

## REVITALIZING THE FUNCTION OF MOSQUES AS CENTERS FOR ISLAMIC EDUCATION: IMPLEMENTATION OF KKNT IN BANGUN SARI VILLAGE, TANJUNG MORAWA

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### Abstract

Bangun Sari Village faces challenges in Islamic education, including youth promiscuity, low interest in religious gatherings, weak Qur'anic reading skills, and minimal parental attention to children's religious education. This study aims to revitalize the mosque's function as a center for Islamic education through KKNT, using Asset-Based Community Development (ABCD) and Service Learning approaches. Service partners include community leaders, mosque administrators, BKM Istiqomah, ustadz, TPQ teachers, and residents of Bangun Sari Village Dusun XI. Data collection methods employed interviews, field observations, and Focus Group Discussions (FGD) with triangulation analysis. The program ran for two weeks (March 3-17, 2025) and encompassed youth coaching, Qur'anic tahsin guidance, Islamic studies, hijab awareness campaigns, and strategies to increase parental attention to TPQ. Results demonstrate significant improvements: youth participation in Islamic studies (80%), Qur'anic reading skills (70%), hijab awareness (60%), and parental attention to TPQ (50%). Participatory evaluation indicates program sustainability through local asset empowerment with community commitment to continue all activities post-KKNT.

*Keywords:* Mosque Revitalization, ABCD, Islamic Education, Community Service Learning

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## Introduction

Kuliah Kerja Nyata Tematik (KKNT) is a form of student service to the community. It constitutes one of the components of the Tri Dharma Perguruan Tinggi (Three Pillars of Higher Education). Through KKNT, students are expected to mature in their respective disciplines. KKNT activities seek to realize more effective education—education that is directly experienced by students, with the consequence of teaching it directly to the community. Thus, students are not merely acquiring knowledge; they are also required to apply and teach it directly in the community.<sup>1</sup>

Bangun Sari Village is one of twenty-six villages located in Tanjung Morawa District, Deli Serdang Regency, North Sumatra. It comprises seventeen hamlets and is characterized by ethnic, cultural, and religious diversity in community life. This village was selected as one of the locations for KKNT activities in 2025, specifically in Dusun XI.

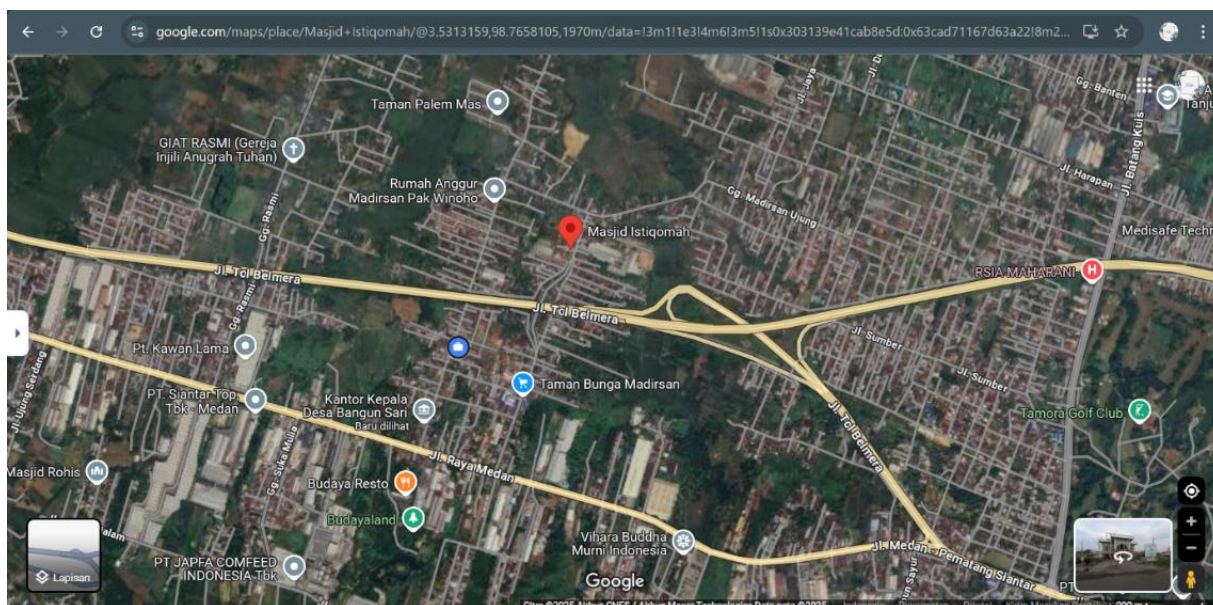


Figure 1. Map of Bangun Sari Village, Tanjung Morawa District, Deli Serdang Regency.

KKNT activities in Bangun Sari Village are not unprecedented. In previous years, similar activities were conducted by students from other higher education institutions, such as the KKNT, which was organized by students from Universitas Muhammadiyah Sumatera Utara (UMSU). Their activities focused on increasing social awareness and developing MSMEs (Micro, Small, and Medium Enterprises) through education and social initiatives, targeting residents in general.

Unlike the activities of other organizations, the KKNT conducted by STAI As-Sunnah students focuses more on enhancing religious values within the Muslim community in the village. This is particularly relevant, given that the implementation coincided with Ramadan 1446 H, during which Muslim communities in most regions demonstrate enthusiasm for worship of Allah in this blessed month.

Given its diversity, this village faces various challenges related to religious and moral issues among the youth. One concerning issue is the increase in promiscuity among adolescents, which can negatively impact their character and future. Additionally, the interest of young people in attending

<sup>1</sup> A I Ridwanullah and D Herdiana, "Optimalisasi Pemberdayaan Masyarakat Berbasis Masjid," *Ilmu Dakwah: Academic Journal for Homiletic Studies* 12, no. 1 (2018): 82–98, <https://doi.org/10.15575/idajhs.v12i1.2396>.

Islamic religious gatherings (majelis ilmu syar'i) remains very low, resulting in a shallow understanding of Islamic teachings.

Furthermore, initial observations indicated that many young people are unable to read the Qur'an correctly, particularly with respect to makhraj (pronunciation) and tajwid (recitation rules). This condition reflects a lack of attention to religious education from an early age, even though the ability to read the Qur'an is a crucial foundation for understanding Islamic teachings. This issue is compounded by low awareness among young women regarding covering their aurat in accordance with Islamic guidance. Based on interviews with community leaders, only a small portion of young women consistently wear hijab when leaving home, while the majority remain influenced by a culture of dress that does not comply with shari'ah.

Similar issues occur among the Muslim community in general, where awareness of the importance of attending Islamic religious gatherings as a means of expanding Islamic knowledge remains minimal. Moreover, parental attention to their children's Qur'an recitation activities at Taman Pendidikan Al-Qur'an (TPA) is still low. The lack of parental support affects children's enthusiasm and development in learning the Qur'an. This conclusion was also drawn from forum discussions conducted by KKNT members following interviews with several local community leaders.

All these issues underscore the need for more intensive religious instruction and guidance to enable the community, particularly the younger generation, to better understand and practice Islamic teachings in daily life. According to the theory of social change from an Islamic perspective, effective coaching must begin with the individual, then the family, and ultimately society as a whole (at-taghyir min ad-dakhil). In this context, the mosque becomes a strategic institution that can catalyze social change by providing space for education, discussion, and character-building oriented toward Islamic values.

Various studies demonstrate the importance of revitalizing the mosque's function in community empowerment. Research conducted by Abdurrahman reveals that mosques function not only as places of worship but also as centers for education and character building for the younger generation. Al-Kautsari's research shows that the Asset-Based Community Development (ABCD) approach is effective in empowering communities by utilizing existing local potential rather than introducing external resources.<sup>2</sup> Meanwhile, Kustiawati emphasizes that Service Learning in KKNT can enhance students' competencies and have a positive impact on the community.<sup>3</sup> In the context of youth coaching, research by Ridwanullah & Herdiana demonstrates that mosque-based programs that involve active community participation are more effective in shaping Islamic character than top-down programs.<sup>4</sup>

Although various studies have examined the roles of mosques and the ABCD method separately, there remains a gap in the literature on integrating these two approaches in the context of KKNT, particularly for Islamic education in areas with high diversity, such as Bangun Sari Village. Previous research has tended to focus on the economic or social aspects of community empowerment. Still, it has not examined in depth how the ABCD approach can be integrated with Service Learning to address specific religious issues, such as youth promiscuity, Qur'anic reading ability, and awareness

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<sup>2</sup> M M Al-Kautsari, "Asset-Based Community Development: Strategi Pengembangan Masyarakat," *Empower: Jurnal Pengembangan Masyarakat Islam* 4, no. 2 (2019): 259–74, <https://doi.org/10.24235/empower.v4i2.4572>.

<sup>3</sup> Kustiawati, "Penerapan Service Learning Oleh Mahasiswa KKN Dalam Program Pendidikan Di Desa Situsari," *Fajar: Media Komunikasi Dan Informasi Pengabdian Kepada Masyarakat*, 2024.

<sup>4</sup> A Suryanto and A Saepulloh, "Optimalisasi Fungsi Dan Potensi Masjid; Model Pemberdayaan Ekonomi Masyarakat Berbasis Masjid Di Kota Tasikmalaya," *Iqtisboduna: Jurnal Ekonomi Islam* 8, no. 2 (2016): 1–27.

of covering aurat. Therefore, this research seeks to fill this void by implementing ABCD and Service Learning approaches in an integrated manner in revitalizing the mosque's function as a center for Islamic education.

In the Qur'an, Allah Subhanahu wa Ta'ala says:

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ

"Indeed, the mosques of Allah are only maintained by those who believe in Allah and the Last Day, establish prayer, give zakah, and fear none but Allah. It is expected that they will be among the guided." (QS. At-Taubah: 18)

In the hadith of the Prophet, Rasulullah Shallallahu 'alaihi wa sallam said:

وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ، يَتْلُونَ كِتَابَ اللَّهِ، وَيَتَدَارَسُونَهُ بَيْنَهُمْ، إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَعَشِيَّتْهُمْ الرَّحْمَةُ وَحَقَّتْهُمْ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ

"Whenever a group of people gather in one of the houses of Allah, reciting the Book of Allah and studying it among themselves, tranquility descends upon them, mercy envelops them, angels surround them, and Allah mentions them among those with Him."

Mosques play a vital role in the development of an advanced Islamic civilization. History records that during the time of Rasulullah Shallallahu 'Alaihi wa Sallam, mosques were not only used for worship but also served as centers for education, politics, economics, social activities, culture, scientific discussions, and venues for strategizing in building a civilized society. Therefore, in implementing this KKNT, students endeavor to revive the mosque's role as a center for Islamic activities that can benefit all levels of society.

This KKNT activity aims to build youth awareness of the importance of maintaining social interactions in accordance with Islamic values, thereby helping them avoid negative influences associated with promiscuity. Additionally, this activity encourages young people and the general public to attend Islamic religious gatherings more frequently to enhance their Islamic understanding.

Furthermore, this program is designed to assist young people in improving their ability to read the Qur'an correctly and to instill in young women an awareness of the importance of covering aurat in accordance with Islamic shari'ah guidance. No less important, this KKNT also aims to increase parental attention to their children's Qur'an recitation activities at TPA, so that religious education can proceed more optimally. Thus, it is hoped that mosques can become active and beneficial centers for Islamic education for all levels of society.

This research represents a novel integration of two approaches—ABCD and Service Learning—in the context of mosque revitalization to address specific religious issues in Bangun Sari Village. Unlike previous research that tends to focus on a single method, this study demonstrates how synergy between local asset-based community development (ABCD) and service-based learning (Service Learning) can create a sustainable and participatory Islamic education program. The practical contribution of this research is to provide a KKNT implementation model that other

Islamic higher education institutions can adapt in conducting mosque-based community empowerment.<sup>5</sup>

This research employs an Asset-Based Community Development (ABCD) approach that focuses on empowering local assets rather than community deficiencies. The assets identified and empowered include: (1) Individual assets comprising key figures such as mosque imams, village heads, study group leaders, and TPQ teachers who have strong influence in the community; (2) Associational assets comprising BKM Istiqomah, women's study groups, mosque youth groups, and TPA committees; (3) Institutional assets comprising Masjid Al-Ikhlas with its facilities, TPQ An-Nur with 47 active students, and the local Madrasah Diniyah. Additionally, the Service Learning approach is employed, in which students serve as facilitators and companions. In contrast, local assets (community leaders, ustadz, BKM administrators) serve as the primary implementers of the program. This division of roles ensures program sustainability after KKNT concludes, as the program is managed directly by the community rather than depending on student presence.<sup>67</sup>

Data were collected through in-depth interviews with key community leaders, participatory field observations during the two-week implementation, and Focus Group Discussions (FGDs) conducted at the beginning of the program for problem identification and at the end for evaluation. At the end of the second week, questionnaires were distributed to participants to assess the program's success. Data analysis employed triangulation by combining data from interviews, observations, FGD, and questionnaires to enhance the validity of the findings. Qualitative data were analyzed thematically, while quantitative data from questionnaires were analyzed descriptively.

Program implementation was conducted in four stages: (1) Problem and local asset identification through surveys, interviews, and observations (days 1-2); (2) Participatory program planning with the community through FGD (days 3-4); (3) Implementation of youth coaching activities, Qur'anic tahsin guidance, Islamic studies, aurat education, and strategies to increase parental attention to TPA (days 5-12); (4) Evaluation and sustainability plan development with BKM administrators and community leaders (days 13-14).

This research obtained ethical approval from P3M (Center for Research and Community Service), STAI As-Sunnah, and official permission from the Bangun Sari Village Government before the implementation of KKNT and the collection of data in Dusun XI. All participants—including community leaders, mosque administrators, youth, women, and parents of TPA students—were provided with comprehensive explanations of the objectives, activity flow, benefits, and their right to participate or decline, without any consequences. Consent was obtained verbally from adult participants, and from participants under 18, permission was obtained from parents or guardians. Participant identities were kept confidential using initials or pseudonyms, and all research data were stored securely, accessible only to researchers, and will be deleted after the research and publication are complete. All activities were conducted with attention to Islamic values and local culture,

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<sup>5</sup> Abdurrahman, "Pendekatan ABCD (Asset-Based Community Development) Dalam Pengembangan Pendidikan Islam," *Jurnal Tinta* 6, no. 1 (2024): 185–96, <https://doi.org/10.35897/jurnaltinta.v6i1.1298>.

<sup>6</sup> Slamet Riyadi et al., "Action Based Community Development by STAI As-Sunnah: Rebuilding Islamic Piobang in The Modern Era," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 3, no. 2 (2023): 15–27, [https://doi.org/10.51590/jpm\\_assunnah.v3i2.503](https://doi.org/10.51590/jpm_assunnah.v3i2.503).

<sup>7</sup> Kustiawati, "Penerapan Service Learning Oleh Mahasiswa KKN Dalam Program Pendidikan Di Desa Sitisari."

without causing negative impacts on participants, and instead provided benefits through sustainable Islamic education programs.<sup>8</sup>

## Results and Discussion

The implementation of KKNT activities by STAI As-Sunnah students group 29 took place in Bangun Sari Village, Dusun XI, Deli Serdang Regency, North Sumatra, for two weeks (March 3-17, 2025), involving various community components. These activities were monitored by the STAI As-Sunnah KKNT organizing committee and supervised by the Field Supervisory Lecturer. The program was implemented using Masjid Al-Ikhlas Dusun XI as the primary activity center, involving administrators of Badan Kemakmuran Masjid (BKM) Istiqomah, community leaders, study groups, and the general public.



Figure 2. Interview process between the KKNT team and the Head of Bangun Sari Village.



Figure 3. Implementation of Islamic study sessions for adolescents in Bangun Sari Village.

### *Program Implementation and Results*

The first program implemented was an Islamic youth coaching initiative, delivered through Islamic studies and group discussions, that emphasized maintaining social interactions in accordance with Islamic values. This activity aimed to provide youth with an understanding of the negative impacts of promiscuity and how Islam teaches ethics in interaction. The studies were led by local ustadz, with student facilitation, reflecting the Asset-Based Community Development (ABCD) approach, in which students serve as facilitators. In contrast, local leaders serve as primary resource persons. Mentoring sessions involved religious leaders and students as companions in shaping Islamic character among youth.

The second program was Qur'anic reading guidance (tahsin), which became one of the core programs of this KKNT. Many young people in the village still experience difficulty in reading the Qur'an correctly. Therefore, Tahsin's classes focused on correcting makhraj and tajwid. This activity was conducted in stages, beginning with an introduction to hijaiyah letters for beginners and progressing to tartil Qur'an recitation for those with foundational knowledge. This Tahsin program was led by experienced TPQ An-Nur teachers, with students serving as facilitators and documenting participants' progress. This approach demonstrates program sustainability as local teachers will continue activities after students complete KKNT.

The third program was the organization of Islamic religious gatherings (majelis ilmu syar'i) open to all groups. These studies aimed to cultivate community habits of attending religious gatherings and

<sup>8</sup> Arditya Prayogi et al., "Training and Mentoring for Students of the TPQ Al-Qur'an Education Park, Bulu Village, Batang Regency in the Haflah Akhirussanah Performance," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 4, no. 2 (2024): 38-44.

to deepen understanding of Islamic teachings. Religious meetings were held three times a week at Masjid Al-Ikhlas, with themes relevant to community issues, including ethics in social interaction, the virtues of seeking knowledge, and the role of parents in children's education. This activity also served as a forum for residents to discuss and address issues they face in daily life. Community participation in religious gatherings increased significantly from the first to the second week, indicating that the program successfully established new habits in the community.

The fourth program focused on educating young women about the importance of covering the aurat. Many young women do not yet fully understand the obligation to cover aurat according to Islamic shari'ah. Therefore, education was delivered not only through theoretical instruction but also through emotional and motivational approaches to help young women feel more comfortable adopting Muslim dress. This education was delivered by the head of the Al-Hidayah women's study group, who is highly credible in the community, thereby making the message more readily accepted. Students played a role in providing visual materials and testimonies from young women who have consistently worn hijab. This peer-to-peer approach proved effective in changing perceptions and increasing young women's awareness about the importance of covering aurat.

The fifth program was designed to increase parental involvement in their children's religious education. One issue found in the village was the lack of parental attention to children's Qur'an recitation activities at TPA An-Nur. To address this, parents were educated on the importance of their involvement in accompanying and supporting children in learning the Qur'an. The KKNT team, together with TPQ administrators, held meetings with parents to explain their children's progress and provide practical strategies for accompanying Qur'anic learning at home. This program increased the frequency of parental presence during drop-off and pick-up at TPQ, which positively affected children's enthusiasm for learning.



Figure 4. Iftar gathering between the KKNT team and the residents of Bangun Sari Village.



Figure 5. Islamic study activities for women in Bangun Sari Village.

### *Quantitative Findings and Analysis*

Program evaluation was conducted at the end of the second week through field observations and the distribution of questionnaires to all program participants. The quantitative data obtained showed encouraging results (see Table 1 in the Appendix for complete attendance data). Evaluation results showed that 80% of youth participants reported a better understanding of the importance of maintaining social interactions in Islam. This achievement indicates that the group discussion and mentoring approach applied was effective in changing youth perceptions about Islamic social interaction. Subsequently, 50% of the mother participants reported being more active in attending study sessions and teaching Islamic values at home, demonstrating that the program succeeded not only in increasing awareness but also in encouraging concrete action at the family level. As many

as 70% of youth and mother participants reported a commitment to attending religious gatherings regularly, an indicator of program sustainability after KKNT concludes.

Regarding Qur'anic reading ability, 65% of participants in the tahsin group demonstrated improvement in makharijul huruf and tajwid, as evidenced by teacher observations and final tests. This achievement is significant given that the program lasted only two weeks, demonstrating that the applied Tahsin teaching method was effective. Meanwhile, 60% of TPA children successfully memorized several daily prayers they had not previously mastered, indicating increased learning motivation among children after parents became more involved in the learning process. Most encouragingly, 90% of young women reported beginning to dress according to shari'ah after participating in the aurat education program, and 90% of mothers reported greater awareness of the importance of teaching hijab and the Qur'an to their children from an early age. This high percentage indicates that education delivered by trusted local leaders is more effective than education delivered by external parties.

#### *Discussion: ABCD Framework in Practice*

The success of this KKNT program cannot be separated from the consistent application of the Asset-Based Community Development (ABCD) approach throughout implementation. As Abdurrahman explains, the ABCD approach, which focuses on local asset empowerment, proved more effective and sustainable than deficit-based approaches. In this research, the local assets successfully identified and empowered—such as mosque imams, BKM Istiqomah administrators, women's study groups, and TPQ teachers—became the primary drivers of the program. The finding that 90% of young women experienced behavioral change in dress after being educated by the study group leader (local leader) corroborates the findings of Ridwanullah and Herdiana that mosque-based programs involving active participation by community leaders are more effective in shaping Islamic character than top-down programs.

Institutional asset empowerment, particularly at Masjid Al-Ikhlas, the activity center, demonstrates the revitalization of the mosque's functions, as noted by Abdurrahman.<sup>9</sup> The mosque no longer functions solely as a place of worship but also serves as a center for education, discussion, and character development for the younger generation. The integration of individual assets (key figures), associational assets (BKM and study groups), and institutional assets (mosque and TPQ) creates a holistic, mutually reinforcing Islamic education ecosystem. This approach ensures that the program does not stop when students complete KKNT; it continues to operate because empowered local assets manage it.

#### *Discussion: Service Learning Impact*

From a Service Learning perspective, this KKNT program successfully achieved two objectives simultaneously: providing meaningful learning for students and providing a positive impact on the community. As Furco explains, Service Learning in KKNT can enhance students' competencies while providing concrete benefits to the community. In this study, students gained experiential knowledge of community empowerment dynamics, local asset identification, participatory program facilitation, and program impact evaluation. Reflections conducted by students, in collaboration with the Field Supervisory Lecturer, at the mid- and end of the program demonstrated increased student understanding of the complexity of community empowerment that cannot be obtained solely through classroom learning.<sup>10</sup>

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<sup>9</sup> Abdurrahman, "Pendekatan ABCD (Asset-Based Community Development) Dalam Pengembangan Pendidikan Islam."

<sup>10</sup> Edward Zlotkowski, *Service-Learning and the Preparation of Students for Personal Success and Civic Responsibility*, University of South Carolina (Columbia: National Resource Center for The First-Year Experience and Students in Transition, 2002).

The role of students as facilitators, rather than primary implementers, also reflects the empowerment principle at the core of Service Learning. Students do not "provide" solutions to the community; rather, they facilitate the community in finding and implementing its own solutions by leveraging the assets it already possesses. This aligns with the Islamic theory of social change (*at-taghyir min ad-dakhil*), which emphasizes that effective change must originate within the community rather than be imposed from outside. Thus, this program not only provides short-term benefits but also builds community capacity to sustain independent Islamic education.

#### *Discussion: Program Sustainability*

Program sustainability becomes an important indicator of ABCD-based KKNT success. An evaluation conducted with the community at the end of the program demonstrated strong commitment from BKM Istiqomah administrators, study groups, and community leaders to continue all activities initiated. The dedication of 70% of participants to attend religious gatherings regularly and the willingness of local ustadz to continue leading studies demonstrate that the program has built momentum that will continue post-KKNT. BKM administrators have compiled a weekly study schedule; TPQ teachers continue the Tahsin program; and the women's study group remains committed to providing education on aurat and child education.<sup>11</sup>

Concrete steps that have been compiled for program sustainability include: (1) Formation of a regular study schedule three times a week managed by BKM Istiqomah; (2) Appointment of coordinators for each program (youth coaching, tahsin, aurat education, and parental accompaniment) from among community leaders; (3) Ongoing coordination among BKM, study groups, and TPQ administrators to ensure synergy among programs; (4) Plans for periodic evaluation every three months to assess program progress and identify emerging challenges. This sustainability structure demonstrates that the program has truly become institutionalized in community life and no longer depends on the presence of KKNT students.



Figure 6. Graphic design training using the Canva application.



Figure 7. Distribution of copies of the Qur'an to the local community.

#### *Limitations of the Study*

Although this research demonstrates positive results, several limitations warrant acknowledgment. First, the KKNT duration of only two weeks limits the ability to measure long-term program impact. The percentage data obtained through questionnaires reflect participants' perceptions and commitment at the end of the program, but do not yet demonstrate whether these behavioral changes will persist in the long term. Second, this research was conducted in a single hamlet, with specific contextual conditions; therefore, generalizing the findings to other contexts should be done cautiously. Third, program sustainability evaluation has not yet been conducted because the research concluded simultaneously with the completion of KKNT. Follow-up research is needed

<sup>11</sup> Slamet Riyadi et al., "Building a Qurani Society: A Collaborative Community Base Research," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 2, no. 3 (2022): 39–49.

to assess whether the program continues and has a long-term impact after students are no longer involved.

## Conclusion

The implementation of KKNT by the STAI As-Sunnah students group 29 in Bangun Sari Village, Dusun XI, successfully achieved all established objectives through the integrated application of Asset-Based Community Development (ABCD) and Service Learning. The program successfully increased youth awareness about the importance of maintaining social interactions according to Islamic values (80%), increased community participation in Islamic religious gatherings (70%), improved the ability to read the Qur'an correctly (65%), increased young women's awareness to cover aurat (90%), and increased parental attention to their children's religious education at TPA (50%). This success demonstrates that revitalizing the mosque's function as a center for Islamic education can be achieved effectively by leveraging existing local assets rather than relying on external resources.

The main contribution of this research is to integrate the ABCD approach with Service Learning in the context of mosque-based Islamic education. This area has not been extensively explored in the literature. Empowering local assets—community leaders, BKM Istiqomah administrators, study groups, and TPQ teachers—as the main implementers of the program ensures program sustainability after KKNT concludes. This is evidenced by the commitment of 70% of participants to continue attending religious gatherings regularly and by the willingness of local leaders to continue all initiated programs. This KKNT implementation model can be adapted by other Islamic higher education institutions in conducting mosque-based community empowerment, taking into account the context and characteristics of local assets in each region.<sup>12</sup>

Although this research demonstrates positive results, several limitations need to be acknowledged, particularly the KKNT's duration of only two weeks, which has not yet enabled measurement of long-term program impact. Therefore, follow-up research is greatly needed to: (1) Conduct a longitudinal study to monitor program sustainability and community behavioral changes within 6-12 months after KKNT concludes; (2) Explore factors affecting the success of local asset empowerment in different contexts, such as in urban areas or in areas with lower levels of diversity; (3) Develop more comprehensive evaluation instruments to measure program impact not only from quantitative aspects (participation percentage) but also from qualitative aspects (depth of change in religious understanding and behavior). This follow-up research will deepen understanding of how ABCD and Service Learning approaches can effectively empower Muslim communities in Indonesia.<sup>13</sup>

The authors express gratitude to STAI As-Sunnah Deli Serdang, P3M (Center for Research and Community Service), STAI As-Sunnah, for ethical approval and administrative support, as well as to the Field Supervisory Lecturer and the KKNT organizing committee for guidance during the program. Appreciation is conveyed to the Bangun Sari Village Government for program implementation permission, the administrators of Badan Kemakmuran Masjid (BKM) Istiqomah, Masjid Al-Ikhlas Dusun XI, local ustadz, TPQ An-Nur teachers, women's study groups, and all community leaders who actively contributed to local asset identification, participatory planning, and program implementation. Special appreciation to the youth, young women, parents, and all

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<sup>12</sup> Hasan Hamzah Lubis, "Enhancing Islamic Educational Outcomes through Community-Based Research: Islamic Education Development in Minority Muslim Communities," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 5, no. 1 (2025): 35–45.

<sup>13</sup> Abdurrahman, "Pendekatan ABCD (Asset-Based Community Development) Dalam Pengembangan Pendidikan Islam."

residents of Bangun Sari Village Dusun XI who participated enthusiastically in Islamic education activities. May this program provide sustainable benefits for community empowerment and the revitalization of the mosque's function as a center for Islamic education.

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