

**Mosque Community: Economic Empowerment and Legal Counseling
(Strengthening the “Thoriqul Huda” Mosque Congregation in Dorokenong Hamlet, Tulung
Village, Sampung District, Ponorogo Regency)**

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Abstract

The mosque is not only a place for congregation to pray five times a day. Mosques have social, educational and even economic functions. LP3M IAIN Ponorogo has developed mosque posdaya with the aim of empowering the community on the basis of a mosque. The principle of empowerment used is emancipatory, which is to organize the community by placing the community as the subject (subject) with the empowerment paradigm that rests on the community (community based development). The program called the mosque's Posdaya is centered at the Thoriqul Huda mosque, Dorokenong Hamlet, Tulung Village, Sampung Ponorogo District. The revitalization of the function of the Thoriqul Huda mosque is carried out by empowering the economy of congregations who are economically disadvantaged or called pre-prosperous communities. Economic empowerment activities are manifested through entrepreneurship training activities for plastic bag making and marketing. The activity is aimed at providing life skills for pre-jatera families of mosque congregations. In the next stage, improving the life skills of congregations from underprivileged families must be supported by capital and network access. Mosques develop amil zakat institutions and mosque cooperatives by strengthening mosque religious management.

Keywords : *Posdaya Masjid, Economic Empowerment, Poor People*



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INTRODUCTION

A mosque for Muslims is not only a place for congregation to pray five times a day. The mosque has a social function, as a public space for both formal and informal meetings of residents who live around the mosque. Mosques also have an educational function, especially as a place to study religion. The mosque also has an economic function, where the congregation can know each other's economic conditions so that it can provide a way out and access for congregations whose economic conditions are weak. The mosque is also at the same time a zakat distribution center, infaq sadaqah.

The era of the early 21st century, it appears that the social, educational and economic functions of mosques, in some areas, have declined or even disappeared and what remains is only the function of worship in a narrow sense, namely the mosque as a place for congregation to pray five times a day. In terms of the quantity of more than 700 thousand mosques throughout Indonesia, coupled with mushalla and mosques in shops, the social, cultural, political, economic, health and educational qualities of Muslims can really be effectively empowered. However, in fact, mosques are not familiar with reality because Muslims tend to prioritize ceremonial rituals and underestimate the social functions of mosques. Mosques cannot provide optimal answers to the scientific and Islamic problems of the people. Except in the month of Ramadan, mosques are increasingly quiet from socio-religious activities because they are used more for prayer, recitation, dhikr and reading the al-Qur'an. (Dalmeri, 2014)

Revitalization or restoration of the function of the mosque cannot only wait for the awareness of individual mosque congregations or even the awareness of the mosque administrators. Awareness of the vital function of the mosque can grow with the synergy with various parties, especially Islamic religious colleges which are the center of Islamic thought.

This synergy can be realized in community empowerment programs. Various empowerment activities, ranging from community strengthening to strengthening access to economic empowerment can be centered in mosques.

Various programs designed and implemented aim to change or reform a community or society from a state of helplessness to being empowered with an emphasis on fostering community potential and independence. One of the principles of empowerment is the mastery of socio-economic capacity, namely, how weak people gain access to information, access to knowledge and skills, access to participation in social organizations, and access to financial resources, the ability to utilize and manage production, distribution and service mechanisms. Capability in this context concerns individual performance which is a form of individual competence that can be increased through the learning process or directly involved in the field. (Faizaturrodhiah & dkk, 2018)

Sampung sub-district is located west of Ponorogo regency government center which has an area of 80.61 km². This sub-district is directly adjacent to Sukorejo District in the east, in the south it is bordered by Badegan District, while in the north it is bordered by Magetan Regency and in the west with Wonogiri Regency.

Judging by its topography, Sampung District is in a lowland area with an altitude of approximately 91 meters to 381 meters above sea level. In sub-districts, which are part of the lowlands, it was recorded that the number of rainy days reached 57 days in 2015, lower than in 2014 which reached 60 days. The largest amount of rainfall occurs in February which reaches 405 mm. (Ardinanta, 2019)

Of all the villages in Sampung Subdistrict that has the widest area is Sampung Village with an area of 14.72 Km² or about 18.26 percent of the total area of Sampung District. Meanwhile, the one with the smallest area is Glinggang Village with an area of 1.49 km² or about 1.85 percent of the area of Sampung District. If viewed from the village's distance to the sub-district capital, the farthest village is Pagerukir Village, which is about 14 Km, while the closest is Sampung Village, because the sub-district office is in this village (Statistical Data-Regional-District-Sampung-2016, 2017).

Considering that entrepreneurship is an effort to make people independent and improve their economic standard of living, the IAIN Ponorogo Research and Service Center (P3M) needs to hold a community assistance program to be more independent. In this case, Posdaya Thoriquil Huda Mosque has been assisted by for approximately 3 years. For three years, Posdaya Thoriquil Huda Mosque has been active in carrying out community activities and also empowering the economy of its members.

One form of entrepreneurship is making plastic bags. Plastic bag making currently has a good opportunity (Surono, 2013). The reasons for entrepreneurship by doing this business of making plastic bags are motivated by:

- a. The making of plastic bags has good economic prospects. The clear plastic bag-making market and the ever-high market demand make it easier for entrepreneurs to market their plastic bag-making products.
- b. Is a type of business that has a simple level of complexity and requires affordable capital
- c. Plastic bag making is a commercial product and can be developed using simple techniques. The raw materials needed are classified as cheap and easy to obtain.
- d. Opening up jobs for people around making plastic bags.

Meanwhile, there are other entrepreneurial opportunities to improve the community's economy, namely through making plastic bags and their processed products. For this reason, through this community service program, P3M IAIN Ponorogo will hold Entrepreneurship Training "Making plastic bags and their processed products" for the Pre-Prosperous Community of Posdaya, Thoriquil Huda Mosque, Dukuh Dorokenong, Tulung Village, Kec. Sampung district. Ponorogo. This entrepreneurship training is more a goal for underprivileged families with the following considerations (Entrepreneurship, Paper: Department of Commerce Administration):

First; families who have not been able to meet their basic needs at a minimum. The basic needs here refer to the adequacy and quality of food, clothing, shelter, health, education (Damandiri Foundation: 2015). The improvement of the welfare level of the underprivileged society leads to an increase in human resources in the form of an increase in life skills (life skills). This form of improving life skills can be in the form of providing job training, skills training, courses and others. So that these underprivileged people can better fulfill their basic needs. Second: The current era of globalization has created a high level of competition in social life, so that the quality of oneself must inevitably be improved so that there is a bargaining position (a bargaining position). Third, mastery of science is very important to produce products that meet the demands (quality) of market needs. This can be realized if a society masters knowledge.

Entrepreneurship or entrepreneurship is a process of identifying, developing, and bringing a vision into life (Meredith & et.All, 2000). That vision can be innovative ideas, opportunities, better ways of doing things. The end result of this process is the creation of new businesses that are formed under conditions of risk or uncertainty. Entrepreneurship or entrepreneurship is a process of identifying, developing, and bringing a vision into life (Iriani & Budiono, 2020). That vision can be innovative ideas, opportunities, better ways of doing things. The end result of this process is the creation of new ventures that are formed under conditions of risk or uncertainty (Suryana, 2003).

METHOD

This service is a community service carried out jointly between IAIN and the Faculty of Law, Muhammadiyah University of Surakarta and located at the "Thoriquil Huda" Mosque, Hamlet Dorokenong, Tulung Village, Kec. Sampung Kab. Ponorogo. The community service method used is training aimed at empowering mosque congregations so that they are more economically prosperous as well as being able to legally take care of the permits needed to run a business.

DISCUSSION

Based on a preliminary study on the main problems (core problems) as identified in the program focus above, the strategy used is in accordance with the emancipatory principle of organizing society through adult education (andragogy). The underprivileged people who are part of the congregation of the Thariqul Huda Dukuh Dorokenong mosque in Tulung village, Sampung sub-district are the main actors, while the team from IAIN Ponorogo and Muhammadiyah Surakarta University are nothing more than "companions" who try to increase awareness and participation of worshippers of the mosque.

The underprivileged community together with the mosque management and congregation who are the subjects of this empowerment will map, formulate problems, make plans, carry out program activities, monitor and evaluate every program implementation. At each stage of the process, the assisting team also tries to build an atmosphere and create a conducive climate, provides various inputs to increase capacity, opens access to various work networks, takes care of legal permits and at the same

time opens opportunities and opportunities outside the underprivileged community. (Mojiono, Qomariah, & Riana, 2020)

To achieve the above targets, the following activities were carried out:

First, mapping activities (mapping) of potential, problems, challenges for underprivileged communities. The mapping activity is a follow-up to the preliminary research that has been carried out by the research team. Mapping activities are basically carried out by underprivileged people themselves. In this activity, through the Participatory Rapid Appraisal (PRA) method, all community stakeholders are assisted to conduct their own environmental survey (Environment self survey). The purpose of this activity is to obtain a relatively complete and objective picture of the basic map of needs, potentials and problems faced by the community related to empowerment of underprivileged people. One thing that is very important considering that the development paradigm that rests on the community (community based development) requires awareness of common problems that must be resolved collectively / the output expected from these activities is the production of a map of problems, needs and potentials of the community related to polemic of Indonesian workers who are deported.

Second, after obtaining a basic map of the needs, potentials and problems of empowering underprivileged communities in Doro Kenong, Tulung Village, the next activity is the preparation of empowerment for underprivileged communities which is carried out and attended by underprivileged people, stakeholders and the community involved. The Action Plan includes identification of problems for underprivileged communities, strategies for coping with problem solving, development of various action / activity options, implementation plans, and monitoring / evaluation activities. This activity was carried out in a forum attended by various stakeholders accompanied by a research team.

Third, To increase the capacity and competence of underprivileged people, training and education activities are carried out. The training material was adjusted to the results of the identification of skills and technical management needs that were identified in previous activities, especially with regard to issues of community organizing, program development, financial management, education management, licensing management and advisory strategies. This activity is part of the process of preparing a Support Group / support group carried out by the research team, so that it is hoped that they will be able to carry out the programs that have been announced in the plan to carry out the economic development of the plastic bag-making business as well as the processing of food products and community-based processed products that have been implemented. arranged.

Fourth, activities to strengthen the business management network for making plastic bags as well as processed food products and their processed products with the business world, government and other related agencies and institutions, especially in access to capital, marketing and licensing. This activity involves all stakeholders, business circles, government, print and electronic media as well as several other parties who are expected to facilitate the creation of network media that can strengthen networking and bargaining power.

This collaborative service has a goal, namely underprivileged families, which are families that are formed based on a legal marriage but have not been able to fulfill the needs of a proper material life, have devotion to God Almighty, have a harmonious, harmonious and balanced relationship between members and between families and the community and environment (Law of the Republic of Indonesia Number 52 of 2009).

BKKBN defines poor based on the concept / approach of family welfare, namely by dividing the criteria for families into five stages, namely poor families (KPS), prosperous families I (KS-I), prosperous families II (KS-II), prosperous families III (KS -III), and a prosperous family III plus (KS-III Plus). Prosperous family aspects are collected using 21 indicators in accordance with the thoughts of sociology experts in building welfare families by knowing the dominant factors that are the needs of every family. (Wulandari & et.all, 2020) The dominant factors consist of (1) fulfillment of basic needs; (2) fulfillment of psychological needs; (3) development needs; and (4) the need for self-actualization in contributing to the community in the environment. In this case, the groups categorized as poor by the BKKBN are KPS and KS-I who are the targets of this service activity.

The level of family welfare is grouped into 5 (five) stages, namely (BKKBN, 2017)

a. Pre-Prosperous Family Stage (KPS)

Namely a family that does not fulfill one of the 6 (six) indicators of a Prosperous Family I (KS I) or the indicator of "basic family needs" (basic needs).

- b. Prosperous Family Stage I (KS I)
Namely, a family is able to meet the 6 (six) indicators of the KS I stage, but does not fulfill one of the 8 (eight) indicators of a Prosperous Family II or the indicator of the family's "psychological needs".
- c. Prosperous Family Stage II (KS II)
Namely a family that is able to meet 6 (six) indicators of KS I stages and 8 (eight) indicators of KS II, but does not fulfill any of the 5 (five) indicators of a Prosperous Family III (KS III), or indicators of "development needs" (developmental needs.) from the family.
- d. Prosperous Family Stage III (KS III)
Namely a family that is able to meet 6 (six) indicators of KS I stages, 8 (eight) indicators of KS II, and 5 (five) indicators of KS III, but does not meet one of the 2 (two) indicators of a Prosperous Family III Plus (KS III Plus) or indicators of family "self-actualization" self-esteem).
- e. Prosperous Family Stage III (KS III)
Namely a family that is able to meet 6 (six) indicators of KS I stages, 8 (eight) indicators of KS II, and 5 (five) indicators of KS III, but does not meet one of the 2 (two) indicators of a Prosperous Family III Plus (KS III Plus) or indicators of family "self-actualization" (self-esteem).

The reasons for choosing a mosque congregation in a community service location that are classified as underprivileged, include:

- 1. Underprivileged people are families that have not been able to fulfill their basic needs minimally. These needs are the adequacy of food, shelter, clothing, health and education. This inability is due to the relatively low human resources.
- 2. Poor people do not have adequate skills, so they only rely on their physical abilities
- 3. Empowerment of underprivileged people is a form of effort to take sides for the weak, especially in enhancing their economic welfare and education. An agenda that has become the Human Achievement Index (IPM) development program in Ponorogo.
- 4. Empowerment of underprivileged communities helps government programs, namely the Master Plan for the Acceleration and Expansion of Poverty Reduction in Indonesia (MP3KI). This program directly targets the lower class people who experience extreme poverty in Indonesia.

A. Purpose and Use of Service

The reasons for holding training on making plastic bags and processing food ingredients and their processed products::

- 1. Plastic bag making has good economic prospects. The clear plastic bag-making market and the ever-high market demand make it easier for entrepreneurs to market their plastic bag-making products.
- 2. Food processing is something that is always needed by the community in all conditions so that it is very prospective as a business field if it is well pursued
- 3. Is a type of business that has a simple level of complexity and requires affordable capital
- 4. Making plastic bags and processing food products is one of the commercial products and can be developed with simple techniques. The plastic raw materials needed are classified as cheap and easy to obtain, while the food cultivation process itself does not require various pesticides or other chemicals.
- 5. Opening employment opportunities for the surrounding community

B. This Community Service Has The Following Ideals.

1. Ideals of the Program

- a. Realizing the level of economic welfare of the underprivileged people of Posdaya Masjid Thoriqul Huda Dorokenong Tulung Kec. Sampung Kab. Ponorogo with indicators of increasing their income.
- b. The opening of access to the underprivileged people of Posdaya Thoriqul Huda Mosque, Dorokenong Tulung, Kec. Sampung Kab. Ponorogo towards various existing resources with indicators included in various public activities related to common problems
- c. Increased mobilization of underprivileged people in Posdaya Masjid Thoriqul Huda Dorokenong Tulung Kec. Sampung Kab. Ponorogo to complement the critical awareness of

entrepreneurship with indicators of being able to organize themselves by creating an independent community

- d. Provide understanding and socialization related to legal permits that can be submitted to the authorities and access permit-based capital.

2. Program Objectives

- a. Providing coaching in life skills, especially those related to economic development.
- b. Provides information that reminds people of their insights so that the access of underprivileged people to various resources is easier
- c. Providing education and training to increase the critical entrepreneurial awareness of underprivileged people
- d. Providing education and training to increase the critical entrepreneurial awareness of underprivileged people
- e. Make a business of making plastic bags and processing food and developing them into products that have high selling value
- f. Providing understanding to the target community in order to understand the law and the process so that there are no problems
- g. Formed an independent entrepreneurial spirit for the underprivileged people of Posdaya Masjid Thoriquil Huda Dorokenong Tulung Kec. Sampung Kab. Ponorogo.

3. The desired changes

- a. Increasing the independence and welfare of underprivileged people.
- b. Increasing the insight of the underprivileged community so that access to various resources becomes easier
- c. Increased mobilization of underprivileged people in organizing themselves by creating independent communities so that they can overcome problems that exist within themselves.
- d. The realization of successful entrepreneurs for underprivileged people in Posdaya Masjid Thoriquil Huda Dorokenong Tulung, Kec. Sampung Kab. Ponorogo.

4. Indicators of Change

- a. The realization of entrepreneurship for underprivileged people.
- b. Increased economic income for the underprivileged
- c. Increased insight and participation of underprivileged people
- d. Growing legal awareness in entrepreneurship in underprivileged people
- e. Able to organize themselves by creating independent communities.

C. Implementation of Entrepreneurship Training Programs

1. Description of Activities

Entrepreneurship training in making plastic bags and processing food ingredients is oriented to the preajatera community members of the Thoriquil Huda Mosque Posdaya. Posdaya Thoriquil Huda Mosque is located in Tulung, precisely on Jl. Sanan Tulung, Sampung Ponorogo, RT.03 RW.01, Sampung District, Ponorogo Regency, East Java. Tulung is a small village where it only ranges around 226,293 hectares. The population is not so much, only 3657 people, with a composition of 1777 men and 1880 women.

Although Tulung Village is located on a less strategic road, this village has the potential for community economic development and is quite feasible to hold training on making plastic bags and their processed products. This training was held for 3 days, on Sundays on different dates which included entrepreneurship training in plastic bag crafts, food processing and licensing (such as P-IRT for foodstuffs).



Figure I Training Activities

In the Sampung sub-district itself, there is an empowerment institution for the community, the institution is the Family Empowerment Post (Posdaya) where the institution is based on a mosque. Posdaya is called Posdaya Thoriqul Huda Mosque which is addressed to Tulung Village, Kec. Sampung Kab. Ponorogo. The entrepreneurship training activity for making bags from plastic and processed food was attended by 30 participants.



Figure II Weaving Trining

This entrepreneurship training activity is a concrete form of community service carried out by IAIN Ponorogo and partners including the University of Muhammadiyah Surakarta. In implementing this service, the community service team also collaborated with a student Islamic boarding school in Kepatihan Kidul village, Siman District. Most of the training was attended by 30 members of the Posdaya Thoriqul Huda Mosque.

With the support of individual mothers and fathers, it can add creativity, innovation, variety, and can add new insights in doing business (Muhyi, 2007). From the many different backgrounds, the training did not rule out the possibility that this training could make mothers and fathers especially in Tulung, Sampung Ponorogo able to do more and produce more results.

With the training that was held yesterday, it can add to the creations and innovations of the people of Tulung for entrepreneurship and can penetrate and penetrate into places that can produce more benefits for the survival of the community, especially in Tulung itself. And with time, after the community has been able to do the making of plastic bags themselves, it is hoped that it can build a network with other communities who are involved in developing plastic bags as well, so they can penetrate the market outside Ponorogo. The processing of foodstuffs is also an interesting option which is known, including training on making simple packaged fried getuk which is distributed as by and at the same time training for the management of the PIRT.

In this training, the implementation team of plastic bag making training activities brought in an expert in making plastic bags and has mastered various aspects of making plastic bags from a theoretical perspective, the materials needed, tools, and what is involved in manufacturing entrepreneurship. plastic bag. Whereas for food processing training, fried getuk entrepreneurs were invited to teach training and



Figure III Getuk Goreng Food processing Training

at the same time hygienic packaging. The steps that were applied in the entrepreneurship training for making plastic bags were as follows:

2. Introduction

Entrepreneur Training Phase 1 plastic bag making starts on Sunday, July 23, 2017. This activity takes place from 08.00 to 11.30 WIB at the house of Sriyatun, one of the residents of the Dorokenong hamlet. This entrepreneurship training activity begins with a direct briefing from the training speaker. Before entering the material of making plastic bags, the speaker gave motivation to the importance of organization.

An organization will be able to run well if the management is compact and able to bring forward together. Also no less important is that members of the organization are willing to be invited to step forward. If only the administrators want to move forward, it is not a good organization. Or vice versa, the members want to advance, but the management does not want to be responsive to the wishes of their members. (Sudirman & et.all, 2020)

Then the speaker emphasized that this training was evidence of a joint desire to progress between the board and members. What needs to be considered in organization is cadre. Cadre is setting up an organizational search generation. These cadres will maintain, continue and develop the organization. The organizational program must be sustainable from year to year, even between organizations so that organizational goals can be achieved and realized.

The formation of the next generation of organizations cannot be done instantly and suddenly. Cadre candidates must be introduced to the importance of organizing and how to run a good organization. This cadre process is also intended to shape the character of cadres who are responsible for themselves, towards members and society. (Anismadiyah, 2020).

Members of organizational cadres must be invited to participate in various community activities so that a social spirit and concern for their fellow human beings and their surrounding environment will grow. A cadre must also think about the economy of the surrounding community and be able to seize business opportunities for the welfare of members and the surrounding community. (Nalini & et.all, 2020).

Related to the increase in economic welfare, the Center for Research and Community Service (P3M) IAIN Ponorogo held entrepreneurship training in making plastic bags and their processed products. This training was attended by Posdaya members of the Thoriquil Huda Tulung Mosque for pre-prosperous families.

According to the presenters, P3M was able to seize good opportunities for people's economic empowerment by holding plastic bag making training. This is because

the market for making plastic bags and the like in Ponorogo is still wide open. Then the speaker continued his direction. Therefore, in this training the participants will teach how to make plastic bags and what tools and materials are needed in making these plastic bags. So that later the participants can produce their own plastic bags and no longer need to buy them in finished form. We will teach participants the process of making plastic bags from start to finish. As for the marketing, as stated by one of the participants, there are no obstacles.

3. How To Make Plastic Bags

- a. How To Make A Plastic Bag From The Top (Mardiansyah & Yopi, 2018)
 1. The first thing you have to do in making a woven plastic bag is to measure the woven plastic for the handle of the bag and the contents of the bag, then cut it to the size you want. It is better to pay close attention so that the size of the woven plastic is not wrong and makes it difficult for you to make it.
 2. After that you can combine the two colors you want to use, and start weaving. We recommend weaving carefully and carefully so that the bags you produce can be good and sell expensive in the market. Besides that, when you are wrong in weaving the top, it will also be wrong to the bottom. (Mulasari, 2013)
- b. How To Make A Body Part To The Bottom Of A Woven Plastic Bag. For example, we use red and white. So the red woven plastic is held in the left hand, while the right hand holds the white color and ties it over the red woven plastic 2x, and so on until a good webbing is created.
- c. How to Make a Bag From Woven Plastic from the Bottom Provide enough woven plastic, each of which is 1 meter long, then position the woven plastic to knit the woven plastic and become one head. At this point you can create your own how the bag you want to make.
- d. Tools That Must Be Provided When Weaving Woven Plastic Bags; Scissors, scissors are used to cut woven plastics to fit each other's length, this is very important because it will make the bag size good and correct. Woven plastic; Woven plastic whose color is in accordance with the wishes of the craftsman, if the color of the woven plastic does not match, it will look ugly so you need to choose a good color.

4. Field Practice

Entrepreneur Training The last stage of making plastic bags was carried out the following week, namely on Sunday, July 30 2017. This activity took place from 08.00 to 12.00 WIB at Mrs. Sriyatun's house again. At this second meeting, participants were invited to directly practice in the field. This stage is the final stage of training in the culture of making plastic bags. After all the materials had been prepared a week earlier, at the training stage of this second meeting the speaker invited the participants to practice directly making plastic bags. First, the speaker explained the various materials that must be prepared for the practice of making plastic bags (Surono, 2013). The speaker explained one by one what bags we will make. After that the speaker gave examples of finished bag pictures. Starting from a simple bag to a bag that is difficult to weave and takes a long time. The pictures include as below.



Figure IV Plastic Bag Products



Figure V Processed Bag Results of The Training



Figure VI Product Bag as a Result of the training

Furthermore, the speaker explained from the picture. Each of the pictures above certainly has a different level of difficulty in the weaving process. There are those who play the plastic color, the plait and some play both. Of course in this first lesson we will take picture 3, because it has a moderate level of difficulty.

5. Activity Results

Entrepreneurship training activities for making plastic bags and processing foodstuffs, obtaining permits and marketing them are oriented to pre-Sumatran people who are members of the Thoriqul Huda Mosque Posdaya which have been carried out in two stages, namely on 23 July 2017 and 30 July 2017. :

1. Provide life skills for members of Posdaya Thoriqul Huda Mosque for prejatara
2. The training participants can know how and how to make plastic bags.
3. The training participants can find out the materials needed in making plastic bags
4. The training participants can understand the procedure for making plastic bags.
5. Training participants can directly practice food processing
6. Training participants can apply for P-IRT permission to the Health office
7. Training participants can package their products hygienically, licensed by PIRT and simultaneously market them.

CONCLUSION

The revitalization of the function of the Thoriqul Huda mosque in Dorokenong Hamlet, Tulung Village, Sampung District is carried out by empowering the economy of congregations who are economically disadvantaged or called pre-prosperous communities. Economic empowerment activities are manifested in entrepreneurship training activities in plastic bag making and marketing. The activity is aimed at providing life skills for prejatara families of the congregation of the Thariqul Huda mosque. Underprivileged families are families that have not been able to fulfill their basic needs minimally. Basic needs here refer to the adequacy and quality of food, clothing, shelter, health, education.

In the next stage, the increase in the life skills of congregation from underprivileged families must be supported by capital and network access. Mosques can develop amal zakat institutions and mosque cooperatives for this purpose. The Thariqul Huda Mosque in collaboration with LP3M IAIN Ponorogo and several Islamic boarding schools will provide assistance to strengthen the management of mosque devotion, so that the management of the Thariqul Huda mosque can be equipped with bodies that reflect the broad functions of the mosque.

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