**International Journal of Health, Economics, and Social Sciences (IJHESS)**
Vol. 8, No. 3, 2026, pp. 2571~2577
DOI: 10.56338/ijhess.v8i3.9849
Website: https://jurnal.unismuhpalu.ac.id/index.php/IJHESS

# Teaching the Qur'an and Mentoring Students at Pondok Pesantren Modern Albasya, Payakabung Village, North Indralaya District, Ogan ILIR Regency, South Sumatra

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**Article Info**

***Article history:***
Received 26 May, 2026
Revised 08 July, 2026
Accepted 25 July, 2026

***Keywords:***
Recognition KKN; Qur'an learning; student development; tahfidz; Islamic character

**ABSTRACT**

The Recognition Community Service Program (Kuliah Kerja Nyata/KKN) is a form of community service through which university students implement their knowledge and Islamic values in the community. This activity was conducted at Pondok Pesantren Modern Albasya, Payakabung Village, North Indralaya District, Ogan Ilir Regency, South Sumatra, with the aim of supporting Qur'an learning and fostering the character and skills of the students. The program was carried out for 36 days, from January 8 to February 12, 2026, with a total of 180 hours of activities. The implementation method consisted of preparation, socialization and training, coordination with the pesantren, program implementation, monitoring, and evaluation. The programs included assistance in Qur'an memorization (tahfidz) and review (muroja'ah), moral development, halaqah, muhadharah, bahtsul masail, Al-Ma'tsurat activities, Al Banjari hadrah training, public speaking and leadership training, as well as communal cleaning activities. The results showed positive developments among the students, particularly in the regularity of Qur'an memorization, discipline, confidence in public speaking, hadrah skills, the practice of daily dhikr, leadership, and concern for environmental cleanliness. The program also supported the pesantren administrators in facilitating the students' educational and developmental activities. Thus, the Recognition KKN program made a positive contribution to religious education, the development of Islamic character, and the enhancement of students' skills at Pondok Pesantren Modern Albasya.

## INTRODUCTION

Higher education institutions have an important role in contributing to society through community engagement as part of their broader educational mission. Community service programs provide students with opportunities to apply academic knowledge, practical skills, and social values in real-life contexts while simultaneously responding to the needs of local communities. Service learning and community engagement in higher education have increasingly been recognized as experiential learning approaches that connect academic learning with social development and community needs (Sánchez-Hernández et al., 2024). In the Indonesian higher education context, the Community Service Program (Kuliah Kerja Nyata or KKN) serves as an important platform for students to translate their academic and religious knowledge into practical contributions to society. At Universitas Islam Negeri Raden Fatah Palembang, KKN is implemented as a compulsory academic program intended to develop students' ability to apply knowledge, academic experience, and Islamic values within community settings.

One of the community settings that provides significant opportunities for educational and social engagement is the Islamic boarding school (pesantren). Pesantren are important Islamic educational institutions in Indonesia that not only provide religious instruction but also contribute to students' moral, social, and character development. Character education in pesantren is generally implemented through an integrated process involving religious learning, habituation, discipline, exemplary behavior, and guidance in students' daily lives (Fauzi et al., 2022). Recent studies also indicate that pesantren function as holistic educational environments in which character formation takes place through formal learning as well as daily routines, institutional culture, and interactions between teachers and students (Ma'arif & Arif, 2026). Therefore, collaboration between universities and pesantren

through community service programs can create opportunities to strengthen religious education while providing students with meaningful practical experiences in community engagement.

The Recognition KKN program discussed in this activity was conducted at Pondok Pesantren Modern Albasya, located in Payakabung Village, North Indralaya District, Ogan Ilir Regency, South Sumatra. The pesantren plays an important role in educating and guiding young people through religious education, Islamic character formation, and the development of students' knowledge and skills. The selection of this location was based on the potential for students to contribute directly to the educational and religious activities conducted at the pesantren. Through direct interaction with the santri and pesantren administrators, university students were able to participate in educational activities while also gaining practical experience in teaching, mentoring, communication, and community service.

The programs implemented during the KKN included Qur'an teaching, assistance with tahfidz and muroja'ah, Islamic moral development, halaqah, muhadharah, bahtsul masail, Al-Ma'tsurat activities, Al Banjari hadrah training, public speaking and leadership training, and communal activities. These activities were designed to support both the religious and personal development of the santri. Previous research has shown that character education in pesantren can be strengthened through exemplary behavior, habituation, discipline, and continuous guidance, while modern pesantren increasingly integrate religious education with communication, leadership, and life skills (Zainuri et al., 2025; Riduansyah et al., 2026). Thus, the involvement of university students in these activities is expected to contribute to the improvement of Qur'anic learning, Islamic character development, confidence, leadership skills, and social responsibility among the santri.

In addition to benefiting the santri, the KKN program provides an experiential learning opportunity for university students. Through direct involvement in the pesantren environment, students can develop social awareness, communication skills, teaching abilities, teamwork, and practical experience in applying Islamic knowledge. Accordingly, the Recognition KKN at Pondok Pesantren Modern Albasya represents a form of reciprocal community engagement in which students contribute to the educational and religious development of the pesantren while simultaneously strengthening their academic, social, and religious competencies.

## METHOD

This section describes the implementation method of the Recognition Community Service Program (KKN Rekognisi) conducted by university students during their placement at Pondok Pesantren Modern Albasya, Desa Payakabung, Kecamatan Indralaya Utara, Kabupaten Ogan Ilir, South Sumatra. The program was designed as a community-based educational and social intervention involving students, pesantren administrators, and santri. The implementation emphasized active participation, coordination, mentoring, learning assistance, and evaluation to ensure that the planned programs were relevant to the needs and conditions of the pesantren community.

Implementation Stages

The implementation of the Recognition Community Service Program was conducted through several sequential stages consisting of preparation, socialization and orientation, handover and program initiation, program implementation, monitoring and evaluation, and program closing. The preparation stage began with the registration of students through the LP2M account, determination of the community service location, preparation of the activity proposal, development of the work program, and completion of the administrative requirements. At this stage, students also identified the general conditions and needs of the target community to ensure that the planned activities were appropriate to the educational and social environment of the pesantren.

The socialization and orientation stage was conducted by the Institute for Research and Community Service (LP2M) of Universitas Islam Negeri Raden Fatah Palembang. The orientation provided students with information regarding the technical procedures for implementing the Recognition Community Service Program, ethical conduct during community engagement, coordination mechanisms, responsibilities of students at the service location, and procedures for developing and implementing work programs. This stage was intended to equip students with the necessary knowledge and skills to carry out community-based activities effectively and responsibly.

The handover and initiation stage was conducted through direct communication, silaturahmi, and coordination with the leadership and administrators of Pondok Pesantren Modern Albasya. During this stage, the students introduced themselves to the pesantren community and discussed the planned activities with the administrators. The students and pesantren administrators subsequently established an implementation schedule and coordination mechanism to ensure that the programs could be integrated with the daily activities of the pesantren without disrupting the learning and religious routines of the santri.

The implementation stage involved the execution of the work programs that had been developed during the preparation period. The activities were carried out through direct interaction with the santri and the pesantren community, particularly in educational, religious, social, and character-building activities. Learning assistance included Qur'anic reading activities using the Qur'an and Iqra' books, classroom and non-classroom learning support, public speaking and muhadharah activities, hadrah activities, and other activities designed to support the development of students' knowledge, skills, discipline, confidence, and social responsibility. The implementation adopted a participatory approach in which students acted not only as facilitators but also as companions and learning partners for the santri.

Monitoring and evaluation were conducted throughout the implementation period under the supervision of the Field Supervisors (Dosen Pembimbing Lapangan/DPL). Monitoring was carried out through direct visits, communication with students and pesantren administrators, and online communication when necessary. The monitoring process focused on the progress of the work programs, student participation, the involvement of the pesantren community, the achievement of planned activities, and the identification of problems encountered during implementation. Evaluation was used to identify activities requiring adjustment and to improve the effectiveness of subsequent programs.

The closing stage was conducted after the planned work programs had been completed. The closing activity involved students and the administrators of Pondok Pesantren Modern Albasya and served as a formal conclusion to the community service program. This stage also provided an opportunity for reflection on the activities that had been implemented, the benefits obtained by the pesantren community, the experiences gained by students, and the recommendations for future community service programs.

**Human Resources and Supporting Facilities**

The implementation of the Recognition Community Service Program involved several groups of human resources with complementary roles. The KKN Rekognisi students served as the main implementers and facilitators of the community service activities. The administrators of Pondok Pesantren Modern Albasya acted as partners, supervisors, and facilitators who supported the integration of the programs into the pesantren environment. Meanwhile, the santri served as the primary participants and beneficiaries of the educational, religious, and character-development activities. The surrounding community of Desa Payakabung was also involved in activities that required broader community participation and coordination.

The implementation of the program was supported by educational, religious, and operational facilities. These included the Qur'an and Iqra' books for Qur'anic learning activities, writing materials and books for educational activities, a whiteboard and markers for learning sessions, a sound system to support communication and group activities, hadrah musical instruments for religious and cultural activities, cleaning equipment to support environmental activities, and documentation equipment for recording the implementation and outcomes of the program. The availability and utilization of these resources were adjusted to the needs of each activity and the conditions at the service location.

**Partnership and Coordination**

The Recognition Community Service Program was implemented through collaborative partnerships among the KKN Rekognisi students, the administrators of Pondok Pesantren Modern Albasya, the santri, and the surrounding community of Desa Payakabung. Coordination with the pesantren administrators was conducted regularly to determine activity schedules, identify participant needs, allocate facilities, and address operational challenges. Collaboration with the santri emphasized active participation in educational, religious, and social activities, while engagement with the surrounding community was intended to strengthen the social dimension of the community service program. This collaborative approach was expected to create a supportive environment and increase the sustainability of the activities after the completion of the KKN program.

Time and Location of Implementation

The Recognition Community Service Program was conducted at Pondok Pesantren Modern Albasya, located in Desa Payakabung, Kecamatan Indralaya Utara, Kabupaten Ogan Ilir, South Sumatra, Indonesia. The program was implemented over a period of 36 days, from 8 January to 12 February 2026. During this period, students were directly involved in the implementation of the planned work programs and participated in the daily social and educational environment of the pesantren.

**Duration of the Program**

The Recognition Community Service Program was implemented for approximately 36 days with a total workload of at least 180 hours, in accordance with the requirements of the KKN Rekognisi program. The allocation of activity hours covered preparation, implementation of educational and religious activities, mentoring and assistance, coordination with the pesantren administrators, monitoring and evaluation, documentation, and program closing. The duration was arranged to provide students with sufficient opportunities to engage directly and continuously with the target community while ensuring that the activities remained compatible with the daily schedule of the pesantren.

**Implementation Constraints**

Several challenges were identified during the implementation of the Recognition Community Service Program. One of the main challenges was the relatively low confidence of some santri in participating in public speaking and muhadharah activities. This condition required students to apply gradual mentoring strategies and provide opportunities for santri to participate according to their individual levels of confidence. Another challenge was the variation in Qur'anic reading abilities among the santri. Differences in learning ability required students to adjust their teaching methods and provide differentiated assistance according to the needs of individual participants.

In addition, the students had to adjust their activity schedules to the established routines of the pesantren. The relatively intensive schedule of the santri, which included academic, religious, and extracurricular activities, limited the availability of time for several planned programs. To address these constraints, the students coordinated regularly with the pesantren administrators and adjusted the timing and implementation strategies of activities. These adjustments were necessary to maintain the continuity and effectiveness of the program while respecting the existing educational and religious routines of Pondok Pesantren Modern Albasya.

## RESULTS

### Program Implementation and Activity Achievement

The Recognition Community Service Program (KKN Rekognisi) at Pondok Pesantren Modern Albasya was implemented for 36 days, from 8 January to 12 February 2026. The program was designed to support the educational, religious, character-building, and social development of the santri through a series of structured and participatory activities. In total, eight major programs were implemented with a cumulative workload of 180 hours, thereby fulfilling the minimum activity requirement of the KKN Rekognisi program.

The activities were organized according to the daily routines and needs of the pesantren. Rather than introducing programs that were completely separate from the existing pesantren system, the students integrated their activities into the educational and religious environment already established by the institution. This approach allowed the KKN participants to function as facilitators, mentors, and learning companions for the santri. The flexibility of the activity schedule was also important because the santri had intensive daily routines involving formal learning, religious activities, memorization, and extracurricular programs.

The first activity was the socialization of the KKN program to the pesantren administrators and the parents or guardians of the santri. This activity established a common understanding regarding the objectives, forms of activities, implementation schedules, and expected outcomes of the program. Following the socialization, the administrators and parents or guardians became more familiar with the planned activities and demonstrated greater support for their implementation. This initial coordination was important because community-based programs are more likely to run effectively when the target community understands the purpose of the intervention and is involved from the beginning.

The second program focused on motivation and strengthening the Islamic character of the santri. The activities were delivered through Islamic discussions, motivational sessions, and character development activities. The program responded to the initial observation that some santri still demonstrated limited discipline in participating in daily activities. Following the implementation of the program, the santri showed greater motivation and improved participation in the daily routines of the pesantren. The results indicate that character development is not only related to the delivery of theoretical religious knowledge but also requires continuous habituation, mentoring, and positive reinforcement within the learning environment.

The third program consisted of mentoring activities in halaqah, muhadharah, and bahtsul masail. These activities were directed toward developing the santri's communication skills, confidence, critical thinking, discussion abilities, and understanding of religious issues. Prior to the implementation of the program, some santri were still reluctant to speak in front of others. Through repeated practice and direct mentoring, the santri gradually became more willing to participate and express their ideas, particularly during muhadharah activities. The process demonstrated that confidence in public speaking can be developed through a supportive environment in which students are given opportunities to practice, receive feedback, and gradually take on greater responsibilities.

The fourth program involved tahfidz and muroja'ah assistance. This activity was intended to make the memorization of the Qur'an more systematic and sustainable. Before the program was implemented, the memorization of some santri was not yet adequately monitored. Through structured mentoring and regular repetition, the memorization process became more organized, while muroja'ah was conducted more consistently. The activity also encouraged santri to develop learning habits based on repetition, discipline, and personal responsibility. The role of the KKN students in this program was primarily supportive, helping the santri maintain their memorization routines and providing additional guidance when difficulties were encountered.

The fifth program was training in Hadrah using the Al Banjari method. This activity introduced santri to the basic techniques of playing Hadrah instruments while simultaneously providing an avenue for Islamic artistic expression. Before the training, some santri had limited knowledge of the basic techniques of Hadrah performance. After participating in the training, the santri demonstrated a better understanding of basic playing techniques and became more interested in participating in Islamic arts activities. This program was particularly valuable because extracurricular religious arts can complement formal religious education by providing opportunities for creativity, cooperation, discipline, and collective expression.

The sixth activity was assistance in the implementation of Al-Ma'tsurat in the morning and evening. The activity aimed to strengthen the habit of performing daily dhikr among the santri. Initially, the implementation of morning and evening Al-Ma'tsurat was not yet optimal. Through continuous assistance and habituation, the santri became more consistent in participating in the activity. The results suggest that routine-based religious activities can be strengthened when participants receive direct guidance and when the activity is integrated into their daily schedule.

The seventh program focused on public speaking and leadership training. This program was developed in response

to the relatively low confidence of some santri in speaking before an audience. Through practical exercises, presentations, and opportunities to lead activities, the santri gradually demonstrated greater confidence in expressing themselves and taking leadership roles. The activity was not limited to improving speaking ability but also encouraged responsibility, initiative, communication, and the ability to organize group activities. These skills are important because pesantren education increasingly requires students to possess both religious competence and broader interpersonal and leadership capabilities.

The eighth program consisted of communal work activities involving the santri in cleaning and organizing the pesantren environment. Before the activity, several areas of the pesantren required additional attention in terms of cleanliness and organization. Through collective work, the environment became cleaner and more comfortable. More importantly, the activity strengthened the values of cooperation, mutual assistance, responsibility, and environmental awareness. The communal work therefore functioned not merely as a cleaning activity but also as a practical form of character education.

**Overall Program Outcomes**

The overall results demonstrate that the KKN Rekognisi program contributed positively to several dimensions of santri development. The changes were particularly visible in four interconnected areas: religious development, character formation, communication and leadership skills, and environmental awareness. In the religious dimension, the tahfidz, muroja'ah, and Al-Ma'tsurat programs supported the formation of more consistent religious routines. In the character dimension, motivational activities and communal work encouraged discipline, responsibility, cooperation, and concern for the surrounding environment.

In the area of communication and leadership, the halaqah, muhadharah, bahtsul masail, and public speaking activities provided practical opportunities for santri to express opinions, communicate with others, and assume leadership responsibilities. This is an important outcome because confidence and communication skills are generally strengthened through continuous practice rather than through one-time instruction. The KKN program therefore provided a learning environment in which santri could develop these competencies gradually and according to their individual abilities.

Another important outcome was the strengthening of collaboration between university students and the pesantren community. The involvement of pesantren administrators ensured that the activities remained consistent with the institutional environment, while the participation of santri made the programs more interactive and participatory. The cooperation also enabled the KKN students to understand the real conditions and educational needs of the pesantren more effectively.

The achievement of 180 hours of activities indicates that the program was implemented consistently throughout the 36-day period. The distribution of activities was adjusted to the weekly schedule of the pesantren, with greater emphasis on continuous mentoring activities such as halaqah, muhadharah, bahtsul masail, tahfidz, muroja'ah, and Al-Ma'tsurat. This distribution reflects an understanding that sustainable behavioral and educational changes require repeated interaction rather than isolated activities.

**DISCUSSION**

The findings indicate that the KKN Rekognisi program can serve as a bridge between higher education and community-based Islamic education. University students were able to apply their knowledge and interpersonal skills in a real educational environment, while the pesantren community benefited from additional assistance in conducting educational and extracurricular activities. The interaction created a reciprocal learning process in which students learned from the realities of community engagement while santri received additional educational support.

One of the most significant findings was the improvement in santri participation and confidence in public speaking-related activities. The initial lack of confidence was addressed through gradual practice, mentoring, and opportunities to perform in front of peers. This approach is relevant because communication competence develops through repeated exposure and constructive learning experiences. The combination of muhadharah, public speaking, and leadership training provided a broader framework for developing confidence rather than treating public speaking as an isolated skill.

The religious mentoring activities also showed the importance of consistency. Tahfidz and muroja'ah activities became more organized when santri received regular guidance and monitoring. Similarly, the implementation of Al-Ma'tsurat became more routine through continuous assistance. These outcomes suggest that the effectiveness of religious education is strengthened when learning activities are transformed into daily habits supported by supervision and positive reinforcement.

The character-building component of the program was also closely connected to the daily life of the pesantren. Motivation, akhlak development, leadership activities, and communal work were not treated as separate educational components but were integrated into the santri's daily experiences. Such integration allowed values such as discipline, responsibility, cooperation, and confidence to be practiced directly. Consequently, the program provided a more holistic form of learning that combined cognitive, affective, social, and practical dimensions.

Nevertheless, the implementation also revealed several challenges. Differences in Qur'anic reading ability among santri required students to adapt their mentoring strategies to individual learning levels. In addition, the intensive

schedule of the pesantren created limitations in allocating time for some activities. The students therefore needed to coordinate continuously with the pesantren administrators and adjust the implementation schedule. These challenges demonstrate that community service programs should not rely solely on predetermined work plans but should maintain sufficient flexibility to respond to local conditions.

Overall, the results suggest that the success of a community service program in a pesantren depends not only on the number of activities conducted but also on the quality of interaction, continuity of mentoring, relevance to community needs, and cooperation among stakeholders. The KKN Rekognisi program at Pondok Pesantren Modern Albasya illustrates that relatively simple activities can generate meaningful educational and social benefits when implemented consistently, participatively, and in accordance with the institutional context.

## CONCLUSION

The implementation of the Recognition Community Service Program at Pondok Pesantren Modern Albasya from 8 January to 12 February 2026 demonstrated a positive contribution to the educational, religious, character-building, and social development of the santri. Eight programs were successfully implemented with a total workload of 180 hours, covering socialization, Islamic motivation and character development, halaqah and muhadharah mentoring, bahtsul masail, tahfidz and muroja'ah assistance, Hadrah Al Banjari training, Al-Ma'tsurat assistance, public speaking and leadership training, and communal environmental activities. The program contributed to more organized Qur'anic memorization, increased participation and confidence in public speaking, stronger religious routines, improved discipline and motivation, greater leadership awareness, and a cleaner pesantren environment. These outcomes also demonstrate the importance of collaboration between university students, pesantren administrators, santri, and the surrounding community in creating meaningful and sustainable community-based educational activities. Despite challenges related to differences in santri abilities, limited time, and the adjustment of activities to the pesantren schedule, the program was successfully implemented through continuous coordination and flexible planning.

## RECOMMENDATIONS

Future KKN Rekognisi programs at Pondok Pesantren Modern Albasya should place greater emphasis on program continuity so that the positive changes initiated during the community service period can be maintained after the students complete their placement. The pesantren is encouraged to continue the tahfidz and muroja'ah mentoring, public speaking and leadership activities, Al-Ma'tsurat routines, Hadrah training, and communal environmental activities through internal mentoring mechanisms. The development of simple monitoring instruments, such as attendance records, memorization progress sheets, activity evaluations, and periodic performance assessments, may also help the pesantren monitor the sustainability of these programs.

For future KKN participants, program planning should be preceded by a more detailed assessment of the needs, abilities, and characteristics of the santri. In particular, Qur'anic learning activities should consider differences in reading and memorization abilities so that mentoring can be conducted at an appropriate level for each participant. Public speaking and leadership activities should also be implemented continuously through structured practice rather than through one-time training.

For the university and LP2M, it is recommended that future KKN programs strengthen pre-departure training, field supervision, and post-program evaluation. Direct communication between field supervisors, students, and community partners should be maintained throughout the program. Future programs may also develop measurable indicators of achievement so that changes in knowledge, skills, participation, discipline, and confidence can be documented more systematically. Such improvements would strengthen the academic quality of the KKN program while increasing its contribution to sustainable community empowerment.

Finally, continued collaboration between Pondok Pesantren Modern Albasya, the university, and the surrounding community should be encouraged. Sustainable partnerships can transform KKN from a short-term community service activity into a continuing educational collaboration. Through such cooperation, the pesantren can continue to develop the religious competencies, character, communication skills, leadership capacity, and social responsibility of its santri in accordance with the changing needs of contemporary society.

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