Al Mufid : Jurnal Pengabdian dan Pemberdayaan Masyarakat
Vol. 7, No. 2, Oktober 2026 p-ISSN 2754-3928 e-ISSN 2745-8024
https://doi.org/10.51614/wnxg6032

STRENGTHENING NONFORMAL ISLAMIC EDUCATION THROUGH RELIGIOUS MENTORING AT THE NURUL IMAN PRAYER ROOM

[1.] Munaawaroh, [2.] Rima Ajeng Rahmawati, [3.] Muhammad Lavy Aunil Malik El Harisy,
[4.]. Yuli Anggraini, [5.].Mitha Cantika putri
[1.] Institut Agama Islam Darul Fattah, [2] Institut Agama Islam Darul Fattah, [3.] University of Sheffield, United Kingdom [4.] Institut Agama Islam Darul Fattah, [5.] Institut Agama Islam Darul Fattah
[1]munaw3382@gmail.com, [2.] rimaajengrahmawati1@gmail.com, [3] mlamalik1@sheffield.ac.uk,
[4.] yuliianggrainii@gmail.com [5.]nitacantikaputri792@gmail.com

Submitted:
Agustus 21, 2026

Accepted: ,
September, 20, 2026

Published:
Oktober, 23, 2026

ABSTRACT

Out-of-school Islamic Religious Education plays a crucial role in enhancing the understanding and practice of Islamic teachings through non-formal educational institutions, one of which is the prayer room. However, the implementation of religious programs at the Nurul Iman Prayer Room still faces various obstacles, such as the lack of a systematic guidance program, limited variety of learning methods, and suboptimal student involvement in mentoring activities. This community service activity aims to strengthen the implementation of out-of-school Islamic Religious Education through mentoring religious programs at the Nurul Iman Prayer Room. The method used is Service Learning, which integrates student learning processes with community service through the stages of needs identification, planning, mentoring implementation, reflection, and evaluation. The results of the activity show an increase in the quality of religious program management, increased community participation in mentoring activities, and increased student competency in implementing the Out-of-School Islamic Religious Education course. This activity strengthens the function of the Nurul Iman Prayer Room as a community-based Islamic learning center and produces a collaborative model that has the potential to be applied to other non-formal religious educational institutions on a sustainable basis.

Keywords: *Out-of-School Islamic Religious Education, Religious Programs, Service Learning*

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INTRODUCTION

Out-of-school Islamic Religious Education plays an important role in complementing formal schooling by providing opportunities for children to develop religious knowledge, spiritual awareness, and Islamic values through non-formal learning activities. In Indonesia, prayer rooms (musholas) have considerable potential to support this educational function. Beyond serving as places of worship, prayer rooms also function as community-based educational environments through Qur'anic learning, religious instruction, and activities aimed at strengthening children's religious character. Previous studies have highlighted the contribution of prayer rooms to non-formal Islamic education through Qur'anic instruction, practical worship training, and community-based religious learning (Munawaroh, 2020). One of the institutions supporting this educational function is the Nurul Iman Prayer Room, which provides Qur'anic learning activities through a Qur'anic Education Center (Taman Pendidikan Al-Qur'an/TPQ) for children in the surrounding community. The existence of this TPQ demonstrates the community's commitment to providing religious education beyond formal schooling. However, based on preliminary observations, the learning process at the TPQ still relies predominantly on traditional teaching methods. Although these methods provide opportunities for children to learn and practice Qur'anic reading, their limited variation may reduce opportunities for active participation, interactive learning, and the development of children's learning motivation. This condition indicates the need to improve the learning process through more varied, engaging, and age-appropriate educational approaches (Apriyansyah, 2023).

In response to this situation, religious program mentoring at the Nurul Iman Prayer Room was designed to strengthen the implementation of out-of-school Islamic Religious Education, particularly for children participating in TPQ activities. The mentoring initiative focuses on improving the quality of religious learning through more interactive instructional approaches, structured guidance, and activities that encourage children's active involvement. Through this intervention, the program seeks not only to support children's ability to understand and practice Islamic teachings but also to foster positive religious attitudes and character development. Therefore, this community engagement initiative is expected to

optimize the educational role of the Nurul Iman Prayer Room as a center for non-formal Islamic learning within the local community (Arifin et al., 2023)

Current societal developments demand that religious programs be implemented not only routinely but also systematically, participatoryly, and sustainably (Khoiri et al., 2023). Various community service results demonstrate that religious institutions that optimize their educational function are able to increase community participation, strengthen religious character, and encourage community empowerment (Fakhri et al., 2023). Conversely, if religious programs are not managed in a planned manner, the prayer room's educational function tends to be underdeveloped.

The Nurul Iman Prayer Room, located in Trantang Sakti, East OKU Regency, South Sumatra, serves as a partner in community service activities and provides non-formal Islamic education for children through its Qur'anic Education Center (TPQ), alongside regular religious study sessions and activities commemorating Islamic holidays (Munawaroh & F, 2023). The primary beneficiaries are 17 children participating in TPQ learning activities. However, initial observations and discussions with the management revealed several challenges, including limited documentation of learning progress, traditional teaching methods, inadequate use of educational media, and limited student involvement as facilitators. These conditions indicate the need to strengthen the prayer room's educational function.

Initial observations and discussions with the Nurul Iman Prayer Room management identified several needs, including the absence of systematic documentation of children's learning progress, the continued use of traditional teaching methods, limited educational media, and insufficient opportunities for children to participate actively in religious activities. These findings indicate the need for targeted mentoring activities, including guidance on program documentation, the introduction of interactive learning methods, the utilization of educational media, and the development of child-centered religious activities. Such mentoring serves as an empowerment strategy to strengthen administrators' capacities, improve learning quality, and promote sustainable community-based Islamic education through university-community collaboration (Saragih & Henri, 2024).

This community service activity also implements the Out-of-School Islamic Religious Education (PAI) course, which emphasizes the application of non-formal Islamic education theory in real-world contexts (Hudriati et al., 2021). Therefore, the Service Learning method was chosen as the implementation approach because it integrates student learning with community service (Alfian et al., 2022). Through this approach, students not only gain contextual learning experiences but also directly contribute to designing, implementing, evaluating, and reflecting on religious programs with the administrators of the Nurul Iman Mosque. This experiential learning approach has been proven to improve the pedagogical, social, leadership, and professional competencies of prospective Islamic Religious Education (PAI) teachers when applied to community service activities within the mosque or prayer room (Alfath, 2020).

Based on these conditions, the partner's problems include: (1) suboptimal management of religious programs as a means of out-of-school Islamic Religious Education; (2) limited innovation in learning methods and educational media; (3) insufficient student involvement in supporting community-based educational activities; and (4) the absence of systematic and continuous program evaluation. Therefore, this community service activity aims to strengthen out-of-school Islamic Religious Education through an integrated mentoring model at the Nurul Iman Prayer Room, Trantang Sakti, East OKU Regency. The distinctive contribution of this program lies in integrating administrative capacity building, interactive and child-centered learning innovations for 17 TPQ participants, active student participation through a Service Learning approach, and continuous program evaluation. Unlike mentoring initiatives that primarily focus on religious instruction, this model combines institutional strengthening, pedagogical innovation, and experiential learning through university-community collaboration. This approach is expected to establish a more participatory, sustainable, and community-based center for Islamic learning while providing practical benefits for children, administrators, and university students.

METHOD

This community service activity employed the Service Learning (SL) approach, which integrates academic learning with community engagement

through direct participation and mentoring activities (Hernández-Barco et al., 2020). The program was conducted at the Nurul Iman Prayer Room in Trantang Sakti, East OKU Regency, South Sumatra, involving 17 children participating in the Qur'anic Education Center (TPQ), the prayer room administrators, university students, and lecturers. The activity was integrated into the learning outcomes of the Out-of-School Islamic Religious Education course, enabling students to apply non-formal Islamic education concepts in a real community setting. Lecturers served as supervisors, facilitators, and mentors, while university students were responsible for assisting religious activities, introducing interactive learning methods, and utilizing educational media. The prayer room administrators acted as community partners who coordinated activities and supported program implementation, while the children participated directly in the religious learning and mentoring sessions. This collaborative arrangement connected academic learning objectives with the educational needs of the local community.

The activity began with a partner needs assessment conducted through field observations, semi-structured interviews, and documentation. Field observations were carried out at the Nurul Iman Prayer Room in Trantang Sakti, East OKU Regency, to examine the implementation of Qur'anic Education Center (TPQ) activities, teaching methods, educational media, and children's participation. Interviews were conducted with the prayer room administrators to explore existing religious programs, management practices, learning challenges, and expectations regarding the mentoring activities. Documentation involved reviewing available records of religious activities and learning materials to identify existing program practices. Observation findings were recorded in field notes, interview information was documented in written records, and relevant documents were compiled for review. The collected information was then examined descriptively and compared across the three data sources to identify recurring needs and formulate mentoring activities addressing the partner's actual conditions and the characteristics of the 17 child participants.

Next, the community service team and the mosque management collaboratively developed a program plan. This stage included the development of an activity schedule, the division of tasks between lecturers and students, the preparation of mentoring materials, and the development of learning media to be

used during the program (Inayati et al., 2024). Students also received training on the concept of Service Learning, community mentoring techniques, educational communication, and the implementation of Out-of-School Islamic Religious Education (PAI) course material in the community service activities, enabling them to carry out mentoring professionally.

The implementation phase involved mentoring religious programs at the Nurul Iman Prayer Room, Trantang Sakti, East OKU Regency, South Sumatra, involving 17 children enrolled in the Qur'anic Education Center (TPQ), one lecturer, and four university students. The program was conducted over two meetings, each lasting four hours, for a total of eight hours. The activities covered five components: Qur'anic reading instruction, Islamic studies, worship practice mentoring, interactive learning media development, and the organization of structured religious programs. Qur'anic learning focused on reading practice and basic tajwid instruction using Qur'anic texts and learning worksheets. Islamic studies addressed basic Islamic knowledge and moral values through guided discussions and age-appropriate materials. Worship practice sessions covered prayer movements, recitations, and daily worship procedures through practical demonstrations. The 17 children were grouped according to their learning needs to facilitate focused guidance and active participation. Visual materials, worksheets, and interactive educational activities were used to support the learning process. The four students served as learning facilitators under the lecturer's supervision, while the prayer room administrators coordinated activities and supported program implementation. All activities were conducted collaboratively to strengthen the implementation of out-of-school Islamic Religious Education (PAI) through a structured, participatory, and community-based mentoring approach (Musyafak et al., 2021).

Following the completion of the mentoring activities, a joint reflection and evaluation session was conducted involving the lecturer, four university students, and the Nurul Iman Prayer Room administrators. The evaluation was carried out at the end of the second meeting to assess program implementation and identify areas for improvement. Student reflection focused on learning experiences, community engagement, the application of academic knowledge, and the development of practical competencies. Program evaluation was conducted through observation

notes, activity documentation, and discussions with the administrators, using several indicators, including children's participation, the effectiveness of learning methods and educational media, the relevance of learning materials, and the implementation of religious activities. The findings were reviewed collaboratively to identify supporting factors, implementation challenges, and aspects requiring improvement. The evaluation results served as the basis for recommending more varied learning methods, improved educational media utilization, systematic activity documentation, and regular program monitoring by the administrators to support the continuity of religious education activities (Rumata et al., 2021).

The success of the program was assessed using observable indicators and supporting evidence, including the implementation of planned religious activities as documented in program schedules, the participation of 17 children recorded through attendance lists, the use of learning methods and educational media documented through observation sheets and activity photographs, and the involvement of four university students documented through activity reports and student reflection records. Community participation and responses were also examined through discussions with the prayer room administrators and participant feedback. Furthermore, the sustainability of the program was assessed based on the availability of activity plans, learning materials, and recommendations for continued implementation by the administrators. Student competencies were evaluated through reflection reports focusing on pedagogical skills, communication, teamwork, and the application of Islamic Religious Education concepts in community settings. These indicators provided a basis for assessing program implementation, community engagement, and the educational value of the Service Learning approach without making unsupported claims about measurable improvements.

RESULTS AND DISCUSSION

Community service activities were conducted at the Nurul Iman Prayer Room in Trantang Sakti, East OKU Regency, South Sumatra, involving the prayer room administrators, the local community, 17 children enrolled in the Qur'anic Education Center (TPQ), and students from the Islamic Religious Education Study Program as learning facilitators. Initial observations and discussions with the administrators revealed that the prayer room had established several religious activities, particularly Qur'anic learning for children, regular religious study sessions, worship

guidance, and religious activities commemorating Islamic holidays. However, the needs assessment identified several limitations in the implementation of TPQ activities. The learning process still relied predominantly on traditional teaching approaches, characterized by limited variation in instructional methods and minimal use of educational media. Learning activities also provided limited opportunities for interactive participation and varied learning experiences for children. In addition, program documentation and learning progress records had not been systematically organized, while university students had not previously been involved as facilitators in supporting religious education activities. These findings indicated the need for structured mentoring to strengthen program management, introduce more engaging learning approaches, and encourage collaboration between the university and the local community.

Based on these identification results, the community service team, together with the mosque administrators, developed a mentoring program focused on strengthening out-of-school Islamic Religious Education through improving the quality of religious activities. The program includes mentoring children in Quranic reading, Islamic studies, fostering worship practices, developing simple learning media, and mentoring in the development of more structured religious activity plans (Warsah et al., 2021). All activities are carried out collaboratively, involving students as facilitators, lecturers as mentors, and mosque administrators as primary partners.

The mentoring program provided qualitative evidence of community engagement in religious activities, as reflected in participants' involvement during the program sessions and their interactions throughout the activities (Raudatussaadah et al., 2023). Observations of the Quranic learning activities indicated that children showed interest in participating in the learning process, particularly when various learning media were introduced. In addition, interactions and discussions with mosque administrators revealed their growing understanding of the importance of developing well-planned and congregation-oriented religious programs (Munawaroh & Khoiri, 2024). The mentoring activities also facilitated more intensive communication among university students, mosque administrators, and community members. These findings were identified through observations of participant involvement, discussions during mentoring sessions, and interactions

among the parties involved, suggesting that the program fostered a more participatory and collaborative learning environment (Khoiri et al., 2024).

For students, this activity serves as a vehicle for implementing the Out-of-School Islamic Religious Education course. Students not only apply concepts learned in the classroom but also gain real-world experience in identifying community needs, designing development programs, implementing educational activities, and evaluating program implementation. This experience strengthens pedagogical, social, and professional competencies, as well as the ability to collaborate with the community as part of experiential learning (Aziz & Huda, 2024).

The findings indicate that the effectiveness of the service-learning program was primarily supported by the integration of hands-on student involvement, direct interaction with the local community, and mentoring activities tailored to the educational needs of the prayer room. These elements enabled students to translate academic knowledge into practical contributions, particularly through supporting Quranic learning activities and assisting in the improvement of religious education services. The active involvement of students also facilitated closer communication with mosque administrators and community members, allowing the activities to respond more directly to local needs. These findings are consistent (Waroh et al., 2023). who highlighted the contribution of service learning in connecting academic learning with community-based educational practices. Similarly, (Kristina, 2020). emphasized that community service becomes more meaningful when it is integrated into the learning process rather than treated as an independent activity. However, the implementation of this program also had limitations, particularly in terms of the duration of mentoring activities and the need for continuous assistance from local administrators to sustain the improvements achieved. Therefore, although the program demonstrated positive contributions to religious education services at the prayer room, its long-term impact will depend on the continuity of community participation and the development of locally managed educational activities.

From the partners' perspective, the mentoring has had a positive impact on strengthening the function of the Nurul Iman Prayer Room as a center for out-of-school Islamic Religious Education. Religious programs, previously implemented routinely, are being directed to become more structured through the development

of activity schedules, the division of managerial duties, and the use of more engaging learning media. This demonstrates that collaboration between universities and community-based religious educational institutions can improve the quality of program implementation on an ongoing basis.





Figure I Photos of Out-of-School PAI Strengthening Activities at the Nurul Iman Prayer Room

The success of the program was supported by several factors, including the full support of the mosque management, community enthusiasm, active student involvement, and collaborative mentoring. Nevertheless, several challenges emerged during implementation, particularly the limited duration of mentoring, differences in participants' Quranic reading abilities, and the availability of learning resources at the mosque (Siregar, 2016). To address these challenges, the mentoring team adapted instructional methods to participants' learning needs, grouped participants according to their reading abilities, and introduced simple learning media that could be used independently by mosque administrators. These strategies helped make the learning process more manageable, facilitated more focused guidance, and enabled the available resources to be used more effectively. The use of accessible learning media also provided mosque administrators with practical tools to continue educational activities after the program ended (Rahmaati & Munawaroh, 2024). Despite these efforts, the relatively short mentoring period limited opportunities to monitor participants' long-term learning progress, while the availability of learning materials remained a potential constraint on the continuity of activities. Consequently, the sustainability of the program will depend

on the commitment of mosque administrators, continued community participation, and their ability to maintain and develop the learning resources introduced during the mentoring process.

Overall, the findings demonstrate improvements in three key aspects of Islamic Religious Education at Nurul Iman Mosque. First, children's participation in Quranic learning activities became more active, supported by varied learning media and mentoring approaches adapted to their abilities. Second, mosque administrators gained practical insights into organizing religious programs more systematically and responding to the educational needs of the congregation. Third, students developed contextual learning experiences by applying their academic knowledge through direct engagement with the community, particularly in Quranic learning assistance and religious program mentoring. These outcomes reflect the interconnected dimensions of the program, namely community participation, institutional capacity building, and student learning through the Service Learning approach(Maesaroh et al., 2022). Nevertheless, maintaining these improvements requires continued involvement from mosque administrators and community members to ensure that the educational activities and management practices introduced during the program can be sustained beyond the mentoring period.

CONCLUSION

The community service program at Nurul Iman Mosque (Mushola Nurul Iman) contributed to strengthening the implementation of out-of-school Islamic Religious Education through religious program mentoring. The main outcomes for the community partner included increased engagement in Quranic learning activities, improved understanding among mosque administrators of systematic religious program management, and the introduction of simple learning media that could be used to support ongoing educational activities. For students, the program provided practical learning experiences through direct interaction with community members, enabling them to apply academic knowledge, develop communication skills, and understand the challenges of delivering Islamic Religious Education in a community setting. These findings indicate that the Service Learning approach provided a meaningful connection between academic learning and community engagement. However, the continuity of the improvements depends on the

commitment of mosque administrators and community members to maintain the educational activities initiated during the program.

The mentoring program had a positive impact on improving the quality of religious programs at the Nurul Iman Mosque, demonstrated by more focused activities, increased community participation, and the development of a more systematic and sustainable mentoring program. Furthermore, this activity strengthened the musholla's function as a center for out-of-school Islamic Religious Education, serving not only as a place of worship but also as a means of learning, mentoring, and community empowerment.

The implementation of the Service Learning approach in the Out-of-School Islamic Religious Education course demonstrated its potential to connect academic learning with the educational needs of the community. To support the continuity of the religious programs at Nurul Iman Mosque, mosque administrators are expected to take the leading role in maintaining Quranic learning and other religious activities after the mentoring period ends. The simple learning media and instructional materials introduced during the program can serve as initial resources for continuing these activities. As a follow-up recommendation, the mosque management should establish a regular activity schedule, assign a coordinator responsible for organizing learning sessions, and maintain basic records of participant attendance and learning progress. Periodic communication between the mosque management and the university is also recommended to evaluate program continuity and identify further mentoring needs. These measures are expected to strengthen the sustainability of community-based Islamic education beyond the duration of the initial program.

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