

## A Community Outreach Initiative: Fostering Religious Values Among Elderly Residents of Gili Iyang Island, Sumenep, East Java

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### Abstract

*The residents of Gili Island, better known as Oxygen Island, have an age composition with more than 40% of its residents being over 100 years old. This condition has sparked the curiosity of many researchers regarding its cause. Based on this background, an observation was conducted in the Gili area. Using several concepts from Asset-Based Community Development, it can be identified that Oksigen Island has many assets that must be developed. These assets consist of tangible and intangible objects. In contrast to previous results, which stated that the influence of clean oxygen with a level of 20.9% is what affects the longevity of the residents of Gili Island, the results of this service conclude that in addition to the beneficial oxygen levels, the determining aspect is obtained from intangible assets, namely the level of religiosity or religiousness of the island's residents which is good. The indicator can be seen from their activities, at every time the words of Tayyibah adorn their lives.*

**Keywords:** *Islamic-Based Communication, Gili Iyang Island, Intangible Assets, Religious Values*

### Introduction

Gili Iyang Island is under the Dungkek District, and the area is divided into two villages, Bancamara Village and Banraas Village. Bancamara Village comprises seven hamlets: West Bancamara Hamlet, East Bancamara, Lembena, South Baniting (Laok), North Baniting (Daja), Peape, and

Melengan. Banraas Village consists of six hamlets: Raas Hamlet, East Raas, Bungkok, Kalompang, Baru, and Assem. The soil condition on the island is quite dry, probably because of its position above sea level. Therefore, there are no rice fields; only gardens are planted with various crops such as cassava, corn, and other trees. (Observation, 6-7-2023).

Gili Iyang Island, or Gili Iyang Island, began to be known to the Indonesian people because its oxygen (O<sub>2</sub>) level is at the normal threshold of 20 percent, which is 20.9 to 21.5 percent. Carbon dioxide (CO<sub>2</sub>) levels on this island are also good, ranging from 302-313 ppm, still below the normal limit allowed in the air of 387 ppm. Meanwhile, the air noise level is 36.5 - 37.8 dBA, below the noise quality standard for residential areas, which is 55 dbA. The results are based on research by the Technical Center for Environmental Health and Disease Control (BBTKL-PP) in 2013. (Setiawan and Julistiono, 2014: 175). The oxygen level in the free atmosphere is 20.9%, meaning that in the volume of 1 liter of free air, there is 0.209 liters of oxygen. The number of oxygen molecules in a volume of 0.209 liters depends on the pressure and temperature formulated in the ideal gas equation. The higher the pressure or the lower the air temperature, the more compressed it is, so it contains more air molecules, in this case oxygen. On the other hand, if the temperature gets higher or the pressure gets lower, the amount of oxygen decreases.

Gili Island has many names, including Gili Iyang, Gili Elang, Awet Muda Island, and Gili Iyang Island. Pulau Awet Muda is called that because people live a long life of over 100 years, accompanied by being healthy, strong, and youthful. (Husamah, et al., 2018: 225). The name Gili Iyang Island was obtained because the air on the island is the second-best clean air in the world after the Dead Sea. The Dead Sea in Jordan is considered the saltiest lake and the largest mineral resource in the world. It is located 427 m below sea level in the western part of Asia between Jordan and Palestine, and it is in a fissuring

cavity formed more than 2 million years ago. The area of this lake is 1,000 km<sup>2</sup>, 75 km long, 17 km wide, and about 400 m deep. The Dead Sea has had its current status for more than 12000 years, a long enough period for salt sediments to reach 100 m. It is the lowest natural location on earth, about 427 m below sea level. According to the law of hydrostatics, the lower the position, the greater the air pressure. If the air pressure at sea level is 760 mm Hg, or often called 1 atmosphere, at a position of 427 m below sea level, the air pressure reaches 799 mmHg or about 105% of the air pressure at sea level. (Sumaryati, 2015: 82). Oxygen is needed by cells in the body to convert glucose into energy needed to carry out various activities, such as physical activity, absorption of food, building immunity, restoring body condition, as well as the destruction of some toxins left over from metabolism. (Wibisono, et al., 2021: 64).

Gili Island, in addition to having very good oxygen, this archipelago in the middle of the sea holds the secret of beautiful and beautiful natural beauty, the view of the sea with the color of greenish water, in the eastern part it has charming stalagmites and stalagmites, is the changga stone or Beto Cangghe, the Masterpiece of the Creator, its beauty is difficult to describe in words, from the cliff bend of Changga Stone, When they are lucky, tourists can witness the appearance of a large turtle. (Observation, 7-7-2023). Then there is Ropet Beach, an exotic beach with enchanting coral cliffs. This distinguishes Ropet Beach from other ordinary beaches, especially on Madura Island.

The people of Madura Island are predominantly Muslims, approximately 97% of whom are Muslims. Madura shows the characteristics of its Muslim society, especially in the actualization of obedience to the normative teachings of its religion. (Wiyata, 2002: 42). The position of religion in the people of Gili Island (Madura) is very important, as well as the position

of kiai or ulama as religious leaders, which also occupies an important place. Their most prominent religious symbol is the figure of the kiai. That is what causes the upper layer (elite) in the social stratification of the Madurese people, seen from the religious dimension, occupied by the kiai. They are not only religious leaders, but also community leaders. The kiai are seen as having control of legitimacy and charismatic authority, so their unity of mind is easily accepted.

Regarding the religious practice of the Madurese people, here the teachings of Islam actually require the loyalty of its adherents, nothing more than saying two sentences of shahada as the basis of their beliefs. However, they are also obliged to establish five prayers, fast during Ramadan, pay zakat, and perform Hajj for those who can. For every Madurese person, the basis of this belief has been introduced by their parents since they were children. (Syamsuddin, 2017: 169).

Madura culture is closely associated with religious traditions. The majority of Madurese people embrace Islam. Therefore, in addition to the roots of local culture (native to Madura), Islamic Sharia is also a culture that is closely related to religious traditions. The majority of Madurese people embrace Islam. Therefore, in addition to the roots of local culture (native to Madura), Islamic Sharia is also deeply rooted there. There is even an expression: as bad as the Madurese people are, if there is someone or a group of people who insult their religion (Islam), they are very offended and show extraordinary anger. (Taufiqurrahman, 2007: 10). Madurese people will not hesitate to risk their lives if they feel that their religion is insulted (Faraby, 2016: 21).

Madura is the portico of Medina; this nickname is not widely known, unlike Aceh, which is known as the portico of Mecca. Not many regions have the honor of being attached to this special label. From these attributes, it can

be seen that a very distinctive position and culture are observed, namely its attachment to Islamic traditions. It is not strange that the entire building of life and the life of its people cannot be separated from its very distinctive religious culture. (Fatton, 2020: 116). A positive image about the Madurese people: they are fanatical adherents of Islam who are mostly Nahdliyin citizens. (Muthmainnah, 1998).

While these studies provide valuable insights into the physical, economic, and cultural aspects of Gili Iyang Island, they differ from current research in their focus. Unlike previous research examining tangible aspects of society, this study deliberately delved into the spiritual dimension by investigating how Islamic-based communication training can improve social interaction and religiosity among the island's inhabitants. Longevity is a blessing, and it requires ongoing guidance to ensure that individuals can achieve their end-of-life goals.

This community service aims to provide Islamic-based communication training on the social interaction of the people of Gili Iyang Island. Using a mixed-methods approach, this community service uses pre- and post-training surveys, interviews, and observations to evaluate the effectiveness of the training in improving interpersonal communication among community members. Hopefully, these findings will provide valuable insights into the importance of communication based on Islamic values in fostering more harmonious and ethical social relationships.

This theoretical framework of community service is based on Islamic ethical principles in communication, which emphasize values such as honesty, respect, empathy, and responsibility. According to Islamic teachings, effective communication is about exchanging information and fostering understanding, strengthening relationships, and promoting social harmony. The Prophet Muhammad PBUH exemplified the highest communication standards by

showing patience, kindness, and wisdom in his interactions with others. His approach is an ideal model for contemporary communication training programs, especially in communities where religious values significantly influence.

Furthermore, this community service aligns with a broader moral and ethical communication theory discourse. Scholars in the field of communication ethics argue that effective communication must be persuasive and ethically based, fostering mutual respect and social cohesion. Islam-based communication training integrates these principles by reinforcing moral values that encourage responsible speech, active listening, and constructive dialogue. These aspects are crucial in multicultural and multiethnic interactions, such as those in tourism-oriented communities such as Gili Iyang Island.

This community service methodological approach ensures a comprehensive analysis of the impact of Islamic-based communication training. Using quantitative and qualitative methods, this study provides a holistic understanding of changes in communication behavior among participants. Pre- and post-training surveys quantitatively measure improvement in communication skills, while interviews and qualitative observations capture deeper insights into participants' experiences and perceptions. This mixed-method strategy increases the reliability and validity of findings, ensuring that the conclusions drawn accurately reflect the real impact of the training.

Practically, implementing Islamic-based communication training can potentially produce significant benefits for the local community. First, it can improve social harmony by fostering a culture of mutual respect and ethical communication. Because misunderstandings and conflicts often arise due to poor communication, equipping individuals with the skills to engage in

meaningful and constructive dialogue can reduce tensions and promote social cohesion. Second, improved communication can lead to better economic opportunities, especially in tourism. Travelers are more likely to appreciate and return to destinations where they experience warmth, hospitality, and ethical treatment. By improving their communication skills, locals can provide higher-quality services, attract more visitors, and boost the local economy.

Furthermore, this community service underscores the role of education in shaping communication behavior. While traditional communication practices on Gili Iyang Island are deeply rooted in cultural and religious traditions, formal training can further refine these practices to align with contemporary social dynamics. Educational initiatives integrating Islamic ethics with modern communication techniques can bridge the gap between tradition and modernity, ensuring local communities can navigate social change while preserving their core values.

Several writings about the people on Gili Iyang Island can be found, including:

An article written by Ulfa, et al., with the theme of participation of Gili Iyang Island residents in developing tourism, the results of this study found that, in terms of tourism development, the Gili people make a great contribution, with indicators, they provide private land for use as parking lots. Another indicator is trying to have a vehicle, which can then be rented out to tourists. (Ulfa, et al., 2020: 7).

The next article has the theme of the possibility of Gili Iyang Island being used as a beach tourist attraction. Written by Pratama and Romadhon, the article's results stated that based on oceanographic parameters, Gili Iyang Island is suitable as a beach tourist attraction, because it has an appropriate current speed. (Pratama & Romadhon, 2020: 235).

Izzuddin and Ilahiyah wrote another article, which was themed on Gili Iyang Island and its local wisdom. The result of the writing explained that the people on Gili Island have local wisdom in art and culture; they have the traditions of macopat, saronen, and mancak.

There are similarities and differences between the above writings and this writing. The similarity lies in material objects, namely, the focus on the community on Gili Iyang Island. While the difference is that in the above article, it is related to physical or material things. In contrast, this article is consciously associated with spiritual things, namely, how to guide the level of religiosity of the people on the island, which is relatively long. Longevity is a gift, and this needs to be guided on an ongoing basis, so that the true purpose of life can be achieved.

## **Method**

This Community Service is carried out with an Asset-Based Community Development (ABCD) approach, which is a community development strategy that starts from existing assets owned by the community, capacity, associations, and community institutions, and is not based on assets that do not exist or are based on problems or on community needs. (Kretzman and McKnight, 1993). This approach assumes that the one who can solve society's problems is society itself, and that all efforts to improve start from improving social capital (Aronoff & McKnight, 1996). Thus, in this approach, the community is considered a valuable asset for the village in a region/place.

Community empowerment with the Asset-Based Community Development approach also makes potential/assets a strength in developing a community. Through this (ABCD) approach in a sustainable manner, it can form community independence by increasing income so that their welfare also

increases. The ownership of the assets in question includes human resources, institutions, associations, and organizations, physical and natural resources, financial and economic opportunities, and social resources. (Maulana, 2019: 263).

The ABCD concept is an alternative to community empowerment using assets. Assets in this context are given meaning as the potential owned by the community, which can be used as the ultimate weapon to carry out empowerment programs. This potential can be in the form of wealth owned in oneself (intelligence, care, cooperation, togetherness, and others), or it can be in the form of the availability of natural resources.

Assets are rights or claims related to property, both concrete and abstract. Customs, conventions, or laws protect these rights and claims, while private property is a person's social claim to use or prohibit receiving the benefits of certain rights. (Sherraden, 2006: 135). Assets have advantages over income; this advantage can be seen from the sources obtained from each. Assets exist naturally, which are more permanent and continuous, whereas income is just an effort obtained from work. So that income can disappear and run out faster than well-developed assets. Assets are conceptually divided into two categories: tangible and intangible, each of which can be categorized (in all categories) as something real or unreal. The division in the explanation is as follows:

Tangible assets. Real assets are something that is legally owned, including physical property, as well as property rights that function the same as physical property. These tangible assets can be divided into eight general categories, namely: Money savings whose income is in the form of interest; Stocks, deeds, and all forms of financial security in the form of income such as interest shares; Real property, such as buildings or land, with income in the form of rent payments along with profits; Heavy assets, with income in the

form of capital gains. In this case it means such as precious metals, jewelry, furniture, and all other collections; Machinery, tools and other real production components; Strong and durable family items, with advantages through increased efficiency of family tasks; Natural resources, such as plantations, oil, minerals, and forest timber; Copyright and patents with profits in the form of royalties and other usage fees.

**Intangible Assets.** These intangible assets are more uncertain, not legally regulated and often unambiguously regulated by individual character or social and economic relationships. At the same time, those include the following intangible assets: Human (human capital), which generally has intelligence, education, work experience, knowledge, skills, health and also energy, vision, and hope; Cultural Capital, in the form of significant subjects such as the ability to speak, how to dress, the culture that prevails in a region, and others; Informal social capital, in the form of family, friends, connections that come, more precisely information that a person has in developing every job and affairs; Formal social capital or organizational capital, meaning the organizational structure that exists in a region and existing regulations; Politicians' capital in the form of participation. (Sherraden, 2006: 145).

An asset-based approach helps communities see the reality of internal conditions and possible changes that can be made. This approach leads to change, focuses on what the community wants to achieve, and assists the community in realizing its vision. McKnight and Kretzmann (1993) stated that 6 (six) principles need to be held by local enablers to create sustainable empowerment, namely (1) appreciation, (2) participation, (3) positive psychology, (4) positive deviation, (5) development from within, and (6) heliotropic hypothesis. Local enablers must realize These six principles in the stages of service activities. This approach refers to 3 (three) periods of local people's lives, namely the past, present, and future.

The asset-based approach starts with finding success stories from the past and mapping those assets in society. These success stories are analyzed to find strategies that have given life to society. Assets are mapped to be more useful and then mobilized. Furthermore, Dureau (2013) explained that the asset-based approach has three key stages, namely:

- a. Past energy is to find success stories in society,
- b. Future attractiveness, namely having a motivational vision in the future and
- c. Current persuasion is mapping the assets that exist in a community unit.

## **Result**

Gili Iyang Island, which the general public calls Gili Iyang Island, is in the middle of the Java Sea, off Madura Island. Madura Island itself consists of the districts of Bangkalan, Sampang, Pamekasan, and Sumenep. Gili Island is located at the eastern end of Sumenep Regency. The district has the most islands in East Java. Sumenep has 126 islands (48 inhabited and 78 uninhabited islands). Sumenep consists of 25 sub-districts and 331 villages. With this potential, Sumenep is the district that has the largest coral reef and mangrove in East Java (Husamah et al., 2018, p. 225). Of the 48 inhabited islands, one of them is Gili Iyang Island. This island has an area of about 10 km<sup>2</sup> with a population of about 10,000. This means that on average, every 1 km<sup>2</sup> is occupied by 1000 people. It is very different from the city of Surabaya, which has the highest population density in East Java, with a density of 8,286.5 km<sup>2</sup> / person, which means 8,287 people inhabit 1 km<sup>2</sup>. (East Java Provincial Health Office, 2021).

Based on the environmental conditions of the islands in the middle of the sea, there is a lot of economic potential for the people of Gili Island. Some of the residents' livelihoods that can be witnessed on the island include: fishermen, kolotok boat owners, farmers, farm workers, breeders, traders,

motorcycle taxi drivers, tourist attraction guards, and others. And the livelihood now going viral is a twenty-four-hour grocery store; it turns out that the owner is the people of Madura, including Gili Island.

The variety of natural potential and cultural wisdom that is still maintained to this day is the uniqueness of Gili Iyang Island. The potential for high oxygen levels provides its own attraction for tourists. Based on data on the number of visitors to Gili Iyang Island, tourists increased yearly until 2015, when it reached 7,933 people (Sumenep Regency Culture, Tourism, Youth, and Sports Office, 2016). This will also increase the income of residents on the island. Gili Iyang Island is in Sumenep Regency, one of Madura Island's most advanced districts. The economic level of Gili Iyang Island is that of an upper-middle-class community. (Interview, 7-7-2023).

In the field of education, on Gili Island, there are the following institutions: Elementary School (2 units), Madrasah Ibtidaiyah/MI (2 units), Junior High School (1 unit), MTS (1 unit), and High School (1 unit). In addition, there are informal educational institutions such as ta'lim councils and religious schools for children and adolescents. (Observation, 7-7-2023).

The level of religiosity in Madura is a culture closely associated with religious traditions. The majority of Madurese people embrace Islam. Therefore, in addition to the roots of local culture (native to Madura), Islamic Sharia is also a culture that is closely related to religious traditions. The majority of Madurese people embrace Islam. Therefore, in addition to the roots of local culture (native to Madura), Islamic Sharia is also deeply rooted there. There is even an expression: as bad as the Madurese people are, if there is someone or a group of people who insult their religion (Islam), they are very offended and show extraordinary anger. (Taufiqurrahman, 2007: 10). Madurese people will not hesitate to risk their lives if they feel that their religion is insulted (Faraby, 2016: 21).

The importance of religious values is revealed from the teachings of *the shahada, asapo' wind, apajung Allah*. This means that the people of Madura are very religious. They are devout followers of Islam. Such is the attachment of Islam to the people of Madura, so it will sound strange if some are not Muslims. The people diligently carry out religious rituals, in private and public life. Their religious life is firmly rooted in the customs of their people.

A reflection of the religiosity of the Madurese people includes: the importance of politeness, which can be seen from the expression *ta' tao batona langgar* (never feel the floor is broken). That is, the person has never entered the mosque and recited or has never been to a boarding school, so he does not know the manners of politeness. This phrase is for people who do not know or violate the values of decency. Other expressions that give advice and teachings about the need to be polite are *pa tao jalana jalana, pa tao neng neng, pa tao a ca ca* (which is an obligation to carry out according to the rules, must know when to be silent, must know when to speak). This means that Madurese people must always know the rules, values, and manners in every action. In addition, every obligation must be carried out based on the existing rules of karmic order.

The people of Madura always emphasize that *mon oreng reya, banne bagusse tape tatakramana, sanajjan bagus tape tatakramana juba', ma' cellep ka ate* (what is important is not good or beauty but the manners, even if they are good or beautiful, if the manners are bad, can make the heart unpleasant). The main basis of the values of politeness is the respect of the Madurese people for others, especially the older ones or those from the higher social strata. These values of decency govern intergenerational relationships, gender, rank, and social stratification. (Fatton, 2020: 121). Another value in politeness is reflected in the expression of *Jbung Sae-an*, which means trying to repay kindness better. (Mo'tasim, 2020: 185).

### **The Level of Religiosity of the Gili People**

As an area located on Madura Island, the religiosity or level of religiosity of the people on Gili Island is shown in their daily lives. They obediently carry out worship, both individually and in groups. The service team from UIN Bandung spent the night there, at a resident's house, precisely in Bancamara Village. At that time, electricity was turned on in turns between Bancamara Village and Banraas Village. That night, Banzamara Village can take turns from 14.00 to 24.00, automatically after midnight, all lights turn off, and are replaced by makeshift lighting. When dawn came, it was still pitch dark, but with such conditions, the house owner melodiously heard chanting the holy verses of the Quran (Observation, 8-7-2023).

In groups, Gili Island residents hold weekly meetings, which are separated between men and women. The meeting was called sholawat nariyah and was carried out at residents' homes. Another activity supporting Gili residents' religiosity is the Al Quran social gathering. An event that is packaged by uniting economic needs with spiritual needs, this meeting was held to read, hear, and understand the Quran. Like other communities, the end of the event was closed with social gathering activities. Arisan is a kind of financial savings carried out by paying weekly or monthly contributions, depending on the participants' agreement. The contribution amount is determined after the treasurer collects the money, and then all the money collected will be given to the winner for that week or that month. All participants will be winners, depending on the outcome of the mutual agreement. The order of wins is usually determined through a lottery. The arisan is held as one of the binders so that residents continue to come to the recitation. This relationship between religion and economics ultimately becomes a strategy in developing the community's spirituality level. (Interview, 7-7-2023).

The influence of religious diversity of the residents of Gili Island has an impact on the security of the surrounding environment. There are no thieves on the island. Gili Iyang Island is so safe that people do not need to store vehicle keys anywhere other than in the vehicle. For example, the motorcycle keys never come off their motorcycles, even if stored in the house's yard overnight. Even based on the story of the village chief, "if you want to cross to the mainland, and leave the vehicle on the edge of the Gili pier, three days and three nights, stay safe".

### **Implementation of Community Service**

This community service was carried out for 3 days. Starting with a pre-test. The pre-test was carried out to find out the extent of the cognitive capacity of the people of Gili Iyang Island in terms of religion, with the theme focusing on issues of faith, sharia, and morals, or a trilogy of Islamic teachings consisting of: Faith, Islam, and Ihsan. In this stage of implementation, several important activities are carried out to achieve the goals that are expected to be achieved. These activities include:

1. Hold a Socialization of Program Delivery to the Audience.

The program implemented in activities must be delivered to the audience and related parties. The audience in question is the community, whether involved or not, so that they can understand the existence of the program being implemented. Moreover, this program is carried out in their community so that they can be involved. Likewise, submission to related parties, such as village apparatus and structures, should be done so that implementing activities does not become a problem. Licensing or notification to related parties is important when this program is related to the region.

2. Doing Social Preparation

Social preparation is carried out at the program location, following the initial identification or exploration activities. This activity is carried out through various meetings to obtain the same perception. This step is important to communicate the goals you want to achieve, the activities needed, the funds needed, who is doing what, and so on.

Social preparation is carried out continuously and in more depth from program socialization activities based on identifying the problems faced and the existing potential. Preparation of a Work Plan with the community, including how goals can be achieved, who should do what, and how.

### 3. Carry out training

The development of program implementers through training must be done, considering that the participatory approach requires qualified staff and the community, and the willingness to learn continuously, due to the demands of change and dynamics during the program.

### 4. Make a Visit to the Program location.

Visits to the program location need to be made to discuss with the community about the progress achieved, problems faced, developing alternative problem-solving, and support needed in solving problems from other parties, and so on.

### 5. Hold a meeting.

Meeting with the community to facilitate and assist the community in finding appropriate alternative problem-solving, and as a monitoring input material for management.

The details of the service activities carried out on Gili Iyang Island are as follows:

**First**, after arriving at Gili Island, I immediately met the village head (Madurese language) and other villagers. Our team was received at Mr. Kalebu's house because the village office was being repaired. To Kalebu, we

conveyed the intention of coming to the island and staying in touch, namely wanting to hold a mentoring program in the religious field. Kalebu welcomed this program because, in his opinion, this is the first time the team has come with a religious program. As for the past, many people came to Gili Iyang Island, but their theme revolved around tourism, economy, and health, he said. This is true; through virtual observation as evidence, it can be seen that several articles have appeared about Gili Island, and almost all of them discuss the themes mentioned last, while the theme of religiosity or spirituality is almost not found. **Second**, after conveying the purpose and program to Included and others, the next day, it is planned to gather again at the same time with residents and other stakeholders. It was agreed that it would be done the next day.

**Third**, after getting an agreement on a meeting time with the residents. The Companion Team made observations. Field observations are carried out by meeting figures or people who have success and interesting stories. The first person to be found was Ibu Tamih in Bancamara Village. Based on stories from her children and grandchildren, she was already 150 years old. For us (the accompanying team), Mrs. Tamih is a successful woman, because at the age of 1.5 centuries, she is still able and aware of religious obligations, such as praying five times, dhikr, and other worship. The second people we met were Mrs. Milati and Mrs. Punatiya in Banraas Village. Mrs. Milati's age was almost the same as Mrs. Tamih's, while Mrs. Punatiya was the child of Mrs. Milati, who was probably over 100 years old.

Furthermore, the third person I met was Mr. Dahlan, who lived in Bancamara Village. His age is younger than the mother's mentioned earlier; Mr. Dahlan is 101 years old. (Observation, 6-7-2023).

**Fourth**, while meeting with the four people mentioned above, chats were also carried out in person or through the people around them. **Fifth**, a

meeting was held at the next meeting. This event began with an introduction and hospitality. The introduction was filled with introducing the team members involved, namely Betty Tresnawaty as the team leader, Enok Risdayah as a member, Farida Hanum, a stakeholder representative from Muslimat Nahdlatul Ulama East Java, and Anggi Subijanto, a stakeholder representative from Serv Indonesia. After introducing himself, he introduced a program that will be held on Gili Island with the theme of Mentoring and Strengthening Religious Values in the Elderly on Gili Iyang Island, Sumenep Regency, East Java. If previously the program was socialized to include (village head) and his devices, then this time the program was socialized directly to the residents who attended the meeting.

**Sixth**, participants were asked to read, pay attention, and fill out the pre-test question sheet after explaining the study theme. With enthusiasm, the participants filled in the questions. This event lasted about an hour. After completing the pre-test activity, it was the team's turn to check the pre-test results. The pre-test questions consist of 15 items, consisting of the study of faith, sharia, and morals, five items each. Naturally, the pre-test showed varied results, with the lowest (4) and the highest score (12).

**Seventh**, after the initial test activities are completed, the next event is to discuss the material, which is divided into three sessions. The team leader led the first session, delivering and discussing the faith material. The material presented includes monotheism consisting of tauhid uluhiyyah, tauhid rububiyah, and the pillars of faith.

**Eighth**, the implementation of the next service is the delivery and discussion of Sharia materials, or laws related to the pillars of Islam. The description of the material is as follows: the origin of the meaning of Islam is drawn from the word salima min (safe from); Muslim (a person who surrenders); and Salaam (peace, well-being, a place of peace). One of the

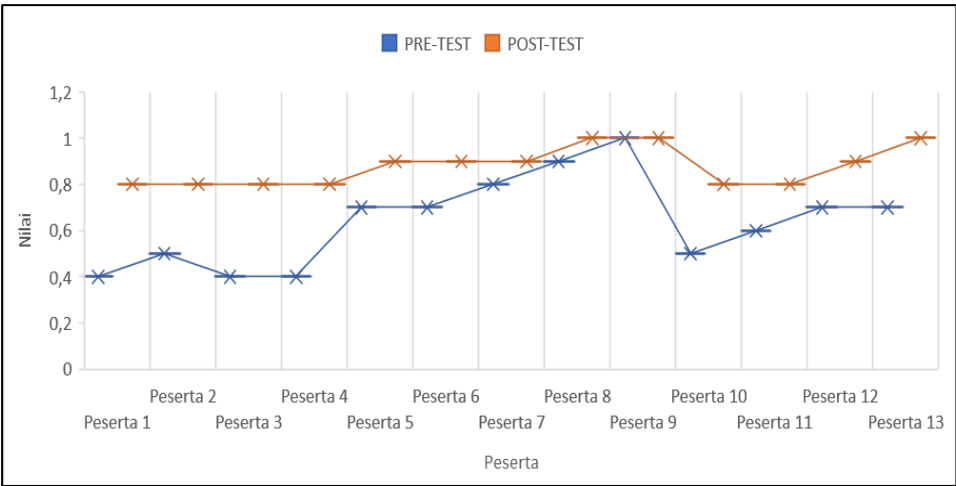
names of God mentioned in Asmaul-Husna (QS. Al-Hasyr, 59:23), beautiful names, is Al-Salaam, which Djajadiningrat interprets as "safe (i.e., holy) from any shortcomings and vices". In essence, in a literal sense, Djajadiningrat explains the meaning of the word Islam, from the pattern of the verb Aslama, surrendering oneself to, which forms the words Islam and Muslim, and from the pattern of the verb salima, safe from, which forms the word salam, welfare or peace. Thus, it can be concluded that Islam, etymologically, is surrendering oneself to seek salvation to realize prosperity and peace. Richard C. Martin, a professor of Islamic Studies and the History of Religion at Emory University in Atlanta, writes that the word Islam is a verbal noun (Arabic) in Arabic for an act of surrender or total commitment, usually referring to acceptance and surrender to God's will. The word identifies the faith traditions and communities of people who believe that there is one God and that the Prophet Muhammad is a messenger of God, and the submissive person is a "Muslim". As the Prophet (peace and blessings of Allaah be upon him) said, Islam is built on five foundations: testifying that there is no God but Allah, and Muhammad (peace be upon him) is the messenger of Allah; establishing prayers; issuing zakat; fasting in the month of Ramadan, and Hajj for those who can afford it.

***Ninth***, the delivery of material and discussion session 3, namely about morals or closely related to Ihsan.

***Tenth***, after completing all the material, the last session in implementing this service is a final evaluation or post-test. The questions in this final evaluation are the same as the pre-test questions. The result is the lowest score (8), while the highest is (10).

***Eleventh***, the analysis stage. The analysis was carried out to determine the extent of the influence of material delivery and discussion on the results of the pre-test and post-test. That is, whether the evaluation results are affected

by the increase or decrease from the initial test or pre-test results. The tool used a statistical analysis of the paired sample T test. This method aims to determine whether there is an average difference between two samples (two groups) that are paired or related to each other. The results of the data analysis of pre-test and post-test scores are as follows:



**Graph of Pre-test Results and Post-Test Results of Participants**

|        |           | Mean   | N  | Std. Deviation | Std. Error Mean |
|--------|-----------|--------|----|----------------|-----------------|
| Pair 1 | Pre-Test  | 62,308 | 13 | 16,245         | 4,506           |
|        | Post-Test | 86,923 | 13 | 8,2131         | 2,278           |

**Participant Statistics Data Table**

Two categories of samples are included in the test. Each category consists of 13 test results of participants who are a test sample. The first category is the state before treatment (Pre-Test Score), with an average pre-test score of

62,308. The data in this category has a good accuracy relative to the average value, as shown by the standard error mean value of 4.506. In this category, the variation of participants' pre-test scores is very diverse, as shown by the standard deviation value of 16,245.

The second category is the state after the participants were given treatment (Post-Test Score), with an average post-test score of 86.923. The data in this category has a fairly good level of accuracy to the average value, as shown by a standard error mean value of 2.278. In this category, the participants' post-test values do not vary much from the pre-test values, shown by the standard deviation value of 8.2131.

|        |                        | N  | Correlation | Sig.  |
|--------|------------------------|----|-------------|-------|
| Pair 1 | Pre-Test dan Post-Test | 13 | 1,000       | 0,000 |

**Paired Samples Correlation Data Table**

The significance value is the value of the probability or the probability of the calculated error. A significance value of  $<0.05$  indicates that there is an influence of the independent variable (x) on the dependent variable (y). The significance value (sig.) of calculating the correlation of the pre-test and post-test data is 0. The correlation value of the above data is as large, showing a very strong relationship between the pre-test and post-test results. Therefore, it can be concluded that a strong correlation results in a difference between pre-test scores and post-test scores, and the guidance process is the strongest factor that causes changes in pre-test scores and post-test scores in participants.

|        |                                    | Me<br>an    | Std.<br>Devi<br>atio<br>n | Std<br>.<br>Err<br>or<br>Me<br>an | 95%<br>Confidence<br>Interval of<br>the<br>Difference |            | t              | df | Sig. (2-<br>tailed) |
|--------|------------------------------------|-------------|---------------------------|-----------------------------------|-------------------------------------------------------|------------|----------------|----|---------------------|
|        |                                    |             |                           |                                   | Low<br>er                                             | Upp<br>er  |                |    |                     |
| Pair 1 | Pre-<br>test<br>&<br>Post<br>-test | +24<br>,615 | 10,8<br>24                | 3,0<br>02                         | -<br>1,23<br>0                                        | +1,2<br>30 | -<br>4,6<br>84 | 24 | 0,000046            |

**Data Table of Paired Sample Analysis Results**

After testing with the Paired Sample T-Test, it is known that the Significance Value is <0.05, so there is a real difference between the Pre Test and Post Test result data. The change occurred with an increase in the test result score with an average increase of 24.615. These are the results obtained based on Paired Sample Analysis.

**Discussion**

This service on Gili Island is carried out by considering various assets owned by the region, both in terms of human resources and natural resources. After in-depth observation, tangible and intangible assets were found. The tangible assets of the Gili community, the ownership of which can be seen in money savings, are evidenced by the existence of residents' houses, which open BRI (Bank Rakyat Indonesia) link agents. At these agents, residents can use withdrawal and money storage facilities. This place is very helpful for the residents on the island, as a remote island in the middle of the open ocean, it is a bit difficult to reach the mainland. Thus, the existence of the BRI link greatly facilitates their money storage activities.

Real property is another tangible asset owned by Gili residents. Such as buildings or land, with income in the form of rent payments, along with profits, and plantation land that produces plantation products such as cassava, corn, and so on. In addition, it also has quite a lot of natural resource assets, such as the central point of oxygen, which has been a special attraction to visit, as a characteristic of Gili Island; Batu Changga tourist attraction with very charming beauty, as well as other beaches that surround the area.

Intangible assets owned by Gili Island include human beings as human capital, who generally have intelligence, education, work experience, knowledge, skills, health, energy, vision, and hope. The people on this island are, on average, hardworking and tenacious. This is evident in the ownership of a large and magnificent house; Cultural Capital, in the form of significant subjects such as the ability to speak, how to dress, nariyahan traditions, arisan tadarus and others; Informal social capital, in the form of family, friends, connections that come, more precisely information that a person has in developing each job and affairs, for example, people in this area, they are connected to people outside the island (mainland). Formally, in addition to the presence of BRI Link, PLN Electricity has also entered, with special management of the Gili area; Formal social capital or organizational capital, for example, the presence of the Anshor Youth Movement as part of the country's major organization, namely Nahdlatul Ulama (NU), gives its own color, in the lives of Gili residents; Politicians' capital in the form of participation.

After knowing the various assets the Gili community owns, this service uses the Asset-Based Community Development method. This method is an approach that makes potential a strength in developing a society. This Assets-Based Community Development (ABCD) approach can sustainably form community independence in increasing income so that their welfare

increases. This approach refers to 3 (three) periods of local people's lives, namely the past, present, and future.

The past potential owned by the Gili people can be explored, among others, through their human capital. Today, the people on the island have people who are over 100 years old, some of them figures, whose past is full of stories of struggle. For the generation after that, it is a potential that, if excavated, will produce a lot of experience, which can be used as a model of life today. Thus, this service begins with observing existing locations and assets to find needs, then looking collectively at the community's expectations and dreams for existing assets. Next, the activity will be designed to realize community expectations, then determine changes through the formation of programs, and carry out actions or implementation of programs that have been systematically prepared.

In this asset-based or potential-based community development approach, the arrival of facilitators in the community is not just an observer who sees the community's daily life, but also plays an important role in encouraging the community's independence to improve the quality of the institution/organization.

## **Conclusion**

The community service carried out by the UIN Sunan Gunung Djati Bandung team in the Gili community, with a religious approach, gives its own color. Based on the admission of the village head, this is a very different thing. So far, many academics have come to the island, but the object of research is mostly focused on economics or tourism. As for matters related to religion, this is the first time.

This community service has succeeded in showing that Islamic-based communication training can improve the quality of communication and social

harmony among the people of Gili Iyang Island, which has a high level of religiosity. The results of surveys conducted before and after the training showed a significant improvement in communication patterns between residents, indicating a positive change in their social interactions. Through an approach that integrates Islamic moral values, such as speaking politely, respecting the opinions of others, and avoiding statements that can damage social relationships, this training strengthens social harmony in society.

Overall, this community service confirms that Islamic-based training not only improves the quality of communication but also creates a more positive and supportive social environment, which in turn can reduce conflict and increase mutual understanding among citizens.

At the end of the preparation of this community service article, it was concluded that the Gili people, the majority of whom live a long life, have a good level of religiosity. The indicator can be seen from the activities carried out by the community, which is to fill every free time with good words (thayyibah).

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