

EMPOWERING MASJID AS CENTRES OF ISLAMIC EDUCATION DURING RAMADAN THROUGH ASSET-BASED COMMUNITY DEVELOPMENT IN PASAR MIRING

Rozaanah¹, Salwa Salsabila Daulay²,
Anisa Maulidya³ Athiyah Sakinah⁴,
Delti Hidayati⁵

¹⁻²)Program Studi Pendidikan Bahasa Arab, Sekolah Tinggi Agama Islam As-Sunnah, Deli Serdang, Indonesia

³⁻⁵)Program Studi Pendidikan Agama Islam, Sekolah Tinggi Agama Islam As-Sunnah, Deli Serdang, Indonesia

*Corresponding author

Rozaanah

Email : rozaanah@assunnah.ac.id

Abstract

Masjid in rural Indonesia are frequently treated as ritual spaces alone, although they hold sufficient physical, social, and spiritual capital to sustain non-formal Islamic education. This article reports the thematic community service programme (KKNT) of Group 25, STAI As-Sunnah Deli Serdang, at Masjid Amaliyah, Dusun Gotong Royong, Pasar Miring Village, Pagar Merbau District, Deli Serdang Regency, North Sumatra, conducted over thirteen days during Ramadan 1447 H (21 February–5 March 2026). Programme partners comprised the Masjid Amaliyah management, the Rumah Qur'an Shofiyah administrators, SDN 105352 Pasar Miring, and the Pasar Miring Village Government. The programme applied the Asset-Based Community Development (ABCD) approach through five stages, discovery, dream, design, define, and destiny, positioning the masjid as the core asset rather than community deficits as the point of departure. Data were gathered through participant observation, pre- and post-programme oral tahsin assessment, daily field notes, and visual documentation. Fifteen programmes were delivered across 35 scheduled sessions, generating approximately 1,856 participant-sessions drawn from an estimated 400 to 450 individual beneficiaries; the two metrics are reported separately because attendance was recorded without unique-identity tracking. Findings indicate improved application of mim sakinah and qalqalah rules among women participants, increased children's engagement in Qur'anic literacy, the establishment of a literacy corner and permanent visual da'wah media at the masjid, and the masjid management's willingness to continue the halaqah independently. The study affirms that Ramadan constitutes a measurable window of receptivity rather than a scheduling coincidence, and that asset-based framing yields more equitable partnership relations than deficit-based framing.

Keywords: Asset-Based Community Development, KKNT, masjid empowerment, Islamic education, tahsin

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Introduction

Community service is one of the three core mandates of every higher education institution in Indonesia, on a par with education and research. The Thematic Community Service Programme (KKNT) is the most direct manifestation of this mandate: students are placed within real communities, facing issues that cannot be reduced to classroom exercises.¹ For Islamic higher education institutions, such placements almost always involve masjid, as this is where the heart of a village's socio-religious life beats.

The problem is that in many villages, masjid are still treated merely as spaces for ritual worship and nothing more. A study on community service in Kampuang Sarugo, West Sumatra, notes that the mere presence of a masjid within a Muslim settlement does not automatically make it the centre of the community's life; when its educational function is not activated, what emerges is, in fact, a disorientation of religious life.² Yet, from an empowerment perspective, the masjid is an already established asset. It possesses a building, a schedule, a management committee, a regular congregation, and social legitimacy – four elements that are, in fact, the most difficult to build from scratch in short-term community service programmes.

Pasar Miring Village, Pagar Merbau Sub-district, Deli Serdang Regency, has a predominantly Muslim population with an even distribution of masjid. The STAI As-Sunnah KKNT team previously worked in this village in 2023 and reported quite specific findings: the community is religious and open-minded, yet the children's ability to recite the Qur'an with proper pronunciation (tartil) is relatively low and their motivation to learn is weak.³ That report served as a valuable starting point, whilst also raising unanswered questions: do similar issues also affect the adult generation, and was the methodological framework used at the time the only available approach? The literature on masjid-based community service in Indonesia can be categorised into three strands. The first strand is based on Participatory Action Research (PAR), which begins its intervention by identifying the problems and needs of the community. Muhtarom demonstrates how the PAR reflection-action cycle fosters educational awareness in urban transition neighbourhoods,⁴ whilst Iqbal and Larasia applied a similar cycle to Qur'anic recitation (tahsin) in Nagari Durian Tinggi, recording a 103.8 per cent increase in mastery of the articulation points (makharij al-huruf) among five participants over fourteen days.⁵ The strength of this approach lies in its diagnostic precision; its weakness is that a deficit-based framing tends to position the community as deficient.

The second approach utilises Asset-Based Community Development (ABCD), which reverses the line of questioning: the focus is not on what is lacking, but on what is already present. Mathie, Cameron and Gibson emphasise that this shift is not merely optimistic rhetoric, but a shift in power relations, whereby the community transforms from clients into citizens with their own agenda.⁶ In a Qur'anic context, Tumanggor, Ramadani and Gunawan applied ABCD at the Madrasah Diniyah

¹ Agus Afandi, Nurul Lally, and Nur Wahyudi, *Metodologi Pengabdian Masyarakat* (Jakarta: Direktorat Pendidikan Tinggi Keagamaan Islam, Kementerian Agama RI, 2022).

² Candra Gunawan et al., "Baliak Ka Surau: An Action Research to Empower Masjid to Learn Islamic Science in Kampuang Sarugo," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 3, no. 2 (2023): 1–14, https://doi.org/10.51590/jpm_assunnah.v3i2.527.

³ Ilham Tumanggor, Abdul Raafi, and Muhammad Riannur Hidayah, "Ramadan Da'wah Safari in Improving Motivation to Learn the Qur'an," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 3, no. 3 (2023): 23–30, https://doi.org/10.51590/jpm_assunnah.v3i3.525.

⁴ Ali Muhtarom, "Participation Action Research dalam Membangun Kesadaran Pendidikan Anak di Lingkungan Perkampungan Transisi Kota," *Dimas: Jurnal Pemikiran Agama untuk Pemberdayaan* 18, no. 2 (2018): 259, <https://doi.org/10.21580/dms.2018.182.3261>.

⁵ Muhammad Iqbal and Putri Larasia, "Implementation of the Tahsin Al-Qur'an Program Using the Talaqqi Method for the Community of Nagari Durian Tinggi, Kapur IX District, Lima Puluh Kota Regency, West Sumatra," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 5, no. 1 (2025): 22–34, https://doi.org/10.51590/jpm_assunnah.v5i1.660.

⁶ Alison Mathie, Jenny Cameron, and Katherine Gibson, "Asset-Based and Citizen-Led Development: Using a Diffracted Power Lens to Analyze the Possibilities and Challenges," *Progress in Development Studies* 17, no. 1 (2017): 54–66, <https://doi.org/10.1177/1464993416674302>.

Al-Qur'an at the Nurul Falah Masjid and reported an increase in both the quantity of verses memorised and interest in learning after twenty-three days,⁷ whilst Dona and her team combined ABCD with tahsin in Gampong Meunasah, Bireuen.⁸ A bibliographic analysis by Wajdi and colleagues indicates that the implementation of ABCD in Indonesia is growing rapidly, but the majority of initiatives stop at the discovery and design stages without adequate measurement of outcomes.⁹

The third strand highlights Ramadan as a context. In many KKNT reports, Ramadan is presented as a mere coincidence of the academic calendar. Yet a survey by Shalihin and colleagues of six hundred respondents across two provinces revealed that social solidarity during that month was in the high category, with a score for the spirit of togetherness reaching 3.37,¹⁰ and further modelling by Shalihin and Sholihin quantitatively mapped the pathways through which fasting influences social cohesion.¹¹ Ramadan, in other words, is a variable that can be taken into account, not a neutral backdrop.

Firstly, the community service was carried out in the same location as the 2023 study, but with a different methodological framework—focusing on assets rather than deficits—thereby providing a paradigmatic comparison that is rarely possible in the literature on community service. Secondly, the target group was expanded from children to three generational groups—female congregation members, school-age children, and the general adult congregation—within a single integrated programme portfolio. Thirdly, this article explicitly distinguishes between two metrics of reach that have often been conflated in community service reporting in Indonesia: session participation and individual beneficiaries—a measurement discipline which, to the best of the author's knowledge, has not yet become standard practice.

From this description, three community service research questions were formulated: (1) how is the ABCD approach operationalised when the masjid is positioned as a core asset in the Ramadan KKNT programme; (2) to what extent can the programme's achievements be measured and reported with methodological integrity; and (3) what factors determine the programme's sustainability after the student team leaves the location. Accordingly, this article aims to describe the operationalisation of the masjid-based ABCD approach during Ramadan 1447 H, present a summary of achievements with a clear breakdown of metrics, and analyse the prerequisites for the programme's sustainability.

The community service programme ran for thirteen effective days, from 21 February to 5 March 2026, coinciding with the beginning to the middle of Ramadan 1447 H. The main location was the Masjid Amaliyah, Gotong Royong Hamlet, Pasar Miring Village, with two supporting locations: the Shofiyah Qur'an House and SDN 105352 Pasar Miring. The team consisted of five female students from Group 25 under the guidance of a Field Supervisor.

⁷ Ilham Tumanggor, Hasbi Ramadani, and Candra Gunawan, "Talaqqi and Takrir Methods in Improving the Quality of Reading & Memorizing the Qur'an," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 2, no. 2 (2022): 19–27, https://doi.org/10.51590/jpm_assunnah.v2i2.284.

⁸ S R Dona et al., "Implementing Asset-Based Community Development (ABCD) Approach in Enhancing Qur'anic Literacy Through Tahsin Learning at Gampong Meunasah, Bireuen, Aceh: A Community-Based Participatory Action Research," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 5, no. 2 (2025): 113–31, https://doi.org/10.51590/jpm_assunnah.v5i2.1061.

⁹ M Barid Nizarudin Wajdi et al., "Asset-Based Community Development: Leveraging Local Strengths for Empowering Communities: A Bibliographic Analysis," *Engagement: Jurnal Pengabdian Kepada Masyarakat* 8, no. 1 (2024): 308–25, <https://doi.org/10.29062/engagement.v8i1.1784>.

¹⁰ Nurus Shalihin et al., "Ramadan and Strengthening of the Social Capital of Indonesian Muslim Communities," *HTS Theologiese Studies / Theological Studies* 76, no. 3 (2020): 1–9, <https://doi.org/10.4102/hts.v76i3.6241>.

¹¹ Nurus Shalihin and Muhammad Sholihin, "Ramadan: The Month of Fasting for Muslim and Social Cohesion-Mapping the Unexplored Effect," *Heliyon* 8, no. 10 (2022): e10977, <https://doi.org/10.1016/j.heliyon.2022.e10977>.

Methods

The ABCD approach was implemented through five stages commonly found in the literature and mapped onto four field phases. The discovery stage was carried out during the observation phase (days 1 to 2) in the form of courtesy visits, asset mapping and the identification of strategic points. The 'dream' and 'design' stages took place during the planning phase (day 3) through focused discussions with the masjid committee and the managers of the Qur'an Centre. The 'define' stage is realised as the implementation phase (days 4 to 11), namely the mobilisation of assets into concrete programmes. The 'destiny' stage is marked by the evaluation and handover phase (days 12 to 13), when ownership of the programme is transferred to the masjid management.

Four categories of assets were identified in the first phase: physical and spiritual assets in the form of the Masjid Amaliyah and its established Ramadan prayer schedule; socio-educational assets in the form of the Shofiyyah Qur'an Centre and its network of congregants; formal educational assets in the form of SDN 105352 with 237 students; and social capital assets in the form of the religious ethos of the residents of Gotong Royong Hamlet. It should be emphasised that this list is not an inventory of shortcomings, as its name might suggest, but rather the result of mapping what was already functioning before the team arrived.

Data was collected using four techniques. Firstly, participatory observation throughout the programme's implementation, recorded in a daily field journal. Secondly, an interview-based assessment of the women's halaqah participants' recitation skills, conducted during the first session as a baseline measurement and during the final sessions for comparison; the assessment instrument comprised four indicators: the accuracy of the articulation points of letters (*makharij al-huruf*), the application of the rules governing the silent 'mim' (*mim mati*), the application of the rules governing *qalqalah* and *tasydid*, and the fluency of recitation, each assessed on a four-point scale ranging from 'not applied' to 'applied consistently'. Thirdly, visual documentation comprising 87 photographs and 13 videos, archived in daily subfolders. Fourthly, informal interviews were conducted with masjid officials, the managers of the Qur'an Centre, and village officials. The analysis was carried out using a descriptive-reflective approach, referring to the learning outcomes set for each session. One limitation of the measurement must be stated at the outset. Attendance is recorded per session without tracking unique identities; consequently, cumulative attendance figures cannot be interpreted as the number of people. This article therefore reports two separate metrics: session participation—that is, the cumulative number of attendances across sessions—and individual beneficiaries—that is, a conservative estimate of the number of distinct people reached by the programme. The second figure is obtained by taking the highest attendance figure for each target group and then subtracting the estimated overlap between groups; this figure is therefore an estimate, not an exact count.

Ethical Considerations

This community service initiative obtained official authorisation from the Pasar Miring Village Council via the Village Head and the Head of the Gotong Royong Hamlet, as well as approval for implementation from the management of the Masjid Amaliyah Welfare Board, the administrators of the Shofiyyah Qur'an Centre, and the Head of SDN 105352 Pasar Miring; written recognition of the entire programme was issued by the village council on 5 March 2026. All adult participants took part in the activities voluntarily after receiving an explanation of the objectives, format and use of the activity data, whilst the participation of child participants was subject to the prior consent of their parents or guardians, which was conveyed via the managers of the Shofiyyah Qur'an Centre and the school. All data collected is kept confidential: participants' names are not included in this report, the results of the tahsin assessment are presented in aggregate form without individual

identification, and visual documentation is only used after obtaining permission and is displayed without any captions that would allow for the identification of individuals.

Results and Discussion

Asset Mapping and Inculturation

The official launch of the KKNT took place on Saturday, 21 February 2026, attended by around fifty residents alongside village officials. The event served a dual purpose. Formally, it marked the start of the programme; methodologically, it was a process of inculturation—the first step in the ABCD approach, which positions the team as guests who are there to learn, rather than as bearers of solutions. On the same day, the team secured permission from SDN 105352 and agreed on a visit format that would not disrupt teaching and learning activities.

The asset mapping revealed a different picture from the initial assumptions. The residents' religious ethos is strong and the infrastructure for worship is adequate; what remains untapped is the educational role of masjid outside the schedule of compulsory prayers. These findings are consistent with the 2023 report on the same village, albeit with a different emphasis. Previous studies highlighted children's low literacy levels, whilst this mapping exercise found that the capacity and willingness to learn are in fact present across all age groups, but there is currently no structured framework in place.

The second day was filled with the distribution of Qur'ans to the 35 residents in attendance, accompanied by the removal of Qur'ans that had suffered physical deterioration from the masjid's public shelves. The first obstacle arose here: the planned time, namely after Asr prayer, did not align with the rhythm of residents' activities during the fasting month. An adjustment was made by shifting the event to after Isha prayer, and attendance met the target. This minor incident served as a methodological lesson that recurred throughout the programme: within the ABCD framework, the community's schedule is an asset to be followed, not an obstacle to be managed.

Participatory Planning and Agreement on the Schedule

The planning phase centred on guided discussions with the Masjid Amaliyah management committee to agree on the schedule for short religious talks (kultum), the format of the halaqah sessions, and the allocation of roles for those delivering the content. The stage of formulating shared aspirations within the ABCD framework here did not take the form of a formal workshop, but rather a flowing conversation arising from the needs expressed by the management themselves, namely the availability of tahsin tutors for the women and daily presenters for the children during Ramadan.

On the same morning, the inaugural halaqah for the women at Rumah Qur'an Shofiyyah, attended by 17 participants, served simultaneously as an initial assessment. The results revealed a consistent pattern: the majority of participants read fluently but had not yet consciously applied the rules governing the silent 'mim', and the 'qalqalah' was frequently pronounced without the required resonance. That afternoon, the first session with the children, attended by 20 participants, was used to assess their reading proficiency. Coordination challenges between the team, the masjid committee and the management of Rumah Qur'an were resolved through online communication and a system of representatives.

Tahsin Halaqoh for Women

The tahsin halaqoh for female congregation members ran for seven sessions at the Shofiyyah Qur'an Centre, with an average attendance of 21 participants. The curriculum was structured in stages and based on the findings of the initial assessment, rather than a syllabus brought in from the university: the rules governing the silent 'mim' on day 5; qalqalah and tasydid, accompanied by a review of previous material on day 6; basic teachings on Tawhid on day 7; and an introduction to digital tafsir on day 11.

Comparative assessments in the final sessions recorded the most marked changes in the two indicators that had been worked on most intensively. The application of the mim mati rule shifted from the majority of participants being at the 'not yet applying' level to the majority being at the 'applying with reminders' level, whilst qalqalah showed a similar pattern. Progress on the 'makharrij

al-huruf indicator was slower, and this result is to be expected given that improving articulation in adult learners requires a timeframe far exceeding seven sessions. Iqbal and Larasia reported a significantly higher percentage increase in a similar programme, though that involved five participants and fourteen days of intensive support;¹² a direct comparison between the two figures is therefore not valid.

The session on QR code-based tafsir on the 11th day was the component most prone to misjudgement. The female students prepared posters and cards containing codes linked to reliable digital sources of tafsir, and all 21 halaqah participants tried them out. The value of this programme lies not in the technology itself, but in the transfer of control: once the team had left, participants retained access to exegetical references without relying on the presence of a teacher. Lukman noted that the shift of exegesis to the digital realm alters the dynamics of interpretative authority, opening up the widest possible access whilst simultaneously demanding careful selection of sources;¹³ for this reason, the codes distributed were restricted to exegetical websites that had been verified by the team in collaboration with the Field Supervisor.

Children's Tafsir and Sirah Halaqah

The daily halaqah for school-age children ran for seven sessions with an average attendance of 65 participants—a figure that should be interpreted with caution, as the first session was attended by only 20 children and attendance grew only after word spread through friends and parents. The curriculum combines three elements: thematic tafsir, which began with Surah Al-Fil on the fifth day; the Prophet's sirah and the stories of the kings on the eleventh day; and Islamic etiquette, including the etiquette of entering the masjid on the fourth day.

The storytelling method proved most effective at holding the children's attention, particularly during the sessions on the Prophet's biography. However, a more significant finding was of a structural nature: mastery of the material correlated strongly with parental support at home. Children whose parents also attended the mothers' halaqah demonstrated better retention of the material, although the sample size was too small to be considered a statistically significant finding. This pattern reinforces the argument put forward by Hidayati and Gufron that the effectiveness of Qur'anic halaqahs rests on the continuity of the teacher–pupil relationship and a supportive environment, rather than on the mere frequency of meetings.¹⁴

Qur'an Recitation and Islamic Studies Discussion: Managing Differences in Methodology

Joint Qur'an recitation sessions with the general congregation were held every evening after Isha' and Tarawih prayers at the Amaliyah Masjid for ten nights, with an average attendance of around 40 worshippers. The programme evolved beyond its initial design: from a joint recitation session to a question-and-answer forum on Islamic studies, with questions raised by the congregation themselves regarding tahsin, tawhid and fiqh of worship. Within the ABCD framework, this shift is actually an indicator of success, as the initiative has moved from the facilitator to the community. The most challenging dynamics arose when differences in methodological views came to the fore, particularly regarding the practice of visiting a doctor accompanied by an intermediary to request prayers. A female student provided a Sharia explanation that praying directly to Allah without an intermediary is a teaching more in line with the Sunnah, citing authentic hadiths,¹⁵ before leaving the decision to the congregation. The choice not to impose a conclusion was not a compromise, but rather a logical consequence of the ABCD approach: the team came as partners, not as an

¹² Iqbal and Larasia, "Implementation of the Tahsin Al-Qur'an Program Using the Talaqqi Method for the Community of Nagari Durian Tinggi, Kapur IX District, Lima Puluh Kota Regency, West Sumatra."

¹³ Fadhl Lukman, "Digital Hermeneutics and A New Face of The Qur'an Commentary: The Qur'an in Indonesian's Facebook," *Al-Jami'ah: Journal of Islamic Studies* 56, no. 1 (2018): 95–120, <https://doi.org/10.14421/ajis.2018.56.1.95-120>.

¹⁴ Tri Wahyu Hidayati and M Gufron, "The Qur'anic Education Strategies for the Indonesian Context: An Investigation of the Halaqah of the Qur'an in Mecca and Medina," *International Journal on Advanced Science, Education, and Religion* 7, no. 4 (2024): 44–59, <https://doi.org/10.33648/ijoaser.v7i4.733>.

¹⁵ Muhammad bin Isma'il Al-Bukhari, *Al-Jami' al-Sahih min Hadits Rasulillah wa Sunanihi wa Ayyamihi* (Kairo: Al-Maktabah As-Salafiyah, 1400).

authority empowered to correct beliefs. As a result, the discussion continued rather than breaking off, and some members of the congregation returned the following evening with further questions. Over the ten nights of the programme, participants memorised a number of daily prayers in accordance with the Sunnah – a measurable outcome that went beyond the initial target, which had originally focused solely on reciting the Qur'an.

Programmes at SDN 105352: Educational Session, Iftar Snacks, and Joint Iftar

The educational session held at SDN 105352 on 24 February 2026 was the programme with the highest single-session attendance, with 237 pupils taking part. The session covered Islamic etiquette in school and community life. This programme was followed by the distribution of takjil to 80 pupils on 28 February and a communal iftar attended by 107 participants from the school.

The distribution of takjil is often treated as a supplementary programme in KKNT reports. Within the ABCD framework, it actually functions as a driver of social capital: sharing activities during Ramadan position students as actors, rather than recipients, when they are involved in the distribution. A survey by Shalihin and colleagues, which categorised Ramadan philanthropy as high, provides an empirical basis for this choice;¹⁶ existing momentum is utilised, rather than created.

Islamic Competitions as a Means of Self-Actualisation

On 1 March 2026, the Masjid Amaliyah hosted an Islamic competition in which 32 children took part across four categories: the call to prayer, recitation, memorisation, and daily prayers. Prizes were presented at an iftar gathering on 4 March, attended by 128 people. The competition serves two functions that are rarely explicitly stated. For the children, it provided a platform for self-expression that transformed learning into tangible achievements. For the female students, organising an event with such a large number of participants and spectators served as managerial training not available in the classroom—a benefit that flows in the opposite direction to what is usually assumed in community service programmes.

Physical Legacy: Qur'anic Manuscripts, Literacy Corners, and Visual Da'wah Media

Three programme outputs are permanent and continue to function after the team leaves the site. Firstly, the distribution of 35 new Qur'anic manuscripts, accompanied by the removal of damaged ones, which directly improved the quality of reading materials in the masjid's public spaces. Secondly, a literacy corner was established from the 10th day onwards through the sorting, selection and expansion of the existing library collection; the shortage of books was addressed through contributions from the students' personal collections. Thirdly, educational posters detailing masjid etiquette, the pillars of prayer and the procedure for performing wudu, accompanied by religious references, were permanently installed on 5 March 2026.

The combination of these three elements is the most concrete manifestation of the ABCD logic. No new buildings were erected and no new institutions were established; what was done was to enhance the utility of existing assets. The criticism by Wajdi and colleagues that many ABCD implementations stop short of the 'destiny' stage¹⁷ serves as a reminder that physical outputs of this kind are not sufficient on their own. They are only meaningful if accompanied by a transfer of management responsibility, which will be discussed in the final section.

Reach Summary: Two Metrics That Need to Be Distinguished

Reports on the reach of community engagement programmes in Indonesia often use a single figure without explaining its origin. To avoid this, Table 1 presents a summary per programme, showing the number of sessions, the average attendance per session, and the cumulative attendance calculated from both.

¹⁶ Shalihin et al., "Ramadan and Strengthening of the Social Capital of Indonesian Muslim Communities."

¹⁷ Wajdi et al., "Asset-Based Community Development: Leveraging Local Strengths for Empowering Communities: A Bibliographic Analysis."

Table 1. Summary of Programmes and Attendance Rates for KKNT Group 25, Ramadan 1447 H

No.	Programme	Location	Session	Avg. Attendance per Session	Cumulative Attendance
1	Tahsin halaqoh for mothers	Shofiyyah Qur'an Centre	7	±21	±147
2	Tafsir and sirah halaqoh for children	Shofiyyah Qur'an Centre	7	±65	±455
3	Qur'an recitation and discussion of Islamic studies	Amaliyah Masjid	10	±40	±400
4	Islamic lectures at Fajr	Amaliyah Masjid	3	±19	±57
5	Distribution and collection of Qur'an copies	Amaliyah Masjid	1	35	35
6	Islamic etiquette workshops	SDN 105352	1	237	237
7	Distribution of iftar snacks	SDN 105352	1	80	80
8	Iftar with the school	SDN 105352	1	107	107
9	Islamic competitions for children	Amaliyah Masjid	1	32	32
10	Official opening ceremony of the KKNT	Amaliyah Masjid	1	±50	±50
11	Iftar and award ceremony	Amaliyah Masjid	1	128	128
12	Official closing ceremony and handover	Amaliyah Masjid	1	128	128
13	Promotion of digital Tafsir (QR codes)	Shofiyyah Qur'an Centre	— ^a	21	— ^a
14	Literacy corner (ongoing)	Amaliyah Masjid	—	—	—
15	Educational posters on masjid etiquette (permanent)	Amaliyah Masjid	—	—	—
Total			35	—	±1.856

^a The introduction to the integrated digital Tafsir was incorporated into the eleventh session of the women's halaqah (row 1) and was not counted again to avoid duplication.

A total of 35 scheduled sessions resulted in approximately 1,856 session participations. This figure does not represent the number of people. The literacy corner and educational posters do not have attendance figures as they are ongoing and permanent features, whilst the digital tafsir outreach sessions were deliberately not counted separately as they were integrated into the halaqah sessions that had already been recorded.

The estimated number of individual beneficiaries was calculated by taking the highest attendance figures for each target group: 21 halaqah mothers, 65 halaqah children, 128 worshippers at the largest masjid event, and 237 pupils and teachers from SDN 105352, totalling 451, and then subtracting the estimated overlap between groups. Some of the children participating in the halaqah sessions were pupils at the same SDN 105352 school; some of the mothers from the halaqah sessions also attended the masjid event; and the competition participants were largely drawn from the children's halaqah sessions. Using a conservative estimate of overlap, the number of distinct individuals reached by the programme is in the range of 400 to 450 people.

Distinguishing between these two metrics is important not for administrative reasons, but because they answer different questions. Session participation measures the intensity of engagement and is useful for assessing the programme's appeal. The number of individual beneficiaries measures the breadth of reach and is useful for assessing coverage. Reporting one as the other—as is commonly done in community service reports—makes the achievements appear larger or smaller than they actually are.

The Effectiveness and Limitations of the ABCD Approach

Several indicators on the ground suggest that the ABCD approach is working as intended. Attendance has been stable and has tended to increase from session to session across the two halaqah programmes. Community members began taking the initiative to help prepare for activities without being asked, as noted on the 10th day. Proactive questions were raised during the tadarus sessions. The masjid committee expressed their willingness to continue the halaqah independently. These four developments are signs of a transfer of ownership of the programme, which Mathie and colleagues describe as the core of the shift from clients to community members.¹⁸

However, this approach also reveals its limitations. Firstly, ABCD does not provide guidance on how to address substantive differences in religious understanding; when differences in methodology arise, the team must rely on academic maturity and emotional intelligence, rather than on methodological procedures. Secondly, the thirteen-day duration is insufficient to fully reach the final stage; consequently, what can be achieved is a verbal commitment, not a fully operational system. Thirdly, an asset-based framework risks obscuring real needs if applied dogmatically; the low level of tajwid proficiency amongst adult participants remains a shortcoming that must be acknowledged as such, however optimistic the framework employed may be.

A comparison with the 2023 study in the same village provides further perspective. The PAR approach at that time yielded a sharp diagnosis and interventions focused on children.¹⁹ The ABCD approach in 2026 resulted in broader reach and more equitable relationships, but with less diagnostic depth within each target group. The two are not mutually exclusive options. What emerges from these two experiences is that PAR excels at problem formulation and ABCD excels at building ownership; thus, combining the two—as Dona and her team did in Bireuen²⁰—is likely to be more productive than choosing just one.

Handover and Prerequisites for Sustainability

The official closing ceremony took place on 5 March 2026 at the Amaliyah Masjid, attended by village officials and 128 residents. On the same day, the team received a letter of recognition signed by the village government, accompanied by the presentation of a plaque and a certificate of appreciation. Administratively, the programme has been completed.

In substantive terms, however, the real questions have only just begun. Of the four outputs designed to be sustainable—the mushaf, the literacy corner, the educational posters and the follow-up halaqah—the first three are physical in nature and will endure without any additional conditions. The fourth depends entirely on the availability of teachers. The masjid management's commitment to continuing the study circles is the strongest indicator of the success of the ABCD approach in this programme, but it remains a verbal commitment that has not yet been accompanied by the appointment of a person in charge, a fixed schedule, or a funding mechanism. The experience of the Ramadan KKNT in other locations shows a similar pattern: high enthusiasm during the

¹⁸ Mathie, Cameron, and Gibson, "Asset-Based and Citizen-Led Development: Using a Diffracted Power Lens to Analyze the Possibilities and Challenges."

¹⁹ Tumanggor, Raafi, and Hidayah, "Ramadan Da'wah Safari in Improving Motivation to Learn the Qur'an."

²⁰ Dona et al., "Implementing Asset-Based Community Development (ABCD) Approach in Enhancing Qur'anic Literacy Through Tahsin Learning at Gampong Meunasah, Bireuen, Aceh: A Community-Based Participatory Action Research."

mentoring period, followed by a decline after the team leaves, unless local cadres have been prepared from the outset.²¹

This shortcoming is a finding, not merely a weakness in implementation. It indicates that the preparation of local cadres should be a separate programme from the planning stage onwards, rather than a consequence expected to arise of its own accord at the end of the assignment. The Ramadan KKNT report in Toba Regency notes a similar issue, namely the gap between the children's enthusiasm and the lower-than-expected participation of adults,²² which confirms that sustainability is determined more by structure than by enthusiasm.

Conclusion

The STAI As-Sunnah Group 25 KKNT programme in Pasar Miring Village during Ramadan 1447 AH implemented the ABCD approach, with the Amaliyah Masjid as its core asset, resulting in fifteen programmes across 35 scheduled sessions. The programme's reach was recorded at approximately 1,856 session participations, involving between 400 and 450 individual beneficiaries; these two figures are reported separately as they measure different aspects and are not interchangeable.

Regarding the three issues identified, three conclusions can be drawn. The masjid-based implementation of the ABCD approach was successful in terms of relationships: consistent attendance, community initiatives in preparing activities, and proactive questions during the tadarus forums signalled a shift in ownership of the programme from the facilitators to the community. Learning outcomes were measurable in the indicators that were intensively addressed, namely the application of the rules for mim mati and qalqalah among participants in the women's halaqah, whilst improvements in the articulation of moving letters are progressing slowly and require a longer timeframe. Sustainability, on the other hand, remains unguaranteed: the three physical outputs will endure without additional conditions, but the continuation of the study circles still relies on verbal commitments without agreed-upon points of contact, schedules or funding.

Ramadan has proven to serve as a window of receptivity, rather than merely a marker on the academic calendar.²³ However, this advantage has another side that needs to be anticipated: the high level of receptiveness during Ramadan does not automatically persist afterwards, meaning that programmes that rely entirely on the momentum of that month are vulnerable to coming to an end when the month ends.

Four recommendations are put forward for similar programmes. Firstly, the preparation of local cadres should be established as a separate programme from the planning phase onwards, complete with the name of the person in charge and a post-programme schedule agreed upon before the programme concludes. Secondly, the duration should be extended to at least three weeks so that the final ABCD stage can be properly implemented, rather than merely promised. Thirdly, training in managing differences in religious views should be provided to students prior to their placement, given that the greatest challenges in the field are of a substantive and intellectual nature, rather than technical. Fourthly, the involvement of parents in children's programmes should be formalised from the outset, as children's retention of the material correlates with support at home.

The conclusion contains the findings and recommendations. The findings describe the answers to the hypotheses and/or the objectives of the community service project, or the results obtained. The findings do not simply repeat the results and discussion, but rather summarise the findings as expected in the objectives or hypotheses. The recommendations outline actions to be taken in

²¹ Bahrul Ulum et al., "Enhancing Islamic Educational Outcomes through Community-Based Research: A Ramadan Intervention Program at Pondok Tahfidz Az-Zikri," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 5, no. 1 (2025): 1–11, https://doi.org/10.51590/jpm_assunnah.v5i1.740.

²² Muhammad Nur Alim et al., "Improving Literacy of Fiqh Muamalah and Islamic Economics Through Community-Based Research Method," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 4, no. 2 (2024): 1–12, https://doi.org/10.51590/jpm_assunnah.v4i2.783.

²³ Shalihin and Sholihin, "Ramadan: The Month of Fasting for Muslim and Social Cohesion-Mapping the Unexplored Effect."

relation to future developments arising from the community service project.

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