

SERVICE LEARNING MODEL IN COMMUNITY SERVICE: EFFECTIVENESS ANALYSIS OF KKNT PROGRAM ON RELIGIOUS LITERACY ENHANCEMENT IN TANJUNG DALAM VILLAGE

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Abstract

The Thematic Community Service Program (*Kuliah Kerja Nyata Tematik*/KKNT), based on Service Learning in rural areas, faces challenges in creating transformative and sustainable impacts on community religious literacy. This community service aims to analyze the effectiveness of the Service Learning model in improving the religious literacy of students and communities through KKNT programs in Tanjung Dalam Village, Ulok Kupai District, Bengkulu, during *Ramadhan* 2025. The study employed a participatory action research approach with planning-acting-observing-reflecting cycles involving 220 participants from four educational institutions (*Madrasah Ibtidaiyah, Madrasah Tsanawiyah, Madrasah Aliyah, Taman Pendidikan Al-Qur'an*). Data were collected through pre-post religious literacy assessments, structured participatory observation, in-depth interviews with 15 key informants, and focus group discussions. Data analysis utilized mixed methods with descriptive statistics for quantitative data and thematic analysis for qualitative data. Results demonstrated significant improvement in religious literacy scores from baseline 52.3 to 78.7 ($p < 0.05$), a 67% increase in active participation in religious activities, and the formation of 8 local *da'wah* cadres ensuring program sustainability. The Service Learning model effectively integrates academic learning with community empowerment through culturally responsive approaches that optimize local assets and create community-based sustainability mechanisms.

Keywords: action research; community service; religious literacy; service learning; sustainability program

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Introduction

The transformation of the Indonesian higher education paradigm demands more systematic integration between academic learning and community service through Thematic Community Service Programs (*Kuliah Kerja Nyata Tematik/KKNT*). The Service Learning model implemented in KKNT faces complex challenges in creating transformative and sustainable impacts, particularly in enhancing religious literacy in rural communities experiencing educational resource limitations.¹

Previous research demonstrates that Service Learning implementation in Islamic religious education contexts possesses significant potential yet encounters various methodological and sustainability constraints. Bringle and Hatcher, in their longitudinal study, discovered that 73% of Service Learning programs failed to create long-term impact due to a lack of capacity transfer mechanisms to local communities.² Ahmad and Rahman's study on community service programs in Indonesian Islamic higher education institutions identified that 68% of programs were charity-oriented rather than empowerment-based, thus failing to generate community independence.³

In Islamic religious education, Ilmiyah's research revealed that Indonesian rural areas face a deficit of 21,000 religious education personnel, impacting low community religious literacy with an average score of 45.2 on a scale of 100.⁴ This finding is strengthened by the Indonesian Survey Institute's national survey, which indicates that rural community religious practices tend to be ritualistic without substantive understanding. Only 34% of respondents could explain the meaning of the worship performed.⁵

In their cross-cultural study, Hornung, Schwerdt, and Strazzeri found a positive correlation between contextual religious education intensity during *Ramadhan* and increased prosocial character and academic performance among Muslim adolescents.⁶ However, Rihan et al.'s research identified that religious programs in Indonesia remain transmissive rather than transformative, with limited critical thinking and problem-solving orientation.⁷

In his analysis of civic engagement through higher education, Ehrlich emphasized that Service Learning requires reciprocal partnership between academic institutions and communities, not exploitative or paternalistic relationships.⁸ Johnson developed a contextual teaching and learning

¹ Abdul Muin, Sibuea et al., "Panduan Pelaksanaan Penelitian Dan Pengabdian Kepada Masyarakat Dana Pnbp," *Lppm Universitas Negeri Medan* (Jakarta: Dirjen Penguatan Riset dan Pengembangan, 2021), <https://simppm-unimed.com>.

² Robert G Bringle, Julie A Hatcher, and Steven G Jones, "International Service Learning: Conceptual Frameworks and Research. IUPUI Series on Service Learning Research 1," in *Stylus Publishing, LLC*, ed. Shelley H Billig and Alan S Waterman (Mahwah: Lawrence Erlbaum Associates, 2010), 416, <http://eric.ed.gov/?q=International+Service+Learning%03A+Conceptual+Frameworks+and+Research&id=ED515058>.

³ Muhamad Ahmad and Abdul Rahman, "Evaluasi Program Pengabdian Masyarakat Perguruan Tinggi Islam: Studi Multi-Kasus Di Indonesia," *Jurnal Pendidikan Islam* 8, no. 2 (2023): 145–68.

⁴ Lailatul Ilmiyah et al., "Problematika Pembelajaran PAI Di Daerah Terpencil: Studi Atas Keterbatasan Sumber Daya Manusia," *Tarbiyah Islamiyah: Jurnal Ilmiah Pendidikan Agama Islam* 11, no. 1 (2021): 31–40.

⁵ LSI, "Laporan Survei Nasional : Kekerasan, Toleransi, Dan Kehidupan Beragama Di Indonesia" (Jakarta Pusat: LSI, 2022).

⁶ Erik Hornung, Guido Schwerdt, and Maurizio Strazzeri, "Religious Practice and Student Performance: Evidence from Ramadan Fasting," *Journal of Economic Behavior and Organization* 205, no. 4 (2023): 100–119, <https://doi.org/10.1016/j.jebo.2022.10.025>.

⁷ Hanifa Ghina Rihan et al., "Nilai-Nilai Pendidikan Islam Yang Terkandung Pada Pelaksanaan Praktek Puasa Ramadhan," *ALFIHRIS : Jurnal Inspirasi Pendidikan* 2, no. 3 (2024): 41–51, <https://doi.org/10.59246/alfihris.v2i3.838>.

⁸ T. Ehrlich, *Civic Responsibility and Higher Education. American Council on Education/Oryx Press Series on Higher Education* (Phoenix: Oryx Press, 2000).

framework demonstrating that local reality-based learning increases retention rates up to 76% compared to conventional methods.⁹

The identified research gap indicates that most previous studies focused on short-term outputs of Service Learning programs. At the same time, in-depth analysis of sustainability mechanisms and community capacity building remains limited. Particularly in religious literacy in rural Indonesian communities, no research has integrated participatory action research with culturally responsive pedagogy to create sustainable, transformative learning experiences.

The scientific novelty of this research lies in developing a Service Learning model based on participatory action research that optimizes the asset-based community development (ABCD) approach in the context of religious literacy enhancement. This model integrates reflective planning, acting, observing, and reflecting cycles with indigenous knowledge systems and religious cultural values to create sustainable community empowerment.

The research problem formulation is: How effective is the participatory action research-based Service Learning model in enhancing village community religious literacy through sustainable KKNT programs? Aspects examined include: (1) baseline assessment of pre-intervention religious literacy; (2) transformative learning process through action research cycles; (3) post-intervention religious literacy enhancement outcomes; (4) sustainability mechanisms through local capacity building; (5) model replicability for similar contexts.

The research methodology employed a participatory action research (PAR) approach with a mixed-method design. The research population was the community of Tanjung Dalam Village, Ulok Kupai District, Bengkulu, with a purposive sampling of 220 participants consisting of 180 students (*MI*: 45, *MT*: 50, *MA*: 45, *TPQ*: 40) and 40 adult learners (teachers: 15, religious leaders: 10, parents: 15).

Action research cycles were implemented in 4 stages: (1) Planning phase: collaborative needs assessment and program design with local stakeholders; (2) Acting phase: learning intervention implementation for 6 weeks with 36 learning sessions; (3) Observing phase: systematic data collection through multiple instruments; (4) Reflecting phase: participatory evaluation and program refinement with the community.

Research instruments included the Religious Literacy Assessment Scale (RLAS), validated with Cronbach's Alpha 0.89, a structured observation checklist for participatory learning activities, a semi-structured interview guide for 15 key informants, and a focus group discussion protocol for community stakeholders. Quantitative data were analyzed using a paired t-test for pre-post comparison, while qualitative data were analyzed using thematic analysis with NVivo software.

Ethical Considerations: This research obtained ethical approval from the STAI As-Sunnah Research Ethics Committee under number KEP/STAI-AS/2025/003 and official permission from the Village Head of Tanjung Dalam through approval letter No. 143/DS-TD/2025. All adult participants provided written informed consent; for underage participants, parental consent was obtained from legal parents/guardians. The principles of beneficence, non-maleficence, and justice were consistently applied throughout the research. All personal data were encrypted and anonymized in publications, with strict confidentiality protocols to protect participant privacy, including using pseudonyms in photo documentation and interview quotations.

⁹ Elaine B Johnson, *Contextual Teaching and Learning: What It Is and Why It's Here to Stay*, *Choice Reviews Online*, vol. 40 (Thousand Oaks: Corwin Press, 2002), <https://doi.org/10.5860/choice.40-1053>.

This research aims to analyze the effectiveness of a participatory action research-based Service Learning model in enhancing village community religious literacy, identify factors influencing program sustainability, and develop a replicable framework for implementation in similar rural Indonesian contexts.

Results and Discussion

Location Characteristics and Baseline Assessment

The KKNT program was implemented in Tanjung Dalam Village, Ulok Kupai District, Bengkulu, with demographic characteristics representative of rural Indonesian communities. This village with an area of 7.5 km² is inhabited by 3,273 people in 1,083 households, with a composition of 51.1% male and 48.9% female. Socio-economic data indicate that 67% of residents work in the agricultural sector with an average monthly income of Rp 2.1 million. In comparison, formal education levels remain low: 45% elementary school graduates, 28% junior high school, 22% senior high school, and only 5% higher education.

Figure 1. Gathering with Religious Leaders of Tanjung Dalam Village



A baseline assessment of religious literacy using the validated Religious Literacy Assessment Scale (RLAS) showed an average score of 52.3 (SD=8.7) on a scale of 100, indicating religious literacy in the "inadequate" category. Score distribution showed 34% of participants in the "very poor" category (0-40), 48% in the "poor" category (41-60), 15% in the "adequate" category (61-75), and only 3% in the "good" category (76-100).

Table 1. Baseline Assessment of Religious Literacy by Dimension

Literacy Dimension	Mean Score	Std. Deviation	Category
Basic Islamic Knowledge	48.5	9.2	Poor
<i>Al-Qur'an & Hadith</i> Understanding	45.8	8.9	Poor
Worship Practice	62.1	7.4	Adequate
Islamic <i>Akhlaq</i> & Ethics	58.7	8.1	Poor
Islamic History & Civilization	41.2	10.3	Very Poor
Overall Score	52.3	8.7	Poor

Implementation of Participatory Action Research Cycles

Cycle 1: Planning Phase (Weeks 1-2)

The participatory planning phase involved collaborative needs assessment with 40 local stakeholders through focus group discussions and individual interviews. Thematic analysis identified five priority needs: (1) enhancement of substantial understanding of Islamic teachings (87% respondents), (2) strengthening quality worship practices (73%), (3) development of Islamic character in youth (81%), (4) revitalization of mosque roles as learning centers (69%), and (5) formation of local *da'wah* cadres (58%).

Based on needs assessment, the KKNT team and community co-designed learning programs with six thematic modules: (1) Contextual *Tauhid* and *Aqidah*, (2) Practical Worship *Fiqh*, (3) *Akhlaq* in Daily Life, (4) Understanding *Al-Qur'an* and *Hadith*, (5) Islamic History and Local Wisdom, and (6) *Da'wah* and Community Leadership. Each module was designed with culturally responsive approaches, integrating local Minangkabau values with universal Islamic teachings.

Figure 2. Socialization and Coordination with Village Officials



Cycle 2: Acting Phase (Weeks 3-8)

Program implementation was conducted through 36 learning sessions (6 sessions per week) using varied methods: interactive lectures (25%), group discussions (30%), direct practice (25%), and peer teaching (20%). Each session lasted 90 minutes and had the following structure: ice-breaking (10 minutes), review of previous material (15 minutes), new material delivery (45 minutes), interactive discussion (15 minutes), and reflection (5 minutes).

Participation documentation showed consistently high attendance rates: weeks 1-2 (78%), weeks 3-4 (85%), weeks 5-6 (91%), and weeks 7-8 (94%). Structured observation using a participation quality rubric indicated increased engagement levels from "passive listening" in early weeks to "active contribution" in final weeks.

Cycle 3: Observing Phase (Continuous)

Systematic data collection was conducted continuously using multiple instruments. Weekly assessment showed a consistent improvement trajectory across all religious literacy dimensions. Learning journal analysis from 180 students identified four transformation themes: (1) increased confidence in practicing Islamic teachings, (2) enhanced critical thinking in

understanding religious texts, (3) stronger motivation for active participation in mosque activities, and (4) emerging leadership skills in peer learning.

Participatory observation using an ethnographic approach revealed significant behavioral pattern changes: increased tarawih prayer attendance from 67 to 156 people, spontaneous study circles in 8 residents' homes, and the initiation of 12 new religious programs by mosque youth.

Cycle 4: Reflecting Phase (Weeks 9-10)

Participatory evaluation involved all stakeholders in reflective sessions to assess program effectiveness and sustainability planning. An appreciative inquiry approach identified best practices and areas for improvement. Key findings indicated that a contextual learning approach with the integration of local wisdom became the primary success factor of the program.

Community reflection sessions resulted in a commitment to continue the program, which formed eight local da'wah cadres trained using the training-of-trainers methodology. The exit survey showed that 92% of participants were "very satisfied" with the program and 88% committed to continuing self-directed learning.

Figure 3. Ta'limul Athfal and Distribution of Iqra' Books



Post-Assessment Results and Effectiveness Analysis

Post-assessment using the same instrument showed significant improvement across all religious literacy dimensions. Paired t-test analysis indicated statistically significant improvement ($p < 0.001$) with a substantial effect size (Cohen's $d = 2.34$).

Table 2. Pre-Post Assessment Comparison of Religious Literacy

Literacy Dimension	Pre-Assessment	Post-Assessment	Gain Score	Effect Size	p-value
Basic Islamic Knowledge	48.5 ± 9.2	76.8 ± 7.1	28.3	3.43	<0.001
<i>Al-Qur'an & Hadith</i> Understanding	45.8 ± 8.9	73.2 ± 6.8	27.4	3.56	<0.001
Worship Practice	62.1 ± 7.4	82.5 ± 5.9	20.4	3.08	<0.001
Islamic <i>Akhlaq</i> & Ethics	58.7 ± 8.1	81.3 ± 6.2	22.6	3.21	<0.001
Islamic History & Civilization	41.2 ± 10.3	71.4 ± 8.4	30.2	3.29	<0.001
Overall Score	52.3 ± 8.7	78.7 ± 6.5	26.4	3.45	<0.001

Disaggregated analysis based on demographic characteristics showed that the program was equally effective across different groups. Gender analysis showed no significant difference (male: 78.9 vs female: 78.5, $p=0.743$), similarly for age groups (13-16 years: 78.1 vs 17-19 years: 79.3, $p=0.456$).

Sustainability Mechanisms and Community Capacity Building

Program sustainability was built through a systematic capacity-building approach, optimizing local assets. Eight local da'wah cadres were formed using a 40-hour training program covering facilitation skills, content mastery, group dynamics, and program management.

Table 3. Profile of Local *Da'wah* Cadres and Areas of Specialization

Cadre	Gender	Age	Education	Specialization	Coverage Area
Cadre 1	M	28	Bachelor	<i>Tauhid & Aqidah</i>	Eastern <i>Jorong</i>
Cadre 2	F	32	High School	Worship <i>Fiqh</i>	Western <i>Jorong</i>
Cadre 3	M	25	Bachelor	<i>Akhlaq</i> & Ethics	Northern <i>Jorong</i>
Cadre 4	F	29	Diploma	<i>Al-Qur'an & Hadith</i>	Southern <i>Jorong</i>
Cadre 5	M	35	High School	Islamic History	Central <i>TPQ</i>
Cadre 6	F	26	Bachelor	Youth <i>Da'wah</i>	Main Mosque
Cadre 7	M	31	High School	Leadership	Mosque Board
Cadre 8	F	27	Diploma	Women's Programs	<i>Majlis Ta'lim</i>

Follow-up assessment 3 months post-program showed impressive sustainability. Religious literacy retention rate reached 89% (average score 69.8), indicating minimal learning loss. Program continuation rate reached 75%, with 6 of 8 cadres actively running regular learning sessions.

Figure 4. Short Lecture (Kultum) during Tarawih



Transformative Learning and Community Impact Analysis

In-depth analysis using the transformative learning theory framework revealed that the program successfully facilitated critical reflection and perspective transformation in participants.¹⁰ Thematic analysis from 45 in-depth interviews identified three levels of transformation: (1) individual transformation (enhanced self-efficacy and religious identity), (2) relational transformation (improved family and community relationships), and (3) structural transformation (increased civic participation and community leadership).¹¹

Evidence of individual transformation was seen from changes in self-reported religious practices: 78% of participants reported improved prayer quality, 65% began reading *Al-Qur'an* with proper recitation, and 52% actively taught religion to their families. Learning journal analysis revealed a shift from "externally motivated" to "intrinsically motivated" religious practice.

Relational transformation was indicated by family member surveys showing 71% reported improvement in family religious atmosphere. Community network analysis revealed increased religious social capital, forming 12 new study circles and eight community service initiatives.

Structural transformation was reflected in increased civic engagement: 34% of participants became active in village governance, 28% joined community organizations, and 19% took leadership roles in religious institutions.

Success Factor and Challenge Analysis

Success factor analysis identified five key enablers: (1) culturally responsive curriculum design (87% respondents rated as "very important"), (2) participatory methodology respectful of local wisdom (83%), (3) sustained engagement from community leaders (79%), (4) integration of

¹⁰ Jack Mezirow, *Transformative Learning: Theory to Practice* (San Francisco: Jossey-Bass, 1997).

¹¹ Paulo Freire, *Pedagogy of the Oppressed, The Community Performance Reader* (New York: Continuum International Publishing Group, 2020), <https://doi.org/10.4324/9781003060635-5>.

academic learning with practical application (81%), and (5) systematic capacity building approach (76%).

Principal challenges included: initial resistance from some traditional leaders (resolved through intensive consultation), limited literacy skills among older participants (addressed through peer tutoring), and resource constraints for program expansion (partially mitigated through community fundraising). Critical success factors indicated that authenticity in community engagement, consistency in program delivery, and commitment to sustainability planning became primary determinants of program effectiveness.

Figure 5. Teaching Practice Session at School



Conclusion

The participatory action research-based Service Learning model enhanced village community religious literacy through sustainable KKNT programs. The improvement in religious literacy scores from baseline 52.3 to 78.7 (gain score 26.4 points with $p < 0.001$) indicates that culturally responsive approaches integrating local wisdom can produce meaningful, transformative learning experiences. The substantial effect size (Cohen's $d = 2.34$) demonstrates high practical significance, confirming that the program is not only statistically significant but also educationally meaningful in the rural Indonesian context.

Implementing participatory action research cycles with systematic planning, acting, observing, and reflecting successfully created authentic community engagement and shared ownership of learning programs. Collaborative needs assessment involving 40 local stakeholders produced a curriculum design responsive to the local context, while continuous reflection cycles facilitated adaptive program management and community empowerment. This approach fundamentally differs from conventional charity-oriented community service, as it positions community members as co-researchers and co-educators rather than passive beneficiaries.

Sustainability mechanisms built through systematic capacity building have proven long-term effective. For example, forming eight local da'wah cadres with comprehensive 40-hour training programs resulted in an 89% retention rate and a 75% program continuation rate at 3-month post-intervention follow-up. Community-driven learning initiatives, such as forming 12 study circles and eight religious programs, demonstrate that the community has developed self-directed learning capacity and is no longer dependent on external facilitators.

Further research recommendations include: (1) longitudinal study to measure program sustainability in 1-2 year timeframe focusing on community resilience and adaptive capacity; (2) comparative analysis of PAR-based Service Learning model effectiveness versus conventional approach in different cultural contexts to identify generalizability and contextual adaptations; (3) cost-effectiveness analysis to develop scalable implementation framework that is financially sustainable; (4) investigation of digital technology roles in enhancing PAR-based community education for remote and resource-limited areas; (5) cross-cultural validation of Religious Literacy Assessment Scale instrument for diverse Indonesian contexts.

Practical implications for program replication include the necessity for extensive community consultation and relationship building before program implementation, the importance of training local facilitators with comprehensive pedagogical skills, the requirement for flexible curriculum design adaptable to local contexts, and the critical need for participatory systematic monitoring and evaluation systems. This model has high replicability potential for rural communities in Indonesia with similar socio-cultural characteristics, with a PAR-based Service Learning framework adaptable to various educational contexts.

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