



Practical Activity Model to Form Religious Values in the Congregation of the "Healthy Youth" Community in Indramayu Regency

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Abstract: The importance of developing religiosity among young people presents a unique challenge in the modern era, which is filled with global influences and declining moral values. Religious values cannot develop quickly but require a process appropriate to the community's context and characteristics. This study aims to identify and evaluate the practical activity patterns implemented by the "Healthy Youth" group to build and strengthen religious values among rural youth. In addition, this study aims to identify the types of religious values that emerge from community activities and to examine the challenges and negative impacts that arise during their implementation. This study employs a descriptive qualitative method, collecting data through observation and in-depth interviews. The data analysis process is carried out interactively through steps such as data reduction, data presentation, and drawing conclusions, with validity strengthened through source triangulation. The study shows that the practical activity model in the "Healthy Youth" community can strengthen rural youth's religious values. This model focuses on real social problems, uses flexible studies, actively involves members, and carries out socio-religious activities together. Religious values are strengthened through exemplary sources and approaches appropriate to the context. These activities fostered important values such as sincerity, Islamic brotherhood, knowledge sharing, responsibility, tolerance, and consistency in worship. However, the research also identified obstacles, including a lack of ethical boundaries in discussions, minimal supervision, a lack of standardized materials, dependence on specific figures, excessively long activity durations, and the potential for symbolic polarization within the community.

Keywords: ethical boundaries; practical activity model; religious values, youth community.

Introduction

In an era of globalization marked by the rapid flow of information and foreign culture, Indonesian society faces significant challenges in maintaining religious values. Technological developments that are not balanced by careful value filtering can trap the younger generation in a materialistic, selfish lifestyle (Kusuma & Rahman, 2018). Therefore, religious character development is crucial in preserving the religious identity of Muslims, especially at the local community level, such as villages, as Islamic education has the potential to transform and shape character (Ananda et al., 2025). Islamic education through programs aims to instill religious values in students. The religious values instilled are divided into at least 3 types, namely: First, religious values related to God, second, religious values related to oneself, and third, religious values related to fellow human beings (Susanti, 2024). The three practices of religious values above align with the definition of

religiosity, which is the degree to which knowledge, strong beliefs, worship and adherence to rules are carried out in the experience of the religion one adheres to. From that understanding, it can be concluded that religiosity is a measure of how well a person understands their religion and how strongly they believe in God. A religious person will do all things commanded by their teachings (Ghufron & Risnawita S, 2010).

Religiosity influences human maturity (Sungadi, 2020) because religiosity refers to a set of organized beliefs about the relationship between natural and supernatural aspects of reality, and about the role of humans in this relationship (Ardian, 2016). This relationship suggests that religiosity can facilitate prosocial behavior in adolescents by promoting prosocial values such as kindness (Hardy & Carlo, 2005)

The Islamic study group (Majlis Taklim) is an institution that can enhance the religiosity of both children and adults (Ali, 2021). Children's religious activities at the Islamic study group include various activities to deepen their understanding of Islamic teachings in a fun way. Children learn to read the Quran, learn Tajweed, and memorize Juz Amma (chapter 30 of the Qur'an). They also study basic Islamic texts and various religious traditions, such as the Prophet's Birthday (Maulid Nabi) and tahlilan (recitation of the Qur'an). Islamic storytelling sessions teach morals and history. Worship activities such as daily prayers and supplications are also scheduled. Some Islamic study groups provide assistance to orphans and the underprivileged. Activities are usually held after Maghrib (evening prayer) and use interactive methods to engage children. Overall, Islamic study groups are important for religious education, character development, and the instillation of Islamic values, while religious activities for adults aim to strengthen faith and deepen religious understanding. Typical activities include religious study, Quran recitation, congregational prayer, and thematic studies such as Islamic parenting. In addition, there are social activities such as funeral management training and assistance for the poor. Celebrations of Islamic holidays are also held, and dhikr gatherings promote inner peace. All of this fosters religiosity and social solidarity within the Muslim community.

Religious activities for adults typically encompass a variety of activities aimed at strengthening faith, deepening religious knowledge, and fostering Islamic character in daily life. Common activities include regular religious study groups (keslam) or knowledge assemblies, Quranic recitation and interpretation, congregational prayer and dhikr (remembrance of God), and thematic studies such as Islamic parenting and family jurisprudence (fiqh). Adults also engage in socio-religious activities such as funeral preparation training, assisting the poor and community service. Commemorating Islamic holidays such as the Prophet's Birthday and Isra Mi'raj (Isra' Mi'raj) are also part of activities that foster Islamic values together. Dhikr and istighotsah assemblies serve as spiritual platforms that provide inner peace and increase awareness of dependence on Allah SWT.

Challenges to religious activities in religious study groups vary, and here are some of the main obstacles frequently encountered: First, low member attendance rates are due to busy schedules, long distances, lack of transportation, unfavorable weather, and family responsibilities. Second, the lack of adequate facilities and infrastructure, such as learning tools and facilities, also hinders the implementation of religious study groups (Mukhlis et al., 2021). Third, a lack of interest in religious studies is a problem, as some members lack the motivation to regularly attend. Fourth, environmental and psychological factors, such as competition over clothing or jewelry among members and a lack of self-motivation, also contribute to the community's low enthusiasm for attending religious study groups. All of these activities not only increase individual religiosity but also strengthen social solidarity within the Muslim community (Nuraini & Alimir, 2022). Fifth, inappropriate or uninteresting learning materials and ineffective teaching methods make participants feel less engaged and make it difficult to understand the content of the study groups (Nuraini & Alimir, 2022). Sixth, low socio-economic and educational conditions cause a number of members of the majelis taklim to have difficulty participating, especially if they are forced to work hard or do not have sufficient access to participate in activities (Juniawati, 2017).

Research with related themes has been conducted by previous researchers, including the first study conducted by Humairoh (2021) with the title "The Role of Majelis Taklim in Increasing Community Religiosity Through Routine Book Studies in Suci Village, Panti District, Jember Regency" This study discusses the role of Majelis Taklim in increasing community religiosity through

routine book studies with qualitative methods. The second study was conducted by Sudigdo dan Abidin (2019) with the title "The Role and Contribution of Majelis Ta'lim to Increasing Community Religiosity in Jiwan Housing, Kartasura" Field study that examines the contribution of Majelis Taklim in increasing community religiosity by evaluating the management of Majelis Taklim. The third study was conducted by Muhammad (2006) with the title "The Function of Majelis Ta'lim Religi in Increasing Community Religiosity" Field study that examines the function of Majelis Taklim in increasing religiosity and factors that influence religiosity.

The three previous studies share similarities with the study "A Practical Activity Model for Shaping Religious Values in the Congregation of the "Pemuda Sehat" (Healthy Youth) Taklim Assembly" in that it focuses on the role of the majelis taklim as a tool for enhancing community religiosity. Humairoh's (2021) study emphasized routine book study as a means of enhancing religiosity in Suci Village, Jember. Meanwhile, Sudigdo and Abidin's (2019) study assessed the contribution and management of the majelis taklim in the Jiwan housing complex, Kartasura. Muhammad (2006) also examined the function of majelis taklim and the various factors influencing congregational religiosity in general. The "Pemuda Sehat" study differs in that it focuses more on developing an innovative and applicable practical activity model for building religiosity, particularly among youth, thus providing a more contextual solution compared to the three previous studies, which were descriptive and evaluative in nature.

The purpose of the journal research "Practical Activity Model to Form Religious Values of the 'Healthy Youth' Majlis Taklim Congregation" is to create and implement a practical and applicable activity model to form and strengthen religious values among community congregations, especially among young people. This research aims to provide alternative ways of religious development that are more contextually appropriate, participatory, and meet the needs of the younger generation, so that religious values are not only understood theoretically but can also be applied in daily actions through interesting, relevant, and sustainable activities.

Method

This type of research is descriptive qualitative research. Qualitative research aims to understand the phenomena experienced by the object of study, such as behavior, views, motivations, actions, and others, with a descriptive approach that uses words and language, in a specific, natural context and utilizes various natural methods (Moleong, 2002). This study uses a qualitative, descriptive research approach. Qualitative descriptive research aims to describe in depth the phenomena that occur in social life, in this case how the model of practical activities can shape the religious values of the congregation of the "Healthy Youth" Community. With this approach, researchers can understand the overall social interactions, the meanings of activities, and changes in religious values within the group.

The approach used in this study is a phenomenological one, namely one that seeks to understand the meaning of the congregation's life experiences in carrying out practical religious activities. Through this approach, the researcher focuses on the subjective experiences of the congregation during the taklim assembly activities and how these experiences shape the formation of religious values in their daily lives. This research was conducted at the "Pemuda Sehat" (Healthy Youth) Learning Assembly located in Malangsari Village, RT 05 RW 02, Bangodua District, Indramayu Regency. This location was chosen based on the consideration that the taklim assembly actively organizes various practical and participatory religious activities. The research period is planned to last for two months, namely from November 26, 2025 to December 27, 2025, with a flexible schedule to adjust to the agenda of activities at the taklim assembly.

The subjects of this study were the congregation of the "Pemuda Sehat" (Healthy Youth) Islamic Study Group (Majlis Taklim), both administrators and active members involved in various religious activities. Informants in this study were determined purposively, that is, selected based on the consideration that they have relevant and in-depth information about the implementation of activities and their impact on the formation of religious values. Key informants included the chairman of the Islamic study group, the ustaz (teacher), and several members of the congregation who actively participate in activities consistently. Data collection

techniques in this study included observation, in-depth interviews, and documentation. Observations were conducted directly by participating in activities carried out at the Islamic study group to obtain data on ongoing religious practices. Interviews were conducted with key informants to explore the experiences, perceptions, and meanings of the activities they undertake. Meanwhile, documentation was carried out by collecting written data, photos of activities, and schedules or other archives that support the analysis process.

Data analysis was conducted using an interactive model that includes three main steps: data reduction, data presentation, and conclusion drawing. Data reduction was carried out by sorting relevant data from observations and interviews. Data presentation was arranged in descriptive narratives and tables to facilitate understanding of patterns or themes. Next, the researcher drew conclusions based on the patterns found and conducted verification to ensure the data and interpretations were reliable and valid. To ensure the validity of the data in this study, the researcher used source triangulation and method triangulation techniques. Source triangulation was carried out by comparing information from various informants, while method triangulation was carried out by comparing data obtained through observation, interviews, and documentation. In addition, the researcher also conducted member checks by asking informants to verify the interview results to ensure the researcher's interpretations truly align with the informants' intentions and experiences.

Results and Discussion

This study aims to describe a practical, applicable activity model for building and strengthening the congregation's religious values through the "Healthy Youth" community's activities in Malangsari Village, Bangodua District. Based on observations and in-depth interviews, several findings demonstrate effective strategies for strengthening community-based religiosity.

1. **Initiation Model Based on focusing on real social problems**
The "Healthy Youth" community was born out of concern from three village youths, Herikiswanto, Khoiruddin, and Amad, over the low level of interest among the younger generation in religious studies, which they considered too formal and rigid. In consultation with Ustaz Rahmat, a local youth leader, they created a more relaxed, flexible study model that suited young people's lifestyles while maintaining core Islamic values. This approach demonstrates that initiatives focused on real social issues can encourage practical religious activities that are culturally relevant.
2. **Flexible and Inclusive Study Format**
The main activity is informal house-to-house study groups. Participants are permitted to eat, drink, and smoke during the study, and are not required to attend each session in full. The host provides only coffee and fried snacks as a symbol of simplicity and affordability. This format successfully creates a comfortable atmosphere and removes the impression of eliteness from religious activities, allowing for a wide range of audiences, including young people from Vespa communities, youth groups, mosque youth, and several older adults.
3. **Strengthening Religious Values through Active Involvement**
The religious study activities are not only filled with lectures, but also invite participants to engage in practical activities (for example, evaluating prayer intentions), question-and-answer sessions, and open discussions. In these open sessions, participants are encouraged to express their opinions, ask questions, and even debate openly. These activities play a crucial role in fostering self-confidence, critical thinking skills, and the courage to express their views. Religious values such as Islamic brotherhood, religious study (*ta'lim*), discussion etiquette, and the practice of knowledge (*tolab al-'ilmi*) form part of this lively and dynamic collective learning process.
4. **Socio-Religious Activities as Shared Religious Practices**
This community also carries out religious solidarity activities when a member dies, including reciting the "tayyibah" (prayer) 70,000 times, which are distributed to participants. This activity is carried out without burdening the bereaved family. This method demonstrates social sensitivity and shared responsibility, while fostering the values of sincerity, brotherhood, and mutual cooperation, which are fundamental to Islamic religiosity.

5. Exemplary Behavior and Consistency of the Speaker
Ustaz Haji Rahmat, as a resource person and youth leader, plays a significant role in maintaining the quality and direction of the activities. He not only delivers material but also creates space for reflection and open discussion. In the study of the *Mau'idhotul Mukminin* book, for example, participants don't just passively absorb the material but are encouraged to understand and apply the knowledge in their daily lives, including practicing prayer intentions and Islamic jurisprudence (fiqh).
6. Contextual and Integrated Religiosity
The religious study continued until 1:00 a.m., but remained engaging due to its relaxed atmosphere. This less formal activity allowed participants to participate naturally and voluntarily. This model indirectly instilled religious values in an appropriate context, namely, through a pleasant, participatory, and sustainable spiritual experience. Based on observations and in-depth interviews, this study showed that strengthening the religiosity of the "Healthy Youth" community in Malangsari Village was achieved through a practical, contextual, and needs-based model of youth activities. The model comprises interconnected components, including social initiation, inclusive studies, participatory learning, socio-religious activities, and the role models of religious leaders. To clarify the relationship between the model components, practices, and the religious values formed, the research results are summarized in the following table:

Table 1. Practical Activity Model of the Healthy Youth Community

No	Model Components	Practice Description	Religious Values Formed
1.	Social initiation	Starting from youth unrest	Caring, responsibility
2.	Study format	Casual, mobile, informal	Openness, inclusiveness
3.	Method	Discussion, hands-on practice	Tholabul 'ilmi
4.	Social activities	Collective prayer 70,000 times	Brotherhood, empathy
5.	Role of the character	The exemplary behavior of the ustaz	Consistency of worship
6.	Approach	Contextual & participatory	Religious moderation

This study aims to identify and analyze the religious values emerging from the activities of the "Healthy Youth" community in Malangsari Village, Bangodua District. Results from direct observations and in-depth interviews with the activists and participants indicate that this community consistently builds religiosity through a participatory, contextual, and inclusive approach.

1. The Value of Sincerity and Simplicity
One of the most striking values is the sincerity of both organizers and participants. All activities, from routine studies to social and religious outreach, are conducted with sincerity. The presenters receive no compensation, the host only provides coffee and fried snacks, and participants bring their own equipment for the tahlil (religious gathering). This practice demonstrates that religious activities can be conducted independently, without financial burdens. The value of simplicity is also consistently evident in the implementation of the activities, which eschew ostentation and wastefulness.
2. The Values of Islamic Brotherhood and Social Concern
The religiosity of this community manifests itself in the strong solidarity among its members. For example, during the recitation of the prayer for the deceased, young people visit the funeral home in a collective effort to pray without burdening the deceased's family. This activity demonstrates the values of social concern and responsibility toward fellow Muslims, reflecting the application of Islamic teachings in daily life. This activity is not merely a ritual, but also a manifestation of the values of brotherhood, ta'awun (religious solidarity), and social empathy.
3. The Value of Thorabul 'Ilmi and Courage to Express Opinions
The community's regular religious study activities provide opportunities for young people to learn and deepen their religious knowledge. The primary reference read by the speaker is the book "*Mau'idhotul Mukminin Mukhtashor*" from the book "*Ihya Ulumuddin*" by Sheikh

Muhammad Jamaluddin al-Qasimi ad-Dimasyqi. The activities, based on the author's observations, can be seen in the following table:

Table 2. Implementation of Religious Study Activities of the 'Healthy Youth' Community

No	Activity Date	Study Material	Practice	Activity Venue	Host Character Description
1	26 November 2025	The Urgency of Imams in Religious Life	Prayer Movement Practice	Heri Kiswanto's House	Healthy Youth Representative
2	December 20, 2025	The Obligation and Priority of Seeking Knowledge	-	Mr. Mukromin's House	Chairman of DKM and respected figures in the community
3	December 27, 2025	The Obligation and Priority of Seeking Knowledge	Ablution Practice	Khoiruddin's House	Regular congregation members

The routine religious study activities on December 6 and 13, 2025, were not held due to simultaneous community activities in Malangsari Village. All community members were involved in the agenda, so the study was temporarily suspended. This situation indicates an adjustment of religious activities to the ongoing social dynamics in the community environment. On December 6, 2025, the speaker practiced prayer movements during the study activities as a means of applying the material presented. This practice was carried out in response to participants' requests for a more detailed explanation, delivered through live examples of movements. Next, on December 27, 2025, the speaker practiced the perfect ablution movements after participants again asked questions and requested a live demonstration of the ablution procedure. These activities reflect an interactive, responsive learning method that emphasizes practical understanding in religious studies.

Furthermore, participants were given space to ask questions and discuss matters beyond the context of the material. The questions posed were critical and relevant, such as those concerning the science of menstruation for men, the status of Islamic descent, and the practice of swearing allegiance to leaders. This open discussion session allowed participants to develop their thinking, cultivate courage in expressing their opinions, and enhance their reasoning and imagination. This fostered religious intellectualism, courage, and openness in the pursuit of religious truth.

4. Values of Responsibility and Independence

Each community member bears moral responsibility for implementing the activities. There is no dependence on any particular party; in fact, the community handles internal coordination of presenters. Hosts are not burdened with providing excessive food, and all activities are conducted on a shared basis. This reflects the values of independence, initiative, and trustworthiness as part of developing the spiritually and socially strong religious character of the younger generation.

5. The Value of Internal Tolerance and Moderation in Religion

Although the study takes place in a relaxed setting—participants are allowed to eat, drink, and even smoke—the activity remains focused on meaningful spiritual development. A moderate, tolerant attitude toward more flexible religious practices makes this community inclusive and open to people from diverse social backgrounds. This demonstrates that religious values need not be confined to formality but can flourish in an atmosphere of comfortable, accepting dialogue.

6. The Value of Consistency in Worship and the Habituation of Good Deeds

The study is held weekly without any pressure, yet it still attracts many young people. The sustainability of this activity demonstrates a consistent practice of charitable giving, even in an informal setting. In this way, the values of perseverance, continued good deeds, and dedication to learning become integral to this community's activities.

Based on the research results, the religious values within the "Healthy Youth" community can be systematically mapped through the relationship between values, forms of actualization, and data sources. The value of sincerity is evident in the implementation of activities without honorariums and simple consumption, while Islamic brotherhood is reflected in the solidarity of prayer and condolences. The value of tholabul 'ilmi is realized through open and critical discussions, responsibility through self-reliance and internal coordination, and internal tolerance through flexible study practices. Meanwhile, consistency of worship is evident in the implementation of an ongoing weekly routine study. Thus, the table confirms the relationship between religious values and actual practices within the "Healthy Youth" community. This can be summarized in the table below:

Table 3. Relationship between Religious Values, Practices, and Data Sources

No	Religious Values	Form of Actualization	Data source
1.	Sincerity	No honorarium & simple consumption	Observation
2.	Islamic Brotherhood	Solidarity prayer & condolences	Interview
3.	Tholabul 'ilmi	Open & critical discussion	Observation
4.	Responsibility	Self-reliance & internal coordination	Interview
5.	Internal tolerance	Flexibility of practice	Observation
6.	Consistency of worship	Weekly routine review	Observation

In addition to fostering positive religious values, the analysis and interviews also revealed several obstacles and negative aspects in the implementation of the "Healthy Youth" community activities that need to be addressed to improve the effectiveness of this community-based religious program. The following are some of these findings:

1. **The Absence of Ethical Boundaries in Discussion Forums**
Although a relaxed and flexible approach is chosen to attract young people, the lack of clear boundaries regarding discussion etiquette, such as allowing smoking, eating and drinking during the study and entering and leaving the forum at will, can obscure the value of respect (ta'dzim) for knowledge and the assembly. This practice can give the impression that religious study is trivial and requires little serious attention. This clearly contradicts the etiquette of seeking knowledge, which emphasizes respect, discipline, and seriousness.
2. **Lack of Oversight in Free Discussion**
During the open-ended question-and-answer session, although participants were given the opportunity to express their opinions, discussions sometimes devolved into unfocused debates and contained speculative arguments without a strong scientific foundation. The lack of oversight over discussion dynamics can lead to misperceptions, the spread of inaccurate information, and even the risk of forming weakly evidenced religious opinions. This has the potential to create religious bias among participants, given its limited scientific references.
3. **Lack of Standardization of Study Materials**
The material presented tends to depend on the individual initiative and capacity of each presenter, without any systematic guidance or clear syllabus. Consequently, discussions are often haphazard and disjointed, lacking clear learning objectives. This situation makes it difficult to evaluate participants' understanding and creates a gap between basic and advanced material. This deficiency hinders the development of a comprehensive understanding of religion (tafaqquh fid-din).
4. **Dependence on a Central Figure**
Community activities are highly dependent on the role and presence of Ustaz Rahmat as a youth leader and treasurer of the DKM. Reliance on a single key figure in organizing and implementing activities can potentially lead to stagnation if that figure is absent or no longer active. This situation hinders the regeneration of leadership within the community and diminishes the organization's independence.
5. **Excessive Activity Time**
Routine religious study sessions that continue until 1:00 a.m. can exhaust participants and disrupt their activities the following day, including the obligatory morning prayer and other

productive activities. This contradicts the Islamic value of balance (*tawazun*), which teaches a balance between worship, rest, and social activities. If not managed properly, these activities can negatively impact participants' spiritual and social well-being.

6. The Risk of Social and Symbolic Polarization

The participation of certain communities, such as the Vespa community, youth groups, and mosque youth groups, is positive. However, if not managed inclusively, differences in participants' styles and social backgrounds can lead to symbolic friction or group exclusivity. In some circumstances, the emergence of community symbols in study forums can divert attention from the substance of religiosity to the strengthening of a particular community's identity. Based on this description, although the "Healthy Youth" community has succeeded in fostering religious values, several structural and cultural obstacles remain that affect the program's effectiveness and sustainability. These obstacles have both impacts and academic implications for the development of a community-based religiosity strengthening model, which are summarized in the following table:

Table 4. Identification of Obstacles and Their Implications in Strengthening Community Religiosity

No	Constraint	Impact	Academic Implications
1.	Loose forum etiquette	Declining <i>ta'dzim</i>	Need for etiquette regulations
2.	Uncontrolled discussion	Understanding bias	Need a moderator
3.	Unstructured material	Not tiered	Need a syllabus
4.	Character dependency	Risk of stagnation	Regeneration
5.	Duration is too long	Participant fatigue	Rescheduling
6.	Risk of polarization	Symbolic friction	Inclusive management

Practical and Applicable Activity Models are Needed to Form and Strengthen Religious Values

1. Initiation Model Based on focusing on real social problems

In data reflection, the "Healthy Youth" community model emerged from sensitivity to social issues, including concerns about overly rigid religious studies. This prompted the three initiators to discuss with Ustaz Rahmat and create a more relaxed, flexible approach to youth lifestyles without sacrificing fundamental Islamic values. These findings demonstrate the importance of a problem-based approach in initiating a practical and contextual religious movement. Research by Manik (2025) found that the active participation of religious communities in addressing social challenges after the pandemic can increase spiritual engagement based on the community's real needs. This study expands on this contribution by mapping an initiation model that emerges organically from village dynamics, rather than from a formal top-down approach, thus providing a strategic alternative for youth development. Analytically, this model demonstrates the interplay between social awareness and spirituality: a framework based on social issues makes the study relevant, accessible, and emotionally meaningful. This approach also reflects critical education theory, where learning occurs through concrete action and collective reflection. The main contribution of this research is concrete documentation of how religious initiatives that are sensitive to local issues can build a more participatory and sustainable religious culture in rural communities.

2. Flexible and Inclusive Study Format

In data analysis, the adaptive and open approach of the house-to-house study, where participants were allowed to eat, drink, and even smoke without having to attend the entire session, while the host only served coffee and fried snacks, created a relaxed atmosphere and reached out to various communities, from Vespa enthusiasts to youth groups. This indicates that a simple approach can eliminate the impression of exclusivity and invite more diverse participation. Research by Ayu Safitri dan kawan-kawan (2023) highlights that inclusive Islamic education, both in formal and informal contexts, must reflect diversity and build social values in an atmosphere of adaptive dialogue. This study extends this contribution by presenting a truly practical, inclusive village study model that unites various social groups in religious activities.

Analytically, this format reflects the principles of contextual non-formal education: comfort and freedom (affective) combined with spiritual experiences (cognitive), fostering motivation among participants. Such activities demonstrate that religious inclusivity does not always require formal structures or difficult materials, but rather is driven by a culture of openness and simplicity. The main contribution of this research is the concrete documentation of how a flexible and inclusive study model can act as a socio-religious bridge in rural communities, providing an important alternative in da'wah strategies in the community.

3. Strengthening Religious Values through Active Involvement

In the data analysis, the "Healthy Youth" group routinely reinforces religious values through active participation: not only listening to lectures, but also assessing worship intentions, engaging in question-and-answer sessions, discussing, and openly debating. This fosters self-confidence, critical thinking skills, and ways of expressing opinions. This makes Islamic brotherhood, the learning process, discussion ethics, and the pursuit of knowledge the core of a dynamic and lively collaborative learning process. According to Ayu Safitri and friends (2023) group discussions can significantly increase student interest and understanding in Islamic Religious Education classes. This study extends these findings to the context of a rural youth community, demonstrating that informal, participatory learning models can effectively reinforce religious values without the need for formal institutional structures, a new addition to research on religious education in community contexts. Analytically, this practice reflects a constructivist and sociocultural approach to religious education: participants collectively construct an understanding of their religion through reflective experiences and critical dialogue, while simultaneously strengthening social solidarity within the community. This approach demonstrates that strengthening religious character can be achieved through active and inclusive methods, not only through one-way teaching or formal rituals. The main contribution of this research is a concrete strategic depiction of the strengthening of participatory religious values, presenting a model of religious education that is empowering and relevant for the young generation in rural areas.

4. Socio-Religious Activities as Shared Religious Practices

In the data analysis, the "Healthy Youth" group carried out socio-religious activities that demonstrated the values of unity and sincerity: when a community member died, they collectively recited the "thayyibah" (prayer) 70,000 times without burdening the bereaved family. This activity strengthened brotherhood and a spirit of cooperation as a tangible manifestation of shared religiosity.

These results align with research by Khalid dan Ritonga (2022) in Bandar Setia Village, which showed that collective funeral arrangements (*fardu kifayah*) reflect the Islamic principles of *ta'aruf*, *tafahum*, *ta'awun*, and *takaful* (unity), and encourage social responsibility and solidarity within the community. This study deepens this understanding by highlighting the 70,000 recitations of thayyibah as a more structured and measurable collective religious expression. This activity demonstrates the integration of Islamic moral values with social mechanisms. Mass recitation reflects discipline, commitment, and active participation. It is not merely a ritual but also builds religious social capital. This research documents a modern, independent model of religious solidarity based on communal worship. It maintains a balance between spiritual and social aspects, offering a practical approach to collective religiosity for rural communities.

5. Exemplary Behavior and Consistency of the Speaker

Data analysis reveals that Ustaz Haji Rahmat plays a crucial role as a source of information and role model in religious study activities: he not only teaches the contents of the Maudhotul Mukminin book, but also creates an atmosphere for reflection, open discussion, and hands-on practice, such as the application of prayer intentions and Islamic jurisprudence laws, which make the study more applicable and deepen the instillation of religious values. Previous research has demonstrated the importance of role models and consistency as resource persons in religious education. Ishomuddin dan M. Husni (2025) found that religious leaders can effectively implement non-formal education through concrete examples, interactions, and informal guidance, thus becoming motivators and role models for the congregation. This study extends this contribution to the context of a village youth community, with an informal yet consistent approach, illustrating the role of the ustaz as a source of inspiration and motivator in

disseminating religious values. Analytical analysis of Ustaz Rahmat's role demonstrates a theory of Islamic educational leadership that combines knowledge and spiritual leadership. He is not only a transmitter of knowledge, but also an example that guides dialogue and reinforces moral values. Ustaz Rahmat's consistent and open dialogue facilitates constructivist learning, allowing participants not only to receive information but also to build understanding based on experience and reflection. This research identifies the role of resource persons in informal communities who are effective in translating classical texts into daily practice, supporting religious internalization and character development among village youth.

6. Contextual and Integrated Religiosity

In data analysis, the format of the recitation event that lasted until late at night (around 1:00 a.m. Western Indonesian Time) illustrates that the "Healthy Youth" community succeeded in creating a relevant and integrated recitation atmosphere: relaxed, involving participation, and sustainable so that even though the chosen time was not common, participants still felt comfortable and enthusiastic without the pressure of formality. A study conducted by Hazmi and friends (2024) On Monday evening, the wage recitation activities in Sleman demonstrated that the recitation forum brought the values of the Qur'an and Hadith to life in a relevant way through an enjoyable spiritual experience. This model demonstrates an experiential and constructivist-based religious education, where participants not only receive information but also create religious meaning through participation, reflection, and interaction in real life. This approach combines affective, cognitive, and social aspects, resulting in a sustainable religiosity rooted in local culture. This study focuses on the practice of unstructured yet value-rich evening recitation as a model of generative religiosity in modern village communities. It provides an alternative to authentic, experience-based religious teaching without diminishing the spiritual essence.

Religious Values that Emerge as a Result of Activities

1. The Value of Sincerity and Simplicity

In the data analysis, it is clear that the values of sincerity and simplicity dominate: all activities from regular religious studies to tahlilan are carried out without financial compensation (speakers are not paid, the host only provides coffee and snacks, participants bring their own equipment), underscoring that religious activities can run independently without financial pressure. This finding aligns with Hasanah's (2022) research at TMI Al-Amien, which revealed that internalizing the Five Souls, especially sincerity and simplicity, encourages the development of a holistic religious character in students. Analytically, the application of the values of sincerity and simplicity reflects the principles of non-formal education and the moral values of Islam. Sincerity emphasizes the spiritual aspect, while simplicity avoids consumerism and fosters an inclusive religious environment. This study focuses on the practice of these values in independent village communities, demonstrating that young people can conduct authentic and community-based da'wah as an alternative to formal religious development models.

2. The Values of Islamic Brotherhood and Social Concern

Data analysis clearly demonstrates that the values of Islamic brotherhood and concern for others are fundamental to the community: for example, when a member dies, young people collectively visit the funeral home and offer prayers without burdening the bereaved family. This practice of ta'awun demonstrates that solidarity among members is not merely a ritual but a concrete expression of social responsibility within Islamic brotherhood. This correlation with previous research suggests the same. Khalid dan Ritonga (2022) found that the Al-Amin Mutual Aid Society applies the principles of ta'aruf, tafahum, and ta'awun in the management of corpses as a form of independent social support. Analyzing these activities reveals the role of ukhuwah as an emotional and social bridge and as a source of character education grounded in Islamic morals. Acts of condolence foster empathy and strengthen community ties through voluntary cooperation. This study maps the expression of Islamic brotherhood among village youth, demonstrating that religious solidarity can develop organically according to community needs.

3. The Value of Thorabul 'Ilmi and Courage to Express Opinions

This activity demonstrates how education and social roles can work together. Open discussions without hierarchy are essential for achieving knowledge. This study describes a youth community that uses a dialogical and critical learning model in accordance with contemporary

educational principles and Islamic values. In relation to previous research by Kholikun (2022) Regarding the study of the concept of tholabul ilmi in the Book of Ta'lim Muta'alim by Az-Zarnuji, it shows that the murāja'ah, munāẓarah, and muthārā'ah methods provide participants with freedom to express opinions and practice soft skills, which aligns with current educational practices that encourage freedom of expression. Analytically, this activity demonstrates the collaboration between education and social roles. Critical discussions without hierarchy are essential for achieving knowledge. The youth community applies a dialogical learning model that aligns with modern education and Islamic values, and is useful for the development of religious studies in the village.

4. Values of Responsibility and Independence

In this data reflection, the community clearly displays the values of responsibility and independence: the material arrangements are made internally, the host is not burdened with providing excessive consumption, and each member participates directly in the implementation of activities without relying on external parties, conveying that independence, initiative, and trustworthiness are part of strengthening religious character among the younger generation. These results are in line with research by Laili Zulaikah (2018) which shows that peer communities in Ponorogo can build a sense of responsibility and independence through members' active roles as agents of socialization and moral role models. Analytically, the combination of these two values forms a system of sensitive group work and responsible individuals, demonstrating that non-formal community-based education can create strong social and spiritual capital. One of the main contributions of this research is the depiction of the practice of independence and moral responsibility carried out independently, without official intervention, thus becoming an alternative example in developing the religious character of village adolescents.

5. The Value of Internal Tolerance and Moderation in Religion

Data analysis reveals that this community applies a fairly internal principle of tolerance and moderation in religious practice: although the religious study sessions are relaxed, participants are permitted to eat, drink, and even smoke, but the substance is maintained, and the activities are inclusive of various forms of worship. This demonstrates that religiosity need not be rigid but can develop in a comfortable, accepting atmosphere of discussion. This finding aligns with research by Maulidin and friends (2025) on moderation in religion at SMA Negeri 13 Semarang, which found that extracurricular spiritual activities can increase tolerance and understanding through an inclusive approach. Analytically, this informal yet substantial pattern reflects a multicultural education method that combines affective and practical elements, and expands the space for discussion from various perspectives within the community. The contribution of this research is a concrete mapping of the values of moderation and tolerance in religious practice among youth, demonstrating that the diversity of rituals and customs can be managed wisely within a framework of brotherhood and inclusivity, without losing spiritual meaning.

6. The Value of Consistency in Worship and the Habituation of Good Deeds

In data analysis, this community demonstrated the importance of consistency in worship and strong charitable habits. Weekly religious study groups, conducted without coercion, attracted many young people, creating a sustainable, albeit informal, charitable habit. This finding aligns with research conducted by Jusniati (2024), which revealed that regular religious study in the village plays a significant role in improving the religious and ethical behavior of members of the *majelis taklim* (Islamic study group). Analytically, this consistency in worship reflects character education based on repetition and the instillation of values. Here, perseverance and dedication serve to develop spiritual and moral aspects, not merely as routine activities. This pattern of activity emphasizes that sustainable acts of kindness do not have to depend on formal structures or financial incentives but can emerge from a culture of community discipline and collective commitment. One important contribution of this research is a concrete mapping of consistent and independent religious practices, which can serve as a reference for formulating strategies to develop the character of the younger generation within the context of village communities.

Constraints and Negative Values in Activities

1. **The Absence of Ethical Boundaries in Discussion Forums**
 Reflecting on the data shows that the relaxed approach to discussion forums, which permits smoking, eating, drinking, and free entry and exit, while intended to create an inclusive and comfortable atmosphere, can negatively impact respect for knowledge and the congregation. The absence of these ethical norms can obscure the seriousness of learning and make the study seem less sacred. Another study by Salma and friends (2024) also revealed that examples of ethics and etiquette in the learning process have a direct impact on the blessings and effectiveness of the absorption of religious values within the community. This study suggests that a more open approach in Islamic study groups needs to be accompanied by education on the ethics of participation, so that the meaning of the Islamic educational process is not degraded. This research emphasizes the importance of strengthening ethical norms in discussions in non-formal study spaces, as an effort to maintain the spirituality, discipline, and authority of religious knowledge amid a more populist, relaxed approach.
2. **Lack of Oversight in Free Discussion**
 In a data evaluation, open discussion sessions in the "Healthy Youth" community revealed a lack of oversight, leading to unclear arguments, unfocused debates, and weak scientific evidence that could lead to misunderstandings and religious bias among participants with limited resources. The lack of moderation in these discussions increases the likelihood of unsubstantiated religious opinions emerging, potentially undermining the quality of religious scholarship. This view is supported by (Darsi & Mitra, 2022) who highlight the importance of ethics and manners in pursuing knowledge, such as respect for teachers, proper intentions, and clarity of purpose. Therefore, discussions in forums need to be managed ethically. This analysis emphasizes that while open discussions can encourage participation, an uncontrolled educational approach can undermine scholarship. This research offers suggestions for implementing moderation in discussions grounded in scientific etiquette, such as the presence of scientific facilitators, validation of reference sources, and ethical rules for speaking, to maintain the quality and integrity of religious education among youth.
3. **Lack of Standardization of Study Materials**
 A data review revealed that the lack of standardized learning materials in the "Healthy Youth" community, which relies entirely on individual instructors' initiative and abilities without a structured syllabus, results in unfocused, unrelated discussions without clear learning objectives. This situation complicates the assessment of participants' understanding and creates a significant gap between basic and advanced material, thereby hindering a comprehensive understanding of religion (*tafaqquh fid-din*). This situation aligns with the need for standardization in *tafaqquh fid-din* education, as expressed by Saputra (2021): effective implementation of yellow book learning requires a consistent curriculum framework and syllabus to enhance the cognitive abilities of millennial students. This study expands on these findings by mapping the consequences of the lack of material structure in independent, non-formal communities and identifying obstacles in the informal religious education process that requires scientific regulation. The absence of learning standards indicates a gap between free participation and educational needs. While flexibility improves attendance, without a clear syllabus and objectives, forums can become mere talk spaces. The primary recommendations from this research are a simple syllabus, monthly learning objectives, and assessments of understanding. This allows the community to remain inclusive while developing a deeper, more gradual understanding of religion.
4. **Dependence on a Central Figure**
 In the data analysis, the "Healthy Youth" community is highly dependent on Ustaz Rahmat who plays a crucial role in both the organization and implementation of activities, potentially leading to deadlock if he is absent or no longer active, as well as hindering the process of leadership succession within the community. This situation is in line with the results Falah, (2019) which shows that Islamic boarding schools are highly dependent on kiai as central figures. Without a formal cadre system, the organization's sustainability can be threatened when there is a change of leadership. From an analytical perspective, this dependency indicates a structural deficiency in informal organizations: without preparation for regeneration, the community becomes

vulnerable to a decline in quality in management and spirituality. One important contribution of this research is the suggestion to create a leadership cadre model within the community environment such as mentoring, rotating administrator positions, and forming a core team as a step to maintain structural independence and ensure the sustainability of the religiosity aspect within the youth community.

5. Excessive Activity Time

In the data analysis, the "Healthy Youth" community's religious study activities that lasted until 1:00 a.m. caused physical and emotional fatigue among participants, negatively affecting the Subuh prayer and productivity the following day. This reflects the disharmony between worship, rest time, and social activities, which contradicts the principle of *tawazun* in Islam. The study "The Prohibition of Staying Up Late as an Islamic Perspective on Immunity Maintenance" by Almunawir, (2021) shows that staying up late is only considered *makruh* and can reduce the body's immune system, based on a trusted *hadith*. This review shows that although nighttime religious study provides a spiritual experience, without proper time management, such activities can cause fatigue, disrupt worship, and reduce spiritual quality. Therefore, this study recommends that the community implement a duration management model—such as setting a maximum time limit (before midnight), assessing the impact on sleep patterns and daily activities, and scheduling rest time to maintain the quality of religiosity and the overall well-being of members.

6. The Risk of Social and Symbolic Polarization

In data analysis, the active involvement of communities such as Vespa, youth groups, and mosque youth in discussions has had a very positive impact. However, without comprehensive management, differences in perspectives and identity symbols can lead to symbolic conflict and exclusive tendencies. This occurs when community symbols outweigh the core religiosity, focusing on the dominance of group identity. These results align with research by Sukmayadi and friends (2023) which shows the potential for religious intolerance and exclusive tendencies among Generation Z, where strong group attachment can hinder harmony and openness in religious forums. Analytically, this phenomenon reflects the theory of identity fusion in social psychology, where collective identity can merge with individual identity and create divisions in the form of "us vs. them," which in turn reduces cohesion within group religiosity. Therefore, this study recommends strengthening the inclusive framework in discussion forums, by implementing a seating rotation system, prohibiting the use of group symbols, and involving facilitators to moderate identity, ensuring that diversity does not interfere with the substance but rather enhances the nuances of brotherhood and spirituality within the community.

Conclusion

The formation and strengthening of religious values in the "Healthy Youth" community in Malangsari Village, Bangodua District, Indramayu Regency, requires an activity model that is practical, applicable, and contextual. This model includes several important elements, namely a focus on real social issues, a flexible and inclusive study format, strengthening religious values through active participant involvement, integration of socio-religious activities as a shared religious practice, exemplary and consistent speakers, and the development of religiosity that is contextual and integrated with community life. The results of the study indicate that this community's activities give rise to various significant religious values for its members. These values include sincerity and simplicity, Islamic brotherhood and social concern, the spirit of *tholabul 'ilmi* and courage to express opinions, responsibility and independence, internal tolerance and religious moderation, and consistency in worship and the habit of charity. These values are formed through social interactions, religious discussions, and direct involvement in community activities. However, this study also identified several obstacles and potential negative impacts, such as the absence of ethical boundaries in discussion forums, a lack of oversight of open discussions, a lack of standardization of study materials, a reliance on central figures, excessively long activity durations, and the risk of social and symbolic polarization. This study confirms that religiosity is not only formed through formal institutions but can also grow naturally within social-based youth communities. The developed activity model has proven to be a means of internalizing religious values in a participatory and

dialogical manner. However, limitations in scope, time, and methodological approach indicate that the results of this study are still exploratory in nature. Therefore, further research with a broader scope, mixed methods, and the involvement of more diverse social actors is needed to strengthen the validity and generalizability of the findings.

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