Al Mufid: Journal of Community Service and Empowerment
Vol. 7, No. 01, March 2026 p-ISSN 2745-3928 e-ISSN 2745-8024
https://doi.org/10.51614/ssdwk639

Community Service and Character Building For KKN Students Through The Implementation Of MTQH XXXII in Aik Bual Village, Kopang District, Central Lombok

[1]Eni Septiani, [2]Ilman Paris , [3]Amummi Maulinda
[123]STIT Darussalimin NW Praya Lombok, Indonesia
[1]septianieni11@gmail.com, [2]ilmandefaris@gmail.com, [3]amummimaulinda@gmail.com

Submitted:
January 22, 2026

Accepted: ,
February 18, 2026

Published:
March 20, 2026

ABSTRACT

The 32nd Musabaqah Tilawatil Qur'an and Hadith (MTQH) at the Kopang sub-district level was held in 2026 with Aik Bual Village as host, spread across seven venues (majelis) far from one another. This spread required far more operational labor than the core village committee could supply. This article describes how students of the Community Service Program (KKN) of STIT Darussalimin NW Praya filled that gap, identified the obstacles they met, and weighed the effect of their involvement on the smooth running of the event. The study applied Participatory Action Research (PAR) using participant observation, interviews, documentation, and daily field notes. Source triangulation safeguarded data validity, and the analysis was descriptive-qualitative. Five forms of contribution emerged: a choir at the opening night, stage and facility preparation, venue duty, preparation of certificates and trophies, and refreshment duty for the panel of judges. Together they supported punctual schedules, orderly venues, careful award administration, and the stamina of the judges, while also training students' soft skills. The main obstacles were distance between venues, limited personnel, unpredictable weather, and overlapping KKN agendas. The small-group-per-venue model led by a field coordinator can serve as a reference for future MTQH events and thematic religious KKN programs.

Keywords: *Community Service Program, MTQH, Participatory Action Research, Volunteer Management, Aik Bual Village*

This work is licensed

INTRODUCTION

The Musabaqah Tilawatil Qur'an and Hadith (MTQH) does not stop at winning and losing. It also serves as a means of spreading and fostering a generation familiar with the Qur'an and Hadith. Community service at the Al-Qur'an Education Park level confirms that the musabaqah functions as a forum for fostering a Qur'anic generation (Majid et al., 2025), and other studies show that training that culminates in a musabaqah can foster interest and love for the Qur'an among young participants, going beyond mere competition (Daniransyah & Siregar, 2026). At the sub-district level, the musabaqah brings together the government, religious leaders, educational institutions, and residents in a shared agenda. Kopang District, Central Lombok Regency, made it an annual event involving the entire village, and in 2026 Aik Bual Village was entrusted to host the 32nd MTQH.

The implementation of MTQH XXXII in Kopang has a different character from musabaqah which is centralized in one location. Fourteen branches and groups are competed in seven assemblies: Assembly I in the Bual Hamlet Public Field as the main arena, Assembly II at the Birrullah Mosque (Bare Eleh Hamlet), Assembly III at the Al-Marjan Mosque (Rabli Hamlet), Assembly IV at the Nurul Jihad Mosque (Talun Ambon Hamlet), Assembly V at the Al-Itqon Lombok As-Sasaki Foundation (Ramus Hamlet), Assembly VI at the Babus Salam Islamic Boarding School (Agriculture Hamlet), and Assembly VII at the Nurul Huda Mosque (Nyeredep Hamlet). The branches are also diverse, ranging from the art of reading and qira'atil Qur'an, hifzil Qur'an from 1 to 30 juz, interpretation in three languages, fahmil and syarhil Qur'an in teams, scientific writing of the Qur'an, calligraphy, to hifzil hadith. With such distribution and diversity, the need for field workers has ballooned far beyond the capacity of the village core committee.

For comparison, the organizers of the 2026 West Nusa Tenggara (NTB) Province-level MTQ XXXI in Central Lombok centralized most of the venues in the government building area to facilitate the mobility of participants and officials, complete with accommodation and security arrangements (RRI Mataram, 2026c). The opening ta'aruf parade was attended by more than 900 participants from ten district and city groups (RRI Mataram, 2026b). The Aik Bual committee did not have the luxury of centralizing the arena; they had to guard seven points running simultaneously. This problem was compounded by the limited number of core personnel, while the work piled up: preparing facilities at each assembly, forming a welcoming and protocol team for the opening night, organizing security and order, and handling the administration of awards for hundreds of participants from all villages in Kopang.

Community Service Programs (KKN) provide students with the opportunity to apply their knowledge and skills in real-life situations. However, their implementation is not automatically meaningful, as they are often ceremonial and stop at routine activities such as teaching the Quran (Khafsoh & Riani, 2024, p. 238). Several practices point to a more productive direction. KKN students from UIN Alauddin Makassar organized a TPA student competition in Bentang Village, along with educational park administrators, parents, and community leaders (Akbar et al., 2026). The community service team in Labuhan Bilik was invited to serve as judges for the sub-district-level MTQ (Quran Recitation Competition) (Hansyah et al., 2025). KKN students in Sungai Mariam Village, Kutai Kartanegara, were involved from the preparation to the implementation of the village MTQ (RRI Samarinda, 2026).

However, many reports of KKN in the religious field still focus on mentoring reading, writing, and memorizing the Quran (Putri, 2025; Yunta & Koly, 2024).

This paper aims to fill a gap in cross-location technical and logistical support. In the literature we reviewed, there is little explanation of how student community service programs (KKN) are managed to support a musabaqah (competition competition) spread across multiple locations, from the stage to the trophy. The opening choir element is also rarely highlighted, even though singing together has been shown to foster communication, leadership, and teamwork among students (Muttaqin et al., 2025). The novelty of this article lies in the integration of five forms of contribution, spanning from the opening night to the closing and spanning seven assemblies.

The purpose of this paper is threefold: (1) to describe the contribution of STIT Darussalimin NW Praya KKN students in MTQH XXXII; (2) to identify the technical and non-technical challenges they faced; and (3) to analyze the impact of this involvement on the smooth running and quality of the event. The results are expected to be a model that can be replicated in other musabaqahs and become evaluation material for LPPM in designing thematic religious KKN.

METHOD

This activity employed qualitative PAR (participatory learning model). KKN students, the sub-district and village MTQH committees, the seven assembly administrators, and Aik Bual community leaders were positioned as equal partners in planning, implementing, and evaluating the activity. This choice was justified. Support for an event of this magnitude cannot be mandated from above, as the needs of each assembly differ depending on the competition's branches. Therefore, students positioned themselves as flexible facilitators and support staff, ready to be placed anywhere according to the committee's needs. This participatory approach is also commonly used in community service programs at madrasas and schools (Asmi et al., 2025; Insani et al., 2026), as well as in KKN programs under the umbrella of Merdeka Belajar Kampus Merdeka (Freedom to Learn, Independent Campus) (Ridhatullah et al., 2025).

The activity targets the entire series of MTQH XXXII Kopang District 2026. The main partners are the sub-district and village organizing committees, the seven assembly administrators, the panel of judges, and delegations from all villages in Kopang. The main arena is in the Bual Hamlet Public Field, while the other six assemblies are spread across different hamlets. The assembly details are presented in Table 1.

Table 1. Assembly, branches, and locations of the XXXII MTQH, Kopang District 2026

Assembly	Branches and groups involved in musabaqah	Location
I (main arena)	The Art of Reading the Qur'an: Tilawatil Qur'an for children, teenagers, the blind, and adults	Bual Hamlet Public Square
II	The Art of Reading the Qur'an: Tartil. Qira'atil Qur'an: Mujawwad for adults, Sab'ah murattal for teenagers, murattal for adults	Birrullah Mosque, Bare Eleh Hamlet
III	Hifzil Qur'an: 1 juz and recitations; 5 juz and recitations	Al-Marjan Mosque, Rabuli Hamlet

Assembly	Branches and groups involved in musabaqah	Location
IV	Hifzil Qur'an: 30 juz. Tafsir of the Qur'an: Arabic, Indonesian and English	Nurul Jihad Mosque, Talun Hamlet, Ambon
V	Fahmil Qur'an team; Syarhil Qur'an team; Scientific Writing on Qur'an (male and female)	Al-Itqon Lombok As-Sasaki Foundation, Ramus Hamlet
VI	Quranic Calligraphy Art: manuscripts, mushaf decoration, decoration, contemporary, digital	Babus Salam Islamic Boarding School, Agricultural Hamlet
VII	Hifzil Qur'an: 10 juz and 20 juz. Hifzil Hadith: 100 hadith with a chain of narrators and 500 hadith without a chain of narrators.	Nurul Huda Mosque, Nyeredep Hamlet

The activities followed the official schedule for the 32nd MTQH: opening night in the main arena, parallel competitions in seven assemblies, and then the awards ceremony and closing ceremony. The student community service took place in four stages that can be mapped to the PAR cycle: planning, acting, observing, and reflecting.

preparation phase began with a technical meeting with the sub-district and village committees to divide personnel into five areas: choir, stage and facilitators, assembly duties, certificates and trophies, and catering. This phase also included a choir practice schedule, a list of equipment requirements for each assembly, a shift schedule, a mechanism for typing and printing certificates, and a schedule for presenting them to the panel of judges at the Village Office. The *implementation phase* encompassed all contributions from the opening night to the closing; all five areas ran concurrently with a clear division of tasks, but supported each other during peak workloads such as the opening and closing.

The field mentoring and coordination phase addressed the distance issue. Students were divided into small groups assigned to each assembly, and coordination between groups was maintained through regular communication with the student field coordinator and the sub-district committee, to anticipate urgent needs such as staff shortages in one assembly or delays in food distribution. The *evaluation phase* involved a reflective discussion with the committee after the event to assess the achievement of support in the five areas, identify obstacles, and compile notes for improvement for the next event.

Informants came from several elements that were directly and indirectly involved, as summarized in Table 2.

Table 2. Informant elements and information collected

Informant elements	Coverage	Information dug up
Sub-district MTQH Committee	Secretariat and field coordinator	Personnel needs, schedules, technical constraints
The seven councils' administrators	One representative per assembly	Facilitator needs, unique constraints of each assembly
Panel of judges	Representatives of several branches	Assessment of consumption services and judging facilities

Informant elements	Coverage	Information dug up
KKN students	All team members involved	Experience, challenges, and reflections on task implementation
Community leaders and village officials	Village head and religious figure Aik Bual	Policy support and general assessment of the implementation

Data were collected through participant observation in each assembly, interviews with the committee, assembly administrators, and the panel of judges, documentation in the form of photos and videos, and daily student field notes. The instruments consisted of technical observation guidelines, structured interview guidelines, and daily duty log sheets that recorded the number of personnel, working hours, and challenges in each assembly. Data validity was strengthened by source triangulation, namely comparing observation findings with statements from the committee, assembly administrators, and students serving in other assemblies. Analysis proceeded descriptively and qualitatively through data reduction from the seven assemblies, grouping them according to five forms of contribution, presenting them in narratives and summary tables, and then drawing conclusions about the forms of contribution, challenges, and impacts. This sequence of reduction, presentation, and conclusion aligns with analytical practices in PAR studies within other KKN (Khafsoh & Riani, 2024).

RESULTS AND DISCUSSION

General overview and committee requirements

The 32nd MTQH involved delegations from all villages in Kopang, hundreds of participants from various branches, a panel of judges for each group, and committees from the sub-district to the village level. This scale left a gap in technical work that the core committee couldn't always handle. Before the student body's role was optimized, the village committee lacked the manpower to perform the opening night's arts, prepare stages and facilities for seven assemblies simultaneously, be on duty at each assembly throughout the day, work on certificates for hundreds of participants, and provide refreshments for the panel of judges who took turns resting at the Village Office. This gap was then filled by the KKN students.

Choir on opening night

The first form of contribution is participation in the opening choir. Students practice regularly before the event, from dividing into vocal groups and harmonizing to rehearsals with other event officials. Choir training in other community service programs also relies on repeated practice and demonstrations, which ultimately improve participants' vocal techniques (Samsuri & Astuti, 2024).

The songs performed were religious and welcoming, chosen to create a solemn yet festive atmosphere for the invited guests, the congregation, and the community. Not all host villages have a dedicated opening arts team, making this performance a unique attraction. For students, this activity fosters confidence in public speaking, discipline, and teamwork, which aligns with findings that character-based choirs can improve communication, leadership, and teamwork (Muttaqin et al., 2025).

The challenges were significant. Practice times often clashed with other KKN work programs, loudspeakers for independent practice were limited, and arrangements had to be trimmed to fit the committee's set duration. Good coordination with the event committee ultimately resulted in a smooth performance and accolades from guests and residents alike.



Figure 1. KKN student choir at the opening of MTQH XXXII

Stage setup and facilitators in the seven assemblies

The second contribution includes setting up the stage and seating for the panel of judges, installing decorations and attributes, providing and arranging the Qurans, setting up the panel of judges' tables and stationery, checking the sound system, and arranging the seating for participants and spectators. The needs of each panel vary due to the different categories being competed in. These differences are summarized in Table 3.

Table 3. Facilitator needs according to the characteristics of each assembly branch

Assembly	Focus on preparation
I	Main stage with adequate sound system; standard Qurans for general and blind participants
II	Acoustic arrangement of the mosque space for the sake of clarity of tartil and qira'at readings
III, IV, VII	Standard Qur'an for reading verification, memorization question sheets, judges' panel equipment
V	Team discussion table, lecture podium, scientific paper presentation room
VI	Calligrapher's desk, adequate lighting, exhibition space

Because all seven assemblies must be ready simultaneously, students are divided into small groups, each managing one to two assemblies. This division takes into account the students' temporary domicile during the KKN program to ensure efficient mobilization between assemblies. Preparations generally begin the day before and are followed by a recheck on the morning of the event. This pattern

demonstrates that the success of technical support depends on understanding the specific needs of each location, not on a uniform task list.

Picket in every assembly

The third contribution is being on duty throughout the competition. Their duties include welcoming and registering participants and teams, directing the performance queue, organizing the audience, maintaining the cleanliness and equipment of the venue, and liaising between the assembly and the main command post in case of unexpected issues such as late participants or equipment failure.

The committees operate in shifts due to the varying duration of the competitions: short for Quran recitation , long for 30-juz (Quran recitation) or scientific papers requiring presentations and Q&A. Ideally, each assembly has two to three students on rotation, with the committee coordinator reporting regularly to the student field coordinator. Distance between the assembly groups presents a significant challenge, as shifting personnel to locations where staff are suddenly short is time-consuming. Changing weather conditions also disrupt the comfort of the committees in open-air assemblies. A hierarchical coordination system and responsive communication ensure these obstacles are generally overcome without significantly disrupting the competition.



Figure 2. MTQH XXXII assembly picket

Preparation of charters and trophies

The fourth contribution was compiling participant names and competition results from each assembly, typing and arranging certificates according to the official format, coordinating large-scale printing due to the large number of branches, groups, and champion rankings, attaching labels to trophies, and distributing them to the awards ceremony venue. This work required precision, as misspellings of names, villages of origin, or groups could damage the credibility of the event in the eyes of participants and the public.

Students worked intensively with the sub-district secretariat to ensure complete and accurate data from the seven assemblies was collected before printing. The challenge was the limited timeframe for the recapitulation process leading up to the awards ceremony. In addition to administrative tasks, students helped arrange the certificates and trophies on stage according to branch and group order, ensuring an orderly presentation of awards on the closing night.

Consumption duty for the panel of judges at the Village Office

The fifth contribution was centered in one location: the Aik Bual Village Office. This is where the panel of judges from various branches gathered to take breaks between judging sessions, attend coordination meetings, or submit assessment results to the secretariat. Students set up the room and tables, arranged serving times to accommodate the judges' break schedules, which varied from seven panels to one another, served food and drinks, and then tidied up the space after use. Most of the dishes were garden produce and processed by Aik Bual residents, including durian and palm sugar dishes, thus introducing local foods to the panel of judges from various villages.

The main challenge lies in time management, as judging sessions vary across branches and judges arrive at different times. Students must be vigilant and continuously coordinate with the secretariat regarding estimated break times to ensure dishes are always presentable. The large number of judges, due to the 14 branches and groups, also requires careful portion calculation. The proximity of the catering area to the secretariat facilitates coordination and allows students to assist with light administrative tasks when food is not yet needed. The serving pattern is summarized in Table 4.

Table 4. Presentation pattern for the panel of judges at the Aik Bual Village Office

Session	Main activities	Target
Morning (before the competition)	Welcome drinks and snacks and breakfast	The panel of judges arrived and stayed overnight at the Village Office
Afternoon (judging break)	Lunch for the panel of judges taking a break	The panel of judges from seven panels takes turns
Late afternoon approaching evening (value recapitulation meeting)	Light consumption during meetings and dinners	The panel of judges and the committee secretariat



Figure 3. The duty of serving food for the panel of judges at the Village Office

Contribution recapitulation

Table 5 summarizes the distribution of the five forms of contribution according to activity, time, and location coverage.

Table 5. Recapitulation of KKN student contributions to MTQH XXXII

Form of contribution	Main activities	Time	Location coverage
Choir	Vocal training, dress rehearsals, performances	Before and during opening night	Main arena (opening stage)
Stage and facilitator	Stage setup, decoration, mushaf, sound system	H-1 and the morning of the implementation	Seven assemblies
Assembly picket	Welcoming participants, organizing, technical coordination	All day long competition	Seven assemblies
Charters and trophies	Data collection, typing, printing, arranging	During the implementation until H-1 closing	Secretariat and award stage
Consumption of the panel of judges	Serving food and drinks	The judges' break session throughout the day	Aik Bual Village Office

Impact and achievements

All five contributions positively impacted the smooth running of the 32nd MTQH. From the opening perspective, the choir's performance was considered to reinforce the solemn and festive impression of the first night, which previously tended to be filled with formal greetings without specially prepared opening performances. From a technical perspective, the stage and facility readiness in the seven assemblies helped the competition run on schedule and minimize delays that previously often arose due to limited preparation staff. Student duty maintained participant flow and audience comfort, and expedited the handling of minor issues before they escalated. Administratively, student involvement helped the awarding process run smoothly and minimize data errors, despite the large number of branches and groups. The scheduled provision of refreshments also helped maintain the judges' stamina during their judging duties.

The sub-district and village committees expressed their appreciation for the reduced workload, particularly in handling the event, which was spread across seven locations. This sentiment echoes reports from other villages that the KKN students involved in the MTQ strengthened the sense of togetherness and mutual cooperation between students, committee members, and residents (RRI Samarinda, 2026).

Discussion: PAR and student management as volunteers

The above findings confirm that student support at large-scale religious events depends on how well they are managed as organized volunteers, not simply as extra resources without direction. The literature on event volunteerism places how volunteers are managed as a core theme, alongside their motivation and

experience (Smith et al., 2025). In Aik Bual, this management is evident in three ways: the division of five areas with clear but fluid responsibilities between them; the division of students into small groups, each with the authority to make quick decisions on technical needs; and hierarchical coordination through field coordinators, allowing information and assistance to flow between assemblies.

From a PAR perspective, the cycle of planning, action, observation, and reflection is evident in technical meetings, fieldwork, daily duty notes, and evaluation discussions. Khafsoh and Riani (2024, p. 249)[5] describe students as bridging the interests of residents and the village government, even without authority over the government. A similar role emerges when KKN students connect the needs of each assembly with the core committee. Cornish et al. (2023) warn that PAR is vulnerable to power imbalances and the risk of takeover. A risk to be wary of in this context is that the local committee becomes overly dependent on student resources, or that students decide on matters that should be the committee's responsibility; the joint evaluation forum serves as a safeguard.

Similar results were reported in Takalar, a student-run student-led participatory community service (KKN) competition, which saw participants demonstrate increased discipline and courage to perform (Akbar et al., 2026). While the direct benefits for MTQH XXXII participants were not measured in this activity, the timely scheduling and service provided by the assembly created a supportive environment for their performance. The achievement motivation of MTQ participants has been a focus of other community service programs (Setiawan et al., 2024).

Supporting and inhibiting factors

Several factors contributed to the students' contributions: support from the Field Supervisor and the campus, which provided flexibility for involvement in sub-district activities, the committee's trust in the students, the students' relatively flexible schedule during the Community Service Program (KKN), and the spirit of mutual cooperation among the residents of Aik Bual and neighboring villages. On the other hand, obstacles included the small number of students compared to the seven assemblies, limited transportation between assemblies, unpredictable weather conditions for assemblies in open fields, and the busy schedule of other KKN programs. These obstacles align with experiences of KKN in other locations, which have noted inconsistent participation and limited infrastructure as challenges (Ferils et al., 2025). Thorough planning during the preparation stage and responsive communication on the day of implementation minimized the impact.

Learning reflection for students

For students, involvement in the five areas provided lessons beyond the classroom: time management, cross-group collaboration, responsiveness to immediate needs, and adapting to changing roles, from performing on stage as choir singers to working behind the scenes as on-duty, logistics, and award administration staff. Facing real-world challenges, such as disrupted food distribution, a sudden shortage of staff in an assembly, or revisions to certificate data before the awards ceremony, trained them to think critically and make quick decisions. These findings align with meta-analyses that found that community engagement-based learning significantly impacts students' social and civic outcomes, with the caveat that outcomes depend on how the program is implemented (Guanlao et al., 2025). These experiences also fostered an awareness that accurate documentation and reporting

are part of accountability, as their work is accounted for to the campus and used as evaluation material by the committee.

The propagation and socio-economic life of the residents

The 32nd MTQH (The Islamic Religious Festival) is inseparable from the socio-economic life of Aik Bual, which is largely based on durian and sugar palm orchards. The musabaqah, involving seven assemblies and hundreds of participants, provides opportunities for residents to provide food, venues, and logistical support. Student coordination on the food and beverage committee helps bridge the gap between community garden produce and event needs, thus contributing to the local economy, from food to stage decoration services at seven locations, to providing venues.

From a religious perspective, the success of hosting seven assemblies has also boosted Aik Bual's image as a religious, harmonious village capable of managing district-wide events. Integrating religious development with social activities has become a common practice in various Islamic boarding school (santri) development institutions (Budiman et al., 2026). Subdistrict-level Musabaqah (Islamic student competitions) also serve as the initial stage in selecting local qari (Quran reciters) who will later compete in higher-level competitions. The NTB LPTQ, for example, is preparing a provincial delegation for the 31st National MTQ in Semarang, targeting a top five finish (RRI Mataram, 2026a).

Comparison with other practices

Religious community service programs in various regions tend to take the form of literacy and memorization assistance. The STIBA Makassar Community Service Program in Borong, for example, designed a series of Quranic development programs with a pious children's festival as one of its activities (Yunta & Koly, 2024), while the Community Service Program in Tanralili lasted 57 days and involved community leaders and Quranic teachers (Putri, 2025). Islamic boarding school community service in Gowa focused on tajwid and memorization assistance (Khaira et al., 2025; Nuqta et al., 2026). In the musabaqah (competition competition), other students served as judges (Hansyah et al., 2025) or as organizers of a competition (Akbar et al., 2026). The uniqueness of the 32nd MTQH lies in the intensity of involvement that spanned the entire series of events in multiple locations simultaneously, from the opening arts, stage techniques, field duty, award administration, to catering for the panel of judges.

The lesson from this comparison is the need to design religious KKN that is not limited to one form of activity, but utilizes major events at the sub-district level so that students gain richer field experience and more measurable contributions.

Implications and recommendations

This experience has several implications for the development of thematic religious community service programs. First, campuses need to consider the sub-district or district religious calendar when developing placement schedules and locations, and provide additional training for students who will be involved in an event as large as the MTQH (Religious Re ...

For the organizing committee, five technical recommendations can be put forward. First, technical meetings and personnel allocation should be held early, involving students during planning, so that the readiness of the seven assemblies is thoroughly mapped out. Second, provide dedicated transportation or a fast

communication channel between assemblies to address staff shortages or equipment breakdowns. Third, standardize the data collection of musabaqah results in a uniform digital format from the outset to expedite recapitulation and printing of certificates. Fourth, coordinate the schedule for catering and refreshments in more detail with the judging schedule for each assemblies. Fifth, the experience of organizing the competition, including obstacles and their solutions, should be officially archived by the sub-district committee as a guideline for the following year, both with the KKN students and the village youth cadres. Because student involvement is temporary, this documentation also serves as a bridge to sustainability, which, according to other KKN experiences, requires long-term synergy between the community, campus, and local government (Ferils et al., 2025).

CONCLUSION

Students of the STIT Darussalimin NW Praya Community Service Program (KKN) made a real contribution to the 31st MTQH in Kopang District in Aik Bual Village through five areas: opening night choir, stage arrangement and facilitators in seven assemblies, assembly duty, preparation of certificates and trophies, and duty of consumption for the panel of judges. These contributions helped smooth the technical implementation in seven distant locations, strengthened the solemn impression of the opening, eased the administrative and logistical burden of the local committee, and strengthened cooperation between students, the committee, and the community. For the students themselves, this activity became a space to practice time management, teamwork, and decision-making in the field.

A replicable pattern includes dividing small groups into assemblies, field coordinators, and tiered coordination with sub-district committees. This finding adds to the literature on religious community service (KKN) by describing cross-location technical and logistical support, which has been less widely discussed than Quranic reading and writing assistance.

This study has limitations. The number of students is small compared to the seven assemblies, their contributions are temporary, depending on the KKN period, and the impact is assessed primarily through committee perceptions and field notes, rather than quantitative measures. Further research could add measurable indicators such as schedule accuracy, the number of errors in charter data, and participant and judge satisfaction, as well as test this model in competitions in other sub-districts.

BIBLIOGRAPHY

Akbar, A., Khotimah, K., Meylisma, N., Syahruni, N., Rahmat, PA, Andraeni, S., Soleha, M., Religina, E., Saleh, MN, Islami, RA, Anshar, M., & Faisal. (2026). Improving the religious quality and potential of the younger generation through the implementation of the Qur'ani Generation Musabaqah in Bentang Village, Takalar Regency. *Darul Khidmah: Journal of Community Service, 2* (1).

Asmi, N., Ramadhani R, AU, Sasma, PA, Fitriani, U., Muhsin, & Khairuddin. (2025). Cultivating a love of Arabic: A model of participation-based community service in madrasas. Darul Khidmah: Journal of Community Service, 1(1), 49–60.

Budiman, B., Amallia, N., Kautsar, MA, Fajri, M., Haitami, M., & Hasibuan, BR (2026). Fostering Islamic boarding school students through educational, religious, and social activities based on Al-Quranic values at the Al Fatihah Talang Jambe

Tahfidz House, Palembang City. JGEN: Journal of Community Service, 4(3), 281–295. https://doi.org/10.60126/jgen.v4i3.1630

Cornish, F., Breton, N., Moreno-Tabarez, U., Delgado, J., Rua, M., de-Graft Aikins, A., & Hodgetts, D. (2023). Participatory action research. Nature Reviews Methods Primers, 3, Article 34. https://doi.org/10.1038/s43586-023-00214-1

Daniransyah, J., & Siregar, I. (2026). Beyond competition: Musabaqah Tilawatil Qur'an training and young participants' interest in and love for the Qur'an at Sanggar Al-Fatih. Journal of Indonesian Islamic Studies, 5(2), 925–935. https://doi.org/10.24256/jiis.v5i2.12188

Ferils, M., Suwanti, S., Arham, M., & Rusnawati, R. (2025). Implementation of KKN based on participatory action research and asset-based community development as a manifestation of the Catur Dharma of Muhammadiyah Higher Education: A case study of Hahangan Village, Aralle District, Mamasa Regency. J-ABDI: Journal of Community Service, 5(4), 1057–1068. https://doi.org/10.53625/jabdi.v5i4.11317

Guanlao, R., Pax, J., Wei, Y., & Zhang, W. (2025). A meta-analysis of community engaged learning and thriving in higher education. Frontiers in Education, 10, Article 1525176. h ttps://doi.org/10.3389/feduc.2025.1525176

Hansyah, P., Amin, M., Hanif, K., Rafika, M., Harahap, SZ, & Sari, KT (2025). Increasing the understanding and interest of the younger generation towards the Qur'an through religious counseling based on Musabaqah Tilawatil Qur'an (MTQ) for students in Labuhan Bilik. IKA BINA EN PABOLO: Community Service, 5(2), 87–95. https://doi.org/10.36987/ikabinaenpabolo.v5i2.7797

Insani, A., Said, LY, Marwati, Harisah, A., & Firdaus. (2026). Introduction to basic Arabic vocabulary through a collaborative and participatory-contextual approach at the SPF UPT of Paccerakkang Public Elementary School, Makassar. Darul Khidmah: Journal of Community Service, 1(2), 1–10. https://journal.uin-alauddin.ac.id/index.php/darulkhidmah/article/view/63300

Khafsoh, NA, & Riani, N. (2024). Implementation of participatory action research (PAR) in community service programs. Journal of Community Service, 5(1), 237–253. https://doi.org/10.32815/jpm.v5i1.2034

Khaira, AM, Rahim, CSM, Maharani, S., Faradilah, Nuur, KN, Firdaus, & Muhshimannur S. (2025). Strengthening tajwid knowledge and the ability to read the Qur'an through community service activities at the Al-Imam Ashim Islamic Boarding School, Campus IV, Mawang, Gowa Regency. Darul Khidmah: Journal of Community Service, 1(1), 14–28. https://journal.uin-alauddin.ac.id/index.php/darulkhidmah/article/view/63273

Kholik, MN, & Huda, M. (2024). Strengthening community activities based on the KKN work program in Grinting Village, Tulangan District, Sidoarjo Regency. Bhakti: Journal of Community Service and Empowerment, 3(1), 15–21. https://doi.org/10.33367/bjppm.v3i01.4300

Majid, A., Saputra, A., Puja, A., Ansar, M., Nasrullah, Sarmila, Wahyuni, Ismail, & Karadona, RI (2025). Musabaqah Tilawatil Qur'an (MTQ) at the TPA level in Tamaona Village as a means of developing the Qur'anic generation. Al-Khidma: Journal of Community Service, 5(2), 340–353. https://doi.org/10.35931/ak.v5i2.4911

Muttaqin, M., Widjajantie, K., Asmarani, KS, & Sugiyanto. (2025). Empowering students to improve soft skills and strengthen character through character

education-based choirs. Varia Humanika: Journal of Community Service, 6(1), 29–33. https://journal.unnes.ac.id/journals/vh/article/download/29-33/7815

Nuqta, KK, Limpo, M., Yusuf, M., Harjum, M., & Fattah, A. (2026). Assistance in reading and memorizing the Qur'an at the Darul As'adiyah Taipajawa Gowa Islamic Boarding School. Darul Khidmah: Journal of Community Service, 1(2), 31–44. https://journal.uin-alauddin.ac.id/index.php/darulkhidmah/article/view/69640

Putri, SU (2025). Footprints of Al-Qur'anic preaching in Tanah Purnakarya, Tanralili District, Maros Regency. Wahatul Mujtama': Journal of Community Service, 6(1), 86–100. https://doi.org/10.36701/wahatul.v6i1.2148

Ridhatullah, MA, Limpo, M., Marwati, Said, LY, Harisah, A., Abduh, MN, & Wahyudi, A. (2025). Application of science and technology through daily Arabic language tutoring in the MBKM community service program at the Babussalam Arrahmah Islamic Boarding School, Gowa. Darul Khidmah: Journal of Community Service, 1(1), 1–13. https://journal.uin-alauddin.ac.id/index.php/darulkhidmah/article/view/63272

RRI Mataram. (2026a, July 3). LPTQ NTB finalizes preparations for the 31st National MTQ TC in Central Java. RRI.co.id. https://rri.co.id/en/regional/2543174/lptq-ntb-matangkan-persiapan-tc-mtq-nasional-xxxi-di-jawa-tengah

RRI Mataram. (2026b, June 8). Hundreds of participants enliven the MTQ XXXI NTB ta'aruf parade in Central Lombok. RRI.co.id. https://rri.co.id/en/regional/2479149/ratusan-peserta-meriahkan-pawai-taaruf-mtq-xxxi-ntb-di-lombok-tengah

RRI Mataram. (2026c, May 21). The 2026 NTB MTQ venue will be centered in the government area, Mandalika, a special location. RRI.co.id. https://rri.co.id/mataram/regional/2430595/venue-mtq-ntb-2026-dipusatkan-di-kawasan-pemerintahan-mandalika-lokasi-spesial

RRI Samarinda. (2026, July 30). KKN students strengthen community unity through the Sungai Mariam MTQ. RRI.co.id. https://rri.co.id/samarinda/berita-lain/2612872/mahasiswa-kkn-perkuat-kebersamaan-warga-lewat-mtq-sungai-mariam

Samsuri, S., & Astuti, Y. (2024). Choir training to improve singing skills in students at SMP Negeri 8 Banda Aceh. Journal of Community Service Information, 2(4). https://doi.org/10.47861/jipm-nalanda.v2i4.1352

Setiawan, MA, Permatasari, N., & Novitawati. (2024). Increasing achievement motivation of Qur'an recitation competition participants. Beujroh: Journal of Empowerment and Community Service, 2(2), 244–257. https://doi.org/10.61579/beujroh.v2i2.90

Smith, K. A., Holmes, K., & Lockstone-Binney, L. (2025). Event volunteering: From motivation to relief. Event Management, 29(1), 101–110. https://research-repository.griffith.edu.au/items/67c075c2-8629-4625-b4fb-548da354e337

Yunta, AHD, & Koly, R. (2024). The effectiveness of the Al-Qur'an coaching program in improving the ability to read the Al-Qur'an in Borong Village, Tanralili District, Maros Regency. Wahatul Mujtama': Journal of Community Service, 5(1), 102–116. https://doi.org/10.36701/wahatul.v5i1.1525