

Implementation of A Model for Cultivating Self-Reliance and Religious
Values in Village Idiot Families in Ponorogo

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ABSTRACT: *Mental retardation in the village of Karangpatihan Balong Ponorogo appears due to conditions of poverty, the cause of it all is that the community cannot access sufficient nutritious food, causing defects in the fetus and newborn. Inadequate nutritional intake in pregnant women has a close relationship with the birth of babies with mental retardation conditions. The poverty that hit Karangpatihan village is a special concern that must be resolved by the village government, an attitude of independence must be instilled in the mentally retarded community in order to overcome the poverty that occurs. The planting of independence carried out by the village government must be social and in the form of community empowerment programs in the form of making splashed batik, catfish cattle, goats and doormats. The form of religious independence of the mentally retarded community is as follows: how to make mentally retarded people have the ability to worship or religious activities, especially in ablution and congregational prayers, starting from mentoring, training, understanding until independence appears according to the abilities of each mentally retarded citizen.*

Keterbelakangan mental di desa Karangpatihan Balong Ponorogo muncul karena kondisi kemiskinan, penyebab itu semua adalah masyarakat tidak dapat mengakses makanan bergizi yang cukup sehingga menyebabkan cacat pada janin dan bayi baru lahir. Asupan gizi yang kurang pada ibu hamil memiliki hubungan yang erat dengan lahirnya bayi dengan kondisi retardasi mental. Kemiskinan yang melanda desa Karangpatihan menjadi perhatian khusus yang harus diselesaikan oleh pemerintah desa, sikap kemandirian harus ditanamkan pada masyarakat tunagrahita guna mengatasi kemiskinan yang terjadi. Penanaman kemandirian yang dilakukan pemerintah desa harus bersifat sosial dan berupa program pemberdayaan masyarakat berupa pembuatan batik cipratan, ternak lele, kambing dan keset. Bentuk kemandirian beragama masyarakat tunagrahita adalah sebagai berikut: bagaimana agar penyandang

tunagrahita memiliki kemampuan beribadah atau kegiatan keagamaan khususnya dalam wudhu dan sholat berjamaah, mulai dari pendampingan, pelatihan, pemahaman hingga muncul kemandirian sesuai kemampuan setiap warga negara yang mengalami keterbelakangan mental.

Keywords: *implementation, independence and religion, idiot village*

INTRODUCTION

Indonesian law no. 19 of 2011 explains that persons with disabilities are people who have intellectual, mental, physical and sensory limitations for a long time to interact with the environment (Triono: 2018). Disabilities are classified into several kinds of terms including blind people (motor impairment) (visual impairment), deaf (hearing disability), hearing impairment (social) and mentally retarded (intelligence limitations) (Nisa: 2018). Mental retardation is a category of disability with limited intelligence, the term mental retardation is a nickname given to individuals who have mental retardation or below average intelligence. (Sri D: 2021)

Mental retardation often gets a bad stigma and is not accepted in society because of the limitations they have. (Kusumastuti: 2019). The reality that is often experienced by mentally retarded people in Indonesia is that they are vulnerable to discrimination as a result of the lack of information about education, treatment, disease, limited access to information and job opportunities. Job opportunities that do exist in the end cannot be obtained due to limitations in themselves (A: 2018), this is the condition that causes mentally retarded people to depend on consumptive assistance from others. In the village of Karangpatihan Balong Ponorogo mental retardation appears due to conditions of poverty, the cause of it all is that the community cannot access sufficient nutritious food which causes defects in the fetus and newborn babies. Insufficient nutritional intake in pregnant women has a close relationship with the birth of babies with mental retardation. (Dewi: 216) This fact is reinforced by Eko mulyadi as head of Karangpatihan Balong village, many residents of Karangpatihan Balong village have mental retardation caused by a lack of nutritional intake in pregnant women. The condition of the land which is chalky, barren and contains lots of iodine makes it difficult to grow crops, this is what makes it difficult for mental retardation to develop.

The population of Karangpatihan Balong Ponorogo village is 6000 families with details: Dusun Krajan there are 600 families with normal people with a total of 13 disabled people, Dusun Bendo has 600 families with normal people and 10 people with disabilities, Dusun Bibis has 450 families with normal people and 7 people with disabilities, 2000 people in the Dusun Tanggungrejo and 68 people with disabilities. The data shows that there are quite a lot of people with disabilities in the village of Karangpatihan Balong Ponorogo. From the results of an interview with Mr. Eko Mulyadi, the head of Karangpatihan village, Balong Ponorogo, he stated that there were 6,000

households with a population (Samuji: 2021). The reality that is happening in Karangpatihan village is heartbreaking with the large number of persons with disabilities, the location of Karangpatihan village is indeed far from urban areas and the economic and educational conditions of the people of Karangpatihan Balong Ponorogo village are below average (Arum, 2017).

This condition is what motivates the Karangpatihan village head to get out of the slump by empowering the community (Arum, 2021). The solution to this problem is fostering independence and strengthening religious spirituality, instilling an attitude of independence and instilling religious values for persons with disabilities in Ponorogo Regency is an effort to alleviate the downturn that has been experienced by persons with mental retardation in the village of Karangpatihan Balong Ponorogo. The independence carried out by Mr. Eko Mulyadi is a new breakthrough in alleviating mental retardation. There are several kinds of strategies for empowering mentally retarded people through the manufacture of handicrafts and animal husbandry, handicrafts include; splashed batik, the craft of making doormats, catfish livestock, goat livestock (Eko: 2022).

Mentally retarded families have to work to be able to produce work to meet their needs, idiot village families try their best so they don't get used to depending on other people for their lives. In the religious aspect, it is highly recommended for mental retardation to always draw closer to Allah SWT in order to create a spirit or motivation to always do good things in relation to the creator. People with mental retardation are of particular concern to the community, many efforts have been made to help mentally retarded people by providing social assistance and others, the assistance provided to mentally retarded people is not sufficient or useless if there is no special guidance on instilling independence and religious values in them. mental retardation in Karangpatihan Ponorogo.

THEORITICAL REVIEW

Community empowerment is a community development activity that is carried out in a systematic, planned and directed manner to increase community access in order to achieve better social, economic and quality of life conditions (Budimanta, 2003). Payne (1995) adds that community empowerment is a planned joint effort to improve the quality of life for the better in the education, health, and socio-cultural sectors. Community empowerment has a focus on helping community members who have an interest in working together, identify joint activities and carry out joint activities to meet common needs. Community empowerment is a social activity whose main objective is to improve the quality of life of the community through the empowerment that exists in them so that it emphasizes the principle of social participation (Suharto: 2005).

Independence attitude is a form of self-awareness, self-driven, learning to achieve a goal (Husein, 2013). Someone who has an attitude of independence, then that person will have the ability to survive his life (Arifin, 2021; Santoso dkk., 2021). The attitude of independence will be attached to the individual

to deal with all situations that exist in the social environment until he is able to think and take appropriate action to overcome any situation and condition (Sa'diyah, 2017).

Religious value comes from two words, namely value and religious. Etymologically the word value can be interpreted as price and degree (Badudu, 1996). Value is something that is very valuable, value can also be interpreted as a measure for choosing attitudes and actions for certain purposes (Rosyadi, 2000). Meanwhile, terminologically, it can be seen from the various opinions of experts and value experts. It should be emphasized that value is an empirical quality which is sometimes difficult to define rationally (Latif, 2006). A value expert, Louis Katsoff, explains that the fact that values cannot be interpreted properly does not mean that values cannot be understood by the public (Katsoff, 1989).

The word religious is often interpreted with the word religion, but it can also be interpreted as diversity (Tukiyo dkk., 2022). Harun Nasution, in his opinion quoted by Abuddin Nata, is composed of two words, a: no and gama: go, so religion means not going or staying in place and being inherited from generation to generation (Nata, 2003). According to Elizabeth, as quoted by Abuddin Nata as follows: symptoms that are so common everywhere that they help our efforts to make scientific abstractions a little. Religious values or religious values are explicit or implied conceptions in religion, this is what influences a person's behavior for adherents of that religion (Nata, 2013).

METHODS

In this study the method used is a qualitative descriptive approach with functions, meanings and forms according to needs. The function of this research method is to understand all the phenomena that have existed in research and describe various facts, develop, find knowledge and prove it. Research conducted using qualitative research methods to understand phenomena in general (Sugiono, 2016). The research subject is the village of Karangpatihan Ponorogo. The subject of this research was conducted in the village of Karangpatihan Ponorogo. This method does not use the random sampling instructions commonly used in quantitative structural research, bearing in mind that many analytical developments will emerge in the field. Data collection starts from the observations involved as an effort to understand the events themselves which are the focus of research. Then proceed with interviews with village heads and community leaders in Karangpatihan village. This effort is expected to provide information data and original views regarding the condition of people who are mentally retarded and possible efforts to build independence and religious values for idiot village families in Ponorogo. In this case, the key informants referred to Karang Patihan community leaders, village officials as well as community leaders and academics from outside the community as comparisons and research sources (Al-Fairusy, 2020).

The final stage is data analysis based on qualitative methods to answer research problems. Data analysis must be carried out with sincerity, foresight, and caution. Qualitatively research, data collection and analysis must be carried

out simultaneously. Data analysis begins since the research process takes place, researchers must be smart, creative and sensitive to choose and sort out which data is important or not.

RESULTS AND DISCUSSION

Based on the results of the interviews and documentation conducted by the author, after that the authors analyzed the data and obtained the results and discussion of the research conducted. Based on this background, seeing the condition of the mentally retarded community in Karangpatihan Balong village, there was an initiation carried out by the Karangpatihan village government to help them, community empowerment programs were a solution that could be carried out as well as fostering religiosity for mentally retarded people. This program is distributed in the Community Self-Help Group (KSM) program which is incorporated in the Karangpatihan Bangkit Hope House, (Eko: 2022) the form of coaching is carried out as follows:

1. Implementation of Independent Cultivation

In principle, humans were created as social beings who need each other, although this does not mean that humans will continue to depend on other people continuously. Independence must be exercised by every human being to become a person who can survive with independence within himself (Zainuddin: 2018). Independence does not appear suddenly but education taught by parents (Hasan: 2000), Independence must be instilled from an early age to provide character learning for the formation of an attitude of independence, besides that environmental factors determine independence, from the environment independence will be formed naturally. The emergence of people with disabilities in Karangpatihan Village is caused by poverty (Gafara, 2017), poverty that hit Karangpatihan Village is a special concern that must be resolved by the village government, an attitude of independence must be instilled in mentally retarded people to overcome the poverty that occurs. The cultivation of self-sufficiency carried out by the village government must be social in nature and in the form of a program (Eko: 2022) Productivity program assistance that has been carried out is:

a. Providing Batik Splash Training

Splashed batik was made by the Karangpatihan village government with the intention of helping mentally retarded people. This splashed batik craft has been running for 6 years. The implementation of splash batik is carried out by persons with disabilities using tools that have been prepared by the village government which is located at Rumah Harapan (Apriyanto, 2019). The splash batik training was accompanied by *volunteers* Rumah Harapan in order to give them a special understanding (Tri: 2022).

Splashed batik made by mental retardation has various motifs and patterns, splashed batik made has been marketed around Ponorogo and has reached big cities. The initial target of making Karangpatihan batik is to be known to National, splashed batik made by intellectually disabled

people is classified as unique batik and affordable prices (Eko: 2022). This splash batik is a flagship program for Karangpatihan village which is made by people with disabilities, the products from this splash batik are brought to the village to be made into superior products that are ready to compete in the national batik scene (Eko: 2022).

Splashed batik made by people with mental retardation can be marketed anywhere. The sale of splashed batik in Karangpatihan Village has had its ups and downs by looking at the sales table as follows: (Kurniawan, 2022)

Table 1. Sales of Splashed Batik for Mentally Disabled Residents of Karangpatihan Village, Balong, Ponorogo

Month	Year 2017	Year 2018	Year 2019	Year 2020	Year 2021
January	25	34	92	25	34
February	36	35	69	30	39
March	44	20	84	12	33
April	28	38	86	26	44
May	38	50	89	12	31
June	24	36	99	16	16
July	40	34	63	37	48
August	40	47	61	21	22
September	32	30	94	27	28
October	43	50	99	36	37
November	30	54	100	37	24
December	35	44	62	30	22
Amount	415	472	998	309	378

b. Providing Doormat Craft Training

The handicraft business is a skill that focuses on the expertise of the hands in processing raw materials around them to make local products that can be used for everyday life (Anindita, 2017). One of the handicrafts made by mentally retarded people in the village of Karangpatihan Balong is doormat crafts, this craft has been carried out by mentally retarded people to empower the local creative economy (Eko: 2022). In making doormats, people with mild mental retardation are involved. In the process of making mats, they are accompanied by an intensive team of Rumah Harapan Volunteers (Tri: 2022) . The manufacturing process is not too difficult, starting from choosing colors, installing tools, assembling to the final stage of manufacture (Arum, 2017). Finished doormat products will be marketed in shops, markets and others, in essence the village government has no difficulty selling these items. (Yuli: 2022)

c. Providing Catfish Livestock Training

The Karangpatihan village government has held a catfish livestock program that is applied to mentally retarded people, training in catfish cultivation on tugagrahita is an effort by the village government to carry

out empowerment to grow the economy of mentally retarded people, to date there are 90 catfish ponds in front of every house of mentally retarded people (Muslich dkk., 2021). After that, the Karangpatihan village government provided fish seeds and catfish feed for cultivation. Many people have been involved in the catfish business because it is easy to maintain, the development of catfish farming can be felt in villages to big cities (Sofia, 2022). The program being intensified by the village government is catfish farming through coaching and providing assistance with ponds, seeds and catfish feed. (Eko: 2022)

Catfish farming activities have spread across 90 homes of mentally retarded people, the fish ponds used have been installed in front of mentally retarded houses to be given fish seeds and fed fish (Nandra, 2016). To feed fish, mental retardation is taught how to provide the correct feed and provide knowledge in disease management (Eko: 2022). The purpose of cultivating catfish is that the end result of the harvest will be sold, then the harvest will be given to mentally retarded people to meet their daily needs (Eko: 2022)

d. Providing Goat Livestock Training

The next program is goat farming. This goat farming program has been running for a long time with special assistance. Goat livestock opportunities are very wide open, goat commodities are a global market opportunity (Rusdiana, 2014). In the village of Karangpatihan Balong Ponorogo, a goat farm has been built to empower mental retardation, goats whose seeds are provided by the village or CSR for cultivation and the sales process will always be escorted by a companion (Eko: 2022).

Some people keep goats only as a sideline. If you look deeper into goat farming, it can be said to be a business that is quite productive if it is properly and properly pursued (Kusumastuti, 2012). In the village of Karangpatihan Balong Ponorogo, mentally retarded people are assisted to empower goats with the help of *Rumah Harapan* Volunteers (Yuliana: 2022). The cultivation of goats that is being carried out is an effort by the village government to alleviate poverty in mentally retarded people, from the results of goat livestock it will be developed to increase the existing population. The hope of the mentally retarded community is that after it is felt that the goat population has increased, the goats will be sold to meet the needs of mentally retarded people. (Eko: 2022).

2. Implementation of Instilling Religious Values

Indonesia is a country that adheres to the motto diversity in diversity, as a country that has ethnicity, race, culture, of course it has a strong philosophical foundation on religious life. Religious development is important to do considering a heterogeneous society (Ashima, 2021). Religious activity is an obligation for individuals to carry out the first precepts, namely Belief in One Almighty God.

The form of religious independence of mentally retarded people is as follows: how can mentally retarded people be able to have the ability in worship or religious activities, especially in performing ablutions and

congregational prayers, starting with mentoring, training, understanding until independence appears in accordance with the abilities of each mentally disabled citizen (Samuji: 2022). The form of training conducted by Village Modin, Religious Leaders and Village Head of Karangpatihan Village is as follows: (Eko: 2022)

a. Providing Prayer Tool Assistance

One of the capabilities that need to be improved is in the field of religion. Islamic Religious Education is education through Islamic teachings, living and practicing the Islamic religious teachings that have been thoroughly believed and making Islamic religious teachings as a way of life for the safety and welfare of life in this world and in the hereafter (Daradjat, 2008, Abidin dkk., 2022). The environment for the mentally retarded community of Karangpatihan Village is predominantly Muslim, in providing in-depth understanding of Islam the Village Modin, Religious Leaders and Karangpatihan Village Head should play an active role in providing assistance and guidance in matters of worship. (Eco: 2022)

With the help of prayer tools, it is hoped that it can help the community in carrying out their daily worship. The role of Rumah Harapan *volunteers* is urgently needed in Karangpatihan Balong village to assist persons with disabilities in providing religious training (Tri: 2022). *Religious* attitude is a form of piety to God Almighty in carrying out daily life (Jalaludin, 2012). Religious values are the most important foundation in carrying out the moral development of a nation, a moral society will create a conducive atmosphere and in diversity in diversity.

One of the roles carried out is to provide assistance with worship tools to carry out the five daily prayers. Assistance with prayer tools is given to all people with mental retardation to carry out daily prayers, the assistance with prayer tools that is given can be a form of responsibility in religious development as citizens who adhere to the principle of the one and only God.

b. Providing Training on Procedures for Wudhu

Before performing the prayer, every Muslim is obliged to perform ablution. The trick is to clean certain body parts using water. Wudu is a mandatory requirement before carrying out obligatory and sunnah prayers. The conditions for performing Wudhu are Islam, common sense, using holy water and not being hindered (Abdul, 2013). The meaning of common sense is being able to distinguish between good and bad things. Meanwhile, holy water is water that has never been used for other uses, such as rainwater, seawater, river water, melting snow, and water from large tanks or ponds. Obstacles in wudu are unclean or hadas. This barrier is divided into two, namely the birth barrier and the biological barrier. Birth obstructions, for example, dirt stuck between the nails, while biological barriers, for example, menstruation and childbirth for women. Additional conditions are given to people with illnesses that keep them healthy. For sufferers of the disease who always

have hadas, ablution is performed every time it enters prayer. This disease has such as vaginal discharge and unable to hold back urination. (Muhammad, 2018)

Wudhu is very important for Muslims, Volunteers at Rumah Harapan, Karangpatihan Village, Ponorogo provide assistance in carrying out ablution before prayer, companions teach mentally disabled people correctly how to perform ablution (Tri: 2022). Ablution training is highly recommended in a good and correct manner, the hope is that mentally retarded residents can perform the five daily prayers without leaving the conditions and pillars that have been determined by Islam.

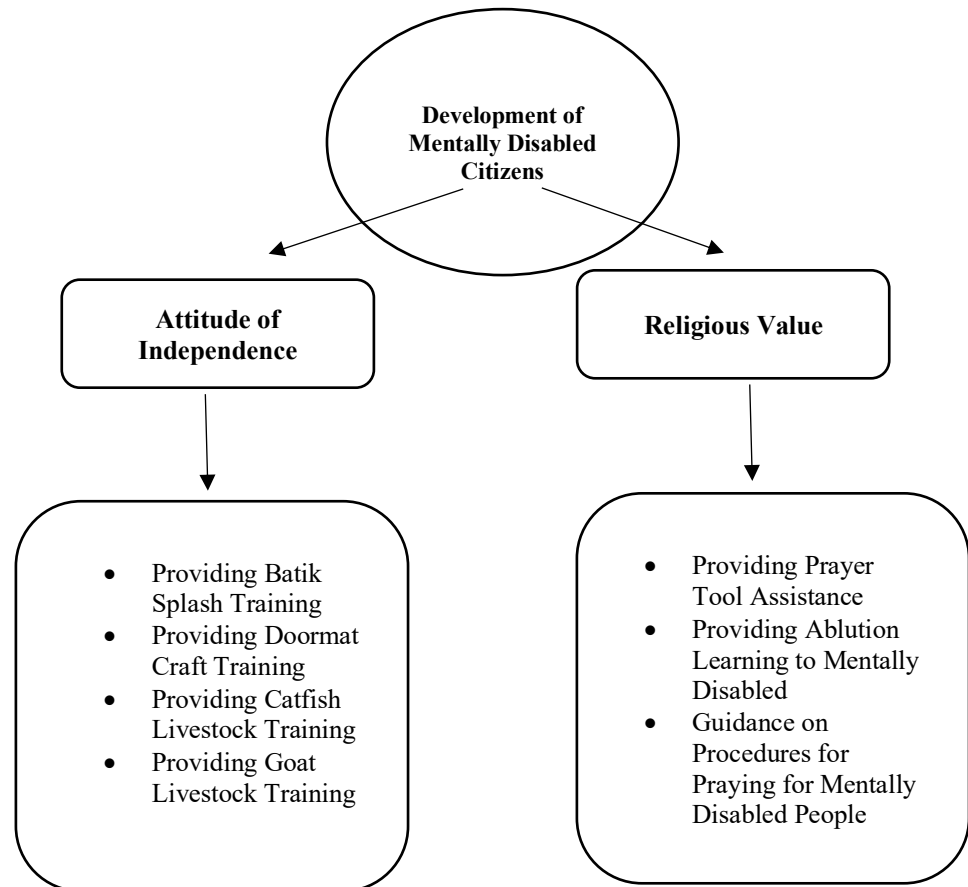
c. Teaches the five daily prayers

Prayer is the pillar of religion, and is the first practice that will be accounted for by Allah SWT, prayer can also prevent someone from committing heinous and unjust acts (Arifin dkk., 2022). However, this will not be achieved if the prayers are not performed in accordance with the guidance of Rasulullah SAW, are not performed solemnly or are of low quality. Therefore, it takes practice how to pray that quality. (Deden, 2015)

After finishing teaching ablution, it was continued by teaching how to pray properly, the practice of congregational prayers was carried out at the eastern prayer room of Rumah Harapan which was directly guided by Volunteers. In providing guidance to mentally retarded people, they experience a few obstacles due to limited intelligence, but this is not an obstacle to the process of learning to pray at the prayer room (Yuliana: 2022). Donations in the form of prayer tools for men and women have been given from the Muhammadiyah Ponorogo University Research Team in 2022 to be used for worship at the eastern prayer room of Rumah Harapan.

The purpose of worship training for mental retardation in Karangpatihan is a very noble form of Islamic da'wah (Muslich dkk., 2021). According to Mr. Eko Mulyadi's explanation, there are differences in attitudes towards mentally retarded people who practice worship and those who do not practice worship, the difference is evident from an emotional perspective. Mental retardation who carry out worship can be seen that their emotions can be controlled and organized, while mental retardation is difficult to be invited to worship, their emotions are difficult to control (Eko: 2022).

Picture. 1 Research Flowchart



CONCLUSION

Based on the results of the discussion that the researchers carried out in the Implementation of the Model for Instilling Independence and Religious Values in Idiot Village Families in Karangpatihan Village Balong Ponorogo as follows:

1. Cultivating an attitude of independence

- a. Splashed batik was made by the Karangpatihan village government with the intention of helping mentally retarded people. This splashed batik craft has been running for 6 years and has entered the national arena.
- b. In making doormats, people with mild mental retardation were involved. In the process of making doormats, they were accompanied by the Rumah Harapan *Volunteer team* intensively. Finished doormat products will be marketed in shops, markets and others. In essence, the village government has no difficulty in selling these items.
- c. Catfish farming activities have spread across 90 mentally retarded community houses, the fish ponds used have been installed in front of mentally retarded houses to be given fish seeds and fed fish. The final

harvest will be sold, then the harvest will be given to mentally retarded people to meet their needs. every day.

- d. The cultivation of goats that is being carried out is an endeavor of the village government to alleviate poverty in mentally retarded people, goats will be well bred, the proceeds from sales will be sold to meet the needs of mentally retarded people.

2. Religious Value

The form of religious independence of mentally retarded people is as follows: how can mentally retarded people be able to have the ability in worship or religious activities, especially in performing ablutions and congregational prayers, starting with mentoring, training, understanding until independence appears in accordance with the abilities of each mentally disabled person.

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