

## Community Service Activities Through Distribution of 1,800 Iftar Packages in Tasikmalaya City's Coastal Area

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### Abstract

Behind the development of the city of Tasikmalaya, there are still several coastal areas of the city that require special attention. This inequality is often not realized so there is a continuous gap. Therefore, the purpose of holding the work program for the distribution of 1,800 iftar packages is to raise the profile of areas that can be categorized as leading, remote, and underdeveloped areas or what we call 3T areas, especially those in the city of Tasikmalaya. Apart from that, the purpose of holding this community service program is to be a solution to the problems of people living in the coastal areas of Tasikmalaya city who are less able to meet their food needs when breaking their fast. The scope of targets in this work program is children with disabilities, accident victims, orphans, the elderly, and people who have trauma. In carrying out this community service program, the method used is by using a participatory approach, meaning that the implementation of the work program this time involves directly with certain stakeholders, both partners, and donors in the direct distribution of the Iftar package to the seventeen predetermined target areas. The results achieved from this community service program are that the people who are the targets feel very helpful in meeting their food needs when breaking their fast, as well as for the social community it is useful in recording community records to follow up or create other work programs that target people with disabilities, accident victims, orphans, elderly, and people who have trauma. This can help those who need special assistance and attention from experts.

**Keywords:** Ifthar, Social Inequality, Community Service.

### INTRODUCTION

In Indonesia, the primary goal of economic development is community welfare. The scope of development includes aspects of life that aim to create a just and prosperous society, as stated in the Republic of Indonesia's Pancasila. Regional development issues stem from local government development policies. The region's resources can aid in the creation of jobs and the resolution of the local community's economic problems. According to Todaro in his thesis (Angga, 2020), development is an important activity process that must be carried out by all countries, because globalization, accompanied by technological advances and scientific developments, has had an impact on changes in all aspects of human life.

Decentralization is the existence of a complex phenomenon that includes geographical entities, society, and social aspects. According to Noor (2012), decentralization is a combination of government functions and relationships, fiscal and political. All three will be incorporated into the design of a decentralized system. Each region must be able to increase its regional income so that regional resources can be used effectively. It will help accelerate development growth by determining the specialization of certain commodities based on the region's leading sector. The existence of inter-regional relationships that encourage exchange based on their respective needs will allow the regional economy to progress toward growth.

Furthermore, according to Badiyono in (Ekwarso et al., 2016), the phenomenon of the flow of rural residents to urban areas cannot be avoided as long as there is inequality between the city and the countryside. Poverty is one of the fundamental issues that the government of any country is focused on. Meanwhile, according to Kotze (in Hikmat, 2004:6), as quoted in (Kadji, 2004), the poor have a relatively good ability to obtain resources through existing opportunities. Although outside assistance is occasionally used, it is ineffective because no community can live

and thrive when isolated from other community groups. This isolation fosters a passive attitude, worsening the situation. The social community must pay special attention to the area in Tasikmalaya and its surroundings by performing community service.

Community empowerment is the process of giving a community more power over its environment. In order to progress, the process necessitates the use of organizational resources (Badaruddin et al, 2020). As a result, community empowerment is conceived of here as an effort or method by which people, organizations, and communities are directed to be able to master their lives (Damsar & Indrayani, 2016). With this concept, community empowerment is understood not only as a change activity carried out from within individuals, communities, or organizations, but also as requiring support and encouragement from outside parties, particularly institutions that play a role in empowerment practices (Saleh, A and Mujahidin, 2020). The university, often known as higher education, is one of the numerous organizations that play a part in the implementation of community empowerment methods.

Serving the community is an academic activity that involves practicing and implementing science and technology to benefit society as a whole. Deep-rooted social problems, such as social welfare that has not been organized as a whole and social inequality that has not been recognized, have led to the implementation of this program. According to David Harvey's viewpoint in Jumanto Herdiawan (2021) on social inequality caused by internal contradictions of capital in geographic space, the one who injects the element of space in his analysis of capitalism's performance. The accumulation of capital for profit is the hallmark of capitalism, moving across geographical spaces and forming urban spaces to cause social inequality, unequal distribution of income, environmental damage, and individual alienation. From there, it investigates the ethical issues that arise as a result of capital's internal contradictions.

The presence of rapid economic growth in urban areas, is causing social inequality problems in coastal cities. To overcome these problems, local regional organizations must mobilize. Max Weber argues in (Sonya & Wulan, 2018) that the organization is a structured framework that contains authority, responsibility, and division of labor to carry out each specific function.

Similarly to the Pager Asik community (Tasikmalaya City Movers), this community is involved in social welfare. As a youth movement, Pager Asik has a plethora of stories and backgrounds, so the youths gather in a forum and agree on the name Pager Asik as a proud identity. On June 23, 2018, the idea for Pager Asik arose at the It's Milk Tasikmalaya cafe. Pager Asik's movement focuses on vulnerable groups such as children, women, people with disabilities, and the elderly.

One of the work programs carried out by the Pager Asik community is the distribution of 1,800 iftar packages for people in need. The urgency of this work program stems from the fact that, despite the city of Tasikmalaya's development, there are still several coastal areas that require special attention. This inequality is frequently overlooked, resulting in a persistent gap. This work program is also a solution to the problems of people living in Tasikmalaya's coastal area, who are less able to meet their food needs when breaking their fast. This work program's scope of targets includes children with disabilities, accident victims, orphans, the elderly, and people who have experienced trauma. The area that is the target of the iftar distribution is divided into seventeen points, namely: Kp. Ciangir, Kp. Pemulung, Kp. Cipanengah, Kp. Tawangsari, Kp. Cipaingeun, Kp. Cikuda, Kp. Toblongan, Kp. Bungursari, Kp. Cienteung Makam, Kp. Sukamulya, Kp. Yamuti, Kp. Talagasari, Kp. Singkup, Kp. Sukanegara, Kp. Tegal Gede, Kp. Riung Gunung, and Kp. Tugujaya.

Toblongan Village is located in Setiawargi Village, Tamansari Tasikmalaya District. There are poor conditions in this area, such as damaged access roads and red soil. The majority of the houses are on stilts or in cubicles. This area has a total population of 582 people, including 15 orphans and 29 elderly people. Then proceed to the Cikuda area, specifically Tamansari Village, Setiawargi District. Because of its geographical location in a hilly valley adjacent to the Tasikmalaya Regency area, this area has communication difficulties. Meanwhile, the Ciangir area, which is located in the Tamansari sub-district of Tasikmalaya City, is well-known for its

landfills. However, it turns out that there are a lot of people who depend on this place for a living for a bite of rice. As a result, the Kampung Ciangir area became the focus of distributing iftar packages. In the Tawang Sari area, RT/RW 06/02 Tawang Sari Village, Tawang District, Tasikmalaya City is one area with road access through an alley and a population of about 235 people (13 orphans, 8 elderly people, and 2 people with disabilities), with the majority of the population being casual daily laborers and parking attendants.

The following target is in the Bantar area, specifically Cieunteung Makam, Bantarsari Village, Bungursari District RT/RW 02/09, with a population of more than 50 residents (4 elderly and 4 orphans), the majority of whom work as laborers and traders. Furthermore, the area is densely populated, with narrow road access and alleys. With youth in a passive state and youth disbanded, this area has become one of the locations for distributing iftar packages. Following that is the Pemulung Village (Mancogeh), specifically RT/RW 01/07, with a population of more than 60 residents whose livelihoods are mostly workers, access roads that are fairly damaged with rocks but some areas are already asphalted, and the village's slum-like condition. Furthermore, the Cipaiungeun area is located in Sukamajukaler Village, RT/RW 02/02, and has a population of 40-45 families, with the majority of residents being laborers. This area is near the railroad tracks, with only enough road access for motorized vehicles to pass. Because of the presence of an area on the rail's edge, iftar packages will be distributed to the local community. While in the Bungursari area, Kp. Nangoh RT/RW 01/09 Bungursari Village, Bungursari District. With a population of 206 people, the majority of daily laborers work apart from the total population, there are 3 orphans, 8 underprivileged elderly, and 3 people with disabilities. And road access to the Hanay Cukul area, it can only be passed by one car. The distribution of iftar packages in this area is intended for the elderly, orphans, disabilities, and also local DKM congregations.

Then, in the Cipanengah area, which is located in Gunung Tandala Village, Kawalu District, residents' houses are often far apart, and access roads are quite rocky, passing through poorly lit forests. The total population is 41 families, the majority of whom are casual daily workers. This is the area where iftar packages are distributed to participants in regular recitations at the local DKM. Sukamulya, Yamuti, Talagasari, Singkup, Sukanegara, Tegal Gede, Riung Gunung, and Tugujaya were also targeted.

## **METHOD**

This community service activity is carried out at seventeen locations along the coast of the city of Tasikmalaya, which include: Ciangir, Kp. Pemulung, Cipanengah, Tawang Sari, Cipaiungeun, Cikuda, Toblongan, Bungursari, Cienteung Makam, Sukamulya, Yamuti, Talagasari, Singkup, Sukanegara, Tegal Gede, Riung Gunung, and Tugujaya. The approach is to provide iftar packages for those in need, such as the elderly, the disabled, accident victims, orphans, and traumatized individuals, through employment programs in the sphere of community service. 1,800 persons make up the target population for the distribution of iftar packages to break the fast. The steps taken in carrying out this community service work program are as follows:

1. Observation Phase

At this point, it is done to ascertain the actual situation and to identify the locations that qualify for the iftar package. The problems the target community faces, as well as the potential and state of the area, are taken into consideration when choosing the target and location of this program. This observation phase serves as a means of gathering precise data as well as ensuring an even distribution of iftar packages.

2. Preparation Phase

The community service team compiles and designs how to technically distribute the iftar package during this preparatory stage, as well as looks for donors to collect funds that will later be distributed into iftar packages. Aside from that, the service team pre-coordinates with local community leaders so that there are no misunderstandings later.

3. Implementation Phase

The community service team first takes the food package that will later be distributed to the target before this iftar package is distributed to the target. Following the receipt of the iftar package, the community service teams held a briefing to ensure that the distribution went as planned. After the briefing, the service team went to the predetermined location, and then the service team distributed or distributed iftar packages to the targeted community.

#### 4. Reporting Phase

The community service team produced the final result in the form of an activity report regarding the work program that had been carried out, namely the work program for the distribution of 1,800 iftar packages, which was uploaded through local online print media in Tasikmalaya City.

## RESULTS

The target in this community service activity is the community in the coastal area of the city of Tasikmalaya, precisely in Kp. Ciangir, Kp. Pemulung, Kp. Cipanengah, Kp. Tawang Sari, Kp. Cipaingeun, Kp. Cikuda, Kp. Toblongan, Kp. Bungursari, Kp. Cienteung Makam, Kp. Sukamulya, Kp. Yamuti, Kp. Talagasari, Kp. Singkup, Kp. Sukanegara, Kp. Tegal Gede, Kp. Riung Gunung, and Kp. Tugujaya. With the categories of children with disabilities, accident victims, orphans, the elderly, and people who have trauma. The work program for distributing 1,800 iftar packages is carried out using a participatory approach, meaning that the implementation of this work program involves directly certain stakeholders, be it community leaders, partners, or donors in the direct distribution of iftar packages to seventeen predetermined target areas. The results achieved from this community service program are that the people who are the target feel very helpful in meeting their food needs when breaking their fast.

## DISCUSSION

The distribution of 1,800 iftar packages was part of a community service movement that took place on April 23, 2022, which also happened to be 21 Ramadan 1443 H. This activity began at 16.00 WIB and lasted until it was finished. Following the completion of the iftar distribution, the next activity involved breaking fast together at each of the target locations. The practice of sharing during the holy month can increase the reward for provision in the hereafter. According to a hadith, "people who give iftar dishes to others who are fasting, he will get the reward of that person without even slightly lessening his reward" (HR. At-Tirmidhi Number 807).

The distribution of iftar packages is a type of charitable activity with the sole purpose of fostering amity and resolving issues faced by residents of Tasikmalaya City's coastal areas, who are less able to meet their food needs during the fast-breaking period. Through this activity, the community and academics can develop a sense of kinship and friendship (Muniarty, P., Nurhayati, Wulandari, Rimawan, M., & Amirulmukminin., 2021). The targets for sharing 1,800 iftar packages are the Ciangir area, Kp. Pemulung, Cipanengah, Tawang Sari, Cipaingeun, Cikuda, Toblongan, Bungursari, Cienteung Makam, Sukamulya, Yamuti, Talagasari, Singkup, Sukanegara, Tegal Gede, Riung Gunung, and Tugujaya. Distribution of iftar packages ensures the highest level of preparation. By putting this activity into practice, they can interact with the community directly and get a firsthand look at how things are there. In addition, it makes it simpler to gather community data for monitoring activities that are directed at people with disabilities, accident victims, orphans, the elderly, and traumatized individuals.

The government of Indonesia runs a number of initiatives to assist those in need and fight poverty, one of which is a brand-new initiative called Kartu Rastra (Kartu Beras Rakyat Sejahtera), under which those in need receive monthly rations of rice, flour, sugar, and oil in exchange for a card (Kurniawan, T., Hendradi, P., Wahyuni, S., & Wisjhnuadji, T., 2019). This can benefit those who require specialized help and attention from professionals. Thus, in keeping with the program, the distribution of 1,800 iftar packages can also assist those in need, particularly in supplying them with food at the time of fast-breaking. Apart from that, nothing can

be guaranteed to run perfectly. The disadvantages of carrying out this activity include a delay in participant registration, which causes the event to run late. Furthermore, a surprise location survey was conducted on the day of implementation because the number of funds collected exceeded the target. As a result, the number of iftars is increasing in several regions, and new regions are being added.

The community service team uses a participatory approach to distribute 1,800 iftar packages. The participatory approach is a method for identifying regional and village development needs in which the community is the driving force. This concept positions the lower-income community as local development planners and decision-makers (Nurman, 2015). The distribution of the iftar packages is based on the needs of the coastal community of Tasikmalaya.

This iftar package is distributed directly by providing iftar packages to those in need. This is consistent with the research (Reza F, 2016), which states that people's welfare is one of the nation's goals, and its implementation is complicated by the need to reduce poverty. As a result, the goal of this service activity is to help people living in Tasikmalaya City's coastal area who are less able to meet their food needs when breaking their fast and to learn about Islamic religious values. Aside from that, it is expected to expand areas classified as leading, remote, and underdeveloped, or 3T areas, particularly in Tasikmalaya City. Following this activity, the community service team created an activity report based on the results of the iftar sharing activities, which was published in Tasikmalaya's local online print media.

## **CONCLUSIONS AND RECOMMENDATIONS**

This community service program is being implemented successfully. Step by step, everything went swimmingly. Starting with observation, moving on to preparation, implementation, and reporting. In this program of distributing 1,800 iftar packages, the service team, which includes the social community, specifically Pager Asik as the organizer, invites social communities in Tasikmalaya as well as student organizations to collaborate/partner to help make this service program a success.

The target community experiences the impact and benefits of this service program as a great help in providing for their food needs when breaking the fast, and the social community finds it useful in gathering information to monitor or develop other work programs that cater to the elderly, people with disabilities, accident victims, orphans, and those who have experienced trauma. This can benefit those who require specialized help and attention from professionals. Furthermore, it is hoped that the program for distributing 1,800 iftar packages will help to increase awareness of regions on the Tasikmalaya coast that fall into the categories of leading, remote, and underdeveloped regions, or what we like to refer to as 3T areas.

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## APPENDIX



**Figure 1.** Packages for Iftar Will Be Distributed



**Figure 2.** Distribution of 1,800 Iftar Packages