



MENTORING FOR STRENGTHENING THE RELIGIOUS UNDERSTANDING OF YOUTH AT NURUL YAQIN MOSQUE, PESISIR BARAT DHARMA CAMPLONG

Ismail

Institut Agama Islam Al-Khairat Psmekasan, Indonesia
E-mail yajlisismail@gmail.com

Abstrak: This article discusses the mentorship of mosque youth in strengthening their religious understanding. The focus of this activity is on the youth of Nurul Yaqin Mosque, located in Pesisir Barat Hamlet, Dharma Camplong Village, Camplong District, Sampang Regency, who exhibit weaknesses in understanding religious values. This program aims to enhance their religious comprehension, mastery of tajwid (Qur'anic recitation rules), and to develop Islamic moral character through tahsin study sessions. Over two months, the mentoring program was conducted in four stages: introduction to the Qur'an and the virtues of recitation, introduction to tajwid science, understanding Islamic worship practices, and the development of Islamic character. The outcomes of this community service program show that the youth experienced improvements in religious knowledge and demonstrated growth in Islamic character traits such as empathy, honesty, patience, and social care. Although some challenges were encountered, the majority of the youth consistently participated. This program highlights the importance of empowering youth to address weaknesses in religious understanding. A strong grasp of religious values helps adolescents face daily challenges and builds strong character. Furthermore, the tahsin study program shows that involving parents in activities can increase youth support and participation.

Kata kunci: Youth, Mosque, Strengthening, Religious Understanding

INTRODUCTION

Adolescents are the next generation who play a strategic role in the continuity of national, societal, and religious life (Puspitasari, 2021). In the context of religious life, mosque youth serve as a vital element in preserving and continuing Islamic traditions within society (Wulandari dkk., 2024). Their existence is not limited to participation in religious activities; they are also seen as future leaders of the Muslim community (Amirullah, 2020). Therefore, strengthening the religious understanding of youth must become a serious concern for various parties, including educational institutions, religious organizations, and local communities (Hana dkk., 2024).

Dharma Camplong Village, located in the Pesisir Camplong coastal area, has distinctive social and cultural characteristics. As a coastal community, residents live side by side with the influences of modernization and globalization, presenting unique challenges to maintaining traditional values, including religious ones (Ardina dkk., 2024). The youth of Nurul Yaqin Mosque, the focus of this activity, show great potential in revitalizing religious activities within their environment. However, the approach does not only emphasize theoretical delivery of religious material but also promotes the internalization of Islamic values through practical activities, interactive discussions, personal mentoring, and mosque-based character building (Malindra dkk., 2024). Through this approach, it is expected that the youth will gain a comprehensive (*kaffah*) understanding of Islam and become positive agents of change within their communities.

Furthermore, this community service initiative also seeks to foster the independence of mosque youth in managing religious programs (Wulandari dkk., 2024), strengthen social bonds among mosque youth members (Samanto dkk., 2024), and revive Islamic literacy culture among the younger generation (Utami, 2022). This mentoring is based on participatory principles, although in reality, several challenges remain, such as a lack of in-depth understanding of Islamic teachings, insufficient continuous religious training and mentoring, and the influence of popular culture that sometimes conflicts with Islamic values (Fuad, 2018).

Strengthening the religious understanding of the youth at Nurul Yaqin Mosque is essential to equip them with a solid foundation of *aqidah* (faith), a correct understanding of *shari'a* (Islamic law), and noble character (*akhlaq*) that can be applied in daily life. The mentoring program involves the youth actively in each stage of the activity, thereby fostering a sense of ownership toward the program (Atin & Maemonah, 2022).

Through this mentoring program, it is expected that Nurul Yaqin Mosque will develop into a center for nurturing an empowered, knowledgeable, and morally upright Islamic youth generation, while simultaneously strengthening the mosque's role as a center for learning and community development in Dharma Camplong Village.

Methods

This community service project employed the Asset-Based Community Development (ABCD) approach. The ABCD approach aims to develop the existing strengths and local potentials within the Nurul Yaqin Mosque community, rather than focusing on deficiencies (Tan dkk., 2017). The ABCD approach was implemented through several stages: First, Asset Identification, which included: (1) Individual assets, namely youth who were already skilled in calling the adhan (Islamic call to prayer), Qur'anic recitation (*tilawah*), and exhibited leadership potential; (2) Institutional assets, such as the Nurul Yaqin Mosque itself serving as a center for activities, with available facilities including a sound system and study rooms; (3) Social assets, including positive relationships among the youth, and support from mosque administrators and community leaders. The second stage involved Asset Development and Utilization, which included activities such as forming religious study groups based on youth interests (e.g., adhan group, master of ceremonies (MC) group, Qur'anic recitation group), encouraging proficient youth to mentor their peers, and utilizing mosque facilities for simulations of religious events (Tan dkk., 2017). The third stage was Community Empowerment, which included encouraging the youth to independently design work programs, training them to manage events (such as commemorations of the Prophet Muhammad's birthday (*Maulid Nabi*) and the Isra' Mi'raj), and building networks with local religious leaders to support the sustainability of the activities (Tan dkk., 2017).

The flow of the ABCD approach can be summarized as follows: Asset Identification → Action Implementation → Independent Community Development (Wigati, 2021). This community service activity using the ABCD approach can also be described according to the following activity aspects:

ASPECT	ABCD
FOCUS	Mapping and developing community assets
PARTICIPANT POSITION	Owners of assets and potential
OBJECTIVE	Empowerment based on local strengths
EXAMPLE OF ACTIVITIES	Peer-mentor-based training, optimization of mosque facilities

Results and Discussion

This community service activity was conducted in Pesisir Barat Hamlet, Dharma Camplong Village, Camplong District, Sampang Regency. The main location for the service activities was Nurul Yaqin Mosque, located within the same hamlet and village. The objectives of this initiative were: (1) to enhance the fundamental Islamic understanding of mosque youth; (2) to equip them with skills in managing religious programs; and (3) to foster the development of noble Islamic character (*akhlaq al-karimah*) in daily life. The target group of this activity consisted of approximately 25 youth members of Nurul Yaqin Mosque, aged between 13 and 25 years.

This service project was implemented from February to March 2025, with the following detailed schedule:

NO	ACTIVITY	IMPLEMENTATION TIME	REMARKS
1	Observation and Needs Assessment	Week 1	Initial survey and interviews with youth and mosque administrators
2	Program and Material Development	Week 2	Designing a simple curriculum and learning aids
3	Mentoring Session (Session 1)	Week 3	<i>Aqidah</i> Study: "The Importance of Faith in Adolescent Life"
4	Mentoring Session (Session 2)	Week 4	<i>Ibadah</i> Study: "Understanding Correct Prayer"
5	Mentoring Session (Session 3)	Week 5	<i>Akhlaq</i> Study: "Building Noble Character in Social Interaction"
6	Simulation and Field Practice	Week 7	Practicing as young <i>khatibs</i> , leading <i>tadarus</i> , and other activities
7	Evaluation and Reflection	Week 8	Discussion forum and feedback session

The sequence of activities included initial observation, mentoring implementation, and evaluation. Initial observations were conducted through interviews with mosque administrators and youth members, revealing the need to strengthen their knowledge of *aqidah*, *ibadah*, and *akhlaq* (Ismail, 2018). The mentoring activities were carried out through study sessions on *aqidah*, *ibadah*, and *akhlaq*, as well as practical training in leading the adhan, becoming an imam, and serving as an MC for religious events.

The evaluation phase involved administering a pre-test before the material presentation, with an initial average score of 55/100. Following the completion of the material presentation, a post-test was conducted, showing a significant improvement, with an average score of 80/100. Additionally, observations throughout the activities indicated an increase in the youth's activeness and independence.

Thus, it can be concluded that the program successfully achieved its objectives, as evidenced by A significant improvement in the religious understanding of the mosque youth. The formation of a Youth Team at Nurul Yaqin Mosque capable of managing regular activities; and The establishment of an annual youth work program (e.g., monthly Islamic studies sessions, Islamic public speaking training, and Ramadan social service projects).

To facilitate the implementation of this mentoring program, the following activity framework was developed:

LEARNING MATERIAL 1	INTRODUCTION TO THE QUR'AN AND THE VIRTUES OF RECITATION	
OBJECTIVES	<ul style="list-style-type: none"> - INTRODUCE THE QUR'AN AS THE HOLY BOOK OF ISLAM. - TEACH THE VIRTUES OF QUR'ANIC RECITATION. 	
SUBTOPICS	Introduction to the Qur'an: <ol style="list-style-type: none"> 1. THE QUR'AN IS THE HOLY SCRIPTURE IN ISLAM. 2. IT SERVES AS A GUIDE AND MANUAL FOR MUSLIMS. 3. IT CONTAINS TEACHINGS, VALUES, AND ETHICS THAT MUST BE FOLLOWED. 	
	Virtues of Reciting the Qur'an: <ol style="list-style-type: none"> 1. RECITING THE QUR'AN IS HIGHLY ENCOURAGED IN ISLAM. 2. GREAT REWARDS ARE PROMISED TO THOSE WHO RECITE AND UNDERSTAND THE QUR'AN. 3. EACH LETTER RECITED CARRIES MERIT. 	
LEARNING MATERIAL 2	INTRODUCTION TO TAJWID	

OBJECTIVES	<ul style="list-style-type: none"> - INTRODUCE THE SCIENCE OF TAJWID. - TEACH THE FUNDAMENTAL PRINCIPLES OF TAJWID. 	
SUBTOPICS	<p>What is Tajwid ?</p> <ol style="list-style-type: none"> 1. TAJWID GOVERNS THE CORRECT RECITATION OF THE QUR'AN. 2. ITS PURPOSE IS TO ENSURE PROPER PRONUNCIATION DURING RECITATION. <p>Fundamentals of Tajwid</p> <ol style="list-style-type: none"> 1. INTRODUCTION TO QUR'ANIC LETTERS. 2. INTRODUCTION TO TAJWID SYMBOLS. 3. PRACTICAL EXAMPLES OF APPLYING TAJWID. 	
LEARNING MATERIAL 3	UNDERSTANDING ISLAMIC TEACHINGS	
OBJECTIVES	<ul style="list-style-type: none"> - INTRODUCE THE BASICS OF ISLAMIC RELIGIOUS KNOWLEDGE. - EMPHASIZE THE IMPORTANCE OF RELIGIOUS KNOWLEDGE IN EVERYDAY LIFE. 	
SUBTOPICS	<p>Purification (Thaharah):</p> <ol style="list-style-type: none"> 1. THE CONCEPT OF PURIFICATION IN ISLAM. 2. METHODS OF PURIFICATION BEFORE ACTS OF WORSHIP. <p>Prayer (Shalat):</p> <ol style="list-style-type: none"> 1. THE IMPORTANCE OF PRAYER IN ISLAM. 2. PROCEDURES FOR PERFORMING PRAYER. <p>Fasting (Sawm):</p> <ol style="list-style-type: none"> 1. THE SIGNIFICANCE OF FASTING, PARTICULARLY DURING RAMADAN. 2. PROCEDURES FOR OBSERVING THE FAST. 	
LEARNING MATERIAL 4	DEVELOPING ISLAMIC MORALS FOR YOUTH	
OBJECTIVES	<ul style="list-style-type: none"> - TEACH THE IMPORTANCE OF ISLAMIC MORALS IN EVERYDAY LIFE. - ENCOURAGE THE DEVELOPMENT OF POSITIVE AND NOBLE CHARACTER 	
SUBTOPICS	<p>Introduction to Islamic Morals</p> <ol style="list-style-type: none"> 1. DEFINITION AND IMPORTANCE OF ISLAMIC MORALS. 2. THE IMPACT OF MORALS ON SOCIAL RELATIONS AND CHARACTER <p>Empathy and Kindness</p> <ol style="list-style-type: none"> 1. UNDERSTANDING AND FEELING OTHERS' EMOTIONS. 2. EXERCISES TO RECOGNIZE AND RESPOND TO EMOTIONS. 3. REAL-LIFE EXAMPLES DEMONSTRATING EMPATHY AND KINDNESS. 	

	Honesty and Integrity	<ol style="list-style-type: none"> 1. IMPORTANCE OF HONESTY IN SPEECH AND ACTION. 2. DISCUSSIONS ON MAINTAINING INTEGRITY. 3. EXERCISES ON HONEST COMMUNICATION
	Patience and Self-Control	<ol style="list-style-type: none"> 1. IMPORTANCE OF PATIENCE IN FACING CHALLENGES. 2. TECHNIQUES FOR SELF-CONTROL. 3. CASE STUDIES ON PATIENCE AND SELF-CONTROL.
	SOCIAL CONCERN AND KINDNESS	<ol style="list-style-type: none"> 1. IMPORTANCE OF HELPING OTHERS AND CONTRIBUTING TO SOCIETY. 2. WAYS FOR YOUTH TO ENGAGE IN COMMUNITY SERVICE. 3. EXERCISES ON PLANNING AND EXECUTING ACTS OF KINDNESS.

The learning material design can be detailed as follows:

Introduction to the Qur'an and the Virtues of Recitation

The first activity in this mentoring program was the introduction to the Qur'an and the study of the virtues of its recitation. At this stage, the youth of Nurul Yaqin Mosque were introduced in-depth to the Qur'an, which is regarded as the holy scripture in Islam (Daulay dkk., 2023). They learned that the Qur'an serves as a divinely blessed guide for life, as stated by Allah SWT in Surah Shaad: 29, which affirms that the Qur'an is a blessed book revealed to be pondered upon and to provide valuable lessons. During this stage, participants were also taught about the virtues of reciting the Qur'an. They were made aware that reciting the Qur'an is a highly recommended act of worship in Islam and that tremendous rewards are granted to those who recite and comprehend the Qur'an properly (Aliya dkk., 2024). The youth were encouraged to understand that every letter recited carries its own reward and that reciting the Qur'an is a way to earn multiplied merits (Aliya dkk., 2024). This activity aimed to instill a strong understanding among the youth regarding the value and virtues of the Qur'an, and to stimulate their interest in reading and understanding its contents (Aliya dkk., 2024).

Moreover, this stage sought to establish a strong foundational understanding of the Qur'an, which would serve as the basis for the subsequent stages of the mentoring program. Through a deeper comprehension of the Qur'an and its virtues, it was hoped that the youth would become increasingly motivated and inspired to engage in the training program with greater enthusiasm and determination (Asnita dkk., 2023).

Introduction to Tajwid

The second activity in this community service program was the introduction to *tajwid*. *Tajwid* is defined as the set of principles that govern the correct and proper recitation of the Qur'an (Oktarina, 2020). This knowledge is crucial because it enables individuals to recite the Qur'an accurately, thereby conveying its messages correctly and preserving the intended meanings (Oktarina, 2020). At this stage,

the youth of Nurul Yaqin Mosque were introduced to the fundamentals of *tajwid*. They studied the following key aspects:

- a. Introduction to the Letters of the Qur'an: Participants learned to recognize the Arabic letters used in the Qur'an. They understood that the Qur'an is written in Arabic script, which possesses unique characteristics and specific pronunciation rules. Recognizing these letters served as a fundamental step in understanding *tajwid* (Sa'dijah, 2021).
- b. Tajwid Symbols: In addition to learning the letters, the youth were introduced to *tajwid* symbols. These symbols are indicators embedded within the Qur'anic text to signify specific rules of pronunciation (Sa'dijah, 2021). Participants learned how to identify and apply these symbols correctly when reciting the Qur'an.
- c. Examples of Tajwid Application: During this stage, the youth did not merely study *tajwid* theory but actively practiced applying *tajwid* principles while reading the Qur'an. They listened to examples of proper Qur'anic recitation, paying close attention to pronunciation rules. Furthermore, they engaged in guided practice sessions under the supervision of instructors to ensure adherence to *tajwid* regulations (Sa'dijah, 2021).

This activity aimed to provide the youth with a strong understanding of *tajwid*, an essential aspect of accurate Qur'anic recitation. By mastering *tajwid*, participants could recite the Qur'an properly, thereby conveying its messages precisely. Additionally, this stage sought to build a robust foundation for deeper comprehension of *tajwid*, which would serve as the basis for subsequent stages of the training program. A profound understanding of *tajwid* is expected to enable the youth to appreciate and recite the Qur'an more accurately and meaningfully (Ismail dkk., 2022).

Understanding Islamic Worship Knowledge

In the third stage of this training program, the youth were introduced to an understanding of Islamic religious knowledge. This section encompassed fundamental concepts of Islamic teachings, which are crucial for developing a deeper comprehension of Islam. The topics taught during this stage included:

- a. *Thaharah*: The participants were taught the concept of *thaharah*, which refers to physical and spiritual cleanliness in Islam. They learned the importance of maintaining cleanliness before engaging in acts of worship. Additionally, they studied the methods of purification, including *wudhu* (ablution) and *ghusl* (major ritual washing) (al-Bakri, 1995).
- b. *Shalat*: The youth gained an understanding of the significance of prayer (*shalat*) in Islam. They recognized that prayer is one of the fundamental acts of worship that must be performed with devotion (*khushu'*) and according to proper procedures. They also studied the steps involved in performing prayer, including movements, recitations, and intentions (al-Bakri, 1995).

- c. *Sawm*: The youth were introduced to the significance of fasting (*sawm*) in Islam, particularly during the month of Ramadan. They understood that fasting is an obligatory act for Muslims and carries numerous benefits, including spiritual closeness to Allah. Moreover, they learned about the procedures for fasting during Ramadan, including the times for breaking the fast (*iftar*) and pre-dawn meal (*suhoor*), and the correct ways to observe the fast (al-Bakri, 1995).

This stage aimed to provide a fundamental understanding of Islamic religious knowledge to the youth. They learned key concepts such as *thaharah*, *shalat*, and *sawm*, which are essential practices of Islamic worship. This understanding serves as a foundation for practicing Islam correctly and appreciating the meaning and benefits of each act of worship. Furthermore, this stage helped the youth recognize the role and importance of religious knowledge in their daily lives. With a solid grasp of Islamic teachings, it is hoped that the youth will live their lives with heightened religious awareness and strong ethical values.

Developing Islamic Morals for Youth

In the fourth stage of this training program, the focus was on the development of Islamic morals among the youth. Understanding and cultivating good character (*akhlaq*) is a crucial aspect in shaping positive behavior and conduct in daily life. Several key points addressed during this stage included:

- a. Introduction to Islamic Morals: The youth were introduced to the concept of Islamic morals and the importance of morality in their lives. They learned that Islamic morals serve as guidelines for good behavior based on Islamic teachings. Additionally, they were made aware of how morality influences social relationships and individual character. They came to understand that possessing good morals would help them interact harmoniously with others and lead a virtuous life (al-Ghazali, 2012).
- b. Empathy and Kindness: The youth were trained to understand the importance of empathy—the ability to feel and understand the emotions of others. They learned that empathy can significantly enhance social relations and foster positive character development.
Through practice sessions, they learned to recognize and respond to others' feelings, supported by real-life examples where empathy and kindness played crucial roles (al-Ghazali, 2012).
- c. Honesty and Integrity: The participants were taught the importance of honesty in both speech and action. They understood that honesty is a fundamental value in Islam and must be upheld in all aspects of life (al-Ghazali, 2012).
- d. Integrity: In addition to honesty, discussions were held on integrity, emphasizing consistency between words and actions. The youth realized that maintaining integrity is a critical component of good character (al-Ghazali, 2012).

- e. **Patience and Self-Control:** The participants were introduced to the significance of patience in facing life's trials and challenges. They recognized that patience is one of the highly esteemed virtues in Islam. Moreover, they learned techniques for self-control in challenging situations, and case studies illustrating the importance of patience and self-restraint in everyday life were presented (al-Ghazali, 2012).
- f. **Social Concern and Kindness:** The youth were taught the importance of helping others and participating in community life. They understood that social concern is an integral part of Islamic teachings. Through discussions and exercises, they explored ways to contribute to society and practiced planning and implementing acts of social kindness (al-Ghazali, 2012).

This stage aimed to shape the youth not only with religious understanding and *tajwid* proficiency but also with noble character and Islamic morals. The introduction and development of Islamic morals are vital in fostering behavior that aligns with Islamic values. It is expected that the youth would deeply understand the importance of empathy, kindness, honesty, integrity, patience, self-control, and social concern in their daily lives. Moreover, this stage encouraged them to apply these values in their social interactions, thus becoming morally upright individuals who positively contribute to society.

Monitoring and Evaluation

In this mentoring program, direct observation was conducted to actively monitor the participation of the youth during teaching sessions. We recorded their behavior, level of interest, and the extent to which they followed the learning materials. This direct observation helped us identify the degree of youth engagement in the program (Manan, 2012). During each session, we closely observed the participants' responses to the material being presented. This included the questions they asked, their reactions to the material, and their level of engagement. These responses provided insights into their comprehension and acceptance of the content. Regarding attendance, the outcomes did not fully meet expectations. Some youth attended only once, while others participated halfway through the program and then discontinued. However, a significant number remained consistent in their attendance and demonstrated earnestness in following the training sessions.

Challenges Encountered

Several challenges were encountered during the implementation of this training program:

1. **Scheduling Conflicts for Working Youth:** Some youth participants who were already employed had irregular work schedules, which often conflicted with the mentoring sessions. This posed an obstacle to their consistent participation. As a solution, the learning materials were shared through a WhatsApp group, enabling them to access the materials and study independently even if they could not attend in person.
2. **Training Sessions Held at Night:** Since the training sessions were conducted at night, youth who were still attending school or university faced difficulties participating due to their

academic workload and assignments. To address this, the materials were also distributed through the WhatsApp group to allow for flexible, independent learning.

3. Lack of Parental Support and Motivation: A lack of encouragement and motivation from parents was another barrier that influenced the enthusiasm of the youth to engage in the program. To overcome this, gradual communication and informal discussions were initiated with parents. Parents were invited to participate directly in certain activities or program events to foster a stronger sense of involvement and connection with the initiative.

Conclusion

The mentoring program focused on understanding the Qur'an, mastering *tajwid*, acquiring knowledge of Islamic worship practices, and developing Islamic morals for the youth of Nurul Yaqin Mosque in Pesisir Barat Hamlet, Dharma Camplong Village, Camplong District, Sampang Regency, has yielded positive outcomes. The youth have acquired a solid understanding of the Qur'an as a guide for life, the importance and virtues of Qur'anic recitation, and have developed proficiency in *tajwid*, enabling them to recite the Qur'an accurately and correctly. Furthermore, they have gained foundational knowledge of Islamic teachings and practical worship, such as prayer (*shalat*) and fasting (*sawm*).

In addition to religious knowledge, the youth have developed a deeper awareness of the significance of embodying Islamic morals. They were trained in cultivating empathy, kindness, honesty, integrity, patience, self-control, and social concern key components for shaping good character and behavior in everyday life. Monitoring and evaluation activities indicated that the majority of the participants engaged positively in the program, despite a few challenges such as scheduling conflicts and limited parental support.

Suggestions

To enhance the effectiveness of this program, the following recommendations are proposed:

1. If scheduling conflicts continue to be an issue, consider arranging training sessions with more flexible schedules, such as on weekends or in the morning.
2. Continuously strengthen communication and interaction with the parents of the youth. Parental encouragement and support are vital for motivating the participants to engage seriously in the program.
3. Evaluate and improve the program based on feedback from participants. By listening to the suggestions and input from the youth, the program can be refined to better meet their needs and expectations.
4. Consider involving more stakeholders, such as local religious leaders or community members, to support the program and serve as positive role models for the youth.
5. Sustain the program by conducting sessions at least once a week, ensuring that the training continues to develop and provides greater benefits in enhancing religious understanding, character building, and preparing the youth to become individuals who positively contribute to society.

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