behaviors of society based on Islamic values measured from integrity [31], honesty, discipline and loyalty in living his religious teachings to stem the negative impact of Modernization of science and information Technology [32]. Thirdly, give birth to a strong generation, faith and Fear who have the principle and firmness in facing the challenges of modern life both in the level of individuals, families, communities, and nations. Fourth, making Maghrib program as a medium to build strong bonds in order to form families [33].

At the implementation phase, the Mengaji Maghrib movement received positive response from the community in Namlea subdistrict by initiating and participating actively in the GHG. In some villages in Namlea subdistrict such as Namlea village, Siahoni, Lala and Sanleko begin to apply prohibition of activity during maghrib time until the completion of time.

In order to create conditions that support the success of Maghrib program, then the role of local government in the form of policy and development and infrastructure assistance. Based on the results the study shows that there are several policies taken to make the implementation of the intended program successful. The locations are directly observed, namely, Namlea Market, Namlea subdistrict Terminal, BTN housing jetty and Al-Buruj City Park.

5. DISCUSSION

The initiation of community-based appreciation of the program is deemed appropriate to their socio-cultural condition. In the act of supervision, encouraging and inviting is a social act. Using his Social action theory Max Weber [9], we can understand the behavior of each individual or group that each has a different motive and purpose toward an action performed [5]. As Weber expressed, the best way to understand different groups is to appreciate the typical forms of action that characterize them. So we can understand the reasons why the citizens acted [34].

For every action done there is an orientation that the community wants to achieve for the success of the goal that utilizes Maghrib time [35], such as measures to restrict the vehicle by closing the way to avoid interference with machine noise. In addition, the

appeal to close shops/stalls is done to restrict economic activity so that the community focused only with maghrib activities.

To further assess the meaning of social action on Prulalism, according to Emil Durkheim [36], this religious pluralism needs to be developed for two reasons. First, pluralism is an attitude and social action of the religious community with the other, both in one religion and more than one religion immortal[37]. Secondly, in pluralism there are associative social processes [38], especially in religious dialogue. In this regard, religious pluralism is examined using a sociological perspective because of the associative social processes [39]. Thus, there are opportunities in various possibilities to enforce religious pluralism in social values underlying the use of a desire to live together peacefully between various elements of society [40].

Initiation becomes an open road that will bridge the birth of the social process of sympathy and empathy. In sympathy, the feeling plays an important role [41] so that the comfortable and serene feeling of being born by the initiation makes one feel sympathy from others, in the sense of sympathy born of course not only for believers Islamic religion but adherers of other religions will be sympathetic because of the attitude, appearance and deed in the initiation [42].

After the initiation done by the community succeeded in giving birth to sympathy, the empathy will grow and develop. Empathy is the ability to be aware of the feelings of others and act (accordingly) to help, empathy is the mental ability to understand and empathize with others. Empathy becomes a buffer in a prulalism among religious people (because empathy is an action that has a close relationship with compassion and compassion so that the basis for the development of the prulalism among religious believers in Namlea subdistrict became increasingly strong and sustainable.

Moral and ethical become the most important part of the community activities at maghrib time. The Moral of religion is defined as the motivation and inspiration for his mediator as a living guideline. Ethics is a rational argument that has a social, cultural and political impact. Ethics emphasizes the role of human beings in living a diverse life and overcoming the problems of life ethically [23].

When the community is on social regularity as described in Table 2 then the big construction to give birth to a prulalism in Namlea district is getting easier to realize. There are two important points to relate between moral, ethical and prulalism.

The moral doctrine contains a view of the values and moral norms found among a group of people [41]. The moral value is the goodness of man as human. The term Moral is derived from Latin, i.e. the plural mores of mos that match the customary word of habit, Moral is in accordance with commonly accepted ideas of action [43]. Meanwhile, the ethical standards governing the behavior of society [43]. Ethics relates to the concept of good values and become role models in the humanitarian relationship between human beings such as truth, freedom, honesty, justice, love, compassion and referring to a good life, about what is good and bad, About whether there is a right and wrong purpose, and how to know it exists [44].

In moral and ethical prulalism it becomes a strong foundation that links people's thoughts, views, and actions. Preventive measures as well as symbols of restriction in the movements of Maghrib Bupolo have a correlation with moral and ethical as intended. Preventive action will give birth to protection and

tranquility and comfort [11] so that among adherent religion will receive as good value for the whole society. In the other part the symbols of the boundary become ethic which is considered to give birth to justice and values in human relationships then the pluralism can be created through a moral movement in the district of Namlea or a movement that is able to accommodate moral and Ethics for every action taken in the Al-Qur'an Bupolo.

6. CONCLUSION

The desire to utilize Maghrib time became the main foundation in the Mengaji Maghrib movement in Namlea district with the aim of achieving the better attitude and behavior of society towards harmonization of community life in Regency of Buru. The initiation of the community became an instrument to give birth to sympathy and empathy in order to actualize the community in Namlea subdistrict.

The mapping of community sector in the implementation of Maghrib Bupolo movement explained that moral and ethics become the main capital to grow and maintain the prealism in the community in Namlea District so that the sustainability of life Community can become a togetherness in diversity.

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