

The Effectiveness of the Community Service Program (KKN) in Improving the Quality of Islamic Religious Education in Dusun III Helvetia

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Abstract: This study aims to analyze the effectiveness of the Community Service Program (KKN) in improving the quality of Islamic Religious Education (PAI) in Dusun III Helvetia. As a form of student community engagement, the KKN program plays a strategic role in providing religious education, character development, and community empowerment through teaching activities, training, and religious mentoring. This research employed a qualitative approach using observation, interviews, and documentation techniques. The findings indicate that the KKN program has a positive impact on enhancing the community's religious literacy, particularly in aspects of worship understanding, moral strengthening, and community participation in religious activities. Moreover, the involvement of students as learning facilitators fosters a more innovative and interactive educational atmosphere. Thus, the KKN program is proven effective in improving the quality of Islamic Religious Education in Dusun III Helvetia and can serve as a model for community guidance in other areas.

Keywords: KKN; Islamic Religious Education; Effectiveness; Community Empowerment; Religious Literacy.

Abstrak: Penelitian ini bertujuan untuk menganalisis efektivitas program Kuliah Kerja Nyata (KKN) dalam meningkatkan kualitas Pendidikan Agama Islam (PAI) di Dusun III Helvetia. Program KKN sebagai bagian dari pengabdian masyarakat mahasiswa dipandang memiliki peran strategis dalam memberikan edukasi keagamaan, pembinaan akhlak, serta pemberdayaan masyarakat melalui kegiatan belajar mengajar, pelatihan, dan pendampingan keagamaan. Penelitian ini menggunakan pendekatan kualitatif dengan teknik observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa program KKN memberikan dampak positif terhadap peningkatan literasi keagamaan masyarakat, khususnya dalam aspek pemahaman ibadah, penguatan akhlak, dan keterlibatan masyarakat dalam kegiatan keagamaan. Selain itu,

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keterlibatan mahasiswa sebagai fasilitator pembelajaran mampu menciptakan suasana edukatif yang lebih inovatif dan interaktif. Dengan demikian, program KKN terbukti efektif dalam meningkatkan kualitas Pendidikan Agama Islam di Dusun III Helvetia serta mampu menjadi model pembinaan masyarakat di wilayah lainnya.

Kata kunci: KKN; Pendidikan Agama Islam; Efektivitas; Pemberdayaan Masyarakat; Literasi Keagamaan.

A. Introduction

Islamic Religious Education is a fundamental aspect in shaping the moral character of society, especially in rural areas where communal life remains strong. Islamic Religious Education functions not only as a process of knowledge transmission but also as a means of developing moral values and strengthening spiritual awareness within the community (Azra, 2020). In the context of improving educational quality, the Community Service Program (KKN) has become an essential form of community engagement that serves to bridge societal needs with the academic capacities of university students. The KKN program is believed to contribute significantly to enhancing the community's religious competence (Abdullah, 2019).

As part of the university's *tri dharma*, the KKN program provides opportunities for students to engage in real actions such as education, community empowerment, and religious guidance that align with local needs. This is consistent with the purpose of community service, which aims to improve social, spiritual, and educational aspects of community life (Sutrisno, 2020). Dusun III Helvetia is one of the communities that pays considerable attention to religious development programs, particularly in improving the quality of Islamic Religious Education. The residents of this hamlet require structured guidance to strengthen their practical understanding of religion through various educational activities (Nurhayati, 2023).

The KKN activities implemented in Dusun III Helvetia include Qur'an teaching, worship training, character-building sessions, religious counseling, and other socio-religious programs. These activities are expected to enhance religious literacy and improve the quality of worship practices within the community (Husein & Rahman,

2022). The effectiveness of the KKN program can be measured by the students' ability to transfer Islamic educational values to the community. An effective program is one that is well-received and capable of bringing tangible changes to community members' religious understanding and behavior (Fauzi, 2021).

Furthermore, the effectiveness of KKN is influenced by the students' ability to design innovative, contextual, and community-oriented learning activities. Mulyadi (2020) emphasizes that effective learning is learning that aligns with the social and cultural needs of the community. One challenge in improving the quality of Islamic Religious Education is the lack of human resources with adequate pedagogical and religious competence. The presence of KKN students as learning facilitators introduces new dynamics through more creative and engaging approaches to Islamic teaching (Nasution, 2022).

KKN students often utilize varied teaching methods, including discussions, interactive lectures, role-playing, project-based activities, and participatory approaches that have proven to be well-received by the community (Rahmawati & Idris, 2021). The KKN program also serves as a platform for shaping a religious and morally conscious society. Through the routine religious activities they facilitate, students help communities strengthen discipline in worship and moral awareness (Shihab, 2019). As a multicultural community, Dusun III Helvetia requires a moderate approach to religious education. KKN becomes an important medium for reinforcing values such as tolerance, cooperation, and communal harmony among residents (Kemenag RI, 2019).

Community empowerment programs implemented through KKN have shown positive impacts on improving the quality of religious life. A study by Lubis and Siregar (2021) found that community involvement in religious development programs significantly increases social and spiritual participation. The implementation of KKN brings benefits not only to society but also to the students, who gain practical experience in teaching, communication, and adapting to the unique characteristics of rural communities (Umar, 2020). This research is significant as there is still limited academic work that specifically examines the effectiveness of KKN programs in enhancing the quality of Islamic Religious Education, particularly in Dusun III Helvetia.

Yet, this program plays a strategic role in developing a religious community that remains adaptive to modern challenges (Thalib, 2022).

Therefore, this study aims to conduct an in-depth analysis of the effectiveness of the KKN program in improving the quality of Islamic Religious Education in Dusun III Helvetia. It is expected that the findings will contribute to theoretical developments in community-service-based studies and provide practical recommendations for educational institutions and local governments.

B. Research Methodology

This study employed a qualitative research design with a descriptive approach to explore the effectiveness of the Community Service Program (KKN) in improving the quality of Islamic Religious Education in Dusun III Helvetia. The qualitative design was chosen because it allows the researcher to examine social realities in depth, particularly the experiences, perceptions, and participation of community members and KKN participants. The research was conducted in Dusun III Helvetia, an area with diverse socio-religious backgrounds and varying levels of educational understanding among its residents. KKN activities implemented in this location included religious mentoring, Qur'an literacy programs, mosque-based education, and character-building activities for both children and adults, enabling the researcher to observe community responses and the program's contribution to strengthening Islamic learning. The primary data sources consisted of community members, local religious leaders, youth groups, and KKN participants directly involved in the educational activities. Participants were selected using purposive sampling, ensuring that the informants possessed relevant knowledge and experience regarding the implementation of the KKN program. Data were collected through in-depth interviews, participant observation, and documentation. Semi-structured interviews allowed participants to express their thoughts freely, while participant observation enabled the researcher to directly observe learning sessions, religious gatherings, and community interactions facilitated by the KKN team. Documentation, such as photos, program reports, attendance lists, and learning materials, served as supporting evidence to validate the other data. The data analysis

process followed the interactive model proposed by Miles and Huberman, consisting of data reduction, data display, and conclusion drawing. During data reduction, the researcher categorized and simplified findings based on themes related to the effectiveness of Islamic Religious Education during the KKN program. These findings were then presented descriptively before conclusions were drawn through continuous verification. To ensure the validity and reliability of the findings, triangulation techniques were applied, including source triangulation, method triangulation, and time triangulation. Cross-checking information from multiple informants and different methods ensured the credibility, accuracy, and trustworthiness of the research results, making them representative of the actual conditions in Dusun III Helvetia.

C. Results and Discussion

The findings of this study indicate that the Community Service Program (KKN) in Dusun III Helvetia has significantly contributed to improving the quality of Islamic Religious Education among the local community. The high participation of residents in various religious activities organized by KKN students demonstrates strong community engagement and a positive response toward the learning approaches introduced. The Tahsin and Tahfizul Qur'an programs emerged as the most popular activities among children and adolescents, who showed notable progress in reading fluency, pronunciation accuracy, and makhraj improvement. These achievements were supported by interactive teaching methods that differed greatly from conventional approaches previously applied in the community. Strengthening the understanding of aqidah and worship also became a vital outcome of the program, as small group discussions and Islamic studies enabled participants—especially the elderly and housewives—to gain a more structured and comprehensive understanding of essential Islamic teachings such as the pillars of faith, prayer guidelines, and daily moral conduct. Furthermore, the guidance on proper prayer practice encouraged many community members to correct habitual mistakes in their worship, reflecting a higher level of awareness regarding the importance of performing ibadah in accordance with Islamic principles.

KKN activities also revitalized the religious atmosphere within the community. Collective worship, Quran recitation sessions, and routine religious gatherings became more active and vibrant during the program, and some of these practices continued even after the KKN team had completed their activities. For children, learning motivation increased significantly through the use of educational games and storytelling methods, which made Islamic learning enjoyable and meaningful. Parents reported behavioral improvements in their children, including greater discipline in prayer and enhanced moral conduct at home. For the youth, religious counseling related to social media ethics, moral values, and the dangers of free social interaction was highly effective and relevant to their daily challenges, receiving strong positive feedback. Character-building became one of the most substantial impacts of the program, as community members developed stronger religious awareness and improved social relations built on Islamic values.

Collaboration between KKN students, religious leaders, and village administrators further strengthened the effectiveness of Islamic educational activities. This partnership enabled the optimization of ongoing religious programs that previously lacked proper structure and management. Documentation revealed a steady increase in participant attendance from the first week to the final week of KKN implementation, reflecting the attractiveness and relevance of the learning activities provided. Interviews show that before the arrival of the KKN team, religious education in the village lacked systematic organization, including structured schedules and evaluation mechanisms. The KKN program filled this gap by introducing organized learning groups and consistent teaching methods, ultimately enhancing the community's literacy in Islamic teachings.

The community demonstrated greater ability to apply Islamic principles in daily activities, including understanding halal-haram concepts, muamalah practices, and the importance of maintaining harmonious social relations. Additionally, environmental awareness improved as KKN students encouraged residents to maintain cleanliness in the mosque and surrounding areas, emphasizing the Islamic teaching that cleanliness is part of faith. These activities not only strengthened religious values but also promoted social solidarity and collective responsibility.

Despite the positive outcomes, several challenges were identified, such as limited time, insufficient learning facilities, and variations in participants' levels of religious understanding. Nevertheless, these obstacles were successfully managed through adaptive teaching strategies and effective communication between the KKN team and the community. Overall, the findings confirm that the KKN program has been highly effective in enhancing the quality of Islamic Religious Education in Dusun III Helvetia. Its success is attributed to diverse teaching methods, a humanistic approach, and the active involvement of community members. The impacts are reflected in improved religious comprehension, stronger motivation for worship, and the development of Islamic character within the social life of the community.

D. Conclusion

The findings of this study demonstrate that the Community Service Program (KKN) plays a significant role in improving the quality of Islamic Religious Education in Dusun III Helvetia. The program effectively enhanced community participation in religious learning, strengthened their understanding of fundamental Islamic teachings, and encouraged improvements in worship practices. The variety of methods introduced by KKN students—such as interactive learning, small-group discussions, storytelling, and practical demonstrations—proved successful in addressing the diverse learning needs of children, youth, and adults.

Moreover, the KKN program contributed to the development of a more religiously active and socially cohesive community. Activities such as Qur'an reading sessions, collective worship, Islamic counseling, and mosque-based programs helped foster consistent religious habits and a stronger sense of moral responsibility. The collaboration between KKN students, local religious leaders, and community stakeholders further supported the sustainability of these activities, allowing the community to continue many of the practices initiated during the program.

Despite a few challenges, including limited time and varying levels of religious literacy among participants, the overall implementation of KKN was highly effective and well received by the community. The positive outcomes illustrate that KKN is not

only an educational intervention but also a transformative social initiative that strengthens Islamic values, enhances religious literacy, and promotes character development within society. These results highlight the importance of continuing similar programs to support long-term improvements in Islamic education and community empowerment.

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