

## Catalysing Social Change through a Community-Based Religious Educational Model in Rural Indonesia

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**Abstract.** Rural communities in Indonesia frequently face limited access to high-quality Islamic education due to geographical distance and financial constraints. This community service programme addresses these barriers by optimising local resources at Rumah Tahfidz Zhillaalul Qur'an in Solok Regency to enhance Qur'anic and Arabic literacy through an Asset-Based Community Development (ABCD) approach. The methodology commenced with asset mapping, identifying 3 highly qualified local educators. Data was triangulated through participatory observations of 45 active students, in-depth interviews with 15 local stakeholders, and online surveys completed by 120 prospective nationwide learners, alongside continuous social media analytics across 4 digital platforms. The implementation integrated offline and online learning models across four developmental stages. The optimisation of local expertise successfully strengthened existing programmes, significantly improving the recitation quality (*makhārij al-ḥurūf* and *tartīl*) of the 45 students. Digital innovation effectively expanded institutional outreach, directly facilitating the evidence-based development of three new hybrid initiatives: online adult *tahfidz-tahsin*, offline Arabic language instruction for local youth, and nationwide online Arabic courses. The findings demonstrate that synergising the ABCD approach with hybrid learning models provides a sustainable and replicable framework for rural Islamic education. The programme not only enhanced religious literacy but also fostered a paradigm shift, proving that high-quality religious education can be locally based, affordable, and highly effective in transforming communities from dependent recipients to empowered agents.

**Keywords:** Asset-Based Community Development; Community-based Islamic education; Hybrid learning; Religious literacy; *Tahfidz* and *Tahsin*; Arabic language education

### 1. Introduction

Islamic education plays a strategic role in character building, moral development, and fostering social solidarity within communities (Kosim et al., 2023; Tolchah & Mu'amar, 2019; Zakariyah, 2024). Within this framework, *tahfidz* (Qur'anic memorisation) and *tahsin* (the improvement of recitation) serve as fundamental pillars that require highly structured and high-quality teaching methodologies (Ainur Rhain et al., 2025; Muzakki et

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al., 2024). Furthermore, proficiency in the Arabic language is essential, functioning as the primary key to comprehending the Qur'an and classical Islamic texts (Hussin et al., 2021; Khoerudin, 2024). Ideally, to achieve a comprehensive understanding of religious teachings, every Muslim community should have equitable and affordable access to these three integrated educational components.

Current academic literature highlights that the success of *tahfidz* programmes heavily depends on teaching quality, well-organised learning systems, and the strict integration of *tahsin* to ensure memorisation adheres to correct standards of recitation (Asmawati Asmawati et al., 2025; Aziz, 2019; Nurhaliza et al., 2024). Effective pedagogical models frequently employ *talaqqi*, *ummi*, and *muroja'ah* methods as strong foundations (Hertz et al., 2022; Sujatmika et al., 2024). Concurrently, the digital era has introduced a new phenomenon where Islamic educational institutions increasingly utilise social media platforms to support transformational leadership, enhance institutional transparency, and encourage independent learning practices among students (Bujangga et al., 2025; Setiawan et al., 2024).

Despite these ideal standards and digital advancements, the factual reality in rural Indonesian communities presents stark contrasts. Islamic education continues to face severe accessibility challenges, particularly in areas geographically isolated from centres of formal education such as Islamic boarding schools or *pesantren*. For instance, in Jorong Kayu Aro, Solok Regency, access to high-quality Qur'anic and Arabic language education remains critically limited due to considerable geographical distances and relatively high educational costs. Consequently, Arabic language instruction crucial for deep religious comprehension has received insufficient attention within the context of rural *tahfidz* education.

Paradoxically, alongside these systemic constraints, rural communities especially the younger generations demonstrate a profound and growing interest in deepening their religious knowledge. Local Islamic educational institutions and community-based initiatives often function as vital alternative catalysts for civic engagement and social change (Bakhtimi et al., 2025; Karim et al., 2024). However, without adequate infrastructure and financial resources, these grassroots institutions struggle to provide sustainable educational services that can meet the community's enthusiastic demand.

A significant gap exists in the current body of literature and community service practices regarding how to effectively address these rural challenges. Most previous studies on effective *tahfidz* management and digital integration have predominantly focused on large, well-funded formal institutions or urban contexts. There is limited documentation exploring how under-resourced, community-based institutions in rural areas can systematically employ multi-platform social media as both a promotional and an active educational tool. Moreover, the integration of hybrid learning models combining offline and online approaches in rural Qur'anic and Arabic education remains largely underexplored.

Previous developmental interventions and studies have frequently relied on external assistance or radical systemic changes, often overlooking the inherent potential within the communities themselves. The application of the Asset-Based Community Development (ABCD) approach in the context of Islamic education remains sparsely documented (Forrester et al., 2020; Mathie & Cunningham, 2003, 2005; Misener & Schulenkorf, 2016). Very few initiatives focus on the strategic optimisation of highly qualified local human resources such as teachers possessing recognized sanad in recitation or *ijazah* for



complete 30-juz' memorization as the primary foundation for sustainable and innovative educational programmes without reliance on external aid.

Addressing these multidimensional gaps, this community service programme at Rumah Tahfidz Zhillaalul Qur'an holds substantial theoretical and practical significance. By implementing the ABCD approach, this initiative pioneers a framework that shifts the paradigm from community dependency to active empowerment, proving that sustainable development begins with recognizing existing local strengths. It leverages exceptional local intellectual capital specifically three highly qualified educators to develop accessible, high-quality education. The resulting integration of hybrid learning models provides a scalable and replicable solution for bridging the educational and geographical divide in rural Islamic contexts.

Therefore, this community service programme establishes four primary objectives. First, to sustain and optimise the existing Qur'anic education programmes at Rumah Tahfidz Zhillaalul Qur'an by leveraging the pedagogical expertise of highly qualified local teachers. Second, to develop programme innovations through the systematic use of digital and multi-platform social media for both educational and promotional purposes. Third, to design and promote three new accessible initiatives: online *tahfidz* and *tahsin* for adults, offline Arabic language instruction, and online Arabic language courses. Finally, to strengthen community human resources by improving Qur'anic literacy and Arabic language proficiency as tools for deeper, independent comprehension of Islamic teachings.

## 2. Methods

This community service programme adopts an Asset-Based Community Development (ABCD) approach, a methodology that emphasises the identification and mobilisation of existing strengths and resources within a community to promote sustainable development (Abdul aziz shidiq et al., 2025; Abror et al., 2025; Aisyah Khumairo et al., 2023; Sholihuddin et al., 2022). This approach aligns closely with the conditions of Rumah Tahfidz Zhillaalul Qur'an, which possesses significant assets in the form of three highly qualified teachers, established educational programmes, and a strong organisational capacity for innovation. The programme is implemented in Jorong Kayu Aro, Nagari Batang Barus, Gunung Talang Sub-district, Solok Regency, spanning from January 2024 to December 2025, with preparations for the launch of new programmes scheduled for 2026.

The implementation follows four interrelated stages, beginning with Stage 1: Maintenance and Optimisation, which focuses on evaluating and enhancing existing children's *tahsin* classes and Qur'anic instruction for primary and junior secondary students. This involves standardising teaching procedures that leverage each teacher's specific qualifications. Stage 2: Digital Innovation involves the strategic activation of multiple social media platforms Instagram, Facebook, TikTok, and Threads through the production of structured educational content and active engagement with online communities to build awareness.

Stage 3: Programme Development and Promotion centres on the design of three new initiatives: online *tahfidz* and *tahsin* for adults, offline Arabic language classes for local youth, and online Arabic language classes for a broader audience. This stage includes community needs surveys and outreach activities. Subsequently, Stage 4: Launch Preparation encompasses the recruitment of prospective students, the finalisation of online platforms, and teacher training in digital pedagogical methods to ensure readiness for the 2026 launch.



Data collection is conducted using a robust triangulation method. This comprises participatory observation of the *tahsin* and Qur'anic learning activities involving 45 active students, alongside in-depth interviews with 15 key stakeholders, including parents, local youth, and teachers. Furthermore, online surveys distributed to identify community needs related to Arabic and adult *tahfidz-tahsin* initiatives generated responses from 120 individuals across various regions in Indonesia. Ongoing evaluation incorporates the analysis of social media engagement data across the four platforms and the monthly monitoring of students' reading proficiency.

**Table 1** Demographic and Data Source Distribution

Data Collection Method	Target Population / Data Source	Sample Size (N)
Asset Mapping	Highly qualified local teachers	3
Participatory Observation	Active students ( <i>Tahsin</i> and Qur'anic classes)	45
In-depth Interviews	Parents/guardians, teachers, local youth	15
Online Surveys	Prospective adult learners (nationwide)	120
Social Media Analytics	Instagram, Facebook, TikTok, Threads	4 Platforms

Table 1 delineates the quantitative distribution of the data sources and sample sizes integral to the programme's methodology. The foundational asset mapping identified 3 highly qualified educators who served as the primary drivers of the initiative, while digital outreach was continuously monitored across 4 distinct social media platforms. To ensure a comprehensive evaluation, primary qualitative and quantitative data were sourced from 45 active students through participatory observation, augmented by rich contextual insights from 15 interviewees within the local community. Additionally, the broader demand for the hybrid programmes was validated through structured online surveys completed by 120 prospective learners nationwide, ensuring the new initiatives were grounded in actual community needs.

### 3. Results and Discussion

#### 3.1. Enhancement of Reading Quality via Optimised Existing Programmes

The enhancement of reading quality within the existing educational framework was fundamentally driven by the strategic application of the Asset-Based Community Development (ABCD) approach. Central to this success was the rigorous asset mapping that identified three exceptionally qualified local educators who served as the intellectual core of the institution. These teachers possess profound credentials, including a 30-juz' memorisation ijazah, a recognised sanad in the Hafs and Shu'bah recitation traditions, and several decades of practical teaching experience (Fauziyah et al., 2025; Kalimatusyaro, 2025). By deliberately capitalising on this profound local expertise, Rumah Tahfidz Zhillaalul Qur'an successfully maintained and significantly optimised its foundational programmes without necessitating external academic interventions.

The newly optimised educational structure focused primarily on maintaining two established learning demographics: the children's *tahsin* programme targeting learners aged 5 to 12 years, and the structured Qur'anic classes for primary and junior secondary levels. To ensure a comfortable and culturally appropriate learning environment



consistent with Islamic values, the classes for primary and junior secondary students were rigorously organised into separate cohorts for male and female learners. This systematic categorisation allowed the highly qualified teaching staff to tailor their pedagogical approaches to the specific developmental stages and psychological needs of the 45 active students participating in the ongoing programmes.

From a methodological standpoint, the programme maintained a rigorous commitment to classical Islamic pedagogical techniques, specifically through the continuous implementation of talaqqi and muroja'ah methods. A distinguishing feature of this optimisation process was the strict emphasis placed on *tahsin* as an absolute prerequisite prior to advancing to *tahfidz*. This pedagogical sequencing ensures that all learners establish a robust and accurate foundation in recitation before attempting memorisation, directly aligning with established academic findings regarding the critical importance of recitation quality as the basis for high-quality memorisation.

The effectiveness of these structured educational interventions was systematically measured through continuous participatory observations and regular monthly evaluations of the 45 active students. These consistent assessments revealed substantial and quantifiable academic improvements across the student body. Specifically, the empirical evaluations indicated that the majority of the participating learners achieved marked advancements in the precise articulation of Arabic phonetics (*makhārij al-ḥurūf*) and demonstrated a significantly higher proficiency in measured, rhythmic reading (*tartil*). Furthermore, a select group of students demonstrating above-average capabilities progressed toward targeting the memorisation of Juz' 29 and 30, alongside engaging in more advanced tajwīd studies.

Beyond the quantitative observational metrics, qualitative data gathered from in-depth interviews provided compelling evidence of the programme's holistic efficacy. Feedback acquired directly from the parents and guardians of the active students was overwhelmingly positive. This enthusiastic reception was attributed not only to the children's demonstrably enhanced Qur'anic reading abilities but also to observable improvements in their foundational religious character and moral conduct. Consequently, the active presence of these highly qualified local teachers effectively proved to the community that education of comparable quality to established boarding schools could be delivered efficiently and at an affordable cost.

The successful optimisation of these existing programmes also generated notable multiplier effects within the broader rural community context. The enhanced Qur'anic literacy achieved by the 45 active students organically translated into peer-to-peer learning dynamics within individual households. Numerous parents reported that their children actively assumed the role of teaching proper Qur'anic recitation to their younger siblings or relatives at home. This phenomenon illustrates how empowering local human resources through the ABCD framework extends educational benefits far beyond the formal classroom setting, deeply embedding religious literacy into the daily familial structures of the community.

**Table 2** Evaluation Matrix for the Optimised Existing Programmes

Programme Category	Target Demographic	Pedagogical Methods Applied	Key Educational Outcomes
Children's <i>Tahsin</i>	Learners aged 5–	Talaqqi and	Marked improvements in



	12 years	Muroja'ah	makhārij al-ḥurūf accuracy and tartīl reading proficiency.
Primary & Junior Secondary Qur'anic Classes	Segregated male and female students	<i>Tahsin</i> as a strict prerequisite for <i>Tahfidz</i>	Advancement in Juz' 30 memorisation; enhanced Qur'anic reading abilities and religious character.

Table 2 delineates the operational matrix of the optimised existing educational programmes at Rumah Tahfidz Zhillaalul Qur'an, mapping the specific demographic targets against the applied pedagogical methods and their resulting developmental outcomes. By systematically categorising the 45 active students into distinct age and gender groups, the institution effectively deployed classical methods such as *talaqqi* and *muroja'ah* to maximize learning retention. The matrix highlights that this highly targeted approach not only facilitated significant academic achievements in foundational recitation skills specifically *makhārij al-ḥurūf* and *tartil* but also fostered broader holistic outcomes, including the successful advancement of memorisation targets and the tangible strengthening of the students' moral and religious character as validated by guardian feedback.

### 3.2. Expansion of Institutional Reach through Digital Innovation

The expansion of institutional reach was strategically driven by the systematic activation of digital innovations under new leadership. Moving beyond traditional geographical boundaries, Rumah Tahfidz Zhillaalul Qur'an implemented Stage 2 of its developmental framework by gradually activating four distinct social media platforms: Instagram, Facebook, TikTok, and Threads. This digital integration differentiates the community-based institution from conventional rural educational centres, demonstrating that limited physical resources do not preclude extensive technological outreach. The initiative transformed these popular platforms from mere promotional spaces into systematic, multi-dimensional educational tools.

The institution developed a highly structured content strategy tailored to build online awareness and trust. The digital content portfolio included informative carousel posts offering practical Qur'anic memorisation tips, engaging insights related to Islamic teachings, and high-quality video documentation highlighting the students' recitation achievements. By adhering to consistent posting schedules and actively engaging with online communities, the institution successfully built a solid foundation of public awareness.

The implementation of this targeted digital strategy yielded highly measurable expansions in the institution's overall reach. Social media analytics confirmed that all four activated platforms experienced a significant, simultaneous growth in follower numbers. Crucially, this quantitative growth was matched by correspondingly strong engagement rates, indicating that the educational content resonated deeply with the online audience. The active digital community did not remain passive; audience responses directly translated into heightened institutional visibility.

The robust online engagement rapidly materialised into tangible, real-world interactions and operational growth for the rural institution. Followers increasingly initiated direct communication by submitting numerous programme enquiries and



completing interest forms for the newly proposed educational initiatives. Furthermore, the digital visibility successfully bridged the geographical divide by encouraging many individuals to conduct in-person visits to the physical location. A particularly notable outcome of this digital expansion was the organic emergence of informal brand ambassadors, as enthusiastic followers voluntarily shared the institution's content across their own personal social networks.

Despite the remarkable success of this digital expansion, the implementation process encountered substantial infrastructural barriers typical of rural environments. The primary challenge was the limited and unstable internet connectivity prevalent in the region, which significantly complicated the production and delivery of high-quality multimedia content. To navigate these systemic constraints and maintain the momentum of their digital presence, the institution was compelled to adopt highly resilient and adaptive technological strategies.

These adaptive mechanisms were crucial in maintaining the consistency and quality of the digital innovation stage. The management team frequently relocated to areas with better connectivity for content production and strategically scheduled media uploads during low-bandwidth periods. Additionally, the rigorous optimisation and compression of video formats ensured that the educational materials remained accessible offline or to audiences with limited data bandwidth. These pragmatic solutions ensured that technological constraints did not impede the strategic digital expansion, solidifying the institution's capability to operate an advanced digital outreach programme effectively from a rural setting.

**Table 3** Digital Innovation and Institutional Outreach Matrix

Social Media Platform	Content Strategy & Execution	Measurable Outcomes & Audience Interaction	Adaptive Strategies for Rural Constraints
Instagram & Threads	Carousel posts on memorisation tips, Qur'anic insights, consistent scheduling.	Significant follower growth, engagement rates, numerous programme enquiries.	Relocating for better connectivity during content production.
Facebook	Community engagement, institutional updates, building public trust.	Completed forms, interest increased in-person community visits.	Strategic uploading during low-bandwidth periods.
TikTok	Short-form video documentation showcasing students' recitation achievements.	High shareability, acting as brand ambassadors.	Optimisation of video formats and development of offline-accessible materials.

Table 3 outlines the systematic framework of the institution's digital expansion, mapping the specific social media platforms against their respective content strategies and resulting audience interactions. The matrix highlights how the dissemination of structured educational materials, such as memorisation tips and recitation videos, directly stimulated strong engagement rates and successfully converted passive digital followers



into active programme enquirers and physical visitors. Furthermore, the table delineates the practical adaptive solutions including upload timing optimisation and video format compression that the management implemented to overcome rural internet infrastructure limitations, thereby ensuring the uninterrupted continuity and success of the digital outreach initiative.

### 3.3. Development of Hybrid Programmes and Transformation of Community Mindset

The development of the three new educational initiatives represents a critical evolution in the institution's strategic application of the Asset-Based Community Development (ABCD) approach. Insights derived directly from in-depth interviews with 15 local stakeholders including parents, youth, and teachers alongside structured online surveys completed by 120 prospective nationwide learners, provided a robust, evidence-based foundation for this expansion. By actively listening to the community's articulated needs, the management identified significant gaps in the accessibility of religious education, specifically regarding time, geographic distance, and financial constraints. This comprehensive needs analysis facilitated the strategic design of targeted hybrid programmes tailored to diverse demographic groups, transitioning the institution from a purely local entity into a versatile educational hub.

The first major initiative, the online *tahfidz* and *tahsin* programme for adults, was specifically designed in response to the substantial demand generated through social media interactions. Many adult followers expressed a strong desire to deepen their Qur'anic learning but faced significant barriers related to rigid working hours or geographical distance from qualified teachers. To accommodate these constraints, the programme's architecture integrates live interactive sessions via platforms like Zoom or Google Meet with WhatsApp Groups for seamless daily coordination and communication. The resulting enrollment demonstrated high enthusiasm, successfully attracting geographically diverse registrants, particularly young professionals who required flexible learning schedules to engage with high-quality *talaqqi* instruction.

Simultaneously, the offline Arabic language programme was developed to address a highly urgent and previously unmet need within the local vicinity. Needs analysis conducted through interviews explicitly revealed that no affordable Arabic language learning facilities were available for adolescents and residents in the village or surrounding areas, despite a profound interest in the subject. Historically, the primary barriers for this demographic were the high costs and the considerable distances required to attend established Islamic boarding schools (*pesantren*). By offering a practical curriculum focused on foundational grammar and vocabulary at easily reachable locations with affordable fees, this offline initiative directly eliminated these socioeconomic and geographical hurdles for the local community.

Complementing the local offline effort, the third initiative the online Arabic language course was conceptualised to expand educational access nationwide by leveraging the institution's growing digital footprint. The online survey results conclusively showed that a vast majority of respondents lacked access to high-quality Arabic courses within their own respective regions and strongly preferred online learning due to its inherent flexibility. This programme thoughtfully mirrors the practical curriculum of the offline classes but is fully adapted for digital delivery, utilising live broadcasted classes and digital messaging groups for daily practice. Intensive promotional activities across social media platforms yielded a highly positive response, validating the widespread national



demand for accessible Arabic literacy.

The integration of these offline and online approaches across *tahfidz*, *tahsin*, and Arabic language education represents a significant methodological contribution to community-based Islamic education. Traditionally, most research and practice in this field have focused predominantly on conventional, location-bound models within pesantren. However, this innovative hybrid model demonstrates unparalleled efficacy in addressing diverse accessibility barriers simultaneously: providing offline solutions for those constrained by cost and local distance, while offering online solutions for those facing broader geographical or professional time limitations. This strategic duality enables under-resourced community institutions to reach much wider audiences without compromising the quality of education or severing their vital connection to the local populace.

The most profound outcome of this comprehensive, community-driven approach is the tangible transformation of the community's mindset regarding religious education. The successful deployment of these initiatives fostered a growing, collective belief that high-quality Islamic education does not inherently require reliance on expensive or geographically distant institutions. The visible presence and active utilisation of highly qualified local teachers successfully demonstrated that education of comparable excellence could be delivered locally and affordably. This paradigm shift aligns perfectly with the empowerment dimension of the ABCD approach; as the community recognised its own capacity to meet its educational needs, a crucial transition occurred from dependency to agency, transforming passive recipients into active, empowered participants in their own developmental journey.

**Table 4** Overview of the Newly Developed Hybrid Educational Programmes

<b>Programme Initiative</b>	<b>Target Demographic</b>	<b>Delivery Method &amp; Infrastructure</b>	<b>Addressed Accessibility Constraints</b>
Online <i>Tahfidz</i> & <i>Tahsin</i>	Adults, young professionals, nationwide learners	Online (Zoom/Google Meet for live talaqqi, WhatsApp for coordination)	Time limitations, rigid work schedules, geographical distance from qualified teachers.
Offline Arabic Language	Local youth, adolescents, community residents	Offline (in-person classes at accessible local facilities)	High educational costs, lack of local facilities, considerable distance to formal pesantren.
Online Arabic Course	Nationwide audience, learners in remote regions	Online (live digital classes, WhatsApp for daily practice)	Lack of high-quality courses in home regions, need for geographical and temporal flexibility.

Table 4 systematically outlines the three new hybrid educational initiatives developed as a direct result of comprehensive stakeholder feedback and needs analysis. The matrix clearly delineates how each specific programme was purposefully engineered to serve a distinct target demographic by utilizing customized delivery methods ranging from localized physical classrooms to integrated digital platforms. Crucially, the final column highlights the exact socioeconomic and geographic barriers that each initiative successfully mitigates, illustrating how Rumah Tahfidz Zhillaalul Qur'an systematically



dismantled obstacles related to cost, time, and distance to democratize access to high-quality religious literacy.

#### 3.4. Synergising Asset-Based Development and Hybrid Innovation in Rural Islamic Education

The successful enhancement of existing *Tahsin* and Qur'anic programmes underscores the profound efficacy of the Asset-Based Community Development (ABCD) approach in rural Islamic education. Unlike traditional developmental models that often prioritise the implementation of entirely new programmes, this initiative effectively prioritised the continuity and improvement of initiatives that had already proven effective. As demonstrated by Harrison et al. (2019), while many studies focus on new implementations, the ABCD principle dictates that communities possess existing strengths that should be preserved and enhanced. By optimising the expertise of highly qualified local teachers, the institution demonstrated that sustainable educational development is most effectively rooted in recognising and amplifying intrinsic community strengths rather than introducing external methodologies as seen in studies like Pawar (2014).

The remarkable improvements in students' reading quality validate the theoretical foundations of classical Qur'anic pedagogy when applied rigorously. The sustained application of *talaqqi*, *ummi*, and *muroja'ah* methods proved highly effective, a finding that strongly aligns with Syaifei et al. (2025), Eka Putri & Ghozali (2025), who assert that these methods form the strong foundations for *tahfidz* education. Furthermore, this programme's strict methodological insistence on mastering *tahsin* as a prerequisite before *tahfidz* corroborates the arguments presented by Wahyuningsih et al. (2026). Their research highlights the critical importance of recitation quality as the fundamental basis of high-quality memorisation.

The measurable expansion of the institution's reach through digital innovation contributes a novel perspective to the existing literature on technology use in Islamic education. Previous studies by Sugimoto et al. (2017), Pittman & Reich (2016), have demonstrated that social media platforms function as effective tools for transformational leadership and institutional transparency. However, these studies are generally conducted in urban institutions with well-developed infrastructure. The findings from Rumah Tahfidz Zhillaalul Qur'an directly challenge this paradigm, proving that community-based *tahfidz* institutions in rural areas with limited resources can effectively utilise multi-platform social media not only for promotional purposes but also as a systematic educational tool.

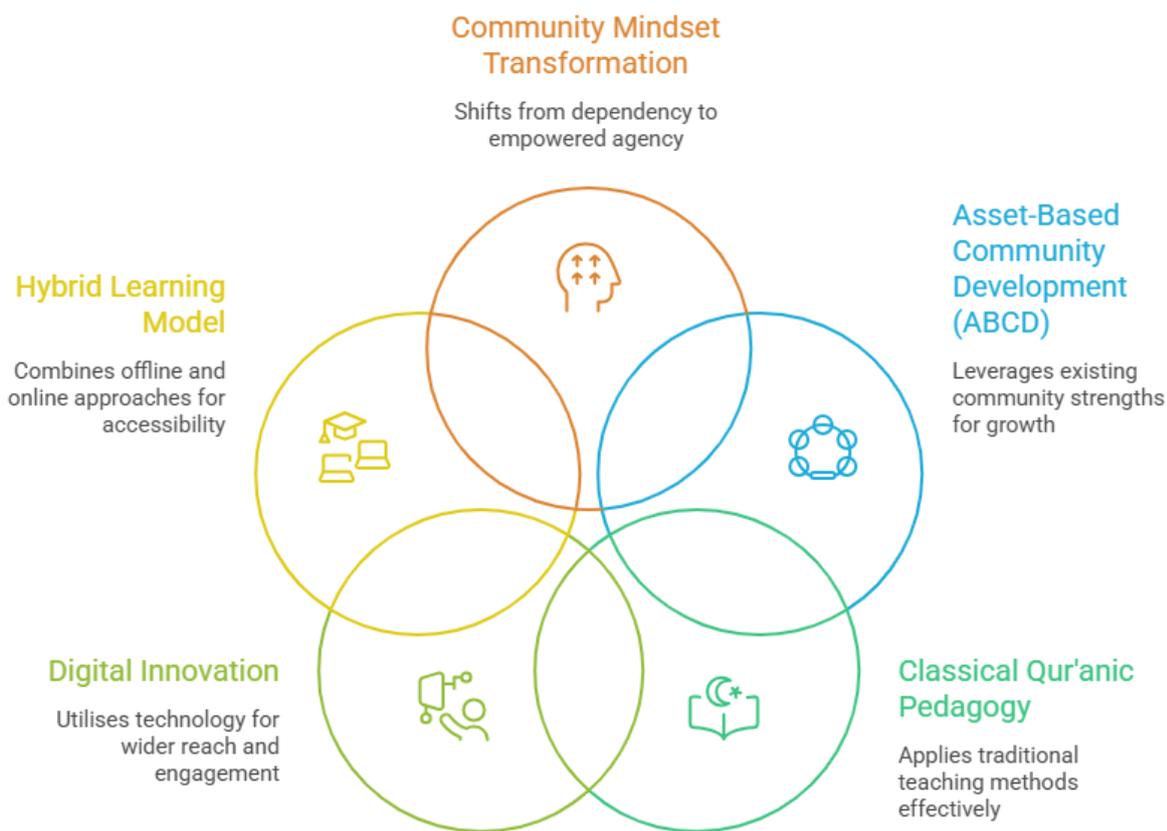
Moreover, this strategic digital outreach responds effectively to the shifting learning behaviours within contemporary Muslim societies. As Ju'subaidi et al. (2025) observe, learners themselves are becoming increasingly active in seeking Islamic learning materials through the internet and social media, which inherently encourages more independent learning practices. By consistently providing structured digital content, the institution successfully engaged this modern demand, proving that digital platforms can systematically support Islamic educational dissemination (Yilmaz, 2025). This demonstrates that adapting to technological trends is a critical evolution for rural institutions seeking to maintain relevance and accessibility.

The evidence-based development of new hybrid programmes, particularly the introduction of offline and online Arabic language courses, addresses a significant gap in the literature regarding the accessibility of Islamic education in rural areas. Scholars such as Khoerudin (2024) consistently emphasise the importance of Arabic proficiency as a key



for deeply understanding the Qur'an and other religious texts. Nevertheless, these studies rarely address how geographically constrained rural communities, located far from traditional Islamic boarding schools, can access such high-quality instruction. This initiative provides a concrete solution by leveraging highly qualified local teachers to deliver an educational model that is both financially and geographically accessible to the local youth and a broader audience.

The strategic integration of offline and online approaches across *tahfidz*, *tahsin*, and Arabic language programmes represents a significant methodological contribution. Much of the current literature on community-based Islamic education, including prominent studies by Suresman et al. (2025), Intania & Nurcholis (2024), focuses predominantly on conventional offline models situated within pesantren or local institutions. The successful deployment of this blended model illustrates that a hybrid framework can effectively address diverse accessibility barriers simultaneously namely offering offline programmes for those constrained by cost and distance to pesantren, and online programmes for learners facing broader geographical or time limitations.



**Figure 1** Enhancing Rural Islamic Education

Figure 1 illustrates a synergistic framework for Enhancing Rural Islamic Education, demonstrating how five interconnected strategic elements converge to create a sustainable and empowering educational model. The framework is grounded in the Asset-Based Community Development (ABCD) approach, which leverages existing community strengths such as highly qualified local teachers to effectively anchor Classical Qur'anic Pedagogy and preserve high-quality traditional teaching methods. This robust local foundation is then dynamically expanded through Digital Innovation, utilising modern



technology and social media to broaden institutional reach and active engagement. Consequently, the integration of these technological tools enables a flexible Hybrid Learning Model that merges offline and online approaches, effectively dismantling geographical and financial barriers to maximize accessibility. Ultimately, the continuous interplay of these four pillars culminates in a profound Community Mindset Transformation, successfully shifting the rural demographic from a state of dependency on distant institutions to one of empowered agency, where they actively manage and sustain their own religious literacy.

The most significant theoretical implication of these integrated findings is the profound transformation of the community's mindset, shifting from dependency to empowered agency. The programme vividly demonstrates that high-quality religious education does not have to be expensive or geographically distant, challenging the dominant narrative that only established pesantren can provide such quality. This holistic impact strongly aligns with the arguments of Qiso et al. (2025), advocating for an integrative approach to Islamic education that not only imparts religious content but also shapes character and stimulates broad social change. By fully optimising local assets through the ABCD framework, the community transformed passive recipients into active participants in their own development, establishing a replicable framework for rural empowerment.

#### 4. Conclusions

This community service programme demonstrates that optimising local assets serves as a robust foundation for sustainable and innovative Islamic education in rural areas. Based on the implementation and evaluation, the primary findings are threefold: First, by leveraging the expertise of 3 highly qualified local teachers, the programme significantly enhanced the makhārij al-ḥurūf accuracy and tartīl reading proficiency of 45 active students through established talaqqi and muroja'ah methods. Second, the strategic activation of 4 distinct social media platforms (Instagram, Facebook, TikTok, and Threads) measurably expanded the institution's reach and community engagement. Third, insights drawn from in-depth interviews with 15 local stakeholders and surveys from 120 nationwide learners facilitated the successful development of 3 new hybrid educational initiatives: an online adult *tahfidz* and *tahsin* programme, offline local Arabic classes, and an online nationwide Arabic course.

From a theoretical perspective, the discussion findings validate that the Asset-Based Community Development (ABCD) approach, when synergised with a hybrid learning model, effectively democratises access to religious literacy. This integration creates a profound transformation in the community mindset, shifting rural demographics from a state of dependency on distant, costly pesantren to a state of empowered agency. The community successfully recognised its own capacity to sustain high-quality, affordable religious education locally.

Despite these successes, the programme encountered notable limitations. The primary challenge remains the inadequate and unstable digital infrastructure in rural areas, which frequently complicates the production of high-quality multimedia content and the seamless delivery of live online learning sessions. Additionally, maintaining long-term financial sustainability and continuous teacher motivation in the face of competition from established, heavily funded boarding schools requires ongoing strategic adaptation.

Addressing these limitations, future community service initiatives should focus on



developing offline-accessible digital learning modules (such as compressed video packages or application-based learning) that do not rely on continuous internet connectivity. Furthermore, future efforts should aim to scale this hybrid ABCD model to other geographically constrained regions while establishing broader institutional partnerships to secure sustainable financial endowments for rural educators.

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### Conflict of Interest

The authors declare no conflict of interests.

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