

CHAPTER III

GENERAL DESCRIPTION OF RESEARCH SITE

A. Short History of Cempaka Mulia Barat Village

Cempaka Mulia Village is located in Cempaga District, Kotawaringin Timur Regency, Central Kalimantan Province. Cempaka Mulia Village is a village located along an inter-provincial highway that serves as a connecting road to several cities. Some of the residents in the village of Cempaka Mulia live on the side of the highway and some live on the banks of the Cempaga river.⁹⁹

Cempaka Mulia village in the history which is usually told by village elders came from plants that grew a lot in the area and was planted by a woman named Mulia. Cempaka Mulia Village is divided into Cempaka Mulia Barat (west of the river) and Cempaka Mulia Timur (east of the river).¹⁰⁰

B. Geographical Conditions

Cempaka Mulia Barat Village has an area of 21,000 Ha, consisting of 7 RW and 20 RT with the following regional boundaries:¹⁰¹

- a. North side : Jemaras village

⁹⁹Supian Hadi, The Head of Village, Cempaka Mulia Barat, Personal Interview, 8th October 2019.

¹⁰⁰Supian Hadi, 8th October 2019.

¹⁰¹Monograph Data, Cempaka Mulia Barat, January to December 2018.

- b. Southern side : Sungai Paring village
- c. East side : Cempaka Mulia Timur village
- d. West side : Kandan village

The distance from the village of Cempaka Mulia Barat to the District Administration Center is 2 km, the distance to the capital of the Regency is 33 km and the distance to the provincial capital is 187 Km.

C. Demographical Conditions

The population of Cempaka Mulia Barat village based on the latest data from 2019 population census recorded as 5,251 people, consisting of 2,647 men, 2,604 women and divided into 1,642 Family Cards.¹⁰² The author will describe several tables of the population of Cempaka Mulia Barat village, as follows:

Table 3.1 Population Statistics According to Religion¹⁰³

No.	Religion	Total
1.	Islam	5.243 people
2.	Protestant Christians	8 people
3.	Catholic	-
4.	Hinduism	-

¹⁰²Monograph Data

¹⁰³Monograph Data

No.	Religion	Total
5.	Buddha	-

Table 3.2 Population Statistics According to Education Level¹⁰⁴

No.	Education Level	Total
1.	Elementary school	167 people
2.	Junior high school	93 people
3.	Senior High School	57 people
4.	D1-D3	26 people
5.	S1	24 people
6.	S2	2 people
7.	Dropout	53 people
8.	Illiterate	15 people

Table 3.3 Population Statistics According to Livelihood¹⁰⁵

No.	Livelihood	Total
1.	Civil Servants / Armed Forces	105 people
2.	Entrepreneur	5 people
3.	Farm workers	726 people

¹⁰⁴Monograph Data

¹⁰⁵Monograph Data

No.	Livelihood	Total
4.	Fisherman	15 people
5.	Driver	25 people
6.	Services	25 people

Table 3.4 Population Statistics According to Age¹⁰⁶

No.	Age	Total
1.	00-01 years old	90 people
2.	01-06 years old	555 people
3.	Aged 06-12 years	506 people
4.	12-25 years old	1.172 people
5.	25-40 years old	1.169 people
6.	Aged 40-56 years	1.099 people
7.	Age 56 years and above	307 people

D. Religious Social Conditions, Social Society, Education and Economy

1. Religious Social Conditions

The community of Cempaka Mulia Barat village are the majority of migrants who brought a new religion, namely Islam to the indigenous population. This is

¹⁰⁶Monograph Data

through a fairly long process. Some of those who accepted the teachings of the new religion chose to stay in the village and others chose to living in groups to build a new village upstream of the Cempaga River. Therefore, there is a district called Cempaga Hulu, which is the majority non-Muslim.¹⁰⁷

The existence of Kaharingan in the village of Cempaka Mulia Barat indeed existed. They settled in the opposite village known by the local people as the Kahayan village which is now called the Cempaka Mulia Timur village. However, as time they were began to move away from the crowd, so migrated to upstream of the Cempaga river and there were no more local people who followed Kaharingan beliefs.¹⁰⁸

Some *muallaf* (people who converted to Islam) are also present in this village. The cause or factor of the Islamization of converts is the desire to marry a Muslim. Other cause is an environmental factor. However, marriage is more dominant than the environment.¹⁰⁹

The socio-religious conditions of community Cempaka Mulia Barat village are quite good. This was seen from the active religious activities in the village. Like *yâsîn* and *burdah* activities that are routinely read every week at Al-Muhajirin Mosque, routine assembly activities hold every week at the home of one of the

¹⁰⁷Bahriady, The Head of Village Consultative, Cempaka Mulia Barat, Personal Interview, 13th October 2019.

¹⁰⁸Bahriady, 13th October 2019.

¹⁰⁹Bahriady, 13th October 2019.

residents, as well as activities that are once a year such as *Isrâ` Mi`râj* Memorial and others.¹¹⁰

Tolerance between religions in this village is also quite good, differences in beliefs do not create conflict for the community of this village. Islam is the majority religion, it can be seen from the table mentioned above that the population according to Islam is 5,243 people, while Protestant Christianity is 8 people. Therefore, there are many Islamic-based activities in this village.¹¹¹

In addition, there are also infrastructure facilities to support religious social, namely worship place. Worship place is a place used by religious people to carry out religious activities in accordance with the teachings of their respective religions or their respective beliefs. Cempaka Mulia Barat village residents adhere to two religions they are Islam and Protestant Christianity, while the number of places of worship can be seen as described in the following table:

Table 3.5 Places of Worship

No.	Worship Place	Total
1.	Mosque	5
2.	<i>Mushola</i> (Small building of mosque)	5
3.	Church	-

¹¹⁰Mulianto, Treasure of Al-Muhajirin Mosque, Cempaka Mulia Barat, Personal Interview, 7th October 2019.

¹¹¹Mulianto, 7th October 2019.

From the table above, it is also clear that the villagers of Cempaka Mulia Barat are indeed the majority of Muslims. So, adherents of Protestant Christianity can carry out worship place or church in the nearest village.

2. Social Conditions

In general, society is inseparable from the social conditions that occur in life because society is a living creature that interact each other to achieve a goal. Therefore, besides interaction in daily life, community institutions are also needed.

Community institutions are institutions formed by the local community based on the same goals. The purpose of the establishment of this institution is to tighten the ties of friendship and a forum for mutual consultation when there are problems that must be resolved. The community institutions in this village can be seen in the following table:¹¹²

Table 3.6 Community Institutions

No.	Community Institutions	Total
1.	PKK (Empowerment of Family Welfare)	1
2.	Youth Organization	1
3.	Farmers	5
4.	LPMD/LKMD (Village Community	1

¹¹²Monograph Data

No.	Community Institutions	Total
	Empowerment Agency)	
5.	BPD (Village Consultative)	1
6.	RW (Hamlet)	7
7.	RT (Neighbourhood)	20

3. Education Conditions

Education is one of the basic assets, so education is an investment for the future. Therefore, Cempaka Mulia Barat village has several formal and non-formal education facilities. Educational facilities are all the facilities needed in the teaching and learning process. So, the achievement of educational goals can run smoothly, regularly, effectively and efficiently. The educational facilities data as follows: ¹¹³

Table 3.7 Education Facilities

No.	Education Facility	Total
1.	Qur`anic Education Park	1 pieces
2.	Nursery School	3 pieces
3.	Early Childhood Education	1 pieces
4.	Elementary school	4 pieces
5.	<i>Madrasah Ibtidaiyyah</i>	1 pieces
6.	Junior High School	1 pieces

¹¹³ Monograph Data

No.	Education Facility	Total
7.	<i>Madrasah Tsanawiyah</i>	1 pieces
8.	Vocational High School	1 pieces

Based on the table above, it can be seen that there is more formal-based formal education than religious education such as Qur`anic Education Centre, which only has one. A few years ago, Al-Muhajirin Mosque was still active in teaching and learning activities of Qur'anic education. However, because teachers moved out of town to continue their education, so the activity are stopped. From this, we can conclude in this village, there is a lack of teachers in the field of Islam, especially the Qur'an.

However, even though the teachers in the area of the Qur`an belong to the minority in this village, there is still one of the residents who provides workforce in this field. One of the residents did not determine the cost, the children who learned to provide fees were as sincere and as much as they could. It is intended that children from disadvantaged families can still participate in Qur`anic Education Centre.¹¹⁴

4. Economy Conditions

Economic conditions are the position of person in a community group determined by the type of economic activity and income. Several factors that can determine the level of a person's economic condition in society are the type of work, income level and others. The economic situation here includes the village economy

¹¹⁴Masnah, Qur`anic Teacher, Cempaka Mulia Barat, Personal Interview, 12th October 2019.

and also the community. The data from economic institution of village can be seen in the following table:¹¹⁵

Table 3.8 Economic Institution

No.	Economic Institution	Total
1.	Company	4
2.	Cooperative	1
3.	Craft Industry	3
4.	Supermarket	1
5.	Kiosk / Grocery	28
6.	Restaurant	4
7.	Workshop	6

Based on general description above, it can be concluded that Cempaka Mulia Barat is a fairly developed village. This is seen from the economic conditions and economic institutions that are quite adequate. Likewise, educational facilities that can be called quite complete. It is just this village has experienced deficiencies in the teaching of the Qur`an. Nevertheless, religious activities in this village were quite actively.

¹¹⁵Monograph Data