

# What is the Value of Youth Social Care in the Covid-19 Pandemic?: Lessons from the Loloan Youth Movement in Jembrana Bali

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**Abstract:** The purpose of this paper is to critically describe and analyze the social role of youth in loloan villages who are members of the Loloan Youth Movement both before and during the pandemic. These social roles are critically and fundamentally studied, especially the values that encourage Loloan youth to move together to advance their territory. Qualitative research with the sociological approach of education takes place in the Loloan area of Jembrana subdistrict of Jembrana district of Bali province. The object of the study is the social activity of the Loloan Youth Movement. The study subjects were taken using purposive sampling. Data collection uses interviews, observations, and documentation studies, with validity tests using triangulation techniques and sources. The results showed, first, the Loloan Youth Movement stood because of the desire to bring loloan youth towards activities that benefit the community. Second, social activities carried out by the Loloan Youth Movement both before and during the covid-19 pandemic period include: fundraising through charity piggy banks, then channeled in the form of social funds for education, health, poor families, and compensation for orphans. Third, the youths in Loloan District Jembrana actively conduct social activities, both before and during the covid-19 outbreak, The historical background of Loloan as a base of Bugis-Malay ethnic who has noble tradition values wants to be resurrected, to show the majority Hindu Balinese community, that Loloan youth have high social concern for others, regardless of religion. The study contributes to literature in the domains of social movements, cultural movements, and educational sociology, by describing the strategies and challenges faced by youth movers and describing the strategies used by them in moving youth.

**Keywords:** Bali, jembrana, loloan, social care, social movement, the Covid-19 Pandemic, youth.

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## Introduction

Since the COVID-19 pandemic was announced, lockout measures have been implemented in many parts of the world. The implementation of physical measures to break or reduce the spread of respiratory viruses based on physical distancing, restriction of assembly, and "shut-down" measures on a sustainable basis has the potential to reduce the magnitude of the peak of the COVID-19 pandemic (Lee *et al.*, 2021).

COVID-19 has an impact on all aspects of life, both Covid-19 and the economy (Torales *et al.*, 2020), health (Torales *et al.*, 2020), religion-culture (Al-Astewani, 2021; Vermeer, 2020; Oxholm *et al.*, 2021; Parish, 2020), politics (Alenezi *et al.*, 2021), no

exception to the educational aspect. (Baltà-Salvador *et al.*, 2021; Asghar *et al.*, 2021; Wang *et al.*, 2021; Tran *et al.*, 2021; Kundu and Bej, 2021). Many schools are closing face-to-face learning. During the first half of the 2020 school year in Indonesia, public schools were closed replaced with online learning (Mendikbud, Menag, Menkes, 2021). The government has imposed restrictions on social gatherings including the number of people gathered and the operation of restaurants and recreational facilities. Activities of social communities that allegedly cause crowds such as meetings, studies, mass training are also restricted. Religious worship such as Iedul Fitri, Iedul Adha, and Friday worship for Muslims, then Sunday worship for Christians in some regions was also

eliminated. Many recreational facilities including public facilities are closed or operated under strict control (Al-Astewani, 2021).

On the other hand, the outbreak of the covid pandemic that has an impact on the economic life of the community also triggers the emergence of awareness and social care in various circles (Arora et al., 2020; Jonge et al., 2020; Carlsen et al., 2021). In college, with many students affected, gave rise to the campus movement to care for the community victims of covid (Muhammad Taufiq Ulinuha, 2020). At the school level, the movement cares about the impact of covid in the form of efforts to cultivate social character (Menganti, 2021). In various circles of society there are also similar social movements, such as the disinfectant spraying movement and the distribution of sembako (Siti Arafat et al., 2021), social and health campaigns (Dewi Erowati et al., 2020; Setyani-Nurhairunnisa, 2020), and clean environmental movement (Arfidiandra et al., 2020).

The outbreak of the covid-19 pandemic caused many residents who are afraid to interact with the surrounding environment. On the other hand, as the studies above, the covid pandemic also gave rise to high social solidarity in some other citizens.

In The Village of Loloan Jembrana Regency, the outbreak of the covid-19 pandemic also further strengthens the social care of its citizens, especially young people. The social care of Loloan youth has been seen since before the pandemic. They organized themselves in the Loloan Youth Movement community.

Loloan is an interesting area to study. This interesting side is related to its historical side. The region was the initial base for the emergence and development of Islam in Jembrana Bali. So the emergence of the spirit of the younger generation of Loloan in the 21st century to re-lift its image in the past, is an inevitability. These young people during the pandemic actively carry out social activities in various ways. This can be traced from news on the internet and also digital communication through Whats App with youth figures in Loloan. This side so far digital searches have not been found. The results of previous studies place more emphasis on the richness of tradition (Pramesti, 2019), language (Sosiowati and

Widiastuti, 2017), ethnic people (Wayan, Utami, & Kohdrata, 2016) (Nurus Maulida, Tuty Maryati, n.d.), social harmony and local wisdom (Sabarudin, 2019; Suteja, 2010), and art (Kholilolloh and Koriawan, 2017). While from the role of his youth in the socio-cultural-educational movement, has not been found. This side is expected to be filled by the results of this study.

The problem raised and answered is how the role of East Loloan youth in the social field of society. From these problems, the questions that are the focus of the discussion are: first, what prompted the establishment of the Loloan Youth Movement?; second, what are the social activities carried out by the Loloan youth movement both before and during the covid-19 pandemic? and third, why is the Loloan Youth Movement actively carrying out social activities? What factors support the success of the Pemuda Loloan Movement in social activities?

Based on these problems and questions, the purpose of this paper is to describe the activities of the Loloan Youth Movement both before and during the Covid-19 pandemic. In addition, it also analyzes rational arguments along with factors and or values that drive Muslim youth activists to carry out social activities.

The social activities carried out by the loloan youth are part of his social movement. Social movements in the view of sociologists are understood differently. Some consider it to be part of collective behavior, some categorize it as a form of collective action.

Zomeren, as quoted by Sukmana (Sukmana, 2016) collective action is any action aimed at enhancing the status, power, or influence of an entire group, not for one or a few people. There is a common interest being among groups is at the core of the concept of collective action. This social action occurs when individuals or groups attach subjective meanings to the activities they perform.

Simply put, collective action usually starts with a group of people coming together, then they act together. The place of "gathering" in question can be: groups, associations, organizations, institutions, networks, and the like. (Wahyudi, 2005)

Among the characteristics of a social movement can be observed from organizing, consideration,

and endurance. In terms of organizing, social movements are well organized, there is a division of tasks, strategies are carefully designed; And there is a clear leader. In terms of consideration, the activities carried out by social movements are based on careful consideration; participant involvement is based on awareness; there is a membership boost; Doing publicity and trying to find support from many people. While in terms of the durability of social movements relatively longer.

Greene, as quoted by Oman Sukmana (Sukmana, 2016) Social movements are a form of collective behavior that lasts long, structured, and rational. Some of the characteristics of the social movement according to Greene, include: (1) there are a number of people, (2) a general purpose to support or prevent a social change, (3) the existence of a truck with generally recognized leadership, and (4) the existence of an activity that is maintained for a long time.

Sociologists categorize social movements that emerge into several types, such as: alternative, expressive, conservative types of social movements; types of redemptive, resistant, reaction social movements; type of reformative social movement, type of revolutionary social movement; Utopian type of social movement, and religious social movement type. Each category of a social movement has different goals and levels/aspects of change, ideological goal bases, and different goals of change.

By Manuel Castells (Hannigan, 1985), there are several determinants that can affect the success or failure of a social movement depending on its ability to articulate three basic goals, namely: (1) The ability to increase collective consumption; (2) the ability to create an independent/autonomous culture of society; and (3) the ability to manage one's own politics.

According to Locher (Locher, 2002) there are several factors that determine the success and failure of a social movement. According to him, referring to the history of social movement patterns in America, five factors (characteristics) are found that can affect the success of a social movement, namely: first, leadership: effective leadership; second, image: positive image. the success of social

movements is when appreciated; third, tactics: tactics that are acceptable; fourth, purpose: socially acceptable goal; and fifth, backing: culture of political support and financial methods.

### A Glimpse of Loloan Village

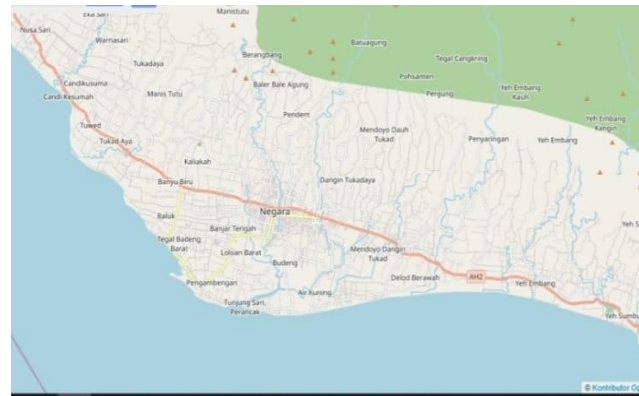


Figure 1. Peta Wilayah Loloan Jembrana Bali.

Administratively, Loloan village is part of Jembrana Subdistrict. Trace from its history, the establishment of the east Loloan village cannot be separated from the name of Syarif Abdullah Bin Yahya Al-Qadry. Syarif Abdullah is a descendant of The Bugis of South Sulawesi, who lives in the Kingdom of Pontianak, West Kalimantan, as a royal army. Syarif Abdullah left the kingdom of Pontianak because he did not agree with the treaty of the Netherlands and King Pontianak in 1779. He and his men left their country to Bali and landed in the Yellow Water of Jembrana. In the Yellow Water they met the Bugis led by Haji Shihabuddin who had settled there. With the help of Haji Shihabudin, Syarif Abdullah and his men faced King Jembrana., Anak Agung Putu Seloka. By the king, Syarif Abdullah and his troops were allowed to inhabit the area on the left and right of the Ijogading River covering an area of 80 hectares, becoming the People's Security Army of Jembrana State. The settlement was later named Loloan. (Sumarja, 2009; Reken, 2017).

In its development, Loloan Village is divided into two parts, namely, Loloan. East and West Loloan. In East Loloan the majority of the population is Muslim, it is the oldest place in Loloan. East Loloan does not divide its villages over villages, there are only southern, central and northern parts. However, there is a part of its

territory named Kampung Sabo (because of the many sawo trees), then Kampung Mertasari which is majority Hindu, because it is located in Merta Sari Village, and a village containing madurese and Javanese called Kampung Baru located on the northern boundary of East Loloan Village. While West Loloan, is a combination of several villages, namely Kampung Terusan located at the southernmost end of the village and Kampung Loloan (formerly) in the Western part of the Ijo Gading River and other villages.

The boundaries of east Loloan village are: North: Pendem Village, Jembrana Subdistrict; South: Perancak Village, Jembrana Subdistrict; East: Dauhwaru Village, Jembrana Subdistrict; and West: West Loloan Village, State Subdistrict.

East Loloan Village, Jembrana Subdistrict is one of the village portraits that are able to maintain religious harmony in the midst of compound population. In the village seen evidence of the success of applied harmony between religious people from generation to generation until now. The condusivity is strongly supported by the understanding of East Loloan residents in community life. Although they differ in beliefs, the spirit to remain united and build community harmony remains high. Harmony that is interwoven between religious people can be seen from the existence of mutual assistance in various activities. The intermingling of diversity in the framework of regional unity is what becomes the capital in building so that this area becomes advanced. Historical attachment is the glue of religious harmony in Loloan Village (Sumarja, 2009).

From the religious side, the majority of Loloan residents are *Sunni Muslims ahlussunnah waljamaah an Nahdliyah*. The affiliation of Loloan Muslims to NU originated from the dynamics of the Muslim context in Bali which was around the 1930s. At that time the puritanical Islamic movement began to spread, even the phenomenon felt until Jembrana. When one of nu's leaders, KH Abdul Wahab Hasbullah in 1935, greeted, introduced, and offered NU to the scholars in Jembrana, the offer was scrambled. KH. Ahmad Al Hadi was elected by acclamation as Rais Aam branch of NU Jembrana. Under his leadership, NU soon established a

number of madrassas in areas that became the base of Jembrana muslims (Halim, 2007).

### **Procedures**

This research is designed using qualitative research, through an intrinsic case study approach by studying cases in order to summarize the complexity of meaning into a solid report but in the form of a more descriptive-narrative case description (Norman, 2009). The study subjects were taken based on purposive samples. the data was obtained through in-person interviews, through whatshap media and telephone with youth movement figures, non-participant observations, and documentation studies through social media (facebook) loloan youth movement. Test the validity of data using source triangulation and techniques. Data analysis uses interactive models, and is presented descriptively (Creswell, 2012; Miles, 1992).

## **Results and Discussion**

### **The Establishment of the Loloan Youth Movement Community**

The youth association calling itself the Loloan Youth Movement (GPL) appeared not for no reason. There are social conditions that more or less inspire the establishment of the movement. These social conditions, according to Hasbil Ma'ani and Muztahidin, are the reality of some Loloan youths who are "dragged" in the flow of promiscuity. The negative case that occurred in some loloan youth, proves that they no longer inherit the mentality of predecessors who have a spirit of concern and pride in the cultural heritage of adi luhungnya. For Hasbil and Muhtaidin, the situation clearly tarnished the pride of the Loloan people in its past history. Therefore, Hasbil Ma'ani and Muztahidin, initiated the establishment of the Loloan Youth Movement (GPL). Through the GPL, they tried to organize the Loloan youth to do something, in order to take a role in contributing to the oldest Islamic village in West Bali (Jembrana) (Muztahidin, 2021)

According to Muztahidin, the goal of the Loloan Youth Movement is to change the mindset of the

younger generation. "Youth has an important meaning and potential in the process of community empowerment. Not the young man who is famous for wild racing, mabuk, courtship, theft and so on"(Muztahidin, 2021).

At first the GPL members consisted of only 17 youths. Activities carried out are also from something simple, but useful, namely social assistance for citizens in need. The widespread support from the community who feel the benefits of the GPL, encourages many loloan youth who then join.

### **Social Activities of the Loloan Youth Movement**

As an organized community, the Loloan Youth Movement has a wide variety of activities. These activities are formally handled by the Tactical Work Team. There are 4 Tactical Work Teams formed, namely: Loloan Foundation Team, Surau Corner Study Team, Loloan Reading House Team, and Public Relations Team. The four Tactical Tim together fight for three major or main activities, namely: social, educational, and religious activities (Gerakan Pemuda Loloan, 2020). In line with the theme of study in this article, the focus of writing is more directed at the social activities of the Loloan Youth Movement. Thus the pressure point on the activities carried out by the GPL through the Loloan Foundaion Team and the Public Relations Team. Through the Loloan Foundation Team GPL moves to collect and distribute social assistance, while through the Public Relations Team GPL builds a support network of social activities carried out, and spreads various social activities that it does as evidence of social accountability as well as community branding.

The initial breakthrough that GPL did through the Loloan Foundation Team to start social activities was to spread the "Piggy Bank" (Box) Charity. This charity piggy bank is aimed at a well-off society. The results are distributed to help orphans, poor families and other people who need and deserve help. From the activities of this team not a few residents affected by the disaster get material assistance, medical costs, and education. Even on the eve of the feast of Iedul fitri, the results of charity piggy banks are empowered in the form

of parcels of goods and envelopes *Tunjangan Hari Raya* (THR) and distributed to underprivileged citizens.

His high passion for helping the community through the Loloan Foundation is reflected in its motto: "Loloan Foundation: Together Towards a Prosperous Society"; then "Loloan Foundation, Receive, Channel, Empower". Even in the early days of the running activities, the GPL also made a very impressive encouraging poem..

When young people share, this is what happens.

When young people are creative, everyone is donated.

When the youth moved, the community was in a filth.

Thank you socialfighters..

Thank you so much volunteers and donors.  
#GPL #Loloan\_Foundation August 3, 2016  
(Loloan, 2016).

In more detail, the social activities carried out by the Loloan Youth Movement community, are as follows:

First, educational social assistance. Educational social assistance is provided to learners from families who are unable to. Help provided in the form of school supplies and money. This help is incidental, not regular. Although it is regular, but these activities are obviously very helpful among students who come from poor families.

Second, health social assistance. This health social assistance is provided to people who suffer from illness, while not having enough money for medical expenses. This health social assistance is also incidental. In addition to money, health social assistance is also provided in the form of services, especially when there are citizens who suffer from pain, and need blood donation. The services referred to here are services mediating the needs of patients on the one hand with potential blood donors on the other.

Some examples of cases of health social assistance provided by the Loloan Youth Movement are as the following table:

No.	Resident's Name	Residency	Disease / illness
01.	Salman Al Farisi	Loloan Barat, Jembrana	Tetatus Acute
02.	Ibu Alianto	Lelateng, Jembrana	Neck Cancer
03.	Arsyla	Desa Cupel, Jembrana	Leaky Heart
04.	Muhammad Rizky Maulana	Pengambangan, Jembrana	His head grew flesh and continued to bleed and air.
05.	M. Ali Zein Mufti	Ketugtug Loloan Timur	Clear at home glands
06.	Putri Aulia Az Zahra	Loloan	Stomach Tumor
07.	Ibu Fadlun dari	Kelurahan Loloan Barat	Need blood help
08.	Moh. Yasin	Munduk Asem	Need blood help
09.	Luluk Mukni	Sumbersari Melaya, Jembrana	Need blood help
10.	Ibu Fitriasih	Ketugtug Loloan Timur	Breast Cancer
11.	Ibu Salwiyah	Loloan Timur	Broken Leg/Help road aids
12.	Ibu Mariam	Loloan Barat	Stroke/Wheelchair Assistance
13.	Bp Rusdi	Loloan Barat	Sick
14.	Ibu Akmalia	Loloan Timur	Stroke
15.	Bp Sulaeman	Loloan Timur	Lung Disorders
16.	Bp Faturrahman	Lelateng	The blind are less able
17.	Ibu Rahmah	Loloan Timur	Underprivileged

The provision of assistance in the form of blood donation, not only done when there are citizens in need, but also through blood donation activities organized by cross-organization. On August 16, 2020, GPL together with The Bali Core organization, Bali Sehat Club, GP Anshor, IPPNU, and the Chinese Indonesian Association held Blood Donation activities with the theme: "Service to You Country 2020: A Drop of Blood For Life". The activity took place at the Surya Makmur Shopping Complex, Udayana Street 86 Jembrana (Kilas, 2020).

Third, holiday allowance social assistance. Social assistance in the form of holiday benefits is given to citizens who fall into the category of underprivileged. This social assistance is intended to encourage underprivileged citizens to be able to feel happiness in welcoming muslim holidays, especially the holiday of iedul fitri. This social assistance is different source with zakat mal. If zakat mal is sourced from muzakis, and indeed intended for the purposes of *zakat mal*, then THR's social assistance source is from piggy charity bank.

Fourth, social assistance for orphans. The social assistance provided to these orphans is carried out during every month of Ramadan and the month of Muharam. Social assistance in Ramadan is done to encourage orphans in welcoming Iedul Fitri. While

the compensation in each month Muharam is done because the month is the feast of orphans, so they also need to be given joy. If the feelings of orphans are happy, his heart will be optimistic in the face of life even with incomplete parental conditions, or no longer there are both.

A source of funds for social assistance for orphans from The Charity Piggy Bank. In addition, from donors or institutions that specifically leave funds to be distributed to orphans. Compensation for orphans is given in the form of parcels and money. These parcels and money come from the help of Loloan's internal and external donors, UPZ BMKG Baznas Jembrana Regency, and other institutions.

Before the covid pandemic, compensation was carried out in Loloan Style Remaja Loloan Timur and at the Baitul Qadim Grand Mosque in East Loloan. In the covid-19 pandemic season, compensation activities to orphans are directly carried out by the GPL to the recipient, for health protocol reasons.

Fifth, social assistance to areas affected by natural disasters. The Loloan Youth Movement is also always active in social assistance activities for areas affected by natural disasters. Social care for people affected by this disaster is done when in Lombok West Nusa Tenggara and in Sulawesi

there is a natural disaster. In that moment the loloan youth movement synergizes with other youth organizations such as *Angkatan Muda Islam* (AMI), Association Islamic students (HMI), Lotim Teenagers, KKN Undiksha Lotim, dan KPNU Bali. The youth organization is united in the container "Jembrana Peduli Lombok". They raised funds at two main points, namely the Twin Tower Intersection and Peken Ijo Gading Intersection through Solidarity Action for Victims of Natural Disasters in Lombok Nusa Tenggara Barat (Loloan, 2018).

Sixth, social activities in the form of empowerment of the Ijogading River area, located in the Loloan area, Jembrana-Bali Regency. The river became the division of Loloan into two parts, West Loloan and East Loloan. Both are connected through Old Syarif Bridge. The Ijogading River has important historical value in the past. It became an access to water transportation, as a berth for fishing boats, both coming from Malaysia, Bugis, Java to trade and to spread Islam in Jembrana (Candrawati and Pramesti, 2020).

But the conditions on the riverbank look squalid due to piles of garbage from the surrounding residents. Therefore, the youths with the type of 10000s to clean the Ijogading riverbank area (Barbareto, 2021). The idea originated from inspiration from the creativity of other local governments, such as Malang, which was able to utilize the steep land into a very famous tourist location. Clearing of riverbank land, also intended to be used as a potential for local tourism. The land with an area of about 10 acres was originally an empty land and became a landfill. After being cleaned and empowered finally the land becomes a literacy and education park, by the name of Ambenan Ijogading.

Seventh, social assistance in the form of distribution of food, milk, masks and PPE in the pandemic period. During the pandemic, where many residents prefer to stay indoors to avoid covid-19, the loloan youth movement carries out sembako aid distribution activities.

Sembako packages sourced from internal and external donors containing rice, chicken meat, and vegetables, packaged in 1 package of plastic bags, are displayed around Jalan Gunung Agung East Loloan Village. This package is intended for duaafa

and surrounding residents who pass around Jalan Gunung Agung. In addition to the distribution of sembako, GPL also conducts rice wrap sharing activities, addressed to anyone in need. This sharing movement is titled "Those In Need Please Take As Necessary, Who Can Be Able to Fill As Sincerely" (Jembrana, 2021). The motto used in relation to the activity is: "It is better to share and strengthen each other so that we can get through this plague together. Blaming or justifying oneself will only decrease faith and immunity" (Ode, 2021).

To ease the burden on the community around East Loloan Village, Loloan Youth Movement (GPL) It also distributes free milk to Balita (infants under five years old). This social assistance is aimed at easing families affected by PPKM policy level 4. According to Muztahidin, there are 50 packages of milk distributed to residents who have toddlers in the age range of 0-12 months. In addition to milk distribution, also given free cloth diapers (Ismayana, 2021).

## **Basic and Value Driving Social Activities of Muslim Youth in Loloan**

### ***a. Bugis-Malay Religious and Cultural Values***

The majority of Loloan residents are Muslim. The pioneers and movers of the Loloan Youth Movement are also Muslims who have understood many teachings of Islam, especially those related to please help. In the Qur'an and hadith not least alluded to the issue of social care, the rights of the poor to be helped, and the need for economic equality, which in other languages is called philanthropy. The philanthropy is *zakat*, *infaq*, Charity and *waqf* (Munandar, 2021).

Loloan society is a heterogeneous society, especially when viewed from the ethnic side. There are ethnic Bugis Sulawesi, ethnic Javanese and ethnic Madura, although the outside world is more familiar with the characteristics of loloan residents is a reflection of bugis-Malay ethnicity. The youths who joined the Pemuda Loloan majority movement were also Muslims. Their Islam is diverse, although the majority tend to be Ahlussunnah wal Jama'ah an Nahdliyah (*Nahdlatul Ulama*). Indication strong is the existence of the oldest pesantren in Loloan Jembrana Bali based

NU. In addition, the Loloan community is still familiar with the prophet's maulid tradition, Muharaman tradition, and shalawatan. There is also a holy tomb (sacred) of Islamic figures (guardians) in Loloan, known as Walipitu.

The tradition of respect for religious figures who are believed to have strong charisma and closeness to Allah SWT, only exists in the Nahdliyin tradition. The existence of boarding schools that have offspring with the name Gus, also reinforces these assumptions. Coupled with the emergence of religious and youth organizations such as NU, GP Anshor, IPPNU, prove the truth of these assumptions. Another indication is Gus's mention of the chairman of the GPL, Muhamad Hasbil Ma'ani. Culture appreciates Kyai descendants, indirectly coloring the easy leadership that note bene is a descendant of the great Kyai to influence the masses moving in the desired direction.

On the other hand, Muztahidin, who although not a pure descendant of Bugis and Makassar, but has mixed Bugis-Java, is very likely to inherit Islamic values andri culture of the Bugis and Makassarese people. In the culture of the Bugis and Makassarese, there are Islamic values that have been fused in customs, appearing proportionally according to the purpose of social activities, even the cognition and assessment of the behavior patterns of social groups.

The main values that are a measure of attitude to be accepted so much, are: First, honesty along with Allah SWT, which is an honest attitude in behaving and speech, both to yourself and to others. Second, wisdom is accompanied by kindness, namely scholars realizing the ideals that are set in others. Third, telling the truth (there is a barrel) accompanied by vigilance, that is the always tells the truth of all speech. Fourth, Siri' is accompanied by wisdom, which is to feel ashamed of yourself and others for the failure of effort and work (Hamid, 2006). Siri' implementation can be observed in religious life, social life, and in education. In religious life, it is implicated in shame if you do not have faith. In social life is implicated in attitudes of unity, solidarity, togetherness, loyalty, and a sense of humanity. In education, it is implicated from the embarrassment

of not being in school or not being educated (Subri, 2016).

Fourth, the main value, also complemented by subsider values, such as: courage, namely courage on the basis of honesty and dare to forgive the mistakes of others; and Ikhtiar and effort, namely capable of endeavor without despair and independence try with earnestness (Hamid, 2006).

#### ***b. Driving Figures and Educational and Organizational Backgrounds***

The emergence of organized communities, such as the Loloan Youth Movement (GPL), cannot be separated from the figure or driving figure who becomes the leader. Effective leadership is a success factor of a social movement. Such figures are individuals who understand the legal and political system. In addition, the driving force of social activities always focuses on the tasks needed to achieve the goals of the group. In addition to having the ability to explain to outsiders about the rationality and goals of the group, this dreamer is able to inspire and invite others to act (Takdir, 2018).

In the GPL community, there are two names that play an important role in the process of self-re-ration and travel, namely Hasbil Ma'ani and Muztahidin. Both are people who have maturity in organizing, so they understand the legal and political system that applies.

Hasbil Ma'ani is a Loloan youth who had studied at UIN Malang, East Java. While studying at higher education he was actively involved in student organizations, both internal and external. In the extra campus organization Hasbil Ma'ani is active in the Indonesian Islamic Student Movement (PMII) in UIN Malang. At PMII, Hasbil Ma'ani has held positions as Chairman of Rayon PMII Faculty of Sharia UIN Malang, and Chairman II of PMII Commissariat UIN Malang (Muztahidin, 2021).

PMII is a religious organization that is culturally close to *Nahdlatul Ulama*. Not even a few PMII cadres who after returning to the community became NU administrators at all levels, both local and national. PMII is also an extra-campus organization that actively develops intellectual and social wiring. This is at least reflected in every pattern of wiring carried out in rural areas, so that

it can achieve two things. First, intellectual wiring activities will be more concentrated, and second, PMII can establish interaction with rural communities through social service activities, especially in the form of studies.

Provide active experience in this Organization which then encourages him to bring the youth of Loloan in a more creative and useful direction. Moreover, currently Hasbil Ma'ani is also actively involved in NU-based organizations. Some of the positions held are to become Chairman of NU CARE-LAZISNU Jembrana Branch, Head of Twig NU Banyubiru, and GP Advisor Ansor Twig Loloan Timur. The number of positions is a positive network for the existence of the Loloan Youth Movement (Muztahidin, 2021).

From the nasab side, Hasbil Ma'ani is still a descendant of KH. Sholeh Darat Semarang, an Islamic figure who is very famous in giving Islamic colors in Java and Bali. From his father's lineage he was Hasbil Ma'ani bin KH. Moh Zaki Har (Nanny PP Manbaul Ulum and Mustasyar PWNu Bali) bin KH Abdurrahman (Founder of PP Darut Ta'lim Loloan Barat) bin Datok Haji Mahmud. From the nasab side of his mother to the lineage of his mother's father, then his nasab is Hasbil Ma'ani bin Ny Hj Musyarrofah bint KH Ahmad Alhadi bin KH Dahlan Al-Falaky bin KH Abdullah (Tremas) bin KH Abdul Mannan (Tremas) bin Demang Dipomenggolo I. While from his mother's nasab to the line of Mother of Mother, then his nasab is Hasbil Ma'ani bin Ny Hj Musyarrofah bint KH Ahmad Alhadi bin Siti Zahra bint Mbah Sholeh Darat Semarang (Muztahidin, 2021).

From this lineage shows that in Hasbil Ma'ani there is potential that may be inherited from his great-grandfather, namely Mbah Kyai Soleh Darat Semarang. Kyai Soleh Darat Semarang is a scholar who has good expertise in sharia (Munandar, 2021; Abdullah, 2018; Huda, 2020; Irfan, 2017) nor Sufism. (Shabir, 2017; Istianah, 2019)

It is no surprise, then, that in Hasbil Ma'ani there is a strong spirit to move Loloan youth in a better direction. His grandfather, KH. Ahmad Alhadi, in addition to the founder and caretaker of Mambaul Ulum boarding school, the first pesantren in Bali, had also been the Chairman of NU Jembrana Branch, especially before NU turned

into a political party (Halim, 2007). KH. Ahmad Alhadi, before preaching in Jembrana, had also studied to Kyai Kholil Bangkalan, a prominent cleric who became a source of knowledge for the great scholars in Java Island, such as KH. Hashim Asy'ari, founder of NU.

In terms of the historicity of the family tree and the scientific sanad of his grandfather is very likely to be a very strong driver for Hasbil Ma'ani to follow in the footsteps of his parents and grandfather and great-grandfather. The choice of Hasbil Ma'ani as chairman of the Loloan Youth Movement in addition to the experience factor of organizing is also a charisma factor from his parents and great-grandfather. Meeting the type of rational and charismatic leadership, will give rise to the authority of a strong leader.

While Muztahidin is a bachelor of Communication Sciences graduated from STITNA (Jembrana College of Engineering Sciences). From the family tree Muztahidin is a descendant of Bugis-Java. His father is a descendant of Bugis Sulawesi, while his mother is of Javanese descent. In terms of nasab paternal line, the genealogy is Muztahidin, S. Kom bin Ali Nasri Bin Ramli Bin H. Abdul Halim bin Daeng Ash'ari. While from nasab his genealogy mother will reach Datok Saleh Tenggara, a figure who is known to have high magic, who once delivered KH. Ahmad Al Hadi from Singaraja Port to Tanah Loloan (Muztahidin, 2021).

From muztahidin family genealogy is a descendant of the bloody figures of Bugis Sulawesi. The magic and courage that was passed down to Muztahidin was in the form of courage in realizing the desire and ability to convince various circles of the ideas expressed.

Muztahidin's extensive social network is part of the social effects he went through during his studies at STITNA (Jembrana College of Engineering). In addition, from friendships during working at the official dealer in Jembrana in 2015 to 2016 as team leader sales. Although the friendships built at that time were not all with "good" friends, but it was precisely those friendships that later became GPL communication networks with other communities. Moreover, not

all friends who in the past have not behaved well, along with the change in time, remain unchanged.

Precisely from the diversity of the background of friends of the association, when then seeing the reality in Loloan who felt far from the ideal conditions of youth life, triggered him to make a change. From here, Muztahidin took a strategy that could bring success in realizing his idea to make the life of Loloan youth more beneficial to his community. His great hope fell on Hasbil Ma'ani, who at that time was still studying at UIN Malang. Hasbil Ma'ani is a descendant of the great scholars in Jembrana, so with the charisma of the family is expected to gain the trust of the community.

*Gerakan Pemuda Loloan (GPL)* is a movement that we started pioneering and collecting volunteers who have graduated from college / actively organized and concerned with the state of the village from 2013. I continue to convince BAng Hasbil to be a command for the young friends that I have prepared. Pis in 2016 we successfully released and formed the GPL. Once formed, we moved through the Loloan Foundation "one day one thousand" with the motto: "Dime Don't Be Underestimated" (Muztahidin, 2021).

Starting from the discussion, they finally gathered the loloan youth, who nota bene as students or alumni of the college, to conduct deliberations together. Among the youths invited in the deliberations were those from HMI, PMII, NU, AKRAB Malang, I MADE Malang and I Made Surabaya activists, and others. The educational and organizational backgrounds of loloan youth are an important social and cultural capital for the Loloan Youth Movement. The uptake of knowledge, experience, and skills through education and organization becomes a valuable social capital for the survival of the movement. Damsar gives the educational experience as human capital, social capital, cultural capital and symbolic capital (Damsar, 2011).

That's why, on the occasion of the meeting with the youths, Muztahidin reminded: "... In the context of movement outside your village is a lion, then in the village must remain a lion, do not be an ant". This expression according to Muztahidin as a trigger for the youth who attended the meeting, so that the activity in the village had an impact on activities in the village.

In the GPL establishment deliberations, not all the youth present agreed. However, according to Muztahidin, the GPL must continue to move while still proving with positive activity both to those who agree and who refuse. Once formed, GPL continues to socialize and recruit participants. Those who have joined are positioned in areas that are in accordance with their talents and abilities. The doctrine used to give the most is: "Think NationalLy Act Locally" (Muztahidin, 2021).

### **c. Political and Financial/Material Support**

Political and financial/material support is a supporting factor for the survival of social movement groups. This political support can be from lower-level public officials such as the chairman of RT, RW, the chairman of the environment, the village, the district up to the provincial level. This political support can be in the form of granting permission for activities carried out, or even support facilities, social network support, or even finance from relevant officials. Hasbil Ma'ani and Muztahidin are two driving figures who have business networking capabilities, namely the ability to start, maintain and utilize relationships with various external parties (Rizki Zulfikar, 2018). The support of other activists in the GPL who have been active in extra-campus organizations, contributes greatly to the growing number of social networks being built. The nature of the COVID-19 pandemic, where people's needs are difficult to predict and require continuous attention and adaptation, social networks provide adaptive support (Carlsen *et al.*, 2021)

The capability of the business network is seen from the success of the Loloan youth movement presenting jembrana regents in loloan cultural festivals. In addition, cooperation is also built with universities such as Brawijaya University, Ganesha University of Education, and other communities.

The number of parties who cooperate with the Loloan Youth Movement, can not be separated from efforts to build a positive image through social media. The acceptance, provision of assistance, and placement of the position of the Loloan Youth Movement as a cooperation partner in various social activities by internal and external parties is a form of assistance in building social

networks. The positive image that the loloan youth movement is a community that is always moving in goodness and helping people in need is indeed the determination of its members. GPL activists continue to branding the activities that have been carried out to convince all parties including politicians and authority holders, that the loloan youth, who are a muslim minority in Bali, is a community that can cooperate with any party regardless of faith.

Simplicity, as a strategy in implementing social assistance programs, namely through charity cans, turned out to be very accepted by the citizens of Loloan. This activity proved to be able to help overcome important social crises in society, namely poverty alleviation and family crisis (Kolip, 2011). Collection through charity cans makes the community not feel burdened to give alms, because there is no nominal minimum provision. Even through charity cans sometimes citizens give more alms, according to income conditions at certain times.

In terms of involvement in social, cultural, and educational activities, the movement's leaders and activists are actively blending in. When there are blood donation activities, disasters, cross-community meetings, leaders or representatives of the loloan youth movement are always involved in it. It's all social capital. Even in the field of cultural arts the loloan youth movement also participates in preserving through the staging of art in certain moments such as Muharam week which later became a Loloan cultural festival (Pramesti, 2019). Cultural Festival featuring *Loloan Zaman Lama*, proving the uniqueness of culture in Loloan (Suteja, 2010).

The involvement of Loloan Youth Movement activists in various activities has had an impact on the formation of respect and a positive image from the public. The respect and positive image of the public is a sign that what the Loloan youth movement is doing is very much in line with the expectations and interests of the community. The suitability of these interests ultimately fostered the emergence of citizen support for activities carried out by the Loloan youth movement. This is also the case in Denpasar City, when there are waste management efforts. With the support of the

community, waste management is also successful. (Armadi, 2021) .

## Conclusions

Based on the above description can be concluded, first, what encourages the establishment of the Loloan Youth Movement is the desire to direct young people to positive activities that benefit the community. Second, the social activities carried out by the Loloan Movement both before and during the covid-19 pandemic are fundraising through charity cans, then channeled to help people in need, both due to illness, economic conditions, affected by natural disasters, or because of orphans. Third, the Loloan Youth Movement actively conducts social activities because there is a desire to show the majority group, that they are a community that cares about the community. They also want to show that as heirs of Bugis-Malay descent they still uphold the noble values inherited by their predecessors. Factors that support the success of the Loloan Youth Movement in social activities in addition to the simplicity of its activities, proved to be real benefits of its activities so that it received support from the community and government, also because the driving figures have a lineage of community leaders and great scholars as well as educational and organizational experience that is beautiful.

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