

**ENHANCING ISLAMIC  
EDUCATIONAL OUTCOMES  
THROUGH COMMUNITY-BASED  
RESEARCH: A RAMADAN  
INTERVENTION PROGRAM AT  
PONDOK TAHFIDZ AZ-ZIKRI**

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**Abstract**

This study examines the implementation and outcomes of a Community-Based Research (CBR) intervention conducted at Pondok Tahfidz Az-Zikri Lubuak Batingkok, an Islamic educational institution specializing in Quranic memorization. The research addresses the institution's identified limitations in teaching comprehensive Islamic practices beyond Quranic memorization. Female students from STAI Assunnah implemented a structured 20-day program during Ramadan 2024 through a Field Work Course (KKL), employing action research methodology comprising planning, implementation, reflection, and evaluation phases. The intervention utilized lecture and *talaqqi* methods to deliver a curriculum focused on worship practices, Quranic recitation improvement, hadith memorization, and supplication instruction. Data collection employed interviews, observation, and questionnaires with qualitative descriptive analysis. Results demonstrate a 30% improvement in jurisprudential understanding and 75% enhancement in supplication and hadith memorization among participants. The program successfully integrated theoretical knowledge with practical application through experiential learning activities including communal work, nature contemplation, and monitored congregational prayers. This research contributes to the literature on community-based educational interventions in Islamic institutions by demonstrating the efficacy of structured religious education programs during intensive worship periods. The study recommends longitudinal assessment of sustained impact, curriculum integration beyond Ramadan, and comparative analyses across diverse institutional settings to enhance generalizability and refine pedagogical approaches for Islamic education in non-formal environments.

*Keywords:* Islamic Education; Community-Based Research; Ramadan Educational Programs; Action Research Methodology; Religious Literacy Development

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## Introduction

Pondok Tahfidz Az-Zikri Lubuak Batingkok is an Islamic educational institution dedicated to cultivating generations with profound comprehension of the Quran and correct religious practices. To enhance the quality of learning and religious understanding, the KKNT Program was designed to provide an intensive learning experience during the month of Ramadan. The program's objectives encompass deepening understanding of Islamic teachings by 30%, strengthening worship practices during Ramadan, fostering love for the Quran, and building a cohesive and active study group. The program implementation spans 20 days with a structured schedule comprising several complementary components. Theoretical learning consists of daily sessions led by skilled Islamic scholars (ustadz) covering Quranic exegesis (tafsir), hadith, jurisprudence (fiqh), and Islamic history. Worship practices include daily communal prayers (shalat jama'ah), Quranic recitation (tadarus), remembrance of Allah (dzikir), and fasting, which are emphasized to integrate knowledge into daily life. Group discussions occur weekly through facilitated sessions that allow participants to reflect on insights and experiences, guided by experienced moderators. Creative activities complete the curriculum through Quranic calligraphy, coloring short Quranic chapters (surah), and Islamic art performances to enrich engagement with the religious material.

Worship (*ibadah*) is a Muslim's endeavor to draw closer to Allah ﷻ through words and deeds—both visible and invisible—that align with His pleasure. By fulfilling acts beloved to Allah, believers attain divine love and worldly/eternal happiness, transforming worship from routine to necessity. Allah ﷻ states in Surah Al-An'am (63–64):

*“Say, Who can save you from the calamities of land and sea when you humbly supplicate Him in secrecy? If He saves you, will you not be grateful?”* (63)

*“Say, ‘Allah saves you from this and all distress, yet you still associate partners with Him’”* (64).

Worship embodies a servant's obedience, acknowledging life's purpose as devotion to Allah. It also reflects gratitude for His blessings, as stated in Surah Quraysh (3–4):

*“Let them worship the Lord of this House (Ka'bah)”* (3)

*“Who eradicated their hunger and granted them security”* (4).

Fundamentally, all actions and words pleasing to Allah constitute worship, provided they are performed sincerely (*ikhlas*) and adhere to Islamic law (*syariat*).<sup>1</sup> Fulfilling these conditions unlocks worship's benefits, including divine virtues and protection from misguidance.<sup>2</sup>

Prayer represents the most fundamental and essential form of worship, distinguishing a devout Muslim who is obedient to their Lord. For this ritual, Allah ﷻ directly summoned the Prophet Muhammad ﷺ during the Night Journey and Ascension (Isra Mi'raj). Prayer encompasses not only physical movements but also recitations consisting of supplications and praises. Similarly, fasting, proper ablution procedures, and the correct methods of Quranic recitation are forms of worship that deserve deeper comprehension and attention.

The students studying at the Az-zikri Quranic Memorization School in Lubuak Batingkok Lima Puluh Kota possess adequate memorization skills resulting from their education. However, at this institution, students have not yet received specialized instruction regarding daily religious practices or the etiquette and moral conduct prescribed by Islamic teachings.

On this occasion, female students participating in the KKNT program from STAI Assunnah, as part of their community service initiative, will establish a religious study group to deepen understanding of Islam and devotional practices during the month of Ramadan. Through this program, the KKNT students from STAI Assunnah will organize various educational activities using lecture and discussion methods aimed at exploring the meaning and practice of worship in accordance with Islamic teachings. Additionally, this opportunity will be utilized to enhance the memorization capabilities of the students, not only for Quranic verses but also for short hadiths and daily supplications conforming to the Quran and Sunnah, which constitute key objectives of

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<sup>1</sup> Abdullah Bin Abdul Aziz, *Tabzib Syarh Tashil Al-Aqidah Al-Islamiyah*, (Riyadh: 2012), hal. 76-77.

<sup>2</sup> Khalid Bin Hamid Al-Hazimi, *Ushulut Tarbiyah Islamiyah*, (Madinah: Dar 'Alamil Kutub, 2000), hal. 124-128

this KKNT activity. This focus was selected considering the need to improve understanding of daily devotional practices and address the current limitations in teaching resources.

The community service activity or Field Work Course (KKL) represents a form of action research or classroom action research. Classroom action research involves investigation about, for, and by the community, utilizing interaction, participation, and collaboration between researchers and target groups.<sup>3</sup> In this context, KKL students from STAI As-Sunnah are collaborating with the Az-Zikri Quranic Memorization School, which operates under the Nur al-Khoiriyah Foundation.

Action research must comprise at least four stages: planning, action, reflection, and evaluation.<sup>4</sup> Based on this theoretical framework, the initial activity undertaken by KKL students from STAI As-Sunnah in implementing action research involved direct field observation by visiting the Az-Zikri Quranic Memorization School, conducting interviews with the school's advisors, and developing an activity plan for the duration of the KKL program, which would subsequently be implemented and evaluated.

The methodology employed in this KKL activity is Community-Based Research (CBR).<sup>5</sup> Community-Based Research is a collaborative research approach between communities and higher education institutions that is action-oriented with service learning components to support social movements aimed at achieving social justice.<sup>6</sup> CBR involves students and lecturers working together with community organizations in research activities to accomplish shared objectives.<sup>7</sup> CBR implements a collaborative approach that empowers the Quranic memorization community at the Az-Zikri Quranic Memorization School, resulting in a series of programs designed to cultivate a Quranic society during the month of Ramadan.

Community-Based Research (CBR) is designed with the fundamental principle of co-construction. This principle requires researchers to listen to and learn from the community by valuing their intellectual contributions.<sup>8</sup> Researchers must also distribute authority and share information with community groups partnering in the research. The primary objectives of the co-construction principle are community mobilization and knowledge mobilization.<sup>9</sup> Community mobilization is achieved by fully involving local communities in the research process. Researchers develop plans while local community members participate in determining important issues for investigation, organizing data collection and processing methods, establishing ways to disseminate research findings, determining who benefits from the research, and identifying how research results can benefit the community.<sup>10</sup> Islamic education aims to form individuals who believe in and fear Allah. The concept of monotheism (tauhid) emphasizes that learning about worship is not merely normative but also applicable to daily life. This aligns with Al-Attas's (1993) perspective, which stresses that Islamic education aims to instill proper conduct (adab) and divine consciousness.

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<sup>3</sup> Herawati Susilo, Husnul Chotimah, and Yuyun Dwita Sari, *Penelitian Tindakan Kelas* (Media Nusa Creative (MNC Publishing), 2022).

<sup>4</sup> Agung Dwi Laksono, Hario Megatsari, and Mohamad Yoto, "Riset Aksi Partisipatif Desa Sehat Berdaya," 2019, 19–50, <https://doi.org/10.31227/osf.io/wmh48>.

<sup>5</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, [https://doi.org/10.51590/jpm\\_assunnah.v2i3.272](https://doi.org/10.51590/jpm_assunnah.v2i3.272).

<sup>6</sup> Lia Nur Atiqoh Bela Dina and Fita Mustafida, "Teacher Professionalism Development in Community Based Research-Based Multicultural Islamic Education Learning," *Engagement: Jurnal Pengabdian Kepada Masyarakat* 5, no. 2 (2021): 516–27.

<sup>7</sup> Hengki Wijaya and Arismunandar Arismunandar, "Pengembangan Model Pembelajaran Kooperatif Tipe STAD Berbasis Media Sosial," *Jurnal Jaffray* 16, no. 2 (2018): 175–96.

<sup>8</sup> Moh Hafiyussholeh and Ahmad Lubab, "Pembinaan Dan Pelatihan Guru Madrasah Dalam Rangka Peningkatan Kompetensi Pedagogik Guru Matematika Melalui Penguasaan Soal Hots (Higher Order Thinking Skills)" (LPPM UIN Sunan Ampel Surabaya, 2020).

<sup>9</sup> Joseph Angelou Ilagan Ng, "A Look Back: Assessment of the Learning Outcomes of the Community-Based Research Experiences of the Senior High School Students of a Higher Education Institution in Batangas," *International Journal of Learning, Teaching and Educational Research* 21, no. 3 (2022).

<sup>10</sup> Taufik Rahman Enjang A S Ahmad Sarbini, "Komunikasi Dakwah Pesantren Tradisional Dalam Penyebaran Agama Islam," *Al-Tadabbur: Jurnal Penelitian Sosial Keagamaan* 9, no. 1 (2019): 46–66.

This research was conducted in four phases: 1) Planning, which involved program development to encourage participation; 2) Implementation, during which programmed activities were conducted; 3) Reflection, which facilitated feedback regarding implemented programs; and 4) Evaluation, during which all completed programs were assessed to ensure optimal execution. Data collection methods included interviews, observation, and questionnaires, with analysis conducted through qualitative descriptive techniques.

The direct benefits experienced by students, study programs, and institutions include enhanced student insight into professional environments, confidence building, cultivation of patriotic spirit toward the nation, understanding relationships between learned theories and their application, and gaining valuable experience and opportunities to contribute to society.

This paper represents a descriptive study wherein students identified existing problems or available potential at the Az-Zikri Quranic Memorization School, then collaborated with the Nur al-Khoiriyah Foundation to find solutions for each issue and determine appropriate strategies to develop available potential.

## **Results and Discussion**

### *Initial Preparation*

The Az-zikri Quranic Memorization School in Lubuak Batingkok village operates as a non-formal educational institution dedicated to Quranic memorization since its establishment in 2022. Students attending this school are children from the surrounding community who commute daily, as the institution does not utilize a boarding system. The school's singular focus on Quranic memorization and revision (*murajaah*) has resulted in limited attention to fundamental aspects of daily Muslim life. This narrowed focus has left some students unfamiliar with proper worship procedures and the moral conduct prescribed by Prophet Muhammad (peace be upon him). The situation is further complicated by the school's limited teaching resources, with only three instructors currently serving the student population.

Based on this assessment, female students participating in the KKNT program from STAI Assunnah Group 24 selected this institution for their 2024 community service initiative. Their program, conducted from March 16-31, 2024, aimed to optimize existing memorization and recitation improvement programs, educate students about proper worship methods, instruct them on worship procedures conforming to Islamic law, cultivate Islamic moral conduct and etiquette, and develop strong Islamic brotherhood among students.

Learning materials for worship practice were derived from authoritative sources including Prof. Dr. Abdul Aziz Mabruk Al-Ahmadi's "Fikih Muyassar," articles from *rumayso.com*, and Yufid TV YouTube videos. Hadith memorization activities utilized selected texts from "50 Hadis Pilihan untuk Anak-Anak Seri 1" published by BISA Learning Center, while supplication materials came from "Doa Muslim Junior" published by Pustaka Arafah. These materials were specifically selected to address students' practical needs and to replace incorrect supplications commonly taught in other educational settings.

The program employed two primary learning methodologies: lecture method for efficient delivery of theoretical content within time constraints, and *talaqqi* method for memorization activities. The *talaqqi* approach, typically associated with Quranic memorization, proved particularly effective given students' limited Arabic reading proficiency, which might otherwise have impeded their memorization progress.

### *Activity Implementation*

Study groups were formed based on memorization progress and age considerations, given the significant age range from first-grade elementary to third-grade junior high school students. Regular meetings occurred twice daily on school days—afternoon sessions after Asr prayer focused on religious practices, etiquette, and supplications, while evening sessions after Tarawih prayer concentrated on Quranic recitation improvement and memorization review. Activities continued on school holidays (Fridays and Sundays) with morning sessions after Fajr prayer.

Discussion and question-answer sessions constituted mandatory components of all teaching activities. These interactive elements were strategically positioned at the beginning of sessions to assess prior knowledge, during sessions to maintain engagement, and at conclusion to evaluate comprehension. To enhance motivation, students received rewards for active participation through questions or answers. Overall student participation remained satisfactory throughout the program, as evidenced by consistent attendance and enthusiastic engagement in group activities.

No	Hari	Tanggal	Kegiatan		
			Pagi	Sore	Malam
1	Sabtu	16 Maret 2024			Pembagian Kelompok
2	Ahad	17 Maret 2024	Gotong royong membersihkan mushola dan sekitarnya	Materi do'a dan adab makan	Murajaah dan tahsin Al-quran
3	Senin	18 Maret 2024		Hafalan doa dan adab belajar sekaligus bagi-bagi takjil	Murajaah dan tahsin Al-quran
4	Selasa	19 Maret 2024		Praktek wudu	Murajaah dan tahsin Al-quran
5	Rabu	20 Maret 2024	-	Materi hadis pendek dan penjelasannya	Murajaah dan tahsin Al-quran
6	Kamis	21 Maret 2024	-	Buka bersama	-
7	Jum'at	22 Maret 2024	Praktek solat 1	-	-
8	Sabtu	23 Maret 2024	-	Materi doa dan adab	-
	Ahad	24 Maret 2024	Praktek solat 2	-	-
9	Senin	25 Maret 2024	-	Materi doa dan adab	Murajaah dan tahsin Al-quran
10	Selasa	26 Maret 2024	-	Materi hadis pendek dan penjelasannya	Murajaah dan tahsin Al-quran
11	Rabu	27 Maret 2024	-	Materi doa dan adab	Murajaah dan tahsin Al-quran
12	Kamis	28 Maret 2024	-	Materi hadis pendek dan penjelasannya	Murajaah dan tahsin Al-quran
13	Jum'at	29 Maret 2024	Gotong royong bersama	-	Lomba antar MDA/TPA selima puluh kota
14	Sabtu	30 Maret 2024		Bagi-bagi takjil	Lomba antar MDA/TPA selima puluh kota
15	Ahad	31 Maret 2024	Lomba hafalan hadis dan do'a pilihan	Buka bersama	Penutupan

Table 1. Jadwal Kegiatan

### *Learning Materials*

The introduction to Ramadan worship practices combined practical demonstrations with theoretical instruction delivered through videos and lectures. Content included prayer according to the Sunnah, correct ablution techniques, dry ablution conditions and procedures, and fasting practices with recommended supplications. Student progress was monitored through congregational Tarawih prayers and daily evaluations of prayer and fasting practices.



Figure 1. Prayer Practice

Quranic recitation improvement activities occurred daily after Tarawih prayer until 10:00 PM, employing the talaqqi method where students repeated recitations demonstrated by KKNT participants. These sessions emphasized both technical improvement and memorization review



Figure 2. Quranic Recitation Improvement

The program's approach to Islamic values integrated multiple dimensions. Religious understanding was developed through memorization and comprehension of short hadiths covering topics such as anger management, proper speech, family relationships, love, cultural imitation concerns, and the importance of religious knowledge. Before memorization, students received explanations of each hadith's meaning and significance, enabling them to worship and conduct themselves with supporting evidence.



Figure 3. Understanding Islam

Supplication memorization similarly included comprehensive instruction on related etiquettes. For example, when learning bedtime supplications, students also received instruction on proper

sleeping etiquette according to prophetic tradition. The curriculum included thirteen essential daily supplications ranging from eating and studying to visiting the sick and performing ablutions.



Figure 4. Supplication Memorization

Practical application of Islamic values occurred through community service activities. Students participated in distributing fast-breaking snacks (takjil), which cultivated generosity and sharing during Ramadan. Communal work activities cleaning the prayer hall and surroundings taught students about cleanliness and mutual assistance. Nature contemplation sessions developed appreciation for divine creation and environmental stewardship. Regular monitoring during congregational prayers and evening question sessions allowed instructors to assess practical implementation of worship instruction.



Figure 5. Distributing Takjil

The implementation of communal work activities (gotong royong) focused on cleansing the prayer hall (musholla) and its surrounding environment was conducted on two separate occasions with student participation. This pedagogical approach represents a practical application of experiential learning theory within Islamic educational contexts, wherein abstract concepts of mutual assistance and environmental stewardship are transformed into concrete experiences.<sup>11</sup> Through these structured activities, students were systematically introduced to the dual conceptual framework encompassing both the aesthetic value of cleanliness (taharah) and the ethical imperative of mutual cooperation (ta'awun) within Islamic social epistemology.

The educational methodology employed during these sessions exemplifies what Freire (1970) characterized as praxis—the integration of reflection and action—whereby theoretical

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<sup>11</sup> Ronald Fry and David Kolb, "Experiential Learning Theory and Learning Experiences in Liberal Arts Education," *New Directions for Experiential Learning* 6, no. 1 (1979): 79–92.

understanding is reinforced through direct participation in transformative environmental interventions.<sup>12</sup> Students engaged not merely as passive recipients of knowledge but as active agents in community improvement, potentially enhancing both comprehension and retention of these fundamental Islamic principles. This approach aligns with contemporary research on value-based education that suggests experiential participation significantly increases internalization of abstract moral concepts.<sup>13</sup>

The pedagogical efficacy of this methodology warrants further empirical investigation, particularly regarding its long-term impact on behavioral modification and attitudinal transformation among participants compared to conventional didactic instructional approaches to Islamic ethical education.



Figure 6. Communal Work

The nature contemplation (*tadabbur alam*) activity was implemented as a structured pedagogical intervention designed to facilitate students' comprehension of theological concepts and environmental stewardship principles. Within this educational framework, students were systematically introduced to the fundamental Islamic cosmological paradigm that positions Allah (SWT) as the supreme creator of the celestial and terrestrial domains. This theological foundation provided the cognitive scaffolding for subsequent environmental consciousness development.

The instructional methodology employed a dual-focus approach that integrated theological understanding with practical environmental ethics. First, students were guided through a comprehensive exploration of the divine creation narrative, emphasizing the metaphysical relationship between creator and creation. Second, this theological foundation was extended to establish practical implications regarding human responsibility toward the natural environment.

Students were specifically instructed in the principles of environmental conservation and sustainable interaction with natural resources, conceptualized within an Islamic theological framework that positions humans as stewards rather than absolute proprietors of the earth's ecosystems. Additionally, the curriculum incorporated gratitude practices (*shukr*) for divine provisions, thereby establishing a conceptual connection between theological acknowledgment and environmental appreciation.

This pedagogical approach aligns with contemporary research on values-based environmental education that indicates the effectiveness of integrating spiritual frameworks with conservation principles, particularly in faith-based educational contexts.<sup>14</sup>

<sup>12</sup> "The Adult Literacy Process as Cultural Action for Freedom," *Harvard Educational Review* 68, no. 4 (1998): 480–98, <https://doi.org/10.17763/haer.40.2.q7n227021n148p26>.

<sup>13</sup> J. Mark Halstead, "Moral and Citizenship Education," *The SAGE Handbook of Philosophy of Education*, 2012, 253–68, <https://doi.org/10.4135/9781446200872.n17>.

<sup>14</sup> Leonard Ssozi, "Embedding Education for Sustainability in the School Curriculum: The Contribution of Faith Based Organisations to Curriculum Development," *Journal of Sustainability Education* 3, no. March (2012): 1–13.



Figure 7. Nature Contemplation

The pedagogical approach to worship practice instruction was implemented with the explicit objective of enabling students to perform religious rituals with procedural accuracy and conceptual understanding. The application of theoretical knowledge acquired during instructional sessions was systematically monitored and evaluated through structured observational protocols during congregational Isha and Tarawih prayers. This observational methodology provided instructors with authentic assessment opportunities within naturalistic religious settings, allowing for direct evaluation of students' practical competence in worship procedures.

Supplementary monitoring protocols were established through daily post-Tarawih prayer evaluative sessions utilizing a question-answer methodology. This approach facilitated metacognitive reflection among students regarding their worship practices and provided instructors with immediate feedback concerning knowledge retention and application. The integration of theoretical instruction with observational assessment and reflective inquiry created a comprehensive pedagogical framework that addressed both procedural accuracy and conceptual understanding of Islamic worship practices.

This multidimensional instructional approach aligns with contemporary educational theories emphasizing the integration of theoretical knowledge with practical application for optimal learning outcomes, particularly within the context of religious education where ritual performance constitutes a significant component of learning objectives.



Figure 8. Worship Practice

### *Mentoring and Guidance*

The mentoring approach extended beyond formal learning sessions to include observation during congregational prayers and community activities. Initial evaluations demonstrated significant improvements, with 75% of students showing enhanced supplication and hadith memorization after intensive guidance. Pre-test and post-test comparisons reflected a 30% average score increase in basic jurisprudential understanding, validating the effectiveness of the program's pedagogical approach.

Despite positive outcomes, implementation challenges included time constraints within the dense learning schedule, fluctuating student participation particularly in extracurricular activities, and varying student abilities that necessitated personalized guidance approaches. This approach aligns with existing research on Community-Based Research in religious education, which emphasizes active participation in learning. A study conducted by Slamet Riyadi et.al (2024) found that community-based approaches increased religious understanding effectiveness compared to conventional methods.<sup>15</sup>

The program's implementation of co-construction principles involved students in evaluative processes, soliciting their feedback regarding effective teaching methods. Mentors functioned not merely as instructors but as facilitators helping students develop learning solutions. Through this comprehensive approach integrating data-supported methods, critical analysis, and community involvement, the program provides an effective model for community-based religious education that addresses both academic understanding and character formation.

### **Conclusion**

The two-week Field Work Course (KKL) implemented by STAI As-Sunnah Deli Serdang students at the Az-Zikri Quranic Memorization School during Ramadan has yielded significant positive outcomes through its religious study group formation program. This initiative has made a substantial contribution to enhancing participants' understanding of Islamic principles and worship practices, with qualitative data indicating increased proficiency in both theoretical knowledge and practical application of devotional activities. Students at the Az-Zikri institution demonstrated active engagement throughout the intervention, suggesting the viability of community-based research approaches within non-formal religious educational settings. The methodological framework employed during this program provides a replicable model for similar educational interventions in comparable institutional contexts.

Based on systematic evaluation of program implementation and outcomes, several recommendations emerge for future research and practice in this domain. Longitudinal studies assessing the program's sustained impact on student religious literacy and practice would substantially enhance understanding of intervention efficacy beyond immediate post-program assessments. The management of Az-Zikri Quranic Memorization School could potentially integrate program components into their regular curriculum structure, extending beyond the Ramadan period to create continuous learning opportunities. Furthermore, comparative analyses across diverse geographical and institutional settings would strengthen the generalizability of findings and refine pedagogical approaches for Islamic education in non-formal educational environments. This research contributes meaningfully to the literature on community-based educational interventions in Islamic institutions, demonstrating the empirical value of structured religious education programs during intensive worship periods such as Ramadan.

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<sup>15</sup> Slamet Riyadi et al., "Andragogy and Edutainment Approach: A Cross-Generational Solution for Improved Worship Practices," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 4, no. 3 (2024): 11–20.

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