

REVITALIZING VILLAGE RELIGIOUS STUDY GROUPS THROUGH A MONTHLY KHATMIL QUR'AN PROGRAM: A PARTICIPATORY COMMUNITY SERVICE MODEL IN SENDURO VILLAGE

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Abstract: Village religious study groups represent a long-standing form of non-formal Islamic education in rural Muslim communities. However, in Senduro Village, Lumajang Regency, their educational and social functions have weakened because of declining attendance, repetitive program formats, and limited community involvement in program governance. This community service article examines the revitalization of village religious study groups through a monthly khatmil Qur'an program integrated with thematic religious lectures and participatory reflection. The program employed Participatory Action Research (PAR), involving religious leaders, study-group administrators, and community members in problem identification, collaborative planning, implementation, reflection, and evaluation. Data were collected through participatory observation, informal interviews, documentation, and pre-test and post-test assessments covering three dimensions: revitalization of religious study activities, community participation and religious awareness, and program sustainability. Descriptive analysis showed an increase in the average score from 59% before the program to 85% after implementation. Improvements were evident in the regularity and diversity of religious study activities, congregational attendance, discussion participation, understanding of religious values, and collective commitment to continuing the program independently. These findings indicate that monthly khatmil Qur'an can function not merely as a ritual practice but as a participatory learning mechanism that strengthens non-formal Islamic education, social cohesion, and sustainable community-based religious engagement in rural settings. The model offers a practical framework for community service programs seeking to revitalize local religious traditions through dialogic, contextual, and community-owned educational practices.

Keywords: Village Religious Study Group; Khatmil Qur'an; Community Religious Education; Participatory Action Research; Community Service

Introduction

Character education has become a central focus in Indonesia's educational development agenda, aiming to build learners who are not only academically

competent but also morally grounded.¹ Values such as religiosity, honesty, discipline, and responsibility need to be internalized through the school environment, family, and broader community.² Studies by Qurbi et al.³ in *Implementasi Pendidikan Karakter dan Budi Pekerti Peserta Didik* and Baidowi⁴ in *Implementasi Pendidikan Karakter di Sekolah melalui Kegiatan Intrakurikuler dan Ekstrakurikuler* highlight that the success of character education relies on curriculum planning, learning implementation, habituation in schools, and the active involvement of parents and the community. Meanwhile, research at the elementary school level by Arafiah & Rosidah⁵ reveals that instilling religious values, literacy culture, and extracurricular activities contribute to the development of patriotism, independence, and social concern.

Theoretically, character education is reinforced by Thomas Lickona's perspective, as discussed by Ningsih⁶, emphasizing the teacher's role as a model and facilitator of character values through moral, ethical, and empathy-based learning. On the other hand, Gunawan⁷ notes that challenges in character education emerge from gaps in curriculum implementation, social changes brought by globalization, and insufficient teacher training.

The term *emotion* originates from the Latin *emovere*, meaning "to move" or "to move away",⁸ indicating that emotion essentially drives action. Emotions are responses to stimuli, either internally or externally. For example, joy affects a person's mood and can manifest through laughter, whereas sadness may lead to crying. Emotional

¹ Abullah Qurbi, Noviana Diswantika, and Edhitiya Putri, "Implementasi Pendidikan Karakter Dan Budi Pekerti Peserta Didik," *Jurnal Ilmiah Kependidikan* 14, no. 2 (2021): 525–38.

² Efi Nur Amira et al., "Implementasi Pendidikan Karakter Melalui Budaya Sekolah," *Journal Scientific of Mandalika (JSM)* 5, no. 7 (2024): 306–17.

³ Qurbi, Diswantika, and Putri, "Implementasi Pendidikan Karakter Dan Budi Pekerti Peserta Didik."

⁴ "Penanaman Karakter Pada Siswa Melalui Kegiatan Intrakurikuler Dan Ekstrakurikuler Di Sekolah Dasar Terpadu Islam," *EDUCARE: Journal of Primary Education* 1, no. 3 (December 2020): 303–22, <https://doi.org/10.35719/educare.v1i3.31>.

⁵ "Penanaman Nilai Karakter Religius Dan Cinta Tanah Air Terhadap Peserta Didik Program Studi Pendidikan Guru Sekolah Dasar, Universitas Muhammadiyah Cirebon," *Prosiding Dan Web Seminar*, 2021, 366.

⁶ "Implementasi Pendidikan Karakter Dalam Perspektif Di Sekolah," *INSANIA: Jurnal Pemikiran Alternatif Kependidikan* 16, no. 2 (2018): 235–54, <https://doi.org/10.24090/insania.v16i2.1590>.

⁷ "Pendidikan Karakter, Tantangan Dan Solusi Di Era Globalisasi," in *Seminar Nasional Pendidikan (SNP) 2024* (Pontianak: Fakultas Keguruan Dan Ilmu Pendidikan Universitas Tanjungpura, 2024)2024, 159–72.

⁸ Sukatin Sukatin et al., "Analisis Perkembangan Emosi Anak Usia Dini," *Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini* 5, no. 2 (2020): 77–90, <https://doi.org/10.14421/jga.2020.52-05>.

intelligence (EQ) was first introduced in 1990 by psychologists Peter Salovey (Harvard University) and John Mayer (University of New Hampshire).⁹ They defined EQ as the ability to manage emotional aspects vital for individual success, including understanding one's own and others' emotions, filtering emotional information, and using it to guide thinking and behavior.

Emotional intelligence plays a key role for educators in enhancing character-based education. As educators interact directly with learners, emotional competence is essential to understanding and responding to students' feelings, motivations, and temperaments, contributing to more effective education and character-building.¹⁰ Conversely, educators' inability to manage their emotional intelligence may negatively affect students, leading to disappointment, anger, stress, or even psychological and physical disturbances.

However, emotionally competent educators foster a safe, comfortable, and encouraging environment, motivating students to develop positive attitudes such as politeness and kindness. Humans are naturally endowed with intellect and heart (*qalb*). According to Imam al-Ghazali, the heart is the essence of the soul, belonging to the metaphysical or angelic domain, as it is spiritual in nature and cannot be perceived by the five senses.

Theoretical Frameworks

Community-based religious activities play a strategic role in enhancing religiosity, social solidarity, and the sustainability of community development.¹¹ In this study, this insight is used as an analytical foundation to examine how monthly khatmil Qur'an contributes to congregational participation, social interaction, and the sustainability of village religious study groups as media of religious education.

⁹ Moh. Mansur Fauzi, "KECERDASAN EMOSIONAL MENURUT LUQMAN AL-HAKIM (STUDI ANALISIS SURAT LUQMAN, AYAT 12 – 19)," *Jurnal Pendidikan Islam Al I'tibar* 4, no. 1 (2017): 50–71.

¹⁰ Septiaji Evi Natanti, Ida Dwijayanti, and Kusen Kusen, "Analisis Pengaruh Pembelajaran Sosial Emosional (PSE) Terhadap Karakteristik Peserta Didik Kelas II Di SDN Kalicari 01," *Journal on Education* 6, no. 4 (2024): 19217–44, <https://doi.org/10.31004/joe.v6i4.5922>.

¹¹ Riris Idiawati, Siti Rahmawati, and Risma Yuliantika, "Implementasi Kegiatan Keagamaan Rutinan Dalam Pembinaan Spiritualitas, Moralitas Dan Sosial Keagamaan Masyarakat Desa Bulurejo Purwoharjo Banyuwangi," *Jurnal Pengabdian Kepada Masyarakat* 1, no. 2 (2025): 146–62.

An empowerment approach to religious activities emphasizes active community involvement at every stage of the process so that programs do not operate in a top-down manner but grow from community needs.¹² The concept of empowerment is used here to analyze the extent to which congregants' involvement in the monthly khatmil Qur'an program fosters ownership and supports the continuity of religious study activities.

Conceptually, village religious study groups are understood as non-formal Islamic education spaces that convey religious teachings, instill values, and shape religious character and social cohesion.¹³ Khatmil Qur'an is understood not only as collective ritual practice but also as a medium for religious habit formation, spiritual strengthening, and learning Qur'anic values. (Ardarani et al., 2025) In this framework, PAR explains why participation, dialogue, and collaboration are essential for transforming routine religious gatherings into sustainable community learning spaces.¹⁴

Thus, the theoretical review serves as both conceptual foundation and analytical framework. The concept of village religious study groups clarifies the educational function of the activity, khatmil Qur'an explains the learning medium, and PAR explains the participatory mechanism through which revitalization and sustainability become possible.

Method

This community service project employed Participatory Action Research (PAR), positioning the community as both the primary subject and active partner in all

¹² Agus Purbathin Hadi, "Tinjauan Terhadap Berbagai Program Pemberdayaan Masyarakat Di Indonesia" (Yayasan Agribisnis/Pusat Pengembangan Masyarakat Agrikarya (PPMA), 2009)2009.

¹³ Mela Sari and Syamsiah Depalina, "Efektivitas Pengajian Malam Jum'at Dalam Membangun Karakter Islami Remaja Perempuan Di Desa Aek Galoga Mandailing Natal," *Jurnal Ilmiah Multidisiplin Ilmu* 2, no. 3 (2025): 185–94.

¹⁴ Muhammad Rahel et al., "Model Pemberdayaan Masyarakat Kolaboratif Berbasis Participatory Action Research (PAR): Sinergi Revitalisasi Spiritualitas Keagamaan Dan Penguatan Ekonomi Lokal Di Dusun Carabaka, Bawean," *Jurnal Pengabdian Kepada Masyarakat Desa (JPMD)* 6, no. 2 (2025): 569–86; Denok Sunarsi, Arga Teriyan, and Rofiq Noorman Haryadi, "Sinergi Pendidikan Dan Pemberdayaan: Program Pengabdian Kepada Masyarakat Melalui Dialog Interaktif Dan Pembelajaran Berkelanjutan," *SocServe: Jurnal Pengabdian Kepada Masyarakat* 1, no. 1 (2024): 19–24; Deni Mulyadi et al., "Pengabdian Partisipatif Dan Transformasi Nilai Keagamaan: Studi Moderasi Beragama Di Gampong Lot Bener Kelipah Kecamatan Bener Kelipah Aceh," *HUBBUL WATHAN: Jurnal Riset Dan Pengabdian Masyarakat* 1, no. 1 (2025): 11–25.

stages of the program.¹⁵ Participants were selected purposively based on three criteria: active or previous involvement in village religious study groups, willingness to participate in the full program cycle, and representation of both leadership and congregation. This diversity enabled the program team to understand participation dynamics from administrative, religious, and congregational perspectives.

The PAR cycle consisted of four stages: problem identification, collaborative planning, action, and reflection-evaluation. During identification, the community and service team assessed the condition of the religious study group and mapped obstacles to participation. Planning was conducted collaboratively by determining the activity format, schedule, division of roles, and thematic lecture topics. The action stage implemented monthly khatmil Qur'an sessions combined with thematic sermons and participatory discussions. Reflection and evaluation were conducted collectively to assess achievements and formulate follow-up actions.

Data were collected through participatory observation, informal interviews, documentation, and pre-test and post-test instruments. Observation monitored attendance, engagement, and interaction dynamics during study sessions. Informal interviews explored participants' perceptions and experiences. Pre-test and post-test instruments used a four-point Likert scale to measure three dimensions: revitalization of village religious study activities, participation and religious awareness, and program sustainability.

Quantitative data were analyzed descriptively by calculating percentage changes between pre-test and post-test scores. Qualitative data from observation and interviews were analyzed through data reduction, presentation, and conclusion drawing to identify changes in participation, religious awareness, and program management. Triangulation across observations, interviews, documentation, and assessment results was used to strengthen the credibility of findings.

¹⁵ Elda Felani et al., "Implementasi Strategi Participatory Action Research (PAR) Untuk Mengoptimalkan Pengelolaan Sampah Berbasis Sekolah: Sebuah Pendekatan Inovatif Dan Berkelanjutan," *AN NAJAH (Jurnal Pendidikan Islam Dan Sosial Keagamaan)* 4, no. 3 (2025): 21–27.

Table 1. Assessment Rubric

Aspect	Indicator	Description	Score
Revitalization of village religious study	Regularity of activities	Routine and systematic implementation of religious study sessions	1-4
	Variety of activities	Participation in khatmil Qur'an, sermons, and discussions	1-4
	Implementation of khatmil Qur'an	Participation in monthly Qur'anic completion activities	1-4
Participation and religious awareness	Attendance	Level of attendance and involvement	1-4
	Discussion activeness	Participation in expressing opinions and engaging in discussion	1-4
	Understanding of religious values	Understanding Qur'anic values in daily life	1-4
	Religious attitude and enthusiasm	Positive attitude and enthusiasm toward religious activities	1-4
Program sustainability	Commitment to continuation	Willingness to continue the program independently	1-4
	Cooperation	Collaboration between administrators and participants	1-4
	Management independence	Community ability to manage the program independently	1-4

Results and Discussion

Revitalizing Village Religious Study Groups through Monthly Khatmil Qur'an

The monthly khatmil Qur'an program significantly strengthened the role of the village religious study group as a space for religious and social education in Senduro Village. The program did not merely add a new ritual agenda; it restructured the study group into a more dynamic, participatory, and relevant learning space.

Before the program, religious study sessions were dominated by lectures and prayer recitations, with limited variation and low youth participation. This condition reflects a common challenge in non-formal Islamic education, where repetitive formats reduce attractiveness and weaken the educational function of community-based religious gatherings.¹⁶ The monthly khatmil Qur'an program responded to this

¹⁶ Mulia Arfani, "Implikasi Pembelajaran Non Formal Terhadap Peningkatan Pemahaman Pendidikan Agama Islam Di Lembaga Pendidikan," *Islamic Education Review* 1, no. 1 (2024): 38–59.

challenge by introducing a structured activity cycle involving division of Qur'anic sections, regular scheduling, thematic sermons, and reflective discussion.

The initial field condition is documented in Figure 1. This visual evidence clarifies the baseline situation before the intervention, namely a lecture- and prayer-dominated study format with limited dialogic engagement.



Figure 1. Village Religious Study Session: Lecture and Prayer

The transformation occurred because the program created concrete mechanisms for congregational engagement. Participants were assigned roles in reading, preparing the activity, facilitating technical arrangements, and participating in discussions. The study group consequently shifted from a passive, audience-centered model toward a participatory learning model in which congregants became co-managers of the activity.

In each session, khatmil Qur'an was followed by a thematic sermon and a light discussion exploring Qur'anic values such as solidarity, honesty, patience, and social responsibility. This design positioned Qur'anic recitation not merely as ritual completion but as a medium for learning practical religious values. The finding supports the view that Qur'an-based collective practice can foster spiritual, moral, and communal awareness when conducted continuously and reflectively.¹⁷

¹⁷ Anny Musta'inah, "Konsep Pendidikan Mental Spiritual Dalam Kitab Ihya „Ulumuddin Al-Ghazali" (Pendidikan Agama Islam PPS-IAIN Syekh Nurjati Cirebon); Muh Imam Sanusi Al Khanafi, "Kerangka Dasar Agama Dalam Buku Wawasan Al-Qur'an Karya M. Quraish Shihab (Kajian Al-Qur'an Dengan Pendekatan Sosiologi Agama)," *Al-Shamela: Journal of Quranic and Hadith Studies* 1, no. 1 (2023): 54–69.

From a community engagement perspective, the program served as a space for religious and social consolidation. Congregants who were previously passive began to participate in preparation and reflection. This involvement strengthened ownership, making the study group no longer appear as a formal routine but as a shared spiritual and social need. The result is consistent with studies showing that structured Qur'an-based programs can enhance the sustainability of religious activities in rural communities.¹⁸

Increasing Community Participation and Religious Awareness

One of the most visible achievements of the program was the increase in community participation, both quantitatively and qualitatively. Attendance became more inclusive, involving elderly congregants, adults, youth, and community members who had rarely attended previous study sessions. Participation also improved in quality, as congregants began taking roles in leading recitations, preparing activities, and engaging in religious discussions.

The shift from passive attendance to active participation is illustrated in Figure 2. The documentation shows that congregants were involved not only as attendees but also as active participants in the monthly Qur'anic completion sessions and related religious discussions.

¹⁸ Sugiyono Purnomo Hamdan et al., "Pengabdian Berbasis Masjid: Meningkatkan Kesejahteraan Dan Religiusitas Desa Keban Agung," *ASPIRASI: Publikasi Hasil Pengabdian Dan Kegiatan Masyarakat* 2, no. 5 (2024): 39–62; Zulfa Muntaha Al Mubarak and Agus Fakhruddin, "Strategi Peningkatan Minat Jamaah Dalam Mengikuti Kegiatan Keagamaan Di Masjid," *Paedagogie: Jurnal Pendidikan Dan Studi Islam* 6, no. 01 (2025): 65–80; Arif Zunaidi, *Metodologi Pengabdian Kepada Masyarakat Pendekatan Praktis Untuk Memberdayakan Komunitas* (Yayasan Putra Adi Dharma, 2024)2024.



Figure 2. Active Community Participation in Monthly Quran Study Sessions and Completion Ceremonies

Table 2. Pre-test and Post-test Results

Aspect	Indicator	Pre-test	Post-test
Revitalization of village religious study	Regularity of religious study activities	58%	85%
	Variety of religious activities	55%	87%
	Implementation of Qur'anic khataman	60%	88%
Participation and religious awareness	Attendance of participants	62%	84%
	Activeness in discussions	60%	83%
	Understanding of religious values	61%	85%
	Religious attitude and enthusiasm	65%	86%
Program sustainability	Commitment to continuing activities	57%	88%
	Cooperation between administrators and participants	59%	84%
	Independence in managing the program	56%	82%
Average		59%	85%

The quantitative descriptive results are visualized in Figure 3. The graph compares the pre-test and post-test scores across the three main assessment

dimensions and confirms the overall improvement after the implementation of the monthly khatmil Qur'an program.

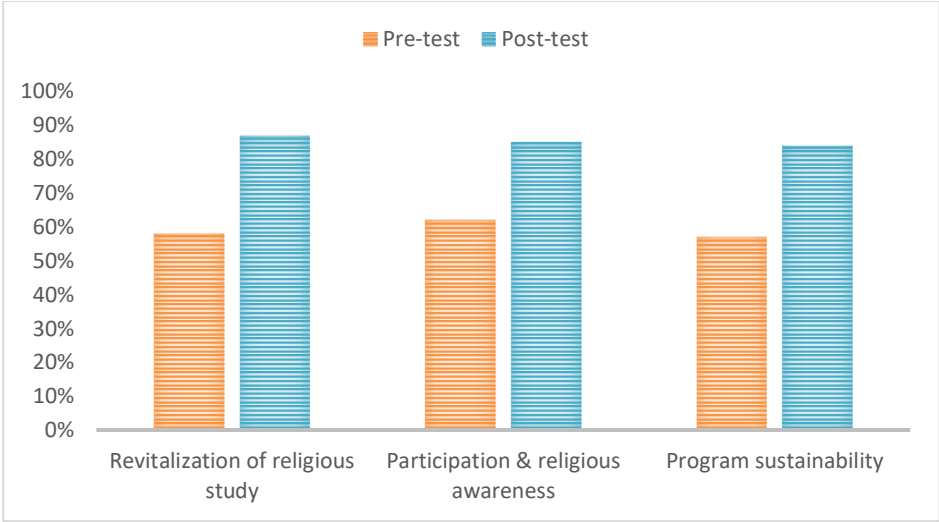


Figure 3. Graph of Improvements in Pre-test and Post-test Results of the Village Religious Study Group Mentoring Program

Table 2 shows improvements across all indicators. The average score increased from 59% in the pre-test to 85% in the post-test. The highest post-test score was found in the implementation of Qur'anic khataman and commitment to continuing the activities, each reaching 88%. These results suggest that the program strengthened both the operational regularity of the study group and the community's commitment to maintaining it independently.

The improvement also indicates a shift in religious awareness. Participants did not merely attend the sessions as ritual routines; they began to connect Qur'anic messages with everyday social life. Discussions encouraged reflection on solidarity, social compassion, moral responsibility, and the relevance of Islamic values to village community life. This finding aligns with Freirean educational thought, which emphasizes that meaningful education requires learners to become active subjects rather than passive recipients.¹⁹

¹⁹ Siti Reni, Masduki Asbari, and Mohamad Biazt Ramadhan, "Pendidikan Yang Embebaskan," *Journal of Information Systems and Management (JISMA)* 3, no. 4 (2024): 5–11.

The findings also strengthen previous research showing that community-based religious activities can enhance social solidarity and religious awareness.²⁰ The distinctive contribution of the present program lies in using monthly khatmil Qur'an as a systematic revitalization instrument for village religious study groups. Whereas previous programs often focused on general religious mentoring, this model demonstrates that local Qur'anic tradition can be transformed into a participatory and contextually relevant medium for non-formal Islamic education.

Strengthening the Sustainability of Village Religious Study Groups

Joint reflection and evaluation indicated that the program contributed to the sustainability of the village religious study group. Sustainability was reflected not only in the continuation of activities but also in the emergence of collaborative management. The program no longer depended on one or two religious figures; instead, it involved administrators, religious leaders, and congregants in scheduling, role distribution, preparation of khatmil Qur'an, and thematic lecture planning.²¹

The community's commitment to continuing the program independently after the mentoring period is another important sustainability indicator. During evaluation, administrators and congregants agreed to maintain the activity model, including its schedule, format, and participatory discussion component. This agreement indicates that the program had been internalized into the community's religious tradition rather than remaining a temporary project.²²

²⁰ Moch Irfan Syahroni and Muhammad Rofiq, "Aktualisasi Paham Ahlussunnah Wal Jamaah Masyarakat Hollo Maluku Tengah Di Dalam Penguatan Pendidikan Agama Islam," *Al-Mikraj Jurnal Studi Islam Dan Humaniora (E-ISSN 2745-4584)* 5, no. 2 (2025): 1621–43; Aris Setiawan and Ahmad Habiburrohman Aksa, "Pengembangan Masyarakat Berbasis Keagamaan Melalui Majelis Taklim 'Ngaji Urip' Di Tanjungrejo, Margoyoso, Pati," *Al-I'timad: Jurnal Dakwah Dan Pengembangan Masyarakat Islam* 3, no. 1 (2025): 25–44; Al Muslikha et al., "Pelaksanaan Program Kuliah Kerja Nyata (KKN) Sebagai Wujud Pengabdian Kepada Masyarakat Di Desa Lengkong Kabupaten Luwu," *Jurnal Pengabdian Masyarakat Bangsa* 3, no. 7 (2025): 3380–91.

²¹ Rahel et al., "Model Pemberdayaan Masyarakat Kolaboratif Berbasis Participatory Action Research (PAR): Sinergi Revitalisasi Spiritualitas Keagamaan Dan Penguatan Ekonomi Lokal Di Dusun Carabaka, Bawean"; Ahfan Rahmawati, "Kolaborasi Antar Aktor Dalam Inovasi Desa Sebagai Salah Satu Model Pengembangan Masyarakat Islam (Studi Komparasi Desa Hanura Kecamatan Teluk Pandan Kabupaten Pesawaran Dan Desa Tarahan Kecamatan Katibung Di Kabupaten Lampung Selatan)" (UIN RADEN INTAN LAMPUNG).

²² Taqwatul Uliyah, "Upaya Majelis Taklim Dalam Meningkatkan Sosial Keagamaan Masyarakat Di Desa Sukadamai Kec. Natar Kabupaten Lampung Selatan," *Jurnal At-Taghyir: Jurnal Dakwah Dan Pengembangan Masyarakat Desa* 7, no. 2 (2025): 291–308.

PAR played a decisive role in fostering this sustainability. Because the community was involved from planning to evaluation, members gained direct experience in managing religious activities independently. This process enhanced technical management capacity, strengthened confidence, and built collective responsibility. PAR therefore operated as a mechanism of continuous social learning that connected reflection with practical action.²³

In this context, sustainability should not be understood merely as the physical continuation of meetings but as the preservation of educational values and functions. Monthly khatmil Qur'an, accompanied by thematic sermons and reflective discussion, created a more meaningful pattern of religious study. The group evolved from a routine ritual forum into a learning space relevant to the community's social and spiritual life.²⁴

The continuation of the program as a community-managed religious learning practice is illustrated in Figure 4. The documentation demonstrates that khatmil Qur'an began to be internalized not as a temporary intervention but as an educational medium embedded in the village religious study group.

²³ Stephen Kemmis, Robin McTaggart, and Rhonda Nixon, *The Action Research Planner: Doing Critical Participatory Action Research* (Springer Science & Business Media, 2013) 2013.

²⁴ M Lutfiatul Hasan and Adam Hafidz Al Fajar, "Pendidikan Islam Berbasis Masjid: Studi Literatur Atas Fungsi Masjid Sebagai Institusi Edukasi," *Journal Islamic Studies* 6, no. 01 (2025): 116–33; Muhammad Taufan Djafri and Ahmad Syaripudin, "Pengabdian Masyarakat Berbasis Revitalisasi Syiar Islam: Meningkatkan Kualitas Keagamaan Melalui Program Pembinaan Terpadu Di Desa Kurusumange: Community Service Based on the Revitalization of Islamic Propagation: Improving Religious Quality through an Integrated Development Program in Kurusumange Village," *Wahatul Mujtama': Jurnal Pengabdian Masyarakat* 5, no. 1 (2024): 135–48.



Figure 4. Religious Study Sessions Featuring the Completion of the Qur'an as an Educational Tool

Conclusion

The revitalization of village religious study groups through the monthly khatmil Qur'an program successfully strengthened the role of the study group as a medium for community religious education in Senduro Village. Through the PAR approach, the program transformed a routine and relatively passive religious activity into a more participatory, dialogic, and sustainable learning space. The pre-test and post-test results showed an increase from 59% to 85%, indicating improvement in activity regularity, participant engagement, understanding of religious values, and commitment to program continuation.

The scientific contribution of this study lies in integrating the monthly khatmil Qur'an tradition into village religious study groups as a participatory and contextual model of community-based non-formal Islamic education. The findings demonstrate that local religious traditions can be developed into learning instruments that are not only ritualistic but also educational, social, and sustainable.

This study is limited by its single-village scope and relatively short mentoring period, so long-term impacts on behavioral change and institutional sustainability cannot yet be measured comprehensively. Future studies should involve broader

locations, longer mentoring cycles, and more robust evaluation designs to assess the long-term sustainability of community-based religious education programs.

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