

Involvement “Yuk Ngaji Solo” Community to Building Youth Morality

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Abstract— Morality is a supporting factor for sustainable development. As principles and rules of life, morality measures the dignity of humanity. The survival of an area cannot be separated from the morality of the people in the area, such as in Surakarta City. As a city that upholds ethic, morality is an aspect that is very concerned. Youth as a pillar of national development have a closely related with the moral constructor. This research aims to explore the involvement of the Yuk Ngaji Solo Community in building morality among youth. Yuk Ngaji Solo community is one of communities that collect the potential generations across and professions to share goodness like inspiration, knowledge, information, and experience through face-to-face or social media. This research is a qualitative that uses a case study approach. Data collection techniques using observation and in-depth interviews. To test the validity of the data using source triangulation. The results of this study indicate that the Yuk Ngaji Solo Community contributes to building youth morality through ideas, creativity, synergy and good inspirations that are realized through Islamic studies, talk shows and social activities.

Keywords— Youth , Morality, Sustainable Development

I. INTRODUCTION

Sustainable development is defined as development that refers to the optimal use of natural resources and human resources, and the maintenance of balance between the two[1]. Sustainable development is defined as a progressive transformation of the social, economic and political structure to increase the certainty of Indonesian people in fulfilling their interests at this time without sacrificing the ability of generations to fulfill their interests[2].

Human resources are one of the important aspects in building sustainable development. This is because humans become a milestone in how sustainable development can be carried out well. Referring to this, one factor that needs to be considered in managing human resources is the aspect of morality. As principles and rules of life, morality measures the dignity of humanity in acting and behaving. Therefore, morality is one of the benchmarks of how human resources can be managed properly.

Youth as agents of change certainly have an important role in the process of sustainable development. Youth contribution is considered to be a concern, not only in the field of information technology but its role in building national morality.

The survival of an area cannot be separated from the morality of the people in the area, such as in Surakarta City. As a city that upholds adab, morality is an aspect that is very concerned. One positive community that concentrates on improving youth morality is Yuk Ngaji Solo. The active community in 2016 stands on the principle of concern for youth who tend to do things that are not useful.

This study aims to explore the involvement of the Community of Yuk Ngaji Solo in building morality among youth. Yuk Ngaji Solo is a community that gathers potential across generations and professions to share, in the form of inspiration, knowledge, information and experience through face-to-face or online media.

This research is a qualitative case study approach. Data collection techniques using observation and in-depth interviews. To test the validity of the data using source triangulation.

II. DISCUSSION

Yuk Ngaji is a community that gathers the potential of young people and professions to share goodness, both in the form of inspiration, knowledge, information, experience, and all other potential supporters through online and face-to-face media. With the tagline of The Power of Ngaji, the community of Yuk Ngaji Solo believes that the journey of human life requires sufficient provision. This provision is not just material that has been a priority of life, but also sufficient knowledge. Koran comes from the word lesson, is a process of self-briefing, building a vision of life, building a life and understanding of Islamic foundations and returning solutions to problems of life to Islam, both micro, meso and macro.

Yuk Ngaji was founded on the basis of concern for young Indonesians who are vulnerable to the influence of cultural liberalization. Therefore Yuk Ngaji bridges the existence of a joint effort to provide a space for sharing goodness so as to create a good place for young people. Yuk Ngaji started on July 9, 2016 through YukNgaji's inaugural event held at the LIPI Building in Bogor. This community was founded by Husain Assadi, Felix Siau, Cahyo, Ihsanul Muttaqin, and Abietyasakti. YukNgaji's inaugural event was quite intriguing to a large number of young people. So on that basis, YukNgaji then established a branch in several cities in Indonesia, one of which was Solo City.

As a community that helps build synergy among young people, Yuk Ngaji Solo has several programs. This research uses symbolic convergence theory to explore how the contribution of Yuk Ngaji Solo community in building sustainable development in the aspect of morality among adolescents.

Convergence theory helps explain how cultures, groups, and organizations of all types come to share perspectives and behave in the same way. People can find meaning, interests, attitudes, emotions, behaviors, and other relevant psychological variables. Convergence occurs as a result of repeated communication between at least two individuals, even though the theory is most often applied to groups of people, even cultures who often communicate with each other.



Best Bormann stated that the theory of symbolic convergence is a theory that explores the phenomenon of message exchange that raises group awareness which has implications for the presence of meaning, motives and feelings together (Hirokawa and Pole, 1986: 219; Suryadi, 2010: 430). Bormann (1990: 106; Suryadi, 2010: 431) defines the term convergence as a way in which the personal symbolic world of two or more individuals meets each other, approaches each other or then coincides with each other. While the symbolic term itself is related to human tendency to give interpretation and impart meanings to various symbols, signs, events that are being experienced, or even actions carried out by humans (Bormann, 1986: 221; Suryadi, 2010: 431). Convergence occurs when some people develop their personal symbolic world to complement each other, so they have a basis for creating communities to discuss shared experiences, and to create shared understanding (William, Benoit L. et. Al, 2001: 380-381; Arianto, 2012 : 3).

Bormann also mentioned two main assumptions underlying the theory of symbolic convergence. First, reality is created through communication. In this case communication creates reality through the association between words used with experience or knowledge gained. Second, the individual meaning of the symbol can experience convergence so that it becomes a shared reality. The reality in this theory is seen as a narrative arrangement or stories that explain how something must be trusted by the people involved in it.

Symbolic convergence theory is widely used to analyze communication processes in group contexts such as group decision making activities, group culture, identity and group identification to reinforce group cohesiveness (Wilson and Hanna, 1993; Frey and Poole, 1999). Symbolic convergence theory provides an understanding that chat, conversation, discussions conducted in a group have cohesiveness and group awareness.

2.1 Fantasy Themes is The Power of Ngaji

Looking at its origins, the YukNgaji Solo community has the spirit of The Power of Ngaji. Yuk Ngaji Solo believes that the journey of human life requires sufficient provision. This provision is not just material that has been a priority of life, but also sufficient knowledge. Ngaji comes from the word *mengaji*, is a process of self-provisioning, building a vision of life, building a life and understanding of Islamic foundations and returning solutions to the problems of life to Islam, both micro, meso and macro.

The Power of Ngaji is a symbol that provokes community members to interpret the meaning of the spirit when they interact in groups. They exchanged their symbolic meanings through sharing in routine studies conducted every week. When that happens what is called the symbolic interaction process.

Various meanings of symbols regarding the spirit of "the power of ngaji" conveyed by each individual will experience convergence. Starting from sharing stories, sharing individuals in studies and talk shows that arouse about the power of the Koran instill a shared understanding of the importance of learning or studying religious values. This shared understanding is then called a fantasy theme.

2.2 Involvement Yuk Ngaji Solo to Builth Youth Morality

Yuk Ngaji Solo is an online and offline-based community, not only a gathering place but also provides systematic study facilities, so as to provide intelligence to its members. YukNgaji's online program consists of sharing studies (text, images, videos) through YukNgaji's official accounts, online groups, and oneline question and answer.

The official account includes, Yuk Ngaji Official telegram, Instagram @yukngajisolos, twitter @yukngajiid, youtube YukNgaji ID, and facebook YukNgaji ID. While the offline program is YukNgaji's inspiring talkshow, and thematic studies. This official social media account serves to bridge the youth in the millennial era who tend to be active with gadgetnya. The existence of this official account also fosters understanding that Koran, or sharing with Ustadz can be done anywhere. In addition, Yuk Ngaji also has the YukNgaji Exclusive Class Program and the Intensive Islamic System Study as a continuation.

From an interview with one of the YukNgaji Solo trainers, the Yuk Ngaji Solo community routinely held a peer review, inspirational talk show, and KEY (YukNgaji Exclusive Class). Once a week routine study is conducted at Nurul Iman Mosque, Kalitan, Solo. The topics discussed in this study are light topics. This is done so that young people who participate in the study do not feel heavy and tend to enjoy the study. Then the inspirational talkshow program takes place about once a month. In this program, inspirational figures such as Ustadz Felix Siau were invited to inspire young people to emigrate.

Then the third program is KEY (YukNgaji Exclusive Class). The KEY program is divided into 3 main sessions: Aqidah session, Hijrah session, and history session. These sessions were made a kind of training so that participants not only listened to the presentation from the speaker but also games and sharing. In the session of aqidah, the young people are instilled an understanding of the nature of life, the nature of truth, and the nature of God. While in the hijrah session, youth are taught the way of life, the way of Islam, time to hijrah, and time is yours. Then in the history session, participants were given understanding and knowledge about the history of Islamic civilization in the past. So from that history, the younger generation can benefit from both good and bad.

Starting from the three sessions in the KEY program, youth morality can grow and form well based on Islamic principles. Thus, the YukNgaji Solo Community has direct involvement in building youth morality. The YukNgaji Solo community serves as a bridge for the younger generation to help find noble values that are not only applied to relate to God but also with fellow human beings.

III. CONCLUSION

Yuk Ngaji was founded on the basis of concern for young Indonesians who are vulnerable to the influence of cultural liberalization. Seeing these relations, Yuk Ngaji bridges the joint effort to provide a space for sharing goodness so as to create a good place for young people. The involvement of the YukNgaji Solo community in building the morality of the nation's youth can be seen from programs that are made both with light content and exclusive programs. This study only explores the phenomenon of message exchange that raises community awareness of an area that has implications for the presence of shared meanings, motives and feelings. Therefore further research can be carried out to complement this research with the development of a focus on the role of other parts

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