

Cross-national Philanthropic Collaboration in The ‘Tebar Qurban 1447 H’ Program: Service-Learning And Asset-Based Empowerment in Partner Villages

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Abstract

At grassroots level, the Qurban ritual is often limited to a seasonal charitable activity that has yet to address the aspect of empowerment; consequently, a management model is required that can transform it into a means of strengthening the community. The Tebar Qurban 1447 H program is a community service initiative resulting from the collaboration of three cross-national institutions, namely STAI As-Sunnah Deli Serdang, the Arrisalah Humanitarian Care Foundation (Indonesia), and the Bayaan Association (Singapore). This article aims to analyse the implementation and impact of the program, which has been integrated into the Qafilah Dakwah activities. The implementation method combined the five-stage Asset -Based Community Development (ABCD) with a service-learning cycle, involving 15 groups of students deployed to 15 target villages in North Sumatra for approximately ten days (17–28 May 2026), culminating in the slaughter on 10 Zulhijah 1447 H (27 May 2026). The results showed the management and slaughter of 45 sacrificial animals, the meat of which was distributed to communities in the 15 villages, alongside 1,014 da’wah and educational activities benefiting 17,197 people, as well as 21 Friday sermons attended by 1,117 worshippers. This programme underscores that structured, cross-national philanthropic collaboration can transform the Qurbani ritual into an instrument of empowerment, whilst also serving as a means of instilling values and strengthening students’ soft skills—in line with the Tridharma of Higher Education.

Keywords: Islamic philanthropy; cross-border collaboration; Asset-Based Community Development (ABCD); qurban; service-learning

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Introduction

Every year, the Eid al-Adha celebrations give rise to one of the most widespread acts of Islamic philanthropy in Indonesia. Millions of Muslim families set aside a portion of their income to sacrifice animals, then distribute the meat to their fellow Muslims. More than just an annual ritual, the sacrifice holds great social potential: it brings together the affluent and the less fortunate, fosters solidarity, and nurtures a sense of community within society.¹ However, at the grassroots level, this potential is often not fully realised. The practice of kurban frequently ends with the distribution of meat, which is a fleeting affair—the meat is distributed, the organising committee disbands, and the following year the same pattern repeats itself—without leaving a lasting legacy of sustainable empowerment. It is this challenge that forms the backdrop to the programme discussed in this article.

Community service occupies the position of the third pillar of the Tridharma of Higher Education, on a par with education and research. For Islamic higher education institutions, the duty of community service is not merely an administrative obligation, but a field for the application of academic knowledge oriented towards the welfare of the Muslim community. As a higher education institution specialising in Islamic studies and the Arabic language, STAI As-Sunnah Deli Serdang regards community service as a bridge between the academic sphere and the religious realities of society.

One concrete manifestation of this dharma is the Tebar Qurban 1447 H Program, which has been integrated into the Qafilah Dakwah activities. This programme stems from a collaboration between three cross-national institutions: STAI As-Sunnah Deli Serdang as the academic organiser; the Arrisalah Humanitarian Care Foundation, a da'wah and social organisation overseeing the campus; and the Bayaan Association of Singapore as the philanthropic partner providing the sacrificial animals. Such collaboration illustrates the workings of cross-sectoral collaborative governance that links the academic world, socio-religious organisations, and international donors within a shared agenda of charitable endeavour.

A number of previous studies have examined the ritual of sacrifice from various perspectives. Some have analysed it as an economic driver for the Muslim community, for example, how the Eid al-Adha period boosts the income of livestock farmers.² Others have focused on aspects of implementation and compliance with Islamic law, including through community outreach activities such as educating the public on proper slaughtering procedures and the correct distribution of meat.³ As for the literature on fiqh and tafsir, it generally emphasises the ritual significance and virtues of this act of worship. Whilst these studies are valuable, the majority still frame the sacrifice as a standalone annual charitable event, with the emphasis on the distribution of meat, the correctness of the ritual, or the economic impact on livestock farmers.

¹ Choirul Mahfud, "Tafsir Sosial Kontekstual Ibadah Kurban Dalam Islam," *Humanika* 14, no. 1 (2014), <https://doi.org/10.21831/hum.v14i1.3331>.

² Rosnani Siregar and Muhammad Arsad Nasution, "Ibadah Kurban Sebagai Momentum Peningkatan Ekonomi Umat Islam: Analisis Pendapatan Peternak Hewan Kurban Pada Hari Raya Idul Adha," *Liwaul Dakwah: Jurnal Kajian Dakwah Dan Masyarakat Islam* 14, no. 1 (2024): 1–13, <https://doi.org/10.47766/liwauldakwah.v14i1.3092>.

³ Muhammad Tho'in, "Sosialisasi Penjualan Dan Pembagian Hewan Kurban Sesuai Syariat Islam," *Budimas: Jurnal Pengabdian Masyarakat* 4, no. 2 (2022): 353–58, <https://doi.org/10.29040/budimas.v4i2.6132>.

Something that has not yet been extensively studied is the management of qurban as part of a structured and sustainable empowerment ecosystem—where qurban is not merely distributed, but serves as a hub that mobilises village assets, is managed through cross-national institutional collaboration, and simultaneously provides a learning space for students through a service-learning approach. Most previous studies have also failed to position students as agents of community service who simultaneously learn from the process. It is this gap that this article aims to address through a discussion of the Tebar Qurban Program 1447 H.

The ritual of qurban essentially encompasses two dimensions simultaneously: a vertical dimension as an act of obedience to Allah and a horizontal dimension as a means of social solidarity. The Qur'an emphasises that what reaches Allah is not the flesh or blood of the sacrificial animal, but rather piety (QS al-Hajj: 37). This assertion positions the sacrifice as a form of worship rich in ethical and social significance, meaning that its implementation requires a system of management that ensures the meat truly reaches those who are entitled to it.⁴

A problem that frequently arises in the practice of qurban at grassroots level is the tendency for it to remain confined to a short-term charitable model. Meat is distributed, and then the program ends without leaving a legacy of empowerment. The literature on community development distinguishes between two service paradigms: the charity paradigm, which positions the community as passive recipients, and the social change paradigm, which positions the community as active agents.⁵ The challenge lies in designing a qurban program that goes beyond the mere distribution of meat to strengthen the community's assets and capacities.

At the same time, the deployment of students to partner villages opens up opportunities for service-learning. This approach combines service to the community with the achievement of learning objectives through structured reflection, so that benefits flow reciprocally to both the service recipients and the students as learners.⁶ Thus, this program has the potential to serve as a space for the internalisation of Islamic values whilst simultaneously strengthening students' social competencies.

Based on this background, this article aims to: (1) describe a model of cross-national philanthropic collaboration in the implementation of the Tebar Qurban Programme 1447 H; (2) analyse the program's implementation through the frameworks of service-learning and asset-based community development; and (3) map the program's impact on both the target village communities and the student implementers. The novelty of this study lies in framing qurban not as a single charitable event, but as a node within an ecosystem of da'wah, education and social work that is managed institutionally and sustainably.

IMPLEMENTATION METHOD

This initiative employs the Asset-Based Community Development (ABCD) approach, integrated with the service-learning cycle. Unlike needs-based approaches, which start with a list of

⁴ Raka Noviandri et al., "Qurban Sebagai Sarana Penguatan Nilai-Nilai Kebersamaan Dalam Masyarakat," *Akhlak: Jurnal Pendidikan Agama Islam Dan Filsafat* 2, no. 1 (2024): 98–109, <https://doi.org/10.61132/akhlak.v2i1.284>.

⁵ Keith Morton, "The Irony of Service: Charity, Project and Social Change in Service-Learning," *Michigan Journal of Community Service Learning* 2, no. 1 (1995): 19–32.

⁶ Andrew Furco, "Service-Learning: A Balanced Approach to Experiential Education," in *Expanding Boundaries: Serving and Learning* (Washington, DC: Corporation for National Service, 1996), 2–6.

shortcomings, ABCD begins with the mapping and mobilisation of assets already possessed by the community.⁷ In the context of the supported village, the key assets mobilised include the mosque as the centre of activities, local religious preachers and mosque committee members, the religious study group, and community participation.

The programme is organised into the five stages of ABCD—Discovery, Dream, Design, Define and Destiny—which are synchronised with the service-learning stages of preparation, service delivery and reflection.⁸ The programme runs for approximately ten days, from 17 to 28 May 2026, culminating in the sacrifice of animals on 10 Zulhijah 1447 H, coinciding with Wednesday, 27 May 2026.

The target audience for the program is the communities in 15 partner villages spread across North Sumatra, including Deli Serdang, Langkat, Kutalimbaru, Perbaungan, Tanjung Morawa, Tembung, Sumber Melati Diski, Simalungun, Mencirim, Karo, Berastagi, and Batang Kuis. The field teams consisted of 15 groups of students from STAI As-Sunnah, each comprising five members, who were deployed to one target village. Each group received financial support of Rp2,730,000 and brought three sacrificial animals (sheep or goats) provided by the Bayaan Association, bringing the total number of sacrificial animals managed to 45.

The selection of these fifteen villages was not random but based on a number of considerations. All locations are areas under the care of the Ar-Risalah Humanitarian Care Foundation, which already has permanent religious preachers (dai) in place; this allows the programme to build upon existing relationships and increases the likelihood of its sustainability. The presence of an active mosque in each village was also a key consideration, as these places of worship serve as both community assets and hubs for activities. Furthermore, the target villages generally face limited access to religious education, with a diverse geographical spread ranging from coastal areas and urban districts to the highlands of Karo and Berastagi.

The baseline conditions in the target villages highlight genuine needs. Most locations suffer from a shortage of Qur'an teachers, a low level of Islamic studies, and the sub-optimal use of mosques as centres for community development. This overview serves as the starting point for setting objectives and as a benchmark for assessing the relevance of the da'wah and educational activities carried out.

Activity Stages

Discovery (Identification of Assets). Students conduct observations and mapping of the assets in the target villages: the condition of the mosques, the number of worshippers, the availability of Qur'an teachers, children's and youth communities, and local socio-economic potential. This stage also includes coordination between the three organisations and the induction of participants.

Dream & Design (Formulating Aspirations and Planning). Through meetings with village officials, mosque committee members and residents, a joint agenda was agreed upon. Face-

⁷ John P Kretzmann and John L McKnight, *Building Communities from the Inside Out: A Path Toward Finding and Mobilizing a Community's Assets* (Evanston, IL: ABCD Institute, Northwestern University, 1993).

⁸ Moh. Mufid Muwaffaq al-Kautsari, "Asset-Based Community Development: Strategi Pengembangan Masyarakat," *Empower: Jurnal Pengembangan Masyarakat Islam* 4, no. 2 (2019): 259–78, <https://doi.org/10.24235/empower.v4i2.4572>.

to-face dialogue at this stage serves to build trust, which is a prerequisite for effective collaboration.⁹ The work plan includes teaching the Qur'an, leading prayers, delivering short religious talks and sermons, studying the fiqh of qurbani, skills training, and the qurbani slaughter schedule.

Define & Destiny (Implementation and Institutionalisation). The entire program is implemented during the Qafilah Dakwah period and culminates in the performance of the sacrifice and the distribution of meat to the community. Sustainability is ensured through ongoing support from Ar-Risalah Foundation's resident preachers following the program.

Data Collection and Analysis Techniques

Data collection in this programme relies on three complementary instruments. Firstly, a logbook or daily activity record, completed by each student group at their respective locations. The logbook records the type of activity, the number of participants and the chronology of events, thus serving as the primary source of quantitative data which is subsequently compiled into the organising committee's report database. Secondly, visual documentation in the form of photographs and videos, which serve as evidence of implementation as well as material for cross-checking the activity records. Thirdly, reflective field notes written by students during the service-learning evaluation phase, containing their observations, impressions and reflections on the social dynamics encountered whilst interacting with the communities in the target villages.

With this composition, the data collected is predominantly qualitative, whilst quantitative data serves as a descriptive indicator of achievements. Figures such as the number of activities, beneficiaries, worshippers and sacrificial animals are presented to illustrate the factual scope of the programme. The qualitative data, sourced from the reflective notes, was analysed thematically using the Asset-Based Community Development framework and service-learning as analytical tools. To ensure the validity of the findings, triangulation was carried out by comparing logbooks, visual documentation and reflective notes, so that the conclusions drawn did not rely on a single source.



⁹ Chris Ansell and Alison Gash, "Collaborative Governance in Theory and Practice," *Journal of Public Administration Research and Theory* 18, no. 4 (2008): 543–71, <https://doi.org/10.1093/jopart/mum032>.

Figure 1. Logo for the Tebar Qurban 1447 H program, a collaboration between STAI As-Sunnah, the Ar-Risalah Foundation and the Bayaan Association (Singapore).

Results and Discussion

Profile of the Collaboration between Three Institutions

This program supported by three institutions that are organically linked. STAI As-Sunnah Deli Serdang, established in 2012 and located in Tanjung Morawa, has a vision of becoming a leading higher education institution in Islamic studies and Arabic language in South-East Asia. The Arrisalah Humanitarian Care Foundation is a da'wah and social organisation that oversees STAI As-Sunnah Deli Serdang, with a track record of constructing over a hundred mosques and deploying da'is across various regions of Sumatra. Meanwhile, the Bayaan Association of Singapore is a non-profit organisation with a history of partnership with the Ar-Risalah Foundation regarding the Qurbani sacrifice, whereby the slaughter takes place in Medan and the meat is distributed to those in need.

This connection is crucial within the framework of collaborative governance. The established history of cooperation, the clarity of each party's roles, and the balance of resource contributions are key factors determining the success of the collaboration.¹⁰ In this program, the division of roles is complementary: the university provides human resources and an academic framework; the foundation provides a network of supported villages and the continuity of da'wah; whilst Bayaan provides financial support for the qurbani. This approach aligns with the penta-helix partnership model, which links academic, community and philanthropic institutions within a single social ecosystem.¹¹

Quantitative Outcomes of the Program

Over a period of approximately ten days, the 15 student groups completed the core component of this programme, namely the management and slaughter of 45 sacrificial animals, the meat of which was distributed to communities in 15 partner villages during Eid al-Adha. This sacrificial slaughter served as the starting point for a series of accompanying da'wah and educational activities, with the full details of the achievements summarised in Table 1. Cumulatively, there were 1,014 muhadoroh (lectures) attended by 17,197 beneficiaries, as well as 21 Friday sermons attended by 1,117 worshippers.

No	Type of Activity	Number of Activities	Beneficiaries
1	Muhadoroh/lectures & teaching	1.014	17.197
2	Friday sermons	21	1.117
3	Slaughter of sacrificial animals	45 head	15 villages

Table 1. Summary of achievements of the Qafilah Dakwah and Tebar Qurban activities in 1447 H (source: committee documentation report).

These figures indicate a high concentration of benefits. Activities are not limited to the moment of slaughter, but span ten days and encompass a variety of activities, such as Iqra' and Tahsin lessons, leading the five daily prayers, short religious talks, studies on the fiqh of sacrifice,

¹⁰ Ansell and Gash.

¹¹ Hilmiiana A Muhyi et al., "The Penta Helix Collaboration Model in Developing Centers of Flagship Industry in Bandung City," *Review of Integrative Business and Economics Research* 6, no. 1 (2017): 412–17.

and practical skills training—such as graphic design and coffee-making—for young people at the mosque. This variety demonstrates that the sacrifice serves as a hub that mobilises the village’s diverse assets, rather than being a single and independent activity.

Sacrifice as an Asset-Based Empowerment Tool

Analysed through the ABCD framework, this programme has successfully shifted the focus from a deficit approach to an asset-based approach. The mosque has been reactivated as a hub for activities, local Quran teachers have been involved, and residents have participated in the slaughter, skinning, cutting, weighing and distribution of the meat. It is this involvement of residents as active participants that distinguishes the programme from a purely charitable model, in line with the shift from ‘clients’ to ‘citizens’ in community development.¹²



Figure 2. Student volunteers carrying out the collective slaughter of sacrificial animals together with residents in the supported village.

Empowerment in this context has not only a material dimension, in the form of the distribution of animal protein, but also psychological and social dimensions. Empowerment is understood as both a process and an outcome that involves strengthening citizens’ capacity, control and participation in matters concerning themselves.¹³ In Indonesian literature, empowerment is aimed at enabling communities to have the capacity to meet their own needs and voice their aspirations independently.¹⁴ Collective management of meat strengthens social capital and a sense of community, which are outcomes of empowerment that are difficult to measure in material terms but whose impact is very real.

¹² Alison Mathie and Gord Cunningham, “From Clients to Citizens: Asset-Based Community Development as a Strategy for Community-Driven Development,” *Development in Practice* 13, no. 5 (2003): 474–86, <https://doi.org/10.1080/0961452032000125857>.

¹³ Marc A Zimmerman, “Psychological Empowerment: Issues and Illustrations,” *American Journal of Community Psychology* 23, no. 5 (1995): 581–99.

¹⁴ Edi Suharto, *Membangun Masyarakat Memberdayakan Rakyat: Kajian Strategis Pembangunan Kesejahteraan Sosial Dan Pekerjaan Sosial* (Bandung: Refika Aditama, 2005).



Figure 3. The process of skinning and processing sacrificial meat, carried out with due regard for hygiene (head coverings and face masks).

From the perspective of Islamic philanthropy, this programme puts into practice the principles of *takaful* (mutual support) and the redistribution of wealth. Islamic philanthropy in Indonesia has a long history as an expression of social piety that links faith with care for one's fellow human beings.¹⁵ The involvement of cross-border donors extends the reach of this solidarity beyond geographical boundaries, enabling the Muslim community in Singapore to contribute to the welfare of communities in remote areas of North Sumatra. This phenomenon of the acceleration of contemporary Islamic philanthropy, involving cross-regional networks, is also evident in modern Muslim charitable practices.¹⁶



Figure 4. Collective meat-chopping involving students and local residents as active participants in the activity.

Service-Learning and the Internalisation of Values for Students

¹⁵ Amelia Fauzia, *Faith and the State: A History of Islamic Philanthropy in Indonesia* (Leiden: Brill, 2013).

¹⁶ Najib Kailani and Martin Slama, "Accelerating Islamic Charities in Indonesia: Zakat, Sedekah and the Immediacy of Social Media," *South East Asia Research* 28, no. 1 (2020): 70–86, <https://doi.org/10.1080/0967828X.2019.1691939>.

For the participating students, this program serves as a comprehensive service-learning experience. Service-learning is defined as a structured educational experience that combines community service with reflection to enrich academic understanding and a sense of civic responsibility. Through leading prayers, delivering sermons, teaching children and organising the qurbani, students directly apply the knowledge they have learnt on campus in real-life situations.

The reflective component is what distinguishes service-learning from ordinary voluntary work.¹⁷ Daily journals documenting challenges and solutions—ranging from limited equipment and power cuts to low initial attendance by worshippers—serve as a medium for reflection that hones students’ problem-solving, communication and adaptability skills. This experience fosters soft skills and character traits that are difficult to acquire in the classroom, whilst reinforcing the students’ identity as preachers and agents of social change.¹⁸



Figure 5. Weighing and packaging of meat to ensure equitable and accurate distribution to recipients.

Critical Reflection: From Charitable to Transformative

To assess this programme objectively, the impact it has generated needs to be analysed across two timeframes. In the short term, the programme’s impact is immediate and measurable, comprising the distribution of meat from 45 sacrificial animals to communities in 15 villages, the organisation of 1,014 da’wah activities reaching 17,197 beneficiaries, and 21 Friday sermons attended by 1,117 worshippers. These achievements meet immediate needs and serve as indicators of the programme’s successful implementation; however, as is often the case with charitable activities, the benefits tend to wane as the initial momentum fades.

Conversely, the expected long-term impacts are more latent in nature and can only be measured over a longer period of time. Within the framework of Asset-Based Community Development, the ‘Destiny’ phase requires capacity-building amongst residents, the strengthening of social capital amongst stakeholders, and the sustainability of capacity-building efforts supported by the presence of permanent religious leaders in every village. This is the true dimension of empowerment, in line with Zimmerman’s idea that empowerment is not merely a matter of giving, but rather the growth of a community’s ability to manage its own problems. Distinguishing between

¹⁷ Janet Eyler and Dwight E Giles Jr., *Where’s the Learning in Service-Learning?* (San Francisco: Jossey-Bass, 1999).

¹⁸ Robert G Bringle and Julie A Hatcher, “A Service-Learning Curriculum for Faculty,” *Michigan Journal of Community Service Learning* 2 (1995): 112–22.

these two horizons is important so that the programme is not merely celebrated on the basis of short-term figures, whilst the work of building more substantive empowerment has only just begun.

Although the program's achievements are significant, a balanced analysis requires vigilance regarding its limitations. The asset-based approach must be maintained so as not to overlook the structural issues underpinning poverty in the supported villages.¹⁹ Similarly, to avoid remaining within the charity paradigm, the distribution of meat should ideally be followed up with more productive and sustainable follow-up programs.

In this program, sustainability is pursued through the presence of permanent da'is from the Ar-Risalah Foundation who continue post-programme mentoring, ensuring that the program's impact is not lost once the Qafilah Dakwah period ends. It is this ongoing support that shifts the programme from merely an annual charitable event towards a longer-term process of social transformation. Thus, the model implemented demonstrates an effort to combine the power of short-term charitable work with a vision of long-term empowerment.



Figure 6. The recording and distribution of sacrificial meat to recipients at the event venue.

Conclusion

The Tebar Qurban 1447 H program proves that cross-border philanthropic collaboration between STAI As-Sunnah, the Arrisalah Humanitarian Care Foundation, and the Bayaan Association of Singapore has succeeded in becoming an instrument of community empowerment that goes beyond the traditional charitable model. Through the ABCD approach combined with service-learning, the programme mobilised the assets of the target villages and positioned residents as active participants, achieving 1,014 da'wah and educational activities for 17,197 beneficiaries, 21 Friday sermons for 1,117 worshippers, and the management of 45 sacrificial animals across 15 villages. For students, the programme serves as a vehicle for internalising Islamic values and strengthening soft skills, as a tangible manifestation of the Tridharma of Higher Education.

Based on these findings, there are two concrete recommendations that could strengthen similar programs in the future. Firstly, the development of an application or digital dashboard to monitor the distribution of sacrificial meat in real time. This tool would enable the organising committee to accurately map the distribution of beneficiaries, avoiding both over-concentration and disparities in distribution between villages, whilst providing a more systematic database for impact assessment.

¹⁹ Mary A MacLeod and Akwugo Emejulu, "Neoliberalism with a Community Face? A Critical Analysis of Asset-Based Community Development in Scotland," *Journal of Community Practice* 22, no. 4 (2014): 430–50, <https://doi.org/10.1080/10705422.2014.959147>.

Secondly, the organisation of specialised training in Asset-Based Community Development methods for students before they are deployed in the field. This preparation is essential so that students do not merely carry out activities in a technical manner, but are able to identify and mobilise local assets, thereby ensuring that the empowerment approach is truly internalised in their practice. In addition to these two points, similar programs also need to be strengthened with more measurable impact assessment tools and productive follow-up programs to ensure that the social transformation initiated can be sustained. Further research could examine the long-term impact of the program on community empowerment and the development of students' competencies.

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